

Mary Mary Quite Contrary

Gross Ecological Product not Gross Domestic Product

Edited by Viren Lobo

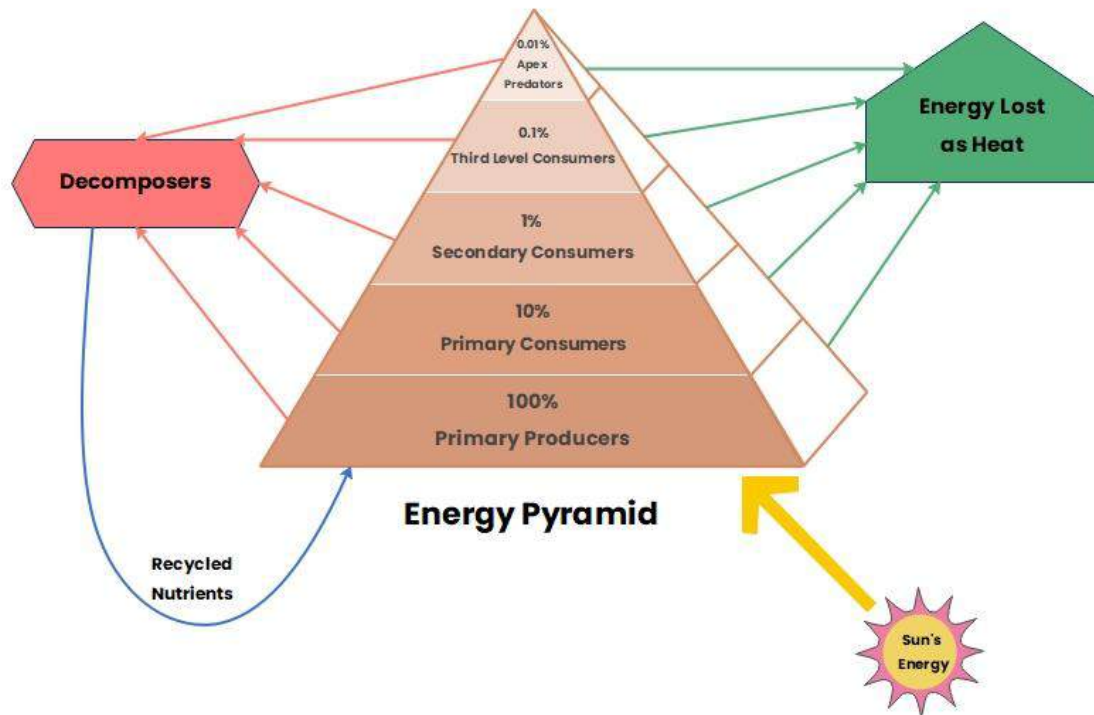
An Especioza Trust Production



Mary Queen of Scots

Foreword

The significance of Three plus Five for life on Earth



Producers, consumers and Decomposers

The Three Doshas:

The energy triangle is based on the principle that matter cannot be created or destroyed but that one form of matter gets converted into another form of matter. At a particular phase of this development, life is created. This turns into the cycle of life namely producer (plants), consumer (animals and human beings) and decomposers (bacteria etc). While this is shown as part of the energy cycle there are other cycles which form a part, namely Nutrient cycle and Water cycle. Later on in the evolution and development of human beings the development of Ayurveda outlined a way to relate Human beings to nature, the concept of well being is measured by the three doshas (Vaath, Pith and Kuff). While there is striving for balance, one or the other is dominant in an individual determining the kind of nature and diseases they are vulnerable to.

The Five Tattvas (elements):

Earth (Dharti), Air (Vayu), Fire (Agni), Water (Jal) and Space Akash) constitute the five elements that come together to make life. Note how the current understanding of the energy cycle and other nature cycles were represented earlier on the basis of

observations. While current science makes a break from the fundamental tenants of earlier philosophy. The play between the Doshas and the Tattvas provides us with the essence of what is living and non living. The need to go back in time to understand how our ancestors saw life and trace it to current conditions is an attempt to pick up societal threads differently, differentiating human made constructs from the laws of nature linking past to the present with an eye to the future.

Background



Sr Anna Dengel foundress MMS

September 30, 1925
Washington DC

Hundred years ago, a young Austrian doctor named **Anna Dengel** with three other young women two from the United States and one from Britain planted a new seed in the Church. The seed of her inspiration, Anna Dengel claimed, was an elderly Scottish doctor, Agnes McLaren who was deeply concerned for Muslim women who died needlessly for want of health care.

