

Maan Samaan Ki Baat

Spinning off from PMs Engagement with Christians on Christmas Day

Engaging Minds: Season 2: Episode 1- 15

An Especioza Trust Production



PMs engagement with Christians on Christmas Day

Editorial

The Origins of the subject matter of Maan Samaan Ki Baat is shrouded in mystery. While it is definitely linked to the picture on the cover page since we are talking about mutual self respect here, there are many starting points for this dialogue. However as they say *All Roads Lead to Rome* or in this case *Ayodhya*, we take up the matter from there. Restoration of the lost pride of India and freedom from the thought process enforced by conquerors. Quite a tricky process as power brings with it, its own thought process, one that transcends countries and language barriers too. For the purposes of this dialogue a cue has been taken from Shakespeare with a twist. What that twist is we shall evolve over time, certainly the Brechtian technique to overcome alienation is at play here. Credit goes to Fr Cyril Desbruslais my mentor and the one who placed the first clue in my head as to how to interpret the Bible in relation to the advancements made by science in general and evolution in particular.

In relation to the Culture and Civilisation of India, I pick up from the observations of the Historian D D Kosambi: A history of conquerors, not the hinterlands of India where culture and and civilisation remain untouched for centuries following a very slow process of change. One such was traced by Kosambi in relation to Pandharpur. There is no need to go into it here. John Key learning from Kosambi made some very pertinent observations relating to the transfer of knowledge from generation to generation, in the form of rituals which were more lasting and folk lore which had a smaller time span. One of the major observations he makes is to wonder why the Ramayan a much older text criss crosses the entire country while the Mahabharat a younger text is confine to Northern and Western India. He gives his explanation consistent with the findings of D D Kosambi but they are not relevant here. What is relevant is that it fits perfectly with the current logic of establishing the birth place of Lord Ram in order to place Hinduism on a grounded footing on Indian Soil. There is no need to go into the contradictions that a monolithic conception of Indian history entails, suffice to say at the moment that it related to lack of unity that Hindus faced in response to the global collective culture displayed by Christianity and Islam. That there are contradictions here too is out of the scope of this narrative at the moment.

There were historians who closely examined the Vedic and other texts and in tandem with archeological discoveries were able to establish the exact time period in which the same were written. Later archeological discoveries indicate that the status of development is not uniform, pointing to some very advanced cultures and civilisations predating the discovery of paper and the consequent transfer of knowledge through written texts (as against the previous practise of writing on Stone).

During the 38 years of professional life, have visited all but three North Eastern States and Sikkim. After having been exposed to Kosambi and actively working on the question of correction of historical injustice to tribals I keenly observed the origin of villages and their deities which almost always started as a stone (Nirakar), later having eyes and then moving towards more human features and the connection with the Gods and Goddesses we now know. I do not claim to be an expert on this, so I am sure that there are theological explanations that have been given. However these are not the subject of discussion or debate here.

Since this is slated to be circulated on Good Friday of 2024, the day that Jesus died to save all of us, am using the idiom of the Stations of the Cross in the 15 Episodes we now cover (one futuristic, depicted by Easter). In line with the call of the Amazon Synod (again of which I

am not an expert) and the appeal for a participatory and inclusive church, am taking the liberty of going beyond the bounds placed by Christian Doctrine and in line with the need to include people of all beliefs (including atheists). In my understanding spirituality is the relationship between thought and the material world and the contextual bounds of thought. The essence of the teachings of the Bible in general and Jesus Christ in particular cannot be fully understood without placing it in the concrete history in which it was born.

This independent thought of mine first came when wondering why when God is one, his children were fighting over Jerusalem, a more developed version of this thought gripped me during the period prior to demolishing Babri Masjid. I was able to place these thoughts more concretely when I learnt that the Goddess Laxmi resided in the dung, there was no place for her anywhere else in Surabhi/ Kamdhenu the Cow. At the time when this understanding was developed, most certainly money was not in the form and circulation it is now, so my understanding is that it depicts the wealth derived from the intricate relationship between the common and private lands. How this is very contextual today we shall see.

So much for now. Happy reading. We hope to develop this into a serial one day (given resources), hence the format keeps that in mind. It is open ended in the sense that only a sample of observations have been taken, so the reader is free to relate to his/her own experiences and create the scenes differently from what has been described here.

