

Mangalore

Organ of the Catholic Association of South Kanara

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02 OCTOBER

**INTERNATIONAL
DAY OF
NON-VIOLENCE**



**"Happiness is when what you think, what you say,
and what you do are in harmony"**

– Mahatma Gandhi



**Safety and security don't just happen,
they are the result of collective
consensus and public investment. We
owe our children, the most vulnerable
citizens in our society, a life free of
violence**

- Nelson Mandela

CASK CENTENARY TRUST

Gratefully acknowledges the contribution of ₹ 33,33,334/- from the 'Rosedale' Pinto Family

This is their 3rd installment towards the Late Jerome & the Late Iris Pinto Endowment managed by CASK Centenary Trust.

The total Endowment is now worth ₹ One Crore (1,00,00,000/-)

WE THANK...

- Dr Thelma Sequeira
- Dr Daphne Mathias
- Dr Audrey Pinto
- Mr Oscar Pinto
- Dr Errol Pinto
- Mr Dionysius Pinto
- Dr Allan Pinto
- Mr Trevor Pinto
- Mr Lloyd Pinto

Other Donations

Dr Anand & Geetha Pereira ₹ 25,000/- for Family support.
Name withheld on request ₹ 10,000/- for Charitable projects.

Vision of CASK: Striving to create and enrich a connected community that cares, of all those with roots in this beautiful corner of the globe, called Konkani Karava

Mission of CASK: Reaching out to the marginalized by extending support for their education, health care and housing needs. Preserving and promoting the unique culture of this region and joining hands with all those committed to the preservation of environment.



CATHOLIC ASSOCIATION OF SOUTH KANARA

Founded in 1914

(Regn. No. MNG/130/2021-2023)

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Posted at Mangalore RMS on 11-10-2023



EDITORIAL

October 24 is observed as United Nations Day. The concept of the United Nations is a holistic one, setting high standards for human, animal and environmental wellbeing, aimed at attaining a fairer world and a world free of wars and conflicts. United

Nations Day commemorates the anniversary of the UN Charter of 1945. After World War II, 51 countries united to promote international peace and security, better living standards and human rights. Franklin D. Roosevelt and Winston Churchill are the authors of the declaration. All 193 member states of UN are now signatories to the UN Charter.

United Nations Marks 2023 International Day to Commemorate Holocaust Victims under the Theme ‘Home and Belonging.’

October 02, is observed as International Day of Non-violence. We have in this issue an article dedicated to non-violence by Dr Jeanette Pinto and the keynote address by Dr Derek Lobo at the Model United Nations at St Aloysius PU College (SAPMUN) organised on 1st September 2023. The need of the times is to support and strengthen the United Nations and its 29 Agencies.

Many of our families are involved in legal battles that can prolong for many years. Courtesy the Kanara Chamber of Commerce & Industry, Mangalore has an Alternate Dispute Redressal Facility to promote amicable settlement of disputes outside the Courts. The article on this facility by CA Lionel Aranha gives useful information.

I have always been intrigued by Suicides in IITs – the citadels of highest learning in India. Through the article **“Suicides in IITs”** in this issue, by the Swaddle team, I am now enlightened on the reasons behind suicides in IITs and student suicides in general. I hope all our readers will be aware of the reasons behind student suicides and the need for Examination Reforms.

Other useful articles include ‘The decline of Journalism-A Shared Responsibility’, ‘Dynamics of Goa’s Early Population Dispersal’ and

two articles related to Pope Francis and the usual stimulants from Joan Lobo and Norbert Shenoy. Finally, there is a brief article on ‘The radiance of Kindness’ which I hope will make us all feel good.

We were happy to receive details of ‘Monthi-fest’ celebrated by Kanara Associations in Chennai and Hyderabad.

Until next time.....Patsy Lobo



THE PRESIDENT SPEAKS...

On 10th September 2023, we had the CASK AGM held at Avila Hall, St Agnes College. It was well represented and conducted very professionally and smoothly. I thank God Almighty for the successful year of activities, in spite of the all the adversities we faced. I thank all the members for reposing your confidence in the present team of CASK. For any good beginning, the blessings of Almighty God are imperative. So let us invoke His blessings on CASK, to lead us on to a rewarding future.

As the President of CASK, with the continued support of my dedicated office bearers and GC members, I feel confident that the coming year too will be equally successful. No doubt there will be many challenges, but we will face and overcome them.

On 2nd October, we celebrate the birthday of the Father of our nation – Mahatma Gandhi, in a befitting manner throughout the country. 8th of October is observed as Indian Air Force Day (Bharath Air Force Day); 11th of October is observed as International Day of the Girl Child; 22nd of October is Mission Sunday and 24th October is United Nations Day. Midterm exams are going on in Karnataka, followed by the Dassera holidays for the schools/colleges. We can look forward to enjoying the tiger dances (Pili Vesha) and the accompanying drum beats that are so much a part of the Dassera celebrations in Mangalore and Udupi regions. At the same time in other parts of India, Durga Puja is celebrated.

With our activities increasing, CASK has to be financially self-sufficient since we function purely on charity; whatever we receive is disbursed for charitable activities. I am sure our members and well-wishers will support us.

Our Hindu brothers celebrate their Dassera Festival on 23rd and 24th of October, we wish them all the best over their fight of evil with good.

Let us stay safe and healthy and keep each other in our prayers. God Bless you all and keep you all in good cheer.

