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Ejaz has delivered lectures and talks on a global scale, visiting countries such as Kenya, Syria, Iraq and Lebanon, to name but a few. During early 2017, he delivered a Ted-x Talk on the subject "Similarities Between World Religions."

He has organised numerous events in his home state of Dar Es Salaam. A few of them being; Mzizima With Orators (MWO), Battling Cancer, And Believe in yourself.

Ejaz believes in giving back to the society and has frequently visited numerous orphanages and regions requiring humanitarian aid. He is the tail twister of the Lions Club of Dar Es Salaam, Panorama. He has acclaimed many badges and awards for his zeal and passion to serve as part of the Lions Clubs International Districts 411c.

Furthermore, Ejaz has been a protagonist in various stage plays. He has completed learning the Gujarati language and is currently focusing on Sanskrit, an ancient language in India.

DESIGN & LAYOUT BY FADHIL S. ALISHAN

EJAZ H. BHALLOO

ALTRUISM, PHILANTHROPY & VOLUNTEERISM



INTRODUCTION OF THE AUTHOR

19 years of age and a motivational speaker, Ejaz Bhalloo has completed the IBDP Diploma programme at the Aga Khan Mzizima Secondary School. He is temporarily studying the CAT (Certified Accounting Technician) Programme at Emerson Education Service. Ejaz in addition, offers professional skills training at the Andalusia Training Centre. Some of the training sessions comprised of subjects for instance; Event Management, Branding, Marketing and Report Writing & Writing Minutes.

He is a public speaker and claims to have the oratory skills bestowed upon him from his mother, Sajida Bhalloo, who is herself a confident lecturer. Renowned for quoting different religious texts and scriptures, Ejaz's lectures are primarily based on world religions, global politics and humanity. He has given lectures and talks on a global scale, visiting countries such as Kenya, Syria, Iraq, and Lebanon, to name but a few. He has been fortunate enough to travel to different parts of the Middle East with one of his inspirations, Mr. Abas Remtullah (famously known as 'Maro Maro'). Ejaz has managed to reach a wider audience through his YouTube channel as well as multiple social media fronts. A select few of the topics that he has articulated on in the past are; "Empowering Women in our society", "The challenges that the youth encounter in the contemporary era", "How can Tanzania Progress Economically?", "Diwali/Deepawali: The festival of lights", and many more such.

During early 2017, he delivered a TED-x Talk on the subject "Similarities between World Religions." He gave a presentation at a PechaKucha programme on how the society could progress. Ejaz was also honoured to recite a poem at the Women's Symposium

organised by the Lions Clubs International District 411c. Further than that, he has been privileged to give speeches at numerous events and a few examples are Volunteer's Day, the Techfest Event, a Gala Dinner organised by the AASW team, Global Dignity Day, Youths of Today Seminar and, a youth programme conducted by the YCL (Young Creative Leaders) team.

He shared his journey on public speaking at a Career's Day Event organised by Abdallah El-Badaoui and the rest of the student council of Mzizima. He has also provided training on enhancing public speaking abilities and namely, a "Believe In Yourself" training session where he discussed how one could improve his confidence whilst giving talks in public. The training session also had one of Ejaz's role models, a qualified Civil Engineer and one of the most eminent and reputed speakers around the world, Lion Rizwan Qadri.

At his young age, he has managed to publish 3 books. The first one titled "Serving Humanity", the second "Prophet Muhammad: Mercy to mankind" and his recently published book "Oh World! Let Us Unite." All books, voicing his knowledge, understanding, world views and beliefs, aimed to inspire the youth and set them on their way to a greater conviction towards the love in the hearts of the human race. He has been able to give his books to a range of renowned and celebrated personalities such as Idris Sultan, Ms. Jane Goodall, Mrs. Shamim Khan, Mr. Anthony Luvanda, Mr. Eric Shigongo, Mr. Richard Mulvey, and many other prominent figures of Tanzania and the world at large.

Ejaz believes in giving back to the society and has frequently visited numerous orphanages and regions requiring humanitarian aid. As part of his IBDP Long term project, he visited the Juvenile at Fire Street

weekly. He is the tail twister of the Lions Club of Dar-Es-salaam Panorama. He has acclaimed many badges and awards for his zeal and passion to serve as part of the Lions Clubs International District 411c. This leadership position entails the bringing of synchronization and harmony in the club. He is a member of the 'United We Serve', a newly founded group of people with an ambition to make a difference. In addition, he is a volunteer in Lifting Lives and a leading spokesperson for "Karbala 72."

Not only does Ejaz give speeches at the behest of several organizations, he has organised many events of his own. His first event was the MWO (Mzizima With Orators), 15th October, 2017. A few months prior to the event, Ejaz delivered his TED-x Talk and inspired by this, he decided that his school should have its own public speaking event as an alternative for brands that already exist. The preparations of the event were carried out with vigour, by the leader Ejaz Bhalloo, and assisted greatly by his best friend, Arfaad Khan. On the day itself, Ejaz's parents also were running on their toes to aid the flow of the event. The students and teachers combined provided immense support towards the event.

MWO was held at the Aga Khan Primary School Multipurpose hall. Students from the MWANA and Lady Fatemah orphanage were also invited, and each of them received ten books and one Oxford pencil case kindly donated by Masumin Printways and Stationers Limited. The event comprised of students from the Mzizima school delivering public talks plus, guest speakers Fatema Dewji (Founder of EEI and Marketing Director of METL), Mustafa Panju (Managing Director of Bushbuck Safaris), Lion Bakary Omary, and Lion Shofiuddin Babul shared their vast knowledge and experiences with the audience.

On August 4th 2018, he organised a remarkable event called "Battling Cancer." Cancer Survivors, oncologists and leaders of various NGOs shared their views on the prescribed theme. Jema Baruani, a cancer survivor and the founder of Jema Foundation talked about how we can deal with cancer in view of the fact that there is a "Can in Cancer." Experienced Oncologists Dr. Bhavesh Parekh (Governor of Gujarat) and Dr. Aleesha Adatia discussed hope and how cancer can be obliterated. Fathiya Said, a potential oncologist highlighted cervical cancer causing huge damage in Tanzania. Mrs. Mussarat Dewji, a cancer fighter emphasized on living happily irrespective of one's condition. The event was graced by an ICC Certified Umpire and cancer survivor, Mr. Mumtaz Kassam who also shared a few words on surviving cancer. Dr. Alihussein Moloo and Dr. Hussein Karim provided their expertise on the subject as well.