Viren Lobo

On behalf of the The CGA- VERRM

(So called because of its insidious nature of getting under our skin: A version of naturopathy still evolving, natural version of plastic surgery to change the way Human Beings respond to mother earth)

Background¹

Discussion on the Pope's Encyclical Laudato si - A Quest for Ecological Democracy by Viren Lobo

I dedicate this speech to the memory of my late Father who passed away on the 27th December. In the early Eighties, my father's articles on Wealth from Waste helped me to develop my understanding for which I spent 30 years of my life in SPWD to understand its various dimensions leading me to the complex issues related to the theory and practice of ecological democracy for which the SADED platform is more appropriate. The Pope's call is in that sense very symbolic for me as my father's name was Francis, so in this call I see continuity with break from my earlier life mission. The first discussion on this called by Shri Kishore Sant a renowned Social activist, took place in Udaipur on 13th January who was concerned that people should understand what the Pope was trying to say before linking other threads on thought on the same issue. This talk will build on the various points unfolded by him at that meeting.

The Pope begins his encyclical with a quote from St Francis of Assisi whose name he took when assuming the Papacy. *"Praise be to you, Lord, through our sister Mother Earth, who sustains and who produces various fruit with coloured flowers and herbs. This exhortation to God through Mother Earth is significant as it makes it clear that this practice is not 'idolatry' as was commonly understood when Nature worship was branded as Paganism by the Church. The Pope then goes on to say "This sister now cries out to us because of the harm, we have inflicted on her by our irresponsible use and abuse of goods which God has endowed her.... See ourselves as Lords and masters....entitled to plunder her at will.*

The Pope then goes on to cite the utterances of previous Popes (from the 50's onward) on this issue to unfold the development of the Church's thought on this serious matter. The historical sequence seems to match the Global concern for the Environment. In the 60's Richard Carty highlighted the effect of the pesticides on the Orchards of California.

- i. John XXIII in the context of the nuclear standoff as a result of the Cold War, rejected war and called for peace.
- ii. Paul VI described the ecological crisis as a *consequence of unchecked human activity*.
- iii. John Paul II decried those who *"see no meaning in their natural environment than what serves for immediate use and consumption"*. He called for a change in lifestyle and full respect for human beings.
- iv. Benedict XVI called for *"eliminating the structural cause of the dysfunctions of the world"*, *"correcting models of growth incapable of ensuring respect for the environment"* this embraces *"life, sexuality, family and social relations"* and is *"closely connected with culture which shapes human coexistence"*

Echoes of such thought among other Christian denominations are found in the writings of Patriarch Bartholomew and *"The Defense of a Peaceable Kingdom by Marshall Massey"*.

The Pope is unequivocal in his stand for Social Justice as an inextricable part of the concern for the Environment. He says that today, concern for the environment is reflected in the

¹ This is a summary of my presentation of Laudato Si and the discussions that followed in February 2016. The encyclical Laudato si was written ahead of the Paris Convention on Climate Change in 2016. Going through it, I realised it had the potential to integrate with the spirituality of the Indian Sub Continent, breaking the barriers imposed by the cultural hegemony of the West in the determination of secular thought in India. Easier said than done as it is only the scaffolding to explore the treasures within.

“islands of greenery” we find around us... “It is clearly inconsistent to combat trafficking in endangered species while remaining indifferent to human trafficking”... “unconcerned about the poor”, or “undertaking to destroy another human being deemed unwanted”. Further he says “The Christian tradition has never recognized the right to private property as absolute or inviolable and has stressed the social purpose of forms of private property”. The church however defends the “Legitimate right to private property.. but she also teaches no less clearly that there is always a social mortgage on all private property in order that goods may serve the general purpose that God gave them”.

Across the world he cites examples of Catholic Bishops who embody such practice

- i. The Bishops of Paraguay have this to say “every campesino has a natural right to possess a reasonable allotment of land where he can establish his home, work for subsistence of his family and a secure life.”
- ii. The New Zealand Bishops questioned the meaning of the commandment “thou shalt not kill”, “when 20% of the world’s population consumes resources at a rate that robs the poor nations and future generations of what they need to survive”.

The meaning of sin has been defined as a break from God, neighbor and nature. Francis of Assisi was one who embodied a process of healing this rupture.

