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Agency for International Development
Office of Health and Nutrition
Bureau for Global Programs, Field Support and Research

To: Sebrina

From: Cory Miller

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Number of pages (including cover sheet): 2

MESSAGE:

*A more legible version!
And update on costs in Boston - they thought
\$800 low; CDC thought it high. Obviously
it depends on which institution & where
Boston being notoriously high*

To: Michael Feldstein@AID.A@AIDW
Cc: David A. Oot@G.PHN.HN@AIDW, Dale Gibb@G.PHN.HN@AIDW
Bcc:
From: Caryn Miller@G.PHN.HN@AIDW
Subject: OPED for Hillary on diarrhea in US
Date: Monday, May 1, 1995 12:25:33 EDT
Attach:
Certify: N
Forwarded by:

I faxed the following text to Sabrina as requested:

Every year at least 20 million children under 5 years of age in the US suffer from diarrhea and an estimated 300,000 are hospitalized due to resulting dehydration. IV rehydration treatment (which can only be provided in a hospital setting) costs \$600-800 per day; commercial ORT solutions cost about \$7 per day (and can be administered in the home or health facility); home-prepared solutions to treat diarrhea cost only pennies per dose. If parents know how to administer ORT at home, most of these hospitalizations could be avoided and health care costs lowered by an estimated \$500 million/year (based on 7-15 episodes per child under 5 in the US)

There are an estimated 300-500 child DEATHS per year from diarrhea. But its the MORBIDITY that costs in term of \$\$\$\$

CDC and the Arkansas Health Dept. are currently doing a 3 year study on costs/treatment including diarrhea-CDC is sending me more info on this should someone be interested.

Late breaking update from Boston: total costs are \$ 800-1000 for hospitalized IV treatment for dehydration from diarrhea.

DRAFT

LM DRAFT 3/27/95

**FIRST LADY HILLARY RODHAM CLINTON
REMARKS TO THE RAJIV GANDHI FOUNDATION
NEW DELHI, INDIA
MARCH 29, 1995**

[Acknowledgements]

It is a great honor for me to join you in New Delhi, and to be in the company of men and women who keep alive the hope for India and the world that Rajiv Gandhi helped to sustain.

I would like to thank all the people of India for extending such a gracious welcome to me. To Prime Minister Rao, I owe special thanks -- for his warm hospitality, and for the energy and wisdom he has lent to strengthening the friendship between our nations. His visit to Washington 10 months ago opened a new chapter in Indian-American relations, one that promises to build on the many values and aspirations our peoples share.

Although my journey here is far too brief to give me a full appreciation of your extraordinary country, I hope these few days will allow us to explore our shared dreams for the future of the human family.

I have come to this nation -- a new democracy in an ancient land -- from a polity whose history is relatively new. And I have come with a conviction that old traditions, along with newer ones, can jointly guide us as we seek to fulfill the promise of children and families at the dawn of an exciting, challenging, and unpredictable century.

Like India, the United States is a confluence of cultures. You are a nation of diverse languages, religions, and beliefs. My country is one of immigrants, whose distinct values and traditions are now permanently woven into the fabric of American life.

And while we are too often taught to look upon each other as different, I think of the many ways in which your culture has informed ours, and ours yours. We have shared with you our ideals of democracy and individual rights, our experience of industrialization and economic development.

In turn, the subtle, complex, and brilliant philosophies of India have enriched our understanding of the human dimension and even the divine. For the entire world, India has been a matrix for the most powerful social movements of this century -- the end of colonialism, the emergence of democracy in pluralistic

societies, and the growing participation of women in all aspects of civic life.

When Americans think of India, we often think of non-violence and the importance that tradition carries today -- when our global community confronts so many new opportunities, but also the tensions arising from economic competition, scarcer resources, and civil and ethnic strife.

I think of the Reverend Martin Luther King, Jr., in his cell in the Birmingham City Jail in 1963, having just read a letter in the local newspaper from members of the Alabama clergy who declared that his civil rights demonstrations were extreme and potentially violent. Dr. King wanted to write a letter in response, to explain himself and his motives, but he had no paper to write on. So he began scribbling in the margins of the newspaper; and then on scraps of paper a friend smuggled in; and finally, on a notepad his attorneys were allowed to bring to him.

As he wrote, and thought, and wrote, and thought, Dr. King drew upon the experiences of Socrates, the Apostle Paul, Henry David Thoreau, and the works of the philosophers Niebuhr, Tillich, and Buber. And in the end he produced one of the most powerful texts ever written about the morality of civil disobedience. But ultimately it was not just the Crito and the Christian Bible and western philosophy that influenced him; it was the life and work of Mahatma Gandhi, who taught the world how to translate the tradition of non-violence into a method for bringing about change.

From ancient Greece to Walden Pond to the Birmingham City Jail to South Africa to India and back to South Africa today, we see not just a continuum of history, but a sharing and lending of some of the most important ideals of humanity: civility, justice, dignity, and the willingness to make individual sacrifices for the betterment of society. Those ideals always have transcended culture, language, race, and ethnicity.

Today, we find ourselves at a unique moment in human history when we have no choice but to continue that tradition of learning from each other. We are at once a truly global civilization and one strained by great differences in culture. We are witnessing an unprecedented rise of women to fuller partnerships in society. In India, we saw women bring their special gifts to the public arena in the days before liberation. Today, we see women here who are leaders in government, law, business, and science, and the backbones of families and communities.

Our world is shrinking as we all gain access to information and ideas -- and each other -- through the mass media and communications technology. And we are experiencing a revolution in the understanding of human potential.

It is a time when old barriers are giving way to new forms and structures in our lives. We are living through change.

That is why the greatest problems we face as a world -- poverty, starvation, illiteracy, intolerance, and the exploitation of the weakest and most vulnerable in society -- cannot be resolved without a global conversation about our future.

Consider the potential for progress when that conversation takes place: We see new hope for peace among Arabs and Israelis; between blacks and whites in South Africa; and among people torn by conflict in Ireland.

Gandhi said: "All humanity is one undivided and indivisible family and each one of us is responsible for the misdeeds of others."

So instead of reviving old hatreds and inspiring new ones, it is time to break through and have a meeting of our words and hearts. Instead of assigning blame to one group of nations or another, it is time for every nation to do more for its own people and especially for children -- the boys and girls who represent our future.

To create a just world -- one in which peace, prosperity and opportunity are the rule for our children -- we must have the courage to dream one. And if you indulge me for a moment, I will tell you my dream:

It is of a world in which the vast complexity of human experience is always on display -- but differences among people are respected, appreciated, and celebrated, not just tolerated;

It is a world in which the distinctions between men and women are not viewed as reasons to demean each other, but as complementary parts of a greater whole;

It is a world in which we are not afraid to be dependent on one another because we recognize that dependence connects us in ways that we have too often refused to acknowledge.

Most of all, it is a world in which boys and girls are loved and cared for, first by the family they are born into -- by parents who want them and invest in them; then by their extended family; then by the families they build as adults and by the children whom they, in turn, invest with love; and finally by a society that values every child as a gift to be nurtured.

I cannot tell you how many times in my travels at home and abroad I have looked into the eyes of children and seen so much promise and hope . . . and then felt my heart sink, knowing these

children would have no chance of fulfilling their promise because of obstacles thrown in their way.

Most of us in this room have heard the chilling statistics: the unacceptably high rates of poverty, starvation, illiteracy, and child prostitution; the number of baby girls lost to infanticide and abortion; the number of children maimed, tortured and mistreated because of accidents of geography and history.

In my own country, I have seen the pain and loneliness in the faces of children abandoned by parents unwilling or unable to care for them. I have seen children -- young children on America's streets -- who have learned to resolve disputes not with words, but with guns. I have seen children around the world who have never eaten a full meal, or been to a doctor, or opened a book. I have seen children sold by their own parents for prostitution, a reflection of how skewed our world can become when material aspirations outweigh the ideal of human dignity.

[NOTE: Read this quote very slowly and/or repeat it for emphasis]

The great poet Tagore said: "Every child comes with the message that God is not yet discouraged of man."

And each blessed child must be embraced by adult hope and compassion. But adults cannot embrace children until we are willing to embrace each other.

In every country, on every continent, we must open our arms to women. Women do much of the world's work. They raise children, and tend to the sick, and the old. And yet women continue to be marginalized, even exploited or abused, in many societies.

Women make up 52 percent of the world's population. We must not forget that. Investing in the health and education of women and girls is essential to improving global prosperity. We have seen the education of women enhance their roles as mothers and increase their participation in civic life. We have seen in a number of countries that the education of girls can help lift whole populations out of poverty. If women don't thrive, the world won't thrive.

Around the world, grassroots organizations and governments working to reduce poverty and improve the health, education, and economic security of women and children.

UNICEF has had a decade-long focus on child survival and has pioneered many strategies that are low-cost, including breastfeeding and oral rehydration therapy and immunizations.

Last year polio was eradicated in the Western Hemisphere by

a multinational effort. Worldwide, the percentage of children immunized has been increasing at a remarkable rate, from 20 percent to 80 percent between 1980 and 1990.

In the Philippines, I saw mothers at the Fabella Hospital in Manila learning to nurse their babies so that they would develop a stronger bond and increase the chances of family stability.

Thanks to my trip here, I have now had the extraordinary privilege of seeing firsthand the compassion and love that is Mother Teresa's work. I have seen the dedication and wisdom of Rashmi Misra, whose Prayas school embodies the idea that health, education, and economic development go hand in hand, and that learning must begin at the earliest stages of life and progress throughout it.

In a few days, I will visit with Ela Bhatt, that soft-spoken visionary whose work is infused with the ideals of Gandhi. From her, I hope to learn more about SEWA and how it has empowered poor women to take control of their futures and make better lives for themselves and their families.

I am also aware of efforts by the Rajiv Gandhi Foundation on behalf of children orphaned by terrorism and to promote literacy and health among women and children in rural areas.

What we are learning around the world is that, when given the tools and the responsibility to improve their lives, both men and women can be powerful agents for change. It is not a matter of ideology. It is not a matter of geography. It is about putting people first.

And when we put people first, we begin to lay the foundation for a true global community. We begin to understand that I need you, and you need me, and we all need each other.

The most dangerous illusion in our day, I believe, is the illusion of separateness. For we are not really separate, nor can we be. No matter our station in life, our system of beliefs, or our cultural traditions, we are bound together by a common future.

A friend recently told me this story from the ancient Scriptures of India:

The son of a king is kidnapped by a gang when he is very small. As he grows up, he forgets about culture and palaces. He even forgets about his mother and father. Instead of learning how to be a statesman, he learns how to be a bandit.

He learns how to use a bow and arrow, how to jump on passersby and rob them without getting caught. By the time he is

20, he has become so good at this avocation that he has his own band of robbers.

Still, in his heart he senses that he doesn't really belong among the bandits. Yet he doesn't know where to go.

One day, the King's retinue goes through the forest and the young bandit and his men take them by surprise. Among those captured is the family's spiritual teacher. He finds something rather familiar about the young bandit. He looks at him and sees the God hiding in him.

"You are not a highway man, your high Highness," the teacher says. "I know who you really are."

The prince is furious. "What do you mean," he says. "I'm not your high Highness. I'm a robber. And everybody in this whole kingdom is afraid of me."

But the teacher's faith in him is unshaken. Instead of being intimidated by the appearance and manners of the young man, he takes him aside and talks to him quietly. He tells him stories about his childhood -- about how his father used to carry him on his shoulder and pat him on his back; about how his mother used to tell him stories and sing him to sleep; about the wonderful games they played in the palace.

The young man begins to remember. A new light comes in his eyes. And he stands up and says slowly: "I remember. I understand. I'm not really a robber. I'm not really violent. I simply forgot who I was."

Now, a true and glowing human being, he returns and becomes a statesman.

This story reminds us that appearance, action, attitudes, and behavior must not divert us from the recognition of others and what they can be. We must see the dignity of a woman and the promise of the child. We must honor every person's membership in the human family.

Thank you very much for this opportunity to be in your presence today.

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LM DRAFT 3/27/95

1 p.m.

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REMARKS TO THE RAJIV GANDHI FOUNDATION
NEW DELHI, INDIA
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Like India, the United States is a confluence of cultures. You are a nation of diverse languages, religions, and beliefs. My country is one of immigrants, whose distinct values and traditions are now permanently woven into the fabric of American life.

different And while we are too often taught to look upon each other as ~~strange or even exotic~~, I think of the many ways in which your culture has informed ours, and ours yours. We have shared with you our ideals of democracy and individual rights, our experience of industrialization and economic development.

The subtle, complex, and brilliant philosophies of India have enriched our understanding of the human dimension and even the divine. And in this century, the entire world has looked to India as a matrix for the most powerful social movements we have witnessed -- the end of colonialism, the emergence of democracy in pluralistic societies, and the growing participation of women

in all aspects of civic life.

~~Mostly, though, when I think of India, I think of the~~
tradition of non-violence. ~~I think of how important that~~
tradition remains today, at a time when the human family
confronts so many new opportunities, but also the tensions
arising from economic competition, scarcer resources, and civil
and ethnic strife.

And when I think of non-violence I have an image of the
Reverend Martin Luther King, Jr., in his cell in the Birmingham
City Jail in 1963, having just read a letter in the local
newspaper from members of the Alabama clergy who declared that
his civil rights demonstrations were extreme and potentially
violent. Dr. King wanted to write a letter in response, to
explain himself and his motives, but he had no paper to write on.
So he began scribbling in the margins of the newspaper; and then
on scraps of paper a friend smuggled in; and finally, on a
notepad his attorneys were allowed to bring to him.

As he wrote, and thought, and wrote, and thought, Dr. King
drew upon the experiences of Socrates, the Apostle Paul, Henry
David Thoreau -- ~~the 19th century writer and thinker from~~
~~Massachusetts~~ -- and the works of the philosophers Niebuhr,
Tillich, and Buber. And in the end he produced one of the
greatest texts ever written about the morality of civil
disobedience. But ultimately it was not just the Crito and the
Christian Bible and western philosophy that influenced him; it
was the life and work of Mahatma Gandhi, who taught the world
how to translate the tradition of non-violence into a method for
bringing about change.

~~And so~~ From ancient Greece to Walden Pond to the Birmingham
City Jail to South Africa to India and back to South Africa
today, we see not just a continuum of history, but a sharing and
lending of the ~~greatest~~ ideals of humanity. ~~And those ideals~~
always have transcended culture, language, ~~religion~~, race, and
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Today, we find ourselves at a unique moment in human history
when we have no choice but to learn from each other. We are at
once a truly global civilization and one strained by great
differentiations in culture. We are witnessing an unprecedented
rise of women to fuller partnerships in society. In India, we saw
evidence of the special gifts that women brought to the public
arena in the days before liberation. Today, we see women emerging
as players in government, law, business and science, ~~and~~ committed to
family + comm.

Our world is shrinking around us as we all gain access to
information and ideas -- and each other -- through the mass media
and computers. And we are experiencing a revolution in the
understanding of human potential and what humans can be.

Comm. is technology --

It is a time when ~~we find ourselves in a vortex of change~~, a time when old barriers are giving way to new forms and structures in our lives. *We are by through change.*

That is why the greatest problems we face as humankind -- poverty, starvation, illiteracy, intolerance, and the exploitation of the weakest and most vulnerable in society -- cannot be resolved without a global conversation about our future.

Consider the potential for progress when that conversation takes place: We see new hope for peace among Arabs and Israelis; between blacks and whites in South Africa; and among people torn by conflict in Ireland.

Gandhi said: "All humanity is one undivided and indivisible family and each one of us is responsible for the misdeeds of others."

So instead of reviving old hatreds and inspiring new ones, it is time to break through and have a meeting of our words and hearts. Instead of assigning blame to one group of nations or another, it is time for every nation to do more for its own people and especially for children -- the boys and girls who represent the future of humanity.

one: ~~At such a momentous time in human history~~, we must dream about our future. And if you indulge me for a moment, I will tell you my own dream:

Our To create a future just and good where people are not he courageous enough

It is of a world in which the vast complexity of human experience is always on display -- but differences among people are respected, appreciated, and celebrated, not just tolerated;

It is a world in which the distinctions between men and women are not viewed as reasons to demean each other, but as complementary parts of a greater whole;

It is a world in which we are not afraid to be dependent on one another because we recognize that dependence connects us in ways that we have too often refused to acknowledge.

Most of all, it is a world in which boys and girls are loved and cared for, first by the family they are born into -- by parents who want them and invest in them; then by their extended family; then by the families they build as adults and by the children whom they, in turn, invest with love; and finally by a society that values every child as a gift to be nurtured.

Our task today is to share our dreams so that we may create a new and healthier global family. Every nation must invest in human capital and in our human infrastructure. And that means

investing in women and children, who are so vital to our progress and prosperity as a growing globally community.

I cannot tell you how many times in my travels at home and abroad I have looked into the eyes of children and seen so much promise and hope . . . and then felt my heart sink, knowing these children would have no chance of fulfilling their promise because of the obstacles ~~that had been~~ thrown in their way.

Most of us in this room know
~~I know all of the~~ chilling statistics: the unacceptably high rates of poverty, starvation, illiteracy, and child prostitution; the number of baby girls lost to infanticide and abortion; the number of children maimed, tortured and mistreated because of accidents of geography and history.

In my own country, I have seen the pain and loneliness in the faces of children abandoned by parents unwilling or unable to care for them. I have seen children -- young children on America's streets -- who have learned to resolve disputes not with words, but with guns. I have seen children around the world who have never eaten a full meal, or been to a doctor, or opened a book. I have seen children sold by their own parents for prostitution, a reflection of how skewed our world can become when material aspirations outweigh the ideal of human dignity.

Maybe I should read this slowly - or repeat
The great poet Tagore said: "Every child comes with the message that God is not yet discouraged of man."
And each blessed must be embraced up ~~adult~~ by adults of hope + compassion
~~But every child must also be validated with adult hope and~~ compassion. And we cannot validate children until we are willing to validate each other. *Beel adults in extreme child world*

In every country, on every continent, we must open our arms to women.
I cannot overstate how important women are in this equation. Women make up 52 percent of the world population. *They do much of the world's work, and traditionally have produced a lot of its food. They raise children and tend to the sick and the old. And yet women continue to be marginalized, even exploited or abused, in many societies.* *very real fields*

women make up 52% ... we should never forget that
Investing in the health and education of women and girls is essential to improving global prosperity. *Thine* We have seen in a number of countries that the education of girls can help lift whole populations out of poverty. We have seen the education of women enhance their roles as mothers and increase their participation in civic life. ~~If women don't flourish, the world won't flourish.~~

~~The good news is that we have examples around the world -- and particularly here in India -- of grassroots and governmental efforts that are working to reduce poverty, improve health and education, and promote individual freedom.~~

UNICEF, ~~to take one shining example~~, has had a decade-long focus on child survival and has pioneered many strategies that are low-cost, including breastfeeding and oral rehydration therapy and immunizations.

Last year polio was eradicated in the Western Hemisphere by a multinational effort. Around the world, the percentage of children immunized has been increasing at a remarkable rate, from 20 percent to 80 percent between 1980 and 1990.

In the Philippines, I saw mothers at the Fabella Hospital in Manila learning to nurse their babies so that they would develop a stronger bond and increase the chances of family stability.

Here in India, we see the wonderful efforts of this Foundation, and particularly your work on behalf of children orphaned by terrorism and to promote literacy and health among women and children in rural areas.

Thanks to my trip here, I have now had the extraordinary privilege of seeing firsthand the compassion and love that is Mother Teresa's work. I have seen the dedication and wisdom of Rashmi Misra, whose Prayas school embodies the idea that health and learning go hand in hand, and that learning must begin at the earliest stages of life and progress throughout it.

In a few days, I will visit with Ela Bhatt and learn more about SEWA and how it has empowered poor women to take control of their futures and make better lives for themselves and their families.

What these women and organizations have taught us is this: When given a few tools to improve their lives, and when given the responsibility to do so, people, and especially women, are powerful agents for change. This is not a matter of ideology or geography. It is about putting people first no matter where we live or what form of government we have.

Let me conclude by saying that, while I know far too little about the philosophies and religions of India, I am deeply sympathetic to the notion of the mystery of human life, and how each of us comes to think of ourselves, as Shakespeare said in Macbeth, as "that poor creature that struts and frets his hour on the stage and then is heard no more."

The most dangerous illusion in our day, I believe, is the illusion of separateness. For we are not really separate, nor can we be. No matter our station in life, our system of beliefs, or our cultural traditions, we are bound together by a common future.

A friend recently told me this story from the ancient

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We must be careful ⁵ not to see ourselves as
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understand
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to love

Scriptures of India:

The son of a king is kidnapped by a gang when he is very small. And as he grows up, he forgets about culture, about palaces, ~~about the good life.~~ He even forgets about his mother and father. Instead of learning about how to be a statesman, he learns about how to be a bandit.

He learns how to use a bow and arrow, how to jump on passersby and rob them without getting caught. By the time he is 20, he has become so good at this avocation that he has his own band of robbers.

Still, ~~he finds himself deeply unhappy.~~ In his heart he senses that he doesn't really belong among the bandits. Yet he doesn't know where to go.

One day, part of the King's retinue goes through the forest where he hides out. And he and his men take them by surprise and overpower them. The family's spiritual teacher is among those captured, and he finds something rather familiar about the young bandit. He looks at him and sees the God hiding in him.

"You are not a highway man, your high Highness," the teacher says. "I know who you really are."

The prince is furious. "What do you mean," he says. "I'm not your high Highness. I'm a robber. And everybody in this whole kingdom is afraid of me."

But the teacher's faith in him is unshaken. Instead of being fearful or revolted by the appearance and manners of the young man, he takes him aside and he talks to him quietly. He tells him stories about his childhood -- about how his father used to carry him on his shoulder and pat him on his back; about how his mother used to tell him stories and sing him to sleep; about the wonderful games they played in the palace.

And the young man ~~slowly~~ begins to remember ~~and~~ a new light comes in his eyes. ~~And he~~ stands up straight and says very slowly: "I remember. I understand. I'm not really a robber. I'm not really violent. I simply forgot who I was."

Now, a true and luminous human being, he returns and becomes a statesman.

at we must not forget reminders is
What ~~we learn from this story~~ is that appearance, action, attitudes, or ~~unskilled~~ *behavior* must not divert us from the recognition of others and what they can be. We must ~~continue to~~ see the dignity of ~~women~~ *men* and the promise of the child. We must ~~continue to~~ see that we are all members of the same human family.

must honor our place in the human family

As my husband believes so strongly, we must continue to invest in people; in education; in health care and nutrition programs; in ways to prevent crime; in ways to engage each other as nations so that all the people of the world can finally speak to each other in the same language of humanity.

Namaste.

And thank you very much for giving me this opportunity to be in your presence today.

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**FIRST LADY HILLARY RODHAM CLINTON
REMARKS TO THE RAJIV GANDHI FOUNDATION
NEW DELHI, INDIA
MARCH 29, 1995**

[Acknowledgements]

It is a great honor for me to join you in New Delhi, and to be in the company of men and women who keep alive the hope of India that Rajiv Gandhi helped to sustain.

(and he would)

I would like to thank all the people of India for extending such a gracious welcome to me. To Prime Minister Rao, I owe special thanks -- for his warm hospitality, and for the energy and wisdom he has lent to strengthening the friendship between our nations. His visit to Washington 10 months ago opened a new chapter in Indian-American relations, one that promises to build on the many values and aspirations our peoples share.

Although my journey here is far too brief to give me a full appreciation of your extraordinary country, I hope these few days will allow us to explore our shared dreams for the future of the human family.

I have come to this new democracy in an ancient land from a polity whose history is relatively new. And I have come with a conviction that India's and America's old and new traditions can jointly guide us as we seek to fulfill the promise of children and families in a new and unpredictable century.

Like India, the United States is a confluence of cultures. You are a nation of diverse languages, religions, and beliefs. My country is one of immigrants, whose distinct values and traditions are now permanently woven into the fabric of American life.

And while we are too often taught to look upon each other as strange or even exotic, I think of the many ways in which your culture has informed ours, and ours yours. We have shared with you our ideals of democracy and individual rights, our experience of industrialization and economic development.

In turn, you have given us ways to widen our understanding of the human dimension and even the divine. The subtle, complex, and brilliant philosophies of India provide us with both very old and very new ways of understanding human potential. The entire world has looked to India as a matrix for the most powerful social movements of this century -- the end of colonialism, the

emergence of democracy in pluralistic societies, and the growing participation of women in all aspects of civic life.

Mostly, though, when I think of India, I think of the tradition of non-violence. I think of how important that tradition remains today, at a time when the human family confronts so many new opportunities, but also the tensions arising from economic competition, scarcer resources, and civil and ethnic strife.

And when I think about it, I also think about the Reverend Martin Luther King, Jr., in his cell in the Birmingham City Jail in 1963, having just read a letter in the local newspaper from members of the Alabama clergy who declared that his civil rights demonstrations were extreme and potentially violent. Dr. King wanted to write a letter in response, to explain himself and his motives, but he had no paper to write on. So he began scribbling in the margins of the newspaper; and then on scraps of paper a friend smuggled in; and finally, on a notepad his attorneys were allowed to bring to him.

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And so from ancient Greece to Walden Pond to the Birmingham City Jail to South Africa to India and back to South Africa today, we see not just a continuum of history, but a sharing and lending of the greatest ideals of humanity. And those ideals always have transcended culture, language, religion, race, and ethnicity.

Today, we find ourselves at a unique moment in human history when we have no choice but to learn from each other. We are at once a truly global civilization and one strained by great differentiations in culture. We are witnessing an unprecedented rise of women to fuller partnerships in society. In India, we saw evidence of the special gifts that women brought to the public arena in the days before liberation. Today, we see women emerging as players in government, law, business and science.

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Our task today is to share our dreams so that we may create

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I cannot tell you how many times in my travels at home and abroad I have looked into the eyes of children and seen so much promise and hope . . . and then felt my heart sink, knowing these children would have no chance of fulfilling their promise because of the obstacles we had thrown in their way.

