

A Question of Rights and Duties

Do Earth Rights and Human Rights go together ?

Edited by Viren Lobo

An Especioza Trust Production

(PRATYeK based in Delhi has taken the responsibility to expose children of this country to this issue. Is that enough)



May 19 2019 - Child Rights Convention adopted on 20th November 1989

Foreword

https://www.nineismine.in/wp-content/uploads/2022/10/ADvocal-Adolescent-Voices-Seeking-Ecological-Rights-For-All-Children_compressed.pdf

Adjust Today for a Just Tomorrow

Executive Summary

We the young citizens below the age of 18, from across 31 states and union territories of India, representing 209 NGOs and varied contexts, causes, vulnerabilities and challenges have consistently engaged in processes leading to the release of this report we call, We wish to be ADvocal for ourselves and our Mother Earth. I hope that (this book) positively impacts all 472 million of my peers in India, if not all 2.2 billion child-citizens globally. UNICEF states that approximately 1 billion children are at an extremely high risk of the impacts of the climate crisis. Like all interventions of NINEISMINE the focus of this report remains child-led advocacy. We are attempting to influence

UNGA - New York - September 2022
OHCHR UPR India - November 2022
G20 Summit - Bali - November 2022
COP 27 - Egypt - November 2022
General Comment 26 - Geneva - February 2023
National Budget - New Delhi - March 2023
HLPF - New York - September 2023
Summit of the Future - September 2023
National Policy On Children Review

I request each of you to use this report as teaching tools, learning material and as an advocacy toolkit for a leaner today and for a greener tomorrow.”



Kartick Verma (16) Uttar Pradesh who is representing India in UN General Comment 26 Process in Geneva

https://www.nineismine.in/wp-content/uploads/2022/09/Universal_Periodic_Review_UPR_2022.pdf

Background

It was 35 years ago that the Brundtland Commission came up with the report titled Our Common Future. Since then progress has been made, the latest being agenda 2030 reflecting in the 17 Sustainable Development Goals . The previous UPR submission of Nine is Mine captures this in its 2017 UPR report.

<https://www.nineismine.in/wp-content/uploads/2020/06/upr-min-1-1.pdf>

Why the focus on children in this edition ? The Question of Earth Rights and Human Rights was unequivocally brought up in the Brundtland Commission report of 1987. While subsequent actions indicate parallel paths for women and children Ecological rights and Human Rights are inextricably linked to each other and reflected in concerns related to Health and Overall Well Being (SDG 3). For whom, for what and why gives us a clue as to how to go about it. Earlier we had indicated that the local environment and social settings provide the outdoor laboratory where the poor and marginalised children can stand on equal footing as their more fortunate peers. It is not by accident therefore that the UNICEF terms the SDGs as the world's largest lesson <https://worldslargestlesson.globalgoals.org/>

In Kota as elsewhere too we came across children who are outside of the school framework, the COVID pandemic dismantled whatever little education was being provided. In a situation where the elder children look after the younger ones so that their parents can go to work as wage labourers a vicious cycle of poverty and destitution is ensured. A Study on Child labour in Udaipur and Pratapgarh Districts of Rajasthan indicate just how far we are in providing a fair and just environment for the education and welfare of children of this country and consequently the long road to be travelled before we even level the playing field for all citizens of this country. It was for this reason that special attention was paid to highlighting this issue at the workshop on Sustainable Development held at Udaipur on 12th and 13th September 2022.



In the way forward the need to deal separately with issues related to women and children as a precondition for empowerment of gram sabhas was highlighted. This matter is being taken up systematically by IELA in collaboration with Habitat. At the Nari Sansad held at Rishikesh on 8th and 9th October 2022, Leena Gupta the CEO of Habitat spoke of the need to need to recognise the free labour given by women in the development of this nation. The conditions where women are still unsafe at the workplace necessitating the Vishakha Judgement and the need for the education/ liberation of boys/ males to make women/ girls safe.

Dedication

PRESS RELEASE

18.8.2022

**20 YEARS AFTER HORRIFIC GANG-RAPE AND MASS MURDERS IN GUJARAT,
ABOUT 6000 CITIZENS SPEAK OUT IN SUPPORT OF
BILKIS BANO'S CONTINUING STRUGGLE FOR JUSTICE!**

**Demand the revocation of the premature release of 11 gang-rapists
and mass murderers in Gujarat.**

**Appeal to the Supreme Court of India to undo this grave miscarriage of justice.
Call upon citizens to stand with all victims of rape against such an injustice.**

Coming together to express their shock and horror at the pre-mature release of 11 men convicted of gang-rape and mass murder, about 6000 ordinary citizens, grassroot workers, women's, human rights, peace, secularism, anti-caste, disability, queer rights and other peoples' movements, groups and activists, eminent writers, historians, scholars, filmmakers, journalists and former bureaucrats and many more, came together to say, "On the morning of August 15, 2022, in his Independence Day address to the nation the Prime Minister of India spoke of women's rights, dignity and Nari Shakti. That very afternoon Bilkis Bano, a woman who embodied that 'Nari Shakti' in her long and daunting struggle for justice, learnt that the perpetrators who killed her family, murdered her 3 year old daughter, gang-raped and left her to die, had walked free." No one sent her notice. No one asked how she, a gang-rape survivor, felt about the release of her rapists... it shames us that the day we should celebrate our freedoms and be proud of our independence, the women of India instead saw gang-rapists and mass murderers freed as an act of State largesse.

The remission of sentences for the 11 convicted of gang-rape and mass murder will have a chilling effect on every rape victim who is told to 'trust the system', 'seek justice', 'have faith'. Further the statement stated that the "remission of these sentences is not only immoral and unconscionable, it violates the State of Gujarat's own existing remission policy..." and "the guidelines issued by the Central government to States on a prisoner release policy to coincide with Azadi ka Amrit Mahotsav which also clearly states that among the categories of prisoners NOT to be granted Special Remission are "those convicted of rape". Most importantly, in a case investigated and prosecuted by the CBI, no remission can be granted by a State without concurrence by the Centre. That such a remission was even considered, and then permitted, reveals the hollowness of the public posturing about Nari Shakti, Beti Bachao, women's rights and justice for victims.

Hence, the statement urged the Supreme Court to undo this grave miscarriage of justice. Prominent among the signatories to the statement are:

Groups, organisations and networks: Saheli Women's Resource Centre, Gamana Mahila Samuha, Bebaak Collective, All India Progressive Women's Association, Uttarakhand Mahila Manch, Forum Against Oppression of Women, Pragatisheel Mahila Manch, Parcham Collective, Jagrit Adivasi Dalit Sangathan, Amoomat Society, WomComMatters, Centre for Struggling Women, Sahiyar, Stree Mukti Sanghatana, Women & Transgender Joint Action Committee, Bailancho Saad, Bharatiya Muslim Mahila Andolan, Peoples' Union for Civil Liberties, All India Lawyers Association for Justice, National Alliance of Peoples' Movements, Bhagat Singh Ambedkar Students Organization, All India Students Association, Mission Justice & Bahutva Karnataka, Swaraj Abhiyan, Democracy Collective, National Confederation of Human Rights Organisations, Penn Urimay Iyakkam, Delhi Solidarity Group, Collective, Peoples' Watch, United Christian Forum, Jharkhand Jan Adhikar Mahasabha, National Platform for Rights of the Disabled, CityMakers Mission International, Association of Protection of Democratic Rights, Progressive Writers Association, Jan Jagran Shakti Sangathan, Delhi Science Forum, Jan Swasthya Abhiyan, National Federation of Indian Women, Movement For Secular Democracy, Hindus for Human Rights, South Asia Forum for Human Rights