The Pope exposes the limitations of Technology and Finance to address the issues facing us today and the need for scientists and other concerned practitioners to learn from ‘believers’.

- i. “Science and technology are not neutral”.
- ii. “The specialization which belongs to technology makes it difficult to see the larger picture”.
- iii. “The fragmentation of knowledge proves helpful for concrete applications and it often leads to loss of appreciation of the whole”.
- iv. “Absolute power of a financial system, a power which has no future and will only give rise to a new crisis after a slow, costly and only apparent renewal”.

He brings home strongly the fact that

- i. “There can be no renewal of our relationship with nature without a renewal of humanity itself”.
- ii. “There can be no ecology without an adequate anthropology”.

He cautions that ‘a misguided anthropocentrism need not necessarily yield to biocentrism.... which entails yet another imbalance’. Further he says, “Human beings cannot be expected to feel responsibility for the world unless, at the same time, their unique capacities of knowledge, will, freedom and responsibility are recognized and valued”.

Stressing the importance of local knowledge and involvement in the context of cultural ecology he mentions the folly in “Overlooking the complexities of local problems which demand the active participation of all members of the community” and solution which evolve “need to be based on the local culture itself”.

While talking of the lines of approach he acknowledges the Global initiatives taken like the 1972 Stockholm declaration, the 1992 Earth Summit at Rio de Janeiro, Basel and Vienna Conventions. While stressing the importance of self improvement, he points out its limitation thus “self improvement by individuals will not by itself remedy the extremely complex situation facing our world today”. “Social problems must be addressed by community network and not simply by the sum of individual good deeds”. “Around these community actions relationships emerge develop or are recovered and a new social fabric emerges. Thus a community can break out of the indifference induced by consumerism”. ... “being at peace

with himself or herself... peace which is much more than the absence of war”.. it is “closely related to care for ecology”.

Subsequent to the publishing of the encyclical at Santa Cruz, Bolivia, on 10th July, the Pope apologises for the use or misuse of Christianity in the brutal colonisation of indigenous and other peoples. To quote from the article Resistance and Reconstruction written by Ashish Kothari

“Many grave sins were committed against the native peoples of America in the name of God. I humbly ask forgiveness not only for offences of the church herself, but also for the crime committed against the native people during the so called conquest of America”. On the question of the role of Capitalism, he had this to say at Santa Cruz. *“And behind all this pain, death and destruction there is the stench of what Basil of Caesarea called ‘The dung of the Devil’. An unfettered pursuit of money rules, the service of the common good is left behind once Capital becomes an idol and guides people’s decisions, once greed for money presides over the entire socio-economic system it ruins society and as we clearly see it even puts at risk our common home”.*

Ashish Kothari however mentions that there were some aspects of the encyclical that made him squirm, namely the reference to God as an all powerful creator. To this my reply to him was that the Pope is countering the trend where man considers him/herself to be all powerful. To the extent that mere good wishes do not amount to anything and that there are nature and societal developmental laws (distinct from manmade laws), I agree that we need to understand these and bend before these laws if we are to bring about a real change.

At Santa Cruz, the Pope concludes thus *“The future of humanity does not lie solely in the hands of great leaders, the great powers and the elites. It is fundamentally in the hands of the people and their ability to organize”.*

Discussion

Dr Onkar Mittal: Pointed out that in public discourse – the speaker should choose to articulate one’s own view, personal view point, and method of arriving at this viewpoint - instead of choosing to present the viewpoints of authorities on the issues of the day. It should then be the endeavor to search for the truth –by matching the different facets of the truth presented by different persons, instead of looking for contradicting one another’s beliefs on ideological considerations.

The views presented by shri viren lobo were that of Pope, however, who represents the Church official position. The Church , by taking refuge in the sweet talk of Pope, just to illustrate the above, cannot escape responsibility for the acts of omission and commission by the Church. There is an extreme view that capitalism is he logos of Christianity, hence, one Christianity cannot overcome capitalism – so what is the point for condemning capitalism by a church official- Can the Catholic religion reform itself. How does it respond in practice to injustice to the injustice that has been perpetrated in its name, in the name of conversion and for the sake of conversion ? The biggest challenge to Catholic church is in Europe and people are questioning whether the new pope can save the catholic church by his sweet talk. In the 19th century India, the British bureaucracy had purposely organized inter- religious dialogues in open public meetings , the sole practice had been to make one religious leader argue against the other religion by finding faults with each other . Today even if we try to

reverse this and try to organize an inter-religious dialogue for mutual harmony, it is not going to work.

