



WAYS OF life

Pakistani · Mixed Race · Indian · Middle Eastern · British

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Dear Reader,

Ways of life is a magazine we have created as a school to share the beauty and diversity of different cultures. We hope to not only spread awareness of different cultures and backgrounds but also to celebrate the joys of different cultures and what binds us together. In a world where many are divided by their differences, we hope to share the many joys and merits of diversity through a celebration of everyone's 'ways of life'.

Happy Reading!

The Lead Editors - Elinam and Iqra

MIXED FEELINGS AND MIXED RACE

So what are you?

... Sorry, I- I'm not sure what you mean...

What are you?

... I'm a person...

No, no that's not what I mean. What (motions to my face) are you?

I've had this conversation countless times that I'm ashamed to say, it doesn't bother me as much as it should. The throwaway, "you're so different", or the quintessential, "but where are you from?" with the annoyingly high pitched inquisitive tone has developed to be a personal pet peeve. But after some thought, it shouldn't be.

Firstly, the question is well-intended. Curious about my background is rather flattering, but the words, and the 'what' twist something curious into a hurtful, personally disrespectful remark that makes me feel alien. I guess in some regards, perhaps I am if "normal" is the homogeneity of white British culture.

For starters, I am proud to be half Chinese and half White British. I am English, born and bred, and by circumstance, I speak English, a sprinkling of Cantonese (mainly food and the odd household item) and a fading grasp of German (Entschuldigung Frau Clark...). It just so happens I am closer with my Chinese half of the family who speak a myriad of languages living all across the world (Hakka, French, Creole, Cantonese, Mandarin), yet living in the UK, I began to ask myself the question, Am I Chinese enough?

Looking in the mirror, I do not immediately think, wow I am half Chinese. And I have had the unfortunate incident of someone standing in front of my face searching for signs... it was rather uncomfortable. Plainly, it is not simple enough that I can draw a line to point out the 50% that's White British and 50% that is Chinese. Perhaps I do exhibit physical qualities attributed to my respective cultures, but I may not, but questions such as "What are you?" or "Where are you from?" continuously make me doubt and question my identity and how proud I should be as a mixed individual.

Well, to answer that last question, I would say: yes. I am very proud.

It is not a matter of whether I suit stereotypes or traditional expectations of what my ethnicities should warrant, my personal identity should not be subject to external interpretations. Similarly, my upbringing has been a vibrant blend of my ethnicities in a loving household (for which I am grateful) where it is not an issue, a view seemingly shared by many mixed-race peers after I completed an EPQ on this very subject. I ultimately concluded that while some endured problems with language barriers, the majority were proud of their mixed ethnicities, liking how it made them stand out and found it significant to their identities. I think being mixed has opened my eyes to a variety of lifestyles, partially due to having loving relatives in Hong Kong, Mauritius, China, Java and Australia, but crucially made me realise the value of confidence. To be proud of my heritage and where I come from has inspired incredible frank discussions with my grandfather, learning of his first-hand experience of moving to the UK from a Commonwealth nation and how he navigated creating a family amidst the cultural hostility of a rather conservative Britain in the 60s and 70s.

MIXED FEELINGS AND MIXED RACE

Moreover, I owe it to my wonderful Chinese mum who endured the ignorant racist jibes to be a confident and assured woman, fully accepting my "mixed-ness" for the blessing that it is.

And I haven't even mentioned that it is a fantastic conversation starter.

So back to the original question: what am I?

Well, I've covered that. But I hope next time you want to enquire about someone's heritage, please be mindful of your words. I recently discussed the ignorant wording of the notorious "Oh, but where are you really from?" (which the obvious answer is most likely England), and how it inherently suggests you are not British and perhaps shouldn't be (based on your looks).

My friend and I settled on, "What is your culture/background?" as a more gentle, respectful form but we kept circling back to how people, mixed or not, continues to face ignorant or naïve questions such as these that make them doubt their "Britishness". Something no one should have to contend with or be made to feel insecure about.

So, if you are asked any of the impolite questions I have outlined above (or others along those lines), please feel free to call this out. The more we highlight disrespectful moments such as these, the more we learn and grow as a community that becomes more accepting and understanding of cultures, particularly multi-cultural individuals.

Yes, it has taken 18 years to understand that my mixed-ness is not in any way subject to an exterior scale of being Chinese enough, and I know I will continue to doubt myself and face awkward experiences like the one above but I now feel confident in myself to call this out. To the other multi-racial, gloriously mixed individuals out there, I hope you feel comfortable with your identity and ethnic mix, and know that sharing two or more cultures is a brilliant, fascinating thing that makes you the brilliant being you are. And to everyone else, I hope you have learned how to be more respectful to individuals, not only of mixed heritage, but in general enquiring about ethnicity.

I am so incredibly proud to say I am half Chinese and half white-British. Without it, well... I would not be me.



By Bou Merritt

Pakistan Independence Day

By Raqia Syeda

What is it and its significance?

Since the transfer of power took place on the midnight of the 14th and 15th August, the Indian Independence Act 1947 recognised 15th August as the birthday of Pakistan. This year marks the 73rd anniversary of Pakistan's Independence Day!

"Unity, Faith and Discipline" is the guiding principal and national motto of Pakistan. The country's biggest festival celebrates its Independence day.



Independence Day (Urdu: Yāum-e-Āzādi), observed annually on 14th August, is a national holiday in Pakistan. It commemorates the day when Pakistan achieved independence and was declared a sovereign state following the end of the British Raj in 1947. Pakistan came into existence as a result of the Pakistan Movement, which aimed for the creation of an independent Muslim state in the north-western regions of British India via partition. The movement was led by the All-India Muslim League under the leadership of Muhammad Ali Jinnah.

Traditions of the day

Citizens of Pakistan celebrate Independence day zealously. The colours for the day are the green and white of Pakistan's flag. The country's flags are seen everywhere and fireworks displays are enjoyed. Flag hoisting ceremonies are held publicly and at private institutions across the country. Schools and universities arrange declamation contests, art exhibitions, national song recitals, and sports marathons to celebrate. Special programs are also scheduled for the observance of this day. The president and prime minister deliver special speeches, recalling the sacrifices of the nation's forefathers who laid down their lives for the country. The district and local authorities actively plan and execute events to express patriotism and add colours to the day. Citizens participate in face painting, donning the country colours, dressing up elaborately, lighting fireworks, and celebrating all things Pakistan.

Join
the
following
anagrams

ANRDAHMA
TAALPANWPA
HKNIKA
WILADI
YBRINAI

HIMEND
AILBERTECON
ALFLEAF
CIPNRE HPLDARA



Pakistan Independence Day Timeline

1858: British take control of Indian subcontinent
The Government of India Act results in the British Crown assuming direct control over much of the Indian subcontinent, including the areas known today as Bangladesh.



August 14, 1947: British Rule Ends

It's the end of the British Raj (the period of British rule over India, beginning in 1858) and, in the aftermath, divisions in the subcontinent results in Pakistan's hard-fought win in gaining independence.

1948: End of an Era
The founding leader of Pakistan, Muhammad Ali Jinnah, dies.



March 23rd, 1956: Pakistan Day

Pakistan transitions from a dominion to a republic, officially becoming known as the Islamic Republic of Pakistan.

عيد الأضحى

Eid-ul-Adha

The way my family celebrates Eid begins with my family going to the mosque for the Eid Prayer. We dress in our best clothes and thank Allah for the blessings we have received. Once we are at the mosque, we give money to the poor so that they can celebrate Eid as well. We then all go to our grandparents' house where we all come together and spend time together as a family. We all help by bringing food, sweet and savoury, but my favourite food that we eat is 'Pulao', which is rice and meat, kinda like Biryani, but tastes a lot better!



Eid-ul-Adha is celebrated on the last day of Hajj. Hajj is the pilgrimage to Makkah in Saudi Arabia. Hajj takes place every year and it is also the fifth pillar of Islam. Not everyone is eligible to perform hajj, so it is said that Muslims should at least once in their lifetime visit Makkah. During Hajj, many people perform acts of worship and praise Allah as they stand before the Kaabah (the holy shrine built by Prophet Ibrahim).



Eid-ul-Adha is one of the most important festivals in the Muslim Calendar. It is celebrated to remember the sacrifice of Prophet Ibrahim's son as ordered to do by Allah (God). Muslims on Eid, carry out a Qurbani, which is the Arabic term for 'sacrifice'. An animal such as a sheep, or goat is sacrificed into three parts.

Prophet Ibrahim's Sacrifice



It is said that Prophet Ibrahim experienced a dream one night, in which Allah told him to sacrifice Ismail, his beloved son. At first, Ibrahim believed this was the devil playing tricks on him and he at once disregarded it. However, the following night, the same dream occurred again commanding him to do the same. Ibrahim then came to realise that this was not just a dream, but a message from Allah.



Ibrahim loved his son, Ismail. Yet he was fully prepared to follow Allah's command and do as He instructed. He took his son to the top of Mount Arafat and brought with him a knife and rope. Upon reaching a suitable place, he told his son about his dream and what Allah had commanded him to do. Being an obedient son, Ismail at once obliged to the wishes of Allah and his father and asked that his hands and legs be tied so that he may not struggle and that his father blindfold himself so that he does not have to see him suffer.



Ibrahim did as Ismail had said. Blindfolded and with the knife in his hands, he did as Allah had asked of him. When he took the blindfold off, to his surprise, he saw the body of a dead ram in front of him. Ismail was completely unharmed standing right next to him. At first, he thought that something had gone horribly wrong and that he had disobeyed the order of his Creator. But then he heard a voice telling him that Allah looks after his followers and that he need not worry.

A divine miracle had taken place. Ibrahim and Ismail had just passed a difficult test from Allah.

NIHARI

Pakistani recipe

Nihari is a deliciously smooth flour based stew with slow-cooked mutton and a myriad of spices. This mutton nihari recipe takes around 4 hours to cook but it's easy to put together.

History: Traditionally Nihari was cooked all night and then served to the Mughal Kings of Delhi in breakfast after the morning prayers. From the royal kitchens of the Mughals, the dish has now crossed all borders of region and religion. However, since it takes a long time, almost 5 hours to cook, Nihari is mostly reserved for special occasions such as Eid dinners and other festivities.

Note: To get the best flavour, the mutton is cooked on very low heat for up to 4 hours.

Ingredients

- 1 kg mutton, preferably shank portion (cut into 8-10 pieces)
- 4 tbsp Ghee/ Clarified butter
- 2 medium onions, finely sliced
- 1 tsp ginger paste
- 1 tsp garlic paste
- Salt to taste
- 2 tsp coriander powder
- 1/2 tsp turmeric powder
- 3 tbsp wheat flour
- 3 tbsp nihari masala

Whole spices to make nihari masala from scratch

- 1 tbsp cumin seeds
- 2 tsp fennel seeds
- 1 tsp sonth powder (ginger powder)
- 5-6 green cardamoms
- 2 black cardamoms
- 4-5 cloves
- 1 bay leaf
- 1-inch cinnamon stick
- 8-10 black peppercorns
- 1/4 tsp grated nutmeg for garnish
- 1-inch ginger, cut into thin strips
- 4-5 stalks fresh coriander leaves
- 1 tbsp lime juice

Instructions

To make Nihari Masala

To make your own Nihari masala from scratch, dry roast all the whole spices for the masala, cool and grind them to a fine powder.