Activists, scholars, and other citizens: Syeda Hameed, Zafarul-Islam Khan, Roop Rekha Verma, Devaki Jain, Uma Chakravarti, Subhashini Ali, Kavita Krishnan, Maimoona Mollah, Hasina Khan, Rachana Mudraboyina, Shabnam Hashmi, Gabriele Dietrich, Zakia Soman, Arundhati Dhuru, Meera Sanghamitra, Madhu Bhushan, Kavita Srivastav, Ammu Abraham, Navsharan Singh, Khalida Parveen, Anjali Bharadwaj, Malika Viridi, Bittu K R, Pyoli Swatija, Dr Ajita, Dipta Bhog, Poonam Kaushik, Bondita Acharya, Chayanika Shah, Kalyani Menon Sen, Madhuri K, Maya John, Vahida Nainar, Monisha Behl, Mridul D, Sarojini NB, Vihaan Vee, Rumi Harish, Ranjita Biswas, Lara Jesani, Amrita Johri, Aqsa Shaikh, Mira Shiva, Sabina Martins, Fr Cedric Prakash, Veena Shatrugna, Keval Arora, V Geetha, Padmaja Shaw, Sadhna Arya, Nivedita Menon, Nandini Sundar, Kumkum Roy, Pratiksha Baxi, Rohini Hensman, Nandita Narain, Kumkum Roy, Pulin Nayak, Suvir Kaul, Subir Sinha, Vineeta Bal, Salil Mishra, Meena Kandasamy, Kalpana Sharma, Mukul Kesavan, Pamela Philipose, Laxmi Murthy, Freny Manecksha, Brinelle D'Souza, Revati Laul, Ammu Joseph, Sujata Madhok, Sameera Khan, Sagarika Ghosh, Maya Krishna Rao, Sheba Chachhi, Rajiv Mehrotra, Amar Kanwar, Niranjani, Yousuf Saeed, Reena Mohan, Sameera Jain, Pushpamala N, Priya Thuvassery, Anjali Monteiro

For more info, contact: saheliwomen@gmail.com . Contact: 9891128911

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Major Mustafa Bohra

Mustafa's school friend and NDA batchmate Major Arjun Singh Deora recounted their adventures together, sharing how wonderful it was to be with him. They both went to the same Bhinder school in 2003. After this, Mustafa took his education at St. Paul's School in 2008, while Arjun went to Sainik school. Despite being in different places, they used to meet often and even prepared for the NDA entrance together. He urged the city's residents to never forget him and to keep him alive forever in name and spirit. Mustafa's colleague at his earlier place of posting in Jodhpur recalled the time spent with him and said that his smile was perpetual and mannerisms were impeccable and unassuming.

<https://udaipurtimes.com/news/tribute-meeting-of-major-Mustafa/cid8970149.htm>



Major Mustafa Bohara of 252 Army Aviation, in the highest traditions of the Indian Army made his supreme sacrifice while performing his duties on 21 October 2022 during an ALH crash in Arunachal Pradesh. He was an alumnus of the 128th NDA Course, November Squadron. A wreath laying ceremony was organized at the Hut of Remembrance at National Defence Academy on 25 Oct 2022 in his memory. Vice Admiral Ajay Kochhar, Commandant, NDA paid homage to the brave heart on behalf of the NDA fraternity.

<https://www.punekarnews.in/pune-nda-pays-homage-to-fallen-alumni-major-mustafa-bohra/>



Karuna Mary Braganza Born 26th Dec 1924: Died 16th Oct 2019

Mary Braganza, RCSI (born 1924), popularly known as Karuna Mary, is an Indian Catholic [nun](#), educator, social worker, writer, developmental education promoter, and former principal of [Sophia College, Mumbai](#). A member of the [Society of the Sacred Heart](#), Sr. Karuna Mary formerly led 204 colleges managed by the Order. During her tenure at Sophia College, in 1970, the institution started [Sophia Polytechnic](#). In 2008 the Government of India awarded her the fourth highest civilian honour, the [Padma Shri](#) for her social contributions.

Braganza, née Mary, was born in 1924 in [Mapuca](#) in the Indian state of [Goa](#), the fifth of what became 10 children in the family, but grew up in [Bandra](#), a suburb of [Mumbai](#). She graduated from [St. Xavier's College, Mumbai](#), and secured her post-graduate degree from the same institution. Her social activities had already begun during her college days when she organized mission camps in [Talasari](#). She joined the [Society of the Sacred Heart](#) as a nun in 1950, her [ordination](#) taking place in England. Returning to India, she was a teacher at [Sophia High School, Bengaluru](#), and, after working there for a few years, joined [Sophia College, Mumbai](#), in the English department. She rose to become head of that department, vice principal, then principal of the college in 1965, the first Indian to hold the position.

During her tenure as the principal of the college, she initiated several educational and social projects. She founded *Bhabha Institute of Science*, a division of the college for science education up to graduate level and started new departments for sociology, psychology, and biochemistry. In 1970, the college started a vocational education centre under the name [Sophia Polytechnic](#) and five years later began a junior college. Another of her major contributions was the establishment of *S.P.J. Sadhana School for the Developmentally Challenged*, on the college campus, where [differently abled](#) children were given vocational training and provided with opportunities for rehabilitation. She is also known to have encouraged students to take up social activities; student involvement with [Warli tribals](#) and at [Kosbad](#) were two such programmes.

After retiring from Sophia College, Braganza moved to Delhi and took up the post of Secretary of the *All India Association for Christian Higher Education*, holding the responsibility of 204 colleges under its jurisdiction. She served the Association for six years till her move to [Torpa](#), a tribal area in present-day [Jharkhand](#) state, in 1998, as a teacher of English language at St. Joseph's College. Learning the local dialect of [Mundari](#), she worked among the tribal people and founded the Centre for Women's Development (CWD) and a women's [self-help group](#) in 1990. The movement, later, grew to host 5000 members. Her efforts have been reported behind the establishment of an English medium school, creche, children's play school, and a girls' hostel. She was also instrumental in the documentation of

indigenous herbs of the area. During this period, she had to face resistance from some of the dissenting locals who alleged [conversion](#), and she survived an attack by local thugs.

In 2000, Braganza went back to Mumbai where she revived the Alumni Association of Sophia College and became involved with their activities as the director of the association for five years. She was also involved in rural programmes of *Sisters of Color Ending Sexual Assault* (SCESA) such as [rainwater harvesting](#) in [Mangaon](#) in the [Raigad district](#) of [Maharashtra](#). In 2005, when Zainab Tobaccowala Secular High School, a local school, was devastated by the floods, she took up the cause and generated funds for the reconstruction and assisted in the re-establishment of the school by helping to hire competent teachers. Her involvement is also reported in the establishment of *Sophia Center for Women's Studies*, division for vocational studies, at Sophia College, and in the relocation and rebuilding of [St Mary's Convent School, Matara](#), a [Tsunami](#)-affected school in Sri Lanka. A periodic writer on developmental education, she has served as the editor of the newsletter published by the *Indian Association for Women's Studies* (IAWS), where she regularly contributed editorial articles.

The Government of India awarded her the civilian honour of the [Padma Shri](#) in 2008.

Braganza, a life member of the *Centre for Women's Development Studies* (CWDS), retired in 2006 and lives in [Pune](#). Her life has been documented in a 396-page book, *The Charism of Karuna - Life Story of Sister Karuna Mary Braganza*, published in 2011.



Morbi Suspension Bridge Collapse on 30th October 2022

This was a very old bridge, this would not break for no reason

There has been a cut somewhere

Many drowned, some were saved, some stayed hanging in between

There has been a cut somewhere

2crore Rupees were spent on the repair works

Rather than use them effectively, did they go to fill pockets

No one will accept responsibility, this fact is obvious to all

There has been a cut somewhere.

600 people were let go on to the bridge where no more than 100 should have

People closed their eyes and let the company make illicit money

The innocent get punished and the criminals go scot-free

There has been a cut somewhere.

The Khadi adorning leader will come and meet the affected people

Will keep a serious face and shed his crocodile tears.

A father and a mother are banging their heads in grief

There has been a cut somewhere.

(Translated from the Gujrati version posted on Whats App)

Part I

Ashankur



Women's day programme at Ashankur

Action Research Training and Orientation Workshop

Ashankur 22nd -24th August 2022

Goal: Visioning in line with Agenda 2030 and Care for Our Common Home: Walking with the underprivileged.