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I cannot overstate how important women are in this equation. Women make up 52 percent of the world population. They do much of the world's work and traditionally have produced a lot of its food. They raise children and tend to the sick and the old. And yet women continue to be marginalized, even exploited or abused, in many societies.

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In a few days, I will visit with Ela Bhatt and learn more about SEWA and how it has empowered poor women to take control of their futures and make better lives for themselves and their families.

What I am learning here can be applied to all nations and continents, including the North America: When given a few tools to improve their lives, and when given the responsibility to do so, people, and especially women, are powerful agents for change. This is not a matter of ideology or geography. It is about putting people first no matter where we live or what form of government we have.

I am very happy to have learned about the work of the Rajiv Gandhi Foundation, and particularly your efforts on behalf of children orphaned by terrorism and to promote literacy and health among women and children in rural areas.

Let me conclude by saying that, while I know far too little about the philosophies and religions of India, I am deeply sympathetic to the notion of the mystery of human life and how each of us comes to think of ourselves, as Shakespeare said in Macbeth, as "that poor creature that struts and frets his hour on the stage and then is heard no more."

The most dangerous illusion in our day, I believe, is the illusion of separateness. For we are not really separate, nor can we be. No matter our station in life, our system of beliefs, or our racial and ethnic traditions, we are bound together by a

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He learns how to use a bow and arrow, how to jump on passersby and rob them without getting caught. By the time he is 20, he has become so good at this avocation that he has his own band of robbers.

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One day, part of the King's retinue goes through the forest where he hides out. And he and his men take them by surprise and overpower them. The family's spiritual teacher is among those captured, and he finds something rather familiar about the young bandit. He looks at him and sees the God hiding in him.

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The prince is furious. "What do you mean," he says. "I'm not your high Highness. I'm a robber. And everybody in this whole kingdom is afraid of me."

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As my husband believes so strongly, we must continue to invest in people; in education; in health care and nutrition programs; in ways to prevent crime; in ways to engage each other as nations so that all the people of the world can finally speak to each other in the same language of humanity.

Namaste.

And thank you very much for giving me this opportunity to be in your presence today.

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FIRST LADY HILLARY RODHAM CLINTON
REMARKS TO THE RAJIV GANDHI FOUNDATION
NEW DELHI, INDIA
MARCH 29, 1995

[Acknowledgements]

It is a great honor for me to join you in New Delhi, and to be in the company of men and women who keep alive the hope for India and the world that Rajiv Gandhi helped to sustain.

I would like to thank all the people of India for extending such a gracious welcome to me. To Prime Minister Rao, I owe special thanks -- for his warm hospitality, and for the energy and wisdom he has lent to strengthening the friendship between our nations. His visit to Washington 10 months ago opened a new chapter in Indian-American relations, one that promises to build on the many values and aspirations our peoples share.

Although my journey here is far too brief to give me a full appreciation of your extraordinary country, I hope these few days will allow us to explore our shared dreams for the future of the human family.

I have come to this ^{nation -- a} new democracy in an ancient land ~~from~~ a polity whose history is relatively new. And I have come with a conviction that old traditions, along with newer ones, can jointly guide us as we seek to fulfill the promise of children and families in a new and unpredictable century.

Like India, the United States is a confluence of cultures. You are a nation of diverse languages, religions, and beliefs. My country is one of immigrants, whose distinct values and traditions are now permanently woven into the fabric of American life.

And while we are too often taught to look upon each other as strange or even exotic, I think of the many ways in which your culture has informed ours, and ours yours. We have shared with you our ideals of democracy and individual rights, our experience of industrialization and economic development.

The subtle, complex, and brilliant philosophies of India have enriched our understanding of the human dimension and even the divine. And in this century, the entire world has looked to India as a matrix for the most powerful social movements we ~~have~~ ^{witnessed} -- the end of colonialism, the emergence of democracy in pluralistic societies, and the growing participation of women

in all aspects of civic life.

Mostly, though, when I think of India, I think of the tradition of non-violence. I think of how important that tradition remains today, at a time when the human family confronts so many new opportunities, but also the tensions arising from economic competition, scarcer resources, and civil and ethnic strife.

And when I think of non-violence I have an image of the Reverend Martin Luther King, Jr., in his cell in the Birmingham City Jail in 1963, having just read a letter in the local newspaper from members of the Alabama clergy who declared that his civil rights demonstrations were extreme and potentially violent. Dr. King wanted to write a letter in response, to explain himself and his motives, but he had no paper to write on. So he began scribbling in the margins of the newspaper; and then on scraps of paper a friend smuggled in; and finally, on a notepad his attorneys were allowed to bring to him.

As he wrote, and thought, and wrote, and thought, Dr. King drew upon the experiences of Socrates, the Apostle Paul, Henry David Thoreau -- the 19th century writer and thinker from Massachusetts -- and the works of the philosophers Niebuhr, Tillich, and Buber. And in the end he produced one of the greatest texts ever written about the morality of civil disobedience. But ultimately it was not just the Crito and the Christian Bible and western philosophy that influenced him; it was the life and work of Mahatma Gandhi, who taught the world how to translate the tradition of non-violence into a method for bringing about change.

And so from ancient Greece to Walden Pond to the Birmingham City Jail to South Africa to India and back to South Africa today, we see not just a continuum of history, but a sharing and lending of the greatest ideals of humanity. And those ideals always have transcended culture, language, religion, race, and ethnicity.

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That is why the greatest problems we face as humankind -- poverty, starvation, illiteracy, intolerance, and the exploitation of the weakest and most vulnerable in society -- cannot be resolved without a global conversation about our future.

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Our task today is to share our dreams so that we may create a new and healthier global family. Every nation must invest in human capital and in our human infrastructure. And that means

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Here in India, we see the wonderful efforts of this Foundation, and particularly your work on behalf of children orphaned by terrorism and to promote literacy and health among women and children in rural areas.

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Lissa: (h) 202 337 3171
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**FIRST LADY HILLARY RODHAM CLINTON
REMARKS TO THE RAJIV GANDHI FOUNDATION
NEW DELHI, INDIA
MARCH 29, 1995**

[Acknowledgements]

It is a great honor for me to join you in New Delhi, and to be in the company of men and women who keep alive the ~~flame of hope~~ that ~~Rajiv Gandhi lit~~ for India, and for the entire world. *which Rajiv Gandhi had started.*

I would like to thank all the people of India for extending such a gracious welcome to me. To Prime Minister Rao, I owe special thanks -- for his warm hospitality, and for the energy and wisdom he has lent to strengthening the friendship between our nations. His visit to Washington 10 months ago opened a new chapter in Indian-American relations, one that promises to build on the many values and aspirations our peoples share.

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I have come to this *new democratic* *capo lity* ancient land from ~~one~~ whose history is relatively new. And I have come with a conviction that India's oldest traditions, and America's more recent ones, can jointly guide us as we seek to fulfill the promise of children and families in a new and unpredictable century.

Like India, the United States is a confluence of cultures. You are a nation of diverse languages, religions, and beliefs. My country is one of immigrants, whose distinct values and traditions are now permanently woven into the fabric of American life.

And while we are too often taught to look upon each other as strange or even exotic, I think of the many ways in which your culture has informed ours, and ours yours. We have shared with you our ideals of democracy and individual rights, our experience of industrialization and economic development.

In turn, you have given us ways to widen our understanding of the human dimension and the divine. The subtle, complex, and brilliant philosophies of India provide us with both very old and very new ways of being. India herself is a matrix for the most powerful social movements of this century -- the end of colonialism, the rise of powerful women, and emergence of

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And when I think of ~~ahimsa~~ I have an image of the Reverend Martin Luther King, Jr., in his cell in the Birmingham City Jail in 1963, having just read a letter in the local newspaper from members of the Alabama clergy who declared that his civil rights demonstrations were extreme and potentially violent. Dr. King wanted to write a letter in response, to explain himself and his motives, but he had no paper to write on. So he began scribbling in the margins of the newspaper; and then on scraps of paper a friend smuggled in; and finally, on a notepad his attorneys were allowed to bring to him.

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We are experiencing a revolution in the understanding of human potential and what humans can be, *a time of risk.*

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Today women are emerging

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In my own country, I have seen the pain and loneliness in the faces of children abandoned by parents unwilling or unable to care for them. I have seen children -- young children on America's streets -- who have learned to resolve disputes not with words, but with guns. I have seen children around the world who have never eaten a full meal, or been to a doctor, or opened a book. I have seen children sold by their own parents for prostitution, a reflection of how skewed our world can become when material aspirations outweigh the ideal of human dignity.

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Investing in the health and education of women and girls is essential to improving global prosperity. We have seen ~~in parts of Asia and South America~~ that the education of girls can help lift whole populations out of poverty. We have seen the education of women enhance their roles as mothers and increase their participation in civic life. If women don't flourish, the world won't flourish.

[somewhere in here i will add specific examples of women doing good deeds in india....along the lines we talked about last week]

I regret to say that I know far too little about the philosophies and religions of India. But I have ~~some~~ ^{am deeply sympathetic} understanding of maya, of the notion of the mystery of life and how each of us comes to think of ourselves, as Shakespeare said in Macbeth, as "that poor creature that struts and frets his hour ^{to be not the master of}

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upon the stage and then is heard no more."

"Maya," as I understand it, is the illusion of separateness, the illusion that I am separate from you, and you from me, and we from the rest of life -- and that the source of all good things lies beyond ourselves. But what the philosophies of India have proved to us is that this is not so -- that we exist in a seamless web of friendship and kinship *with other people & other things.*

A friend recently told me this story from the ancient Scriptures of India:

The son of a king is kidnapped by a gang when he is very small. And as he grows up, he forgets about culture, about palaces, and the good life. He even forgets about his mother and father. Instead of learning about how to be a statesman, he learns about how to be a bandit.

He learns how to use a bow and arrow, how to jump on passersby and rob them without getting caught. By the time he is 20, he has become so good at this avocation that he has his own band of robbers.

Still, he finds himself deeply unhappy. In his heart he senses that he doesn't really belong among the bandits. Yet he doesn't know where to go.

One day, part of the King's retinue goes through the forest where he hides out. And he and his men take them by surprise and overpower them. The family's spiritual teacher is among those captured, and he finds something rather familiar about the young bandit. He looks at him and sees the God hiding in him.

"You are not a highway man, your high Highness," the teacher says. "I know who you are really are."

The prince is furious. "What do you mean," he says. "I'm not your high Highness. I'm a robber. And everybody in this whole kingdom is afraid of me."

But the teacher's faith in him is unshaken. Instead of being fearful or revolted by the appearance and manners of the young man, he takes him aside and he talks to him quietly. He tells him stories about his childhood -- about how his father used to carry him on his shoulder and pat him on his back; about how his mother used to tell him stories and sing him to sleep; about the wonderful games they played in the palace.

And the young man slowly begins to remember and a new light comes in his eyes. And he stands up straight and says very slowly: "I remember. I understand. I'm not really a robber. I'm not really violent. I simply forgot who I was."

Now, a true and luminous human being, he returns and becomes a statesman.

What we ^{previous} learn from this story is that in spite of ~~someone's~~ appearance, action, attitudes, or unskilled behavior, we must continue this deep seeing of people ~~even when the veil of ignorance and illusion has fallen~~. We must continue to see the dignity of women and the promise of the child. We must continue to see that we are all members of the same human family.

Namaste.

And thank you very much.

###

this recognition of others
& what can be.

And this is why my husband
has been so deeply concerned
in investing in people,
in education & programs
that prevent crime,
rather than in punishment.

USIA
DRAFT

- ① What happens when c.o. comes together to play a role
- Phil, Mr. Citiz. Corp come together
- create a community
- what U.S. contribution has been

② Int'l coming -

FIRST LADY'S REMARKS AT LAHORE UNIVERSITY
OF MANAGEMENT SCIENCES

When
women are
"part
of it -
of women
to faculty
+ women
students

I am delighted today to be here in Lahore, the "Pearl of the Punjab." This city -- with its Shalamar Gardens, Badshahi Mosque, and Zamzama *-- is a place I've heard about since I was a young girl.

I am especially pleased to have the opportunity to speak at the Lahore University of Management Sciences (LUMS), a state-of-the-art facility dedicated to business, education and economic progress. That this remarkable institution should be based in Lahore is appropriate indeed, given Lahore's celebrated history as a center of learning, education and scholarship.

The United States is proud to have been associated with LUMS since early in its establishment and to have been involved in continuous faculty and student exchanges over the years. The creation of this facility -- as a result of collaboration involving prominent individual Pakistanis and companies, individual Americans and the U.S. Agency for International Development (USAID) -- is an example of the benefits that our strong bilateral ties offer both countries.

Increasingly, U.S.-Pakistani ties are focusing on private rather than official contacts, on contacts where governments play a facilitating rather than a dominant role. LUMS is a prime example of this trend. Its faculty hails from the leading business schools in the U.S. and Europe and its graduates work in both Pakistan and overseas, building greater ties between Pakistan and other countries. Mr. Babur Ali and the leading business houses of Pakistan which established the National Management Foundation are to be commended for their vision in planning a world-class management school for Pakistan.

In the United States, the South Asian community is well over one million strong. Pakistanis are, understandably, one of the major elements in that community. They are politically very active; they are also socially responsible, looking for ways to help their new country as well as their nation of origin.

A group of Pakistani-Americans has decided to endow two scholarships at the Lahore University of Management Sciences. They have secured funding for the first year of the scholarships and are in the process of establishing an endowment to ensure that two female students every year, students whose families do

VI: (Zamzama, known also as Kim's Gun, is a cannon outside the Lahore Museum. It is featured at the beginning of Rudyard Kipling's Kim, where the young boy Kim likes sitting on the gun.)

praise LUMS -
had to have put in and
count that 6 indiv,
count that is next generation

not have the resources to fund education here at LUMS, will have access to the management training and skills that Pakistan will need in the twenty-first century. As a woman and as a mother, I applaud the initiative of this group of Pakistani-Americans in establishing the scholarships.

This university is an example of what can be accomplished in a democratic society which empowers its people by providing opportunity and encouraging responsibility. Democracy's future lies increasingly in the strength of citizens, rather than in that of government.

LUMS was created through private efforts in a spirit of volunteerism and philanthropy, and it remains a private-sector institution. It thrives because of private commitment to the public good; because of the high standards it has set for admission, for teaching, and for classroom performance.

Through the provision of financial aid, it also extends benefits to meritorious Pakistani students beyond the narrow elite. The significant percentage of women represented in the student body and on the faculty at LUMS (female enrollment now stands at 30%) demonstrates a commitment to increasing opportunities throughout society.

Success stories such as LUMS can be replicated in other areas. The mission of democratic governments ought to be to provide opportunities for all their people -- regardless of race, creed, color, religion or gender -- to develop their talents for the benefit of themselves and society as a whole. Often this is best done by giving private initiative the widest latitude consistent with general well-being.

In this age of scarce resources, it is increasingly apparent that governments alone cannot satisfy the needs of citizens. But governments can and must maintain an environment in which people, families and communities can take responsibility for their lives.

No government can afford to be isolationist, ignoring what is happening in the international community. With the world's economies and societies increasingly interdependent, we must all work to further a global community where economic growth and social progress result in a better life for our children. We must all, in other words, work for the globalization of prosperity.

A key element in that endeavor should be the reduction of the world's supply of arms and weapons. In balancing priorities and resources, all nations will have to realize that investing in people, not the further acquisition of nuclear arms, is the way to build stronger societies. Education, health care, clean air, and fundamental human rights are better ways to strengthen societies than using scarce resources to acquire more and more

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as, or nuclear capabilities.

the United States, the national dialogue increasingly centers the necessity of strengthening family values. Rapid -- sometimes thoughtless -- modernization and urbanization have shed some of America's traditional, valuable social institutions. Everywhere in Pakistan, perhaps most noticeably in villages, closeness of family and the personal responsibility every family member assumes toward other members is evident. That element is one of Pakistan's greatest strengths.

It is another great strength of Pakistan, as it is of the United States. I have visited the magnificent Faisal Mosque -- magnificent not only in its splendid, soaring design, but even as the symbol of the spirituality and reverence of the Pakistani people.

Americans have an increasing grasp of Islam. Millions of Muslims practice their faith in the United States daily. Washington, D.C., has a beautiful example of Islamic architecture in the Islamic Center on Massachusetts Avenue in the heart of the city. In fact, the religion of Islam assumes an increasingly important role in America's religious life, with Muslim chaplains in our military services and Quranic recitations, like Christian services, opening sessions of our legislative chambers.

America respects Islam. We recognize that the traditional values of Islam -- devotion to faith and good deeds, to family and community -- are in harmony with American ideals. But there is presently, as my husband said during our visit to the Middle East in November, "a contest between tyranny and freedom, terror and liberty, bigotry and tolerance, isolation and openness. It is an age old struggle between fear and hope." In that contest, we stand firmly on the side of hope and progress, and condemn the excesses of terror and extremism.

A few weeks ago in Karachi, two American diplomats were murdered in a bloody terrorist act. Terrorism, no matter its source, is a scourge which our two nations must actively condemn and vigorously strive to eradicate. Terrorism is the way of darkness, not of light; the way of the past, not the future.

I believe ultimately that the future the people of Pakistan seek is the same as the future the people of the United States seek: a chance to live in harmony with their neighbors, and the chance of a better life for themselves and their children. They seek peace, not conflict; reason, not chaos; prosperity, not poverty; progress, not decline.

Working in education goes hand in hand with providing economic opportunity and progress. As technology and business practices develop, differences in the quality of labor forces and management techniques will become more apparent. Managers trained in the latest technology and techniques will be much in

Let's as we build institutions & prepare ourselves for next century w/ new tech - Let's not forget struggles we all have as members of human family etc.

to keep rounded

and, and will have an impact beyond their immediate companies. will have an impact on society, on labor, and on the economy. The graduates of this institution are an investment in the future of Pakistan. I am delighted that, in a modest way, United States has been able to contribute to that future.

2

DRAFT FOR MRS. CLINTON'S SPEECH ON WOMEN'S AND CHILDREN'S ISSUES
Rajiv Gandhi Foundation, New Delhi

Good Morning. It's an honor to be here at the Rajiv Gandhi Foundation today. I'd like all of you to know how delighted I am to be in India, this land of vibrant history, of a rich and varied tapestry of cultures. Over the centuries, India has given much to the world. In this century, Mahatma Gandhi served as an inspiration to Dr. Martin Luther King and other leaders of the civil rights movement in my own country. Rabindranath Tagore offered readers everywhere a gentle combination of philosophy and word. Indira Gandhi, until her tragic death in 1984, demonstrated to everyone that gender should be no bar to high political office.

A major challenge we face is ensuring that, like Indira Gandhi, women around the world are active participants in helping their societies meet the great demands of this and the next century. That can only be achieved if women are empowered through education, legal rights and protection from violence and are assured access to adequate social services, employment opportunities, political institutions, and decision making. Empowerment and access will enable women to take their rightful place as they work in partnership with men to strengthen their families and communities.

As a woman who has enjoyed the rewards of motherhood, family life and a professional career, my attention is drawn to the great social challenges India faces as it endeavors to address the needs of a largely rural society of over 900 million people.

We know well that no one can be freed from the bondage of poverty, or fully integrated into society, without the means to earn a living. One task of nations and of societies is to promote policies that lift up the poorest and that help stop the exploitation of women and children.

That is one reason the success of India's economic reform program is crucial. It will free resources that India can use to invest in its people. It will make available money that can be used for educating children, improving health care, providing housing, creating employment -- in other words, supplying the benefits that every caring society struggles to extend to each of its citizens.

Foreign investment in India is not merely an investment in companies or goods. It is not simply a financial agreement among corporations or states. Foreign investment is first and foremost an international expression of confidence in the economic path that India has chosen to pursue. It is also an investment in the future of India's people, a recognition that the policies being pursued will help "lift up the poorest," will create job opportunities that the men and women of India need.

③

The world's economies and societies are increasingly interdependent. During the visit of US Secretary of Commerce Ron Brown two months ago, over seven thousand million dollars worth of agreements were signed by Indian and US companies. This is a concrete example of the commitment Americans are making to the future we share with India. These are business deals struck among equals, with each side asking only that the regulations be fair and that the field remain level.

In a sense, that is what women all over the world are asking for. Women are not seeking special treatment; women do not seek advantage over others. They are asking for the chance to demonstrate their abilities and the opportunity to develop them. They wish to become full partners in society.

I left the March 7 UN social summit in Copenhagen with a troubling trend echoing through my mind. Despite the importance of women to their societies, despite the contributions they make to economies throughout the world, more women are becoming impoverished than before.

Although women comprise 52% of the world population, although women are the primary caretakers for children and the aged, although women are a significant presence in the workforce, they continue to be marginalized in many countries.

Worldwide, more than two-thirds of the children who never attended school or have dropped out are girls. Of the one billion people who remain illiterate, two-thirds are women. And a disproportionate number of those living in absolute poverty are women. In India and in the United States, the majority of people living below the poverty line are female.

This trend represents a stunning disregard for the world's most important natural resource: people. It represents a tragic loss of human energy and productivity which no country can afford.

What can be done about these trends? We can, of course, start by reducing the abuse and exploitation of women and children. We must reduce violence against women, yes, but we must remember that abuse is not always physical. Whether it be sexual harassment in Boston or "Eve teasing" in Bombay, we need to put a stop to it. *New York* *New Delhi*

We can also provide women and children with equal access to health care. Our daughters deserve the same care afforded our sons.

But if we are to help women contribute fully to their societies, education is crucial. We know that education is the key to the empowerment of women, providing knowledge, skills, self-confidence and value in the eyes of their family and community.

*never
buses who
force or
vib
against
women-*

*Special
Squad
Female
Police
Officer*

(4)

No single factor contributes to the long-term health and prosperity of a developing nation more than investing in education for girls and women. In countries where governments have invested in primary and secondary schooling for girls and women, the investment has been repaid many times through higher economic productivity, greater participation of women in the modern work sector, lower infant and maternal mortality rates, improved child nutrition and family health, longer life expectancy, lower birth rates, and stronger families and communities.

The goals and commitments of last year's International Conference on Population and Development in Cairo, this month's World Summit for Social Development in Copenhagen, and the Fourth World Conference on Women to take place in Beijing later this year, all have clearly stated that education of girls and women throughout their lives is essential to increased global prosperity and social integration.

How do we bring that about? In this time of diminishing resources we cannot rely on governments alone to solve problems; we must all take responsibility and do our part. We all recognize that a partnership is going to be needed to bring us all together. Governments can either support or undermine people as they face the moral, social and economic challenges of our time. Individuals can take initiative and responsibility or fall into hopelessness and despair. In other words, no government, no individual can remain idle given the enormity of the challenges we face and the uncertainties of the world in which we live.

Fortunately, India has a rich tradition of female activism, from the days of the pre-Independence freedom movement to the more than 50,000 women's groups across this country today. Over the years, India has proven that it values the contributions of women. Respect for women is enshrined in the country's laws and evident in the nation's political structure. I am confident that the women of India will help lead this nation -- as they have in the past -- to a more prosperous and secure future.

BUREAU OF SOUTH ASIAN AFFAIRS

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MESSAGE:

Robin Rapchak asked that
I forward the following to you.
for your information.

PAKISTAN - ARRIVAL STATEMENT

Good evening, and thank you all for coming out to greet us. Given the long history of friendship between our governments and our peoples, I feel fortunate to be starting my journey to South Asia here in Pakistan. During my stay, I hope to strengthen the warm bonds that exist between Pakistan and the United States. I look forward to experiencing first-hand the unique and rich cultures of Pakistan and its South Asian neighbors. I am confident that we will find more that unites us as people than separates us. I very much look forward to making new friends here and seeing as much of this beautiful country as I can. Thank you very much.

PAKISTAN - DRAFT DEPARTURE STATEMENT

As I depart for India, I am delighted to have had the opportunity to visit Pakistan and experience first-hand the warm, longstanding friendship between our two peoples. I greatly enjoyed exchanging views with Prime Minister Shutto and Mrs. Leghari, among others, on the status of women and children in Pakistan and the efforts the government is making in this regard. I have been impressed by the important role that Islam plays in the life of the Pakistani people, with its important values of tolerance and equality. Finally, I cannot thank the Pakistani Government and people enough for the hospitality provided to our party here. I particularly enjoyed Punjab Governor Chaudhry Altaf Hussain's dinner at the breathtaking Lahore Fort, which gave me a better appreciation for Pakistan's glorious history and culture.

**INDIA - ARRIVAL STATEMENT
(FOR RELEASE TO THE PRESS)**

The First Lady is very pleased to visit India, the second stop on her five-nation visit to South Asia. The First Lady will visit Mother Teresa's orphanage and the innovative Prayas school project. Mrs. Clinton will meet with Prime Minister Rao and attend a reception hosted by President Sharma. She will also address the Rajiv Gandhi Foundation on issues of particular concern to women and children. She will travel to Agra where the U.S. has supported preservation efforts of the Taj Mahal World Heritage Site. She will travel to Ahmadabad to learn more about the important work that community groups are doing in the adopted home town of Mahatma Gandhi.

The First Lady is looking forward to exchanging ideas with organizations which help India's women, children and the impoverished. India boasts some of the most dynamic women in the world who are tackling the challenging problems of health care, environmental degradation, education and sustainable development. The First Lady has long been interested in India with it's 5,000 years of history and multi-cultural democracy. At home, the First Lady has seen the substantial contributions made by Indian-Americans in the United States. The First Lady anticipates a full and rewarding visit to India and looks forward to discussing these issues with Indian leaders.

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I am leaving India deeply respectful of the efforts being made by so many people in this country to create a progressive, caring society, one that recognizes and nurtures the unique talents of every citizen, and encourages everyone to play a full, productive role in the affairs of their family, community and country.

India and the United States share much, from the fundamental values upon which our nations have been built, to the institutions we have developed to ensure that these values become part of our daily life: an independent judiciary, a free press, a tradition of private-citizen involvement that both complements the efforts of government and spurs it to do more.

I have been fortunate to arrive in India at a defining moment in its history -- and also in the history of its relations with the United States. We want this relationship to grow in importance and to serve the broadest interests of each nation.