Capt. Vincent Pais

WELCOME TO NEW LIFE MEMBERS OF CASK

- | | |
|---------------------------------------|---|
| 1 Mr. Francis Saldanha, Bantwal | 21 Mr. Alan Preetham Dsa, Mangalore |
| 2 Mr. Valerian Dsouza, Kadaba | 22 Mr. Ronald J. Sequeira, Mangalore |
| 3 Mrs. Ancilla Pinto, Belthangady | 23 Mr. Henry Dsouza, Mangalore |
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| 19 Mrs. Mary Dsouza, Udupi | 39 Mrs. Shanthi Dsouza, Mangalore |
| 20 Mrs. Pramila Priya Lobo, Udupi | |

INTERNATIONAL DAY OF NON-VIOLENCE

Dr Jeanette Pinto

On 15 June 2007 the United Nations General Assembly resolved and established a Non-Violence Day, observed on 2 October, the birthday of Mahatma Gandhi, leader of India's independence movement. The day is an occasion to "*disseminate the message of non-violence...through education and public awareness...and reaffirm the desire for a culture of peace, tolerance, understanding and non-violence*". The purpose was to honour how Gandhi's work and legacy has impacted the global value of non-violent protest.

Non-violence is the personal practice of not causing harm to others under any condition. The concept may have emerged from not hurting people, animals and or the ecosystem to achieve a philosophy of abstention from violence. Non-violence is a powerful and just weapon, that cuts without wounding and ennobles the person who wields it. Its principle is to defeat injustice, not people. Non-violence believes that the universe is on the side of justice, it holds that suffering can educate and transform it chooses to love instead of hate.

Violence on the other hand impacts a people with a wide range of ill effects, namely: anxiety, depression, insecurity, anger, pathological lying, manipulative behaviour, posttraumatic disorder, heart diseases and suicide. It scares people out of participating in neighbourhood activities, limits business growth and prosperity, strains education, justice, medical systems and community progress. One cannot deduce that violence is part of our evolutionary process because some people behave that way. Not everyone exhibits violent behaviour. If humans were naturally and chaotically violent, our species wouldn't have survived for millennia.

Is nonviolence the same as peace? **Peace** is really a God given gift to the universe. We see it in Creation and Nature from the beginning of time. Peace in the world is a stress-free state of security and calmness that comes when there's no fighting or war, everything co-existing in perfect harmony and freedom. The world does not need the use of arms for scoring goals, particularly nuclear disarmament and arms control. Truth with non-violence is the only pure means to achieve the goal of a peaceful world order. Gandhi gave a revolutionary turn to

social reform movements, he applied Satyagraha in the non-violent struggle against injustice, exploitation and dictatorship.

Delivering a speech at the auditorium of University of Oslo in 1964, Martin Luther King said Gandhi had a long and successful non-violent struggle against British rule in India. In the quest of ultimate truth Gandhi singled out non-violence as the fundamental moral virtue which ought to be practiced at all times by all men. Truth and non-violence are no new ideals.

The core of non-violence is a way of life for courageous people. It is aggressive spirituality, mentally and emotionally, an active non-violent resistance to evil. Secondly, Non-violence seeks to win friendship and understanding. It is certainly a more powerful method for social change than violence as it is participatory and can engage greater numbers. Thirdly, Non-violence wins new allies, while violence even if from a small group of participants can isolate a movement from the rest of the people.

Satyagraha or “holding firmly to truth” is the exercise of the purest soul-force against all injustice, oppression and exploitation. It is a particular form of nonviolent or civil resistance showing tolerance. Suffering and trust are attributes of soul force, which makes an immediate appeal to the heart. Satyagraha is built on three basic tenets – Satya, Ahimsa and Tapasya. Satya or truth implies openness, honesty and fairness. Ahimsa means refusal to inflict injury on others. Tapasya conveys willingness for self-sacrifice and patience.

Co-existence is the essence of life and God’s will that all human beings live as happy liberated people. Education, position, power, wealth or status, is never the yardstick for the measure of humanity. Peaceful Co-existence was a theory developed and applied by the Soviet Union at various points in their Cold War. It is a state in which two or more groups are living together while respecting their differences, and resolving their conflicts non-violently. There are Five Principles of Peaceful Co-existence: mutual respect for sovereignty and territorial integrity, mutual non-aggression, non-interference in each other’s internal affairs, equality and mutual benefit, and peaceful co-existence.

The era we are presently living in, is the midst of the omnipresence of disaster, plagues, droughts, floods, toxic air and water, wars,

massacres, famines, earthquakes, wildfires, recessions, and despotism, all nightmares in slow motion. In addition, egoistic human beings destroy the balance in society because they desire to be in control. They forget God who is omnipotent. All human beings are meant to live in tolerance as equals but some choose to be otherwise.

Many believe that non-violence is an ineffective instrument. However, let's not forget that we live in an age of destruction, where power struggle, AI and technology cope with disaster hurricanes. The world needs healing and reconciliation. When mankind is confronted with clashes of national interest, religious fundamentalisms and ethnic and racial prejudices, non-violence can be a trusted means of laying the groundwork of a new cosmopolitics.

Non-violence is man's effort and tool to bring humanity and divinity together. Gandhi undoubtedly remains the prophetic voice of the 21st century and his non-violence urges us to continue struggling on behalf of what we view as right and just. He once stated: *"Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man...more positive than electricity, and more powerful than even ether"*. He fervently believed non-violence could be put into practice at every level of human experience; it was not for him just a political tactic but spirituality and a way of life.

POPE FRANCIS – DON'T TREAT MIGRANTS LIKE "HOT POTATOES" OR "PING PONGS"

Courtesy CSR

Returning from a two-day trip meant to underscore the mounting challenges of global migration, Pope Francis on 23 September 2023 condemned the treatment of migrants like "hot potatoes" or "ping pongs." "You can't send them back like ping pongs," said Pope Francis, criticizing how new arrivals get shuffled from place to place as countries refuse them entry.