Overall Objective: Orientation, preparation and development of strategic plan to meet commitments under Provincial Apostolic Plan of Pune Jesuits 2022-2027.

Objective 1: Develop understanding of what is sustainable development and place organisation work in that overall perspective.

Objective 2: Develop overall understanding about the sustainable development goals and relate to Ashankur's area of operation in four Talukas of Ahmednagar namely Srirampur, Rahuri, Rahata and Nevasa.

Objective 3: Develop understanding about SDG 1-6, 12 & 13 in particular and their application to Mandve village in Srirampur, chosen as the model village for Sustainable Development under the PAP of Pune Jesuits.

Objective 4: Develop strategy for implementation of work in Mandve, starting with the base line survey due in three months.

Agenda of the Workshop

First Day

- a. Perspective on Sustainable Development the journey from 1987 to 2015. Now agenda 2030.
- b. Broader perspective of Ashankur work. Area of operation, issues faced, specific activities and assessment of SDGs covered.

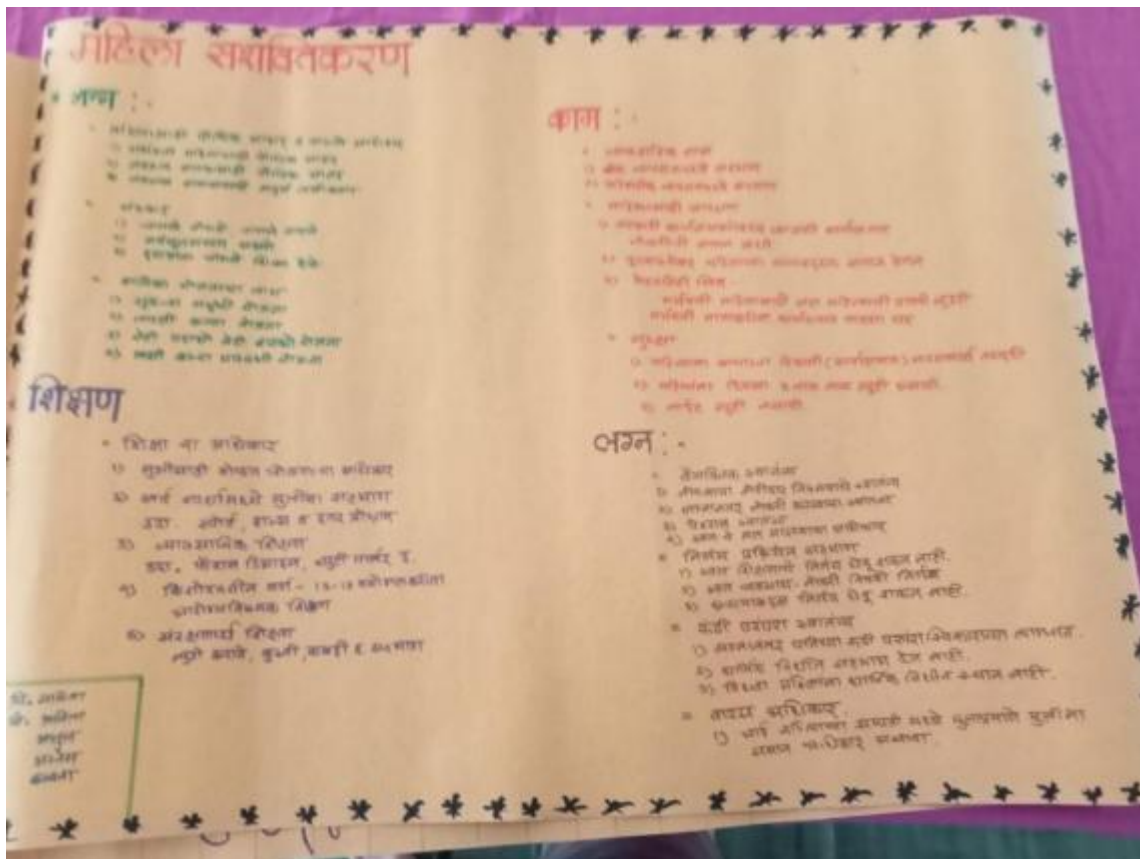
Second Day

- a. Exercise for participants: Relevance of the Sustainable Development framework for development of sector programme eg. SHGs, Organic Farming, Children's Parliament/ Education & Empowerment, Skill development. Any others.
- b. Presentation and Discussion.

Third Day

- a. Monitoring and Evaluation, key indicators under different SDGs.
- b. Way forward and wrap up. (Suggest a periodic quarterly engagement to facilitate monitoring and evaluation).

While the general outline of the workshop was maintained some modification took place in order to keep the discussions in line with the level of the participants and overall objective of the workshop in relation to the PAP of Pune Jesuits for 2022-27.



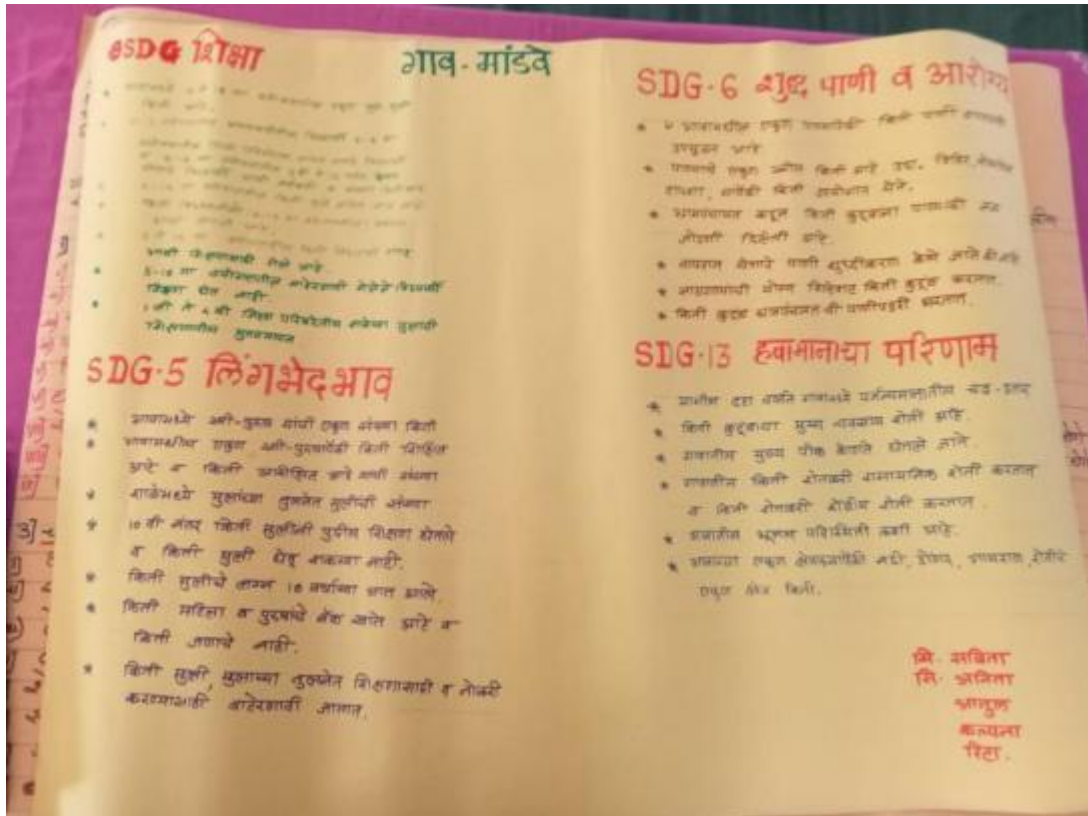
Issues related to women: One of the key outputs of the workshop

On the question of gender it was observed that there were four major stages where this was operational

- Prior to birth where the desire of the families was to have male children, it was observed that larger families in the current situation mostly related to wanted to have a male child.
- At the time of schooling where preference was given to the male child despite greater competence of the female ones.
- Post schooling, at the time of marriage where the women irrespective of their competence were burdened with the question of looking after the home. If they did manage to work it was with the additional burden of looking after the home as well.
- At the work place where conditions related to work put restrictions on the progress and free expression of women.