Furthermore, Ejaz has acted in many stage plays. Two years in a row on the day of Quds, he acted as the main protagonist of the plays "The Intolerable Life Of A Palestinian" and "Ethnic Cleansing And Oppression In Firdaus Palestine." During his graduation of the Madressah, he played a major role in the play, "Strong In Faith." He was privileged to narrate the "Orphan Princess" play.

Ejaz has had success being the director of ceremonies for wedding ceremonies, social events, as well as his school events. In addition, Ejaz does short comedy skits and has a fabulous grip with mimicry. He has emulated his teachers during graduations, and above and beyond, he mimics Donald J. Trump, the 45th President of the US as part of his comedy skits.

In regards to Qur'an competitions, he has achieved several accolades since his childhood. He is well-known for his melodious

voice and has used it in the recitation of poetry and eulogies. His father Hozaiph Bhalloo and grandfather Abdurassul Bhalloo are illustrious in their recitation of poetry and eulogies. The trilogy have visited different parts of the world to recite eulogies and poetry in honour of the Ahlulbayt (the Prophet Muhammad and his household).

He has a keen interest in the game of cricket and has achieved a bounty of success in this sport through winning awards owing to his batting skills. His father Hozaiph Bhalloo is an ICC Certified Umpire and previously, was the main wicketkeeper batsman or the Tanzanian National Team. His grandfather Abdurassul Bhalloo (Famously known as Datchoo) is an all-rounder having played in different parts of the Globe and although being 80 years of age, refuses to retire from the game.

He has completed learning the Gujarati Language from his teacher, Sunita Jeshang. Sunita Jeshang is an integral part of the Community and has taught thousands of children. Ejaz is now currently focusing on Sanskrit, an ancient language in India under the same teacher.

EDITORS OF THE BOOK

Prof. Dr. Iqbal Akhtar: An assistant professor with a dual appointment in the departments of Religious Studies and Politics & International Relations in the Steven J. Green School of International and Public Affairs. He completed his doctorate at the University of Edinburgh's New College School of Divinity. He is the research director of the Western Indian Ocean Studies programme and has authored the book "The Khōjā of Tanzania: Discontinuities of a Postcolonial Religious Identity."

Mr. Erin Schenk: Erin Schenk grew up in a small mountain town in Colorado in the United States before studying engineering at the University of Colorado in Boulder, Colorado. After studying, he took a position working with satellites and satellite imagery. Over his time at the company, he worked in mission control, trained people in satellite operations, and eventually became the lead engineer for one of the satellites. In 2011, despite a successful career, Erin decided to leave it behind to move to East Africa to work with Youth in Dar, a small project aimed at improving education and blessing the local community in Dar es Salaam.

Because of his background in engineering, Erin has a deep appreciation for maths and physics and desires to see students excel in what are sometimes difficult subjects. He is also an avid photographer who loves being outside and experiencing God's creation. Above everything else, though, Erin is driven by a passion to live out one of the core teachings of Jesus Messiah, "To love the Lord your God with all your heart and...to love your neighbour as yourself."

Syed Adeel Raza: Losing his father at the age of six, Syed's mother had to struggle in order to sustain a living for her children. Syed's mother was a teacher of the Qur'an and 'Diniyat' at Alipur, a village they resided in, and after learning embroidery and stitching, ended up becoming the best ladies tailor of the Village. She encouraged her children to complete their education and Syed graduated from the Alipur Government high school. Subsequently, he continued his education at the national college in science. After a year, a delegation visited their village in search of students for to pursue religious studies in Iran. Fortunately, he was selected and commenced on studying the basics of Persian and Arabic. He then moved to Qum for further studies.

From 1994, he began propagating his faith and was given the position of principal at the Madrassah, Baquir Ul Uloom. With the help of his friends and family members, he succeeded in constructing a building in order for students at the village to come and learn religious studies. He worked there as a principal and teacher for seven years. Meanwhile, he travelled around the globe to deliver lectures during the month of Muharram and Ramadan. He was also given the distinct honour to work for Al-Balagh foundation as a president and secretary. In due course, Allah gave him the opportunity to serve in a broader way as a chairman of Karnataka state Hajj committee and a member of the state board of aukaf.

He continued his mission of spreading Islam by visiting countries such as Canada and the United States. He has compiled various books and translated them in the Urdu Language. From January 2017, Dar-Es-salaam Jamaat has been blessed to have him as the resident scholar. He is passionate about his work and has pledged to continue serving in honour of the prophet and his progeny until his last breath.

Sheikh Jihad Ismail: He completed his BA Degree on interpretation and translation in the Middle East in the University of Western Sydney. To pursue his religious education, he attended Al-Azhar University. Subsequent to graduating from the faculty of Da'wah and Usool, he returned to Australia and commenced on his religious work. He had a keen interest in the Shiite school of thought primarily through the influence of his late father who had the opportunity to meet the late Ayatollah Sheikh Mohammad Hussein Aal-Kashef Al-Ghataa, who was the Grand Marja' in Najaf, Iraq.

After going through Shiite literature, he decided to convert and went to Qum, Iran for six years to learn more on the Shiite faith. He was the Imam & Religious Director of Nabi Akram Centre, Granville and Imam Hasan Centre, Annangrove. He has held various positions in the government, the main one being the official interpreter/translator in the Australian court system. Until recently, he was the head of the Arabic and Islamic department, in Al-Zahra Islamic college, Sydney. The Sheikh has also edited a number of Islamic books, the latest being a book titled "Muhammad in the Qur'an."

INTRODUCTION

Philanthropy is defined as the goodwill to fellow members of the human race; especially: active effort to promote human welfare.¹ Altruism is an unselfish regard for or devotion to the welfare of others.² Volunteerism is the act or practice of volunteer work in community service.³

The three concepts defined above are imperative in bettering our society. It is our duty as human beings to promote the betterment of the less fortunate in our society. Promoting 'human welfare' is not necessarily giving large amounts of money or cheques but on the contrary can be promoted through using skills we have acquired to make a difference. A youth could dedicate his Sunday to visiting an orphanage or a teacher could go to distant villages where access to education is limited. This illustrates the fact that in order to serve society, one does not need to be a billionaire or belong to the elite class. Please bear in mind that I am not discouraging the provision of funds. Without funds, it would not be feasible to organise those charitable events or sponsor an orphan. I am just trying to emphasize that one does not need to be exceedingly wealthy in order to serve the community, but one requires commitment and a heart to serve.