Based on what I witnessed during my brief stay in India, I am confident that we are on the right course. We are engaged with India in areas that advance our shared interest in a prosperous and stable future for our people. We will remain engaged. India's success in providing a healthy, secure environment in which all its citizens can grow will encourage nations around the world to take bold, innovative measures of their own, creating a momentum for progress that will serve the interests of free peoples everywhere.

Chelsea and I are both very grateful to the government and people of India for the generosity shown to us throughout our trip, and we look forward to another opportunity to visit in the future.

Nepal: Arrival Press Release

I am so very pleased to be visiting Nepal during my tour of South Asia. Although Nepal is literally half way around the world from the United States, many Americans have lived or traveled in your beautiful country and sung its praises.

During my visit, I expect to call on the Royal Family and Prime Minister and to attend events to meet leaders of government and society and especially women. I will also visit a project for children who have worked in the carpet industry.

I also plan to travel to the Terai to visit the Chitwan National Park and see first-hand the conservation efforts which Nepal has undertaken there.

I am interested in learning about the efforts Nepal is making to achieve sustainable economic development. Due to my particular interest in health care and the status of women and children, I will take this opportunity to learn as much as possible about the situation in Nepal.

I thank you for the kind invitation to visit this beautiful land and for your warm welcome.

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I have enjoyed immensely my visit to Nepal and been privileged to see so many beautiful places and meet so many interesting and engaged people. This visit has reflected my personal interest and the interest of the United States in issues such as the status of women, the environment, and health and population. During my stay in Kathmandu, I was honored to meet with King Birendra Bir Bikram Shah Dev and Queen Aishwarya and also with Prime Minister Man Mohan Adhikary. My tour of the ancient city of Bhaktapur brought into focus the treasure of culture, architecture and art which Nepal has created.

I was also privileged to visit a U.S. Agency for International Development/Underprivileged Children Education Project (USAID/UCEP) school for former child carpet workers and witness the launching of a USAID-supported nationwide women's marketing network in Nepal.

A highlight of my visit was the Royal Chitwan National Park in southern Nepal where I observed conservation efforts to preserve endangered species such as the Asian Rhinoceros and the Bengal Tiger.

I thank everyone for their gracious and hospitable welcome and will hold you and your lovely country in my fond memories.

BANGLADESH: APRIL 2 ARRIVAL STATEMENT

It is a pleasure to arrive today in Bangladesh and receive such a warm welcome. I enjoyed my stops in Pakistan, India, and Nepal, and I very much look forward to the Bangladesh portion of my visit to South Asia. I have followed events in your country for many years and have long admired the creativity and determination displayed by the Bangladeshi people in improving their lives. I have come to Bangladesh to see these efforts for myself and to congratulate you on the gains you have made in recent years as you work to build the institutions of a free society and a vibrant economy.

BANGLADESH: DRAFT DEPARTURE STATEMENT

The opportunity to visit Bangladesh has provided me with new insights on many issues of concern to the people of Bangladesh and the United States. Our visits to a number of Bangladeshi villages highlighted the real progress that has been made on many fronts, including rural development, family planning, education, and primary health care. The village visits also reminded us all that much good work remains to be done and will require ongoing cooperation, dedication, and the quest for innovative solutions. I have been especially impressed by developments pioneered in Bangladesh, such as oral rehydration therapy and the Grameen Bank's programs, that are being applied around the globe, including in the United States. I greatly appreciated the opportunity to exchange views with Prime Minister Zia. Finally, I would like to thank the people of Bangladesh for their warm hospitality and the many expressions of friendship for the United States.

**SRI LANKA -- ARRIVAL STATEMENT
(FOR RELEASE TO THE PRESS)**

The First Lady is very pleased to visit Sri Lanka, the final stop on her five-nation tour of South Asia. During her April 4-5 visit to Sri Lanka, the First Lady will attend a reception hosted by President Kumaratunga, meet with the American community, visit a Buddhist temple and visit a community center. She is particularly interested in learning more about sustainable development, health care, women's issues and education in Sri Lanka.

The First Lady is particularly pleased that her trip to South Asia has given her an opportunity to stop in a country which has made such remarkable achievements in social welfare. Few, if any, developing countries can boast such heartening rates of low infant mortality, high literacy among men and women and successful family planning. Americans and Sri Lankans share a commitment to the importance of investing in people. The First Lady looks forward to seeing and learning more about Sri Lanka's social welfare achievements first-hand.

SRI LANKA -- DEPARTURE STATEMENT

My only regret about my wonderful visit to Sri Lanka is that it is so brief. I wish to give a special thanks to President Kumaratunga and my Sri Lankan hosts for making my short visit so memorable and successful.

I have been particularly impressed during my visit with the commitment of Sri Lankans to family values, social welfare, human rights, and democracy. My discussion with the President and others brought those values home to me. I particularly admire the courage the President has shown in pursuing peace. I saw a very moving demonstration of inter-communal cooperation in my visit to the Samata Sarana community center. My visit to the Kelaniya Temple and discussions with your spiritual leaders reminded me of how committed both our societies are to religious tolerance and understanding.

My departure from Sri Lanka also marks the end of our South Asian trip. The trip has opened our eyes to the richness of your societies, politics and economics. Relations between the U.S. and this vital region of the world have deepened over the past decade, and we stand at the threshold of a new era of greater cooperation. This cooperation must be broader than just economic ties. It must encompass our mutual commitment to democracy, to human rights and to the alleviation of poverty, illiteracy and illness. We can only do this by talking together, working together and learning together.

I take back to the United States a much better understanding about South Asia in general and Sri Lanka in particular. I also take with me new friendships, especially with some of the Sri Lankan women I have met in Colombo who have distinguished themselves in so many fields. My short stay has given me a broader understanding of your culture and some very fond memories of a beautiful and special country. Thank you.

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It is a pleasure to arrive today in Bangladesh and receive such a warm welcome. I enjoyed my stops in Pakistan, India, and Nepal, and I very much look forward to the Bangladesh portion of my visit to South Asia. I have followed events in your country for many years and have long admired the creativity and determination displayed by the Bangladeshi people in improving their lives. I have come to Bangladesh to see these efforts for myself and to congratulate you on the gains you have made in recent years as you work to build the institutions of a free society and a vibrant economy.

BANGLADESH: DRAFT DEPARTURE STATEMENT

The opportunity to visit Bangladesh has provided me with new insights on many issues of concern to the people of Bangladesh and the United States. Our visits to a number of Bangladeshi villages highlighted the real progress that has been made on many fronts, including rural development, family planning, education, and primary health care. The village visits also reminded us all that much good work remains to be done and will require ongoing cooperation, dedication, and the quest for innovative solutions. I have been especially impressed by developments pioneered in Bangladesh, such as oral rehydration therapy and the Grameen Bank's programs, that are being applied around the globe, including in the United States. I greatly appreciated the opportunity to exchange views with Prime Minister Zia. Finally, I would like to thank the people of Bangladesh for their warm hospitality and the many expressions of friendship for the United States.

**SRI LANKA -- ARRIVAL STATEMENT
(FOR RELEASE TO THE PRESS)**

The First Lady is very pleased to visit Sri Lanka, the final stop on her five-nation tour of South Asia. During her April 4-5 visit to Sri Lanka, the First Lady will attend a reception hosted by President Kumaratunga, meet with the American community, visit a Buddhist temple and visit a community center. She is particularly interested in learning more about sustainable development, health care, women's issues and education in Sri Lanka.

The First Lady is particularly pleased that her trip to South Asia has given her an opportunity to stop in a country which has made such remarkable achievements in social welfare. Few, if any, developing countries can boast such heartening rates of low infant mortality, high literacy among men and women and successful family planning. Americans and Sri Lankans share a commitment to the importance of investing in people. The First Lady looks forward to seeing and learning more about Sri Lanka's social welfare achievements first-hand.

SRI LANKA -- DEPARTURE STATEMENT

My only regret about my wonderful visit to Sri Lanka is that it is so brief. I wish to give a special thanks to President Kumaratunga and my Sri Lankan hosts for making my short visit so memorable and successful.

I have been particularly impressed during my visit with the commitment of Sri Lankans to family values, social welfare, human rights, and democracy. My discussion with the President and others brought those values home to me. I particularly admire the courage the President has shown in pursuing peace. I saw a very moving demonstration of inter-communal cooperation in my visit to the Samata Sarana community center. My visit to the Kelaniya Temple and discussions with your spiritual leaders reminded me of how committed both our societies are to religious tolerance and understanding.

My departure from Sri Lanka also marks the end of our South Asian trip. The trip has opened our eyes to the richness of your societies, politics and economics. Relations between the U.S. and this vital region of the world have deepened over the past decade, and we stand at the threshold of a new era of greater cooperation. This cooperation must be broader than just economic ties. It must encompass our mutual commitment to democracy, to human rights and to the alleviation of poverty, illiteracy and illness. We can only do this by talking together, working together and learning together.

I take back to the United States a much better understanding about South Asia in general and Sri Lanka in particular. I also take with me new friendships, especially with some of the Sri Lankan women I have met in Colombo who have distinguished themselves in so many fields. My short stay has given me a broader understanding of your culture and some very fond memories of a beautiful and special country. Thank you.

DEPARTURE STATEMENT -- INDIA

I leave India today with deepening respect for the Indian experience and what it represents for the rest of the world. Everywhere I traveled in this great country, I met men and women committed to sustaining and strengthening India's tradition of democracy and pluralism. I witnessed the extraordinary work being done on behalf of children and women, who play such a vital role in the future of our human family. And I come away today with my faith unshaken that the Indian people are committed to building a society in which all citizens are able to participate fully in political, economic, and social life.

For many years, the United States and India have served as beacons of hope for nations and peoples starting along the path to democracy. Today, in an era of rapid change and transition, the Indian-American relationship is more important than ever before. By strengthening our friendship in the years ahead, we will advance the interests of both of our nations and help fulfill our dream of a more peaceful and prosperous global community.

Finally, let me convey my enormous gratitude to the people of India for their warm and generous hospitality. It has been a privilege to spend time in one of the most vibrant countries in the world -- and to have been so welcomed by its people. I greatly look forward to making another visit in the future.

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NEPAL -- ARRIVAL STATEMENT

Good evening, and thank you for this warm greeting. Your nation, although half way around the world from mine, has long held a special attraction for Americans. And I am pleased to have the opportunity to visit Nepal during my tour of South Asia.

The purpose of my visit is not only to experience the natural beauty of this majestic country, but also to gain a deeper understanding of its people and its culture. I look forward in particular to calling on the Royal Family and Prime Minister and to meeting with other Nepalese leaders.

Because the status of women and children around the world is of special concern to me, I hope to learn more about the experience of those groups in Nepal and to exchange ideas with women leaders here.

Finally, I would like to thank all of the people of Nepal for welcoming me so openly to their country.

###

NEPAL -- DEPARTURE STATEMENT

It has been a great privilege to spend the last few days in Nepal, one of the most beautiful nations I have ever visited. I was honored to meet with the Royal Family, the Prime Minister, and other Nepalese leaders working so hard to address the issues of health, environment, and population. And I am grateful for the opportunity to have learned more about efforts to improve the status of women and children, who are so important to the political, economic, and social life of every society.

I leave today with greater appreciation of the vast history and culture of this ancient land, as well as the warmth and graciousness of the Nepalese people.

I extend my deepest thanks to all the men, women, and children of Nepal for their hospitality. And I hope they know that I will forever hold fond memories of my stay here.

###

BANGLADESH -- ARRIVAL STATEMENT

Good afternoon, and thank you for welcoming me here today. It is a great privilege to visit Bangladesh as part of my tour of South Asia. I have long admired the determination and creativity of the Bangladeshi people. This nation has always been a model of self-reliance and resilience, one whose successes in building a free society and a vibrant economy have much to teach the world. During my stay, I hope to learn more about the special efforts being made to help women and children achieve their full potential in life.

Finally, let me thank all of the people of Bangladesh for affording me this opportunity to visit their country.

###

BANGLADESH -- DEPARTURE STATEMENT

I wish to convey my heartfelt thanks to the government and people of Bangladesh for their warm and generous hospitality over the past few days. I leave deeply impressed with the strength and determination of the Bangladeshi people, who are true pioneers in the fields of health care, education, economic development and population. The successes I witnessed here are models for the rest of the world -- as well as reminders of the work that remains to be done. In my future travels to other countries and around the United States, I will remember the creative and innovative solutions applied here to some of humanity's most vexing problems.

Finally, I owe special thanks to Prime Minister Zia for taking the time to exchange views on a range of issues of mutual interest to the United States and Bangladesh. The friendship between our nations remains strong, and I am confident it will become even more so in the years ahead.

###

SRI LANKA -- ARRIVAL STATEMENT

Good afternoon, and thank you for this warm welcome. Although this is the final stop on my visit to South Asia, I know it will be one of the most instructive. The United States and Sri Lanka share a belief that investing in human potential is essential to the health and prosperity of any nation. And I have long been impressed by Sri Lanka's efforts to improve the economic and social conditions of its people.

Because the status of women and children around the world is of special concern to me, I am eager to use this visit to learn more about Sri Lanka's successes in lowering infant mortality rates, increasing literacy, and devising workable strategies for family planning. I also am grateful for the opportunity to meet President Kumaratunga and other Sri Lankan leaders. I sincerely hope that my stay here will help strengthen the close bond of friendship between our nations.

###

SRI LANKA -- DEPARTURE STATEMENT

I am very grateful to the people of Sri Lanka, and to President Kumaratunga, for the warm hospitality and expressions of friendship I enjoyed during my stay here.

I leave today with profound respect for the Sri Lankan people and the dynamic democracy being built here. I wish also to convey my deep admiration for the President, who has worked so courageously to pursue peace. Sri Lanka is showing the world the value of investing in people -- especially women and children -- through health care, education, and economic development. Nothing could be more important to the prosperity of any nation, particularly at a time of growing global competition and scarcer resources.

Sadly, my departure today from Sri Lanka also marks my departure from South Asia. It is my hope that over these past two weeks the bonds of friendship between the United States and the nations of South Asia have grown stronger. I truly believe we are on the threshold of a new era of cooperation that will encompass our joint commitment to democracy, human rights, and the alleviation of poverty, illiteracy, and disease.

Each country I visited offered unique insights into the challenges and successes we share as individual nations and as a global family. My brief stay in South Asia has further convinced me that our relationships must go beyond economic ties to embrace a greater concern for women and children, who play such a vital role in the political, social, and economic life of every nation.

In leaving, I would like to thank all of the wonderful people I met throughout South Asia for educating me about this exciting region of the world and opening my eyes to the beauty of each country. I will return home with fond memories from every stop I made.

###

MEMORANDUM

To: Lissa
From: Sabrina
Re: Rajiv Ghandi Foundation
Date: March 27, 1995

The Rajiv Ghandi Foundation has focused its efforts on aid to children who have been orphaned by terrorism, help for the disabled, and literacy and health.

The Project INTERACT (Initiative to Educate, Rehabilitate and Assist Child-Victims of Terrorism) has benefited over 150 children who have lost one or both of their parents to terrorism. The program provides assistance to cover school-fees, books, uniforms and maintenance costs until school-leaving stage for these children.

The Foundation has also helped set up rural libraries in villages throughout India. These libraries, aside from disseminating information and knowledge, also document knowledge and wisdom from villages in the form of works written by villagers. The rural libraries are also linked with training programs for upgrading existing skills, particularly of women.

In the coming months, the Foundation plans to give shelter and security to street children and to encourage girls in the inner city of Hyderabad to go to school.

To believe what has not occurred in history will not occur at all, is to argue disbelief in the dignity of man.

I have no special revelation of God's will...He reveals Himself daily to every human being, but we shut our ears to the "still small voice."

All humanity is one undivided and indivisible family and each one of us is responsible for the misdeeds of others. I cannot divorce myself from the wickedest soul.

God has no religion.

Let then our first act every morning be to make the following resolve for the day:

I shall not fear anyone on earth.

I shall fear only God.

I shall not bear ill will toward anyone.

I shall not submit to injustice from anyone.

I shall conquer untruth by truth.

And in resisting untruth I shall put up with all suffering.

Love has more force than a besieging army.

My life is an indivisible whole, and all my activities run into one another; and they all have their rise in my insatiable love of mankind.

Peace between countries must rest on the solid foundation of love between individuals.

The only tyrant I accept in this world is the still voice within.

Strength does not come from physical capacity, it comes from an indomitable will.

Joy lies in the fight, in the attempt, in the suffering involved, not in the victory itself.

You and I who ought to know better must adjust our wants and even undergo voluntary starvation in order that they may be nourished, fed, and clothed.

God alone is the judge of true greatness because He knows men's hearts.

One man can undo right in one department of life whilst he is occupied in doing wrong in the other department. Life is one invisible hole.

True knowledge gives us moral standing and moral strength.

The spirit of democracy is not a mechanical thing to be adjusted by abolition of forms. It requires change of the heart.

A nation that is capable of limitless sacrifice is capable of rising to limitless heights. The purer the sacrifice, the quicker the progress.

My patriotism is not an exclusive thing, it is all-embracing and I should reject that patriotism which sought to mount upon the distress of the exploitation of other nationalities. The conception of my patriotism is nothing if it is not always, and in every case, without exception, consistent with the broadest good of humanity at large.

Good travels at a snail's pace. Those who want to do good are not selfish, they are not in a hurry, they know that to impregnate people with good requires a long time.

It is not nonviolence if we merely love those that love us. It is nonviolence only when we love those that hate us. I know how difficult it is to follow this grand law of love, but are not all great and good things difficult to do? Love of the hater is the most difficult, and by the grace of God even this most difficult thing becomes easy to accomplish if we want to do it.

I do not believe in short, violent cuts to success. However, much of me sympathizes with and admires worthy motives. I am an uncompromising opponent of violent methods, even to serve the noblest of causes. Experience convinces me that permanent good can never be the outcome of untruth and violence.

If we have listening ears, God speaks to us in our own language, whatever that language be.

Man often becomes what he believes himself to be. If I keep on saying to myself that I cannot do a certain thing, it is possible that I may really become incapable of doing it. On the contrary, if I have the belief that I can do it, I shall surely acquire the capacity to do it even if I may not have it in the beginning.

Religions are different roads converging upon the same point. What does it matter that we take different roads as long as we reach the same goal?

Do not worry the least about yourself, leave all worry to God. This appears to be the commandment in all religions. This need not frighten anyone. He

who devotes himself to service with a clear conscience, who day-by-day grasps the necessity for it in greater measure will continually grow richer in faith. The path of service can hardly be trodden by one who is not prepared to renounce self-interest and to recognize the conditions of his birth. Consciously or unconsciously every one of us does render some service or other. If we cultivate the habit of doing this service deliberately, our desires for service will steadily grow stronger and will make not only for our own happiness but for that in the world at large.

If we take care of today, God will take of tomorrow. The truth is that God is the force; He is the essence of life; He is pure and undefiled consciousness; He is eternal.

I believe in the fundamental truth of all great religions of the world. I believe that they are all God-given, and I believe that they were necessary for the people to whom these religions were revealed. And I believe that if only we could, all of us, read the scriptures of the different faiths from the standpoint of the followers of these faiths, we should find that they were all one and were all helpful to one another.

The sum total of all that lives is God. We may not be God, but we are of God even as a little drop of water is of the ocean.

He who serves the poor, serves God.

Culture of the mind must be subservient to the heart.

It is easy enough to be friendly to one's friends. But to befriend the one who regards himself as your enemy is the quintessence of true religion. The other is mere business.

Love is the strongest force the world possesses, and yet is the humblest imaginable.

It is a travesty of true religion to consider one's own religion as superior and others' as inferior. All religions enjoin the worship of one God who is all-pervasive. He is present even in a droplet of water or in a tiny speck of dust. Even those who worship idols, worship not the stone of which it is made; they try to see God who resides in it. Various religions are like the leaves of a tree. No two leaves are alike yet there is no antagonism between them or between the branches on which they grow. Even so there is an underlying unity in the variety which we see in God's creation.

After long study and experience, I have come to the conclusion that (1) all religions are true; (2) all religions have some error in them; (3) all religions are almost as dear to me as my own Hinduism, in as much as all human beings should be as dear to one as one's own close relatives. My own veneration for other faiths is the same as that for my own faith; therefore no thought of conversion is possible. The aim of the Fellowship should be to help a Hindu to become a better Hindu, a Moslem to become a better Moslem, and a Christian a better Christian. Our prayer for others must be not, "God, give him the light thou hast given me," but, "Give him all the light and truth he needs for his development." Pray merely that your friends may become better men, whatever their form of religion.

The golden rule of conduct is mutual toleration, seeing that we will never all think alike and that we shall always see Truth in fragments and from different angles of vision.

Man's ultimate aim is the realization of God, and all his activities, social, political, religious, have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part of the endeavor, simply because the only way to find God is to see Him in His creation and be one with it.

In the divine account books only our actions are noted, not what we have said or what we have spoken.

It is my firm conviction that all good action is bound to bear fruit in the end.

Manliness consists not in bluff, bravado or lordliness. It consists in daring to do the right and facing consequences, whether it is in matters social, political or other. It consists in deeds, not in words.

The test of friendship is assistance in adversity, and that, too, unconditional assistance. Cooperation which needs consideration is a commercial contract and not friendship. Conditional cooperation is like adulterated cement which does not bind.

Hatred ever kills, love never dies. Such is the vast difference between the two. What is obtained by love is retained for all time. What is obtained by hatred proves a burden in reality, for it increases hatred. The duty of a human being is to diminish hatred and to promote love.

I do not want a kingdom, salvation or heaven; what I want is to remove the troubles of the oppressed and the poor.

If we are to reach real peace in the world, we shall have to begin with the children.

It is my firm belief that it is love that sustains the earth. There only is life where there is love. Life without love is death. Love is the reverse of the coin of which the obverse is truth.

All your scholarship, all your study of Shakespeare and Wordsworth would be in vain, if at the same time you do not build your character, and attain mastery over your thoughts and actions. When you have attained self-mastery and learn to control your passions, you will not utter notes of despair. You cannot give your hearts and profess poverty of action. To give one's heart is to give all. You must, to start with, have hearts to give. And this you can do if you will cultivate them.

There are no two opinions about the fact that intellect rather than riches will lead. It might equally be admitted that the heart rather than the intellect will eventually lead. Character, not brain, will count at the crucial moment.

A man of character will make himself worthy of any position he is given.

A chivalrous boy would always keep his mind pure, his eyes straight, and his hands unpolluted. You do not need to go to any school to learn these fundamental maxims of life, and if you will have this triple character with you, you will build on a solid foundation.

There will never be real equality so long as one feels inferior or superior to the other.

Had He made any distinctions of high and low between man and man, they would have been visible as are the distinctions between, say, an elephant and an ant. But He has endowed all human beings impartially with the same shape and the same natural wants.

Classless society is the ideal not merely to be aimed at but to be worked for.

That man who has inspired confidence in another has never lost anything in this world.

My life is my message.

The earth has enough for every man's need, but not for every man's greed.

He who would be friends with God must remain alone or make the whole world his friend.

If what must be given is given willingly the kindness is doubled

TABER, Gladys

(1899 - 1980)

We need time to dream, time to remember, and time to reach the future.
Time to be.

TAFT, William Howard

(1857 - 1930)

Too many people do not care what happens as long as it does not happen to them.

TAGORE, Rabindranath

(1861 - 1941)

I slept and dreamed that life was happiness. I awoke and saw that life was service. I served and found that in service happiness is found.

Let the dead have the immortality of fame, but the living the immortality of love.

He who wants to do good knocks at the gate; he who loves finds the gate open.

Let me not pray to be sheltered from dangers but to be fearless in facing them.

Let me not beg for the stilling of my pain but for the heart to conquer it.

Let me not look for allies in life's battlefield but to my own strength.

Let me not crave in anxious fear to be saved but hope for the patience to win my freedom.

Grant me that I may not be a coward, feeling your mercy in my success alone; but let me find the grasp of your hand in my failure.

TAKEDA, Kiyoko

(1917 -)

Recognizing what we have done in the past is a recognition of ourselves. Conducting a dialogue with our past, we are searching how to grow.

Paul 6 If you want peace, work for justice

TERAY, Adolphe

Charity is the Queen and has by far more merit than

TERAY, Johannes

(1861 - 1930)

As thou hast a whole and perfect set of senses and divine influences working through thee in this life, and from the spirit of universality which otherwise would fill thee

man truly loves God and his neighbor. The Rhine River may run to the sea.

TERAY, Richard Henry

(1861 - 1930)

As men are men, a poor society is a poor society, and a rich society is a rich society.

TERAY, Effie J.

The depths of nursing can be reached only by knowledge, and culture and relationships.

TERAY, Fred

The greatest challenge facing our nation is one of one on one. We've got to have faith, and love.

When you think that nobody is doing care and that it is possible

A kind word and forgiveness are better than charity followed by injury.

You cannot attain to righteousness unless you spend out of that which you love.

Speaking kind words and forgiving others is more praiseworthy than performing an act of charity and following it by vexation.

MAHABHARATA, The (The Hindu Book of Prayer)

Hurt not others in ways that you yourself would find hurtful.

In joy and sorrow, in pleasure and pain, one should act toward others as one would have them act toward oneself.

This is the sum of true righteousness—treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter thou wouldst not have thy neighbor do to thee, in causing pleasure or in giving pain, in doing good or injury to others.

OPTIMIST'S CREED

Think well of yourself and proclaim this fact to the world—not in loud words, but in great deeds.

SHEKEL HAKODESH (The Holy Shekel)

Against all daily accidents and dire calamity, there's naught to shield a man like deeds of kindness.

TALMUD, The *

When a man appears before the Throne on Judgment, the first question will be asked is not "Have you believed in God?" or "Have you prayed and observed the ritual?", but "Have you dealt honorably with your fellow man?"

Charity is equal to all the other precepts put together. The Talmud Charity is offered with one's money; kindness, with both one's person and one's money. Charity is bestowed on the poor; kindness upon both poor and rich.

*Also see Moses, who is generally recognized as the author of the first six books of the Bible, revered in the Jewish religion as the Lawgiver.

He who has more learning than but weak roots. The first great good works are greater than his strong and spreading roots, and uproot.