To make Nihari Curry

1. Heat Ghee in a deep bottom stockpot. Once the ghee is hot, add the sliced onions and fry till they start to turn brown.
2. Add mutton pieces, ginger paste, garlic paste, coriander powder, turmeric powder and salt. Mix well to coat the mutton in ghee and spices. Sauté for 5 mins.
3. Add the nihari masala and 8 cups of water. Mix well, cover and cook on very low heat for about 4 hours until the meat is tender. Keep checking in between. The way to know that the meat is cooked is when it breaks easily with a wooden spoon.
4. Dissolve wheat flour in half a cup of water such that there are no lumps. Slowly add it to the gravy. Stir to mix it well in the gravy and let it simmer for another 10-15 mins till the gravy thickens.
5. Sprinkle some lime juice and garnish with ginger strips and fresh coriander leaves. Serve hot.
Enjoy!!!



PAKISTANI WEDDINGS



A Pakistani wedding is by far the best type of wedding to ever exist, in my opinion. It is very different in comparison to the concept of a 'normal wedding'. A Pakistani wedding consists of 4 components and there are known as: The Dholki (pre-celebrations), the Mendhi (henna night), the Nikkah (ceremony) and the Walima (reception).

A Dholki is one of the four types of celebration. It usually takes place one or two weeks before the main celebrations. It is where traditional wedding songs are played, sung and are accompanied by a drum. 'Dholki' is translated in Urdu and Punjabi as 'drum'. Both the bride and groom-to-be hold these events separately and this gives them the chance to have fun and hang out with family and close friends.



A Mendhi (henna night) is a festivity that takes place one or two days before the Nikkah (Ceremony) and is a night of fun for the bride and her friends, accompanied lots of food, music, dancing. This event is considered a female function and its where the bride's friends and siblings apply intricate henna designs to the brides hands and feet.

A Nikkah is the signing of a legal contract between a man and a woman. Both the bride and groom give consent to the marriage out of their own free will. The ceremony consists of a reading from the Quran (Holy Book), the reading of the first Kalima (declaration of faith), as well as the exchange of vows in front of witnesses, which are family and friends. There has to be a minimum of two male witnesses that can account to the fact that the wedding couple say 'qubool', which means 'I accept' or 'I do', three times. An Imam (a religious leader) conducts the ceremony and usually gives a short sermon, keeping focused on the topic of marriage.



A Walima – pronounced 'Valima' is the celebration that takes place after the Nikkah. It consists of a feast or final dinner organised by the groom's side once the marriage is official. It is also the celebration of two individuals coming together and starting a life together. The groom typically wears a western suit (shalwar kameez) or a tuxedo. The bride usually wears a dazzled dress with gold jewellery that is given as a gift from the groom to bride. Guests usually feed the bride all types of sweets like Mithai and charity is given on behalf of the couple to protect them from nazar (evil eye) and to bless their marriage.



SYRIAN FOOD HERITAGE PROJECT



Everyday Muslim

Everyday Muslim is collaborating with Watford Girls on their online Ramadan campaign this year!

This campaign will focus on historical and contemporary stories around the subject of Ramadan in Britain. The campaign will be collecting for a new archive collection that focuses on past or present Ramadan traditions and experiences.

We'll be collecting digital materials such as recipes, poetry, performances, artworks, photography (new and old), articles, diary entries, videos, interviews, etc.

All work submitted will have the opportunity to be published in the Everyday Muslim archive! -with your permission of course.

All entries must include:

Your name, form, age and a title related to the work, and a small description explaining the piece.

Any questions or queries, please don't hesitate to email: Ahmed.K15@watfordgirls.herts.such.uk

We can't wait to see your work and make it part of Muslim history in Britain!

By Khizra Ahmed

DAY IN THE LIFE OF A TYPICAL RAMADHAN DAY

3.00 am - Wake up for Sehri.

Muslims must wake up before it is time for the Fajr prayer and eat food which will be our fuel for the day. There is a short span of time in which we can do so. The point at which we start fasting and cannot eat or drink begins when we hear the call to prayer (Azaan). And the point at which we can eat again is when we hear the Azaan for the Maghrib Prayer.

3.30 am - Fajr prayer.

There is a certain time we can pray Fajr, and this is from when the Azaan has sounded up until sunrise.

07.00 am – Wake up again!

I usually go back to sleep after praying Fajr and wake up when it's time to go to school.

13.00 pm – Dhuhr Prayer.

18.15 pm – Asr Prayer.

I usually take a nap depending on how tired I am.

20.00- Prepare for Iftaar.

This is my favourite part of the day. For Iftaar, my family usually makes fruit chaat and this is accompanied by dates for when we break our fasts. This is also where we all come together and make food. (The kitchen usually smells amazing!)

20.45 - Maghrib Prayer and Breaking of the fast.

This is where we break the fast. We usually break the fast by eating an odd number of dates like the Prophet Muhammad ﷺ did, or by drinking some water.

22.00 - Isha Prayer

AND THEN REPEAT THE STEPS ALL OVER AGAIN FOR THE NEXT DAY
AND THE ENTIRETY OF THE MONTH!!!!



FALAFEL

Middle Eastern Recipe

What is Falafel:

Falafel is a classic Middle Eastern dish, usually eaten for breakfast or lunch, on its own, or wrapped in pita bread with hummus. It is a vegan mixture of chickpeas, herbs, and spices, in the form of a small fried ball. Here is the recipe for my favourite Palestinian falafel!

Method

Blend 1 cup of chickpeas, onion, garlic cloves, coriander, parsley, and 4 tbsp of water

Add another cup of chickpeas - blend again

Add the last cup of chickpeas & 4 tbsp of water - blend again

Put your dough in a bowl with 1 tsp of salt, 1 tsp of coriander, 1/4 tsp of cumin, 1 tbsp of cornstarch - mix well

Add 1 tsp of baking soda - mix well

Put mixture in the fridge for 15 mins

Take the mixture out of the fridge and form your falafel balls

Frying: drop them into hot oil on medium heat - ask an adult to do this step for you! flip the pieces continuously

Once the falafel pieces have turned golden, remove them from the oil

Wait for them to cool down, and then do the most important step: eat them!

Ingredients

3 cups of chickpeas - soaked in water for 12 hours

1/2 onion

2 garlic cloves

1/2 cup coriander

1/2 cup parsley

Salt

Cumin

Cornstarch



Dialogue Club

Started by our very lovely and supportive Miss Khan and Miss Nock, Dialogue Club is a safe space for students to discuss complexities surrounding their race, faith, gender and sexuality without judgement. We as a community believe that education is the way to push for change and are dedicated to enlightening ourselves and others to create a more open space for everyone to feel comfortable in themselves.

We have had passionate discussions over lunchtime where not only have we shared our diverse foods, but also our very personal experiences around racism and discrimination faced by us in our everyday lives. From learning about the dangers of performative activism to identifying microaggressions, the racist backlash of the Sainsburys Christmas advert's hit 'The Gravy Song' to the more recent issues around Sarah Everard's death and vigil – with a particular focus on public sexual harassment and consent in domestic settings, we have covered it all. To us, it is important to keep context and history in mind in order to understand the current climate. We learnt about the origins of transphobia and particularly looked at how many countries in Asia were accepting of trans people until colonialists from the West forced the ideology that people had to identify as the sex they were born as. We've also had SLT Q&A's where we had the opportunity to highlight our concerns with the Senior Leadership Team teachers and they have reassured us that they continue to endeavour to create positive and meaningful change in school.

Dialogue Club has been a learning experience for all of us in Year 10. Dialogue Club meetings are held every Thursday lunchtime. Our mission is for Dialogue Club to be accessible to every student in Watford Girls and for it to be a force so that future generations of students have a safe space in school to learn from each other, inspire each other and be fearless in bringing about a positive change.

Anika Sadhotra – Year 10.



Wordsearch Time!

R X X V B M D K N O W L E D G E Y R N Z
X Y Y P G A S E V B S A M T M L Y D B E
Y O S N L B I K X L U C Y A B J P R L K
H G D Y D A N V B T P E G C Z K E F G Y
U G Q W W W Z A B M E L W I V C V U G C
U O I R T E R H C P R E W N J U I O W X
N R J R P U Y S L Y S B E C S K O D T K
J G M K L V T T O M T R C N S Q E G R Y
R T W C A Z W G T L I A Y Y S P V I A B
O J Q F N Z P D H V T T H I O W D E D E
B D T Y G H N C E U I I F T W E E M I Q
T R M U U X F F S B O O N F B Q A U T F
N S H W A N X P S E N N O Q L X C S I O
G A D M G O Y G G O E O A E M M I I O O
O R N E E O X G V F E S T I V A L C N D
T T B D E C O R A T I O N E R H L T K K
P S V J S P O R T S S S W F S O O Y B U
V T S O U L T B W E U G S J F G Q W A J
E M C D O R X W I I U O B F C R N J E T
L J Z X E R B P H D F M M C U Y U X B H

ARTS

SPORTS

LANGUAGE

FOOD

DECORATIONS

CELEBRATION

SUPERSTITION

MUSIC

KNOWLEDGE

FESTIVAL

CLOTHES

TRADITION

Diversity Calendar

2nd April - 21st April

<p>Friday 2nd April 2021 Good Friday - Christianity</p> <p>This day commemorates the crucifixion of Jesus. Meditative services are held in church to mark the time that Jesus spent on the cross.</p>	<p>Friday 2nd April 2021 World Autism Day</p> <p>World autism week is filled with autism friendly events and education activities to increase understanding and acceptance, and to foster worldwide support. Learn more about autism here.</p>	<p>Friday 2nd April 2021 World Health Day</p> <p>This celebration has aimed to create awareness of a specific health theme to highlight a priority area of concern for the World Health Organization. This year the campaign will focus on building a fairer, healthier world.</p>
<p>Sunday 4th April 2021 Chinese Tomb Sweeping Day</p> <p>Also known as the Festival of Pure Brightness, this is the first occasion in the year when family graves are visited. Many families cleanse and sweep them, offer food to the spirits, and picnic/feast by the grave with their ancestors.</p>	<p>Sunday 4th April 2021 Easter Sunday – Christianity</p> <p>Easter Day is one the most important festivals of the Christian year, as it is when Christians celebrate the resurrection of Jesus. Many Easter traditions, such as the giving of chocolate Easter eggs symbolise the gift of new life.</p>	
<p>Thursday 8th April 2021 Yom Ha-Shoah (Holocaust Day)</p> <p>A day of remembrance for the victims of the Holocaust. Memorial candles are lit and special services are held.</p>	<p>Monday 12th April 2021 Ramadan – Islam</p> <p>The holiest month of the year where Muslims fast for 30 days from sunrise to sunset. Time is focused on prayer, charity and self-reflection. Muslims believe this is the month when the Quran was first revealed to Prophet Mohammad.</p>	<p>Tuesday 13th April 2021 Visakhi/Baisakhi – Sikhism</p> <p>In 1699, the tenth Guru, Guru Gobind Singh, founded the Order of the Khalsa. Five men (Five Beloved Ones), offered their lives when the Guru asked for volunteers. The 'Five Ks', the outward signs of Sikhism, were made obligatory and Sikh men took the name 'Singh' (lion) and women 'Kaur' (princess).</p>
<p>Tuesday 20th April 2021 Ridvan – Baha'ism</p> <p>The most important Baha'i festival. Ridvan is a twelve-day festival in the Bahá'í Faith, commemorating Baha'u'llah's declaration that he was a Manifestation of God. Learn about more Ridvan and the Bahai' faith here!</p>	<p>Wednesday 21st April 2021 Adar Mah Parab-Zoroastrianism</p> <p>Zoroastrians celebrate the birthday of fire. They pay visits to the fire temple to make offerings of sandalwood or incense, and to thank the holy fire for the warmth and light it has given throughout the year. Traditionally on this day food is not cooked in the house as the fire is given a rest.</p>	

Diversity Calendar

21st April - 27th April

Wednesday 21st April 2021

Rama Navami – Hinduism

The birthday of Rama, the seventh avatar of Vishnu, is celebrated with an aarti ceremony, performed in front of a doll or of a picture depicting Rama swinging in a cradle. Devotees typically wear red and place extravagant flowers on the shrine of the God.