Yes, quite simply it all began with women, for women—sick women, poor women, women dying in childbirth. They were Muslim women living in Rawalpindi, an area that today is in Pakistan. Male doctors could not treat these Muslim women and many died in childbirth or of curable diseases.

It was a time in the Church when religious, priests or nuns could not practise medicine in its full scope. For eleven long years Anna Dengel was one of those who knocked at the gates of the Vatican to get recognition for religious to practise medicine. Her persistence paid off. On February 11, 1936 the gates of the Vatican opened and religious, priests and nuns, and therefore MMS, could give professional NOT just mercy care to the sick.

The seed soon became a shoot and is now a big tree with branches spread out all over India and all over the world. From a small courageous band of four we are now an international community of 603 women, of 22 nationalities in mission in 17 countries, vitally involved in healing the injustices and illnesses in the world and caring for the earth which is the bedrock of the human family. For us MMS the heart and center of our charism is to be a **healing presence** wherever we

are, in whatever ministry we do, in our work with likeminded people and our care of the earth. In so doing we continue to be inspired by the Gospel text which from our inception has been our lodestone, "Let your light shine, so that all may see your good works and give glory to God our Creator." (Mt.5:16) It challenges us to be alert to the invitation of the moment, the urgings of the Spirit in our own times, moving us into the unknown future.

Dedication



Dr Marie D'souza, Medha Patkar and Vahru Sonavne

MARIE D'SOUZA,
A Pioneer in Adivasi Health Traditions
She was an independent soul
Who pioneered awhile
Living close to those she served
Cherished their life and style
A convent phase she put behind
And joined a Jesuit team
Exploring rural scenes around
She found a cause to dream
Savouring all of tribal life
In every way she could
She realised their frugal ways
Were humanely so good
Marie gathered down the years
A precious legacy
Of tribal medicine that worked
In all simplicity
When she retired to Aldona
Her spirit yet was strong
She shared on ev'ry human cause
For all to think along
So now she takes her place with God
No matter wealth or fame

Marie has lived her dream so well
Her spirit will inflame
Godfrey D'Lima, SJ
Jan Seva Mandal, Nandubar
(Where once Marie lived to identify with Adivasi India)
August 31, 2023

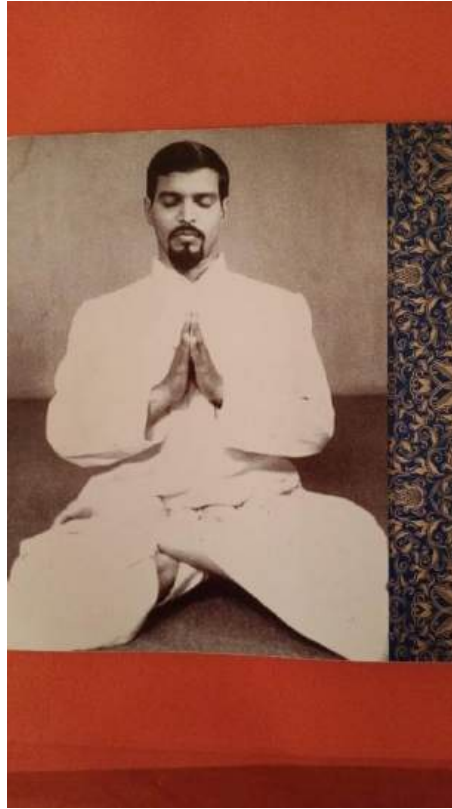


Rajan Barrett and role of linguistics

While I have known Rajan for 47 years
The Sapir - Whorf theory on linguistics pointed to a side till then unknown by me.
Followed by exposure to Rajan's wide grasp of contemporary alternative vision
It provided a window to a world unexplored
When MSU closed its doors to free speech
Rajan provided the same in some corner called his home in Baroda
So home was open house for him
Never mind if it is a mess.
No different from the world around
Looked forward to catching up after retirement
But God had other plans
Farewell Rajan for the breath of fresh air you provided
And a voice for marginalised
In a world divided
May you rest in Peace dear Rajan.

