

In solidarity

We can fight for greater democracy and openness at home, while guarding against Western intervention. Those in the Iranian state media who are calling the street protestors "Western agents" are insulting the Iranian people's genuine and indigenous hunger for greater democracy and rights.

HANIF YAZDI

THIS past winter in Iran, I searched in vain to find Iranian art films by Kiarostami, Makhmalbaf, and others in Tehran's movie stores. I found a great deal that was pirated and Hollywood, and an increasing number of Hindi movies. But it was impossible, literally impossible, to find our Iranian films anywhere in Tehran. But here in Bangladesh, Iranian films, including ones I have never heard of, are available in many stores. On my last shopping excursion, I bought a copy of "Secret Ballot," an Iranian comedy about our ridiculous elections and burgeoning democracy.

The Iranian community in Dhaka is small, tight-knit, and eccentric to the last. One gentlemen had been here for the last 35 years, grumbling about this place, railing against its every nook and cranny, but somehow so in love that he learned Urdu, Sanskrit, Hindi, and (as he claimed,

but I refused to believe) became the first Iranian to learn to read Bengali. Then there was the tea magnate who had lived here for 50 years, and the petro-man, and the one who imported carpets and handicrafts into Bangladesh.

We all sat around eating watermelon and imported *kharbooz*, arguing intensely over whether *khaas* was Arabic for cucumber, or whether it was really related to *ikhtiyaar* and hence never originally the name of a fruit. We then proceeded to find every last word (there are about 17,000) in common between Bengali and Persian, scratching our heads over why z's became s's and s's became sh's and finally, revealing that Mumtaz Mahal was actually an Iranian from Yazd.

I never, not in my wildest dreams, imagined that the first time I would vote in an Iranian election, I would be doing it in Bangladesh. On June 12, 2009, I voted at the Iranian embassy in Dhaka. I was proud to play my part, proud to ride a wave of

hope that was sweeping our world. More than anything, I believed that this election would bring us a more just, humane, and representative government.

The days that followed revealed in no ambiguous terms that the Iranian government had declared war on our people. The officials who were charged with representing us, and the police who were sworn to protect us, have betrayed our trust. No matter what your political beliefs, or what you think of the Iran elections, no government has the right to treat us this way.

No government has the right to fire on us with live ammunition as we march peacefully in the streets, to drop chemicals on our heads from helicopters, to beat us like animals because we defy their demands to shut up and stay home. No one has the right to imprison us without cause, without trial and without end for no other crime than saying and writing what we believe.

My grandfather, Ibrahim Yazdi, was pulled from his hospital bed and taken to jail for his political views, his colleagues are still in prison, scores of students are dead in the streets and there is no end in sight.

I am an Iranian student, in Bangladesh to learn about this country, her people, and her proud history. And I know these people, the sons and daughters of the Mukhti Bahini, of democracy activists and freedom fighters will stand with us. I am asking

all of you, as human beings, please stand with my people. A show of solidarity from Dhaka would show students in Iran that Bangladeshis have heard their voice and that they stand with them against oppression, no matter the form or the place.

We Iranians know as well as anyone the dangers of western intervention and imperialism. Every Iranian can recite the events of 1953, when a CIA coup overthrew the democratic government of Mosaddegh. But fighting against Western Imperialism does not mean submitting to government brutality at home.

We Iranians will never accept that that we must choose between domestic tyranny and foreign domination. This is a false dichotomy created by people who wish to divert attention away from the real issues. No Iranian and no Bangladeshi should ever feel compelled to make such a choice.

We can fight for greater democracy and openness at home, while guarding against Western intervention. Those in the Iranian state media who are calling the street protestors "Western agents" are insulting the Iranian people's genuine and indigenous hunger for greater democracy and rights.

I have encountered in Bangladesh the kindest, most compassionate and genuine people I have ever met. Strangers pay for my bus fare, offer me their poems,



The people of Iran want a democratically elected leader in power.

If one day a limb is pained,
The other limbs cannot remain at peace.
You who are unmoved by the suffering of
others;
Let it not be that they name you "Human."

Hanif Yazdi is an Iranian student.

There will be a symbolic human chain supporting Iranian students' right to demonstrate peacefully for their rights today at 5.30pm, in front of Jatiyo Sadar, Shahbag.