There was also a lively debate on the issues as also questioning the stereotype that it was always women who were additionally burdened. It was pointed out that the question of women in the workplace was also not free of the question of a cheaper workforce with males rendered unemployed and cheaper women workforce engaged in its place.

In response it was pointed out that the necessity for equality and questioning stereotypes stemmed not just from a justice point of view but the fact that mechanisation and computerisation had made the traditional division of labour based on gender characteristics, more or less redundant. The questions related to production too raise questions related to for whom, for what, why and how. Educated, gender sensitive families now prefer one, maximum two children implying quality attention to the children rather than numbers. This aspect of quality life and quality living applies to the production process also and hence issues related to sustainability and quality of life and hence the need for women to be independent decision makers are also on the rise.



Pilot Action Plan at Mandve

With the exposure of the first two days, it was suggested we examine how the understanding developed could be used to develop baseline information for the pilot village of Mandve selected to be taken up for model development under the PAP.

The participants were divided into two groups. The first took up how SDGs 1-3 and 12 could be applied in Mandve. The second took up how SDGs 4-6 and 13 could be applied. The presentations provided possible solutions on how the problems could be addressed but not the road map to develop the base line in collaboration and joint action plan with the community.

Keeping in mind that the approach itself was new, participants were provided with feedback not to develop solutions in the first three months but rather to outline the road map where the understanding of the SDGs articulated by them on the first and second day could be further expanded in consultation with the community and a team comprising of potential leaders from the community emerging out of the consultation process. This feedback helped to develop a concrete agenda for the next three months.

Part II

The World's Longest Road (On Foot)



South Africa:

<https://www.morningsidecenter.org/teachable-moment/lessons/nelson-mandela-fight-against-apartheid>

<https://www.survivalinternational.org/tribes/bushmen>

<https://www.britannica.com/place/South-Africa/Diamonds-gold-and-imperialist-intervention-1870-1902>

<https://catalog.ipbes.net/assessments/51>

The Southern African Millennium Ecosystem Assessment (SAfMA) evaluated the relationships between ecosystem services and human well-being at multiple scales, ranging from local through to sub-continental. Trends in ecosystem services (fresh water, food, fuel-wood, cultural and biodiversity) over the period 1990–2000 were mixed across scales. Freshwater resources appear strained across the continent with large numbers of people not securing adequate supplies, especially of good quality water. This translates to high infant mortality patterns across the region. In some areas, the use of water resources for irrigated agriculture and urban–industrial expansion is taking place at considerable cost to the quality and quantity of freshwater available to ecosystems and for domestic use. Staple cereal production across the region has increased but was outstripped by population growth while protein malnutrition is on the rise. The much-anticipated wood-fuel crisis on the subcontinent has not materialized but some areas are experiencing shortages while numerous others remain vulnerable. Cultural benefits of biodiversity are considerable, though hard to quantify or track over time. Biodiversity resources remain at reasonable levels, but are declining faster than reflected in species extinction rates and appear highly sensitive to land-use decisions. The SAfMA sub-global assessment provided an opportunity to experiment with innovative ways to assess ecosystem services including the use of supply–demand surfaces, service sources and sink areas, priority areas for service provision, service ‘hotspots’ and trade-off assessments.

<https://royalsocietypublishing.org/doi/10.1098/rstb.2004.1594>

Egypt:

<https://legacyoftheancientegyptians.weebly.com/ancient-egyptian-legacy.html>

Africa may have given rise to the first human beings, and Egypt probably gave rise to the first great civilizations, which continue to fascinate modern societies across the globe nearly 5,000 years later. From the Library and Lighthouse of Alexandria to the Great Pyramid at Giza, the ancient Egyptians produced several wonders of the world, revolutionized architecture and construction, created some of the world's first systems of mathematics and medicine, and established language and art that spread across the known world. With world-famous leaders like King Tut and Cleopatra, it's no wonder that today's world has so many Egyptologists.

What makes the accomplishments of the Ancient Egyptians all the more remarkable is that Egypt was historically a place of great political turbulence. Its position made it both valuable and vulnerable to tribes across the Mediterranean and the Middle East, and Ancient Egypt had no shortage of internecine warfare. Its most famous conquerors would come from Europe, with Alexander the Great laying the groundwork for the Hellenic Ptolemy line and the Romans extinguishing that line after defeating Cleopatra and driving her to suicide.

Perhaps the most intriguing aspect of ancient Egyptian civilization was its inception from the ground up, as the ancient Egyptians had no prior civilization which they could use as a template. In fact, ancient Egypt itself became a template for the civilizations that followed. The Greeks and the Romans were so impressed with Egyptian culture that they often attributed many attributes of their own culture - usually erroneously - to the Egyptians. With that said, some minor elements of ancient Egyptian culture were, indeed, passed on to later civilizations. Egyptian statuary appears to have had an initial influence on the Greek version, and the ancient Egyptian language continued long after the pharaonic period in the form of the Coptic language.

Although the Egyptians may not have passed their civilization directly on to later peoples, the key elements that comprised Egyptian civilization - their religion, early ideas of state, and art and architecture - can be seen in other pre-modern civilizations. For instance, civilizations far separated in time and space, such as China and Mesoamerica, possessed key elements that were similar to those found in ancient Egypt. Indeed, since Egyptian civilization represented some fundamental human concepts, a study of pharaonic culture can be useful when trying to understand many other pre-modern cultures. Thus, anyone who reads about ancient Egyptian civilization in this regard is best served by looking at its earliest phases: the Early Dynastic Period and the Old Kingdom. By examining the Old Kingdom and the period immediately preceding it, attributes considered quintessentially "Egyptian" in later periods will become clearer.

<https://books.apple.com/us/audiobook/the-old-kingdom-of-ancient-egypt-the/id1196411756>

The construction and commissioning of the Suez Canal demonstrated that waterway — is not only a source of water for irrigated agriculture, what was for thousands of years the Nile, but also an important geopolitical and commercial resource which can be used in internal and

foreign policy. Consideration of Suez Canal's history, in the context of inter-state and inter-regional relations involves, first of all, the study of the events that are directly related to its functioning and development as a communication hub (node) of global significance. The demand of historical and political analysis of the evolution of geo-strategic position of Egypt in the context of the implementation of the project of the Suez Canal due to the need to clarify the role and place of Egypt in the global changes that have occurred all over the world due to the geopolitical space of fundamental change of transport ways.

https://brill.com/view/journals/ormo/100/1/article-p93_6.xml

Egypt from Nasser to Sadat

<https://www.tandfonline.com/doi/abs/10.1080/00396337208441369?journalCode=tsur20>

The Arab countries' losses in the conflict were disastrous. Egypt's **casualties** numbered more than 11,000, with 6,000 for Jordan and 1,000 for Syria, compared with only 700 for Israel. The Arab armies also suffered crippling losses of weaponry and equipment. The lopsidedness of the defeat demoralized both the Arab public and the political elite. Nasser announced his resignation on June 9 but quickly yielded to mass demonstrations calling for him to remain in office. In Israel, which had proved beyond question that it was the region's preeminent military power, there was euphoria.

The Six-Day War also marked the start of a new phase in the conflict between Israel and the Palestinians, since the conflict created hundreds of thousands of refugees and brought more than one million Palestinians in the occupied territories under Israeli rule. Months after the war, in November, the **United Nations** passed **UN Resolution 242**, which called for Israel's **withdrawal** from the territories it had captured in the war in exchange for lasting peace. That resolution became the basis for diplomatic efforts between Israel and its neighbours, including the **Camp David Accords** with Egypt and the push for a **two-state solution** with the Palestinians.

<https://www.britannica.com/event/Six-Day-War>

Tahrir Square - the sprawling, usually traffic-choked plaza at the heart of Cairo - became the hub of the revolution which unseated President Hosni Mubarak on 11 February.

Lying in the bed of a now-shrunken Nile, the site of the square has been an integral part of Cairo for centuries.

Its location is key, acting as a gateway to the city centre and to the western expansion of Cairo across the Nile.