Funeral Mass of Rajan Barrett

<https://www.youtube.com/live/yn5wd8ebgO0>



The Yogic Grandmaster is no more

Anthony a Grandmaster at Yoga
Also knew how to wield the pen
Poetry and Prose inspired by his Yogic poses
Man proposes
But God disposes
Anthony pointed out that it was not God's doing
Celibacy, Papal Infallibility and Christ the King he thrashed
For that he himself was bashed
His loving wife and life support to the rescue
When the number who understood were but a few
Pope Francis many a conception changed
Yet the essence still remains
The spiritual not esoteric but real
Through Yoga and other lessons he unfurled
A human frail and vulnerable being in the end
To Nature's laws we all must bend
As the Surya Namaskar we do
Cosmic energy in ourselves to Capture
Anthony to Nature finally his spirit surrendered
And God his due he rendered
May his soul Rest in Peace

Anthony Lobo poems

Dreadful Dark

<https://www.youtube.com/watch?feature=shared&v=SwZ2zIcxGCK>

Poem Collection

http://www.anthonylobo.de/pdf/AnthonyLobo_Poems.pdf

Part I

Facets of an Ecosystem Approach to Sustainable Development



Diana with a spiked collar to protect her from leopards

The need for a different approach to the study of Man animal conflict

Since the time of the baseline study in Mandve village (Srirampur Taluka of Ahmednagar District - October 2022) which highlighted the presence of the leopard in the sugarcane fields, reports of increasing attacking have been surfacing with Ashankur campus being at the centre of at least seven such incidents. The picture of Diana (From Ashankur) above indicates one of the many injuries she sustained while warding off a leopard. If it was not for the spiked collar, she would have been finished.

Considering the increase of such incidents in the region related to the protective cover provided by sugar cane and other tall grasses and plants, it was felt that a systematic study of this issue could provide a framework to understand the complexities facing resolution of the man animal conflict brought about because of the drastic reduction of common spaces in general and forests in particular. Increased presence of wild boar that destroys crops would also surface in such a study. It was therefore suggested to Ashankur that if over the next three months, people were encouraged to report and record such incidents, it would be possible to get an idea of its magnitude and the nature of interests/ concerns that the local communities would have. This general understanding could also factor into teaching modules being developed for Ashankur.

Recently one of the members of Ashankur went for a training at Bhopal on how to use the Eco Eureka kit. The use of this kit would considerably enhance the ability of Ashankur to give quality orientation to the teachers on the scientific approach to education (learning by doing).

On Jaisamand Lake and Udaipur

Asia's largest man-made freshwater lake Jaisamand has only filled up to 10 feet of water against its total filling capacity of 27.6 feet, out of which only about 3 feet of new water has come this year, which is a matter of great concern. Despite good rainfall in Udaipur division, the continuous decrease in rainfall in the catchment area of Jaisamand lake is a serious issue, which needs to be studied in depth by all environmentalists, meteorologists, social workers and public representatives.

When we took up the issue of Climate Change in SPWD in 2006, we made a distinction between People's perception of Climate Change and Actual Climate Change. As an example, the case you have highlighted ignores the huge amount of water being supplied to Udaipur from Jaisamand Lake and the pumped out water from Jhamar Kotra, depleting stored and underground water in the catchment area. People's observation would say the Lake fills up every two or three years earlier, now it takes five to six years. Let us say 600 mm was enough to fill it up, now requires 800 mm. This is not actual climate change but man made climate change. The larger extraction for agriculture is depleting the ponds and other recharge structures so they also need to be filled up before water reaches Jaisamand..With destruction of tree cover, there is reduced ground water recharge so the perennial streams that used to provide base flow are also no longer there. This means more run off in heavy rainfall years and lower level of rainfall required for run off. The revised Han Model that SOPPECOM developed for Jaisamand showed the relation between rainfall and conditions in the catchment and inflows into Jaisamand.

In contrast, in the cities, the urban jungle and construction in the drainage lines have increased the amount of run off causing disaster in heavy rains as the condition in Udaipur on 6th and 7th September 2025 shows.

<https://www.facebook.com/watch/?v=3973770546102778&rdid=pC1cOT8ratIX9dqd>

Our Lady of Fatima Cathedral Parish led by Parish Priest Babu Chirayath participated actively to bring relief to the affected.



Floods in Udaipur

Part II

A Perspective on Ecology and Livelihood



A Holistic Path Towards a Sustainable Future¹

This framework has meticulously dissected the ecological footprints across critical sectors, illuminating the profound impact of human activities on Earth's ecosystems and emphasizing the urgent need for a paradigm shift. The analysis consistently demonstrates that while modern advancements offer significant benefits in productivity, their high ecological cost often outweighs the advantages. Conversely, traditional practices, characterized by lower footprints, offer invaluable lessons in sustainability and resilience.