What is the right course that he feels to be honorable to his mankind. Who is honored? For

The reward for doing one duty

Every man has three friends: when time comes for him to leave the

"Don't you know that no one with money saying, "Day and night I will do good deeds and they reply, "Go in peace, for the world we will be there before

The beginning of Torah is the

Even a poor man, a recipient of

The greatest charity is to enlighten

Good men do not need money

The highest form of wisdom is to

All men are responsible for the

Good deeds are better than

The house which is not open to

Loving kindness is greater than all ceremonies.

Although God is merciful to the man who has wronged his neighbor, he can claim the mercy of God

Hurt not others with that which pains yourself.

CHRISTIANITY

Do unto others as you would have them do unto you.

It is more blessed to give than to receive.

Thou shalt love thy neighbor as thyself.

One commandment I give to you, that you love one another even as I have loved you. By this all men will know that you are my disciples, if you have love for one another.

CONFUCIANISM

What you do not want done to yourself, do not do to others.

HINDUISM

This is the sum of all true righteousness, treat others as thou wouldst thyself be treated. Do nothing to thy neighbor which hereafter you wouldst not have thy neighbor do to thee.

Bounteous is he who gives to the beggar who comes to him in want of food and feeble.

No Brahmen is a Brahmen by birth and no outcast is an outcast by birth. An outcast is an outcast by his deeds; a Brahmen is a Brahmen by his deeds.

Man obtains a proper world of action by looking on his neighbor as himself.

ISLAM

Do unto all men as you would wish to have done unto you and reject for others what you would reject for yourself.

The poor, the orphan, the captive, feed them for the love of God alone. Desire no reward nor even thanks.

A man asked Mohammed how to tell when one is truly faithful and he replied, "If you derive pleasure from the good which you do and are grieved by the evil which you commit, then you are a true believer."

Whatever good you do find it with God who

JUDAISM

Blessed is he that can trouble.

But I say unto you commandment of the

SIKHISM

In the minds of the
God will not ask a

TAOISM

Extend your help w
or begrudge your li

Recompense injury

KORAN, The

Kind and forgiving
God, having no nee

Let there be amor
worthy and forbid

Do not be like tho
them; for theirs is

God instructs you
when you judge b
indeed is that whic

There is no good
enjoin charity or j
that, seeking the p

Surely, all believers
mercy may be shov

heart and with all your soul and with
greatest commandment. And the second
yourself. All the law and the Prophets
(22:37-40)

on earth where moth and rust doth
h and steal. But lay up for yourselves
asure is, there will your heart be also.

to do justice, and love kindness, and

(4:8)

lovely, and dwell on the fine, good

and considerate in all you do. (4:5)
ut in humility count others better
only to his own interests, but also

and when he is old, he will not

. Help others, and you will be

to eat; and if he be thirsty give

nd; it is destroyed when you are

(29:18)

nothing. There is that maketh

A friend loveth at all times, and a brother is born for adversity. (17:17)

He that hath pity upon the poor, lenteth unto the Lord, and that which he
hath given will He pay him back again. (19:17)

Her ways are ways of pleasantness, and all her paths are peace. (3:17)

PSALMS

Commit everything you do to the Lord; trust Him to help you do it and He
will make your righteousness shine like the dawn, the justice of your cause
like the noonday sun. (37:5-6)

He will free the poor man who calls to him, and those who need help. He
will have pity on the poor and feeble, and save the lives of those in need.
(72:12-13)

Turn from evil and do good; seek peace and pursue it. (34:14)

Blessed is he that considers the poor. The Lord will deliver him in time of
trouble. (41:1)

ROMANS

If it is encouraging, let him encourage; if it is contributing to the needs of
others, let him give generously; if it is showing leadership, let him govern
diligently; if it is showing mercy, let him do it cheerfully. (12:8)

None of us liveth to himself and no man dieth to himself. (14:7)

1 TIMOTHY

Be rich in good works. (6:18)

ZECHARIAH

Execute true judgment, and show mercy and compassion every man to his
brother. (7:9)

GOLDEN RULE, The

BUDDHISM

Full of love for all things in the world, practicing virtue in order to benefit
others, this man alone is happy.

Never is hate diminished by hatred. It is only diminished by love. This is an
eternal law.

CHINESE PROVERBS

If there is righteousness in the heart
There will be beauty in the character.
If there is beauty in the character,
There will be harmony in the home.
If there is harmony in the home,
There will be order in the nation.
If there is order in the nation,
There will be peace in the world.

He who is narrow of vision cannot be big of heart.

When men are friendly even water is sweet.

If you continually give, you will continually have.

DANISH PROVERBS

He who gives to me teaches me to give.

EGYPTIAN PARABLE

I have always shunned evil; I have given bread to the hungry, water to the thirsty, clothes to the naked, a ship to the stranded; to the orphan I was a father, to the widow a husband, to the roofless I gave a home.

FRENCH PROVERB

To a brave heart nothing is impossible.

GERMAN PROVERBS

Charity looks at the need and not at the cause.

Avarice hoards itself poor; charity gives itself rich.

HINDU PROVERBS

A man becomes like those whose company he loves.

To give quickly is a great virtue.

They who

Help thy

Knowled

He only

speech to

Good pe

The see

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INDIAN PRO

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It is in

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Th

They who give have all things. They who withhold have nothing.
Help thy brother's boat across, and lo! thine own has reached the shore.
Knowledge—know each other. Goodness—love thy brother.
He only does not live in vain, who employs his wealth, his thought, his speech to advance the good of others.

Good people shine from afar, like the peaks of the Himalayas.

The scent of flowers does not travel against the wind, nor that of sandalwood, or of Tagara and Mallika flowers; but the odor of good people travels even against the wind; a good man pervades every place.

Let us live happily, without enemies in a world of enmity; let us dwell without enmity among men who are filled with enmity.

INDIAN PROVERB

Conquer a man who never gives by gifts, subdue untruthful men by truthfulness, vanquish an angry man by gentleness, and overcome the evil man by goodness.

IRISH PROVERBS

Give cheerfully with one hand and you will gather well with two.
It is in the shelter of each other that the people live.

ITALIAN PROVERB

The comforter's head never aches.

MALAYAN PROVERB

One can pay back the loan of gold, but one dies forever in debt to those who are kind.

PERSIAN PROVERBS

Do little things now; so shall big things come to thee by and by asking to be done.

Thinking well is wise; planning well, wiser; doing well wisest and best of all.

I enjoy seeing people rise up. I have a lot of success stories. It's not enjoyment to see people come and get food then go straight home, because tomorrow they're going to have to come back. I enjoy it when they don't have to come back. This is where the satisfaction comes in—when I helped them to rebuild their lives and they have gone on.

I am on the same level as all these people who are sleeping under those boxes. You have to treat those people with respect.

I would like to be remembered as a motivator—as a person who decided not to be scared to get out there and say I need help. I can't do it by myself.

GALSWORTHY, John

(1867 - 1933)

The value of a sentiment is the amount of sacrifice you are prepared to make for it.

I shall pass through this world but once; any good things, therefore, that I can do, or any kindness that I can show to any human being, dumb animal, let me do it now. Let me not deter it or neglect it, for I shall not pass this way again.

GALVIN, Robert

(1922 -)

Do not fear mistakes. You will know failure. Continue to reach out.

GAMPOPA

(d. 1152)

Unless the mind be trained to selflessness and infinite compassion, one is apt to fall into the error of seeking liberation for self alone.

GANDHI, Mohandas Karamchand "Mahatma"

(1869 - 1948)

Love is God; that is the only truth that I really recognize. Love equals God.

There is no love where there is no will.

Wherever you are confronted with an opponent, conquer him with love.

Love never claims, it ever gives. Love suffers, never resents, never revenges itself.

Tagore

Every child comes with the message that God is not yet discouraged of man.

REMARKS OF FIRST LADY HILLARY RODHAM CLINTON
AT A SPECIAL EVENT AT THE UN SOCIAL SUMMIT
MARCH 7, 1995
COPENHAGEN, DENMARK

Thank you. Good morning. Thank you Ambassador Teymour, Mr. Desai, Mr. Nielsen.

I am honored to participate in this historic gathering, where civic, religious, and social organizations as well as government leaders from around the world are uniting in the fight to eradicate absolute poverty, create jobs, and empower women and men to become full participants in their societies.

It is a special pleasure to be able to speak to a gathering that includes so many non-governmental organizations. Whether they operate in great cities or in remote villages, NGOs have always played a vital role in strengthening our global community. But particularly today, as all nations face new challenges and choices, the experience and wisdom of the NGOs will be critical in guiding us toward a safer, more just, and unified world.

The end of the Cold War has created extraordinary new opportunities for growth and progress. But at the same time, ethnic strife and civil conflict have erupted across our planet, depleting our resources, draining our energies, promoting hatred and intolerance, and imperiling the idea of a free and open global society.

Today, too many nations waste precious resources on building and acquiring weapons of mass destruction, staging wars, and doing violence to basic human rights, instead of investing those resources in people. Too often, natural resources are destroyed and human ones exploited through socially irresponsible behavior. Today, too much time is spent in naked pursuit of power instead of working for peace and prosperity.

It has become fashionable in recent years to assign blame for the world's problems to one group of nations or another. I hope this Summit does not succumb to that temptation. In fact, every nation needs to rethink its approach to social development and most nations need to do more for their own people and for humanity.

To meet the goals of this Summit, governments will have to go about their business in new ways. They will have to rethink how to protect their most vulnerable populations in a time of shrinking resources and accelerated global competition. They will have to respect basic human rights, and that includes the rights of women and workers to be protected from exploitation and abuse. And they will have to create conditions that encourage individual initiative and a vibrant civic life.

- 2 -

Finally, as my husband said in a speech last week, governments will have to choose engagement over isolationism. With our economies and our societies becoming increasingly interdependent, we must work to create a global community in which economic growth and social progress result in shared prosperity and opportunity.

On a large scale, there is no better place to start than with an indefinite and unconditional extension of the Nuclear Non-Proliferation Treaty.

The threat posed by these devastating weapons endangers all the work we do to end poverty, create jobs, and empower people. Moreover, in balancing priorities and resources, all nations will have to realize that investing in people, not the acquisition of nuclear arms, is the way to make their societies stronger. Clean water, safe sanitation, basic education, health care, and human rights are better investments to strengthen societies in both the short and long term than the acquisition of or increase in nuclear arms.

Two days ago marked the 25th anniversary of the Non-Proliferation Treaty, now joined by 172 nations that realize that opposing the spread of nuclear weapons is in their self-interest. And to further the goals of the Treaty, the United States and Russia have agreed -- through START I and START II -- to reduce their own nuclear arsenals. We must all continue to deal responsibly with this critical issue.

In addressing the world's social problems, however, we cannot expect governments to act alone, particularly in an era of scattered and, some believe, scarce resources. Governments need NGOs to monitor their actions and mobilize them to find innovative solutions to problems. NGOs can also inspire us to work more effectively with each other -- within the NGO community and within the community of nations. That is why the participation of NGOs at this and other UN conferences is so invaluable.

The great social movements of my own country during the 19th and 20th centuries -- the abolition of slavery, the right of women to vote, as well as the civil rights movement -- would not have been achieved without the leadership of civic, religious, and social organizations.

And the same is true elsewhere. As Ambassador Somavia knows so well, civic organizations committed to human rights and the rule of law were instrumental in assuring Chile's transition to democracy.

Through the work of nuns and lay people in the Philippines, civic groups in Bulgaria, grassroots organizations working across Africa and South America, and many others, NGOs have helped to improve the lives of tens of millions of men, women, children and families struggling to escape tyranny, poverty, and social dislocation.

Ultimately, this forum and the Social Summit is about supporting and building on that work, not for the sake of governments or ideologies, but for people. It is about putting people first. And putting people first requires realistic, workable solutions to complex problems.

Too often, the assumption is that any solution will inevitably be costly and complicated. In fact, we have proof to the contrary.

We see grassroots efforts around the world that are reducing poverty, improving health and education, and promoting individual freedom.

UNICEF, to take one shining example, has had a decade-long focus on child survival and has pioneered many strategies that are low-cost, including breastfeeding and oral rehydration therapy and immunizations.

Last year polio was eradicated in the Western Hemisphere by a multinational effort. And the U.S. was the lead donor for that.

Around the world, the percentage of children immunized has been increasing in a rather remarkable way, from 20 percent to 80 percent between 1980 and 1990.

In the United States, I'm frank to admit, we have had to follow the lead of other countries so that finally we are attempting to increase the immunization rates of our own children, and our rates have increased but are not yet where they need to be.

In South America, the involvement of NGOs in teaching pregnant women self-diagnosis of maternal health problems has resulted in a dramatic reduction in the infant mortality rate in rural areas.

I myself saw at the Fabella Hospital in Manila, new mothers staying in the hospital long enough to learn to nurse their babies, which promoted a stronger bond between the mother and child and increased the chances of family stability.

And in countries where governments and NGOs have made voluntary, safe and effective family planning available and have provided related health services, we have seen an improvement not only in the lives of individuals but in the economic well-being of their countries.

Now, no one person, as we know so well, can be freed from the bondage of poverty or fully integrated into society without the means to earn a living. And the task of nations, and NGOs, is to promote policies that lift up the poorest in society, and to insist on core labor standards that help stop the exploitation of workers, many of whom are children.

Governments must be responsible for promoting disciplined economic policies. And in the United States, the President is working hard to renew the American economy through fiscal policies that do assist those who are poor in such ways as providing tax credits and attempting to raise the minimum wage.

Investing in education goes hand-in-hand with providing economic opportunity. As capital and technology become more mobile, differences in the quality of labor forces will become that much more apparent.

And again, we can learn from each other as to how we can reduce illiteracy and increase prospects for employment and economic security.

Opportunity should be the reward for taking responsibility in life. That philosophy is a good guide when we consider strategies -- governmental and non-governmental -- to promote greater self-reliance and economic independence among all our citizens, including especially the poor and disenfranchised.

We have an example of that which will be discussed at this Summit, when we look at the Grameen Bank in Bangladesh. Dr. Mohammed Yunus, whom many of you in this room know, as I do, believes that if you give people access to credit -- and ask them to take responsibility in return -- they will achieve greater economic and social independence.

Through its small loans to the poorest women in rural areas of Bangladesh, the Grameen Bank not only has improved the immediate circumstances of thousands of families, it has also fostered a greater sense of purpose and spirit of community among the people.

I only wish every nation shared Dr. Yunus's and the Grameen Bank's appreciation of the vital role that girls and women play in the economic, social, and political life of our societies.

Although women comprise 52 percent of the world population, although they are the primary caretakers for children and the aged and are a significant presence in the work force, they continue to be marginalized in many countries.

Worldwide, more than two-thirds of the children who never attended school or have dropped out are girls. Of the one billion people who remain illiterate, two-thirds are women. And a disproportionate number of those we call living in absolute poverty are women.

Investing in the health and education of women and girls is essential to improving global prosperity, and I am glad that this Summit has endorsed the principle of equal rights and opportunities for women.

In parts of Asia and South America we have seen education of girls help lift whole populations out of poverty. We have seen the education of women enhance their roles as mothers and increase their participation in civic life. So we must do more to ensure equal rights for women, along with equal pay and equal access to health care and education.

Tomorrow, as part of International Women's Day, it will be my honor to announce a major new United States commitment to expand educational opportunities for poor girls on three continents.

I'd like to end by saying that we must all take responsibility and do our part. Too often we engage in a false debate that says on the one hand, only governments or, on the other, only individuals, are responsible for solving their own problems and those of the world. In fact, we all know that we need a partnership that is going to bring us all together. Governments can either support or undermine people as they face the moral, social and economic challenges of our time. Individuals can either take initiative and responsibility or fall into hopelessness and despair. Simply put, no government, no NGO, no person can remain idle given the magnitude of the challenges we face and the uncertainties of the world in which we live.

For those who are skeptical about our progress, I suggest that we all reflect on the life of one extraordinary man, James Grant, who recently passed away. Jim may have been more responsible for saving more lives over the past 15 years than any other person in the world. Millions of children are alive today because Jim Grant challenged us, set goals for us, and devised simple, efficient, and affordable methods for intervening on behalf of children and their families.

UNICEF will be issuing this book, PROFILES IN SUCCESS: PEOPLES' PROGRESS IN AFRICA, ASIA, AND LATIN AMERICA, which outlines some of the techniques and strategies that UNICEF has employed in order to create successful outcomes for people.

His legacy is not only found in the wonderful work that goes on every day at UNICEF, or in the success of his infant formula campaign, or in the packages of "Oral Rehydration Therapy" that he would carry around in his pocket and pull out on any occasion. His legacy is in the jobs that each of us in this room, each of the people around the world and private voluntary organizations and other NGOs and government organizations do day in and day out throughout the world.

It is our duty to continue to live up to Jim Grant's challenge and to do our part to fulfill the goals of this Summit. In closing, I would ask that as we go about our business in the months and years ahead, whether we are in government or in the private sector, or just acting on our own, that we draw strength and courage from Jim Grant's example and do justice to his memory. If we do that, then this Summit and all that follows will be a success.

Thank you very much.

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PRESIDENT NELSON MANDELA'S RAJIV GANDHI FOUNDATION LECTURE
New Delhi, 25 January 1995

(NB: CHECK AGAINST DELIVERY)

Madame Chairperson; Distinguished Guests; Ladies and Gentlemen,

Just over four years ago, when I landed on these shores, I was greatly humbled by the sense of occasion and the great symbolism of the event. For me, it was an opportunity, at last, to retrace the footsteps of Gandhiji between our two countries and continents. It was an opportunity to pay tribute to Pandit Nehru, first Prime Minister of independent India, and one of the great world leaders whose ideas and force of example profoundly influenced my own political outlook.

Among the memories indelibly etched in my heart are the touching welcoming words of then Congress Party leader, Rajiv Gandhi: "The freedom of India started in South Africa; and our freedom will not be complete till South Africa is free". Profound in their simplicity, moving in their sincerity and immortal in their accuracy, these sentiments came flashing back when I was informed of the invitation to address this august gathering.

Grief, consolation and fulfillment, wrapped in one is what enveloped me:

- = grief in remembering the tragic fact of a young life cut down in its prime;
- = consolation in knowing that it is his strength and the frailty of the assassins which will live on for generations; and
- = fulfillment in the realisation that those welcoming words can today come to life in their full bloom.

On behalf the people of South Africa, I have come on this occasion to say to Rajiv, Pandit and Mahatma - indeed to the people of India: Your freedom can now reach its zenith because the people of South Africa are free]

Over the years, our peoples have extolled the many issues that bind us: the cold facts of geography and history; the shared passion in pursuit of justice and happiness; and the golden trail of principled actions in aid of the struggling people of our country. All this, and much more, are the solid foundation upon which our new relations are taking shape. They are at the root of our emotion when we say: to come to India is for us a home-coming; a pilgrimage to the shrines of great leaders and a great people we shall always admire.

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I bring you greetings from the people of South Africa. In their multitudes and diversity they extend their hands across the miles and oceans to profoundly thank the people of India for helping set them free. They are deeply conscious of the sentiments Rajiv Gandhi expressed; that you did so knowing that you were, by your actions, also helping to set yourselves free. For you saw our tears as reason enough for your own sorrow; the blood that we shed as a loss to your own selves.

Today we come with a new confidence that both our nations have met their tryst with destiny. Tomorrow, as we join you to celebrate the independence of India, we shall in a sense be celebrating our own victory. For without India's victory, ours would have been that much more difficult to attain.

This is the spirit that infused our earlier engagements today; the joyous welcome by President Sharma and the signing of agreements with Prime Minister Narasimha Rao. What these agreements represent is the beginning of a new epoch in relations between India and South Africa. But they also signify a challenge whose meeting we can no longer postpone. For as the dust of the rhythm of celebration settles and the beat of drums and cymbals die down, standing starkly before us are the tasks bequeathed us by Mahatma and Panditji.

If we have reached an exalted summit in our joint march to freedom, the wider view that this affords us in South Africa is littered with the destruction of apartheid that we never fully appreciated; the collapse of the social fabric and infrastructure; the immorality and wastefulness in the corridors of apartheid power, and the warping of the collective mind of slave and slave-master alike. And as we awaken to the profundity of these realities, our appreciation of the daunting tasks ahead of us becomes clearer.

We in South Africa are convinced that it is both possible and practicable to reach our goal of a better life for all in the shortest possible time. We derive our confidence from the knowledge that this is a vision shared by the overwhelming majority of South Africans across the colour and political divides. And we fully appreciate the role of the international community in making this happen - not only in the form of material support. If we are able today to speak proudly of a rainbow nation, united in its diversity of culture, religion, race, language and ethnicity, it is in part because the world set us a moral example which we dared to follow.

This achievement is bound to last because it is founded on the realization that reconciliation and nation-building mean, among other things, that we should set out to know the

3.

truth about the terrible past and ensure it does not recur. Ours must therefore not be merely a respite before the bitterness of the past once more reasserts itself.

We recognise too, that reconciliation and nation-building would remain pious words if they were not premised on a concerted effort to remove the real roots of past conflict and injustice. Our national security and the survival of our young democracy depend, above everything else, on the programme to meet the basic needs of the people. Reconstruction and development will ensure that all South Africans have a stake in life; that they share an interest in the well-being of the country as a whole.

Jawaharlal Nehru taught us that the right to a roof over one's head and affordable services, a job and reasonable income, education and health facilities is more than just a bonus to democracy. It is the essence of democracy itself; the essence of human rights. This requires economic growth and investment; rational utilisation of the resources at our disposal; human resources development; rural and urban renewal ... to quote but a few examples.

We state all these principles not because they are novel. Rather it is to underline the fact that we have keenly followed the experiences of India and other developing countries, and we seek to learn from you. It is also to emphasise that India has a crucial role to play in our endeavours, in as much as we have an important role to play in your efforts.

Our discussions this morning with President Sharma and Prime Minister Rao have laid a firm basis for this. The Joint Commission which has been established and the Principles of Inter-State Relations which have been signed are certain to lead to a rapid development of all-round bilateral relations. This is because we are rectifying an anomaly, so that our two nations, bound together by history, geography, politics and economic attributes, can develop the special relationship that these factors dictate.

~~This is~~ crucial for us in South Africa because we know we shall benefit from the rich tapestry of your experience in areas of socio-economic development such as housing, education and health; from your indigenous technology conducive for developing nations; from the possibilities of training in many areas, including management of the state apparatus.

As South Africans, we are also examining the question, how we can ~~follow India's example to become~~ an important part of the international effort for peace, development and co-operation, especially now, in a world that is abandoning equations of the past.

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Certainly, this new reality has its own potentially negative effects. But to help change the world requires that we start from the point of view of the positive elements and possibilities that exist.

Firstly, international relations today can be conducted without the aberration of military and ideological blocs which tended to cloud the fundamental issues at hand, including human rights and political freedom.

Secondly, this has made it possible for the crucial questions that have plagued humanity for centuries, to come to the fore; the fact of the social disparity among and within nations and the need to raise the global quality of life.

Thirdly, international bodies, particularly the United Nations, are re-examining their role to take on board, as a central theme, the issues of socio-political rights on a global scale.

Lastly, social and political renaissance in many developing countries is helping set the tone for renewed confidence, mutual co-operation and a more effective voice.

The times might have been different and the setting somewhat skewed. But when the leaders of the previous epoch, of the calibre of Pandit Nehru, Abdul Nasser, Nkwame Nkrumah, Sukarno, Albert Luthuli, Allende and others initiated and sought to build on the spirit of Bandung, their prime concern was not merely military non-alignment. They had as their prime objective political freedom and socio-economic development.

The conditions under which we operate today make it even more necessary and practicable for us to pursue this cause. Thus in seeking to strengthen Indo-South African relations, we do so also motivated by the need to forge a partnership whose significance should outstrip the narrow confines of our own self-interest. While we should seek to exploit one another's lucrative markets; take maximum advantage of trade and investment opportunities; expand cultural, sporting and tourist relations; co-operate on security matters, including the combating of drug trafficking, we would be less than equal to the tasks at hand if we did not realise the broader canvass within which this has to take place.

The "natural urge of the facts of history and geography" that Nehru spoke of, should broaden itself to include exploring the concept of an Indian Ocean Rim of socio-economic co-operation and other peaceful endeavours; of a special relationship that should help improve the lot of the developing nations in multilateral institutions such as the United Nations, Commonwealth and Non-Aligned Movement.

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Therefore, if there is any central challenge that this occasion of the Rajiv Gandhi Foundation presents us with, it is to develop the tenacity required to pursue goals that are old and familiar, yet new and not fully explored in the current world milieu. For that, we require creative, bold and innovative minds; the kind of mind which, in Rajiv's own words, is "probing, restless" and "takes nothing for granted ... a mind that refuses to acquiesce to anything shoddy ... that insists on bettering even the very best."

I wish the Rajiv Gandhi Foundation all the best; and I am confident that in death, as in life, Rajiv will continue to cement the unity of the people of India and their various organisations, as well as the bonds of co-operation between India and South Africa. May our relations grow from strength to strength and bring a better life to all our peoples]

Thank you.

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RUSSIAN PROVERB

If everyone gives one thread, the poor man will have a shirt.

SUFI PROVERBS

Look to this day. For it is life, the very life of life. In its brief course lie all the verities and realities of your existence; the bliss of growth, the glory of action, the splendor of beauty. For yesterday is but a dream and tomorrow is only a vision, but today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore, to this day. Such is the salutation of the dawn.

There was a man, a mystic, deep in prayer to the One God. As he prayed there passed before him the lame, the hungry, the blind, and the neglected and seeing them, he became distressed and cried out in anguish. "Oh, Creator, how can You be a loving God and yet do nothing about helping these suffering people?" There was no sound as the holy man waited, and then a voice pierced the silence, "I have done something about them . . . I made you."

BHAGAVAD GITA

Man is made by his belief. As he believes, so he is.

