

Greenpeace Day is observed every year on September 15 to mark the founding of Greenpeace in 1971, when a small group of activists set sail from Vancouver to protest nuclear testing. The day honours the global organization's decades-long fight for environmental protection, climate action, and ecological justice. It serves as a reminder of the power of grassroots movements in bringing about change. Campaigns, awareness drives, and educational programs encourage people to reduce pollution, conserve resources, and stand against practices harmful to the planet. Greenpeace Day is ultimately a call to safeguard Earth for future generations.

#INGENUITY

Keys, Buttons!
Not Original

The Ancient Origins of Keys, Coins with Ridges, Buttons, and Neckties



Some of the most common objects in our daily lives, keys, coins with ridges, buttons, and neckties, may seem like modern inventions, but their roots actually stretch back thousands of years to ancient civilizations. These objects, which today serve functional, social, and even fashion-related purposes, have undergone fascinating transformations throughout history. From securing valuables to marking social status, each item tells a story of human ingenuity, evolving technology, and the shifting needs of societies.

The history of these objects is a testament to how even the simplest tools and adornments can have profound impacts on culture and daily life.

1. Keys: Unlocking the Past

The key, one of humanity's earliest security tools, has been around since ancient times. The first known keys appeared in Ancient Egypt around 2,000 BCE. These early keys were large wooden devices used to secure doors in homes and tombs. The concept of the key evolved further in the Roman Empire, where metal keys were introduced, small enough to be carried on chains for convenience. These Roman keys were an early form of the more portable and refined locks and keys we use today.

2. Coins with Ridges: The Fight Against Counterfeiting

Coins with ridged edges have their origins in the Kingdom of Lydia (modern-day Turkey) around 600 BCE, where the first standardized coins were minted from electrum (a natural alloy of gold and silver). However, it wasn't until the Roman Empire in the 1st century BCE that coins with ree-

ded or milled edges were introduced. These ridged edges served to prevent coins from being clipped (cut to remove precious metal) and helped reduce counterfeiting, ensuring the integrity of currency.

3. Buttons: A Fashion and Functional Revolution

Buttons have a long history, dating back to around 2800-1800 BCE in the Indus Valley Civilization, where they were primarily used for decoration rather than fastening clothing. The concept of using buttons as fasteners began to develop during the Han Dynasty in Ancient China (206 BCE-220 CE), when buttons became functional parts of garments. By the Middle Ages, buttons had evolved to serve both decorative and practical purposes in Europe, eventually leading to the button as we know it today.

4. Neckties: From Armor to Fashion Statement

The necktie has a long and varied history. Ancient China (around 1,000 BCE) saw the use of cloth strips tied around the neck as a sign of rank or status. The modern necktie's true precursor appeared in the 17th century in France when Croatian mercenaries wore cloth bands around their necks, known as cravats. Over time, cravats evolved into the modern necktie in the 19th century, transitioning from a military accessory to a key part of European fashion.

Conclusion

These everyday items, keys, coins with ridges, buttons, and neckties, have roots that go back to some of the world's earliest civilizations. While their functions may have evolved over time, their origins reflect the ingenuity of ancient cultures, from securing homes to creating new standards of currency, fashion, and personal expression.

The "buffer time" tax paid by the law-abiding citizen, versus the "fast-track" privilege enjoyed by those with access. This is a breakdown of the cultural, economic, and ethical dimensions of punctuality and the "VIP culture." In a strictly ethical sense, I was not "defrauded" by the system, but was certainly penalised for my willingness to follow rules, my punctuality.



Some time ago, I wanted to go to the air show which was being organised in Jaipur. From the newspaper, I was happy to learn that I could get an entry pass through a government App to this un-ticketed event. It was a quick and easy

procedure. I had the entry pass in my mobile in an impressively quick-time. It allotted Nirmal and I a proper section and I hoped that it would take our age into consideration as they had asked the date of birth.

We were advised to arrive by 11:45 am. The show, according to the App, was to begin by 1:30 pm. Considering the large numbers expected, I thought it wise to keep an extra half hour in hand. Traveling time was calculated generously by adding another half hour as no indication was given about parking spots and transit time from there to the stand. Both of us were going to be doing a slow walk with canes!

When I told my son about my plans, he said that since it was a Sunday, he could join us. To make it more convenient, he said that he would ask his contacts in the police for more convenient arrangements. In the end, we left home at 2:00 pm and reached a location from where we were taken to the venue in a proper pass designated car to very near the VIP stand to be just in time for the actual 3:30 pm start.

I was saved a four hour early start. Was this fair? Was it not a fraud to take advantage of my punctuality?