The pope's comments came during an unusually brief, 18-minute inflight press conference following an overnight visit to the French port city of Marseille, where he participated in a major migration summit with Catholic bishops and young people from more than 30 countries from around the Mediterranean.

During the trip, the pope offered some of his strongest statements on migration in several years, denouncing the “fanaticism of indifference” toward new arrivals. His visit occurred just weeks after a new wave of migrants from North Africa set off a furious debate among European leaders over how to respond.

While France has said it would not accept any new migrants, the pope warned that civilization is at a crossroad and must choose whether to respond with apathy or fraternity.

During his remarks earlier in the day, the pope made an impassioned case for a renewed commitment to human dignity — linking abortion, euthanasia and concern for migrants and refugees. At a speech attended by French President Emmanuel Macron, Pope Francis explicitly criticized the practice of medically assisted suicide, just one week before Macron’s cabinet will consider legislation that would legalize the practice in France.

Asked whether he discussed the issue directly with Macron during their private meeting on September 23, the pope said they did not, but said the two men had discussed it during an earlier encounter at the Vatican. Pope Francis emphasized that his position is clear: “You don’t play with life.”

“This is an ugly compassion,” the pope said, recalling accounts of terminally ill children and the elderly being euthanized. “We cannot play with life, both with the baby in the womb of a mother and also with euthanasia,” he continued. “It’s not just my opinion.”

Francis also told reporters that he continues to be “frustrated” by the ongoing war in Ukraine, where the Vatican has repeatedly tried to serve as a peacemaker, but has largely been rebuffed. Earlier this month, Italian Cardinal Matteo Zuppi — who Francis tapped this summer to lead the Vatican’s peace efforts and has since travelled to Kyiv, Moscow and Washington, D.C., on the pope’s behalf — returned from Beijing where he specifically discussed plans to help restart the transport of Ukrainian grain to developing nations.

The Pope repeated his ongoing concerns for the “martyred people” of Ukraine and said that he was under no illusions about the possibility of a quick détente between the warring nations. “With war, what’s realistic is possible,” he said. “Don’t fool yourselves thinking tomorrow they will have breakfast together,” he said, before adding that there are measures that can be taken to ease the suffering, such as the Vatican’s efforts to aid in the return of Ukrainian children kidnapped by Russia. On that front, the pope offered a glimmer of hope, saying “it’s going well.”

The Pope, who was completing his 44th international trip, then told reporters that he would continue to take questions on his next trip — though the 86-year-old pontiff did not specify when that might be.

The Pope concluded his flash visit to Marseille by celebrating a Mass in the country's second largest sports arena. Despite France's reputation as a deeply secularized country, the pope seemed to electrify the crowd of some 50,000 Mass attendees as he toured the stadium in the pope-mobile before the Mass, and the more than 100,000 people who lined the streets of Marseille to greet him as he made his way to the stadium.

During his homily, the pope drilled down on his message that Christians must be known for their compassion and mercy toward others, offering a final push to convince the traditionally Catholic country that hospitality towards strangers must be a defining hallmark of Christian life.

“We need to rekindle our passion and enthusiasm, to reawaken our desire to commit ourselves to fraternity,” he said. “We want to be Christians who encounter God in prayer, and our brothers and sisters in love ... [and] to be set afire by the questions of our day, by the challenges of the Mediterranean, by the cry of the poor.”

POPE ‘ORGANIZING HOPE’

Forwarded by Arun Shenoy

‘Organizing Hope’ was the theme of The Holy Father’s interaction with some 200 Rectors of public and private universities of Latin America and the Caribbean on September 21, 2023. The Pope reflected on various issues raised by the educators, including climate change, migration, and the culture of waste.

The Holy Father also denounced the process of degradation that humanity is undergoing. “There is a process of environmental degradation in general. But this leads down to the bottom of the ravine. Degradation of living conditions and degradation of the values that justify these living conditions, they both go together.” He explained that “inequality” is also “evident in the lack of access to basic necessities”. One of the forms of degradation and inequality, Pope Francis denounced, is “extractivism,” - the hoarding of natural resources. He pointed out

that when we adopt a geological extractivist model, it is always accompanied by the human extractivist model, wherein the dignity of people is extracted and they are turned into slaves. He asked the Rectors to “get this into children’s heads, so that they can evaluate these situations and can say clearly that this is called slavery.”

Politics as the noblest vocation : Faced with this situation, the Pope called on university rectors to promote education in humanistic values and fraternal dialogue, **helping students “enter politics” as a “noble vocation.”** “Let us train our young people to be politicians, in the broadest sense of the term. Not only to act in a political party, which is a small group, but to have political openness and to know how to dialogue with political groups with maturity, politics is not a disease, in my opinion it is the noblest vocation in a society, because it is the one that carries out development processes.”

Environmental Crusaders in Mangalore : Aloysius Vana (Alvana), is a 120 year old forest and biodiversity hotspot inside St Aloysius College that recharges the college’s groundwater, reduces temperature and is the last bit of old forest remaining in Aloysius and the city. Visitors can learn about vegetable gardening, medicinal plants, butterfly attracting plants, composting, Miyawaki forests etc - Contact Mr. Arjun Mascarenhas 8496004710. Advice and guidance on organic/chemical free large scale commercial farming by Dr. Anand and Dr. Geetha Pereira

Kanthavara Forest Basecamp near Moodbidri offers single day Forest and Wildlife conservation activities to student groups from Sahaya, NCC, NSS, AICUF and College Eco groups as well as study groups from botany and zoology departments. The forest tours are conducted by Mr. Jeeth Roche 8197972207 and his team.