Altruism is the route a volunteer or philanthropist has to take when he/she serves. This is because he/she should serve selflessly. In actual essence, the ones serving do not have anything to lose. However, they have a lot to gain and therefore, it is important that they serve in an

¹ "Philanthropy." Merriam-Webster.com. Merriam-Webster, n.d. Web. 16 July 2018.

² "Altruism." Merriam-Webster.com. Merriam-Webster, n.d. Web. 16 July 2018.

³ "Volunteerism." Merriam-Webster.com. Merriam-Webster, n.d. Web. 16 July 2018.

unselfish and altruistic manner. One person cannot do everything and hence, it is vital that all of us embark on this journey of alleviating poverty and annihilating hunger together. The former Lions Clubs International President, Dr. Naresh Aggarwal narrated an incident that occurred a year prior. There was a family swimming in Panama City Beach, Florida, who suddenly encountered a rip current. The family, comprised of nine people – (counting two children and an aged woman) – were trapped. A police officer arrived on the scene and strived to save the family, but it was to no avail, as the current was unduly strong. Those around the beach heard their pleas for aid and started structuring a human chain.⁴ Contemplate over this. None of those people could single-handedly save the victims but they had to work together. Nevertheless collectively, they ensured that the family members were saved from further damage. 'Seventy to eighty strangers, hand-in-hand, were able to pull each swimmer out and to safety.'⁵

The power of working together is undeniably fundamental in regards to making a difference in society. People are gifted with distinct attributes. There are some accustomed and adapt with modern technology and developments. Whilst on the other hand, there are people exceptionally gifted in convincing people through their nature of oration. If People with different skills and ideas should work together, a lot could be achieved.

I distinctively recall I was once conducting research for my Extended Essay which was a compulsory research paper in order to complete

⁴ A Human Chain is a method of exhibition in which people link their arms as a display of solidarity and Camaraderie.

⁵ "LET US LINK ARMS." *LION* March 2018: 3. Print.

the IBDP (International Baccalaureate Diploma Programme). During the course of my investigation I visited St. Joseph Cathedral in City Centre, Dar es Salaam, I wanted to be acquainted with Christianity's view on serving mankind. A Nun from the Cathedral informed me that Jesus considered it erroneous to serve based on someone's religion, race or culture. According to her, one must serve anybody who requires assistance irrespective of their belief system, the colour of their skin, or which country they belong to. Serving the needy in Swahili "Ni Kutenda mema", this is translated as "performing a good action".⁶

An 86-year-old Johnny Jennings earned \$400,000 from recycled products and decided to give it all away to charity. He donated it all to the Georgia Baptist Children's Homes & Family Ministries. The reason why he chose this particular organisation is due to a "heartbreaking" occurrence. "When I was 18-years-old," he informed CNN. "I visited the children's home and we had a meal with the people there. As we got up to leave, three little boys grabbed me around the knee and asked me to be their daddy." From that moment, he made a pledge that he was going to do whatever he could in order to make a difference in the lives of the children.

Brent Jennings stated that he was proud of his father and additionally mentioned that Johnny was not only his father but a "dad to thousands of children throughout the state of Georgia."⁷ Mr. Jennings did not just ignore what he experienced, but as soon as he heard the boys asking

⁶ Anonymous (Christian Nun). "Helping the less fortunate in Christianity." Personal Interview. 17th January, 2018.

⁷ "86-year-old raises \$400,000 and then gives it away – CNN.com" CNN. Cable News Network, n.d. Web. 23 March 2017. <https://edition.cnn.com/2017/03/23/health/iyw-home-years-recycling-trnd/index.html>

for parental love, he decided to act and ensure that at least the children could receive a better standard of living. When we witness children not being provided with education or areas that are poverty stricken, merely being emotional or complaining about the incompetency of the government are not apt solutions. We as individuals should take it upon ourselves to make a difference in the respective societies we live in.

"I slept and dreamt that life was joy. I awoke and saw that life was service. I acted and behold, service was joy." (Rabindranath Tagore, a Bengali polymath)

All of us are in search for joy at every moment in life. Some of us receive joy by going out with friends whilst quite a number enjoy gatherings with family and relatives. Happiness is a characteristic we are always told to possess. We constantly hear about happiness from our parents, teachers, politicians, preachers etc. According to Tagore's opinion, he unequivocally states that joy can be achieved through "service." When we pursue in acts of service such as visiting orphanages or organising medical camps, we are not only enabling others to have a smile on their faces, nonetheless we also attain tranquility of the heart and thus are able to be happy.

"Even if I died in the service of the nation, I would be proud of it. Every drop of my blood... will contribute to the growth of this nation and to make it strong and dynamic." (Indira Gandhi, she was the first and, up till now, the solitary female Prime Minister of India)

It is imperative that we help the people of our country to grow and establish themselves. It is sad to see people being spiteful and malevolent towards their own nation. This is not to say that people cannot give their own opinions, but they should be part of the solution

rather than persistently grumbling and nit-picking the problems that exist

There are certain people in the society who discourage volunteerism. They dishearten volunteers by telling them that they are wasting their valuable time and inform them that they are worthless since they are not paid for their hard work. Sherry Anderson, a Canadian curler provides a beautiful reply to the above assertions. She said, "Volunteers don't get paid, not because they're worthless, but because they're priceless."⁸

⁸ Sherry Anderson, <https://www.goodreads.com/quotes/487430-volunteers-don-t-get-paid-not-because-they-re-worthless-but-because>

CARRY OUT RANDOM ACTS OF KINDNESS

"Carry out a random act of kindness, with no expectation of reward, safe in the knowledge that one day someone might do the same for you." (Princess Diana, a member of the British Royal Family)

When we perform an act of service, we should not have any "expectation of reward." Making a difference within our society is not optional but quite the reverse, it is incumbent upon us. However, it is plausible that a day may come where you will need help and that is the time when someone you have served or someone sent by God comes to your aid.

An example from a lady belonging to the tribe of children of Israel may provide further evidence to the above assertion. She was washing some clothes on the sea shore. Her child was in close proximity to her. A needy person came towards this lady and asked her for food. She didn't even wait an instant and quickly provided him a piece of bread which she was going to eat. All of a sudden, a wolf appeared and in the spur-of-the-moment, took away the baby and placed it in its mouth. Almighty God sent an angel on earth who removed the baby from the mouth of the Wolf. The mother was astounded as to what had just transpired before her very own eyes. The angel stated: "A Morsel for a Morsel."⁹

I was privileged to give a talk at the Gerezani Primary School where the Lions Club of Dar-es-Salaam Panorama organised an event in the month of August, 2018. During the talk, I narrated the story above. When I asked the students what they understood from the story, one of

⁹ Jazaa Al Aamal Page 115, Safinatul Bihar vol 2 page 23

them stated that "We shouldn't delay in helping others and further than that, we should feel compassionate towards our fellow humans."