People need to leave their dogma behind, and speak to one another –person to person – one human being to another

Vijay Pratap: Talked of two aspects of the human consciousness namely belief (Astha) and discernment (Vivek). The Industrial revolution brought in its wake the age of reason. Gandhi being a Sanatan talked of Earth, Life and Crisis. The Jesuit priest Fr S Kappen talked of Jesus and his concept of freedom and the need to change the clergy to reflect this. The Church sought to censor his work but could not do so. On issues related to religiosity, Identity and Swaraj, there is a need to take up three activities.

- i. Provide a commentary on Laudato si
- ii. Enter into interreligious dialogue
- iii. How do we interpret the Sustainable development goals in the light of this?

On issues related to cultural and economic efforts can we make a difference to the evaluation?

Pawan Gupta: The meaning of terms is different from our own sense of these terms. For me belief and discernment are not two different things but part of the same process. I have nothing to do with God and my journey as part of the Secular, scientific and rationalist dialogue has not been unique. I am comfortable with myself but at the same when seeing the conditions around me, it makes me very sad as I do not see much hope.

Anupam Mishra: The calendar shows the date as 1st February 2016, but the Earth is much older than this. How can religion which is much younger understand it? Who decides who can go to the temple and who cannot? Panchgavya and GM foods exist at the same time.

Nagraj Adiv: If you look at what has been written by the Pope and John Bellamy Foster, if the author is not mentioned anywhere, one cannot discern who wrote the document. I have a problem with the encyclicals view point on abortion but apart from that it is an extraordinary document covering a wide range in the discourse. In Mangalore, the Church there came out with a one page translation; there is a need for translation into other Indian languages so that there is wider discussion. The crux of the matter is what is the economic alternative to Capitalism? How does one control growth and consumption? There is a need for a detailed discussion on the scale of alternative economic logic.

Prashant Kumar: The focus should be on what science can learn from religion. To Quote from Ghalib When there was nothing there was God. If it was like this then what will happen? We make it, all travel their own way. (Na kuch hota to Khuda hota, Yu hota to kya hota? Hum bana le, sab apne rasta chale.

Fr Denzil Fernandes: Laudato si is a radical document, released at the time when all the countries were discussing the issue of Climate change in Paris. Though it is a Christian document, it talks about Our Common Home where all have a right, including the animals, fish and birds of the air. We should not pay attention to who wrote it but work together for an alternative for a sustainable Earth. There is a tendency to look for uniformity, but this not the way of life. Adivasis for instance have sustainable solutions. We cannot uniformise any political or other system.

Laxman Pant: The once Majestic Himalayas with their snow covered peaks are now turning black due to the melting of the snow. Modern history is about 300 years old. Are there answers from those believing in Dialectical Materialism?

Fr Stanley Fernandes: This world is our home. What can we do to give it to the future generations? On the topic Quest for Ecological Democracy, we have worked on models for Integrated Watershed Development to regenerate the environment and rebuild the community. We need to look at different models for sustainable solutions to regenerate ourselves, society. With the help of knowledge and discussions, we can alter our lives make the world a better place to live in.

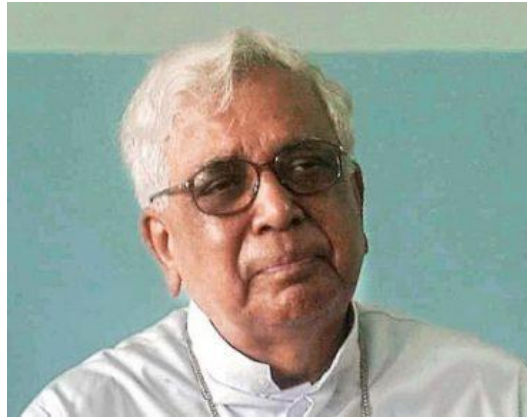
Vimal: Sometimes it happens that the good words emerge from the mouth of the Devil. The Society which destroyed the world is talking of how to save it ? They are simply trying to whitewash their sins. How can the ruling class find a solution when they seek their own preservation? It is for the people to define their own destiny.