It did not assume its current shape until the latter part of the 19th Century when another Mubarak - Ali Pasha Mubarak - was charged with remodelling Cairo after Paris at the behest of ruler Ismail Pasha.

The square ("midan") was known as Midan Ismailiya until the 1952 revolution and overthrow of the monarchy. It was renamed Midan Tahrir - Liberation Square - under President Gamal Abdul Nasser, who redeveloped it again, tearing down hated barracks which had once housed occupying British troops, and "liberating" the square and the city from its past.

The square has been the traditional gathering place for Cairenes with a grievance - from the bread riots of 1977 to the protests against the US-led invasion of Iraq in 2003.

Some point out that the square's function as a gigantic traffic roundabout makes it an inhospitable gathering point for pedestrians, and that protests there tend to snarl up traffic flow for miles around.

As one blogger put it, "downtown Cairo is contested space, between the rich and the poor, government agencies and private interests, pedestrians and motor traffic, street vendors and shopkeepers".

But protesters who use the square as a platform to make their own demands can be hopeful that their voices will reverberate around Egypt.

<https://www.bbc.com/news/world-middle-east-12332601>

Turkey:

The Turkish War of Liberation started with the first gun shot on May 15, 1919 during the Greek occupation of Izmir. The fight against the victors of the First World War who had divided up the Ottoman Empire with the Treaty of Sevres signed on August 10, 1920, initially started with the militia forces called Kuvayi Milliye. The Turkish Assembly later initiated a regular army and achieving integration between the army and the militia, was able to conclude the war in victory.

According to the Law on Family Names, the Turkish Grand Assembly gave the name "Atatürk" (Father of Turks) to Mustafa Kemal on November 24, 1934. He was elected as the Speaker of the Grand Assembly on April 24, 1920 and again on August 13, 1923. This was a position equal to that of the president as well as the prime minister. Republic was proclaimed on October 29, 1923 and Atatürk was elected as the first President. Elections for President were renewed every four years according to the Constitution. In 1927, 1931 and 1935 Turkish Grand Assembly again elected Atatürk as the president.

<http://turkeyswar.com/whoswho/mustafakemal/>

Approximately **thirty million Kurds** live in the Middle East—primarily in Iran, Iraq, Syria, and Turkey—and the **Kurds** comprise nearly **one-fifth** of Turkey's population of seventy-nine million. The **PKK**, established by **Abdullah Ocalan** in 1978, has waged an insurgency since 1984 against Turkish authorities for greater cultural and political rights, primarily with the objective of establishing an independent Kurdish state. The ongoing conflict has resulted in nearly **forty thousand** deaths.

Under the Erdogan regime, popular discontent has steadily increased, as seen in the June 2013 **Gezi park protests** and a **July 2016 coup attempt**, but tensions have also risen between Turkish authorities and **Kurdish groups**. In particular, the PKK, the Peoples' Democratic Party (HDP) (a left-wing pro-Kurdish party), and the **People's Protection Unit (YPG)** (the armed wing of the Syrian **Democratic Union Party (PYD)** with ties to the PKK) have increasingly agitated against the government, conducting numerous attacks against Turkish authorities in the southeast.

<https://www.cfr.org/global-conflict-tracker/conflict/conflict-between-turkey-and-armed-kurdish-groups>

In contrast we had the Khilafat movement in India. Where did that lead us ?

https://www.google.com/search?q=khilafat+movement&rlz=1C1SQJL_enIN963IN963&oq=Khalifat+&aqs=chrome.1.69i57j0i10i433i512l2j0i10i512l4j0i512j0i10i512l2.10410j1j4&sourceid=chrome&ie=UTF-8

Russia:

THIS book is a slice of intensified history—history as I saw it. It does not pretend to be anything but a detailed account of the November Revolution, when the Bolsheviki, at the head of the workers and soldiers, seized the state power of Russia and placed it in the hands of the Soviets.

<https://www.marxists.org/ebooks/reed/ten-days-that-shook-the-world-reed.pdf>

Children are children. That is why the Young Pioneer organization concentrates so much attention on games, for games, after all, are absolutely necessary for children's physique. They develop physical strength, make children's hands stronger, their bodies more flexible, their eyes sharper; they develop their ingenuity, resourcefulness and initiative. More, they promote children's organizational capacity, self-control, endurance, ability to gauge the situation, and so on. There are, of course, good games and bad. There are games that make children cruel and rude, fan hatred for other nations, affect children's nervous system, arouse gambling instincts and vanity. And there are games that are highly educational, that strengthen children's willpower, develop their feeling of justice and teach them to help people in need. There are games that make beasts out of children and there are games that make them Communists. It is this last task that the Young Pioneer organization undertakes to fulfill. And here they are assisted by the Young Communist League.

<https://ycl.org.uk/wp-content/uploads/2022/09/C35-Krupskaya-On-Education-1st-Printing.pdf>

“Love the art in yourself, not yourself in the art”

This quote, from [Konstantin Stanislavski](#), is a bit of a warning to actors not to get caught up in the trap of their own vanity. The actor, according to Stanislavski, must only be concerned with the art they produce, rather than their own image and hype.

<https://actingmagazine.com/2019/01/love-the-art-in-yourself-not-yourself-in-the-art-konstantin-stanislavski/>

On October 4, 1957, the Soviet Union launched the earth's first artificial satellite, *Sputnik-1*. The successful launch came as a shock to experts and citizens in the United States, who had hoped that the United States would accomplish this scientific advancement first.

<https://history.state.gov/milestones/1953-1960/sputnik>

When Gorbachev became head of the Communist Party in 1985, he launched [perestroika](#) (“restructuring”). His team was more heavily Russian than that of his predecessors. It seems that initially even Gorbachev believed that the basic economic structure of the [U.S.S.R.](#) was sound and therefore only minor reforms were needed. He thus pursued an [economic policy](#) that aimed to increase [economic growth](#) while increasing capital investment. Capital investment was to improve the technological basis of the Soviet economy as well as promote certain structural economic changes. His goal was quite plain: to bring the Soviet Union up to par economically with the West. This had been a goal of Russian leaders since [Peter the Great](#) unleashed the first great wave of modernization and Westernization.

After two years, however, Gorbachev came to the conclusion that deeper structural changes were necessary. In 1987–88 he pushed through reforms that went less than halfway to the creation of a semi-free market system. The consequences of this form of a semi-mixed economy with the contradictions of the reforms themselves brought economic **chaos** to the country and great unpopularity to Gorbachev. Gorbachev’s radical economists, headed by Grigory A. Yavlinsky, **counseled** him that Western-style success required a true market economy. Gorbachev, however, never succeeded in making the jump from the **command economy** to even a **mixed economy**.

Gorbachev launched **glasnost** (“openness”) as the second vital plank of his reform efforts. He believed that the opening up of the political system—essentially, democratizing it—was the only way to overcome inertia in the political and **bureaucratic** apparatus, which had a big interest in maintaining the status quo. In addition, he believed that the path to economic and social recovery required the inclusion of people in the political process. Glasnost also allowed the media more freedom of expression, and editorials complaining of depressed conditions and of the government’s inability to correct them began to appear.

<https://www.britannica.com/place/Russia/The-Gorbachev-era-perestroika-and-glasnost>

On December 25, 1991, the Soviet hammer and sickle flag lowered for the last time over the Kremlin, thereafter replaced by the Russian tricolor. Earlier in the day, Mikhail Gorbachev resigned his post as president of the Soviet Union, leaving Boris Yeltsin as president of the newly independent Russian state.