PLEASE NOTE THE CASK UPDATED WEBSITE

www.caskmangalore.org

THE DECLINE OF JOURNALISM : A SHARED RESPONSIBILITY

Courtesy – The Harishchandra (a non-profit org)

In today's rapidly evolving media landscape, the state of journalism has become a topic of concern. Many lament the perceived decline in journalistic quality, credibility, and integrity. While journalists undoubtedly play a critical role in upholding the principles of journalism, it is crucial to recognize that the responsibility for the state of journalism does not rest solely on their shoulders. The public, as consumers and participants in the media ecosystem, also bears a significant responsibility in shaping the future of journalism. It is a shared responsibility, and understanding the role of both journalists and the public is essential to address the challenges and work towards a sustainable and robust journalism ecosystem.

The Journalist's Role: Journalists have traditionally been the gatekeepers of information, tasked with investigating, reporting, and presenting news to the public. They carry the responsibility of seeking truth, ensuring accuracy, and upholding ethical standards. Journalists are the custodians of democracy, holding those in power accountable and shedding light on issues that impact society. However, it is undeniable that there have been instances where journalists have fallen short of these ideals, succumbing to pressures, biases, or compromised integrity. These cases have undoubtedly contributed to the erosion of public trust in journalism. Nonetheless, it is important to recognize that the actions of a few should not overshadow the dedication and professionalism displayed by many journalists who continue to strive for excellence.

The Public's Role: The public, as consumers of news, holds immense power in shaping the media landscape. In the era of social media and citizen journalism, individuals have become active participants in news dissemination and consumption. However, with this newfound power comes a responsibility to engage critically with the information presented. While it is true that misinformation and sensationalism can be perpetuated by some media outlets, it is essential

for the public to exercise discernment and seek out reliable sources. By supporting credible journalism, subscribing to reputable news outlets, and sharing accurate information, the public can contribute to a healthier media environment.

Media Literacy and Engagement: One crucial aspect of the public's responsibility lies in cultivating media literacy skills. Media literacy empowers individuals to analyze, evaluate, and interpret news content critically. By educating themselves on journalistic practices, fact-checking, and understanding biases, individuals can make informed judgments about the credibility and reliability of news sources. Moreover, engaging in constructive dialogue with journalists and news organizations can help foster transparency, accountability, and a stronger relationship between the media and the public.

Supporting Quality Journalism: Financial sustainability is another vital aspect of journalism. As the media landscape undergoes significant transformations, traditional revenue models have been disrupted. Advertising revenues have dwindled, leading to budget cuts, layoffs, and potential compromises in journalistic quality. To counteract this, the public can actively support quality journalism by subscribing to reputable news outlets, paying for digital content, or donating to nonprofit news organizations. By doing so, individuals contribute to the financial viability of journalism, ensuring that journalists have the resources and freedom to produce high-quality, independent reporting.

The decline of journalism cannot be solely attributed to journalists. While they bear responsibility for upholding professional standards and ethics, the public also plays a significant role. By engaging critically, cultivating media literacy, and supporting reputable news outlets, individuals can contribute to the revitalization of journalism. A vibrant and robust media ecosystem requires a partnership between journalists and the public, working together to ensure the flow of accurate, reliable, and meaningful information. Only through collective efforts can we navigate the challenges and build a future where journalism thrives as a pillar of democracy and an essential force for positive change.

ALTERNATIVE DISPUTE RESOLUTION

CA Lionel Aranha

Alternative Dispute Resolution (ADR), is a way to settle a dispute without going to court. Conventional wisdom holds that alternative dispute resolution processes save time and money. ADR includes Arbitration, Negotiation, Mediation & Conciliation. With the ADR mechanism, the judicial framework has found a way to settle disputes between parties that do not involve adversarial (hostile) litigation.

1. Unlike litigation, the ADR mechanism is collaborative and helps parties understand their positions. **2.** The ADR mechanism allows parties to find creative solutions that courts cannot order. **3.** The parties can use whatever procedure they want to resolve their disputes. **4.** It also allows the parties to decide where their dispute will be heard. **5.** The ADR mechanism emphasises amicable dispute resolution and, if possible, maintaining friendly relations between disputing parties.

Advantages of the ADR Mechanism : **1.** Autonomy to Parties Arbitrators, mediators, and negotiators are chosen by the parties, as is the location. They also choose the law and language of the proceedings. As a private proceeding, ADR gives parties more control over resolving their dispute than court litigation. (Because ADR is neutral to the law, language, and institutional culture, no party benefits from having a home court advantage.) **2.** ADR is Faster The ADR mechanism is swift compared to lengthy trials in courts of law, endless arguments, and appealable flawed verdicts. The Law on Arbitration specifies 12 months between the beginning of proceedings and the delivery of the Award. The Law on Arbitration also contemplates a fast-track procedure to expedite resolutions. It is important to note that arbitration awards are final, unlike court decisions. Moreover, awards can only be contested or appealed on extremely limited grounds, making ADR a quicker method of resolving a dispute. **3.** ADR is Cost-Effective Because ADR resolves disputes quicker than court proceedings, the parties avoid the costs associated with delays and court compliance. Unlike court decisions, which may be challenged in one or more rounds of appeal, arbitration awards are typically not subject to challenge or appeal, with limited exceptions. Moreover, interim litigation and

injunctions (stay orders) are only permitted under certain conditions, thereby reducing costs. **4.** ADR is a Private Affair ADR is always a private matter, unlike court proceedings. Typically, the parties opt to keep the proceedings and their results private. The proceedings are not open to the public, the press does not report on them, and the results are not published in journals. **5.** ADR is Less Adversarial ADR can be a less hostile and adversarial means of resolving a dispute. As stated, parties wishing to maintain their relationship after resolving a dispute utilise ADR mechanisms. Disadvantages of ADR **1.** Resolution may be elusive. Except for arbitration, ADR processes do not always result in a resolution. Parties may still end up in court despite having spent time and money attempting to resolve their disputes outside of court. **2.** Lack of appeals. Appeals can typically be filed against judicial decisions. The arbitral Award is unappealable because there are few grounds for appeal. On occasion, this can be challenging for everyone involved.