Varsha: It is good to hear the Pope talking about the preservation of nature and human beings. Yesterday I went to the zoo and saw all the animals caged there, they are refugees. Why? In Delhi many live similar lives caged up in small apartments.

Kaushal Kishore: At the Council of Arles in 452, nature worship was declared as Paganism, this does not seem to tally with the Pope's version of worshiping God through nature. In today's crisis, there is a need for all religions to unite for a cultural revolution.

Roshan Lal Agarwal: When 62 people control 50% of the total wealth, there is a need to define the limits to an individual's right. This has to be based on what people need. There should be a tax on income above the average wealth and redistribution of this to the weaker sections of the society.

Dedication



Eulogy to my Beloved Uncle Henry D'Souza

As I read the messages from my cousins about our beloved Uncle Henry, I not only feel his loss, but the loss of my parents as well. His sister Nora, my mother and also my father Francis who passed away 6 months to the day. The reason I miss my parents is because I cannot do justice to the man my Uncle Henry was. I forgot to ask my Dad to write something about Uncle Henry before he passed away. But I will remember Uncle Henry for calling me and condoling with me on the news of my Father's death. A memory that I will always cherish and the selfless good deeds he has done, not only for his immediate family but the people in his Parish, his archdiocese, and around the world.

Uncle Henry was a pious and proud man and admired the various successes of his nephews and nieces. He took delight in boasting about them whenever he got the chance. Every time Uncle Henry came over to our house, it was an elaborate affair. There was house cleaning, new sheets on the bed, a special room was made for him and of course "Barrah Kahnna". It was one the few times my mother showed off her culinary skills. You could be guaranteed there would be potato-chops that day. Of course he always preferred my other aunts cooking, Aunty Iris, Aunty Betty and Aunty Noreen. But somehow the day when he came to our home was always special for us.

When I got a scholarship for higher studies to go to the United States almost thirty years ago, there was a limit on the amount of foreign exchange that my parents could give me to send me on my journey and launch my career. Landing in Buffalo New York, with \$750 in my pocket and making ends meet with first month's rent last month's rent and security deposit, surviving on what's left was going to be a challenge. Without asking, Uncle Henry sent me \$500 via my Uncle Joe, his brother in Canada. This was truly a God send and tided me till my first paycheck arrived. I will always remember him with a special place in my heart for that.

I also want to give a special thanks to my two Cousins Debbie and Caroline, who setup Uncle Henry's Skype account. Now talking to Uncle was just a click away, and most of all it was

free. I now got to see him and talk to him. Occasionally he mistook me for my Dad, but will forgive him for that.

My niece Genevieve frequently texted him on WhatsApp and sends him the daily quote for the day which ends with “Good Morning”. His last text back to her before his passing was “Gd Mrng”.

As I close my brief eulogy to my dear Uncle, I am happy he is now in his heavenly abode enjoying with my Mother Nora and his brothers Joe, Ossie, Sunnu, and Mervyn. I specially want to extend my condolences to Aunty Iris, Aunty Sybil and Uncle Sydney and pray that you Uncle Henry will watch over them.

Your Loving Nephew,

Roy Lobo

To U Sunno

To Uncle Sunno on his birthday today
A genius and a madman by a thin line get divided
The razors edge between genius and madness
I got to know this when U Sunno had a breakdown
Forced to listen to the will of his superiors and not to God
After his sabbatical some sense into them was driven
Gave him an assignment worthy of his mettle
ISI (New Delhi not Pakistan)
Afghanistan
And then the UN
NY and Brussels
Grandma about this son always thought
So open house for the priests and nuns
And the world reciprocated
U Sunno well looked after
As for us we enjoyed fun and laughter.

Aunty Sybil goes to meet her brothers and sisters in heaven

Passing away peacefully Aunty Sybil
Smiled at her brothers and sisters waiting to greet her
Just a year has passed since the Lord took A Iris and U Sydney
Today was A Betty's death anniversary too
So in good company she shall be
The end came pretty sudden
Even though she was expecting it for long
Her smile will be missed
Her prayers will take a different turn
As the candle for her we burn
The little things mattered to her
Sweet tooth
Chinese
And household utilities
Frugal, yet saving up for her favourites
How little could please her
And the struggle with specific stories about each one
Her face used to light up
As the little tid bits she remembered
With the railway station nearby
A stone's throw from passers by
An age has passed
Yet today will not be the last
As D'Souza's in heaven
Now stand fast.