BIBLE

ACTS

It is more blessed to give than to receive. (20:35)

II CHRONICLES

He sought his God and worked wholeheartedly. And so he prospered. (31:21)

I CORINTHIANS

Love is patient and kind; love is not jealous, or conceited, or proud; love is not ill-mannered, or selfish, or irritable; love does not keep a record of wrongs; love is not happy with evil, but is happy with the truth. Love never gives up; its faith, hope and patience never fails.... There are faith, hope and love, these three; but the greatest of these is love. (13:4-7, 13)

Though I speak with the charity, I become as sound

Let all that you do be done

II CORINTHIANS

Each man should give voluntarily or under compulsion

DEUTERONOMY

Thou shalt not harden thy heart. (15:7)

Thou shalt open thine hand to the needy, in the land. (15:11)

ECCLESIASTES

Cast thy bread upon the waters

EPHESIANS

Be completely humble and low. (4:2)

GALATIANS

You have been given freedom

Love others as you love yourselves

While we have time, let us

Bear one another's burdens

The fruit of the Spirit is love

Let us not be weary in well doing. (6:9)

HEBREWS

But do not forget to do good and to share with those in need. (13:16)

Be not forgetful to entertain angels unaware. (13:2)

Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like unto it, Love your neighbour as yourself. All the law and the Prophets hang on these two commandments. (22:37-40)

Lay not upon yourselves treasure upon earth where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, for where your treasure is, there will your heart be also.

MICAH

What does the Lord require of you but to do justice, and love kindness, to walk humbly with your God. (6:8)

1 PETER

Charity shall cover the multitude of sins. (4:8)

PHILIPPIANS

Think about things that are pure and lovely, and dwell on the fine, good things. (4:8)

Let everyone see that you are unselfish and considerate in all you do. (4:5)

Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. (2:3-4)

PROVERBS

Train up a child in the way he should go, and when he is old, he will not depart from it. (22:6)

Be generous, and you will be prosperous. Help others, and you will be helped. (11:25)

If thine enemy be hungry, give him bread to eat; and if he be thirsty give him water to drink. (25:21)

Your own soul is nourished when you are kind; it is destroyed when you are cruel. (11:17)

Where there is no vision, the people perish. (29:18)

There is that maketh himself rich, yet has nothing. There is that maketh himself poor, yet has great riches. (13:7)

He that trusteth his riches shall fall. (11:28)

A LOOK AT...

Third World

The Jewel in the Town

What Hillary Clinton Can Learn From a Heroine of Modern India

By Elisabeth Bumiller

BY FAR the most important person Hillary Clinton will see during her trip to South Asia this week is a shy, 62-year-old revolutionary in a hand-spun cotton sari. Her name is Ela R. Bhatt, and the fact that she is on the itinerary tells me that the First Lady and the White House have got this trip right.

Bhatt is the founder and driving force of a now-famous women's organization in India, called SEWA, that holds to the simple yet radical belief that poor women need organizing, not welfare. (SEWA is the acronym for the Self-Employed Women's Association and corresponds to the Indian word *sewa*, for service.) Based in the western Indian city of Ahmedabad, a dusty old textile town on the edge of the Gujarati desert, SEWA is at its core a trade union for the self-employed. In other words, it offers union membership to the illiterate women who sell vegetables for 50 cents a day in the city markets, or who pick up paper scraps for recycling from the streets—jobs that most Indian men don't consider real work.

When a woman joins SEWA, several things usually happen. For starters, her income increases; the power of the union allows her better prices from the middlemen who supply her vegetables, or who purchase her paper scraps. Then she plows the extra income into her family, for education, health care, birth control. Studies have shown that Indian men often use extra income for alcohol, cigarettes and other personal treats.

Most important, a typically oppressed Indian woman begins to change the way she thinks of herself. "For the first time she realizes she is not just someone's wife or daughter-in-law," says Bhatt. "She's a worker, an active producer." And when that happens, she meets women from other communities, and the horrific barriers of Indian caste begin to break down. To date, SEWA has a membership of 150,000 women, the vast majority of them poor and illiterate.

What does this mean for America? Everything. At a time when the United States is trying to end welfare as it now exists, SEWA provides a model. From the dust bowls of Gujarat to the new South Bronx, a simple truth emerges: Give people some control over their own destinies—empower them, in the current buzzword—then watch as a spirit of enterprise emerges. Hillary Clinton certainly knows this already. Her journey to South Asia could teach her more. Ultimately her trip is not just about women's issues, but about learning how women are the real agents for change in the developing world, and at home.

I first met Ela Bhatt in the 1980s, when I was living in New Delhi and working on a book about the women of India. One of my most vivid memories is sitting near her at a dinner in Delhi, at a table with a dozen of

the city's most impossible intellectuals, all of them arguing in the usual extravagant fashion about the failings of Rajiv Gandhi's government. Ela remained silent, but as I looked around the table I realized that of all the guests, she was the only one whose work had caused any measure of change in India. In a nation infamous for bride burnings and female infanticide, Ela was a heroine.

Up until then, I'll confess, the phrase "a trade union for the self-employed" made my eyes glaze over. But when I traveled to Ahmedabad in the fall of 1987, what I saw opened up my world.

Consider the SEWA bank. When I first walked through the doors one stifling hot October day, I was greeted by a festive cacophony of illiterate but purposeful women, some eating lunch on the floor, others nursing babies along the sides of the room. The bank was where they socialized, or, in our dialect, networked.

The SEWA bank now has 61,000 members, assets of \$4 million and customers who walk in each day to deposit a dollar or take out 60 cents. On that day I had gone in to see the bank's managing director, Jayashree Vyas, who had stacks of loan applications covering her desk. When I asked her about them, she selected one from the pile. The form said that Maniben Parmar, a seamstress, had just been approved for a \$400 loan. Maniben Parmar bought her cloth from a middleman, made 30 cents a day and had \$8 saved in the SEWA bank. She had four children and a husband who worked at the telephone office; he made a relatively good salary of \$120 a month.

Maniben Parmar wanted to borrow money to make house repairs. A friend, Ashaben, had recommended her. "It's not for a productive purpose," Vyas admitted to me. "But it's for improving their living standards." Although her husband's income had helped her secure the money, the loan would be in Maniben Parmar's name alone. Her husband could not make withdrawals from her savings account, nor could he apply for a loan of his own.

To Ela, this was the centerpiece of the SEWA bank. For years, she often said, women had been treated "like dirt" by traditional Indian bankers. Worse, women had no place to hide their savings from husbands and sons. With the SEWA bank, Ela explained—in the gentle tone that softened the daring of her thinking—"we will be able to nonviolently, in the most Gandhian way, eliminate the husbands' [total control]."

Ela's vision has in large part been shaped by Mahatma Gandhi, the leader of the Indian independence movement, who believed in the principles of nonviolence and the need to uplift the poorest members of society first. India's economy, he always said, should be based on agriculture and small-scale cottage industry—a conviction that India's leaders immediately discarded after independence in 1947 but that Ela has now reinterpreted through SEWA.

Gandhi's first fast, after all, was in Ahmedabad in

Elisabeth Bumiller, a Washington Post writer, is the author of "May You Be the Mother of a Hundred Sons: A Journey Among the Women of India."

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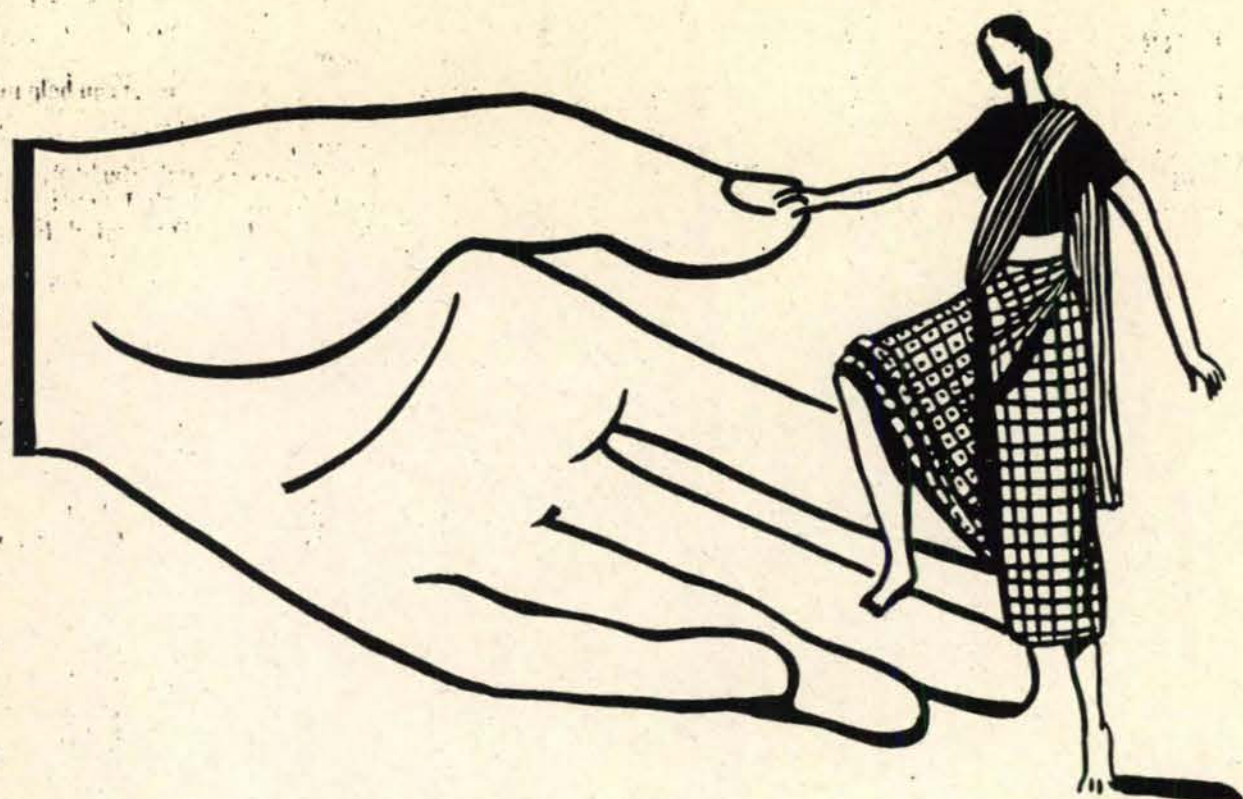


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1918, on behalf of the striking workers who labored in the city's textile mills. Out of that fast grew the Textile Labor Association, or TLA, the oldest and largest trade union of textile workers in India. A generation later, a young Brahmin woman from a well-to-do Gujarati family could find no better place to nurture her Gandhian ideals than in a job with the TLA, which did extensive welfare work among its membership. By 1968, Ela had taken over the women's division of the union, a job that historically entailed social work among the member's wives.

Ela would soon demolish the assumption that what these women needed was charity from well-meaning people like herself. In 1971, she met with a group of "head loaders"—women who carry cloth on their heads between Ahmedabad's wholesale and retail markets—who complained that the cloth merchants routinely cheated them. Ela helped them form a group to collectively demand better pay, then wrote an article about their plight for one of the local newspapers. When the merchants countered with an article of their own, insisting they were paying the women fairly, Ela printed the merchants' claims on cards and distributed them to the women.

Out of that effort grew SEWA, which today has organized women into 70 different trade cooperatives, from fish vending to cattle raising to weaving to hand-rolling the small Indian cigarettes called bidis. There is now health care and insurance available to the membership. SEWA also continues its expansion, with mixed success, into the rural areas of Gujarat.

So the shy Ela Bhatt, who speaks in a little girl voice, is perhaps not so shy after all. After a brief period in the upper house of the Indian Parliament, she is now the chair of Women's World Banking, the global financial services network. She is also on the board of the Rockefeller Foundation—part of a change to move the foundation's leadership beyond the usual corporate titans. "She sees things through a different lens," says Peter Goldmark, the foundation's president. "Who else on the board of the Rockefeller Foundation will have spent an emotional lifetime with the bidi rollers?"

The reputation of SEWA itself is growing well beyond the borders of India. Nelson Mandela visited SEWA headquarters in Ahmedabad this winter, and in past years visitors have included Lech Walesa and Mary Robinson, the president of Ireland.

Hillary Clinton, who first met Ela Bhatt in a 40-minute White House visit last year, plans to spend three hours at SEWA, the longest of any official government visitor so far. "She's a very serious person," Ela said when I reached her by phone in Ahmedabad last week. "Whatever questions she asks, you can tell that she's listening to your answers. Not like all those politicians whose minds are somewhere else."

As always, Ela has her sights clearly focused. "What I want for Mrs. Clinton," she says, "is a better understanding not only of the problems of poor women, but of the strengths of poor women—and that they have the possibility of molding their own destinies."

Widows' Wail

Zimbabwe's Disinherited Women and Children Rebel at Tradition

By Janet Fleischman

a 29-year-old widow with three children, earns her livelihood by farming and selling her...

Jean Houston 3/26/95 plae.

racial issues, feminist issues, all polarities searching for
forms of reconciliation from gandhi

within a dozen years of liberation dozens of
the mythic matrix, spiritual matrix of end of colonialism....and
had as its resonance, the rise of powerful women not only in
women, the matrix for ways to create democracy out of pluralistic
societies...end of imperialism....mahabarata -- mother
india.....always been the source place for inspiration for new
ways of being....ancient ones

psychologies that come out of india....hinduism, buddhism,
sheik

blueprint for what we can be

the yogas, are spelled out all the ways growth and
development and social development....source to place of yoga of
deep love, deep service and devotion.

bahakti yoga -- devotion, love....

central concept in all philosophy in india is a notion -- maya --
denotes the central mystery of life, how each of us has come to
think of ourselves as puny and as a poor creature....as
shakespeare said:

b\macbeth -- that poor creature that struts and frets his
hour upon the stage and then is heard no more

as i understand it maya is the illusion of separateness, that
illusion that i am separate from you and you from you and we from
the rest of life and the source of all good things lies beyond
ourselves. fearful you are only this or that, but to go beyond
that illusion is to be able to see.....divine spirit, the
enormous possibility....we are reflections of that divine spirit

one of my favorite stories comes from the ancient scriptures.

meaning and fulfillment lie out there beyond ourselves. and what
the phil of india have proved to us is that this is not so...that
we exist in a seamless web of friendship, of continuing with each
other and with the divine....

story:

the ancient scriptures of india tell of the son of a king
who is kidnapped by a gang when he is very small. and as he grows

sup he forgets about culture, about palaces, he forgets the good life, even forgets about his mother and father. and instead of learning about how to be a statesman learns how to be a bandit how to use the bow and arrow, how to jump on passersby and rob them and not be caught. in fact he is so good at this by the time he is 20 he has his own band of robbers. but he still finds himself deeply unhappy, because in his heart sense he doesn't belong but doesn't know where to go.

one day a group of people who are part of the king retinue goes through the forest where he hides out and he and his men jump out of the forest and take them by surprise and overpower them. the family's guru is among them (spiritual teacher) and there is something about the young bandit that seems very familiar. and he looks and sees the god hiding in him. you are not a highway man, your high highness. i know who you are really are. and the prince is furious. what do you mean, I'm not your highness. i'm a robber. and everybody in this whole kingdom is afraid of me. but the teachers' deep seeing of him, his faith in him, is unshaken, and instead of being fearful or revolted by the appearance and manners of the young man, he takes him aside and he talks to him quietly and he tells him story about his childhood -- about how his father used to carry him on his shoulder and pat him on his back, his mother told him stories and sang him to sleep. the wonderful games they played in the palace. and soon the young man begins to remember and a new light comes in his eyes. and he stands up straight and says very slowly, i remember, i understand. i'm not really a robber. i'm really not violence. i simply forgot who i was. and now a true and luminous human being, he returns and becomes a statesman.

it is in that moment of deep seeing, of knowing who you really are, in spite of appearance, action, and what in the xian west we think of as sin and unskilled behavior, one must continue in this deep seeing of people even though the veil of ignorance and illusion has fallen...must continue to see the brilliance of women and the promise of the child....

i know who you are. and i am so honored to be in your presence.

another cosmic level of maya....feminine side of india. the mystics talk about what life is when we see it whole. the whole of creation.....mother universe alive with the power of god....waking up beyond the endless change of things maya is a complex thought.....stands between the knower and the known . .

what we gain from india is a psychology and an understanding of the human dimensions and the divine that is contained in these dimensions that gives us very real ways -- yogas -- pathways to develop our humanity and to acknowledge our spiritual source. the subtle, complex brilliant philosophies of india that have given the world access to once very old and new ways of being....india is this source plays for new ways of being.

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COMMENTS: Thanks again for all of
your great help and advice
(not to mention moral support).

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FIRST LADY HILLARY RODHAM CLINTON
REMARKS TO THE RAJIV GANDHI FOUNDATION
NEW DELHI, INDIA
MARCH 29, 1995

[Acknowledgements]

Namaste.

It is a great honor for me to join you in New Delhi, and to speak with men and women who every day burn the flame of hope that Rajiv Gandhi lit for India, and for the entire world. *live/burn*

I would like to thank all the people of India for extending such a gracious welcome to me. To Prime Minister Rao, I owe special thanks -- for his warm hospitality, and for the energy and wisdom he has lent to strengthening the friendship between our nations. His visit to Washington 10 months ago opened a new chapter in Indian-American relations, one that promises to build on the many values and aspirations our peoples share.

Although my journey here is far too brief to give me a full appreciation of your extraordinary country, I hope that these few days will allow us to explore our shared dreams for the future of the human family.

I have come to this ancient land from one whose history is relatively new. And I have come with a conviction that India's oldest traditions, and America's more recent ones, can jointly guide us as we seek to fulfill the promise of children and families in a new and unpredictable century.

Like India, the United States is a confluence of cultures. You are a nation of diverse languages, religions, and beliefs. My country is one of immigrants, whose distinct values and traditions are now permanently woven into the fabric of American life.

And while we are too often taught to look upon each other as strange or even exotic, I think of the many ways in which your culture has informed ours, and ours yours. We have shared with you our dream of democracy and individual rights, and our experience of industrialization. And you have given us the [math, value of the written word? se?]

I think of the great respect accorded family here. In the United States today, the national dialogue increasingly centers on the need to strengthen family values. Rapid and sometimes

thoughtless modernization -- along with materialism and even greed -- has led to an erosion of some of America's traditional social institutions, including family. And we are now engaged in a crucial struggle to renew the bonds of family and community.

Mostly, though, I think of ahimsa. I think of what the tradition of non-violence, of not harming others, has meant around the world -- particularly today, when the human family confronts so many new opportunities, but also the tensions arising from economic competition, scarcer resources, and civil and ethnic strife.

And when I think of ahimsa I have an image of the Reverend Martin Luther King, Jr., in his cell in the Birmingham City Jail in 1963, having just read a letter in the local newspaper from members of the Alabama clergy who declared that his civil rights demonstrations were extreme and potentially violent. Dr. King wanted to write a letter in response, to explain himself and his motives, but he had no paper to write on. So he began scribbling in the margins of the newspaper; and then on scraps of paper a friend smuggled in; and finally, on a notepad his attorneys were allowed to bring to him.

As he wrote, and thought, and wrote, and thought, Dr. King drew upon the experiences of Socrates, the Apostle Paul, Thoreau, and the writings of the philosophers Niebuhr, Tillich, and Buber. And in the end he produced one of the greatest texts ever written about the morality of civil disobedience. But ultimately it was not just the Crito and the Christian Bible and western philosophy that influenced him; it was the life and work of Mahatma Gandhi. It was ahimsa.

And so from ancient Greece to Walden Pond to the Birmingham City Jail to South Africa to India and back to South Africa again, we see not just a continuum of history, but a sharing and lending of the greatest ideals of humanity. And those ideals always have transcended culture, language, religion, ^{race} and ethnicity.

[add here the stuff you just talked about: india as source for the end of imperialism, rise of democracy in pluralistic societies, women, racial tolerance, etc]

Today, we find ourselves at a unique moment in human history when we have no choice but to learn from each other. We are at once a truly global civilization and one strained by great differentiations in culture. We are witnessing an unprecedented rise of women to fuller partnerships in society; in India, we have seen evidence of the special gifts that women bring to the public arena, whether in organizing protests against imperial rule in the 1930s or as players in government, law, business and science today.

Our world is shrinking around us as we all gain access to information and ideas -- and each other -- through the mass media and computers.

We are experiencing a revolution in the understanding of human potential and what humans can be. [any Hindu tenets about the perfectibility of man?]

It is a time when we find ourselves in a vortex of change, a time of destruction and reconstruction, when old barriers are giving way to new forms and structures in our lives.

That is why the greatest problems we face as a civilization -- poverty, starvation, illiteracy, intolerance, and the exploitation of the weakest and most vulnerable in society -- cannot be resolved without a global conversation about our future.

Consider the potential for progress when that conversation takes place: We see new hope for peace among Arabs and Israelis; between blacks and whites in South Africa; and among people divided for centuries in Ireland.

Gandhi said: "All humanity is one undivided and indivisible family and each one of us is responsible for the misdeeds of others."

So instead of reviving old hatreds and inspiring new ones, it is time to break through and have a meeting of our words and hearts. Instead of assigning blame to one group of nations or another, it is time for every nation to do more for its own people and especially for children -- the boys and girls who represent the future of humanity.

At such a momentous time in human history, we must dream about our future. And if you indulge me for a moment, I will tell you my own dream:

It is of a world in which the vast complexity of human experience is always on display -- but differences among people are respected, appreciated, and celebrated, not just tolerated;

It is a world in which the distinctions between men and women are not viewed as reasons to demean each other, but as complementary parts of a greater whole;

It is a world in which we are not afraid to be dependent on one another because we recognize that dependence connects us in ways that today we too often refuse to acknowledge.

Most of all, it is a world in which children are loved and

cared for, first by their immediate family -- by parents who want them and invest in them -- then by an extended family; and then by a society that values every child as a gift to be nurtured.

Our task today is to share our dreams so that we may create a new and healthier global family. Every nation must invest in human capital and in our human infrastructure. And that means investing in women and children, who are so vital to our progress and prosperity as a civilization.

I cannot tell you how many times in my travels at home and abroad I have looked into the eyes of children and seen so much promise and hope . . . and then felt my heart sink, knowing these children would have no chance of fulfilling their promise because of the obstacles we had thrown in their way.

I know all of the chilling statistics: the unacceptably high rates of poverty, starvation, illiteracy, and child prostitution; the number of baby girls lost to infanticide; the number of children maimed, tortured and mistreated because they are accidents of geography and history.

In my own country, I have seen the pain and loneliness in the faces of children whose ~~parents~~ ^{parents} abandoned them because they did not ^{would not} know how to care for them. I have seen children -- young children on America's streets -- who have learned to resolve disputes not with words, but with guns. I have seen children around the world who have never eaten a full meal, or been to a doctor, or opened a book. I have seen children sold by their own parents for sex, a reflection of how skewed our world can become when material aspirations outweigh the ideal of human dignity.

The great poet Tagore said: "Every child comes with the message that God has not yet discouraged of man."

But every child must also be validated with adult hope and compassion. And we cannot validate children until we are willing to validate each other.

I cannot overstate how important women are in this equation. Women make up 52 percent of the world population. They do most of the world's work and produce most of its food. They are ~~the~~ ^{raise our} ~~primary caretakers~~ ^{children +} for children and the aged. And yet women continue to be marginalized, ~~even~~ ^{hard to} exploited ^{our} or abused, in many ^{old} societies.

Investing in the health and education of women and girls is essential to improving global prosperity. We have seen in parts of Asia and South America that the education of girls can help lift whole populations out of poverty. We have seen the education of women enhance their roles as mothers and increase their participation in civic life. If women don't flourish, the world

won't flourish.

[somewhere in here i will add specific examples of women doing good deeds in india....along the lines we talked about last week]

APPEAL

Few young men have influenced a people and a nation as Rajiv Gandhi did. Few have stood for so much in so short a time. Few, if any, have embodied hope and faith in the future as did this martyred leader of India.

It is to commemorate Rajiv Gandhi's contributions to the building of a modern India and to realise his vision that the Rajiv Gandhi Foundation is being set up.

Rajiv Gandhi came to the helm of the country's affairs at a tortured moment in our history. Just as his assumption of India's prime ministership signalled a change of generations, his very presence becalmed a fevered nation. He was the man of the moment with whom the millions of India could identify, and on whom they could depend to lead them to a better future. He was the reformer and moderniser, the leader who embodied vitality and change, who spoke the language of the 21st century.

Here was a man who, in a nation riven with differences of creed, caste and community, stood tall and proud as an Indian first and last, secular, tolerant, compassionate, towering above narrow and sectarian dissent. His exceptional human qualities endeared him to all he met: his courage, his candour, his compassion, his courtesy, his capacity for hard work, his striving for perfection, and his warmth. He built a rapport with his people based on mutual love and respect. In them he found the energy and inspiration for his life's mission; in him they recognised a caring and capable leader.

There can be no better memorial to any individual than the fulfilment of his life's work. It is for this reason that the Rajiv Gandhi Foundation has decided to concentrate its activities in practical programmes which were at the centre of Rajiv Gandhi's concerns. The most important are literacy, the application of science and technology in the service of the people, particularly the poor and deprived, and aviation in which he spent so many years of his life. The Foundation also proposes to establish an institution of learning to further develop his ideas through research and scholarship.

We appeal to all those who believe in Rajiv Gandhi and his vision of India to come forward and support this endeavour generously.

The Foundation wishes to attract the support of the largest possible number of people. All contributions, no matter how small, are therefore welcome to make this a project of the people of India for whose future Rajiv Gandhi lived and died.

S. D. Sharma

Dr. Shanker Dayal Sharma
Vice President of India

New Delhi
June 21, 1991

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*The journey of
a dream does not
end with the
dreamer.*



RAJIV GANDHI FOUNDATION

*"I too
am young
and have
a dream...."*

Rajiv Gandhi led India for an all-too-brief five years. Yet in this short span he galvanized this nation, awakening in it the desire to move purposefully into the 21st century. Rajiv Gandhi was the moderniser and reformer who recognised that if India was to realize its fullest potential as a prosperous democracy in the forefront of the international community, it would have to move with the times. He made a vigorous beginning, but was lost to us before he could complete his task.

The Rajiv Gandhi Foundation will keep alive his dream for India. It is a true memorial to Rajiv Gandhi, a dedication to the goal of making India strong and self-reliant, and helping it to stand proud in the front ranks of the world's nations.