Thursday 22nd April 2021

Earth Day

Earth Day promotes world peace and sustainability of the planet. Events are held globally to show support of environmental protection of the Earth. [Here](#) are 51 ways you can different to help restore earth.

Thursday 22nd April 2021

Stephen Lawrence Day

A day to commemorate the life of Stephen Lawrence, who was murdered in a racially motivated attack in 1993. At a service to mark his 25th death anniversary, in 2018, the then prime minister Theresa May announced that Stephen Lawrence Day would become an annual national commemoration. Since 1993, wide-ranging changes have been made to policing and the law thanks to the tireless efforts of Lawrence's parents, Baroness Doreen Lawrence and Neville Lawrence.

Friday 23rd April 2021

National Shakespeare Day

Across the world, Shakespeare Day is celebrated to honour the literary genius, William Shakespeare. He is hailed as one of the most iconic writers in the English language and the world's greatest dramatist. This day is also known as National Talk like Shakespeare Day.

Friday 23rd April 2021

St George's Day – National

St George is the patron saint of England. He lived and died in the Middle East. St George's Day is a Christian feast day commemorating Saint George of Lydda, who was executed by the Romans in 303 AD. He was tortured and later executed by the Romans for refusing to renounce his Christian faith. He became a martyr for early Christians, who later recognised him as a saint.

Monday 26th April 2021

Lesbian Visibility Day

Lesbian Visibility Day is an annual day to celebrate and bring visibility to lesbians in the LGBTQI community. It aims to show solidarity with every woman within the LGBTQI community, as well as celebrate lesbians.

Tuesday 27th April 2021

Hanuman Jayant – Hinduism

Lord Hanuman is worshipped as a deity with the ability to attain victory against evil and provide protection. On this auspicious day, devotees of Lord Hanuman celebrate him and seek his protection and blessings. People also celebrate him on this day by reciting various devotional hymns and reading holy scriptures like the Ramayana and Mahabharata.

All links can be found at the back of the magazine

Indian

South Asian

Rajma Chawal – My Poem

Rajma Chawal – red kidney beans with rice.
It is a dish in my culture (North Indian) and one of my favorites!

Rajma chawal, oh so yummy,
It is ever so Warm, in my tummy,
When my Mum presents the dish,
With a lovely, sparkly swish,
My mouth begins to water,
As she smiles at me, her daughter.

Rajma beans, oh so red,
I dream about it, when in bed,
Rice, chawal, whatever you call it,
As well as yummy, keeps you fit,

When combined, they make the ultra-meal,
Children squeal,
Parents grinning,
And my mum knows she's finally winning,
The hearts of all standing round her,
Then I know her eyes start to blur.

When eating this scrumptious meal, I feel warm,
And I don't let any bad feelings form,
Because I know how this exactly feels,
When my mum sees our faces when we eat her meals.

My cultural dish is the best,
To let you know, is my quest,
Whether or not you approve,
I know there's nothing that can improve.

Poem written by Mishka Anand, 7B.





THE STORY OF PRINCE PRAHLAD

This is a very popular story that I have grown up hearing from my family and friends at the temple. Our scriptures say that this is a true story, and I like the way it teaches us to always have faith through the example of Prince Prahlad. But best of all, it assures us that the evil in this world will be defeated. I hope you like this story as much as I do!

Once upon a time, many thousands of years ago, lived the tyrannical demon King Hiranyakashyap (Hee-run-yah-kash-yup). He had received the boon that no human or animal could kill him and thus became very strong and cruel, forcing all his subjects to call him God. However, his own son, Prahlad (Pr-uh-laad) was a great devotee of Lord Krishna. Knowing this, Hiranyakashyap became very angry and tried to dissuade Prahlad from worshipping Krishna. Nevertheless, Prahlad was steadfast in his faith and devotion to God, and did not heed to his father.

Hiranyakashyap was now livid, and tried to kill Prahlad by giving him poison, crushing him under elephants' feet and by many kinds of weapons. However, Prahlad was never ever fearful and had faith that God would save him. Surely enough, Lord Vishnu would always protect Prahlad, who stayed fit as a fiddle, no matter what Hiranyakashyap did. Then, one day Hiranyakashyap's sister, Holika (hoh-lick-ah), thought she knew the perfect way to kill Prahlad. Through many severe austerities and penances, she had acquired a wraparound that would make her immune to being burned by fire. She proposed to sit with Prahlad in her lap whilst wearing her wrap, and then light a fire around them both. This would ensure that Prahlad would be killed.

Once again, Prahlad was not at all afraid and had complete trust in God's will. By Krishna's grace, Prahlad was protected and Holika was burnt. This is still celebrated as Holika dahan which is followed by Holi, the great Indian festival of colours (on the 28th March this year!).

When Hiranyakashyap heard of his sister's death, he became blind with fury and challenged Prahlad. He asked Prahlad, "Where is this God you believe in so much?" Prahlad replied that He is everywhere. Out of rage, Hiranyakashyap unsheathed his sword, snarling, "I will kill you with my own hands now and if God is everywhere then he will also be in this pillar right next to me." Suddenly, the pillar broke and Krishna himself appeared in an enormous, frightening form, with the head of a lion and the body of a man, called Lord Narsimha. He was neither a human nor an animal, which meant he could kill Hiranyakashyap. His blood-chilling roar made Hiranyakashyap's heart shudder with fear and his eyes were burning with anger. Lord Narsimha was furious that Hiranyakashyap had treated his loving devotee Prahlad in this manner. Hiranyakashyap charged at Lord Narsimha and started smashing him with his club, which had as much effect as an ant beating an elephant. Lord Narsimha dragged Hiranyakashyap in his lap and tore out his heart. He was so livid that he could have destroyed the entire world there and then. In the end, only when Prahlad asked him to calm down did Lord Narshimha's anger abate.

Diwali

The Festival of Lights

Diwali (The Festival of Lights), also known as Dipawali or Deepavali, marks the victory of good over evil.

There are different reasons or stories behind the practice of lighting the lamp. Diwali is celebrated to mark Lord Rama's victory over the demon Ravana. That day was the new moon of Karthik month (considered to be the eighth month of the Hindu calendar) - it is one of the holiest months and it is believed that it is the month of awakening the soul with meditation and celebration. This festival is celebrated with rows of lamps which illuminates the dark night with the light of innumerable lamps. It is the biggest festival celebrated by Hindus in India. Due to the special festival of lamps, it was named Deepawali or Diwali. On this day Indians light lamps outside their homes to symbolise the inner light that protects us from spiritual darkness.

SIGNIFICANCE OF DIWALI

Diwali (considered similar to the Lunar New Year in Hinduism) is considered a fresh start to make peace around, celebrate with family reunions, giving gifts to each other and congratulating each other. Children buy toys and firecrackers, people decorate their home, buy new clothes, utensils, sweets, colourful rangolis are made in homes and people keep their houses clean and tidy.

Diwali is celebrated globally with many people decorating their homes, buying new clothes and make special dishes and sweets (mithai) and share with friends and families to mark the beauty of the festival. Children celebrate with fun, games and feasts. There are special mantras said and many prayers done to welcome the Goddess. Many people illuminate their homes and paths with light for the arrival of Goddess Lakshmi and to remove all the darkness of life. Fireworks begin after the worship of Goddess Lakshmi. On this day, many people adopt good habits and leave bad ones.



THE STORY BEHIND DIWALI



The origins of Diwali has many variations across India which involve goddesses, gods, deities, demons, kings and karma.

It is the day when Lord Rama, his wife Devi Sita and brother Lakshmana return to their homeland after 14 years in exile.

The villagers lit a path for Rama, who had defeated the demon king Ravana, hence marking the true meaning of Diwali that through persistence and dedication, goodness will win over bad. The victory of good over evil and that light can drive away the darkness.

It tells the story of Lord Rama (The Hindu God) who left his kingdom to live in exile for 14 years along with his brother, Laxman and his wife, Lady Sita. While in exile Lady Sita was kidnapped by the demon king, Ravana (who was the king of Shri Lanka). Lord Rama fought for Lady Sita and rescued her from the evil king.

The story starts from Ravana's sister Shoorpnakha who was a self-obsessed lady by her beauty and wanted to marry Laxman (Lord Rama's brother). She asked Laxman to marry her but he refused her proposal and cut her nose by his sword to teach her a lesson for her arrogance and obsession to marry him.

Shoorpnakha subsequently went to Ravana and told him the whole incident and asked him to exact revenge on them. Ravana sent demons to spy on them, however the spies informed that there was a very beautiful lady called Sita – whose beauty caught Ravana's eye. He wanted to marry her, and one day sent a demon which changed into a beautiful golden deer who passed by their hut catching Sita's sight.

Sita asked Rama and Laxman to catch that golden deer for her, but it turned out to be a ploy to distract the brothers, and subsequently, the demon captured Sita. Sita used her intelligence to leave a trail of jewellery so that the brothers could find her – and aided by Lord Rama's trusted ally Lord Hanuman – they built a bridge famously known as Ram Setu (Adam's Bridge) to cross the island to find Sita. When the bridge was completed, they fought a battle with King Ravan and his allies, Kumbhkaran and Vibhishana. The trio were killed in the clash and Lord Rama freed Sita from the prison of Demon Ravana.

Diwali marks the day that Rama triumphantly returns to the kingdom of Ayodhya with his wife – with the story saying that the villagers welcomed their triumphant return home with thousands of glowing oil lamps on a moonless night. This is why candles, lamps and other forms of light are so widely used to mark the festival.

CELEBRATING THE 5 DAYS OF DIWALI



Diwali has become a national festival enjoyed by many people in South Asian culture:

Hindus, Jains, Buddhists, and Sikhs as its one of India's most important festival of the year. Indians celebrate with clay lamps sparkling with light, family gatherings, festive fireworks, lights all around the house, bonfires, flowers, sharing sweets and worshipping Goddess Lakshmi, the Hindu goddess of wealth, fortune, and prosperity.