Bibi Zainab is a revered personality within the Islamic faith and in actual essence, she is an example towards humankind for her perseverance in terms of standing for justice and battling oppression. She was married to a man recognised for his generosity, called A'bdullah Ibn Ja'ffer. He was a person whose generosity and philanthropy were unsurpassed. On one occasion, he was passing by a palm-plantation, and he witnessed a slave working there. The slave's food was brought and prior to starting his meal, a hungry dog came in his presence, wagging its tail. The slave placed a fraction of his food in front the dog and the animal instantaneously ate the food. The slave added some food before the dog and sooner rather than later, it was eaten too. This persisted until eventually, all food was given to the dog. A'bdullah observed this incident and inquired from the slave, "How much food do you get?" The slave retorted, "The amount which you I have just given to the dog." "Why then did you give the dog all your food while you do not have anything for yourself?" asked A'bdullah. "This dog had come from a very distant place and was starving and I did not consider it suitable o leave him in that condition."

"How will you satisfy your hunger today?" A'bdullah questioned. "I shall triumph over my hunger by endurance and resoluteness," the slave stated. A'bdullah, seeing the slave's altruism and self-sacrifice, contemplated to himself that the slave was more open-handed than himself. He decided to acclaim and reward the slave for his altruism and consequently. A'bdullah bought the slave and, additionally, the

plantation from the proprietor, gave the slave freedom, and gifted the complete plantation to him.¹⁰

The narration above highlights how one act of kindness changed the life of the slave. He served the dog selflessly without knowledge that A'bdullah was in reality observing him. This also serves as a lesson that we shouldn't only treat our fellow humans with compassion and love but in contrast, we should treat all living creatures with respect. Poverty and food shortage are catastrophes that our society faces.

Ali Banat was a youthful well-off entrepreneur from Sydney, and supposedly popular for living a sumptuous lifestyle. After he was diagnosed with Stage 4 cancer three years ago, he decided to alter his way of living: Ali started distributing his wealth amongst the needy.

He was informed he would live for no longer than seven months. He defied the doctor's claim that he would live for seven months and miraculously lived for three years. During that period of time, he generously gave out his cars, watches, and "even my clothes, I took them overseas with me and gave them to a lot of people," he said.

He founded an NGO 'Muslims around the World;' a charity aimed at "providing financial assistance and outreach to those in need." He undertook projects in various countries such as Togo, Ghana, and Burkina Faso. A video was recorded of him shortly before his death.

"As you can see in this life we had the cars, we had the money, and we had everything. So during your life brothers and sisters just try to have a goal, try to have a plan that you work towards. Even if it's not you personally funding it, and you are funding someone else's projects

¹⁰ Hikaayat-ha-e-Shanidani, vol. 5, pg. 114; Al-Mahajjah al-Baidhaa, vol. 6, pg. 80.

just do something because Wallah you are going to need it on the Day of Judgement." (Ali Banat)

There has been research conducted on the results of volunteerism (as a type of altruism) on satisfaction and wellbeing. Time and again they have found a huge correlation between volunteerism and existing and 'future health and well-being.'¹¹ In a research of elders, the ones involved in volunteerism were elevated on life contentment and spirit to be in this world, and lower in depression, dejection, and somatisation. Somatisation is a tendency to experience and communicate psychological distress in the form of somatic symptoms and to seek medical help for them.¹² One study scrutinized bodily healthiness of mothers who volunteered more than a 30-year period and established that 52% of those not involved in serving the society through volunteerism went through a major sickness whereas no more than 36% of folks who were involved of volunteering experienced one.¹³

Altruism is not only in reference to money but happiness as well. Connor Michalek was a fan of the WWE (World Wrestling Entertainment) who received substantial media attention subsequent to a social media movement for him to meet up with his idol and beloved wrestler, Daniel Bryan. He eventually met Bryan and in the process,

¹¹ Musick, M. A.; Wilson, J. (2003). "Volunteering and depression: The role of psychological and social resources in different age groups". *Social Science & Medicine*. 56 (2): 259–269. doi:10.1016/S0277-9536(02)00025-4.

¹² Lipowski ZJ (1988). "Somatization: the concept and its clinical application". *Am J Psychiatry*. 145 (11): 1358–68. doi:10.1176/ajp.145.11.1358. PMID 3056044.

¹³ Moen, P.; Dempster-Mcclain, D.; Williams, R. M. (1992). "Successful aging: A life-course perspective on women's multiple roles and health". *American Journal of Sociology*. 97 (6): 1612–1638. doi:10.1086/229941.

met numerous superstars from the company. Michalek, was suffering from cancer of the spine and brain from the time when he was three years of age. WWE executives Paul Levesque ("Triple H") and Stephanie McMahon consequently named the "Connor's Cure" charitable trust in his admiration 'and he posthumously received the inaugural Warrior Award at the 2015 WWE Hall of Fame ceremony.'

A social media movement followed after a YouTube video was published on Connor's desire to meet Bryan. Hundreds of folks joined a Facebook group titled "Help Connor meet Daniel Bryan". Inside 48 hours, WWE chairman Vince McMahon released a statement that Michalek would get to meet Daniel Bryan.¹⁴ Michalek met Bryan in a WWE Raw event on December, 2012. Previous to the Raw preceding WrestleMania XXX, WWE requested Michalek into the squared circle and he advanced to 'score a pinfall victory over Triple H.' Till date, he holds a victory over one of the most iconic Pro-wrestlers, Triple H. Michalek graced WrestleMania XXX with his presence and 'was in the front row' to witness Bryan defeating the odds and becoming the WWE World Heavyweight championship. Bryan embraced Michalek instantaneously subsequent to his title win. On April 25, 2014, Michalek passed away at 8 years of age in Pittsburgh, Pennsylvania.¹⁵

¹⁴ "Online effort to help 6-year-old fighting brain cancer meet WWE star succeeds". *WPXI*. October 11, 2012. Retrieved March 10, 2015.

¹⁵ Hines, Martin (May 7, 2014). "WWE releases touching YouTube tribute to Connor 'The Crusher' Michalek". *The Independent*. Retrieved March 10, 2015.