A recurring theme is the stark contrast between approaches prioritizing short-term economic gains versus those fostering long-term ecological and social well-being.

- In **Forestry**, conservation-oriented and community-conserved approaches are ecologically sustainable, preserving biodiversity, sequestering carbon and empowering local communities. Market-oriented forestry, however, leads to severe biodiversity loss, soil depletion and reduced ecosystem services.
- For **Agriculture**, traditional diverse farming systems promote soil health, biodiversity and community-level manageability with significantly lower carbon emissions. Modern industrial agriculture, despite high yields, is burdened by extensive chemical pollution, soil degradation and substantial carbon and water footprints.
- The **Energy** sector's reliance on fossil fuels contributes immensely to carbon emissions and ecological destruction. While renewables like solar and wind offer lower operational emissions, their land use and material impacts require careful management. Biogas, utilizing organic waste, stands out as a highly sustainable solution for waste management, GHG reduction and decentralized energy.
- In **Health**, traditional medicine, with its low ecological footprint and community accessibility, contrasts with modern medicine's high carbon emissions, waste generation and resource depletion.

¹ Ecological Footprint Framework: A Comprehensive Analysis across different development sectors with some case studies across diverse Eco regions of India; Leena Gupta and Ritesh Nair guided by Brig Naveen Singh, Vir Chakra, Vishist Deva Medal.

- The **Education** sector, while not directly detailing ecological footprint, implicitly links to it by emphasizing environmental stewardship and cultivating values essential for sustainable living.
- The framework also highlights that patriarchal structures have historically marginalized traditional ecological knowledge and women's roles, creating a "social footprint" that hinders effective conservation. Non-forestry threats, such as uncontrolled ecotourism, real estate development, industrial activities, chemical agriculture and highways, contribute significantly to habitat destruction, pollution and biodiversity loss.

6.1 What Should Be Done Next:

Charting a Course for Sustainable Development

The journey towards genuine sustainable development demands a multifaceted and integrated approach, beginning with a fundamental shift in mindset and policy.

The Start: Embracing a Holistic and Community-Centric Paradigm

The starting point for this transformative journey must be the recognition and empowerment of local communities and indigenous knowledge systems. This framework consistently demonstrates the inherent sustainability of community-led initiatives across all sectors. By prioritizing community engagement, respecting traditional practices and ensuring equitable access to resources, we can unlock powerful, context-specific solutions. This also necessitates addressing the "social & economic footprint" of patriarchy in conservation by actively integrating gender perspectives and empowering women's leadership.

Integrating Positive Aspects for Sustainable Development:

(1) Policy and Governance:

- **Internalize Environmental Costs:** Develop policies to internalize the environmental and social costs of unsustainable practices, holding polluters accountable and incentivizing eco-friendly alternatives. This includes stricter regulations against non-forestry activities like unregulated ecotourism, real estate encroachment and industrial expansion in ecologically sensitive zones.
- **Strengthen Community Rights and Management:** Legal frameworks should unequivocally recognize and support Community Conserved Areas (CCAs) and

Community Forest Rights (CFR), providing them with the necessary recognition, rights and support to withstand external pressures.

- **Promote Decentralized Decision-Making:** Foster governance structures that enable local communities to participate meaningfully in environmental decision-making, ensuring tailored solutions based on local needs and contexts.

(2) Sector-Specific Integration:

- **Forestry:** Prioritize and invest in conservation-oriented and community-conserved forestry. This involves reforestation with native species, protecting existing diverse forest ecosystems and supporting community stewardship for long-term health and carbon sequestration. Implement stringent environmental regulations and integrated land-use planning to curb the ecological footprint of non-forestry activities within and near forests.
- **Agriculture:** Support a widespread shift towards traditional and agro-ecological farming methods emphasizing polyculture, organic matter incorporation, natural nutrient cycling and minimal chemical input. This will enhance soil health, preserve biodiversity, reduce chemical pollution and foster community-level manageability. Promote local food production and consumption to drastically reduce transportation costs and associated carbon emissions.
- **Energy:** Prioritize investment in renewable energy sources like solar and wind, with meticulous planning to minimize land use, wildlife disturbances and material extraction footprints. Massively scale up biogas energy generation, especially at community levels, to utilize organic waste, reduce methane emissions and provide affordable, decentralized energy access, aligning with circular economy principles.
- **Health:** Foster a healthcare system that intelligently integrates the strengths of traditional medicine (low ecological footprint, community accessibility) with the advancements of modern medicine, focusing on preventive care and sustainable resource use in modern healthcare infrastructure. Implement green initiatives within modern healthcare to reduce waste generation, energy consumption and chemical pollution.
- **Education:** Revamp educational curricula to deeply embed environmental stewardship, ecological literacy and sustainable practices. Foster critical thinking about consumption patterns and promote values of kindness, social consciousness and environmental responsibility. Ensure educational systems recognize and integrate traditional ecological

knowledge, preventing its erosion and providing formal pathways for its validation and application.