ADR CENTRE IN MANGALURU : In 2019, the Members of the Board of Kanara Chamber of Commerce & Industry (KCCI), identified the need for setting up an Alternative Dispute Resolution (ADR) Centre at KCCI. A sub-committee was formed & assigned the task of formulating the guidelines & setting up the ADR Centre. The Centre commenced its operations in March 2020. Hon'ble Justice S Abdul Nazeer, Judge, Supreme Court of India, inaugurated the KCCI – ADR Centre on March 14, 2020, in the presence of Mr Isaac Vaz, the then President of KCCI.

The KCCI – ADR Centre is a region-specific Arbitration Centre set up by the KCCI to provide a forum for Alternative Dispute Resolutions under the Arbitration & Conciliation Act 1996 (as amended from time to time) & the arbitration rules of UNCITRAL. The Centre provides negotiation, mediation, arbitration & conciliation facilities for all types of domestic and international commercial disputes. Since its inauguration in March 2020, the Centre has steadily attracted six panellists and has handled twenty cases (20) referred to by the MSEFC Mysuru under Section 18(3) of the MSMED Act, 2006. The awards and settlements were to the tune of Rs. 7,07,21,031/- All the cases adhered to the time limit of 90 days as specified under section 18(5)

of the MSMED Act, 2006. The shortest duration recorded was at 63 days. The KCCI ADR Centre has framed its rules, and Prof CA Lionel Aranha is the Chairperson of the ADR Focus Area at KCCI since 2020.

Prof CA Lionel Aranha has authored a book, A Comprehensive Guide to Alternative Dispute Resolution (May 2020), published by the KCCI – ADR Centre. Copies of the book are available with KCCI. Prof CA Lionel Aranha, Chairperson, ADR Focus Area, KCCI ADR Centre, Mangaluru Email: lionel.aranha@arbitrator.one Mobile: 9739127852

ST ALOYSIUS PU COLLEGE MODEL UNITED NATIONS (SAPMUN – 1ST SEPTEMBER 2023)

Keynote Address by Dr Derek Lobo

I am delighted that St Aloysius PU College has a Model United Nations since the last 5 years. I have in the past decade addressed students of many schools and PU colleges and when I ask them what is the profession of their choice, they say – medicine, engineering, CA, Law, Finance, Science etc; I then ask – what thereafter and most say post-graduation and then a job and I ask – a job where? National and International Companies of repute; Indian or Foreign Banks; A few say–Indian Civil Services; A rare–Self Employment or Research but no one is aiming at joining the United Nations or its many agencies like UNICEF, UNESCO, UNW, ILO, WHO, FAO, WFP, UNHCR, World Bank etc.

I hope SAPMUN 2023 will motivate some of you to join the United Nations or one of its 29 Agencies. Not easy...extremely difficult....requires much hard work but if you succeed, there will be much satisfaction and a sense of service to the global community. The United Nations, with offices in 193 countries has 37,000 employees; it is the world's largest universal multilateral international organization. It inspires people from around the world to join its mission of maintaining peace, advancing human rights and promoting

justice, equality and development. In addition to the 37,000 staff directly employed by UN, another 1,50,000 professionals work in UN agencies like WHO, UNICEF, UNHCR, ILO, World Bank, FAO, WFP, UNW etc, thus more than 2 lakh professional jobs are available under the UN umbrella. There are many Indians working in the UN system but hardly anyone from Mangalore or Udupi. I urge you to aim at UN jobs. The tag of ‘International Civil Servant’, the Blue UN Passport with no nationality mentioned because you are a global citizen, your car with a UN number plate are precious possessions in addition to help achieve goals and mandates of the various UN agencies.

The United Nations was established soon after World War-2, with the primary aim “To establish Peace, Dignity and Equality on a Healthy Planet”. In line with this lofty aim, the entrance to the UN Headquarters in New York, dedicated in 1948, has the famous Biblical quotation from Isaiah incised into its wall “*They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more*”. However, since 1948, there have been several wars – small and big and currently the ongoing Russia-Ukraine war with global negative repercussions.

I request you to absorb the Mandates of some UN agencies

World Food Programme (WFP) - To combat hunger and malnutrition in countries by providing food assistance and improving food security.

FAO - To improve nutrition, increase agricultural productivity, raise the standard of living in rural populations and contribute to global economic growth.

WHO - To promote health and safety while helping the vulnerable worldwide. To provide technical assistance to countries, and serve as a forum for scientific or policy discussions/decisions related to health.

ILO – To promote rights at work, encourage decent employment opportunities, enhance social protection and strengthen dialogue on work-related issues

UNICEF - To advocate for the protection of children’s rights, to help meet their basic needs and to expand their opportunities to reach their full potential.

UNDP - To end poverty, build democratic governance, rule of law, and inclusive institutions and to help people build a better life.

UNW - the global champion for gender equality, working to uphold values and create an environment in which every woman and girl can thrive.

UNHCR – To lead and coordinate international action to protect refugees and resolve refugee problems worldwide, and to safeguard the rights and well-being of refugees. We have in Mangalore more than 100 students from Manipur. They are not refugees but they are displaced from their state and are here to pursue their education. We have to welcome them with love and offer them care, empathy and friendship.