The Rajiv Gandhi Foundation

*The Foundation will be a catalyst
in promoting practical programmes in areas of national
development. The most important of these are :*

Science & Technology

*To apply Science & Technology in the service of the people,
the Foundation will*

- institute awards of excellence in key areas*
- institute Rajiv Gandhi fellowships and scholarships in Indian universities*
- help finance research projects which have an immediate and direct application to the needs of our people, particularly in rural areas*
- facilitate international exchange of information and ideas in order to enrich and fertilise indigenous research.*

Literacy

*To help take our people out of the shadow of ignorance
and fear, the Foundation will*

- encourage literacy, particularly among women*
- provide support to voluntary agencies in the promotion of literacy*
- help extend the role of literacy in national welfare programmes such as family planning and health care.*

Programmes for the Deprived & Underprivileged

To help empower the underprivileged, the Foundation will

- support voluntary agencies involved in providing basic health care and other facilities, particularly for women and children*
- create programmes of education and employment to help the handicapped take their place as equal citizens in society*
- promote the development of skills among underprivileged youth to help make them self-supporting.*

Aviation

The Foundation will institute awards of excellence.

The Rajiv Gandhi Institute

The Foundation will set up an institute of excellence, a think-tank, to engage itself in research and continuing education related to the process of modernisation and nation-building and leading to specific policy options and practical programmes for action. These would include areas of special interest to Rajiv Gandhi such as communal harmony and national integration, the elimination of poverty, social reform, science & technology, economic policy, the environment, administrative reform, public affairs and international relations.

The Foundation will aim to do all this in the spirit of the man who inspired us with dynamism and dedication, with commitment and courage, with confidence and candour.

The Foundation invites all who share its objectives and want to encourage its activities to come forward and support its endeavours.

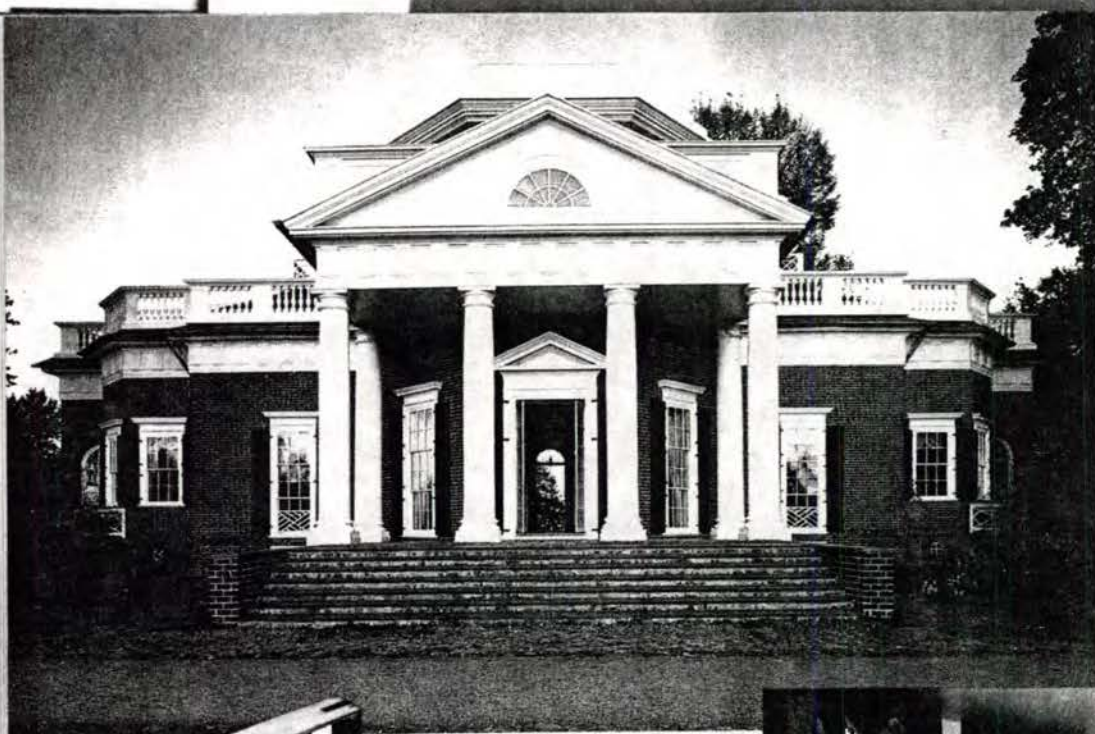
Send your contribution by cheque or bank draft to :

THE RAJIV GANDHI FOUNDATION
Jawahar Bhawan
Dr Rajendra Prasad Road
New Delhi 110 001

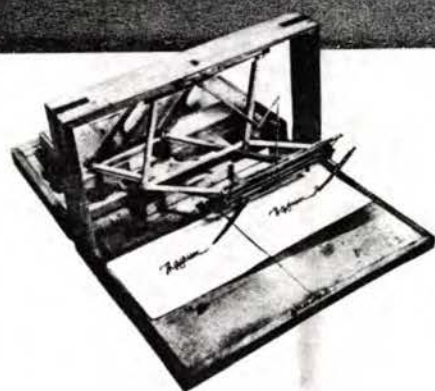
You may also, if you wish, instruct your bankers to make regular periodic contributions to the Foundation.

The State Bank of India and its branches in India and abroad are also authorised to receive donations to the Rajiv Gandhi Foundation.

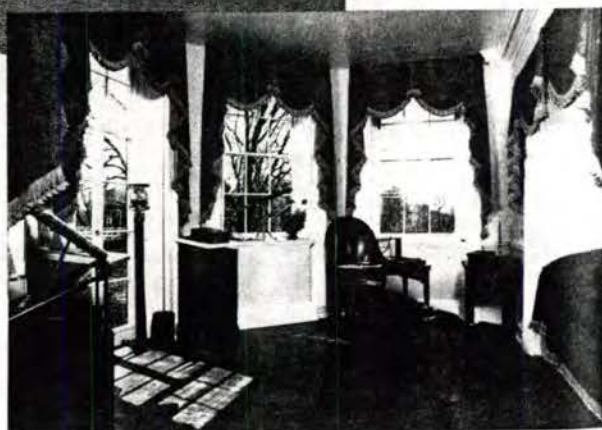
Donations to the Rajiv Gandhi Foundation are eligible for exemption under Section 80G of the Income-Tax Act. Donations earmarked for research purposes are eligible for 100% exemption under Section 35(1), (11), 35CCA, 35CCB, 35AC, & 80GGA(2) of the Act, and must be specified to be for research.



Jefferson (as architect) designed every detail of Monticello, his home in Virginia (left). By building his bed (below) between the bedroom and the study, he could arise in either room. The chair is fitted with candlesticks; the table surface revolves.



Jefferson (as inventor) improved the polygraph, a device with two simultaneously operated pens, so that he could make copies of his letters while he wrote them.



The Man From Monticello

Thomas Jefferson: Statesman, inventor, architect, and authentic genius

At a White House dinner for Nobel Prize winners, John F. Kennedy called his guests "the most extraordinary collection of talents . . . that has ever been gathered at the White House, with the possible exception of when Thomas Jefferson dined alone."

Among America's great statesmen, Jefferson stands out as a Renaissance man with an incredible range of interests, knowledge, and abilities. In the thick of politics for 40 years, he still found time for other pursuits—farming, architecture, law, geography, botany, natural history, his violin, and fine food and wine. With an inquiring mind and an incisive intellect, he wrote prodigiously and insightfully about anything that interested him. His writings on agriculture alone fill a 704-page book. An avid reader, he amassed a personal library of 6,487 volumes that became the nucleus of the Library of Congress in 1815.

More than an armchair genius, Jefferson found practical application for his talents. A dedicated farm-

er, he was the first person in North America to raise tomatoes for food (they were considered poisonous), and his experiments with rice made the nation a leading producer of that crop. He also invented a new moldboard for the plow. Among his other inventions—many for personal convenience—were a swivel chair, a pedometer to measure his walks, a chair that folded into a walking stick, a dumbwaiter, a revolving music stand, and a calendar clock. (So that others could have free use of his inventions, he patented nothing.) A talented architect, he adapted Roman classicism to native materials, developing a distinctive American style for the University of Virginia in Charlottesville. Not only did he design its buildings; he was also its general contractor, bookkeeper, overseer during construction, and landscapist.

Perhaps Jefferson is best summed up in his own words: "Determine never to be idle. . . . It is wonderful how much may be done if we are always doing."

राजीव गांधी संस्थापन
RAJIV GANDHI FOUNDATION

ANNUAL
REPORT
1993-1994

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FROM THE CHAIRPERSON

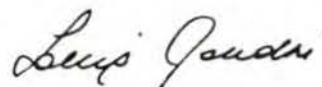
The Rajiv Gandhi Foundation, which was set up to honour the ideals and legacy of Rajiv Gandhi, completes its third year of work in some of the areas of deepest concern to him with both the satisfaction that its modest contribution is beginning to make a difference to the lives of those with whom it works as well as a growing awareness of the need to do much more in its chosen fields of activity.

In view of the limitations on its resources, the Foundation has chosen to focus its work more and more in alleviating the suffering of children and women in need, in encouraging the promotion of literacy and in helping the physically challenged in leading lives as near normal as they can.

We have given priority to programmes to support the children of victims of terrorist violence and intend to expand this programme as widely and as fast as our resources permit. In the coming months we also propose to initiate programmes to give shelter and security to street children and to encourage girls in the inner city of Hyderabad to go to school so that they can better achieve productive fulfillment in their lives. We plan to continue our partnership with the Lifeline Express, to take doctors and provide medical facilities in remote areas, and to explore new ways to lend support to the movements to expand literacy and education for all children by the end of this century.

In the past year, the Rajiv Gandhi Institute for Contemporary Studies has expanded its programme of research and seminars. Its publications are widely circulated and well received, and apart from furthering its programmes of seminars in-house and in association with like-minded institutions in other countries, the Institute is planning to extend its research work in the coming year. A continuing programme of seminars is being organised to help further the goals of the Panchayati Raj revolution initiated by Rajiv Gandhi and a major project to create an oral record of his years as Prime Minister is being undertaken in this 50th year of his birth.

The Foundation is grateful for the generous support it has received from its well-wishers. As it enters its fourth year, the Foundation rededicates itself to the goals for which it was set up; to uphold the values and principles of the man it honours and celebrate his profound vision of a great and prosperous India.



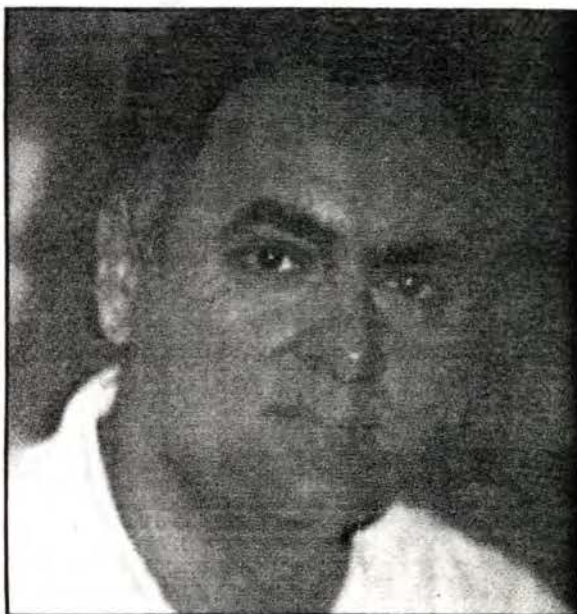
(Sonia Gandhi)
Chairperson

October 1, 1994

JAWAHAR BHAWAN, DR. RAJENDRA PRASAD ROAD, NEW DELHI - 110 001, INDIA .

■ ACTIVITIES

The Rajiv Gandhi Foundation was set up on June 21, 1991 to keep alive Shri Rajiv Gandhi's dream for India. Its role was to be that of a catalyst in promoting programmes in areas which were of the deepest concern to Shri Rajiv Gandhi, to continue work that he started but did not live to complete. Shri Rajiv Gandhi was a man of wide interests and his years as Prime Minister and President of the Congress Party were rich in initiatives, policy decisions and actions on almost all aspects of governance and party affairs. The Foundation determined at the very start that it would focus on a few key areas to be able to make a meaningful impact rather than spread itself thin over too wide an area. The Foundation has chosen to adopt a supplemental, catalytic approach to help achieve targets by funding causes and programmes it considers worthwhile.



The Foundation is therefore concentrating its work in the areas of literacy, health, the promotion of science and technology in development, the empowerment of the underprivileged and disabled and the promotion of excellence in aviation and the establishment of an institute of learning. The Rajiv Gandhi Institute for Contemporary Studies is functioning as a "think-tank" to continue policy oriented research where Shri Rajiv Gandhi launched his most significant initiatives. During the year 1993-94, the following projects were undertaken independently or in collaboration with other non-governmental agencies:

Project INTERACT

Project INTERACT (Initiative to Educate, Rehabilitate and Assist Child-Victims of Terrorism) has benefitted over 150 children from the States of Assam, Punjab, Andhra Pradesh and Jammu & Kashmir. The Project was initially started by a personal donation of Rs. 25 lakh made by the Chairperson Smt. Sonia Gandhi which was the amount received with the Indira Gandhi Award for Peace, Disarmament and Development given posthumously to Shri Rajiv Gandhi. She subsequently gave another donation of Rs. 2.90 lakh towards this project from out of the royalties received from the sale of her book "Rajiv".

The scheme envisages providing assistance to cover school-fees, books, uniforms and maintenance costs till school-leaving stage to the children of those who have become victims of terrorism. These children will also be helped to move to better schools and boarding schools wherever feasible. It is hoped that the

■ ACTIVITIES

Foundation will be able to support 300 such children by March 1995.

On a similar pattern, this assistance has also been extended to about 30 rural children who have lost their parents in the Maharashtra earthquake. A majority of these children belong to a very young age group. This decision was taken as a direct result of Smt. Sonia Gandhi's visit to the earthquake-affected areas of Maharashtra in October 1993.

The Foundation has also launched the "Sponsor a Child" programme under Project INTERACT. The cost of sponsoring a child for a person for one year will be Rs. 10,000. The sponsor could also contribute Rs. 60,000 towards a corpus which will support one child continuously.

RURAL LIBRARIES

The Rajiv Gandhi Foundation made a beginning by setting up Village Libraries in Ajmer (Rajasthan) and Ramanathapuram (Tamil Nadu). 25 libraries in Ajmer, 10 libraries in Ramanathapuram, 3 in Nizamabad and 5 in Agra had been set up by March 1994. These libraries, besides being centres for disseminating information and knowledge, will also be serving as centres for documenting knowledge and wisdom from villages in the form of works written by villagers. A publishing programme of books written by local persons has been launched by organising a number of workshops for authors. The rural libraries are also linked with training programmes for upgrading existing skills, particularly of women. The Foundation has received a grant of Rs. 2.5 lakh from CSIR towards establishing rural libraries in Rajasthan. Nine books for newly literate have been published in the Rajiv Gandhi Pustakmala Series

on the themes dear to Shri Rajiv Gandhi. Cassettes and accompanying song books on motivation and inspirational songs on literacy, the girl-child and nation-building were produced in collaboration with Delhi Saksharata Samiti.

LIFELINE EXPRESS

To help bring modern medical facilities to remote parts of the country which are inadequately served by hospitals, the Foundation, in collaboration with Impact India Foundation, sponsors the Lifeline Express, a



well-equipped hospital in railway coaches, to different rural areas. These camps were held in Gondia in Maharashtra from December 5, 1993 to January 2, 1994 and at Dindigul from February 23, 1994 to March 24, 1994 in Tamil Nadu. At each of these camps, several thousand patients underwent surgery and received treatment for polio, ear and eye disorders. Surgical operations were performed in the fully equipped operation theatre set up inside the coach and medicines etc. were distributed to those in need.

■ ACTIVITIES

HEALTH PROJECTS

The Foundation has been executing several programmes to support purposeful initiatives for health promotion and care. These are :

PROJECT HRIDAY

(Health Related Information Dissemination Amongst Youth)

Launched in June 1992 in collaboration with AIIMS, the Project aims at disseminating health related information conducive to the promotion of a healthy life-style amongst school children.

A total of 47 schools in Delhi and suburbs are benefitting from the programmes being organised under this project, which include printing and display of attractive posters, printing and distribution of cartoon booklets, organisation of workshops for students in their schools, poster competitions and elocution competitions, exhibitions etc.

T.B. Mobile Van

The Rajiv Gandhi Foundation has provided a fully equipped mobile van to the World Memorial Fund for Disaster Relief for providing for anti-tuberculosis campaign in the hilly areas of Himachal Pradesh and Sikkim.

AIDS Awareness Programme

An "AIDS Awareness Programme" with the cooperation of the International Association of Students in Economics and Management was held in New Delhi in November 1993 to create awareness about the disease, especially among the slum dwellers.

WELFARE PROGRAMMES FOR DISABLED

The welfare of the disabled was one of the areas of deepest concern to Shri Rajiv Gandhi. The Disabled Persons' Welfare Cell of the

Foundation is concentrating on programmes to raise awareness, generate employment and develop skills among the disabled so as to make them self-supporting. The programmes which have been successfully executed include:

- A project on disability awareness at Balurghat and Salt Lake in West Bengal and Aizawl in



Mizoram in collaboration with the Spastics Society of Eastern India;

- Opening of a Rehabilitation Unit at Akshay Pratishthan in New Delhi;
- Launching of a scheme to give motorised triwheelers to the talented orthopaedically handicapped;
- Opening of a Braille Library at Rae Bareilly and
- Presentation of a Swaraj Mazda T-3500 light commercial vehicle fitted with a ramp for easy access for students on wheel chairs to Amar Jyoti School, Delhi.

Integration Through Art

A seven-day exhibition titled "Integration

■ ACTIVITIES

Through Art" was held from August 20, 1993 to commemorate the 49th Birth Anniversary of Shri Rajiv Gandhi. The exhibition was organised in collaboration with Very Special Arts-India



and over 150 paintings selected from 1700 entries received from all over India were on display. More than sixty per cent of the exhibits were the works of young school children with disabilities.

Quota/Civil Rights For Disabled

The Rajiv Gandhi Foundation organised a discussion-meeting on December 15, 1993 with representatives of the U.S. National Institute on Disability and Rehabilitation Research where Dr. Paul Ackerman, Director NIDRR made a presentation on the American Disability Act and its salient features.

Uttamananda Matri Ashram-Hooghly

The Rajiv Gandhi Foundation funded the construction of rooms in the Old Age Home run by the Uttamananda Matri Ashram, Hooghly. These rooms were dedicated to the memory of Smt. Indira Gandhi and Shri Rajiv Gandhi.

Seminar On Multiple Disability

The Spastics Society of Tamil Nadu organised a seminar on multiple disability titled "Confluences" from December 17 to December 19, 1993 at Madras. The Seminar was jointly sponsored by Rajiv Gandhi Foundation, UNICEF and Actionaid. The participants in the Seminar were from SAARC countries as 1993 happened to be the "SAARC Year of the Disabled".

TASK FORCE ON PANCHAYATI RAJ (Local Govt)

The Rajiv Gandhi Foundation set up a Task Force on panchayats primarily to act as a catalyst for proper implementation of the 73rd Constitution Amendment Act which gives a Constitutional status for Local Governments of this country and enjoins the State Governments to make them effective units of self-government.

A National Workshop on Panchayats which was organised on May 19-20, 1993 urged that the Tenth Finance Commission may recommend due share to the Panchayats from resources made available to the States during the transitory period.

A National Seminar on Financing of Panchayats and involvement of Panchayats in anti-poverty programmes was organised on November 18, 1993.

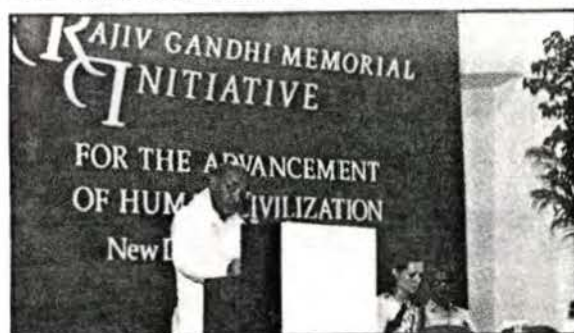
The Task Force on Panchayati Raj organised Regional Workshops on Panchayati Raj at Patna on December 13-15, 1993, Madras on January 17-19, 1994 and Lucknow on March 17-19, 1994 to deliberate on and create awareness of

■ ACTIVITIES

the implications of the 73rd Constitution Amendment Act.

RAJIV GANDHI MEMORIAL INITIATIVE

The Rajiv Gandhi Memorial Initiative for the Advancement of Human Civilization was held on May 1 and 2, 1993 in New Delhi. The participants in the Initiative came together to deliberate upon an Action Plan for a nuclear weapon-free and non-violent world order. The Initiative, intended to strengthen world



opinion in favour of the objectives of the Action Plan, concluded with the signing of the Declaration launching the Rajiv Gandhi Memorial Initiative for the Advancement of Human Civilization. Former President J R Jayewardene of Sri Lanka, General Obsanjo of Nigeria, Miguel de La Madrid Hurtado of Mexico were some of the distinguished participants.

THE APPLICATION OF SCIENCE & TECHNOLOGY FOR DEVELOPMENT

Mobile Veterinary Clinic

Rural Litigation & Entitlement Kendra's proposal for a Mobile Veterinary Clinic for nomadic Gujjar cattle in the Rajaji National Park area near Dehradun was approved by the Foundation. The Mobile Clinic will provide health cover to almost 22,000 buffaloes and

other cattle. This facility afforded by the Foundation will help strengthen the economic position of the Gujjars by ensuring proper upkeep of their herds. The van will cover on an average a distance of 150 kms a day touching the various villages inhabited by the Gujjar community.

Aquaculture Training Course

The Rajiv Gandhi Foundation has extended financial support to JAHANVI, an educational, research and cultural association of Delhi for a project entitled "Aquaculture for Rural Youth". The project aims at training the rural youth in farm construction, integrated fish farming, marketing and setting up of fish farms. The first batch of trainees received certificates from Smt. Sonia Gandhi, Chairperson, Rajiv Gandhi Foundation on March 21, 1994.

Dissemination of Educational Films

A proposal for sponsoring quality educational cassettes from overseas sources was approved by the Foundation. This is being done in collaboration with ET&T Corporation Ltd. This proposal fulfils one of the objectives of the Foundation - promoting Science & Technology. The total cost of the proposal is Rs. 20.80 lakh and this will be spent on importing, dubbing and editing of concept films on plant life, environment, wildlife, etc., as well as films for teaching children subjects like mathematics. The cost of the films will be met by the Foundation and they will be available for distribution to schools throughout the country.

Rajiv Gandhi Environmental Literacy Drive, Lucknow

The Rajiv Gandhi Foundation has undertaken a

■ ACTIVITIES

project in collaboration with the Environmental Research Laboratory, Lucknow, for providing extensive training to youth and school children on environmental issues through audiovisual aids, demonstrations, display of literacy material, academic and practical programmes etc. It is expected that over 1800 youth and children will be trained every year. A fully equipped van which is a mobile laboratory for carrying out environmental tests has been provided to the Environmental Research Laboratory.

Rajiv Gandhi Science College, Gauriganj

Rajiv Gandhi Foundation has sponsored the

establishment of a fully equipped laboratory in this institution in the Amethi area.

Development of Barefoot Technicians for Livestock Development for NGOs

The Rajiv Gandhi Foundation has undertaken a project in collaboration with Action for Food Production (AFPRO) for developing 'barefoot technicians' who will have skills and knowledge for treating livestock and poultry, give vaccination against diseases and offer advisory services to the villagers regarding breeding, feed management, health, formation of cooperatives, etc.

**RAJIV GANDHI
INSTITUTE FOR
CONTEMPORARY
STUDIES**

This was the first full year of working of Rajiv Gandhi Institute for Contemporary Studies. The Institute functions as a "think-tank" and it projects ideas in public-policy in accordance with the vision of Shri Rajiv Gandhi: for modernisation, reforms in Government and economy for competitiveness, decentralisation, importance of Science & Technology in making India advanced in defence and development as well as solving some of the chronic problems of the rural areas, secularism, global security through nuclear disarmament and a reorganised UN structure, concern of ecological and environmental issues and generally "India in

the context of a fast changing world".

The Institute had a small core group during the year - two Resident Fellows in addition to the Director and Vice Chairman - which triggers, facilitates and coordinates all the activities. Most of the work is done through interdisciplinary groups and through net-working and collaboration arrangements. In 1993-94, the Institute was able to initiate a variety of activities on important subject areas, by adopting this method. Since eminent and experienced persons were involved in each item of work, the output was of high quality demanding attention at policy making levels.

INTERNATIONAL CONFERENCES/ MEETINGS

UNDP HUMAN DEVELOPMENT REPORT

The 1993 Human Development Report of UNDP was released at New Delhi under the aegis of RGICS at the end of a two-day seminar attended by experts from several Asian Countries.

GLOBAL SECURITY PROJECT

The Institute is collaborating with the Gorbachev Foundation (Moscow and USA) on this project. A team of RGICS attended the first conference in Moscow from September 6-8, 1993.

RELIGION & POLITICS TODAY

In collaboration with UNESCO-COURRIER and World Media Network, the RGICS organised an international conference on the theme of



"Religion & Politics Today" at New Delhi from January 30 to February 2, 1994. The Conference attracted distinguished scholars from India and abroad.

NATIONAL CONFERENCES/ MEETINGS



The Institute held the following six (6) Discussion Meetings during the year 1993-94:

- "Kashmir" - discussion by eminent experts and public men on April 3, 1993.
- "Technology, Rural Development and Population" by Dr. Song Jian, Chairman of the Science and Technology Commission of

the People's Republic of China on April 19, 1993.