CORPORATE SOCIAL RESPONSIBILITY

Corporate social responsibility (CSR) is defined as a self-governing business model that helps a company in a social context, to be responsible — to itself, its stakeholders, and the community.¹⁶ To employ CSR implies that an organisation wants to operate in a way that society is improved and enables the business to act positively towards the environment, instead of contributing harmfully to it.

Starbucks has accomplished CSR landmarks: attaining 99% 'ethically sourced coffee,' forming a worldwide association of farmers, initiating 'green building throughout its stores,' and spending huge amounts of time in volunteerism and community service. Starbucks's future ambitions are employing 10,000 refugees across 75 countries, decreasing the ecological impact of its cups, and allowing their employees to understand the significance of being 'environmental leaders.'¹⁷

In regards to its CSR program, Mikono Speakers International now conducts monthly programs in Tanzania titled 'Executive Breakfast Meeting with Mikono Speakers' and 'A Cup of Coffee with Mikono Speakers' for the citizens of the nation which are all aimed at changing and transforming people for the better. 'Mikono Speakers

¹⁶ "Corporate Social Responsibility (CSR)." *Investopedia*. <https://www.investopedia.com/terms/c/corp-social-responsibility.asp>

¹⁷ Corporate Social Responsibility (CSR)." *Investopedia*. <https://www.investopedia.com/terms/c/corp-social-responsibility.asp>

is a part of Excel Group Africa who are the sponsors of these monthly programs.¹⁸

Symantec (Software Company) defines inclusion as "creating a workforce that embraces every culture, language, age, sexual orientation, disability, background and experience – and giving a voice to those differences." *As the population and labour force persist in growing more diverse, organisations have to create an environment whereby people of different cultures and races are able to freely interact and mingle with one another.*¹⁹

The printing company Xerox has various programs supporting corporate social responsibility. Their 'Community Involvement Program' allow different employees to partake and get involved with community matters. From the year 1974, approximately half a million Xerox employees have taken part in the program. In 2013, Xerox allocated around \$1.3 million to make it possible for 13,000 employees to take part in 'community-focused causes.' Not only does Xerox benefit from acknowledgment, but additionally in the dedication employees sense as causes they are concerned for are supported by their company.²⁰

¹⁸ MIKONO SPEAKERS INTERNATIONAL IS MOVING TO TRANSFORM AFRICA BY 2020. corporate digest. [HTTP://WWW.CORPORATE-DIGEST.COM/INDEX.PHP/MIKONO-SPEAKERS-INTERNATIONAL-IS-MOVING-TO-TRANSFORM-AFRICA-BY-2020](http://www.corporate-digest.com/index.php/mikono-speakers-international-is-moving-to-transform-afrika-by-2020)

¹⁹ McPherson, Susan. 8 Corporate Social Responsibility (CSR) Trends To Look For In 2018. *Forbes*, Jan, 12, 2018. <https://www.forbes.com/sites/susanmcperson/2018/01/12/8-corporate-social-responsibility-csr-trends-to-look-for-in-2018/#3c85603d40ce>

²⁰ Moreno, Curt. Doing Their Part: 3 Excellent Examples of Corporate Social Responsibility. *Redshift by AUTODESK*, Feb 10, 2015. <https://www.autodesk.com/redshift/doing-their-part-3-excellent-examples-of-corporate-social-responsibility/>

The Walt Disney Company is one of the most renowned companies for using Corporate Social Responsibility (CSR). "In 2009, Disney was named a leader in Corporate Social Responsibility according to the Boston College Center for Corporate Citizenship and Reputation Institute."

The Walt Disney Company has always been philanthropic, with more of a focus on natural hazards for example; they provided humanitarian aid during the devastating earthquakes in Haiti in 2010. For this, Disney won the Corporate Social Responsibility award at the Jane Goodall Global Leadership Awards ceremony. They presented complimentary tickets to millions of people in if they offer voluntary services for a day to any organisation of preference. This prompted more than a million people in the US participate in acts of service in their respective communities.

In 1995, On Earth Day, the Disney Worldwide Conservation Fund was launched, and it provides help to national and international non-profits who guard wildlife, the environment, and build optimism within the society. From the time of its initiation, the Disney Worldwide Conservation Fund has provided over \$20 million in ventures in more than 112 countries.²¹

When all's said and done, Corporations have a responsibility to act ethically and ensure that they benefit the society. Most of the successful corporations in today's day and age endeavour their utmost to make a difference in their respective societies.

²¹ The Walt Disney Company - A Leader In Corporate Social Responsibility. *Business Chief*, June 10, 2013. <https://www.businesschief.com/leadership/3827/The-Walt-Disney-Company-A-Leader-In-Corporate-Social-Responsibility>

PROTECTING THE ENVIRONMENT

It is merely insufficient that we only strengthen people within our society, it is essential to protect our ecology, safeguard endangered species, lessen deforestation, and ensure that human beings are aware of the hazardous effects they are causing in relation to climate change. There are numerous organisations around the globe whose focal point is the environment. Volunteerism in the contemporary era encompasses environmental issues, as well as a wide range of activities such as social, economical, and ethical.

"As human beings, we are vulnerable to confusing the unprecedented with the improbable. In our everyday experience, if something has never happened before, we are generally safe in assuming it is not going to happen in the future, but the exceptions can kill you and climate change is one of those exceptions." (Albert Arnold Gore Jr. He served as the 45th Vice President of the United States from 1993 to 2001)

We should not underestimate the damage we are causing to our very own mother earth and the time has come where we need to take a stern stance on the increasing threat to the earth's climatic system. Al Gore explicitly talks about how humans feel that climate change will not influence them in any way whatsoever but it is quite the opposite. If humans do not alter the way they function in regard to burning fossil fuels and deforestation, the repercussions could be catastrophic.

Khejarli is a village in Jodhpur district of Rajasthan, India and the term Khejarli comes from the root word Khejri (*Prosopis cineraria*) trees, which were in great quantity in the village. On a Tuesday, Amrita Devi, was at her house with her three daughters. All of a sudden, she found out that unknown people had stepped foot into her village. They were

members of the political party headed by Giridhar Bhandari, a minister with Maharaja Abhay Singh, head of state of the Marwar (Jodhpur) state who had desired to cut down the sanctified green Khejri trees and to burn its lime for the manufacture of his new palace.