The lofty mandates which I stated, I hope will inspire some of you to join the UN and be a partner in achieving the goals and make a difference. Ultimately it's the Youth of today that will shape the future of future youth. You are the Trustees of future global prosperity and peace. That's a great responsibility—your mind, your talents, your creativity, your actions, your activism will help in attaining the goals of the UN and its agencies.

India is the world's most youthful nation, with 50% of its current population of 1.43 crores (18% of the world population), below age-25 and it includes all of you and more than 65% below age-35. You are the Hope of our future. Please take this responsibility seriously; Empower yourselves and be the architects of a better world, for yourselves and for the future generations. **“The energy of youth is the spark that ignites the flames of change.”**

I wish that your discussions and decisions during the 3 days of SAPMUN will be fruitful and all of you will be energized and inspired to make this world a better place. Good luck and God bless and Thank you Fr Melwyn Pinto - Rector, Fr Clifford - Principal, Ms Sheetal Neliyara, Ms Alisha Andrade and the student team for inviting me to address the students.

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DYNAMICS OF GOA'S EARLY COLONIAL POPULATION DISPERSION

Philomena & Gilbert Lawrence
– *Authors of 'Insights into Colonial Goa*

The recent issue of *Casa de Goa* included the article *Goan Diaspora: Past and Present* by Ms. Sneha Ghadi, Asst. Prof. of History at Goa University. In the abstract, the article is described as a research paper on the diaspora. The well-written document is a detailed presentation of pre-colonial history, which is followed by the three phases of Goan migration. Due to space limitations, I will focus on only the first phase of colonial migration. Those interested in knowing our views on the other phases as well as the roles of education and the British occupation of Goa on migration can read pertinent sections in our book.

The causes of migration in the first phase (16th/17th century) are attributed to colonization, persecution, forced conversion, and the Inquisition. Many writers endorse those claims. So, in the spirit of academia, I would like to express my concerns. For starters, I am not asserting that these events did not occur. It is the cause-and-effect about which we may have a difference of opinion. For those readers who are not familiar with Goa's history, the colony was established in 1510, yet the first conversion reportedly did not occur until 1535. That refutes Lisbon's oft-quoted goal of coming to the east for "Spices and Souls." As stated in our book, "There were a lot more spices sent to Lisbon's king from 1498 before any Asian soul was offered to the King of Heaven." Considering that Muslims were in power at the time, that group was likely the majority population pre-1510 and had already left before Lisbon's rule began. The victor's persecutions of Hindus were aimed at driving them out and engage in a land-grab. The Portuguese rulers' priority was to settle their own soldiers and settlers — a standard practice of all conquerors.

Continuing conflicts with the Bijapur sultans, who were trying to regain Goa, continued throughout the 16th century. In the following century, there were continuing Dutch attacks on Lusitanian territories on land and sea. During the 18th century, there were repeated clashes

against the Marathas in Goa and the North Provinces (Bassein). Historian Sanjay Subrahmanyam states that the 16th / 17th century experienced a marked increase in Asia's population. During that period, Goa's population in the three talukas increased even faster mainly due to the annual arrival of 4,000 Lusitanians — soldiers, traders, and settlers, whose purpose was to defend the territories and settle the land. They were also attracted to Goa by the land-grants which were offered under *Emphyteusis* policies. In addition, Goa's expanding economy attracted migration from India. The government adopted various assimilationist policies (critics label as persecution) to homogenize the polyglot cosmopolitan community, (today termed melting pot) to make it easier to govern.

In addition to wars and natural disasters, population increase has been shown to cause migration since time immemorial. There is evidence that human migration began even during prerecorded history. Humans emigrated from Africa in multiple waves and traveled across continents in several phases. In a “survival of the fittest” natural strategy, the self-reliant, independent, and resourceful made their way out of their native soil and left their less enterprising contemporaries behind. The GSBs have been leaving Goa for Karnataka and Kerala since the 13th century – long before the Portuguese arrival. Purushotham Mallaya in his book *Saraswats in Kerala History* dates their arrival to Kerala to 1294 when General Allaudin Khilji conquered Deccan and Goa. It has been historical that Goa land could not produce enough rice to feed the population since time immemorial, which was the main cause for emigration. An added attraction for Goan farmers to emigrate was the land given to them by rulers of South Kanara, a tranquil area the newcomers could rehabilitate and farm.

After persecuted Hindus left Goa for neighboring talukas during the few decades following colonization, the native Christians (mainly farmers and landowners – *Bamons* with their *kunbi mundkars*) imitated their Hindu ancestors and left Goa for Mangalore and Cochin to escape the unrest and the war-ravaged territory. Many preferred to leave the land to arriving defenders, merchants, and colonizers rather than be conscripted by the military to fight or to work on repairing roads, bridges, forts, etc. during or after the skirmishes. *Bamons* increasingly

resented forced labor, higher land taxes (needed for post-war reconstruction), conscription, and other security measures imposed on the population. It is very likely that peasants who defied those measures lost their land. On the issue of emigration, they adamantly stated, “We asked for no quarter, and we expect none from the government.” The native fighters (*Chardos*), whose caste motto was: “Fighting is better than fleeing,” stayed to fight and were likely rewarded. This may explain the marked disparity in the ratio between the two strata of Goan Catholics in Goa and Mangalore. Historian Alan Machado notes that the inquisition was active during periods of and in regions of conflict, and that the main migration to Mangalore occurred during these times and from these regions.