Today because of VIP culture, all timings for a meeting are intentionally marked early. Is this a cultural thing? Should it be allowed?



Is this practice universal? What are costs to individuals or the nation as whole? Is India particularly prone to being late?

The friction between institutional punctuality (the 11:45 AM arrival) and social status flexibility (the 2:00 PM departure) touches on a deep-seated frustration felt by many in India. The "buffer time" tax paid by the law-abiding citizen, versus the "fast-track" privilege enjoyed by those with access. This is a breakdown of the cultural, economic, and ethical dimensions of punctuality and the "VIP culture." In a strictly ethical sense, I was not "defrauded" by the system, but was certainly penalised for my willingness to follow rules, my punctuality. The organisers set an 11:45 AM arrival time to manage crowd flow. For thousands of people to pass through security and find seats, they needed a "staggered arrival." If everyone arrived at 2:00 PM, the system would collapse. Therefore, the "punctuality" requested by the government App is actually a request for you to have patience.

There was a time when punctuality was regarded as a simple courtesy. If somebody invited you to a meeting at 10 a.m., you tried to be there at 10:00. If you were delayed, you apologised or informed the other person.

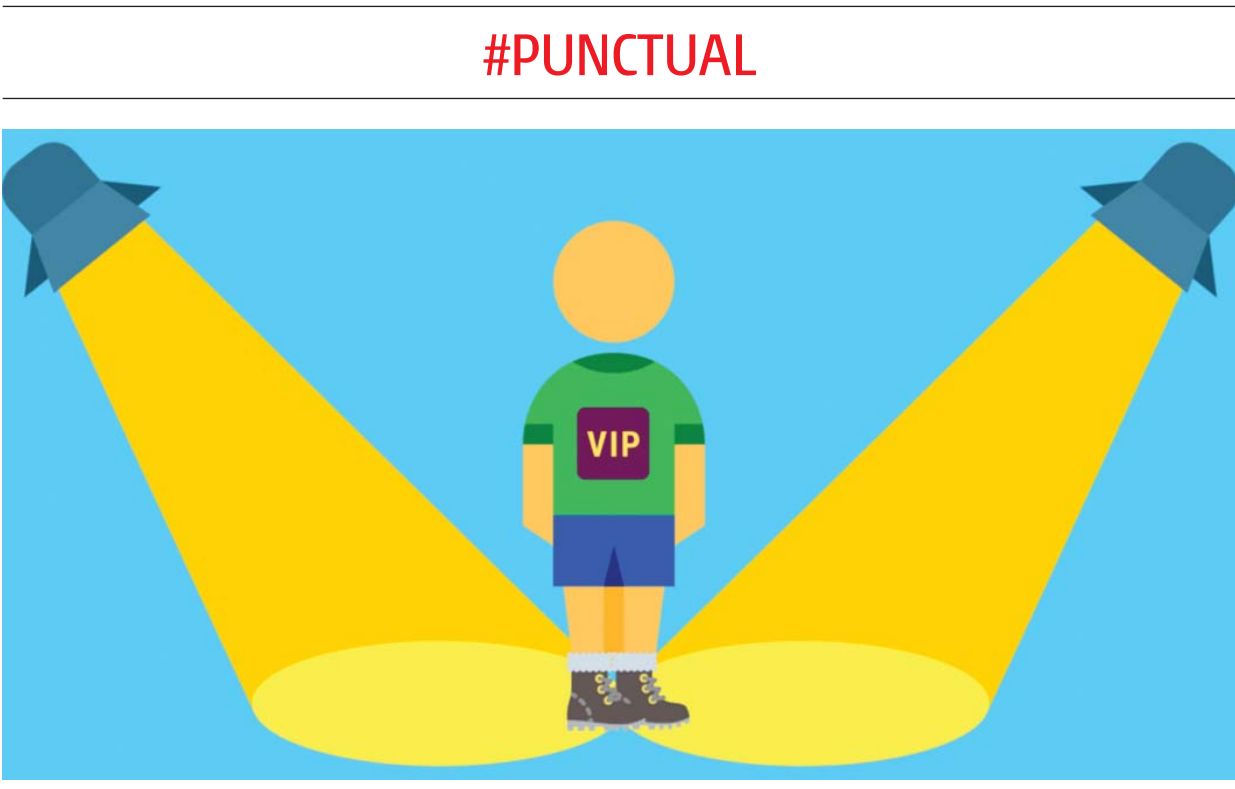
The principle was simple: my time matters, but so does yours.

Time is a unique resource. Money lost can sometimes be earned again. An opportunity may occasionally return. But an hour once wasted can never be recovered.