Something to cheer about

It has been a great triumph for South Asian cricket as both the champions and the runners-up are from the same region, where cricket has been a great passion for long.

ZAGLUL AHMED CHOWDHURY

THE International Cricket Council (ICC) world Twenty20 trophy final was an all South Asian affair. Fittingly, Pakistan won the trophy while Sri Lanka was no less impressive. The latter maintained an undefeated record till they were finally beaten in the finals. It has been a great triumph for South Asian cricket as both the champions and the runners-up are from the same region, where cricket has been a great passion for long. All the major South Asian nations are not only cricket playing nations, the game has also found deep roots in their sporting psyche; so much so that cricket has almost become an integral part of their national feelings.

Pakistan's victory against Sri Lanka has not come as a surprise, since it was two South Asian teams that had played in the final of the inaugural Twenty20 tourna-

ment in 2007. At that time India and Pakistan were battling for the championship, and it was the former that stole the show in a nail-biting finish. Pakistan narrowly missed the victory, but this time they came out victorious, even though the team was not regarded as a favourite for the 2009 trophy.

It was expected that either defending champion India or mighty Australia or inform South Africa would win the trophy.

The hosts England, well-trained Sri Lanka, and even the once formidable West Indians were not out of reckoning either. Pakistan's chances of winning were less.

In the 1992 World Cup, Pakistan had begun their quest with a loss, and that too by a big margin. At one stage of the tournament they remained in contention just because they had gained one point when rain disrupted play. But they went on securing unexpected victories, and even-



A win for Pakistan is a win for South Asia.

tually won the cup by beating England.

In the just-concluded Twenty20 championship, all four South Asian cricket teams took part and three of them played in then super league phase. Only Bangladesh was knocked out at the initial stage, even though the team is no longer considered as "minnows."

The performance of the Bangladesh

cricket team was disappointing. They could have joined the super league if some serious blunders had not been made, particularly by some batsmen. They not only failed to rise to the occasion, but also demonstrated a lack of responsibility and commitment.

A post-mortem is now rightly going on to find the reason for this dismal show.

However, the fact that all the three other regional teams played well and outshone the non-Asian teams is certainly a matter of regional pride. After all, cricket is still largely seen as a game that had come from the English-speaking countries to their former colonies.

The bottom line is that the event has gained tremendous popularity over the years, and it was no wonder that the largest number of viewers, who remained glued before their TV during the matches, were from South Asia.

South Asian countries have not succeeded in excelling in other major sporting events, barring hockey, which had given great fame and name as global powers to both India and Pakistan. But this glory is now mostly lost, while in football, which in a way is closer to the south Asian people, no country from this region could make any mark in the international arena.

So, we are left with cricket, which provides occasional glory to the regional countries. India, Pakistan and Sri Lanka have won the main world cup championship that comes after every four years. Tennis is, undoubtedly, an elite game and many South Asian play it, but there has

been no success on an international level. When the Indians -- Sania Mirza and Mahesh Bhupathi -- won the Australian Grand Slam mixed doubles this year, South Asians found some delight in this event. In tennis on a global scale, Sania Mirza has brought some pride for this region. There is no denying that cricket is giving this region a distinct position in the world.

South Asians only seldom get opportunities to cheer about achievements in the international level in the political, economic or social arenas. At times Nobel awards or big cultural awards highlight our achievements, but they are rare. Cricket does this quite often, and for that we are indebted to this game.

We must not seek to minimise the achievement in particular areas. Now it is upon Bangladesh to prove its worth in this game, as it should not lag behind other South Asian countries in attaining international reputation. Bangladesh is no longer at a nascent stage in this game, and it must be accepted that Sri Lanka secured the limelight relatively early while Bangladesh still appears to be on slippery ground.

Zaglul Ahmed Chowdhury is a senior journalist and analyst on international affairs.

How to write a CV



many students who are worried that they will never get jobs.

Hey, guys, relax. It's all a matter of confident self-marketing. Let me give you a case study I heard from a reader, who shall be nameless. This gentleman is about to enter the job market after spending several years trying unsuccessfully to study. He asked for help writing his CV.

I had coffee with him. The conversation went something like this.

Q: Okay, we need to build on your strengths. What have you been doing recently?

A: I've spent the last five years becoming one with the sofa, watching reruns of Mr. Bean.

Q: Surely that can't be all you've done in half a decade!