So, it is very likely that the population displacement was the result of wars and the uncertainties those entailed, rather than an effect of the Inquisition. The migration of Hindus and Catholics from Goa was precisely what the military authorities wanted. The vacant land attracted an increasing number of white and mestizo settlers to the area. The Lusitanian soldiers were not interested in native conversion or in the converted. Their primary goal was acquiring land in the (only) three talukas which they could share, own, settle, and call their hacienda (home). The progressively increasing mestizo population from legitimate and illegitimate unions began in 1510 — the first year of conquest. Interestingly, the government cooperated and facilitated the migration. There are reports that Goans who sailed to Mangalore were escorted by Portuguese warships (to protect against pirates), and probably returned with a cargo of rice. Under those trying conditions, Goans (Hindus and Christians) had no time for introspective analyses of their dire predicament, a luxury that today’s academic may indulge in, retrospectively. Visitacao Bonaventura Monteiro, the author of the book ‘*Goan Village Communities*,’ is a Diocesan Goan priest, who has researched early Goan diaspora and the Goan comunidades and Ganvkaris.

Goa’s 451-year colonial history, as generally presented, lacks scientific stratigraphy i.e. it fails to place the specific event in its proper chronological order to provide context and explanation for why the event transpired in relation to other concurrent events. Instead, broad

strokes are used to paint wide conclusions. If one is lucky, one may find texts which present history organized according to the centuries in which the relevant events occurred. Historians keep repeating the mantra of ‘forced migration,” which was probably started as a Black Legend and other works of fiction. No explanation is presented on why and how this migration took place, especially in light of the fact that most of the population remained in Goa. This is like claiming that the migration post-1961 was due to the MG, Congress, or BJP rule. Perhaps a few Goans were troubled by those issues. In Goa and India, the 20th century has seen the greatest migration WITHOUT colonialism, religious persecution, and the Inquisition. Most would agree that this exodus was inspired by the need to improve socioeconomic conditions. So, why do we assume that our ancestors in the 16th and 17th centuries did not migrate to improve their own socioeconomic conditions by seeking to apply their entrepreneurial and farming skills more productively?

There are reports that Goans were recruited to migrate because of their skill and knowledge in copper smelting. Goan farmers were often recruited with land grants by rulers in South Kanara and in Kerala for their unique knowledge and skills to construct bundhs and sluices to reclaim backwaters, and maintain farmland that flooded with sea water at high tide or with river flooding. The farmers learnt this proficiency from the pre-Portuguese *comunidade* system of land management. In the 16th-18th century with agriculture being the mainstay of the economy, the farmer with his knowledge and skill at water management was the home-grown hydraulic engineer in much demand along India’s west coast. Add to this were rotation and other farming and grafting techniques and new plants he learnt from the colonists who brought new species to India. Unfortunately today’s articulate and college graduated historians and writers are not willing to accord the lowly loin cloth-clad farmer his due. This may also have caste overtones. The hallmark of the prosperous Goan community of Hindus and Catholics in South Kanara and Kerala (about 200 villages around Cochin) is their continuing link with their ancestral religious shrines in Goa and their Konkani language.

In summary, the major causes for Goan out-migration during the 16th /17th centuries were: **1.** Persecution and displacement of Hindus as a way to acquire their land on which colonialists could settle; **2.** Famines due to uncertain monsoon conditions, (too little, too much, too late, too early rains), subsistence farming, and poor distribution of food; feeding the Brown population was low on the government's list of priorities. Even under the best conditions, Goa does not produce sufficient rice to feed its populace; **3.** Death of the bread-winner due to short life-expectancy (about 40 years); **4.** Wars causing loss of life, livestock, and property, as well as raids by soldiers of both sides; **5.** Fear of conscription to fight the war, or forced manual labor to repair war-damage and later to construct new capital cities; **6.** Repeated epidemics, pestilences, and droughts; **7.** Farmers recruited by rulers in South Kanara and Kerala with land grants for land management expertise to reclaim land after high tides or river flooding.

Remember, not all *Mangaloreans* are of Konkni origin and not all South Kanara Konknis live in Mangalore. We hope this essay provides the readers with a vital framework of the GEM diaspora's historical journey. As Shashi Tharoor wisely stated, "If you do not know where you have been, how do you know where you seek to go? History belongs in the past, but understanding it is the duty of the present." A third of the recently published edition of the book (Fourth Edition) focuses on GEM Diasporas.

We hope you enjoyed reading this aspect of history, which includes plenty of "food for thought." Please forward these articles to your contacts and include the essays on Indian and Iberian chat sites. Sharing history is sharing our cultural heritage. Thank you for allowing us to share this information with you.

CORRIGENDUM - in the September 2023 issue on page - 46 related to the book titled "The Mysterious Space" the author Giannah Saldanha is granddaughter of Mary and Late Charles Saldanha (not Patrick Saldanha). The error is regretted.

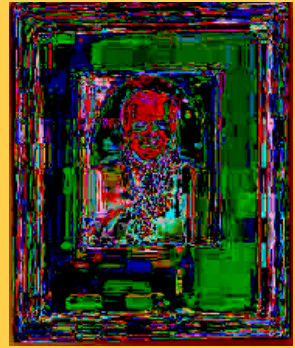
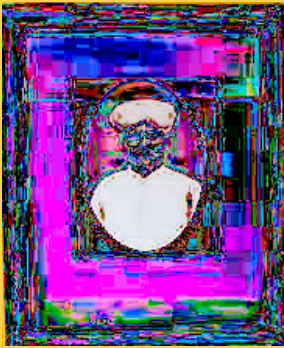
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WORLD COFFEE CONFERENCE (WCC) – BANGALORE

The 5th edition of the WCC was organized at Bangalore by the International Coffee Organization (ICO) in collaboration with the Coffee Board of India, the Ministry of Commerce and Industry, the Government of India, and the Government of Karnataka.



Coffee Swami, the official mascot of the 5th WCC, seamlessly connects Indian tradition with contemporary appeal.