<https://history.state.gov/milestones/1989-1992/collapse-soviet-union#:~:text=On%20December%2025%2C%201991%2C%20the,the%20newly%20independent%20Russian%20state.>

SINCE THE ONSET of the most recent humanitarian crisis, nearly one million refugees have been granted asylum in Europe. According to the United Nations High Commission for Refugees (UNHCR) in 2016, over 360,000 refugees arrived on the European shores looking for shelter (UNHCR, 2017). Of this number, at least 115,000 are women and girls, including unaccompanied minor females. What some describe as a “refugee crisis” is, in many ways, a feminist phenomenon: women and their families choosing life, liberty, and well-being, as opposed to death, oppression, and destitution

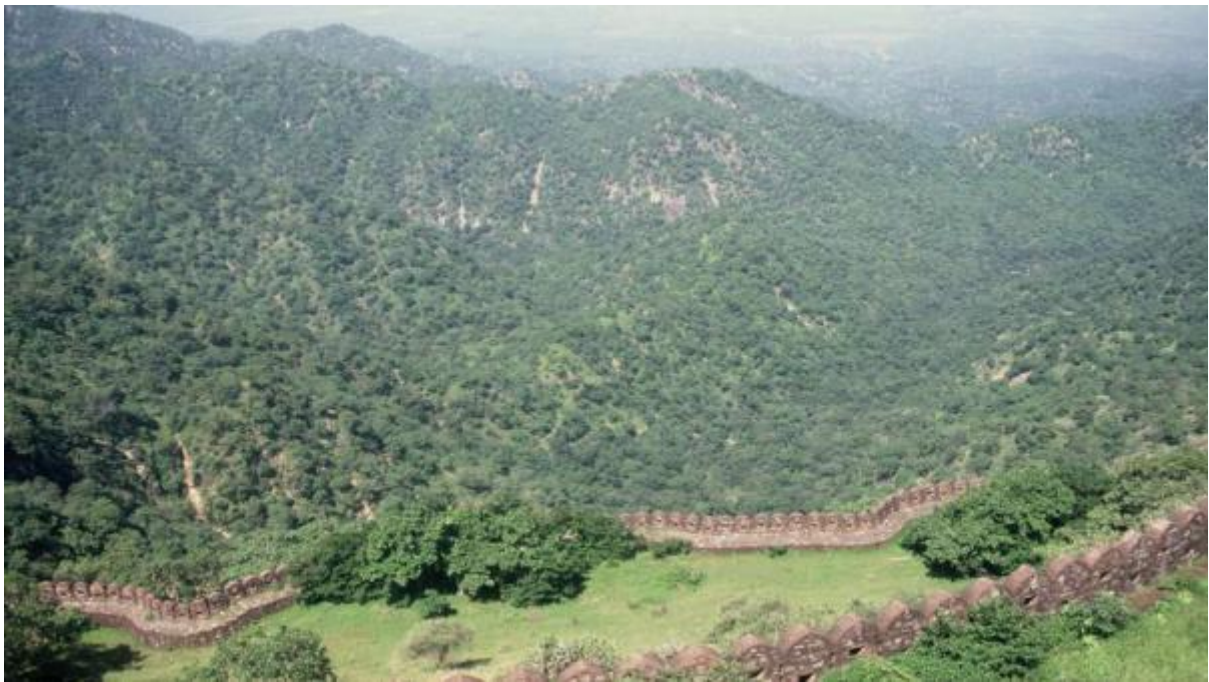
<https://digitalcommons.uri.edu/cgi/viewcontent.cgi?article=1015&context=dignity>

Endearingly referred to as “Mother Volga” in Russian, it is the longest river in Europe, flowing from forests to the steppes and marshlands of the Caspian Sea. In *The Volga*, Janet M Hartley pens a vivid, human-centered story of the great river standing at a crossroad of peoples and cultures. She explores and contextualizes its significance to the history of Russia.

<https://asianreviewofbooks.com/content/the-volga-a-history-of-russias-greatest-river-by-janet-m-hartley/>

Part III

Spiritual/Ecological Connections & Our Common Home



Ecological Aspects of Aravlis and Mahi River Basin: Dr Satish Sharma September 12-13th at Astha training centre Udaipur

Relevance of Ecosystems approach to Sustainable Development - Case Studies of Mahi River Basin, Aravalis and other ecosystems of Rajasthan 12-13th September 2022: Udaipur

In 2020 and a year beyond the world had witnessed an unprecedented spread of the pandemic which had triggered a chain reaction in every aspect of life and challenged the so called claim to being equipped and prepared to tackle any extremes. Everyone may have their own perspective of resilience to continue but the migrants anywhere in the world still bear the brunt of the lock-downs with greater implications on the habits and habitats.

Apart from the horrifying scenarios of unprecedented moves, hope was still there to survive for long. Returning back to the villages of origin, new possibilities appeared to be practiced, improvised, tested and challenged. Traditional Health Healing systems, traditional agriculture and water conservation are some of the practices that promise livelihoods. In the sense of village ecosystems, the possibilities when further examined proved to recognize the potential of nature and associated practices of the dwellers. Villages once again proved to be the lifeline for the migrants. However this intensified anthropocentric activity in the absence of a clear design caused considerable harm to the habitats.

To take stock of the developments, a workshop *“Relevance of Ecosystems approach to Sustainable Development - Case Studies of Mahi River Basin, Aravalis and other ecosystems of Rajasthan”* was co-organized by IELA, SPWD and Prayatna Samiti at Udaipur, Rajasthan on 12-13th September 2022. The 2 day workshop was meant to understand the impact of livelihood concerns on the natural ecosystems and in particular how migrants have had to resort to the services provided by the ecosystems for livelihood sustenance. Twelve registered NGOs from Rajasthan participated to share their views on their respective eco-systems and draw out the action plan of work for the communities.

Summary of the Workshop

Workshop Objective: To outline methodology for addressing Climate Change through sustainable livelihood governance keeping small farmers, pastoralists, small and traditional fishers, tribals and wage workers (originating from the village) in mind.

Hypothesis: Gram Sabha is the smallest unit of governance and landscape level the smallest unit to understand issues related to Climate Change. Need for a Federation approach at landscape level capable of engaging with Block and District level functionaries on common issues and resource allocation questions. The Federation is also the method by which other Community Stake holders in the landscape can address issues related to the resource they depend upon.

Day 1 Session 1: Brief presentations on the work of SPWD and Prayatna Samiti on the twin approach of involvement of communities at gram sabha level and its build up to the level of

Jaisamand Catchment area. The presentations showed how the work related to SHGs and pastureland development were used to engage with the panchayats for sustainable development of the natural resources of the village using the provisions of MGNREGA. To start with sample villages were taken; reflective of the characteristics of the catchment area. This was combined with qualitative dialogue taking place with SHGs and farmer groups on different aspects of sustainable natural resource management. The results of the planning process facilitated at the Ward Sabha level were fed to the Gram Sabha and later taken up with Block and District level functionaries. The result has been an improvement in the quantity and quality of the work being taken up primarily dealing with improvement in soil and water conservation measures undertaken at the village level. During the course of the work, it was observed that women were the major participants in the work. As a result, it was proposed that women should be engaged as mates which was agreed to after dialogue. The presentation on the significance of the Aravalis by the technical resource team focused on the importance of the Aravalis in defining the vegetation of Rajasthan. It also highlighted how this was also responsible for the enormous diversity found in Rajasthan as also a large share of rare and endemic species.

Day 1 Session 2: Presentations by HVVS, Prayatna Samiti and JJVS highlighted different aspects of working with communities. The HVVS presentation highlighted the impact of the micro planning process in the provision of wage labour and development of the natural resources of the community. Prayatna Samiti described the role of Jaisamand Consortium in addressing agriculture, soil and migration with respect to the contextual status, interventions and achievements. The JJVS presentation talked of the work related to up-scaling this initiative in Dungarpur District by integrating GIS.