(3) Cross-Cutting Principles for Overall Sustainable Development:

- **Circular Economy:** Shift from a linear "take-make-dispose" economy to a circular one across all sectors, prioritizing reducing consumption, reusing and recycling resources to minimize waste and resource depletion.
- **Technological Innovation for Sustainability:** Leverage modern technology for low-impact solutions, improving resource efficiency, monitoring environmental health and supporting sustainable material science.
- **Gender-Responsive Approaches:** Ensure all conservation and development initiatives explicitly consider gender dynamics, empower women in leadership roles and recognize their invaluable contributions to resource management and traditional ecological knowledge.
- **Resilience Building:** Develop strategies across all sectors to enhance ecosystem and community resilience against climate change impacts, natural disasters and economic shocks, including promoting diverse ecosystems, sustainable land management and robust local economies.

By collectively embarking on this journey, beginning with empowering communities and integrating the wisdom of traditional practices with responsible modern innovations, we can move beyond simply minimizing our ecological footprint to actively nurturing a regenerative relationship with the Earth, ensuring a sustainable and equitable future for all.

Part III

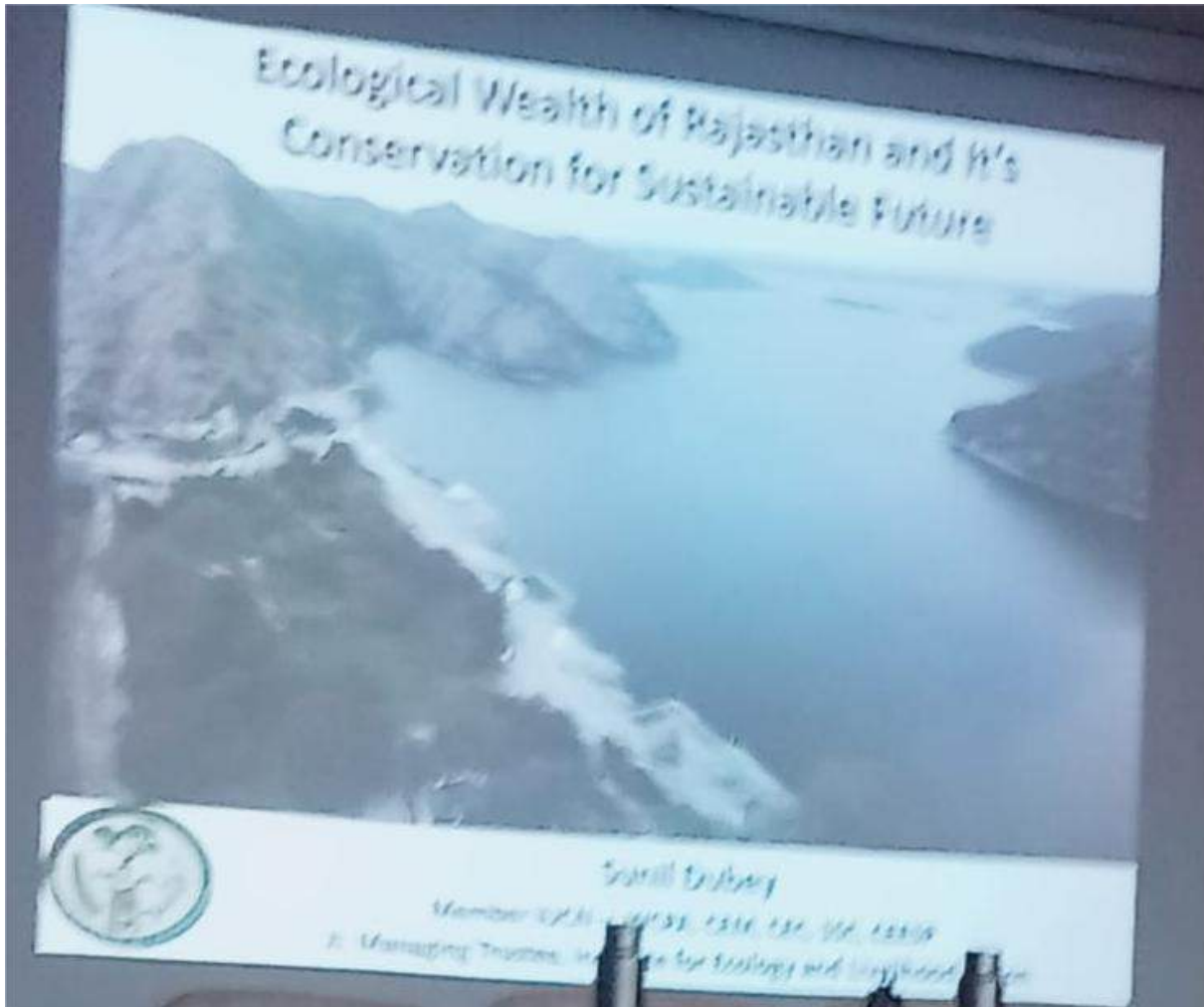
Spiritual/Ecological Connections & Our Common Home