- "West Asia Peace Accord and its Implications for India" - Discussion meeting led by Dr. Bhabani Sen Gupta on October 9, 1993.
- "Economic Reforms in India" - Discussion on the paper of Dr. Jagdish Bhagwati of Columbia University was held on November 23, 1993.
- "GATT Uruguay Round Agreement" by Mr. Anwar Hoda of GATT on December 27, 1993.
- "Environment and Sustainable Development" - Discussion led by Mr. Ismail Seragaldin, VicePresident, World Bank on February 9, 1994.

RAJIV GANDHI MEMORIAL SCIENCE & TECHNOLOGY LECTURE

The First Rajiv Gandhi Memorial Science and Technology Lecture was organised at Bangalore on October 29, 1993. Sir Michael Atiyah, President, Royal Society, London, and Master, Trinity College, Cambridge delivered the Lecture on the subject "Mathematics as a Basic Science."

OTHER LECTURES

- In collaboration with academic institutions in Calcutta and Bangalore, lecture by Dr. Meghnad Desai on "Economic Reforms" was organised.



- Dr. L.D. Swindale, Director General (Emeritus) of ICRISAT spoke to a select audience in Rajiv Gandhi Institute for Contemporary Studies on "Towards a Land Use Policy" on October 4, 1993.
- Professor Myron Weiner, Department of Political Science, MIT delivered a talk entitled "Children Don't Vote" on January 8, 1994.
- Former Foreign Minister of South Africa Mr. R.F. "Pik" Botha spoke on "Prospects of Multi-Racial Government in South Africa" on November 22, 1993.
- Mr. Toyoo Gyohten, Chairman, Bank of Tokyo addressed a meeting on the subject "Development of Asia-Pacific Economies & India's Role in it".
- The discussion meetings and lectures were attended by persons from different walks of life - political leaders, government officials, business leaders, academics and regent scholars, media persons and others. The deliberations are being brought out as RGICS Papers/Proceedings.

RGICS RESEARCH PROJECTS

Research Studies were initiated during the year on the following subjects:

- A study on "Processed Fruits Vegetables Industry" by Prof. A. Uday Sekhar.

- A series of studies on "S&T for Competitiveness" coordinated by Dr. S. Ramachandran. The studies relate to new areas like bio-fertilisers, vector control, aquaculture, vaccines and horticulture.

PUBLICATIONS

The following publications were brought out by the Rajiv Gandhi Institute for Contemporary Studies:

RGICS PAPERS

1. "Technology, Rural Development and Population" by Dr. Song Jian.
2. "Genetic Diversity and the Indian Seed Industry" by Prof. M.S. Swaminathan.
3. "The Challenge of Globalisation and the Emergence of Global Civil Society" by Mr. Richard Falk.
4. "Economic Reforms: The Unfinished Agenda" by Shri M. Narasimham.
5. "Towards a Land Use Policy in India" by Prof. L.D. Swindale.

6. "The GATT Uruguay Round Agreement: Opportunities and Challenges" by Shri A V Ganesan.
7. "The Development of Asia-Pacific Economies and India's Role in it" by Mr. Toyoo Gyohden.

PROCEEDINGS

1. The Israel - PLO Peace Accord and its Implications for India.
2. Changing South Africa and the World.

PARTICIPATION IN RGF PROJECTS

Rajiv Gandhi Institute for Contemporary Studies was fully involved in the presentation and conduct of the conference on Rajiv Gandhi Memorial Initiative and in the work of the Task Force on Panchayati Raj.

THAKUR, VAIDYANATH AIYAR & CO.
CHARTERED ACCOUNTANTS
NEW DELHI, CALCUTTA, BOMBAY
MADRAS, PATNA AND CHANDIGARH

212, Deen Dayal Marg, New Delhi-2
Phones: 3316958-59-60
Fax: 3722288
Telegrams: 'Audit'

RAJIV GANDHI FOUNDATION

AUDITOR'S REPORT

We have examined the annexed Balance Sheet of Rajiv Gandhi Foundation, New Delhi, as at 31st March, 1994, and the Income and Expenditure Account for the year ended 31.3.1994 which are in agreement with the Books of Accounts maintained by the said Trust and report that:

We have obtained all information and explanations which to the best of our knowledge and belief were necessary for the purpose of audit. In our opinion, proper books of accounts have been maintained by the above named Trust so far as it appears from our examination of the books.

In our opinion and to the best of our information and according to the explanations given to us, the said accounts give a true and fair view:

- i) in the case of the Balance Sheet, of the state of affairs of the Trust as at 31st March, 1994; and
- ii) in the case of the Income and Expenditure Account, of the Excess of Income over Expenditure for the year ended on that date.

Thakur. Vaidyanath Aiyar

CHARTERED ACCOUNTANTS

Place: New Delhi

Dated: 24th October, 1994

"Thomas Jefferson Survives" *An old friend's final words*

About 6 P.M. on July 4, 1826, John Adams, second president of the United States, died at the age of 90 at his home in Quincy, Massachusetts. His final words were: "Thomas Jefferson still survives."

But unknown to Adams, the 83-year-old Jefferson, the nation's third president, had died several hours earlier at Monticello. An astonishing coincidence, since these two friends-turned-enemies-turned-friends-again were the only signers of the Declaration of Independence to become presidents of the republic they had helped to forge . . . and both died on the 50th anniversary of America's independence.

That Jefferson should be on Adams's mind during his last moments was not surprising. Their lives had been intertwined ever since the days when they worked together to produce the historic document—Adams had suggested that Jefferson write the Declaration and then had defended it. Both men emerged from that experience with profound respect for each other. "Laboring always at the same oar . . . we rode through the storm with heart and hand, and made a happy port," Jefferson wrote to Adams.

But after independence was won, the two followed different political paths. For a while both served in the diplomatic corps, Adams as minister to England and Jefferson as envoy to France. When they returned, each was accused by the other's supporters of harboring unhealthy ties to the nation in which he had served. Jefferson was called a sympathizer of the French Revolutionists (he was in Paris when the Bastille was stormed), while Adams was accused of

trying to impose a British-style monarchy on the United States. By the end of Washington's second term as president, Adams and Jefferson were the leaders of the two factions that would become the nation's first political parties.

The Jeffersonian Republicans, suspicious of big cities and banks, believed that America should look to its vast land resources for growth. Adams's Federalists, representing the emerging capitalist urban class, favored a strong central government.

In the election of 1796, these two candidates and philosophies clashed in what is *still* considered one of the most venomous campaigns in U.S. history. A blizzard of pamphlets castigated each man. The Federalists denounced Jefferson as a rabble-rousing atheist, a coward, and a tool of France, while the Republicans lambasted Adams as a monarchist and an enemy of liberty. When the dust finally settled, Adams had won by three electoral votes. Four years later Jefferson ousted Adams by eight votes.

A mutual friend and fellow signer of the Declaration of Independence, Dr. Benjamin Rush of Pennsylvania, finally brought the two rivals together in 1811. Then began a voluminous correspondence—a rich exchange of letters that would continue the rest of their lives. "Refusing to be gladiators," one historian commented, "they conversed as sages."

Although more than 160 years have passed since the historic day when Thomas Jefferson and John Adams went to their graves, the spirit of the two great men indeed survives.

Sad Footnote for a Founding Father

It was a situation filled with irony. Thomas Jefferson, who as president had opened abundant land to settlement, found himself deeply in debt at the end of his life; the farms of his beloved Virginia were unable to compete with the fertile western plains and valleys. Just months before his death in 1826, Jefferson obtained permission from the Virginia legislature to sell off his property by a state lottery. But ticket sales faltered because of an economic depression. In desperation, his grandson canvassed in the North and raised \$16,500. The former president gratefully accepted this "offering of love," although in the end it was scarcely enough to save Monticello. (The magnificent estate was eventually auctioned off, and generations passed before 20th-century admirers rescued it from decay and restored it to its original grace and splendor.)





United Nations Children's Fund
Fonds des Nations Unies pour l'enfance
Fundo de las Naciones Unidas para la Infancia

3 United Nations Plaza
New York, New York 10017
212 326 7000
Telex: 175989

ASIA SECTION (H11F), PROGRAMME DIVISION**FAX COVER SHEET****Ref: BAN/95/017**

FROM: Rolf Carriere Representative UNICEF Bangladesh <i>Rolf Carriere</i>	ASIA SECTION FAX #: (212) 326-7423/303-7909	DATE: DD/MM/YY: 24 /03/95
TO: Ms. Mellane Verveer Deputy Assistant to the President, and Deputy Chief of Staff to the First Lady	CITY/COUNTRY: Washington D.C, USA ADDRESSEE's FAX # (202) 456-6244	Page 1 of 9 Pages
SUBJECT: Dr Jon Rohde's speech before the Indian Parliament		

Attached is the speech Dr. Jon Rohde made before the Indian Parliament in August last year. I am sure Mrs. Clinton and you will like it.

Please consider the possibility of a briefing by Dr. Rohde who is an outstanding leader, visionary and expert, as well as UNICEF's representative to India. I am waiting for another paper on prostitution and girl trafficking in Bangladesh. Please let me have the fax number where I can forward it.

It was nice meeting you. Happy landings!

Best personal regards.

PARLIAMENTARIANS FOR INDIAN CHILDREN

Jon E. Rohde, M.D.
Representative, UNICEF, India

Namaste! Thanks to Shivraj Patil, Honourable Speaker, for this opportunity to address you, members of parliament.

Surely, as parliamentarians you will forgive me if I speak of my constituency, the 35 crore children of India; a constituency which often has no voice, but whose members all have parents and grand-parents. Indeed, no constituency is so important to India's well-being and India's future; no constituency so universally loved, and of such concern to each of your constituencies, the adults of India.

On the 30th of September 1993, a dreadful earthquake in Latur took a terrible toll of 10,000 dead. All of India was mobilised and vast resources poured in. The entire world grieved as they watched on the TV. Everyone was appalled, wished to help, and did so. Ten thousand lives lost on a single day is indeed a great disaster.

Are you aware that every day in India, year in and year out, nearly 10,000 children die, the same daily death toll as that night a year ago in Latur. Over thirty-two lakh deaths per year; it is as if one air-bus, full of children, were to go down with all passengers lost each hour of the day and night. And yet it never makes the news. The grief at a child's loss is just as great. The love and hopes and care of his family just as dashed. It just does not happen all in one place at one time.

Over the next 15 minutes, I wish to share with you a highly practical set of actions that you, the parliamentarians and other elected officials in state assemblies, and throughout the *panchayat raj* institutions can take over the next two years, that would dramatically transform this situation.

The daily death toll of children, the associated heavier toll in illness and malnutrition, and the millions more children deprived of childhood locked in adult labour is the bad news. From now on, I will speak to you only of the good news, the fact that all this can change, and change in a very short period of time. Seven actions could transform this in your constituency, saving the lives and improving the well-being of all the children for whom you are very directly responsible.

ACTION 1: USE ORAL REHYDRATION THERAPY (ORS) TO STOP DEATHS FROM DIARRHOEA

The largest killer, by far, is diarrhoea. We are all aware of it this season from the cases of gastroenteritis, cholera, and other such outbreaks we read about or experience directly. Indeed, during the monsoons as many as five thousand children die in India every day from diarrhoea. Yet, remarkably, there is an effective answer to this, the greatest killer. Oral rehydration therapy.

This packet of ORS has been described by Lancet, the International medical journal, as "potentially the most important breakthrough of the 20th century". This technology was developed in Calcutta in 1968, 25 years ago, and it works effectively for cholera, gastroenteritis; all forms of diarrhoea are effectively treated. The Government of India is now making a particularly ambitious push to bring these packets into every community - every village, every ward. In addition, the commercial sector, with a host of participating companies who make the same product, are offering it for sale through local medical shops. The ICDS carries these packets free of charge in every one of the 3 lakh *anganwadis* in the country. All health facilities have good supplies, and in many of your states - Karnataka, Andhra Pradesh, Orissa, for example - this is now being made available through the PDS food ration shops, sold at cost price to enable these shops to resupply themselves into the indefinite future.

This packet of ORS, mixed in a litre of water and consumed from the earliest signs of diarrhoea, would save the lives of over half of those children dying of diarrhoea today, and yet, only one-third of children in India, or less, are using it. Fortunately, the Drug Controller has, at long last, banned all anti-diarrhoeal drugs, for they are not only useless, but potentially harmful. This packet is the modern cure for all forms of diarrhoea. Should you carry one, and show it to people wherever you go, this would make a large difference. Recently, the I & B Minister carried thousands of these packets to his constituency in the middle of diarrhoea epidemics. The President of Mexico, who has just seen his party re-elected, has demonstrated this packet on the TV and in other public forums for years, halving the diarrhoeal death rate, one of the claims that his political party carried to the polls. This is the greatest life-saver. It was developed in India. We must use it universally in India.

ACTION 2: ENCOURAGE AND TRAIN THE COMMUNITY, PARTICULARLY WOMEN, TO MAINTAIN AND USE THEIR OWN SAFE WATER SUPPLIES

But how to prevent diarrhoea? In these days of concern about the environment, how many people think of the most critical single element of the environment which affects health and survival of all of us. It is not the air we breathe or the ozone layer. It is the availability of adequate safe clean water. Over the past decade, India has

quietly performed a near-miracle, bringing safe water supplies into virtually every village of this country. There are more than 22 lakh hand-pumps installed. You all know how popular a government programme this has been.

Surely, more hand-pumps are needed. But worse than that: as many hand-pumps go out of order each year as are now being installed by government and private sector alike, for in the public eye these are government hand-pumps, and the government must maintain them. But where communities, and especially women, have been taught to maintain and fix these hand-pumps, they last two or three times longer, and water is readily available to all members of the community. Your communities can have safe water and be sure of its availability only if the community takes responsibility for the hand-pump, for the platform, and the area around it, so that it is clean and properly maintained. How many of you have seen a new hand-pump sitting in a sea of mud? Handing over water to the community is putting health in the hands of the people.

ACTION 3: KEEP IMMUNIZATIONS AND RELATED HEALTH SERVICES AT THE DOORSTEP OF EVERY CHILD.

All of you are aware of the tremendous push that has been made to immunize all of India's children against the most common childhood diseases. Rajiv Gandhi pronounced the opening of the immunization mission in 1985 as a living memorial to Indira Gandhi. What better memorial to a great leader of this country than the fact that by 1990 more than 80% of the children born were immunized against the common diseases of childhood, and that today, four years after that target date, the immunization has continued to be sustained and increased throughout the country.

This year, Delhi will begin the final drive to eradicate polio from the entire country, by giving all young children simultaneously an extra dose of polio drops - all on the same day. Polio, measles, tetanus, like small-pox, are rapidly becoming diseases of history. Every single village is now contacted by health workers, each month, with vaccines, and in addition, the worker can deliver to the village the ORS packets that we just discussed, and can provide liquid vitamin A to children. A dose of vitamin A twice a year has been shown to increase the immunity of these children in vitamin deficient areas, reducing mortality from common illnesses by as much as 25%.

The health workers also carry tablets of iron to give to pregnant women to restore their blood levels, to decrease the risk during pregnancy, and to increase their energy. At the same time, they provide contraceptive pills and condoms conveniently in the village.

BUREAU OF SOUTH ASIAN AFFAIRS

TEL: (202) 736-4328

FAX: (202) 736-4333

DATE: 20 MARCHNUMBER OF PAGES: 4
(Including cover sheet)

TO:

NAME: Ms. Lissa Muscatine
OFFICE: SPEECHWRITING
FAX: 456-2239

FROM:

NAME: Tim Carney
OFFICE: South Asia
PHONE: 736-4328

MESSAGE:

Rajiv Gandhi Foundation draft, again with thanks to friends at USIA. Believe the final version would benefit by citing some of HRC's program in INDIA as illustrating points that are relevant to empowerment (SEWA at AHMEDABAD) for example.

Jim

III

Spring is like a perhaps hand
(which comes carefully
out of Nowhere)arranging
a window,into which people look(while
people stare
arranging and changing placing
carefully there a strange
thing and a known thing here)and

changing everything carefully

spring is like a perhaps
Hand in a window
(carefully to
and fro moving New and
Old things,while
people stare carefully
moving a perhaps
fraction of flower here placing
an inch of air there)and

without breaking anything.

sky Blue,everything:
s (or)someThing i was
n and I was hot all

re in your legs Your

Brain—my,head's

IMMEDIATE

UNCLASSIFIED

WHITE HOUSE SITUATION ROOM

PAGE 01 OF 07

PRT: SOLIS WILLIAMS

SIT: LAIPSON NSC PARRIS

<PREC> IMMEDIATE <CLAS> UNCLASSIFIED <DTG> 151659Z MAR 95

FM AMEMBASSY NEW DELHI

TO RUEHC/SECSTATE WASHDC IMMEDIATE 5524

RUEADWW/WHITEHOUSE WASHDC IMMEDIATE

INFO /////

UNCLAS SECTION 01 OF 03 NEW DELHI 003677

WHITE HOUSE FOR PATTI SOLIS, DIR OF SCHEDULING/FIRST
LADY

DEPARTMENT FOR SA/INS

E.O. 12356: N/A

TAGS: OVIP (CLINTON, HILLARY RODHAM), IN

SUBJECT: THEMES FOR SPEECH AND REMARKS FOR THE FIRST
LADY'S VISIT TO INDIA

1. FOLLOWING ARE AN OVERVIEW OF THE PUBLIC AFFAIRS
ENVIRONMENT IN INDIA AND THEMES FOR REMARKS FOR FOUR OF
THE EVENTS ON MRS. CLINTON'S PROPOSED SCHEDULE: THE
SPEECH ON WOMEN'S AND CHILDREN'S ISSUES, REMARKS FOR
THE MEETING WITH THE AMERICAN COMMUNITY, AND SUGGESTED
REMARKS TO BE MADE DURING THE VISIT TO MOTHER TERESA'S
ORPHANAGE AND THE PRAYAS PROJECT. THERE WILL BE NO/NO
REMARKS OR TOASTS REQUIRED AT THE DINNER HOSTED BY
PRESIDENT SHARMA. SUGGESTED THEMES FOR REMARKS FOR THE
FOLLOWING EVENTS WILL FOLLOW SEPTTEL: AIRPORT ARRIVAL,
WOMEN'S LUNCH, PRIME MINISTER'S MEETING/LUNCH, THE
AMBASSADOR'S DINNER, THE VISIT TO AGRA, AND THE VISIT
TO SEWA/AHMEDABAD.

2. FOR THE SPEECH ON WOMEN'S AND CHILDREN'S ISSUES,
POST BELIEVES MRS. CLINTON'S REMARKS IN COPENHAGEN,
MINUS REFERENCES TO THE NPT AND CAST IN AN INDIAN
CONTEXT, WOULD BE WELL RECEIVED HERE.

THE PUBLIC AFFAIRS ENVIRONMENT IN INDIA

THE PUBLIC AFFAIRS CLIMATE SURROUNDING INDO-U.S.
RELATIONS HAS IMPROVED MEASURABLY IN THE LAST YEAR.
THE MOST SIGNIFICANT CHANGE HAS BEEN TWO-FOLD:

UNCLASSIFIED

IMMEDIATE

UNCLASSIFIED

WHITE HOUSE SITUATION ROOM

PAGE 02 OF 07

- A GRADUAL ACCEPTANCE BY THE INDIAN MEDIA OF THE BILATERAL RELATIONSHIP AS SUFFICIENTLY HEALTHY TO WITHSTAND THE DISAGREEMENTS THAT SURFACE WITH SOME REGULARITY OVER ISSUES SUCH AS NON-PROLIFERATION, TRADE POLICY AND REGIONAL SECURITY;
- A WILLINGNESS TO SEE THESE DIFFERENCES AS ISSUES THAT CAN BE MANAGED AND RESOLVED, RESPECTING THE INTERESTS OF BOTH PARTIES.

THE PIVOTAL EVENT IN THE ATTITUDINAL CHANGE WAS PRIME MINISTER RAO'S VISIT TO WASHINGTON IN MAY, 1994. LEADING UP TO THE VISIT THE INDIAN PRESS HAD EXPRESSED CONSIDERABLE ANXIETY OVER THE LIKELIHOOD THAT THE UNITED STATES WOULD USE THE OCCASION TO PRESSURE INDIA INTO MAKING POLICY CONCESSIONS (E.G., ON KASHMIR OR NON-PROLIFERATION) THAT WERE INIMICAL TO THE NATIONAL INTEREST. THE PARTNERSHIP THEME THAT EMERGED FROM THE PRIME MINISTER'S MEETING WITH THE PRESIDENT-AND WHICH WAS SUSTAINED THROUGH HIS MEETINGS WITH CABINET OFFICIALS AND HIS SPEECH TO THE CONGRESS - MANAGED TO CONVINCE MANY SKEPTICS IN THE MEDIA OF THE POTENTIAL FOR PRODUCTIVE AND MUTUALLY BENEFICIAL BILATERAL RELATIONS.

THIS MOMENTUM CONTINUED THROUGH THE JULY 1994 VISIT OF ENERGY SECRETARY O'LEARY - THE FIRST BY A MEMBER OF THE CLINTON CABINET - AND SUBSEQUENT VISITS BY THE COMMERCE AND DEFENSE SECRETARIES EARLIER THIS YEAR. THE PUBLIC MESSAGE THAT THESE AND OTHER VISITS BY SENIOR USG OFFICIALS CONVEYED HAS BEEN THAT THE END OF THE COLD WAR AND INDIA'S TURN TOWARDS A FREE-MARKET ECONOMY HAVE PRESENTED US WITH AN UNPRECEDENTED OPPORTUNITY FOR BILATERAL COOPERATION ONE THAT NEITHER NATION WISHES TO SEE SLIP AWAY. THIS MESSAGE HAS FOUND CONSIDERABLE RESONANCE IN THE INDIAN MEDIA. NEVERTHELESS, WE STILL SEE EVIDENCE OF THE SUSPICION AND ANXIETY THAT CHARACTERIZED MUCH OF THE COVERAGE OF THE BILATERAL RELATIONSHIP PRIOR TO MAY 1994.

THIS EMOTIONAL RESPONSE SEEMS TO SURFACE MOST FREQUENTLY IN REGARD TO OUR POLICIES ON NON-PROLIFERATION AND REGIONAL SECURITY, WHERE WE OFTEN FACE ACCUSATIONS OF FAVORING PAKISTAN, OF IGNORING THE SECURITY THREATS TO INDIA, AND OF ENCOURAGING AN INDEPENDENT STATE OF KASHMIR.

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NOT SURPRISING, THE TRADE COMPONENT OF OUR RELATIONSHIP WITH INDIA GENERATES MUCH LESS ANXIETY IN THE MEDIA, WHICH GENERALLY RECOGNIZES INDIA'S NEED TO ATTRACT FOREIGN INVESTMENT IF IT IS TO MODERNIZE ITS INFRASTRUCTURE AND BECOME A GLOBALLY COMPETITIVE NATION. EVEN HERE, THERE ARE ISSUES THAT GENERATE CONCERN,

ESPECIALLY REGARDING SPECIAL DISPENSATION PROVIDED TO U.S. FIRMS INVESTING IN INDIA, MARKET ACCESS FOR INDIAN GOODS AND LATELY, THE ABILITY OF INDIAN SOFTWARE ENGINEERS TO WORK IN THE UNITED STATES ON TEMPORARY VISAS.

REGARDING MRS. CLINTON'S VISIT, COVERAGE TO DATE HAS BEEN SPARSE, LARGELY DUE TO THE FACT THAT NO OFFICIAL ANNOUNCEMENT OF THE TRIP HAS BEEN MADE BY THE WHITE HOUSE. INDIAN WIRE SERVICES FROM WASHINGTON REPORTED UNCLAS SECTION 02 OF 03 NEW DELHI 003677

WHITE HOUSE FOR PATTI SOLIS, DIR OF SCHEDULING/FIRST LADY
DEPARTMENT FOR SA/INS

E.O. 12356: N/A

TAGS: OVIP (CLINTON, HILLARY RODHAM), IN
SUBJECT: THEMES FOR SPEECH AND REMARKS FOR THE FIRST LADY'S VISIT TO INDIA

THE PRESIDENT'S REMARKS AT A MARCH 3 PRESS CONFERENCE THAT HE HAD ENCOURAGED THE FIRST LADY TO MAKE THE TRIP TO SOUTH ASIA, A REGION OF THE WORLD TO WHICH THE UNITED STATES HAD GIVEN INSUFFICIENT ATTENTION FOR SOME YEARS. THE WASHINGTON CORRESPONDENT OF THE INDIAN EXPRESS REPORTED THAT "INDIA HAS SUDDENLY BECOME COOL TO THE VISIT," AFTER IT WAS "CHANGED FROM WHAT WAS TO BE A PURELY INDIA TRIP TO ACCOMMODATE VISITS TO FOUR OTHER SOUTH ASIAN COUNTRIES." THE ARTICLE ASSERTED THAT THE CHANGE WAS MADE IN RESPONSE TO THE STATE DEPARTMENT VIEW THAT "PROMINENT VISITORS FROM THE U.S. GOING TO THE SUB-CONTINENT SHOULD VISIT BOTH INDIA AND PAKISTAN TO DISPLAY AN EVEN-HANDED POLICY."

THE ONLY OTHER SUBSTANTIVE STORY TO DATE ON MRS. CLINTON'S VISIT APPEARED IN THE FEBRUARY 28 ECONOMIC TIMES, SUGGESTING THAT "IT IS TIME TO ADD A HUMAN TOUCH TO TRADE," AND THAT "THE PURPOSE OF THIS VISIT...IS TO PROJECT THE CLINTON ADMINISTRATION'S COMMITMENT TOWARDS

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IMPROVING THE WEAKER SECTIONS OF SOCIETY."

SPEECH

SPEECH ON WOMEN'S AND CHILDREN'S ISSUES

0 AS A WOMAN WHO HAS ENJOYED THE REWARDS OF MOTHERHOOD AND FAMILY LIFE, AND A PROFESSIONAL CAREER, MY ATTENTION IS DRAWN TO THE GREAT SOCIAL CHALLENGES INDIA FACES AS IT ENDEAVORS TO ADDRESS THE NEEDS OF A LARGELY RURAL SOCIETY OF OVER 900 MILLION PEOPLE.