Day 1 Session 3: Presentations by Seva Mandir, FES, Aastha, Prayas and CASA. Seva Mandir presented a hierarchy pyramid related to the complex questions facing the commons and related Climate Change issues. The presentation was based on the concrete experiences of Seva Mandir in dealing with these questions in Southern Rajasthan and in relation to the implementation of community forest rights in particular. FES presentation building on this, presented larger questions related to organizations/ individuals and CBOs working in silos and the need for an approach that integrated the different perspectives. Aastha talked of the limitations of civil society organizations, and NGOs in dealing with the systematic sidelining of the Forest Rights Act by the government. However, the net thrust of the three organizations dealt with the concrete steps taken by them to provide an alternative approach to deal with the issues emerging on the ground. Aastha concluded by making a call for a systematic organized approach to the Biodiversity Act 2002 and the creation of Biodiversity registers in every village. Prayas talked of its experiences in providing recognition of rights of communities living in and dependent on the forests of Sitamata Wild Life Sanctuary. It also highlighted how the rights of tribals were repeatedly undermined by blaming local communities for the cutting of the forest done by forest mafia in collusion with the forest department. It highlighted the experiences of Prayas in collection and sale of tendu patta and the nexus operating to deny sustainable returns to the Cooperative operating on behalf of the local community. CASA explained the evolution of its work to deal with common property

rights and working towards a rights based approach of local communities in relation to Forest Rights, PESA and MGNREGA. It highlighted issues related to community organization and the limitations of a facilitating organization in dealing with some of the political issues required to unite local communities.

Day 1 Session 4: Prayatana Samiti presented critical issues related to pastoral communities, impact of denial of pastoral rights of communities and the resultant fragmentation of the actual resources of which pastoral communities depend upon. Non recognition and facilitation of the key issues related to pastoralism have resulted in a severe crisis facing the community related to the traditional occupation on which they depended upon. IELA presented issues related to the fisheries sector and the condition of fishing cooperatives in the lakes of Jaisamand, Mahi and Kadana. In Jaisamand the threat of urban demand for water from Udaipur threatens the survival of fishing itself. The work of Rajas Sangh in relation to fishers was highlighted and a demand that Rajas Sangh intervene to improve the condition of fishermen was placed. The need for a serious look at the recent move of the government to promote FPOs and the relevance of this in relation to the experience of cooperatives narrated at this forum was placed for participants to think about.

Day 2 Session 1: After the recap of the first day, presentations from Jaisalmer and Bharatpur highlighted the complex issues facing these two ecosystems. While the problems in the two regions got highlighted, it also presented the multi-faceted issues that need to be taken into account while dealing with the ecosystems approach to development. The relevance of the Millennium Assessment tools in the layering of information to examine interconnections and main drivers of change was also placed before the gathering.

Day 2 Session 2: Seva Mandir presented issues related to post Community Forest Rights by drawing on the work done by them related to micro plan preparation. The detailed preparation of the micro plan however raised issues related to the multiplicity of the bodies. The detailed discussions that followed this presentation highlighted the limitations of the facilitating organizations in dealing with the complexities faced on the ground.

The presentation by GSS highlighting a study on the impact of COVID lockdown on child migrant labour, placed serious issues facing marginalized sections in facilitating the education of children and cited economic reasons as the main factor behind the incidence of child migrant labour. The presentation also highlighted the status of crimes against children and placed the relevant laws and provisions available to parents and marginalized communities to provide them with the wherewithal to fulfill their responsibilities despite desperate economic conditions. The amount of money earned by children and repatriated home showed the folly of resorting to child labour, seriously compromising the future of these children.

Day 2 Session 3: The presentation by Dr. Satish Sharma gave a detailed historical account of the origin and development of the Aravalis, how the vegetation has changed over the years but also the source of the rich diversity prevalent in the region. The presentation called for a

more serious look at the resources available and how this was being undermined by indiscriminate economic activity in the region. The presentation on mining by Tarun Kanti Bose showed the desperate condition of the mine workers 90% of whom had not been paid for the services rendered immediately before the lock down. The presentation highlighted that though profits of miners had increased due to lockdown as reflected in the increase in the amount available under the District Mineral Fund, the same had not been passed on to the mine workers, neither any relief provided to them from the Fund. It concluded by pointing out that a quarter of the mine workers were still not able to resume duty due to lack of resources for travel.

Day 2 Session 4: The concluding session reiterated the need for a serious examination of the Biodiversity Act 2002 as a means to providing a comprehensive approach to the question of dealing with rights of local communities and recognition of the ecosystem approach to sustainable development. The presentations from Bijolia pointed to the limitations of the CFR titles given to them. That from participants residing in the proposed Mukundra Tiger Reserve highlighted how their rights have been systematically denied. IELA also placed the work done in Sariska and the efforts made to ensure that Forest Rights in Alwar are also recognized. How communities were motivated to file RTIs to develop an evidence base on the actual functioning of FRA and as a means for communities to resist repression faced by them was also placed. Fishermen coming from Mahi and Kadana also placed their views. The meeting concluded with a call for regular engagement on the issues highlighted.

Part IV

Politics of different kinds



ABM (UF) meeting at Astha training Centre Udaipur on 14th -15th September 2022

Conference of Adivasi Bharat Mahasabha (Unity Forum) at Udaipur 14th- 15th September

A two day Conference was organised by Adivasi Bharat Mahasabha on 14th and 15th September 2022 at Astha Training Centre Udaipur to deliberate on issues facing Adivasis across the country. The meeting was attended by representatives of different Adivasi Organisations , CBOs and NGOs from the States of Rajasthan, Gujarat, Jharkhand, Uttar Pradesh and Delhi.

The conference deliberated on the issues facing tribals and forest dwellers staying/ dependant on National Parks and Sanctuaries. Experiences from the State of Uttar Pradesh, Rajasthan and Jharkhand were shared. The experience listed out the atrocities faced by adivasis staying in/ dependent on forests in the name of protection of sanctuaries and National Parks. These included jail, torture, seizure of forest produce, destruction of agriculture produce in fields and cases related to violation on Forest Act 1927 and Forest Conservation Act 1980. The participants from Dudhva National Park, representing All India Union of Forest Working People (AIUFWP) and Tharu Adivasi Mahila Mazdoor Kisaan Manch narrated the mass mobilisation and political actions taken by them to thwart the repression, jail and torture heaped on them by the Forest Department forcing the government to grant Community Forest Rights to 46 villages in Dudhva National Park. Participants from the sanctuaries of Sariska, Mukundara and Phulwari Ki Naal talked of the nature of denial of Forest Rights, repression faced under 1927 Forest Act and 1980 Forest Conservation Act. The process of filing of RTIs in Bhensrodgarh Wildlife Sanctuary was narrated as a strategy to generate proof of the steps taken/denied in respect of the Forest Rights Act by the Panchayat/ Block and District level functionaries. As a result of these actions the process of initiating rights in sanctuaries was begun though claims are still to be recognised. In Jharkhand the issue of denial of forest Rights in Betwa National Park was raised as also the harassment being faced by the forest dwellers and forest dependant communities for which legal back up support was being provided.

The experience of Fenai Mata Revkhand Jaiv Srishti Mandal from Chhota Udepur was shared as a model developed to assert community rights over over the biodiversity resources and forests of the region. Despite this mass assertion of community rights over the biodiversity, the legal status is that rights are still being denied or at best limited rights have been granted to a few communities. The Federation is deliberating on its next course of action at the ground level while simultaneously focusing on the primacy of community assertion of rights in the region.

Representatives of fisher organisations from Jaisamand, Mahi and Jhakham lakes of Rajasthan shared the issues faced by them. In particular they highlighted how conditions have deteriorated after Rajas Sangh withdrew support to the local fisher communities and how urban demands on the water of Jaisamand Lake was damaging the livelihoods of the fishing community. These organisations are sharing their issues on the National Platform for Small and Traditional fishers taking responsibility for mobility other fishing communities as well.

The new Forest Conservation Rules 2022 were discussed in depth with the help of a detailed expose of the legal issues by Adv. Chitta Behera from Odisha. In his presentation Adv. Chitta Behera pointed out how the new Forest Rules 2022 were a violation of the principles in the Forest Conservation Act itself due to the fact that the burden of ensuring compliance of the Forest Conservation Act has shifted to the State Governments instead of the gram sabha for

getting Stage 2 clearance. This violates the Act itself which was created to grant dual control to the Centre and the State with the idea of ensuring protection of the Forests. The fact that administrative processes can undermine the law itself is also a perversion of the process of law, undermining its very foundations in this country. With respect to PESA it was pointed out that there is no provision in the law to have guidelines by every State, so if the Gram Sabha makes its own guidelines that is sufficient as has been proven by experiences from different parts of the country. Similarly Section 13 of The Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 states that it is '*not in derogation of any other law. Save as otherwise provided in this Act and the Provisions of the Panchayats (Extension to the Scheduled Areas) Act, 1996, the provisions of this Act shall be in addition to and not in derogation of the provisions of any other law for the time being in force*'. This provision makes it clear how this law needs to be looked at. In the discussions that followed Adv. Chitta Behera's exposition, it was pointed out that the two stage strategy worked out by ABM (UF) to deal with State repression would use these legal provisions in law to strengthen grass roots movements across the country.