Consider a family attending a public event. If four members are asked to arrive three hours before the programme that is twelve person-hours spent waiting. Multiply that by 10,000 spectators and the figure becomes 30,000 hours of human life. What looks like "just a little waiting" to an organiser can become an enormous social cost. For elderly people, children and people travelling from distant parts of a city, the burden is even greater.

An organiser's convenience should not automatically become a citizen's inconvenience. The more

Time Waited Away



disturbing part of my experience was the contrast between ordinary spectators and people who had access to privileged arrangements, the VIP culture.

The ordinary citizen is told: "Come early. Allow extra time. Expect crowds. Follow the rules."

But somebody with the right contacts may be able to say:

"I know someone who can arrange our transport."

Suddenly, the system becomes flexible.

There are legitimate reasons why certain officials, security personnel or dignitaries may require special arrangements. A VIP's security cannot always be handled in the same way as that of the general public. He will be allowed to arrive later.

But privilege becomes objectionable when it simply means freedom from inconvenience.

A familiar example can be seen at large government functions. Ordinary visitors may have to arrive early, pass through security and wait for hours, while senior dignitaries arrive shortly before the programme and leave soon afterwards.

VIP culture is therefore not merely about reserved seats or special cars.

Its deeper message is: "The more important you are, the less important everybody else's time becomes."

That is a dangerous social habit, the culture of the late meeting. A meeting may be announced for 10 a.m., but everyone knows that the senior person may arrive at 10:30, because the chief guest is expected to arrive late.

Sometimes, the programme itself is printed with one time while the organisers privately communi-

#PUNCTUAL

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There is also a psychological consequence. When people repeatedly experience delays, they stop trusting schedules. They begin adding "buffer time" to everything. A journey that should take 30 minutes is planned as a one-hour journey. A one-hour meeting is blocked out for two hours. A simple appointment becomes a half-day commitment. People even learn to say, "The programme will start late anyway." That sentence sounds harmless, but it represents surrender to inefficiency.

Rank may determine responsibility; it should not determine the value of a person's time. The waste of time also has an economic cost. Suppose 20,000 people attend a public event and each is required to arrive two hours earlier than necessary. That represents 40,000 hours of human time.

Those hours could have been spent working, studying, caring for family, travelling, exercising, resting or simply living.

Now, imagine the same waste occurring across thousands of meetings, appointments, conferences, government functions and public programmes.

A doctor's clinic provides another everyday example. A patient may be given a 10 a.m. appointment but not see the doctor until 11:30. If ten patients experience the same delay, fifteen hours of combined patient time have been wasted, before counting the doctor's time and the effect on subsequent appointments.

At government offices, a citizen

may take leave from work to obtain a certificate or complete a procedure, only to spend half the day waiting.

At a national scale, this is not merely an issue of manners. A country can lose productivity without losing a single rupee from its treasury, simply by wasting people's time.

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It produces a vicious circle. People arrive late because they expect others to be late; others then delay because nobody arrived on time.

Eventually, punctuality becomes the exception rather than the norm. What should change?

The solution does not require impossible precision. Large public events involve security, traffic, weather and other uncertainties.

But organisers should distinguish clearly between the time spectators should arrive and the event to begin.

If early arrival is genuinely necessary, the reason should be communicated. A transparency should exist.

For a major event, citizens should receive clear information about parking, shuttle services, entry gates and expected waiting time.

The same government App that issued my digital pass could potentially provide real-time updates: "Security screening is heavy; please arrive by 12:30," or "The programme will begin at 3:30 rather than 1:30."

That would be a much more citizen-friendly system. Digital access

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is useful; accurate information is better.

Punctuality must be a two-way street. Citizens have a responsibility to be punctual. But institutions have an even greater responsibility because they control the information on which thousands of people plan their lives.

We should therefore stop asking only: "Did the event start on time?" We should also ask:

"Did the organisers use the public's time responsibly?"

An event beginning at 3:30 p.m. may technically be punctual if that was the actual operational schedule. But if thousands of people were unnecessarily instructed to arrive at 11:45 a.m., their time has still been wasted. I was fortunate. Through my son's contacts, I avoided several hours of waiting and reached the venue comfortably.

But that good fortune is precisely what made me uncomfortable. I should not have needed a connection to save my time.

A properly organised public event should allow an ordinary citizen holding a legitimate government-issued pass to make a sensible plan and trust the information provided.

The real test of a modern, efficient India is not how quickly a VIP can reach the front gate.

It is how respectfully an ordinary citizen is treated while waiting at it.

Perhaps, the simplest rule we can adopt is: If your time is valuable, so is mine.

Punctuality is not merely about watching the clock. It is about respecting the person who is watching it.