Amrita Devi dissented against King's order and did not allow the men to cut down the green trees as the Bishnoi religion did not permit it. The spiteful feudal party informed her that if she wanted her wishes granted, she would have to bribe them with a lump sum. She declined their request and stated unambiguously that this would be in opposition to her faith and further added that she was willing to sacrifice her own life for the protection of the tree. "Sar santey rŭkh rahe to bhī sasto jān" (If a tree is saved even at the cost of one's head, it's worth it) uttered Amrita Devi. The axes, brought to cut the trees were used to sever Amrita Devi's head from her body. Her three young daughters Asu, Ratni and Bhagu were also murdered and this tragic incident spread like fire. A large multitude of people found out concerning the unjust murders.

The Bishnoi community protested against the unfair conduct on Amrita Devi and her family. 363 members of the Bishnoi community lost their lives and at last, Maharaja Abhay Singh, offered an apology for the appalling crime committed by his officials and a new policy was declared. "The cutting of green trees and hunting of animals within the revenue boundaries of Bishnoi villages was strictly prohibited...Even the members of ruling family did not shoot animals in or even near the Bishnoi's Village."²²

²² The First Chipko Movement, Khejarli, 1730 AD. Silent Harmony. February 19, 2010. Retrieved from: www.silentharmoney.in/2010/02/19/the-first-chipko-movement-khejarli-1730-ad/

In the past, people were ready to sacrifice their comfort and the comfort of their own family members to protect their environment. People living in the 21st century also need to build up more zeal and have a passion to safeguard their environment.

Global warming, expanding temperatures and sea levels, rising level of plastic in our ocean- all concerns disturbing our lives and on our contemporary path are simply set to augment in sternness. Numerous administrations, at the same time as ostensibly tackle the question of 'climate change are, by their nature, focussed on the short term solutions and often don't look at the wider picture.' Philanthropy is preferably placed to lend a hand towards these 'environmental issues in a long-term impactful way.'

Philanthropists have a propensity to be zealous as regards to the causes they care about and we are witnessing an escalating amount of benefactors take a 'root cause view of social issues.' They search for ways to commence systemic alteration where prudent and desire to make sure their financial support is as strategic as possible.

Philanthropists more often than not support originality and novel ideas. The setback on the other hand, is the small number of philanthropists and organisations that focus their generosity on ecological concerns.

The Environmental Funders Network (EFN) released statistics that UK trusts and foundations 'direct between 0.93 per cent and 2.2 per cent of their giving to address climate change.' Compare the funding to climate change to other areas of concern within the society, environmental funding is deficient and therefore, it does not provide adequate solutions to climate change.

Nick Nuttall, a spokesperson and director of communications and outreach for the UNFCCC, says *“there is a growing need for the UN to work with foundations and the private sector to fight climate change. Philanthropy can, by its very nature, sometimes do things and take risks that business itself doesn’t want to take in the absence of certainty, or maybe because of a policy vacuum, Philanthropists can also operate in ways which aren’t just brutally financial. They may have other reasons for wanting to support climate change; it may be for social values, or gender, or women’s issues.”*²³

In the hunt for an enhanced method to explain our economy, researchers have come across a range of alternatives. The area under discussion of the environment, nevertheless, is very central to merely be uncared for. Due to this, the investigation for a different method of measuring growth has grown some impetus. One such method is the Green GDP. ‘The Green GDP was adopted by economic superpowers like China as early as 2004.’²⁴

This is one process whereby economic growth could be measured. This will bring an interrelationship between the economy and the ecology of our country. Green GDP takes two important things into consideration. Foremost, it gives us different viewpoint on GDP, and one that is able to advance environmental safety and reasonable resource consumption. Secondly, Green GDP lays emphasis on Sustainable development. Diminution of natural resources or rising

²³ Philanthropy and the Environment. *The Community Foundation For Ireland*, May 22, 2018. www.communityfoundation.ie/insights/news/philanthropy-and-the-environment

²⁴ Green GDP. *Management Study Guide*. <https://www.managementstudyguide.com/green-gdp.htm>

levels of pollution has to be featured in the nominal GDP to understand sustainable GDP, which in actual essence is Green GDP.²⁵

“Election days come and go. But the struggle of the people to create a government which represents all of us and not just the one percent - a government based on the principles of economic, social, racial and environmental justice - that struggle continues.” (Bernie Sanders, US Senator from Vermont and former candidate for the president of the United States of America).

²⁵ POKHAREL, SURYA BHAKTA AND PRASAD, BHANDARI BISHNU. *Green GDP: Sustainable development*. The Himalayan Times, May 5, 2017. <https://thehimalayantimes.com/opinion/green-gdp-sustainable-development/>

THE ROLE OF FAITH IN HUMANITY

The harsh truth is that humanity is at a huge crisis. There are millions of people dying of hunger in Yemen, Somalia and South Sudan, while an incomparable refugee catastrophe continues in Syria. Without an ounce of doubt, religion plays a massive role in triggering people to give back to the community.

In Judaism, there is a term in Hebrew “tzedakah,” accurately meaning justice. Tzedakah is a compulsory act that all Jews need to practise and justice cannot be attained if there are people in need. There is more to then just giving money or sharing time, and Rabbis have spoken of “gemilut chasadim.” It means loving-kindness or the right way in which a person should give charity. Some people think that they are doing a favour on others whilst giving them finance. But in actual essence, as mentioned above, helping those in need is an obligation. There is an ancient Jewish phrase, “tikkun olam,” meaning to mend or ‘heal the world.’ Whilst Barack Obama was in the oval office, he often made reference to this expression.

In the same way, Christianity considers serving humanity particularly significant. “It is more blessed to give than to receive.” (Acts 20:35)

There are some people who wonder if they will be rewarded for giving a small amount. There are some people who are unable to provide huge sponsorships or give large sums of money to NGOs. Should they still indulge in acts of charity?

"As Jesus sat near the Temple treasury, he watched the people as they dropped in their money. Many rich men dropped in a lot of money; then a poor widow came along and dropped in two little copper coins, worth about a penny. He called his disciples together and said to them,

“I tell you that this poor widow put more in the offering box than all the others. For the others put in what they had to spare of their riches; but she, poor as she is, put in all she had—she gave all she had to live on.” (Mark 12: 41-44)

Jesus Christ answers our above query beautifully by ensuring the ones who give that it is not the amount that matters but the heart in which they give. This does not excuse wealthy people from giving their fair share by stating that even a minute amount matters. Different people have different capabilities. We should all use our capabilities to serve mankind. Some of us are good at speaking and in that case, awareness should be raised on how humankind needs all of us to work together in ‘healing the world.’ There are some who are strong in finance and therefore, they should use their funds to alleviate poverty.