Many Hindus believe that Goddess Lakshmi wanders the Earth looking for homes where she will be welcomed. People keep their light lamps, doors and windows open to welcome the Goddess as well as offerings such as sweets and special dishes to respect the Goddess.

Dhanteras

On this day, people buy gold, silver and precious stones, ornaments, new clothes, and utensils. In the evening, children light crackers, and people also light some earthen lamps outside their homes the first day of the Deepawali. This day is called Dhanteras and it befalls on the Karthik month of the dark lunar fortnight. People also hold Lakshmi, Kuber and Ganesh puja, as well as worship Yantra on this day to gain the benefits.



Choti Diwali

This festival is also known as Kali Chaudas or Narak Chaturdashi in many parts of the Hindu Culture. Traditionally, on this day, people across the country clean and redecorate their house with fresh paints and creative rangoli. It marks the day when Lord Krishna had destroyed Naraksur, freeing the world from the fear of this Satan.

Deepawali or Lakshmi Puja

The third day of this festival is also known as Lakshmi Puja. Goddess Lakshmi is an embodiment of beauty and wealth along with Lord Ganesha. On this day, people decorate their home by lighting colourful lamps and candles, which enables the way to guide the souls of their deceased relatives.

Govardhan Puja

The fourth day of festivals is celebrated in the form of Govardhan puja or Vishkarma puja all across India. In Gujarat, the day is celebrated as the start of the New year. People on this day worship instruments, arms, and machinery to appease Lord Vishwakarma. It signifies the time when Lord Krishna defeated Indra, the God of thunder and rain.

Bhai Dooj

It is the most special day for brothers and sisters. The last day of the festival ends with the festival Bhai Dooj. The festival is similar to 'Raksha Bandhan' where brothers and sisters get together and share food to honour the bond between them. Celebrations include siblings giving each other gifts and fun games.

CHICKEN BIRYANI

Indian recipe



Step 1 - Marination (always a day before)

Cut ginger, garlic & chillies into the blender
(g.g.c paste)

Wash and de-freeze the baby chicken pieces
then put in colander

After a while put chicken in a plastic box and
add 'laziza international biryani masala',
gurm masala, coriander, yogurt, & the
g.g.c, paste

Then mix altogether and leave in the fridge
for the night

Step 2 - Day 2

Wash and soak rice in the morning then
leave aside for later

Heat ghee & olive oil in a small pan then put
the chicken mix that was marinated the day
before. Stir regularly and cook it for 30
minutes until fully cooked

Whilst the chicken is cooking take about 7-8
red onions & cut them in thin slices

Heat ghee in a separate pan until hot and
melted (3tbs) and then add the onion slices
Stir regularly until shrunk & properly cooked
and then leave it on the side for later

Step 3

Put the rice on a medium-low heat in late
afternoon when ready to cook. Cook until it's
medium rare (not fully cooked)

Step 4

Heat ghee in a pan (4 tbs). Once heated put
some of the rice at the bottom, then put
chicken on top, then rice, then chicken, so
basically keep layering until the chicken is
finished.

Lastly put a layer of onions on the top and
sprinkle saffron milk (soak it in 3 tbs whilst
cooking chicken.)

Cook for another 30 minutes on very low
heat.

And finally the moment you've all been
waiting for EAT!!!



By Dia Patel



DEATH

In India

By Adhya Kurikayar

Death, regardless of culture, belief, nationality, race, is a universal experience. Death is heavily influenced by a person's beliefs or religion and culture. In this article, I will explain a few Indian beliefs to do with death and why Indians believe them since I think there are many purposeful reasons behind them.

"But, probably, no other culture has such elaborate methods as the Indians do"

Many traditions that the Indian culture is entwined with is primarily focused on the aim to make the processes of life as smooth as possible: from making a new born's transition into life bountiful, and as effortless as possible for the mother, to the sacred rituals, many Indians partake in when their beloved ones pass away. It is of the utmost importance to Indians that someone gracefully leaves their life, making sure their last moments are neither stressful nor strenuous.

But this is not exclusively an Indian tradition. Other religions believe that there should be dignity and peace when the body dies (Buddhists and American Baptists hold this viewpoint). In Indian culture, great importance is given to how a dying person should be treated at that moment: They must be in an appropriate space, atmosphere, and emotion and thought process. Indian Hindus believe that if someone leaves with even a slight unpleasantness, that will multiply a million fold throughout the rest of their existence because when someone loses their body and discretionary mind, they cannot come out of that unpleasantness (or pleasantness). After all, they have lost the capability to govern their own decisions and disobey their impulses since the discriminatory part of their anatomy is no longer working. An example could be that today you have an intense craving for some pizza (we've all been there!) but because, for example, you are on a diet or you remember you had some pizza for dinner a couple of days ago, you end up not fulfilling that wish, you can steer your life (or in this case your cravings) in the way you want it. If you decide you don't want to, you won't; that's essential for us to get out of points in our life. Without this, you would have probably had more pizza than recommended! When somebody cannot discriminate in situations where it is for the better good, they cannot bring themselves out of an unfavourable situation. This explanation is incorporated into the Indian Hindu belief that dying in the absence of grace is not ideal. That's why Indians give significance to the relaxed and peaceful state of mind that a person should have.

Perhaps one of the most famous places associated with death is a city in India called Kashi otherwise called Varanasi, where the River Ganges flows through. If you haven't come across this name then -to put it simply- many Indians want their ashes to be scattered in this river. It would be a lie to say a person in the subcontinent didn't want that.

But it's not just all about death. Its grandeur and beauty portray Kashi's excitement about life. 'Kashi' means light and that was the purpose of this city: to give you a possibility where you could reach that 'light' within you (the better angels of our nature). It was an astounding hub for the arts, poetry, literature and music. So with it being spiritually and aesthetically rich as well as being a place where wisdom conventionally sprung from, it naturally attracted people from all over India while building a reputation for itself. People had a desire to live there permanently. However, that was not always practical. So at least, they thought, it would be good if they lived the last part of their life there. Hence the dying connotation. Also, many enlightened beings inhabited Kashi at some point and since that is the end-goal of a Hindu's life, scattering their ashes in the River Ganges is significant to them. Also, it is believed that by laying deceased ashes in this river, they will be transported to heaven and escape the cycle of rebirth. In a culture where reincarnation plays a huge role, this concept is profound.

Death in Indian culture is not a functional process. It has meaningful reasons behind the traditions that Indians carry out. The majority of the traditions are centred around the principle that death is just another aspect of life and is a 'tunnel' that one goes through therefore needing care and attention along with all the other life processes that Indian Hindus give the same amount of importance.

DEATH

In India

INDIAN NATIONAL ANTHEM

JANA-GANA-MANA-ADHINAYAKA JAYA HE BHARATA-BHAGYA-
VIDHATA
PANJABA-SINDHU-GUJARATA-MARATHA DRAVIDA-UTKALA-BANGA
VINDHYA-HIMACHALA-YAMUNA-GANGA UCHCHALA-JALADHI-
TARANGA
TAVA SUBHA NAME JAGE, TAVA SUBHA ASISA MAGE,
GAHE TAVA JAYA-GATHA.
JANA-GANA-MANGALA-DAYAKA JAYA HE BHARATA-BHAGYA-
VIDHATA.
JAYA HE, JAYA HE, JAYA HE, JAYA JAYA JAYA JAYA HE.

BACALHAU COM NATAS

Traditional Portuguese Recipe

Ingredients

- 1/2 pounds of salted cod, cut in 4 pieces
- 2 onions, peeled and sliced thin
- 1 3/4 cups milk
- 4 tablespoons Portuguese olive
- 1/2 pound of potatoes, peeled and sliced
- 3 tablespoons of regular flour
- 1/4 cups of water
- 3 tablespoons of unsalted butter
- 1/2 tablespoon of pepper
- 3 tablespoons shredded cheese
- 1/2 cup of heavy cream

Method

- 1) Begin by soaking the cod in the refrigerator. After 24-48 hours in cold water or milk, drain the cod, rinse, and drain again.
- 2) Remove bones and skin and pull the cod into small shreds, set aside.
- 3) In a heavy skillet over low heat, saute the onion in olive oil until soft and golden.
- 4) Stir-fry the potatoes in the oil in a second heavy skillet over low heat about 3 minutes, add the water, turn the heat to its lowest, cover, and cook for about 15 minutes.
- 5) When the onions are softly golden, mix in the cod and 1/2 cup milk, cover and cook over lowest heat, stirring occasionally for 30 minutes.
- 6) While the cod cooks, prepare a white sauce. Melt the butter in a saucepan over moderate heat and blend in the flour, add the remaining milk and heat, stirring constantly, until thickened. Blend in the pepper and reserve.
- 7) When the cod has only 10 minutes more to cook, preheat the oven to 450 degrees Fahrenheit. When the cod is done, mix in the potatoes, white sauce, and cream.
- 8) Transfer to a baking casserole dish and cover it with the shredded cheese. Bake uncovered for 15 min. Then lower to 350 degrees Fahrenheit and let it bake for another 20 to 25 minutes.
- 9) Once done, remove it from the oven and let it cool for about 10 minutes and then it is ready to serve.



HOLI

Festival of colours

WHAT IS HOLI?

The celebration of Holi is a Hindu festival observed across India every year. It celebrates the arrival of spring and it signifies the triumph of good over evil. While it is a Hindu festival, most Indians observe Holi. During the day of Holi in India, caste, creed, or religion does not matter on this day. The Indian people come together as one as they throw coloured powder and water through the air. When everyone is covered with the colours of the rainbow, their skin, hair and clothing look the same creating a feeling of inclusiveness.

WHEN IS IT CELEBRATED?

In 2021, the Celebration of Holi will take place from March 28 and March 29. The dates of Holi celebrations change every year because Holi is celebrated on the eve of the full moon and the full moon day of the Hindu calendar month of Phalguna (March). This day marks the beginning of Spring but the celebrations have extended to several days

HOLIKA DAHAN

For several days leading up to the Holi festival, people gather wood to make large bonfires that are lit on the eve of Holi known as Holika Dahan. Holi Dahan happens every year on the evening of Purnima in the Hindu calendar month of Phalguna. (The full moon in March and night before Holi) Holika Dahan celebrates the death of the Hindu Demon, Holika, and the victory of good over evil.

COLOUR SYMBOLISM

During the early days, the "gulal" colours of Holi were made at home using flowers of the tree, otherwise called the "Flame of the Forest." The flowers, once plucked, were dried in the sun and then ground to fine dust. The powdered dust once mixed in water gave way to the most brilliant hue of saffron-red. The saffron-red pigment and coloured powdered talc called "aabir" were the mainstays at Holi festival celebrations, long before the manufactured colours of today.

Red is a mark of matrimony; brides in India wear red most often at their wedding since it symbolises fertility, love, beauty, and most importantly, is a sign of a married woman. It is considered custom in the ways of Hinduism to wear red powder-Kumkum on the peak of their forehead. Most often considered the prerogative of a married woman, a red dot is worn between the eyebrows to symbolise blissful matrimony.

Yellow is almost synonymous with turmeric, an ingredient of great importance at auspicious functions across religions. It is perhaps revered more so because of its medicinal use right from ancient times. Turmeric is even used today for the treatment of inflammatory and digestive disorders.