And when institutions routinely demand punctuality from citizens while allowing themselves, or the privileged, to disregard the clock, they are not merely wasting minutes. They are teaching an entire society that some people's time matters more than others.

What is a habit we can, and should, change.

#VINOD MAGANLAL SHAH

The Global Rise of Indian Hand Embroidery

One of the most celebrated examples of Chankaya's artistry came during the Dior Fall 2023 Show hosted by Dior at the iconic Gateway of India

In 1986, Vinod Maganlal Shah made a decision that would eventually transform the global perception of Indian craftsmanship. Leaving behind

his family business, Shah travelled extensively across different countries, studying international luxury markets, textile traditions and the evolving world of fashion. What he discovered during those journeys became the foundation of a remarkable vision, to show the world the unmatched beauty and artistry that Indian hands could create.

When he returned to India, Shah began working closely with master artisans from across the country, bringing together generations of traditional craftsmanship under one roof. This effort eventually led to the creation of Chankaya International, which has today become one of the most respected names in luxury hand embroidery worldwide.

Over the decades, Chankaya International has emerged as a bridge between India's ancient craft heritage and the world's leading luxury fashion houses. Today, nearly forty global luxury brands are said to depend on Chankaya's intricate Indian hand embroidery for couture collections, textiles and artistic installations.

The company's work represents not only technical excellence but also the emotional depth and storytelling that handcrafted art brings to fashion.

One of the most celebrated examples of Chankaya's artistry came during the Dior Fall 2023 Show hosted by Dior at the iconic Gateway of India. For the event, women artisans associated with Chankaya created a spectacular 14-metre toran installation that captured global attention. The masterpiece required nearly 35,000 hours of handwork and incorporated 25



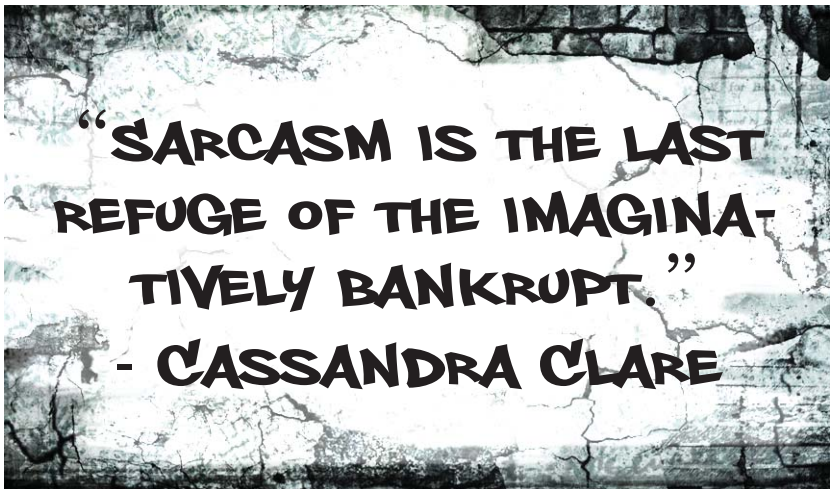
different Indian craft techniques, including traditional forms such as Phulkari, mirror work and Kantha embroidery. The installation was more

than a decorative piece; it was a celebration of India's living craft traditions and the skilled women who continue to preserve them. Every thread, mirror and motif reflected centuries of cultural memory and artistic discipline passed down through generations.

At the heart of Chankaya's success lies its commitment to preserving endangered Indian craft forms. Under Shah's leadership, thirteen generations of master ustads have helped safeguard nearly 300 traditional embroidery and textile techniques. Some of these art forms were on the verge of disappearing before Chankaya revived them through research, training and contemporary application. Among these rare traditions is Chand Jaal, an intricate silver embroidery technique known for its delicate beauty and extraordinary craftsmanship.

However, Vinod Maganlal Shah's contribution extends far beyond fashion and luxury. One of his most significant achievements has been the empowerment of women artisans, particularly those from underprivileged backgrounds. Through Chankaya's large-scale training initiatives and craft schools, thousands of women have received free education in embroidery, textile arts and craftsmanship. Many of these women, who once lacked financial independence or professional opportunities, have gone on to build stable livelihoods through their skills. Today, Chankaya International stands not only as a symbol of luxury craftsmanship but also as a powerful reminder of India's artistic legacy. Through vision, perseverance and deep respect for traditional artisans, Vinod Maganlal Shah has ensured that Indian embroidery continues to shine on the world stage while creating opportunities for future generations to carry these time-lapse traditions forward.

THE WALL



BABY BLUES



ZITS



By Rick Kirkman & Jerry Scott

By Jerry Scott & Jim Borgman