Col Prof S S Sarangdevot, Vice Chancellor Janardhan Rai Nagar Rajasthan Vidyapeeth stressing the need to focus on Gross Ecological Product instead of Gross Domestic Product while addressing the National Conference on Biodiversity and Sustainable Practices



Anurag Saxena and Sunil Dubey addressing the Conference



Sunil Dubey delivering a lecture at the Conference

Anurag Saxena while addressing the conference talked about how Maharana Pratap banned agriculture production as it would provide food to invaders. So how did he and the people live ? One of the staple foods taken by Maharana Pratap was Ghas ki Roti (Sava).



Echinochloa colona (Sava)

Part IV

Politics of different kinds



Babulal Kharadi talking about the Eternal Way and Vasudev Kutumbakam

The case of Kesorai Patan and Kota

The sugar mill at Kesorai Patan processed sugar cane of its members into sugar. During the debilitating drought prior to the turn of the century, there was fodder shortage in Barmer and Jaisalmer. The sugar cane producers diverted their production to provide fodder which was selling at an exorbitant price. As a result the sugar mill had to shut down. It was not revived even after this crisis was over. The struggle to revive the mill is still on.

Separately Bamshah Krishi mandi is the biggest commodity Mandi in Asia for rice, wheat and garlic. The farmers guest house there does not cater to farmers who return to their homes ☺.

The case of Kesorai Patan is a classic case of what Engels called biting the hand that feeds it in Dialectics' of nature. The case of Bama Shah Krishi Mandi points to the mismatch that the market economy creates and consequent waste of resources. Inevitable when decisions are not being taken by those in whose name it is being taken. The cheap lodging facilities are needed all right. So the problem lies elsewhere., Alienation and isolation is what the market creates and with it the dilemma that Jean Paul Satre talks of in Existentialist philosophy. Man is condemned to individualism.. Dialectical Materialism places this individualism contextually and hence points to a way where individualism is no longer tenable.

BTW, GPS tagging can help you identify the farmer whose grain you are eating and with it the possibility of identifying the practises which he is engaged in. This is already being put in place by partners in the Climate Justice Network. There are already processes in place where you can directly buy from the producer. The question is ? Can we get rid of the middleman who is remotely pulling the strings. A person in Canada owns and controls how autos will park outside Kota railway Station. The 2% that own and control companies by virtue of control in the holding company or those who can directly have access to the PM and CM and set things accordingly.. This minority sets village politics too by virtue of their links with finance and power. Can this be undermined by the practise of democracy from below ? Or do we need a CC who claims Democratic Centralism is the answer to Fascism . The answer is not one the other but rather Dialectical.. ☺ ☺

Part V

Health, Happiness and the Hope Gene



Subodh Vijay Waghmare with the cooking Kit used in emergency



Subodh on his way to Mangalwar from Udaipur



Subodh Planting a tree with Vikas Jani in Pali District



Anne's TASTY Modak



Blood Donation Camp at Udaipur



To the Greatest teacher: Mother Nature and the diversity of Human Society

It has been adversity that real lessons to human beings have taught

As from the wealth of Nature's Bounty our survival depends

There have been nodal points where societal knowledge takes a jump

Yet despite this when backwardness we see

A sense of yearning from fundamentalism to be free

At such points a different kind of teacher emerges

One who from nature and society new lessons imbibed.

Happy Learning Day to all of us. ☺



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