GAJAR KA HALWA

Indian recipe



Ingredients

½ kg Carrots (grated)

2 cups Milk

½ cup Sugar

½ tsp Cardamom Powder

2 tbsp Ghee/Butter

Optional Ingredients

Nuts

Raisins

Method

1. Peel and grate the carrots.
2. Bring the milk to a boil in a heavy bottom pot or deep pan.
3. Add the grated carrots.
4. Cook on medium whilst stirring often.
5. When the milk has completely evaporated, add sugar and stir well.
6. Cook until half the moisture evaporates then stir in the ghee/ butter.
7. When done, sprinkle with the cardamom powder (and nuts or raisins if you choose).
8. Enjoy!!

By Mohini Solanki

URDU

ا	ب	پ	ت	ٹ	ث
Alif	Bay	Pey	Tay	Tay	Thay
Alif as in Apple	Bay as in Ball	Pey as in Pigeon	Tay as in Tally	Tay as in Tally	Thay as in Thin
ج	چ	ح	خ	د	ڈ
Jay	Chay	Hay	Khay	Dhay	Dhay
Jay as in Jay	Chay as in Chameleon	Hay as in Haystack	Khay as in Khaki	Dhay as in Dinosaur	Dhay as in Dinosaur
ز	ر	س	ش	ص	ض
Zay	Ray	Say	Shay	Say	Say
Zay as in Zebra	Ray as in Race	Say as in Scent	Shay as in Sheep	Say as in Scent	Say as in Scent
ع	ط	ظ	ف	ق	ک
Ay	Tay	Tay	Fay	Qay	Kay
Ay as in Aardvark	Tay as in Tally	Tay as in Tally	Fay as in Fawn	Qay as in Quack	Kay as in Kick
ل	گ	ن	و	ہ	ی
Lay	Gay	Nay	Wah	Hay	Yay
Lay as in Lemon	Gay as in Gnome	Nay as in Nose	Wah as in Whistle	Hay as in Haystack	Yay as in Yacht
ے	ی	و	ن	ہ	ی
Ey	Yay	Wah	Nay	Hay	Yay
Ey as in Eye	Yay as in Yacht	Wah as in Whistle	Nay as in Nose	Hay as in Haystack	Yay as in Yacht

These letters are pronounced in a similar way to how the arabic letters are pronounced. We also have letters within the urdu alphabet that are not found in any other language and these are letter like 'cheem', 'gaaf' and 'tay'.

HINDI

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
ka	kha	ga	gha	nga	cha	cha	ja	jha	ña
[ka]	[kʰa]	[ga]	[gʱa]	[ŋa]	[tʃa]	[tʃʰa]	[dʒa]	[dʒʱa]	[ɲa]
ट	ठ	ड	ढ	ण	त	थ	द	ध	न
ṭa	ṭha	ḍa	ḍha	ṇa	ta	tha	da	dha	na
[ṭa]	[ṭʰa]	[ḍa]	[ḍʱa]	[ɳa]	[ta]	[tʰa]	[da]	[dʱa]	[na]
प	फ	ब	भ	म	य	र	ल	व	
pa	pha	ba	bha	ma	ya	ra	la	va	
[pa]	[pʰa]	[ba]	[bʱa]	[ma]	[ja]	[ra]	[la]	[va]	
श	ष	स	ह						
śa	ṣa	sa	ha						
[ʃa]	[ʃa]	[sa]	[ha]						

The line at the top of each syllable is called Shirorekha. It creates a definition between the letter and its matra. A matra is used for an elongated vowel sound.

HIEROGLYPHICS

EGYPTIAN HIEROGLYPHICS

A	B	C	D	E	F	G
H	I	J	K	L	M	N
O	P	Q	R	S	T	U
V	W	X	Y	Z		

Culture

MONTH
LANGUAGE

HEBREW

ט	ח	ז	ו	ה	ד	נ	כ	א
Teit (T)	Cheit (Ch)	Zayin (Z)	Vav (V/O/U)	Hei (H)	Dalet (D)	Gimel (G)	Beit (B/V)	Alef (Silent)
ס	מ	נ	ז	ל	ך	כ	י	
Samekh (S)	Nun (N)	Nun (N)	Mem (M)	Mem (M)	Lamed (L)	Khaf (Kh)	Kaf (K/Kh)	Vod (Y)
ת	ש	ר	ק	ץ	צ	ף	פ	ע
Tav (T/S)	Shin (Sh/S)	Reish (R)	Qof (Q)	Tzadei (Tx)	Tzadei (Tx)	Fe (F)	Pei (P/F)	Ayin (Silent)

TURKISH

A a	B b	C c	Ç ç	D d	E e	F f	G g
a	ba	ca	ça	da	e	fe	ga
[a]	[b]	[c]	[ç]	[d]	[e]	[f]	[g]
Ğ ğ	H h	I i	İ i	J j	K k	L l	M m
yağcağı ge	he	i	ı	je	ke	le	me
[ɟaɟ]	[h]	[i]	[ɨ]	[j]	[k]	[l]	[m]
N n	O o	Ö ö	P p	R r	S s	Ş ş	T t
na	o	ö	pa	ra	sa	şa	ta
[n]	[o]	[ø]	[p]	[r]	[s]	[ʃ]	[t]
U u	Ü ü	V v	Y y	Z z			
u	ü	v	y	z			
[u]	[y]	[v]	[j]	[z]			

In the English language, a ch- or sh- phonetic sound is said in words like **children** or **sheep**, whereas in Turkish we use the letters c and s, but put a small line under it to make that noise (ç and ş). Therefore, a Turkish person would see children as Çildren or sheep as Şeep. See the difference?

TAMIL

அ	ஆ	இ	ஈ	உ	ஊ
a	ā	i	ī	u	ū
எ	ஏ	ஐ	ஓ	ஔ	ஓள
e	ē	ai	o	ō	ōl
க	ங	ச	ஞ	ட	ண
ka	ṅa	ca	ṇa	ṭa	ṇa
த	ந	ப	ம	ய	ர
ta	na	pa	ma	ya	ra
ல	வ	ழ	ள	ற	ன
la	va	ṣa	ḷa	ṛa	ṇa
ஐ	ஸ	ஷ	ஹ	க்ஷ	ஸ்ரீ
ai	sa	ṣa	ha	kṣa	srī

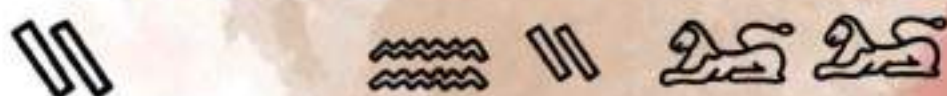
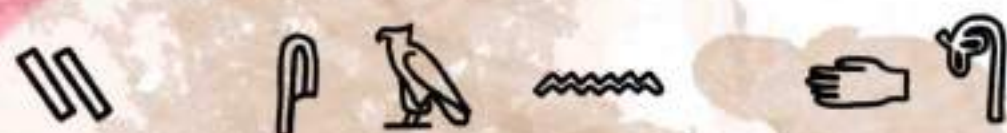
There are actually 247 letters in the tamil alphabet but these 12 vowels and 18 consonants combine to form the characters. The alphabet was originally written on palm leaves, so it was created with curved strokes so it did not rip the leaves.

ARABIC

ARABIC ALPHABET

ا	ب	ت	ث	ج	ح	خ
د	ذ	ر	ز	س	ش	ص
ض	ط	ظ	ع	غ	ف	ق
ك	ل	م	ن	ه	و	ي

Ok let's see how much
you have learnt!
Decipher the following:



NOTABLE PEOPLE OF SRI LANKA



Asha de vos

"As a six-year-old, my parents would bring me second-hand National Geographic magazines that I would pore over," she said in a Forbes magazine interview.

Asha de Vos is a marine biologist, ocean educator, TED senior fellow and a pioneer of blue whale research within the northern Indian Ocean.

Despite her encounters with many people who disapproved of a woman entering what was considered a "man's field" and being offered very limited academic opportunities in the field of marine conservation, she decided to carve her niche.

While she is the first Sri Lankan to achieve a PhD in marine mammal research, she is also the founder and director of Oceanswell – Sri Lanka's first marine conservation and research education organisation. However, she is more recognized for the Blue Whale project that she founded in 2008. This project forms the first long term study on blue whales within the northern Indian ocean.

It entails de Vos's discoveries made after years of research.

Due to the awareness de Vos has generated around the Blue Whales, the International Whaling Commission has designated Sri Lankan blue whales as a species in urgent need of conservation research. The Commission has already started collaborating with the Sri Lankan government on whale ship-strikes.

De Vos believes that the health and future of coastlines depend on local people. She argues that "parachute science" – the practice of Western scientists collecting data in developing countries and then leaving without training or investing in the locals or region – is unsustainable and cripples conservation efforts.

She also believes that women should be defined based on their abilities rather than their gender.

Daisy Rasammah Daniels, popularly known as Rukmani Devi was a film actress and singer. She was often acclaimed as "The Nightingale of Sri Lanka" with her career spanning over 4 decades, having acted in close to around 100 films, making her Sri Lanka's foremost female singer in the gramophone era.

Over time, her on-stage performances garnered more and more attention. She was offered a variety of roles, one of the more notable ones being 'Mayawathie' which was a Sinhala adaptation of Romeo and Juliet. In 1938 she recorded her first song "Siri Buddhagaya Vihare" which went on to capture the hearts of so many people. Her unique voice attracted many music directors, helping her transition from the stage to the silver screen.



Rukmani Devi

NOTABLE PEOPLE OF SRI LANKA



Sunila Abeysekera

After quitting her career as a singer, Sunila Abeysekera became a human rights campaigner. She toiled in women's rights in Sri Lanka for decades as both an activist and a scholar.

In 1984, she formed the Women and Media Collective which advocates for women's rights. She has also been involved in the National Women's Charter, the National Action Plans for Women and the Migrant Rights Policy. The policy was instrumental in the creation of the Domestic Violence Act in 2005.

In 1990 she became the head of the INFORM Human Rights Documentation Centre in 1990 where human rights violations were monitored on all sides of the civil war

As a result of all the progress being made, she was under serious suspicion by both the ruling government and the LTTE, so much so that she was met with personal death threats and was forced to go into exile, so she left for the Netherlands.

In the mid-1990s, she became a member of the Movement for Free and Fair Elections' executive committee and later became president of the Movement for Interracial Justice and Equality in Sri Lanka. She has been a member of the Global Campaign for Women's Human Rights since 1992.

In 1999 she received the United Nations Human rights award.

Her tenacious advocacy carried well into the 2000s where she focused more on the gender-specific aspects of violence experienced by female defenders.

In 2002, Abeysekera joined the feminist International Initiative on Justice for Muslim women who were victims during the 2002 Gujarat riots. She also played a critical role in ensuring that women's needs were addressed in the aftermath of the 2004 Indian Ocean earthquake and tsunami.

Abeysekera was a lesbian and single mother of six children whom she adopted from Tamil friends who had been forced to leave the country. She died from cancer at the age of 61 in 2013 – the same year in which she was given the inaugural Didi Nirmla Deshpande South Asian Peace and Justice Award.