In Islam, there is a concept called “Zakat” (meaning to grow in purity) which is a yearly fee of 2.5 percent of one’s assets and it is considered a minimum a Muslim can give.

Islam has nothing to do with the vicious terror campaign exhibited by the Islamic State, but it has always been a religion of peace and service. Muslims in the Philippines last year concealed Christian brethren in their houses to protect their lives from members of the ISIS (Islamic State of Iraq and Syria).²⁶

A prominent intellectual Al Haj Mu’iin Ashirazi narrates an incident that an acquaintance of his Sayyid Darshooji. Darshooji was a businessman but was going through a bad phase, his capital had been dwindling, and he owed lots of people money. An orphaned Jewish

²⁶ How religion motivates people to give and serve. *THE CONVERSATION*, August 19, 2017. <http://theconversation.com/how-religion-motivates-people-to-give-and-serve-81662>

girl approached the Sayyid and claimed that she was about to get married. She requested him to show compassion on her and sell some home accessories at an inexpensive cost. Even though the businessman was in a dreadful monetary position he made a decision to provide the girl with the accessories at a cheap price and, in fact, sold it at a loss. Subsequently he was provided with some domestic and household goods that were infrequent in the market and he received them at an exceptionally small price - with an added benefit that they were provided to him on credit. He initially decided not to take the deal, but he soon changed his mind and took on the risk. Indeed it was a risk, but a calculated one, as it ended up yielding enormous profit in view of the fact that individuals wanted these commodities because of their rarity in the market. In this fashion he regained his capital and his economic state enhanced.²⁷

Even if people run for-profit enterprises, they should willingly provide support to people in need as much as they can. As highlighted in the narration above, the Sayyid was not in a good economic condition and neither was the market encouraging. He did however, begin making profits and he accredited it to helping the orphaned girl. When a company provides sponsorship for an orphan or supports organisations making a difference in society, they do not lose anything. The Sayyid was aware that he was not doing well financially but he kept all that aside and went on to support the girl. What is more, he did not look at religion whilst providing help but he realised that whosoever is in need should be served. It is our duty as human beings to serve people irrespective of their race, religion, ethnicity or nationality.

²⁷ Al-Kuwaity, Ahmed Ali. *The Beauty of Charity*.

Sheikh Kulaini, writes in his book *Al Kafi Imam Ja'far Sadiq (a.s.)*²⁸, the 6th Imam of the Shiite faith said: "Cure your sick by giving Sadaqah or charity, and eliminate difficulties and calamities by giving charity, and increase sustenance with charity. Charity banishes seventy shaitans from what is within one's beard, and charity goes unto the hand of Allah before it goes unto the hand of the needy".²⁹

On one occasion Imam Sadiq (a.s.) inquired from his son³⁰ regarding his financial situation. His son replied that he was struggling and he only had 40 dinars. Imam Sadiq (a.s.) requested his son to give all the money that he had in charity. His son was tentative and stated that it was the solitary meagre sum of money he had. The 6th Imam replied quoting a saying : "Charity was the key to sustenance". The son complied with the request of his father and shortly after, astoundingly the Imam's son had four thousand dinars in his account. The Imam (a.s.) concluded by saying: "O son, we gave Allah forty dirhams and he gave us four thousand."³¹

Sayyid Nematullahi Al Jazairi was searching for a teacher who could teach him and eventually, he ended up being the student of Allamah Muhammad Baqer Al Majlisi who is the author of the book *Bihaarul Anwaar* in Isfahaan. It is narrated that the Allamah treated the Sayyid just like his own son.

²⁸ (a.s.) is an abbreviation for 'Alayhis Salaam' which means 'Peace be Upon Him.'

²⁹ Majlisi, Allamah Baqir. *Bihar Al Anwar* v. 96 Pg. 129.

³⁰ The son referred to in this story is not Imam Musa Al-Kadhim (A.S.), the 7th Imam but it is in reference to another son of Imam Sadiq (A.S.).

³¹ Majlisi, Allamah Baqir. *Bihar Al Anwar* v. 47 Pg. 38

Allamah Majlisi passed away due to an illness. Soon following his demise, Sayyid Jazairi went to the cemetery and sat next to the grave of the Allamah. He wept in his recollection and consequently, he fell asleep. In his dream, he saw Allamah Majlisi opulently clothed and it appears that he was in a good state.

Sayyid Jazairi recalled that Allamah had passed and hence inquired from him what came to pass as soon as he was laid in the grave. The Allamah responded that the moment he was buried he heard a voice which asked him on the good actions he had done in the world. The Allamah revealed a variety of activities that he had carried nevertheless the voice was not pleased and enquired frequently.

The Allamah was petrified, and began reflecting in anticipation of a good deed he might have performed that could lead to his salvation. Lo and behold! He recalled a work of charity. He stated that on one occasion as he was walking on the roads of Isfahan, he observed a needy elderly man troubled by many people. The Allamah sympathised on the poor man and assembled valour to confront the crowd.

He asked the crowd as to why they were bothering the old man and they replied that the old man had borrowed money from them and he was unable to pay back. The Allamah requested them to stop harassing the old man and to follow him towards his house. He went inside his house and took out some money. He repaid the debt of the old man by paying all his creditors.

When the Allamah talked about this incident, a gate towards paradise was opened for him and countless blessings descended upon him.³²

³² Jamiul Qasas Lil Redha Kadhim Page 99

Hindu philosophical texts for instance the Isa Upanishad indicate to the reality that real pleasure and harmony lie in disconnection from riches. The Hindu Scriptures claim that relinquishing riches is not the solution but instead our 'sense of possession.' We see a fascinating anecdote of a king called Janasruti Pautrayana, well-known for his big-hearted benevolence and charitable works and Raikva, the cart-driver who was unresponsive to riches. The king sensed restiveness upon overhearing an exchange among two geese who were flying in the air over his fortress. They remarked on the king's donations being Motivated by his craving for eminence and recognition while Raikva, the cart-driver, was at peace with himself due to the fact that he was not bothered with money neither prominence. The king went towards Raikva overloaded with presents and inquired from him how he can 'attain inner peace and happiness' but Raikva declined the gifts. The king once again set out to visit Raikva with sumptuous gifts and implored him to show him 'true happiness.' Raikva conveyed the consecrated lesson: "All things in the universe are supported by the Spirit (God) and all belong to the Spirit (God). The mere giving of gifts without this spiritual wisdom can bring no true peace."³³

Not only should it be imperative to volunteer and serve but it is also essential that we understand the purpose of serving. We need to understand that all the belongings we possess are not ours but belong to the almighty. By giving contributions, we should not believe that we are giving our belongings or possessions but on the contrary, they belong to God and it is his instruction to give out these possessions.