0 THE SUCCESS OF INDIA'S ECONOMIC REFORM PROGRAM IS CRUCIAL. IT WILL FREE RESOURCES THAT INDIA CAN USE TO INVEST IN ITS PEOPLE: EDUCATING ITS CHILDREN, IMPROVING HEALTH CARE, PROVIDING HOUSING, CREATING EMPLOYMENT, THE BENEFITS THAT EVERY CARING SOCIETY STRUGGLES TO EXTEND TO EACH OF ITS CITIZENS.

0 I LEFT THE RECENT UN SOCIAL SUMMIT IN COPENHAGEN WITH A TROUBLING TREND ECHOING IN MY MIND: MORE WOMEN ARE BECOMING IMPOVERISHED. IN INDIA, TWO OUT OF EVERY THREE PERSONS BELOW THE POVERTY LINE IS FEMALE.

0 IT REPRESENTS A TRAGIC LOSS OF HUMAN ENERGY AND PRODUCTIVITY AT A TIME WHEN INDIA NEEDS BOTH TO FUEL ITS DEVELOPMENT EFFORTS.

0 EDUCATION IS CRUCIAL. WE KNOW THAT EDUCATION IS THE KEY TO THE EMPOWERMENT OF WOMEN, PROVIDING KNOWLEDGE, SKILLS, SELF-CONFIDENCE AND VALUE IN THE EYES OF THEIR FAMILY AND COMMUNITY.

0 EXPERIENCE TEACHES US THAT WOMEN WHO ARE EDUCATED ARE MORE LIKELY TO MARRY RATER, HAVE FEWER AND HEALTHIER CHILDREN, LIVE LONGER THEMSELVES, AND BECOME MORE PRODUCTIVE MEMBERS OF THEIR COMMUNITY.

0 INDIA HAS A RICH TRADITION OF FEMALE ACTIVISM, FROM THE DAYS OF YOUR PRE-INDEPENDENCE FREEDOM MOVEMENT TO THE MORE THAN 50,000 WOMEN'S GROUPS ACROSS THIS COUNTRY TODAY. THIS NATION HAS PROVEN IT VALUES THE CONTRIBUTIONS OF WOMEN. IT IS ENSHRINED IN YOUR LAWS.

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THE WOMEN OF INDIA WILL HELP LEAD THIS NATION - AS THEY HAVE IN THE PAST - TO A MORE PROSPEROUS AND SECURE FUTURE.

REMARKS

MEET WITH AMERICAN COMMUNITY

0 NO MESSAGE I HAVE BROUGHT TO INDIA IS MORE IMPORTANT THAN THE ONE I WANT TO DELIVER TODAY TO THE AMERICAN COMMUNITY HERE IN INDIA, ESPECIALLY THOSE OF YOU SERVING ON BEHALF OF THE PEOPLE AND THE GOVERNMENT OF THE UNITED STATES.

0 WE ARE PROUD OF YOU. WE ARE PROUD OF WT YOU ARE ACCOMPLISHING IN THIS COUNTRY AT A TRULY HISTORIC MOMENT. YOUR CONTRIBUTION TO AMERICA'S RELATIONSHIP WITH INDIA IS IMPORTANT, AND BOTH THE PRESIDENT AND I ARE GRATEFUL FOR THE SACRIFICES YOU MAKE IN LIVING AND WORKING SO FAR FROM HOME.

UNCLAS SECTION 03 OF 03 NEW DELHI 003677

WHITE HOUSE FOR PATTI SOLIS, DIR OF SCHEDULING/FIRST LADY
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0 THIS IS A MOMENTOUS TIME IN THE HISTORY OF INDIA, AND IN THE HISTORY OF OUR RELATIONS WITH INDIA. EACH OF YOU IS A PART OF THIS HISTORY. DRAW SATISFACTION FROM THAT, AND FROM THE KNOWLEDGE THAT YOUR HARD WORK IS CONTRIBUTING IN VERY REAL WAYS TO A MORE SECURE FUTURE FOR THE UNITED STATES, AND TO THE DEVELOPMENT OF A PRODUCTIVE, STABLE AND HEALTHY PARTNERSHIP BETWEEN OUR TWO NATIONS.

0 LAST MAY, WHEN PRIME MINISTER RAO VISITED US AT THE

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WHITE HOUSE, HE AND THE PRESIDENT SPOKE OF FORGING THIS PARTNERSHIP BETWEEN OUR TWO COUNTRIES.

0 AS OUR TRADE AND ECONOMIC RELATIONSHIP GROWS, MORE AND MORE AMERICANS ARE AWAKENING TO THE DYNAMISM OF INDIA, ITS GLORIOUS HISTORY, AND THE INTRICATE SOCIAL TAPESTRY WOVEN BY ITS MANY LANGUAGES, RELIGIONS AND CULTURES. YOU WHO LIVE HERE HAVE AN EXTRAORDINARY OPPORTUNITY TO SHARE IN THESE RICHES EVERY DAY.

0 TOGETHER, I BELIEVE OUR TWO NATIONS CAN DO GREAT THINGS. I AM HONORED TO BE HERE, AND TO SHARE IN THIS MOMENT. IT IS A MOMENT THAT I BELIEVE MY DAUGHTER, CHELSEA, WILL LOOK BACK ON ONE DAY - PERHAPS WITH YOUR CHILDREN - AND RECALL AS THE BEGINNING OF A RELATIONSHIP THAT BROUGHT OUT THE BEST IN EACH OF OUR NATIONS.

VISIT TO MOTHER TERESA'S ORPHANAGE

0 AS A WOMAN WHO HAS ENJOYED THE REWARDS OF MOTHERHOOD AND FAMILY LIFE, AND A PROFESSIONAL CAREER, MY ATTENTION IS DRAWN TO THE GREAT SOCIAL CHALLENGES INDIA FACES AS IT ENDEAVORS TO ADDRESS THE NEEDS OF A SOCIETY OF OVER 900 MILLION PEOPLE.

0 INDIA'S PEOPLE ARE ITS GREATEST STRENGTH. INDIA'S CHALLENGE IS TO ENABLE EACH OF THEM TO ACHIEVE THEIR FULL POTNTIAL SO THAT THEY, TOO, MAY TAKE PART IN THIS NATION'S EXCITING JOURNEY TO A PROSPEROUS AND STABLE FUTURE.

0 THE WORK BEING DONE HERE BY THE MISSIONARIES OF CHARITY REMINDS US ALL THAT EACH SOCIETY IS JUDGED BY THE WAY IT TREATS ITS WEAKEST MEMBERS. THE CHILDREN WHO ARE HELPED TO A BETTER LIFE HERE CAN GROW AND LEARN AND ACHIEVE SUCCESS.

0 MOTHER TERESA AND HER ACTIVITIES ARE ANOTHER LINK BETWEEN THE U.S. AND INDIA. HER CHARITABLE WORK CONTINUES EVERY DAY IN BOTH COUNTRIES, AND THE EXAMPLE OF HER SERVICE AND SELFLESSNESS INSPIRES US ALL AROUND THE WORLD.

TOUR PRAYAS PROJECT

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0 THE UNITED STATES WELCOMES THE OPPORTUNITY TO CONTRIBUTE TO THE EXCITING CHANGES THAT ARE TRANSFORMING INDIA. INDIA'S PEOPLE ARE ITS GREATEST STRENGTH. INDIA'S CHALLENGE IS TO ENABLE EACH OF THEM TO ACHIEVE THEIR FULL POTENTIAL SO THAT THEY, TOO, MAY TAKE PART IN THIS NATION'S EXCITING JOURNEY TO A PROSPEROUS AND STABLE FUTURE.

0 I APPLAUD PRAYAS FOUNDATION'S EMPHASIS ON REACHING OUT TO CHILDREN EARLY, PROVIDING THEM WITH EDUCATION. YOUR EFFORTS TO BRING HANDICAPPED CHILDREN INTO A MAINSTREAM LEARNING EXPERIENCE IS PRAISEWORTHY.

0 I CONGRATULATE MRS. MISRA ON EXTENDING THE PROGRAMS TO THE VILLAGE LEVEL. EDUCATING WOMEN, HELPING THEM TO CARE FOR THEIR FAMILIES, AND TEACHING THEM SKILLS THAT CAN HELP THEM EARN MONEY AND GAIN CONFIDENCE WILL ENCOURAGE AND ASSIST MANY.

0 THE UNITED STATES IS COMMITTED TO IMPROVING AND EXPANDING OPPORTUNITIES FOR WOMEN AND CHILDREN. WITHOUT RAISING THE STATUS OF THE WOMEN AND CHILDREN OF SOCIETY, SOCIAL AND ECONOMIC DEVELOPMENT CANNOT MOVE FORWARD.

WISNER
BT
#3677

NNNN
<MSGID> M1565797

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SOUTH ASIA MTG / 3/17/95

Freedom & Midnight

Elisabeth Bruviller -

Strobe
Talbot

Part of world both old & young

Birthplace of ²⁰⁰¹ world's religions / Buddhism / Hinduism

Concentration of world's Muslims:

Will be a misperception - sympathy tour

Overpopulation, poverty, disease, terror,
proliferation of weapons, civil strife, etc.

Also concern of democracy

More % voters

Struggle for human rights - partic. women

Countries / ppl try to capitalize on

human resources / infrastructure

Favorable

Reconcile Islam w/ religious / civic values
of modern world

Willingness to go to Lahore & Islamabad

is a positive statement - v. political

Meaningful

Economies try to plug into globalization

Potential buying market for U.S. trade

Much to learn from New w. microeconomics

5 countries = 1.2 billion = 20% of world's pop'n

India will surpass China mid next century

as most populous nation

trauma birth / divorce India / Pakistan

Partition / Raj 1947-48 →

someone preview of last sev. yrs

SOUTH ASIA (2)

Bangladesh's birth → tens of thousands dead
millions homeless

Arnold Toynbee predicted 50 yrs ago that WW3
uld begin - vent of Kashmir - a nuclear war
More likely to occur b/w India/Pakistan
than anywhere else in the world

- we have set v. tough goal of reining these
countries back from edge of nuclear war these
- religion, geography, history, & human
folly work against us
- great reverence for U.S. & U.S. leadership
Trump symbolizes US idea
- HRC identity & interests (health, family)
best emissary to carry message
that our concern goes beyond
trad'l geopolitics
human dimension of politics, economics,
etc.

ST + /
Robin
Raphael

One issue not to be drawn into is NPT
BC we are doing a lot quietly - Kashmir/human rights
Not talking publicly abt probs of political leadership

Not of engagement recently w/ 2 countries
economically (O'Leary / Brown)

To some extent ppl here think that's
all we care about

Stroke

Pakistan has st of i.d. crisis w/ U.S.

During Cold War - our allies

Far Powers took it as next to last flight from here
Always felt could count on us for support

bc they were on front lines vs. Sov Union
Post Cold War - murky.

SOUTH ASIA (3)

Islam - high to remind world that India is
a multi dimensional . multi party
even tho one of largest Muslim countries

Need to de-demonize Islam (green is
the color of Islam)

PAKISTAN

* * * * *

PM Bhutto will meet PONS here 4/11 + with
other Cabinet ministers -

When partition occurred Pakis never coalesced
in terms of nat'l identity -

a Muslim state constitutionality

a feudal society - concept of friendship +
betrayal fits in w/ prob w/us

a little estranged now - at same time

we're warming up w/ their martial

energy, India (India also friendly w/
Russia, so is U.S.)

"love-hate"

prom still send their kids here for
Politics are nasty

- vengeance

- lack of military rule

- democratic look is weak

Misty index of

poverty, illiteracy, rights of women etc

Last 5 yrs → econ. liberaliz, foreign invest

PM - wants to create a modern

Islamic state

but many probs - minority govt. -

≡ vicious rivalry of oppos'n leader.

Legacy of Afghan war → narcotics trafficking

SOUTH ASIA

PAKISTAN (cont)

Afghan war → guns → Pakistan
Islamic extremism →

Pressler amendment 1990

bc we could no longer certify whether rules,
we stopped all econ + political aid
we've been wty hard to restore relationship
w/in constraints of legislation

Pakistan v one notch in narcotics certification

- They are wty hard on it now + have
accomplished a lot in past few
months

Also still a deep reservoir of positive feeling toward U.S.

Indians accuse Pakistanis of supporting militants
in Kashmir

INDIA

* * * *

Very big, insular, self absorbed over the yrs
Recently enter global economy + less self absorbed
Dominant Hindu culture

Caste system

polytheistic

fascinating etc. but v. diff. to grasp

A secular state but not

partic. tolerant re variety
of religions.

v. diverse ethnically, linguistically
yet still strong nat'l i.d.

SOUTH ASIA

INDIA

Successful in terms of democratic inst's
V. activist election commission Seshun (sp?)
- fairest, least corrupt elections in India
Only interruption was state of Emergency which
didn't last long.

V. big gap btwn rich and poor

Nehruvian socialist tradition

Ethnic-religious tensions Hindu-Muslim

Dec 92 a Hindu extremist pulled down
a mosque → 3,000-4,000 killed

Simmering beneath surface

Muslims = 15-18% of population

Copy of rapid Δ

PM Nar / elections have weakened his party
opposition Hindu fundamentalists ↑

Regional coalitions

Seeks have some of our parties but typical Congress

Also "love-hate" w/ U.S.

Want to be thought of as a ~~regional~~ global
power (want seat on Security Council)
not as regional power

We have had disagreements of New over Kashmir
(our position is that whole territory
was a majority Muslim state w/ Hindu
tribesman) he signed a legal
instrument of accession so technically
K = part of India

But lots of hist + reward Nat Nehru
et al recognized a temporary sit-
It's a muddle -

SOUTH ASIA

We say that technically it's disputed
territory - have to work out w/
wishes of Kashmiris

Disagree w/ NPT - They don't want to admit
they have nukes - don't want
to sign bc think NPT is
discriminatory -

- we're putting a lot of pressure ~ New to
become as non nuclear power +
They don't want to renounce their
ability as nuclear power.

Also see themselves as leaders / non aligned
nations

Overall our relationships much more positive
since end of Cold War

① Basic human rights are protected by Indian
Constitution

(Dowry burnings → bride burning)

not abdicated by a.o. in society

Coping w/ rapid Δ — Consumerism,
materialism,

down sides to rapid Δ

Family Planning

- Pakistan govt keen on it - late 70s / 80s
not much done on it

- Pak has fastest pop'n growth rate
Islam / illiteracy / feudalism

Bangladesh got pop'n rate down to 2%
w/o literacy etc.

large AID project in India

SOUTH ASIA

NEPAL

* * * *

Poorest in terms of per capita income
Landlocked

Resources - hydropower / tourism

Majority Hindu

Constitutional monarchy - elections →

Marxist - Leninist - try to take
a pragmatic view

Pollution is a huge problem - They are
wky on it

Katmandu Valley v. polluted

Refugees - Nepalese sply refugees
from Butan - concentrated
in camps in NE South East

Aid-dependent mentality (in contrast
to Bangladesh)

BANGLADESH

* * * *

Indep. since 1972 (from Pak)

Much mil. rule - democ. restored in 1991

Islamic state / Hindu minority

Armed culture

Delta / cyclones, floods, deep rivers

v. densely populated

Family planning success story

It isn't a basket case

v. self sufficient

- rice = staple

- self reliant mentality

- learned a lot w/ disasters

SOUTH ASIA

BANGLADESH (Cont)

- politically a stand-off b/w govt + oppos both headed by women
- opposⁿ has walked out of Parliament insisting on prov'l govt until elections
- fundamental disagreements
 - ① personalities
 - ② impatience w/ slow rate of progress
- trad'l pol behavior is confrontational
 - strikes
 - street movements

Haven't dev'd a tradition of a responsible opposition (neither has Pakistan)

Econ + assistance issues

They are active in U.N. peacekeeping
(Pakistan, India in last couple yrs,
+ Nepal for a v. long time)
Gorkhas — ↗

✓ when POTUS in Haiti (Nepalese in Haiti)

Child laborer issue all over S. Asia

Tradition, poverty, lack of ch. care, lack of school,
handicrafts in homes, etc.

Can't solve overnight

Green didn't start out promoting fam ply or
goal — now so pervasive that
can affect pop & etc
Birth rate as green worker
is lower

not a nat'l effect in terms of rice production —
family size.

SOUTH ASIA

SRI LANKA

* * * * *

higher stage of devt - literacy, h. care, social indicators, per capita inc

feel more E. Asian

Predominantly Buddhist

Began econ. liberalisation earlier (late 70s)

Politics S.L. Freedom Party back in power
after 17 yrs — woman President

Civil War — Tamils (also in S. India — came from India)

had jobs under British, better educated, but also the minority (Negro, Hindus, Vias)

— British used Tamils as labourers all over region — esp. as tea pickers

— Post independence —
when majority imposed language —
cut out Tamils

(everythg was in English before)

Prev. Pres assassinated by suicide bomber

Pres. candidate — last election

New Pres try to get into negot. w/ Tamils
econ pol'y, political compromise

Tamil extremists want separate province

India had troops there but went home

in disgrace — after Rajiv Gandhi assassinated

Civil War — last couple of yrs fewer disappearances
+ violations of human rights

We have an AID program

Want some from us for North/East regions

Sri Lankan Amb. here will chair NPT Conference

Neg have kept cards close to vest

Rolf
Camero
UNICAF
Ana
Driston

Ancient partnerships for couples comparable to HRC/BE
In Amer most important man in woman's life is husband
Most important man in India is her son (or Middle East)

Moving into partnership culture —

- notion of relationship mother/son exists in
many places

when trying to persuade people to accept it you
must anticipate element in their experience
that anticipates it you're trying to introduce

^{note to}
HRC available to all of this learning all over the
world

Strong families / Way beyond our notion of
expanded cultures

A job to be done — you can look beyond family

Ritual — v. important to them —

Fasting days / etc

Part of a spiritual life & community — always trying
of a confession; a constellation of others

Human Rights

- Because of our concern for individuals we have a tradition
of emphasizing individual rights

One thing we can learn is that along with rights go
responsibilities

not for taking after yourself but for
being a contributing participant

- going in a chant or sweeping the floor

• we need to learn from other cultures

of the world — how individuals can support
& contribute to community

and we have a tradition we want to protect
& cherish abt rights / individual

Invoking Spirit of Gandhi

Historical incidents

Human rights are ~~abt~~ a moral flow not
abt objective rights

More a mean spiritedness

Policy of Tajor

Head / Inst of Cultural Affairs Cyprian + Mary Desousa
- Retrain ppl in corp. in more humane ways

Talk abt the 3 great religions Abrahamic religions
In my Vian heritage - we believe in a god
one god in many faces

Story of Mohammed?
Koranic poets -

Ex of common Threads

god acting in history
History goes somewhere

Reincarnation - god's chosen / Marjess death

A connection b/w what ppl do day to

day with each other & god's purpose

The written word v. oral / Some Scriptures etc.

Literacy

Reading / Educ. in his country started
w/ family Bible

Literacy fans out

Islamic scholars gave West back New
culture after Middle Ages

we're at a moment in history where it is v
upt where we learn from each other

We come to you w/ conviction you have
stg to teach us & that you'll be
able to be able to adapt
to yr purposes some of our
traditions

that's what the world is abt today
global conversation
How extraord it is that convers
Arab - Israeli

S. Africa
Ireland

I'm convinced that is the future
Conversations of Poles / India

Time / opport. for breakdown of old
habits w/o aband who we really are
opport. for a breakthru of a new way
for hearts to open

- These are the times, we are the people
Other times might say yes it, by we
we are at the end of an era
Beg of an era that I wd like to paint
my dream

w/ Islamic civiliz + history of word + culture
we wouldn't have our culture
word - culture - literary connection

Alternative of telling story of possible human
+ possible society we are
envisioning

Refer to this work re: responsible business
Scenario planning - alternative version of
storytelling -

What you would tell abt the future

S. Africa - Multiple Scenarios

techniques of play w/ white S. Africa

Imagine alternative stories of future

talk them selves into no more apartheid

Whole system transition

- Redesign figures - Glen pay a price - but she is one

Needs to think of herself as a story for others
living out our passion play

INDIA - PAKISTAN

- I come from a country that is a convergence

/ cultural influences - country of immigrants

- Some of the ways you're tradition has enriched
our tradition

music / ghazals

Arabic / mathematics

Also aware certain aspects of our tradition

have been unrepresented, yours -

democracy, industrialization

Paul
Hawkins /

They will look to us for examples of women participating
into models of what women can be

Mention is language
relationships
form
music
ritual

Committed to process and seeing things through
Spiritual sense of practice and doing w/o
need for resolution, achievement

We need to address it rather than resolve
(metaphor of "war on poverty"; drugs, hunger, etc
you evoke the notion of a possible victory
"maintenance" is more of what we have to do
v. feminine countries

make things grow, cohere, develop
as opposed to cause + effects

Creating a thicker weave w/in which things can work

Inner life as important as outer life
Spirit

Share stories about past and about common
planetary future
Let us dream together
Deep listening - co-dreaming

CAMORE - LUMS

MRC
Decides by made about whether culture survives
or whether we have homogenization

MKB / 2 ways of teaching business mgmt

- ① Theoretical - rules, acq; economy
- ② Case - storytelling - maybe no rules -
right answers so I'll give you
a story - you will grapple w/
that story + you can disagree
w/ each other

creates a climate in which diff of opinion
allowed - grades are not for getting right
answer but for "making the case"

Teach from stories, examples, no fixed
rules

[female
stories]

[Apply this to solving world problems?]

JH / Empower all people

In India > dharma

As food in me sees the food in you

Myself has a unique culture diff
than ours -

we have radical individualism

They have reverence; sense of flow &
organically + see reverence for each
other

May ~~unassisted~~ corp organiz benefit educ'd
as well

Your stories are richer than ours

You can have procedures but you have
your own capacity for envisioning
future

We are by the world's uniqueness

Planetary crisis

Women rising to full partnership w/ men

Understanding of human capacity →

An optimal condition in these countries

We are by a new perception —

• Women don't have to be seen a certain way

•

JH/ Parables from American history

Lincoln — Jefferson —

(HDT — Gandhi — MLK — Mandela) Continuum

we still look to them for idealism bc of Gandhi

Still stories from American heart —

Archetypal stories

Public like a Frog JH

(Helen Keller story)

MKE We haven't solved the problem from
we're w/ it on it — some harder than others
2 Indian I'm reminded that the
ideas of MLK allowed us to
move fwd.

Process; working on it

(As a woman, a leading woman MKE transcends nation)

Women have developed a v. rich culture that
are within other patriarchal cultures.

Rise of women in our time greatest episode

of our history as a world

That's why such a backlash

Culture of terror now here —

One of biggest jumps in human history

LUNCH w/ MARY ~~WATSON~~ BATESON JENN HUSTON

703

"Composing a Life"

Trying to keep culture bc if we lose our culture we lose everything

Give people a sense of their possible humanity
The world unit small

Every problem exists

The problem is frustration -

Centralizing and frustration w/ that

"We are the times and these are the people"

Sri Lanka - emphasis on village or literary

MKB /

Strains of diversity increasing everywhere

Puts India under great pressure

For a long time when India has thought
of self as flagship of democracy

Increase of consumerism → downsides

A once stabilizing custom becomes toxic

Old values abt women being played out
against a new kind of humor

✓ Impl that we project an openness, interest
& sympathy in cultures we encounter &
in their aspirations for development

JH /

✓ deep family values in some of these
street cultures

✓ impl for them to feel like they have
solidarity to give us

Brig. pix; Polaroid cameras;

MUELDORES / PARABLES

George Washington was a businessman. 18th c.

(and surveyor - something akin to an
(in status) MBA in the 20th c.

Lincoln - something of an ^{flatboat} entrepreneur - floated produce & goods
down the Mississippi

clerk & part owner of a not v. successful
General store

received a patent to help ships navigate the
dangerous water

Truman - bank bookkeeper

owned a haberdashery
sold automobile club memberships

Moreau lines of quiet desperation (the middle class)

Readers
Digest

Franklin influenced by Native American tribes - the Iroquois

"League of 5 Nations"

functioned as a democracy
for 2 centuries before

5 Indian nations united under the

law of the Great Peace

Council of Chiefs (Sachems) appointed by

senior women of the communities

(who said I had web

BUMILLER Book - India

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fodders Durga - fodder of War who ^{various} ^{hides} ^{of} ^{dear} ^{forces} ^{of} ^{the} ^{land}
Beat wives / worship goddesses

Chapati - walk miles for 1720
harvest wheat by sickle under hot sun
grind by hand
collect wood or dung cakes

Women do 2/3 of the world's work

& produce most of the food

1/10 of income

1% of property

1986

Coastal

World Bank

p. 19
quotes

Ghandi as empowering women.

"comrades in common service"

Sita - by supplying wife of Rama -

Women so instrumental in civil
disobedience campaigns of 1930s

Kiran Bedi - police woman

From
Ghandi

Bhagavad Gita - Spiritual life as public service

* { an allegory of the human soul
condemns inaction

Rosa Parks / Thoreau's "Civil disobedience"

Ghandi - you cannot inject new ideas into a
man's head by chopping it off
Satyagraha

JH/
Gandhi

a Satyagrahi - did not take advantage
of his opponent's weakness

33 Sanskrit Forgiveness is the ornament of the brave

35 Ahimsa = non violence (a vow)

untouchables - harijans (outcastes)

INDIA OUTLINE

Your stories are richer than ours - capacity for envisioning a future.

Comm'n to study child labor

A new life for the human family
borrow from the great traditions

ahimsa - possib. of a world w/o violence
Gandhi as archetype.

Human rights - concern for individuals
how indiv can support & contribute
to the larger community.

"a moral flow"

(work of Mary DeBouras to retrain ppl
in corporations in more humane ways)

hitray has out
on mmer - started up family Bible.

Takes a village to raise a child -

even to care for an adult / adult valid-
f child,
Part of reason we don't care for children is b/c we don't care
for each other

Taking wisdom of the past to reframe it in terms
of needs of present to create a new
society, a new way of thinking

Epidemic of out of sync parents - kids

Internet as newest human rest

Gift of nurturing children
all rights to be defended.

MCB/ India

Maya -

Namaste > one interpretation is the god is me
feels the god is you