Rajasthan Mazdoor Kisan Union shared its journey over the last ten years in raising issues related to unorganised sector labour, farmers and tribals. A number of members of RMKU are actively involved in dealing with FRA issues in Mukundara, Bhensrodgarh and Phulwari Ki Naal Wild Life Sanctuaries. The meeting concluded with a detailed exposition on the promise and potential of FRA by IELA and its implications in the States of Rajasthan, Gujarat, Uttar Pradesh and Bihar. The presentation highlighted the poor performance in relation to the potential and called for a more comprehensive and concerted effort at the District, State and National levels to give shape to the issues emerging from the ground.

The LGBTQ question: The identity question revisited



Caitlyn Jenner comes out with who she wants to be at 65

<https://www.thelist.com/264238/the-true-story-behind-caitlyn-jenners-transition/>

In an interview with The Guardian, Caitlyn Jenner opened up about her political views, which are largely controversial within the LGBTQ+ community. Namely, in the 2016 presidential election, Jenner voted for Donald Trump because she says she believes in "limited government, lower taxes, less regulation." Many members of the LGBTQ+ community have spoken out against Jenner's vote.

The reason? Trump rolled back a rule that protected transgender people from discrimination at homeless shelters, and when applying for housing services and receiving federal funds. Additionally, in the first few months of Trump's administration, the Departments of Justice and Education withdrew landmark guidance that explained how schools must protect transgender students under the federal law (Title IX). The Trump administration also took countless other anti-transgender actions as well, according to TransEquality.

Jenner does agree that the Republican party could do better for the trans community. "Now, do I agree with the Republicans on every issue? Absolutely not," Jenner continued. "And I know — I'm not stupid — I know that they're not as good when it comes to LGBT issues. OK? The Democrats do better there."

The honey trap:



Archana Nag: Rags to riches now arrested

Hailing from a poor family in Kalahandi district, once dubbed as the hunger zone of Odisha, Archana Nag now owns a palatial house with imported interior decorations, luxury cars, four high-breed dogs and a white horse.

The rags to riches story of Archana, who was arrested last week on the charge of extortion, was so intriguing that an Odia filmmaker has planned to make a movie on her life.

In the police records, however, the 26-year-old woman is a blackmailer who allegedly extorted money from rich and influential people such as politicians, businessmen and film producers with threats of making public photos and videos of their intimate moments.

<https://indianexpress.com/article/cities/bhubaneswar/odisha-blackmailer-archana-nags-intriguing-life-may-inspire-film-project-8208216/>

Part V

Health, Happiness and the Hope Gene



Liz Truss and the post Brexit scenario - Any Lessons ?

Xenophobia someone screamed
Right to self determination another
In the age of Finance Capital is either possible
Works on the mind (colonisation of the mind) you know
With the pound crashing
Hopes of senior campaigners dashing
Time for change - voices resounded
Who to back ? Confusion confounded
Not Right !! So then is it Left ?
Labour Capital - The song being sung all over again
No solutions forthcoming the refrain
Decentralised governance as if people matter
If not from below then you're the Mad Hatter
Which road should I take cried Alice
Depends on where you want to go
That I do not know
Then the road does not matter
Liberation does not come on a platter
Greece, Ukraine, Russia...

<https://indianexpress.com/article/world/rishi-sunak-becomes-uks-prime-minister-8227798/>

“Jeeves, I have just returned from the Drones, and there is total confusion. The members apparently saw on TV that some Indian chappie is becoming the PM.”

“Sir, It is confusing no doubt but please permit me to make a correction, an Englishman of Indian origin.”

At times Jeeves can truly make the ganglions jar. I was starting to get one of those headaches which are normally caused by having one too many.

“Jeeves, one is either English or Indian. I have not heard of an Englishman of Indian origin.

At times talking to you, Jeeves, please do not take offense, you speak in riddles that makes the brain go numb. Once the numbness recedes, it is replaced by a headache that only one of your 'pick me ups' can remove. I again would like to state, you are either English or Indian.”

“Sir, as we can see, the times have changed, today it is possible to be English but of an origin of another country.”

“Jeeves, again the severity of the head throbbing is increasing. Be kind enough to make it simple.”

After his usual gentle cough, Jeeves went into full flow, “Sir, the incumbent Prime Minister has had parents who migrated to England from India and became English. The PM-to-be was born here and so the sobriquet, an Englishman of Indian origin.”

“So Jeeves, tomorrow a Frenchman who comes to England and settled down here will be English of French origin.”

“Precisely Sir, I am glad you have grasped this complicated issue with such consummate ease.”

“Hold on , hold on, this frog will then have to speak English.”

“Absolutely Sir.”

“So this Indian chappie speaks the Queens English?”

“Certainly sir, I have heard him speak so well, with such good diction that an Englishman of English origin will be put to shame.”

“Jeeves , once again the head throbs violently . What is this about an Englishman of English origin?”

“Sir, an Englishman whose parents for several generations have been in England.”

Frankly this was getting beyond me. Discussing Newts with Gussie was far easier. “Jeeves come to the point. Will our country be in safe hands?”

“No doubt sir, I have no doubts. The PM-to-be is impeccably dressed and groomed. His tie is knotted with such perfection that one can say that it is flawless. He sports no moustache and above all I have yet to see one accessory or garment having a bright hue that is hurtful to the eye. I can describe in length about his shoes and socks but will stop here. The country is in safe hands.”

“Thank you Jeeves, you put my mind at ease. Please a stiffish whisky and soda. I need to calm the ganglions which are all a-flutter. If you could be so kind.”

“Certainly Sir. I do hope you will not take umbrage at the fact that all pink shirts have been returned to Peabody and Simms. I have retained only the whites.”



Viren Lobo who was influenced by liberation theology during his college days did an MBA from Institute of Rural Management Anand. He has been working the development sector since he passed out from there in 1985. Employer, employee and other contradictions observed by him during his thirty year stint at Society for Promotion of Wastelands Development (SPWD) forced him to examine the relevance of Marxism as a way of looking at reality in relation to change he sought to bring. During the course of his work covering more than twenty States, he noticed a link between the livelihoods and ecology which he pursued strongly as Executive Director SPWD. The limitations of existing organisations to deal with the complex questions society posed motivated him to set up Institute of Ecology and Livelihood Action as the transition needed to address issues he was looking into at that time. The contradictions arising out of the a series of Bills that were passed during the last five years encouraged him to use the enforced sedentary life imposed on him to use his creativity to write plays. These were the first of a series which have helped serve the purpose of putting on paper the complex dilemma and diverse social opinions he came across.

About Especioza Trust:



Especioza Trust is named after my great, great grandmother who widowed at an early age brought up her only son Aogustinho (seated in centre). Shortly after a family reunion in December 2013, we got news that the family home at 84 Porvorim had been illegally sold to a builder. My aunt Marie stepped in and after getting the required mandate from the family not only got the family home back but the previous ancestral home of 85 Porvorim as well. Since then it became her project in memory of her widowed great grandmother till her death on her mother Amy Lobo's 117th birthday (25th July 2019). Since the informal trust set up by her could not achieve fruition I decided to keep the struggle and memories alive by carrying on her mission to bring unity within the family and dedicate the work of the Trust to all widows and single women of the world. My Aunt/Cousin Hazel Cardozo the daughter of Liban Pinto one of the two brothers born on my birthday (6th September) has helped me to give this project shape. The other brother Lucian in whose name the house was, also happened to be born on my birthday as well. The spiritual connection and the necessity for me to step in also come from a lot of other quarters which need not be documented here.

Viren Lobo