A: Of course not. I also watched reruns of Baywatch.

Q: Okay, so you are a "highly experienced Broadcasting Analyst." What did you do before that?

A: I worked as a trainee at a fast food shop for a while, before being kicked out for being too slow.

Q: Okay, he was a rising executive at a highly successful chain of multinational restaurants." Did you ever do anything else at all, like help anyone

with anything?

A: Er, I helped a guy from school set up a flat screen TV.

Q: That's good. You "worked as a consultant on a highly technical audio-visual project."

A: But I didn't get paid for that.

Q: Even better. "He did it pro-bono, because he felt that he wanted to give something back to the world."

A: I did?

Q: Yeah. Now what else did you do?

A: Er, nothing. I ate and slept.

Q: That's not nothing! "He made the most of his interest in the catering industry by conducting five years of taste tests on a wide variety of food-stuffs. At the same time, he ran a five-year investigation into the comfort levels of bedroom and living room furniture."

A: Wow. I didn't know I'd been so busy.

Q: Don't sell yourself short. What did you do when you needed a break from eating, sleeping and watching TV?

A: Er, I checked my email.

Q: Excellent. "He gained hands-on experience in New Media." Do you have a blog?

A: I started one, but never got around to writing anything on it.

Q: Perfect. "He dabbled at the cutting edge of the dotcom business by setting up a website as a tech-preneur. Unlike many other people in the dotcom industry, he lost no money." Now, do you have any letters of reference?

A: No. I got a note from my university telling me never to come back.

Q: Okay, "he has a document from the university confirming that his studies have come to an end."

A: So, do you really think I can get a job?

Q: No way. But you could be among a smaller group of rejects than analysts expect. By modern standards, that's positive economic news.

Party on, dude.

Rathayatra and Krishna consciousness

Rathayatra (chariot journey) refers to His journey by chariot from Dvaraka to Kurukshetra with his elder brother Balarama and younger sister Subhadra.



A.C. BHAKTIVEDANTA SWAMI PROBHUPOADA

KRISHNA consciousness is considered a boon to the human form of life. Lord Krishna Himself indicated this consciousness in the shape of *Bhagavad Gita*. Anything involving Lord Krishna is part of Krishna consciousness. *Rathayatra* (chariot journey) refers to His journey by chariot from Dvaraka to Kurukshetra with his elder brother Balarama and younger sister Subhadra. So this is a part of Krishna consciousness.

It is said, once upon a time there occurred a great solar eclipse. At that

time Krishna, with His brother and sister, came from Dvaraka to Kurukshetra by chariot. It may be mentioned that sister Subhadra was the wife of Arjuna who was then in Kurukshetra.

It may also be mentioned that Vrindavana, where his childhood was spent under the care of foster father Nanda Maharaja, was not too far from Kurukshetra. Krishna went back to his real father Vasudeva at Dvaraka, and was staying there. The residents of Vrindavana were very sad, and missed Him. And now they were scared of the solar eclipse. So when He came back at that time they were jubilant, and all thronged to see the Lord. This was a moment of ecstasy for them.

Now this chariot festival is celebrated every year at this time with the deity called Jagannatha, which means lord of the universe. King Indradyumna established this Jagannatha deity some three thousand years ago, building the temple at a place now called Puri in the Indian state of Orissa. Actually it is Jagannatha Puri. Puri means place, Jagannatha means place of Jagannatha.