Her funeral was attended by thousands of people.



By Alina Zubair

FISH CUTLETS

Sri Lankan recipe

Ingredients

For filling of cutlets

- Drained tinned tuna – 150g
- Boiled potatoes – 300g
- Cumin seeds – ½ teaspoon
- Ginger garlic paste – 1 tablespoon
- 1 large chopped red onion
- Leeks – 150g
- Chopped green chillies – 2
- Curry leaves – 1 sprig
- Red chilli powder – 1 teaspoon
- Turmeric powder – ½ teaspoon
- Black pepper powder – ½ tablespoon
- Salt – 2 teaspoons
- Lime juice – ½ teaspoon
- Sunflower oil – for frying

For the outer layer

- 2 eggs
- Dried fine bread crumbs – 250g



Method

1. Boil the potatoes with 1 teaspoon of salt in a saucepan for 10 minutes or cook until tender.
2. Peel off the skin of the potatoes and set aside in a separate bowl.
3. Heat the oil in a wok or in a large saucepan, add cumin seeds and ginger garlic paste and fry for roughly 1 minute.
4. Add the chopped green chillies and chopped onions, cook the mixture until the onions are completely brown. After this, add the chopped leeks fry for about 5 minutes.
5. Add the tinned tuna, red chili powder, turmeric powder, black pepper powder and salt, stir the mixture until it is well combined.
6. Add the boiled potatoes to the mixture and mash until it is smooth, and add the lime juice and combine thoroughly.
7. Shape the mixture into small ball shapes and set aside.
8. Crack and beat the eggs and place the bread crumbs in a small bowl.
9. Dip each fish ball into the beaten egg and coat in breadcrumbs and place on a tray.
10. Fill the wok, with 1/3 full with oil, once oil is heated, deep fry the fish cutlets in small batches, until it is crisp and golden all over.
11. Remove the cutlets using a slotted spoon and drain on a paper towel.
12. Serve this fish cutlet lukewarm, with tomato ketchup or sweet chilli sauce.

A GENERATION OF FREEDOM FIGHTERS AND HARD WORKERS

Born and raised into a conservative family, I was ignorant towards my culture and regarded my parents as 'different' to my peers. They did not allow me to go on sleepovers or go out as often as my friends did, and I was frustrated. It is easy to be irritated at your parents, but it is not easy to understand the struggles that they went through. Growing up in England I could easily enjoy food from different cultures, wear westernised clothes and learn English as my first language, and though I never believed my parents when they said that they brushed their teeth with sticks and walked miles to school with no shoes, I quickly realised that there was some truth to it. Following the Civil War in Sri Lanka, my family scattered



across the world, and my parents migrated to England by themselves with nothing. Working their way up, my dad went to university with no A Levels and worked 3 jobs to provide for himself, whilst he learnt a new language and dealt with racist remarks from people he thought were his friends. Though I had the luxury of having a roof over my head and had a table full of food, I never did realise the amount of hardship my parents went through to become financially stable and give me and my sister a decent life – and I am forever grateful. Instead of being ashamed of our music, afraid of what people would think about our fashion and our language, I learnt to stand my ground and show off where I come from – generations of warriors and hard-workers.



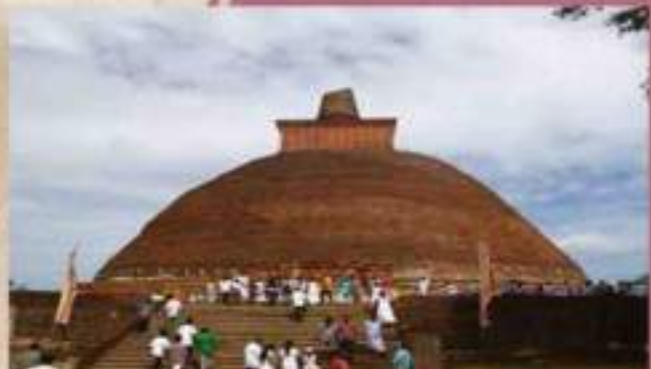
My family originates from the tiny island below India called Sri Lanka, and as one of the minorities within the country, my parents suffered and endured many adversities: attacked by bombs, saw people dying and escaped with barely anything. As a young Tamil who was brought up without having to experience the war-ravaged regions of where my parents lived, I never did encounter the traumas of the war, but I decided to educate myself and those around me, and I hope other Tamils take this initiative too. Tamil is both an ethnic identifier and a language – and as a word that is referred to those terrorized and tortured, I aim to make people proud of calling themselves Tamil.

As a family that wanted to immerse themselves into a new society, my parents never pursued their 'dream' careers. My dad chose a stable job that was financially beneficial, despite wanting to become a pilot, and my mum became an accountant. My sister set her paths on becoming a doctor and I was, well, undecided. It is common to choose careers based on what others felt was the 'standard' but soon the realities of not doing what we wanted set in, and it all changed. My mum began a saree business, not listening to our family who would rather her not risk a stable job for a risky investment, but after working two jobs and staying up most nights, it quickly did. On the other hand, my sister was told to continue medicine (though she did not like it) as it would give her a 'good name' and guarantee a stable career path, but she ignored these principles and did what she wanted – something that was frowned about by certain family members! Traditional South Asian culture, where becoming a doctor or engineer is seen as the one and only career still stands, but what has changed is our desire to stop seeking validation from others. As the younger generation we defy these ideals and do what we desire, without allowing external opinions to change us. Through exploring different careers like the arts and history we can expand our knowledge through different standpoints and as nonconformists we embrace our rich culture, and overturn sexist and old-fashioned reforms.

A GENERATION OF FREEDOM FIGHTERS AND HARD WORKERS

Today core traditional values are well respected and followed but in our newly modern society, they have become more evolved and more suited. Functions like puberty ceremonies, that were held to tell people that their daughter is ready to get married, are still held to maintain traditions but less weighted on marriage and more the celebration. Huge festivals like Ealing Amman attract thousands of people a year, where many Tamils unite and attract people from other cultures and faiths. It has chariots accompanied by pilgrims that carry food or play various instruments. Growing up most children participated in Carnatic music and dance, performing in various programs, and representing their culture. Many families would also go vegetarian on certain days and for me Fridays were known to be Temple Day, where me and my dad would dress up in traditional wear, go to the temple and see our family and friends. Though we had a shrine at home, this was important towards our community as priests perform certain prayers as devotees sang, and others walked around praying to various Gods. This was done to maintain our belief and continue our devotion to God. During road trips, playing old Tamil music that reminded us of our childhood whilst snacking on classic snacks like mutton rolls was always a blast. Through watching movies and listening to music with words we did not understand, we began to appreciate our culture and develop a deeper understand of its core values and traditions.

All in all, our culture has drastically changed because of the Civil War but determined to continue our traditions in future generations, Tamil culture is still being embraced and followed. The idea of originating from a group of people who fought for their rights, losing their loved ones and livelihoods in the process, is inspiring. Despite the war ending, Tamils are still fighting to right the wrongs of the civil war and for the people back home suffering the never-ending consequences. After 11 years our justice is still yet to be addressed, and remembrance and resistance is important for the greater good of Tamils. Through protests and petitions and strikes, we are one step closer to leaving the past behind us and commemorating those that have lost their lives.



By Lavena Balamuraly

Tamil - Carnatic Music

Music and dance play a large part in Tamil culture, ranging from religious performances and temple festivals to something completely different like Film music and Martial Arts dances.

What began as a religious commitment has transformed into a variety of sub-genres, appreciated by a large, diverse audience. Tamil Music and Dance is a deeply rooted tradition that has evolved over many years and is still thriving across the globe.

Originating in the Middle Ages, Ancient Tamil music was inspired by poems and Sangam literature. Sangam literature contains ancient Tamil works and is the earliest known literature in South India, it is written in Tamil as சங்க இலக்கியம் (pronounced: Canka ilakkiya) and is historically known as "The poetry of the noble ones". The literature has numerous references to the various musical instruments used in that time with the flute being the most popular wind instrument. The holes in the bamboo tube of the flute were bored using red-hot embers! The favourite percussion instrument was the Murasu (drum), played during festivals to convey joy and happiness. Ancient Tamil Music was used not only in celebrations but was also integral in expressing the ethics and morals of the people. They used music to show their devotion to the Gods through Thevarams (poems dedicated to the Saints) that were often performed in temples which continued for many centuries, passing on the musical knowledge and skills through generations.



The Ancient Tamil Music evolved to Carnatic music, widely recognised and associated with South India and Sri Lanka. Carnatic Music emphasises vocal music, most compositions are written to be sung and even when played on instruments they are meant to be performed in a singing style. It is said the scales of Western music have their origins in Carnatic music, picked up by Pythagoras during his visit to India and who then introduced it to the west! Carnatic music usually consists of a vocalist, a melodic accompaniment (violin), a rhythmic accompaniment (mridangam), and a veena - which acts as a drone throughout the performance. There are seven notes in Carnatic music, "sa-ri-ga-ma-pa-da-ni", like the Western "do-re-mi-da-so-la-ti". Each piece has a Thalam which refers to a fixed time cycle or metre, Carnatic singers keep the beat by moving their hands up and down in specific patterns using their fingers. Various Carnatic music festivals are held throughout India and abroad to showcase talented performers.



Music and dance are incomplete without each other. Carnatic music is often accompanied by Bharatanatyam - the official dance of Tamil Nadu, believed to be the oldest classical dance tradition of India. The three main components can be split as 1) Bhava 2) Raga 3) Thalam, where combining the first syllables make up the word Bharatanatyam. Bhava conveys the meaning through physical gestures and facial expressions, Raga expresses the mood for the audience, and as we saw previously Thalam is the beat. Bharatanatyam is a difficult skill to master as it involves subtle moves of body parts and expressions which requires much perseverance and discipline!

You need to have a fixed upper torso, legs bent, knees flexed, and spectacular footwork.

Originally, it was a solo dance that was performed by women to express religious and spiritual ideas to Gods such as Shiva. Bharatanatyam tells a story, narrations about the mythical legends that were expressed in Hindu texts.



So, what are Tamil music and dance right now? Originating from a religious perspective, Tamil people have continued the traditions to attract huge attention and passion for the genre. Nowadays, Tamil dance and music are used to demonstrate the talent of many musicians and dancers, people can take exams to achieve grades in their desired instrument/dance. Inspired by western instruments, many have been tuned differently to suit Western compositions, including the violin, keyboard, and flute. Players and dancers who become very advance tend to lead a career in teaching their passion, which is how Tamil people who emigrated to countries like the UK, Canada, Germany, and France have passed on their knowledge by starting music and dance institutions to teach various skills. The media has had a significant impact on the growth of Tamil dance and music, making it more accessible to people around the world and allowing performers to display their work. TV singing competitions like

I hope this has given you an insight into a part of my culture and you have learned some interesting facts!