The Mahabharata advocates that 33% of our wealth should be for humanitarian purposes. Mahatma Gandhi remarked 'that Nature

³³ Chandogya Upanishad (4.1-2)

produces enough for our wants from day to day; and if only everyone took enough for their own needs and nothing more, there would be no poverty in this world.³⁴ Gandhi made a decisive statement to Nehru on the subject of the extravagant use of water. Nehru was pouring water from a jug for Gandhi to clean his face and hands, and as they were intensely occupied in dialogue Gandhi didn't recognize that he had used all the water from the jug. Gandhi was embarrassed. However; Nehru guaranteed him that there was ample of water in his place of birth, 'Allahabad where there are three rivers, the Ganga, the Jamuna and the Sarasvati.' Gandhi's responded by stating : 'Nehru, you are right. You have three great rivers in your home town but my share in those rivers is only one jug of water a morning and no more.'³⁵

The Bhagavad Gita insists that people act unselfishly for the wellbeing of mankind: 'Strive constantly to serve the welfare of the world; by devotion to selfless work one attains to the supreme goal in life. Do your work with the welfare of others in mind.'³⁶

The narrative of King Rantideva Dana comprises of service or seva to mankind. When his empire was hit by an overwhelming famine he desired to feel the pain of his people and, as a result, fasted for 48

³⁴ Quoted by Ranchor Prime in *Hinduism and Ecology: Seeds of truth* (1992) Cassell, London, p63. Sugirtharajah Sharad. Traditions of Giving in Hinduism. September 1, 2001, *Alliance*. <https://www.alliancemagazine.org/feature/traditions-of-giving-in-hinduism/>

³⁵ Quoted in *Resurgence* 143, 1991, p11. Sugirtharajah Sharad. Traditions of Giving in Hinduism. September 1, 2001, *Alliance*. <https://www.alliancemagazine.org/feature/traditions-of-giving-in-hinduism/>

³⁶ *The Bhagavad Gita* 3: 19-27

days in anticipation of all the famine to end. As the famine came to a halt, he wanted to break his fast with a glass of water but he overheard the sound of a poor man shedding tears. He decided to give his glass of water to the needy person. As he was on the verge of taking his first bite, there emerged an unanticipated starving visitor to whom he gave the food. The kind-hearted king mentioned to his ministers (who were worried and apprehensive about his wellbeing): 'I do not desire from God the great state attended by divine powers or even deliverance from rebirth. Establishing myself in the hearts of all beings, I take on myself their suffering so that they may be rid of their misery.'³⁷

The 14th Dalai Lama is the current Dalai Lama. He is the spiritual leader of the Tibetan people.

"In order to carry a positive action we must develop here a positive vision." (The Dalai Lama)

In Hinduism Selflessness (Atmatyag), Love (Prema), Kindness (Daya) and Forgiveness (Kshama) are regarded as the utmost important for the betterment of humanity.

Swami Vivekananda, the legendary Hindu saint, has said -"Jive prem kare jeijon, Seijon sebiche Iswar" (Whoever loves any living being, is serving god). Accumulation of clothes and giving it to people in need (Vastraseva), or an eye camp or feeding a large number of people (Annyaseva) are highly emphasized. The Bhagavad Gita supports the principle of karma yoga (altruistic deeds) or action with no craving for personal gain.³⁸

³⁷ *Srimad Bhagavatam* 9

³⁸ Sivananda, Swami. *Phaladhikaranam*, Topic 8, Sutras 38-41.

The Sikh faith accentuate on philanthropy in the form of 'langar,' "a free communal eating area attached to every temple or gurdwara." Guru Nanak initiated the institute of langar at a time when caste system was prevalent to such an extent that the food of a person belonging to an upper caste was considered stained by the mere shadow of a person from a lower caste. The Guru was persistent in his claims that all individuals, well-off and underprivileged, pauper and ruler, sit and eat food collectively. 'At one gurdwara in Punjab, the Golden Temple in Amritsar, 3,000 free meals are served to visitors every half hour.'³⁹

"Blessed is the godly person and the riches they possess because they can be used for charitable purposes and to give happiness."
(Guru Amar Das)

Wealth is not appalling as some people may think. If the wealth is used for the purpose of making a difference in the society, then the wealth is being used appropriately. Not discounting the fact that one should not enjoy life and donate every single penny he/she has into charity but on the contrary, one should enjoy the pleasures of life but also strive to bring happiness into the lives of others.

"A place in God's court can only be attained if we do service to others in this world."

(Guru Granth Sahib Ji 26)⁴⁰

³⁹ Singh, Indarjit. Traditions of giving in Sikhism. *Alliance*, 1 June 2001.
<https://www.alliancemagazine.org/analysis/traditions-of-giving-in-sikhism/>

⁴⁰ Sikhism: poverty and wealth. *BBC*. www.bbc.co.uk/schools/gcsebitesize/rs/poverty/sikhismrev2.shtml

CONCLUSION

We have to understand the true purpose of our existence. We have been brought to this world for a reason. Without an iota of doubt, economic development and progression in society can only be attained through the service of our fellow human beings. It is true that even one person is sufficient to make a difference but preferably, we should work together. Let us join hands! Working in unison is more impactful.

Corporations and organisations have had to adapt to acting morally and work in ways whereby they benefit the society. Corporate Social Responsibility has been implemented by numerous organisations around the world; from large corporations such as Disney, Microsoft, and Apple to our own local companies. Citizens of a country will almost always respect a company acting in ways best for them and their respective nation.

More often than not, Philanthropy, Altruism and Volunteerism is linked to providing financial support. Undeniably, devoid of finance several projects will be headed for failure but this is just one element. Others methods include sharing time, spreading happiness, and preserving the environment to mention but a few.

We need to develop empathy within us in contrast to sympathy. Let us try living in refugee camps whereby there is a shortage of water, scarcity of food, and nobody to communicate with. This will enable us to be aware of what is going on around the globe. Let us try visiting orphanages, cancer institutes, and Juvenile centres to observe how children spend their lives with no access to standard facilities and conveniences.

Philanthropy, Altruism and Volunteerism must be the New World Order. I am not referencing the up-and-coming concealed authoritarian world government warned by conspiracy theorist but in order for us to achieve global peace, economic growth, a better world, and salvation in a religious perspective; one has to deeply internalize these three traits within their lives.

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