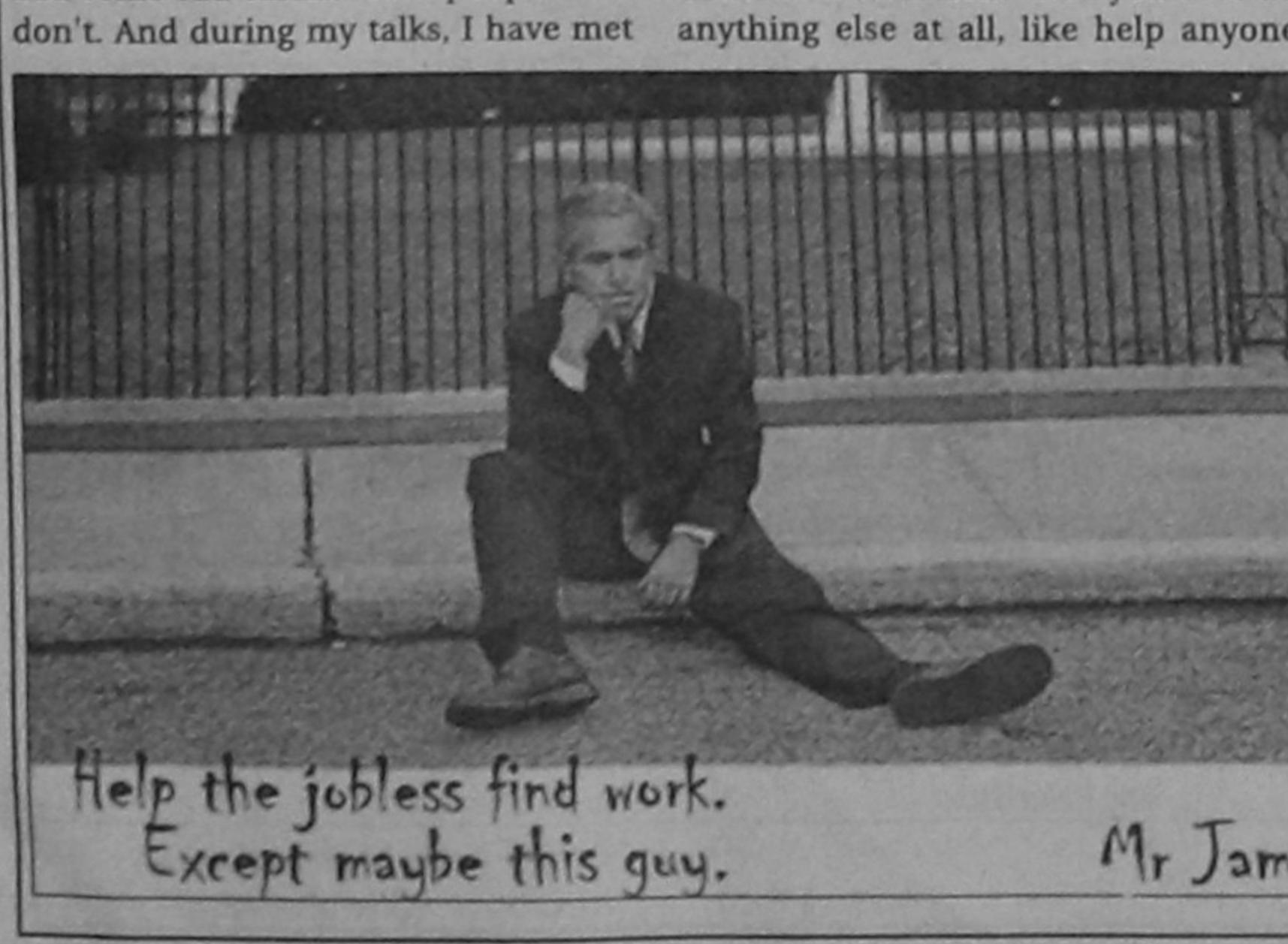
As the story goes, King Indradyumna requested Visvakarma, the craftsman, to carve the deities of Krishna, Balarama and Subhadra. Visvakarma agreed on condition that until he finished the carving the king wouldn't see him. So Visvakarma worked behind closed doors. But the king couldn't wait for long. He was too eager to see the deities and set them up in the temple. So he forced open the door, only to see the deities half finished and Visvakarma leaving.

However, the king placed the half-finished deities in the temple, calling Krishna Jagannatha because He was the Lord of the universe. Since then, the half-finished deities of Jagannatha, Balarama and Subhadra are worshipped everyday in the temple and during this yearly Rathayatra festival, which was initiated around that time to recall the Lord's journey by chariot with brother Balarama and sister Subhadra.

Chaitanya Mahaprabhu, the great preacher who took to *sanyasa* (hermitage) at the age of twenty-four, lived at Jagannatha Puri and took part in the chariot festival every year. He spread the words of Krishna consciousness among his innumerable followers.

Krishna consciousness is righteousness, loving all beings without discrimination, and serving selflessly. In the Rathayatra festivity this philosophy is ritualistically renewed every year.

A.C. Bhaktivedanta Swami Prabhupada is founder of ISKCON. This article is a compilation from his works.



Mr Jam

For more tips on how to write an excellent CV visit our columnist at www.vittachi.com.