WATALAPPAN

Sri Lankan recipe



What you will need:

- 4 large eggs
- 2 egg yolks
- 1 cup of dark brown sugar or finely chopped jaggery
- 1/8 cup of hot water
- 3 pod seeds (make sure you smash them)
- 1/4 tsp of nutmeg spice
- 2 cups of coconut milk
- Pinch of salt

Method

- 1) In a large bowl mix together water and sugar-stir until it becomes a paste
- 2) Add the eggs, egg yolks, spices and salt until well combined - make sure the egg mixture isn't frothy.
- 3) Add 2 cups of coconut milk and mix well
- 4) Pour the mixture into your ramekins
- 5) Steam it for 30-40 minutes or place the ramekins in a dish with hot water until the middle is wobbly or place it in a preheated oven for 20 minutes
320°F / 160°C
- 6) Take it out and let it cool in a water bath
- 7) When it's cool enough cover the ramekins with a plastic wrap and place it in the fridge for 3 hours
- 8) Then take it out and enjoy

RITUALS AND CELEBRATIONS

No matter the time of year, the Tamil calendar is always jam-packed with bright, vibrant and exciting events. Here a few of the festivals most celebrated by our Sri-Lankan reps.

Thai Pongal

What is Thai Pongal?

Pongal is celebrated by the Tamil population. This festival is celebrated by one and all as it is non-relevant to any particular religious faith. The whole Tamil population of the world celebrates it without any differences; therefore, it is widely known as "Tamil Thai Pongal" or the "Festival of the Tamils". Pongal is normally celebrated over four days, with its most important day being the second: Thai Pongal, which is also celebrated as Sankranti. Thai Pongal is the first day of the Thai month according to the Tamil Solar Calendar, where New Year is celebrated on the 14th of April; the day before Thai Pongal is Bogi Pandigai, which is where people clean their homes and light a bonfire to discard unused items.

There are also connections with our Lord Krishna to Thai Pongal: when Lord Krishna was a child, he wanted to teach a lesson to Indra, who had become too arrogant after becoming the King of all the Gods, and Krishna commanded all people to stop worshipping Indra. Indra furiously retaliated and sent enormous rain to the Earth. Lord Krishna then held the Govardhan Hill on his finger, to protect the humans from the heavy rain, and Indra consequently realised his mistakes and begged Lord Krishna to pardon him. Since then, people started to celebrate this day with great enthusiasm, and believed that Lord Krishna is always with them to protect from all sorts of turmoil in life.



How is Thai Pongal celebrated?

Thai Pongal day is celebrated by boiling freshly harvested rice with fresh milk and jaggery (a form of sweetener) in a clay pot. While boiling the concoction, people can often let the milk spill over the pot as an auspicious sign of material abundance and prosperity. After cooking, Pongal can then be topped by raisins, cashew nuts and even fruit, and then is offered to the Sun God as a gratitude for good harvesting. Pongal can then be traditionally served on banana leaves to the people attending the ceremony.



RITUALS AND CELEBRATIONS

Navaratri

Navaratri (nine nights) is the greatest festival in Hindu culture. It symbolises the triumph of good over evil and takes place at the beginning of October around harvest time. As the name suggests, Navaratri is celebrated for nine days and is also known as Durga Puja. During this period, Durga, Lakshmi and Saraswathi are worshipped as three different manifestations of Shakti/cosmic energy.

In worshipping "Ma Durga" during the Navaratri, it is said she will bestow wealth, auspiciousness, prosperity, knowledge and other potent powers needed to "cross over the hurdles of life."

Celebrating Navratri:

Feasts of great variety and delicacy are offered to guests and family during the nine days, and for women, it is said to be an auspicious time to buy gold or jewellery, and elaborately and take part in puja and nightly dances. Another part of the puja may involve designing puja-thalis or aartis which are decorated plates in honour of the mother goddess, Amba (Ambika).



Thai Poosam

Thai Poosam, the Tamil festival celebrated in most of the Tamil community falls in the Tamil Solar month Thai, which is the Solar month Makara in other Hindu calendars. Thai Poosam is held in the last week of January, or the beginning of February, depending on the alignment of the sun, moon and planets. Poosam in numerous countries regardless of how big the Tamil community is, such as in Mauritius, Singapore and even in the UK. This festival commemorates the occasion when Parvati gave Murugan (the son of Lord Shiva) a "Vel" (spear) so he could vanquish the evil demon Soorapadam.

On the day of Thai Poosam itself, devotees go to different lengths to show their devotion. Some carry pots of milk- "pal kudam" on their heads as a show of devotion and love to the god, whilst others carry elaborate frameworks on their shoulders- "kavadis" (which can be carried in honour of other deities as well as Murugan), which have long chains hanging down with hooks at the end which pushed into their backs. Many pilgrims are pierced with two skewers- "vels"- symbolic spears, one through the tongue and the other through the cheeks, which is said to symbolise several things including that the devotee is to have passed wholly under the protection of the deity who will not allow him/ her to shed blood or suffer pain, as well as the temporariness of the physical body in contrast with the enduring power of the truth.



CLOTHING

Tamil clothing, as with most South Indian fashion, is often seen to be quite conservative, especially at religious sites, however, is jam-packed with vibrant bursts of different colours, and styles.

Women usually dress in sarees, widely known across many cultures for their elegant designs and vibrant colours. Little girls often wear skirts and blouses, whereas girls who have reached puberty, wear half sarees. Half sarees, are made of a skirt which is made to look as the bottom of a traditional full sari, often styled with many pleats, whilst the top is often a scarf or piece of cloth on a shoulder tucked in the skirt. Married women and older women always wear a full sari.

Men in Sri Lanka often wear a Sarong, a "vetti" or "saram", (which is worn at home, to the temple, weddings, puberty ceremonies ("Sameethi Vedus") and other religious festivals), which is a long piece of cloth which is wrapped around the body. Vettis worn in day to day life are more often seen in South Asian areas such as southern India and Sri Lankan, made of normal cloth called a "saram".

There are several ways to wear a "vetti" (for ceremonial occasions) and "sarams", (for day to day life and home. Sometimes, men tie the cloth and make a knot in front, and in other cases they wrap it around like a skirt, and others out the end between the legs and tie/ tuck into the sarong, so that it looks like trousers.



SITES AND ARCHITECTURE

Sri- Lankan styles of architecture are said to be most influences by their neighbours, India and China. However, architecture in Sri Lanka is also said to have been heavily influenced by Buddhist structure as well.

According to the Sinhalese chronicles, the Dipavamsa (Chronicle of the Island) and Mahavamsa (Great Chronicle), the historical Buddha made a journey to Sri Lanka to subdue the demons and make the country suitable for human settlement; Buddhist art and architecture are recorded as beginning with the arrival of the Buddhist monk Mahinda during the 3rd century . Between the 10th and 21st centuries, the countries of mainland SEA continued to share similar religious practices of Theravada Buddhist (the oldest of Buddhism's beliefs, closest to the one taught by the Buddha himself), thus Buddhist art and architecture of this religion are closely related in terms of visual and architectural elements. However, Buddhism is said to have declined and disappeared from the remote regions after the 13th century, and Islam became the most important religion of Indonesia, Malaysia and Brunei.

Sri- Lanka's most ornate and fascinating architecture is especially seen in the ancient and magnificent temples around the country, where they play a fundamental role in the Sri-Lankan population's daily life. Whether it be for the most happiest of occasions such as the ceremony to celebrate the birth of a new born baby (known as Namakrana Samskar), to celebrate a temple's Their () .Here are a few that really caught our eyes, do you know of any more beautiful pieces of architecture you may have seen anywhere in the world?

THE NALLUR KANDESWAMY TEMPLE

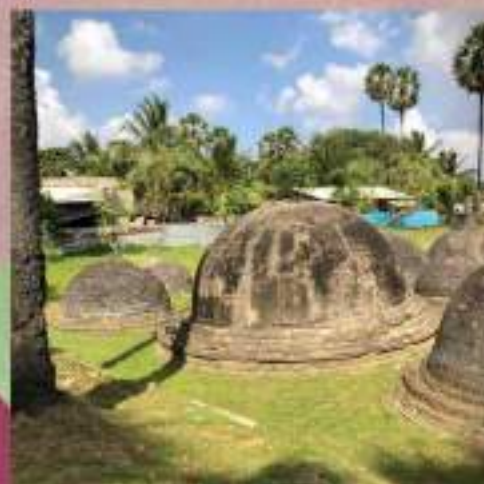
This temple is famous for its architecture and is very dear to my heart as it is the temple my parents used to visit when they lived in Sri Lanka. The original Nallur Kovil was built in 948 and underwent some development in the 13th century, though it is said to have been destroyed in 1620 by the Portuguese, but the present structure was begun in 1807. Nallur temple is dedicated to Murugan, who is in the form of the holy "Vel" in the Sanctum, and in other forms, namely, Shanmugar, Muthuamaraswami, Valli Kanthar with consorts Valli and Deivayani and Thandayuthpani, in secondary shrines in the temple. There are numerous shrines inside, richly decorated corridors framed in rows of golden arches. Nallur temple is dedicated to Murugan.



The temple hosts the annual festival which begins with the hoisting of the Holy flag- the Kodiyestram. The cloth for hoisting is ceremonially brought to the temple in a small chariot from a family belonging to the Sengunthar Kaikola Mudaliyar dynasty, for centuries.

THE KADURUGODA TEMPLE

This is a Buddhist temple in Chunnakam and is one of the few remaining Buddhist temples remaining in Jaffna today. The name is said to have derived from the Sinhalese word "Kandavurugoda"- a location of a military camp, which was then called "Kantharodai" by the Tamil population residing in the area, since then the site of the Kadurugoda Raja Maha Vihara has been declared an archaeological site, and is now maintained by the Sri-Lankan army. The stupas possess unique features which cannot be found anywhere else in Sri Lanka- the stupas have been made of grey coloured coral stone, which have a very distinguished pattern with small holes all over them. It was destroyed in the 16th century during the time of king "Sangili" who ruled Jaffna. In 1917 remains of several Buddhist ruins were found at Kandaradai by then Jaffna District Magistrate Paul E. Pieris which was identified as the ancient Kadurugoda Vihara. He reported about 56 stupas. Today only about 20 stupas remain sprawled across less than an acre of open land under palmyra trees.



tamil memes

ME: AMMA WHERE SHOULD I PUT THIS?

AMMA: ON YOUR HEAD

ME:



Minding my business and eating food at a tamil function.

Camaraman: "recording"



Me waiting for my mom to finish her Saree shopping be like



When you are on time at a Tamil function



WHEN SOMEONE CALLS MY AMMA'S PHONE, BUT SHE IS WORKING IN THE KITCHEN



When amma says "go ask appa" and I go ask appa and he says "go ask amma"



family friend who came to visit us

me coming out of my room to get water



Being told to leave one light on when going out so the burglar thinks someone is at home



Tamil Meal Plan

Mon	Tue	Wed	Thu	Fri	Sat	Sun
Rice & Curry	Rice & Curry	Rice & Curry	Rice & Curry	Rice & Curry	Rice & Curry	Rice & Curry



ME LOOKING AT AMMA WHEN AN RANDOM AUNTY ASKS ABOUT SOMETHING I ONLY TOLD HER



IF SPIDERMAN WAS A TAMIL DAD



SOPE

MEXICAN DISH

INGREDIENTS

For the dough:

1-½ cup of masa harina
(FLOUR)

1-¼ cup of warm water

TOPPINGS

4 tablespoons vegetable oil or
lard

1 cup refried beans

2 cups lettuce finely shredded

1-½ cup cooked beef or
chicken shredded.