A Prayer for Intercession to my Aunt Rita

Sister Rita of the Immaculate Heart of Mary
I ask you to intercede to facilitate Unity
Among the family
And in the world as well too
Very Little I knew you
As for a life devoted to prayer
Gave up all you dared
I remember the time in Marie's house in Delhi we shared
As sabbatical from the convent you took
Recover from your illness though not by the book
The beautiful letters written by you
An artist's hand in the handwritten text
Much love and tenderness in them
And a longing for what came next
In the end you suffered much
But for long to God your spirit did not give
Marie was there with encouragement
As you struggled against discouragement
At your convent good times we spent
As Goa we roamed
Till our backs were bent
A very unique experience it was
Larger family unity the cause
So to you for strength I pray
Keep the thread of Unity
If I may

Marie meets Mama on her Birthday

Into your hands I commend my spirit O Lord
Into your hands I commend my life
Mama's birthday is today
But some premonition made me write the poem early
There was urgency
And Mama guided my hand
To write those lines
So that the daughter she loved dearly could go in peace
Mama you in heaven
Take care of Marie now
She needs your loving tender hand in her new abode
I talked to Elsa yesterday
When we heard Marie may not last the night
Something made her sure that she would survive till Mama's birthday.
Mama's guiding hand through Marie's early years
And later it was Marie who gave her life meaning after Papa (who was her life passed away)
Marie the psychologist knew what was best for Mama
And sure, with her Mama blossomed
The Sound of Music fills my soul
And Mary Poppins over the chimney too
Though my heart breaks
The words "Raindrops on roses And whiskers on kittens
Bright copper kettles and warm woolen mittens
Brown paper packages tied up with strings
These are a few of my favorite things'
Come wafting slowly to me
So.. 'When the dog bites
When the bee stings
When I'm feeling sad
I simply remember my favorite things
And then I don't feel so bad'.
So it is the smiling singing Marie
The bold audacious Marie
The loving, giving Marie
The Marie sensitive to the needs of my mother
The Marie who taught us how to make work playful
The Marie whose high spirits were infectious
And so when I hear news of her death
I remember all these wonderful things about her
And then I don't feel so bad
Rest in peace Marie
Your laughter lives forever
But a tear for you I shed
One that will be a raindrop on a rose
And then I won't feel so bad

Season 2 Episode I
The Consecration Ceremony at Ayodhya

Amrit Kal



BJP RSS members performing consecration ceremony at Ayodhya

Season 2 Episode 2

Laudato Si

Ecological Democracy



Laudato Si

Season 2 Episode 3

A Proxy war in Ukraine

The NATO-Russia conflict explodes



The Ukraine War

Season 2 Episode 4
Mother Earth Cries out to us for help

Stop the rape and loot of Mother Earth



Mother Earth Crying Out to us for help

Season 2 Episode 5

Helping Mother Earth Heal

A gentle prod to self healing powers of nature



[Helping Mother Earth Heal](#)

Season 2 Episode 6

Permaculture

The healing touch to nature



Permaculture and the revival from drought

Season 2 Episode 7

The Burning of Churches in Manipur

A church destroyed: A Church reborn



Burning Churches in Manipur

Season 2 Episode 8

Modi meets the Christian Community on Christmas Day

A call to create a Christian Community with Indian undepinnings



India Proudly acknowledges the Christian Community: PM Modi

Season 2 Episode 9

Israeli war on terror

The killing of innocents in the name of God



The staggering cost of the war on terror

Season 2 Episode 10

Beauty and the Beast

A disgrace to human society



Image tweeted by @Israel

Season 2 Episode 11

Abu Ghraib

The dark side of civilisation



Season 2 Episode 12

The Life and Death of Stan Swamy

A modern witness of Jesus crucified on the Dollar



In memory of Fr Stan Swamy sj

Season 2 Episode 13

In the aftermath of the Gujarat riots

Memories we strive to forget



Survivors look at the photos of those who died during the Gujarat riots

Season 2 Episode 14

The deafening silence at Shaheen Bagh

Concern for human well being during COVID



The deafening silence at Shaheen Bagh

Season 2 Episode 15

From Paris to Paris

The Paris Convention of Climate Change to the Paris Olympics



New Wrestling Federation Formed



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