½ cup Mexican cheese queso
fresco crumbled.

¼ cup white onion finely
chopped.

½ cup Mexican cream

Spicy salsa of your choice



INSTRUCTIONS

Mix Masa Harina (flour) and warm water in a medium-size bowl and knead until you have a uniform texture. If the dough feels dry, add more water, until it is like play dough.

- If you live in a place with lots of humidity, the dough won't need too much water. Make sure the dough has enough moisture to avoid any cracking on the sope's surfaces.

Now, cover the dough with a wet kitchen towel; this will help to keep the dough moist. Keep a small bowl of water next to your working area to keep your hands and the dough moist.

Divide the dough into 10 pieces of the same size, cover with the kitchen towel.

Heat the griddle to medium-high heat.

To form the sopes, cut the plastic bag into 2 squares of about 6 inches each. Place one piece of plastic on the Tortilla press,

Put down one of the small balls of dough and cover with the other piece of plastic.

Close the tortillera and press down gently with the tortilla press handle until you form a medium size thick tortilla of about 4-½ inches.

Lift the handle and remove the top plastic.

Pick up the tortilla, holding with the plastic at the bottom, gently flip the tortilla to onto the palm of your hand. A large part of the tortilla will cover your hand.

SERVING

Heat the oil or lard in a skillet or griddle at medium heat.

Place the sopes on the skillet and lightly fry them on both sides (about 30 seconds each side until it is golden colour).

Remove from the heat and place on a plate that is covered with paper towels to absorb any excess fat.

Now is time to spread the refried beans, top with shredded lettuce, beef, chicken, or any other topping of your choice.

Serve with salsa.

NATIONAL MEXICAN HYMN LYRICS

Mexicanos, al grito de guerra
El acero aprestad y el bridón,
Y retiemble en sus centros la tierra.
Al sonoro rugir del cañón.

Ciña ¡oh patria! tus sienes de oliva
De la paz el arcángel divino,
Que en el cielo tu eterno destino
Por el dedo de dios se escribió.
Más si osare un extraño enemigo
Profanar con su planta tu suelo,
Piensa ¡oh patria querida! que el cielo
Un soldado en cada hijo te dio.

¡guerra, guerra sin tregua al que intente
De la patria manchar los blasones!
¡guerra, guerra! los patrios pendones
En las olas de sangre empapad.
¡guerra, guerra! en el monte, en el valle
Los cañones horribles truenen,
Y los ecos sonoros resuenen
Con las voces de ¡unión! ¡libertad!

Antes, patria, que inermes tus hijos
Bajo el yugo su cuello dobleguen,
Tus campiñas con sangre se rieguen,
Sobre sangre se estampe su pie.
Y tus templos, palacios y torres
Se derrumben con horrible estruendo,
Y sus ruinas existan diciendo:
De mil héroes la patria aquí fue.

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¡patria! ¡patria! tus hijos te juran
Exhalar en tus aras su aliento,
Si el clarín con su bélico acento
Nos convoca a lidiar con valor.
¡para ti las guirnaldas de oliva!
¡un recuerdo para ellos de gloria!
¡un laurel para ti de victoria!
¡un sepulcro para ellos de honor!
Mexicanos al grito de guerra
El acero aprestad y el bridón,
Y retiemble en sus centros la tierra.
Al sonoro rugir del cañón.



CULTURE DAY

MARCH 2021



Varnie Mukunthan, 10C, Sri-Lankan culture; Sunny Chittapragada, 10D, Hindu/Indian culture; Tanvi Bhati, 10D, Hindu/Indian culture; Maya Patel, 10D, Hindu/Indian culture



Maya Patel, 10D, Hindu/Indian culture; Vennela Medikonda, Indian/Hindu culture; Raina Garg, 10E, Indian culture; Baviithra Rameshkumar, 10C, Sri-Lankan/Tamil culture; Sam Al-Balasmeh, 10F, Jordanian/Arab culture; Sunny Chittapragada, 10D, Hindu/Indian culture; Fatimah Merchant, 10D, Pakistani culture; Rishika Mazumdar, 10F, Indian culture; Sneha Paul, 10C, Indian culture; Jigyasa Mattoo, 10D, Kashmiri Hindu culture; MJ Del-Rosario, 10A, Filipino culture; Kalmaa-us-Samaa Aslam, 10F, Pakistani culture; Deborah Olorunfemi, 10F, Nigerian culture



Vennela Medikonda, Indian/Hindu culture; Baviithra Rameshkumar, 10C, Sri-Lankan/Tamil culture; MJ Del-Rosario, 10A, Filipino culture; Kalmaa-us-Samaa Aslam, 10F, Pakistani culture



Maya Patel, 10D, Hindu/Indian culture; Hibba Mahmood, 10D, Pakistani culture; Tanvi Bhati, 10D, Hindu/Indian culture; Kasture Kuha-1, 10D, Sri-Lankan/Tamil culture; Jigyasa Mattoo, 10D, Kashmiri Hindu culture,



Kishomi, 7F, Sri Lankan Culture



Sanya, 7F, Indian Culture



Eddie, 7F, Irish culture



Scarlett, 7F, Chinese Culture



Evie, 7F, Nigerian Culture



Khushi Madha and Heer Parikh,
8C, Gujrat Culture



Holly Lopes & Beth Cook, 8C,
Welsh Culture



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CULTURE DAY



Shreya Paul, 10B, Indian culture



Hiya, 8g, India
Maleeka, 8g, multi
Simran, 8g, India
Hritika, 8g, India
Natasha, 8g, Pakistan



Sam Al-Balasmeh, 10F,
Jordanian/Arab culture; Melissa
Appiah-Danquah, 10C, African
culture; Fatimah Merchant, 10D,
Pakistani culture; Zaira Shaikh,
10B, Islamic culture,



Sharon, 8c



Aruga, India, 8c
Simran, India, 8g
Vaishali, India, 8d



Zaina Shahzad 9A, Pakistani
Culture



Ritika (in red, 8g, Singapore)
Amber (in white, 8g, South Africa)



Sharon, Tanishka and Lily in 8B.

CULTURE DAY



Marjorie: Rural Philippines, Anjali: Indian (Gujarati), Alena: Ugandan Indian Gujarati, Shreya: India (Maharashtrian), Roshni: Indian Gujarati, Mariam: Egyptian, Vedika: Indian Maharashtrian, Maryam: Pakistani, Jemma: British, Kareena: Parsi, Miss Khan: Pakistani & Indian



Iqra: Pakistani, Hafsa: Pakistani, Aasiyah: Bangladeshi, Wazima: Pakistani, Tamara: Middle Eastern, Charlotte: Middle Eastern



Melissa: Ugandan, Iqra: Pakistani, Archisha: Indian



Alice: Chinese, Archisha: Indian, Sitara: Tamil, Iqra: Pakistani, Maariah: Pakistani, Ameerah: Pakistani, Shalini: Sinhalese, Tamara: Middle Eastern, Sweetha: Tamil, Charlotte: Middle Eastern, Wazima: Pakistani, Aasiyah: Bangladeshi, Raina: Indian, Sada: Bangladeshi, Moselle: African, Emilie: British



Archisha: Indian, Sitara: Tamil



Chhimi Lama, Yr 7



Zarwa Shahzad, Yr 7



Neha, Yr 13



Bou Merritt: Mixed Race, Zahraa Arif: Pakistani, Inuri Rathnaweera: Sri Lankan, Anna Boichat: British Athlete, Sasha Gordon: Jewish, Hannah Roberts: Feminist Icon



Inuri Rathnaweera: Sri Lankan, Zahraa Arif: Pakistani, Sasha Gordon: Jewish, Bou Merritt: Mixed Race

CULTURE DAY

MARCH 2021

ANSWERS

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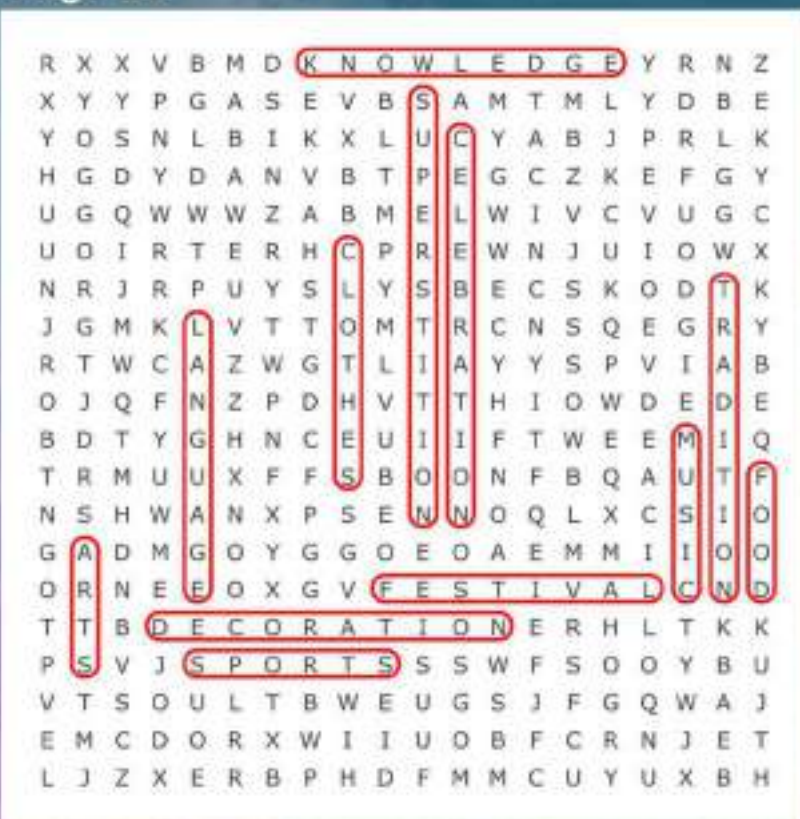


Answer: "I can do it and I will do it!"

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WATALAPPAN	MENDHI
NIKKAH	CELEBRATION
DIWALI	PRINCE PRAHLAD
BIRYANI	RAMADHAN

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SCAN ME

Cultural Music
Playlist

https://youngminds.org.uk/?gclid=Cj0KCQiAnb79BRDgARIsAOVbhRqdgMsJZsWov7GmuSkIOnXVbgWts5tlCw8n nmSZg8ARQn0gkcPvTBsaAg3VEALw_wcB

https://www.bowelcanceruk.org.uk/support-us/bowel-cancer-awareness-month/?gclid=CjwKCAjwu5CDBhB9EiwA0w6sLVIUnUx8kgTdzgovS80uMrCmXilaSD2_z8Eby1K qkQipoTxwTYaEzhoCT6gQAvD_BwE

https://www.autism.org.uk/?gclid=Cj0KCQiAnb79BRDgARIsAOVbhRqAwJ2srMymVpUYcw5p5n36HC2wz80gSvYZ6DAZ 48QUynjcvJ4pRZ0aA6MEALw_wcB

<https://www.parkinsons.org.uk>

<https://www.nationalpetmonth.org.uk/schools>

<https://www.earthday.org/earth-day-tips/>

<https://youtu.be/PXFvq6SxwUA>

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