The WCC is a biennial event organized by the ICO, a United Nation-affiliated body that represents the global coffee sector, which unites coffee stakeholders worldwide.

Theme for 2023 was : Sustainability through Circular Economy and Regenerative Agriculture.

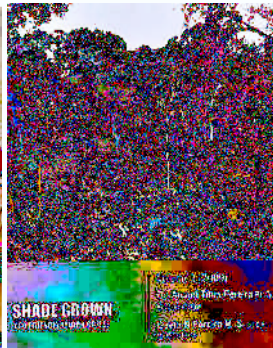


Mr Aven Rodrigues of Melkodge Coffee Estate with Dr Jagadeesha CEO Coffee Board.



Mr Marvin Rodrigues & his son at their stall displaying James Rodrigues Coffee

CASK members –Aven Rodrigues and Marvin Rodrigues displayed their specialty Coffee at the WCC.

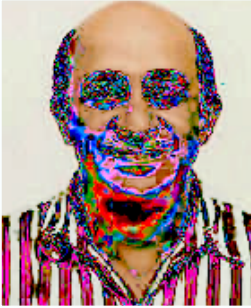


CASK Secretary-Dr Anand Pereira and his wife Dr Geeta Pereira attended the WCC and presented a copy of their seminal book on Shade Grown Coffee to Michelle Burns, Executive VP of Starbucks, Global Coffee, Social Impact & Sustainability.

EULOGY TO DILIP MATHIAS

Delivered by his brother Suresh Mathias

To Live in the hearts of those we leave behind, is never to die!



14.11.1962 - 01.09.2023

Our parents always talked about Dilip being the most obedient and the most talented of us seven children. Dilip's incredible journey began in journalism with being employed by the Deccan Herald newspaper, The Citytab and with regular contributions & middles in leading newspapers & journals.

He was a star student, completing his BA at St Joseph's College-Bangalore, where he was elected Secretary of the College Union. After college, Dilip sat for the prestigious Karnataka Administrative Services examination and achieved the 3rd Rank, which enabled him to rise to the post of Assistant Commissioner of Commercial Taxes, with postings in several districts within the State .

He was determined and extremely passionate about avenues that he prioritised. Although he took his own sweet time getting his car driving license which he did at the age of 40, he was a certified airplane pilot at the age of just 21! Being an extremely avid reader and an excellent analyst in politics and government policy, Dilip's strong opinions and incredible knowledge led him to win multiple quizzes that he participated in.

Dilip's legendary humour & wit, and his affable nature made him extremely popular within the family, his friend groups and his nephews & nieces who enjoyed his company .

Life has been a struggle for Dilip but he was determined to overcome his adversities and be of help to others which he has been doing. His immense trust and faith in the Lord enabled him to do so.

A very special quality of Dilip's which I'm sure all of us his family and his dear friends will remember him by is his love for gifting. He would breeze into our homes with his warm smile and a gift and many times would leave even before we could thank him.

Dilip didn't ever look for anything in return. In fact his last gift to Mum just this week is a plaque with a profound message .

Grateful - let us be grateful for receiving a kingdom that cannot be shaken - Hebrews 11:28

Dilip, thank you for the most precious gift to us ...your life ! We are grateful. You will always be loved, never forgotten and forever missed !

RADIANCE OF KINDNESS

Patsy Lobo

Kindness is a simple and powerful act of selfless ‘reach-out’ to others, driven by compassion and empathy. It is basically being polite, considerate, courteous, compassionate, caring and thoughtful to the needs of other people. Kindness towards people, animals and nature has the ability to transform the world and make it a better place for living. It also brings happiness and joy to the giver as well as the receiver. A kind person shows concern for the feelings of others and is helpful and generous.

Here are a few examples - Giving genuine compliments; Giving gifts; Showing gratitude; Doing an act of service for someone else; Noticing good things that others do; Giving your time to someone else. These are simple acts of kindness. The more thoughtful acts of kindness would be – taking an accident victim to the nearest hospital; caring for an injured animal; spending time with an elderly person or a recently bereaved family;

Kindness can positively impact someone’s life, and the ripple effect is just as powerful. Kindness is a form of love, care and compassion and one that needs to spread throughout the world. It allows people to see the best in others, encouraging them to be their best selves. Allowing kindness to exist for those around us is beneficial for them and ourselves.

It is our responsibility as human beings to be kind to other people. We can be considerate and compassionate towards other people to live in peace and love. Kindness is a virtue, and it is one of the essential things in life. It shows other people that you care about them and takes away some of the pain and suffering that they may be feeling. It can also help heal others, and everyone should always try to think about how their actions will affect others before taking them.

Kindness is vital in every single person’s life. It makes the world a better place and can make someone feel loved. With the help of kindness, you can start your good deeds to make the world a better place.

Kindness seems common and universal; if so, Why am I reminding our readers about kindness? Well, for one there is increasing apathy for happenings around us – a sort of “don’t care” attitude or “its not my business” attitude or “I can’t change” attitude

in relation to - people affected by war and conflicts; the refugees that are denied entry by many countries; the poor who sleep in hunger every day; the jobless; children who are out of school and involved in child labour; discriminations due to religion, caste, language, disabilities, economic conditions, hate crimes and hate speech – all these can be alleviated partially or fully if KINDNESS is transformed into a community, societal or Government action supported by all of us.....

STUDENT SUICIDES IN IITS

Courtesy – The Swaddle Team (August 2023)-the author is an alumnus of IIT-Madras. Names are changed to protect identity.

I. Surviving IIT : ‘**Student suicides are now routine**’, said a professor at IIT. Soon after, the IIT Madras campus was rocked by its 3rd suicide this year, a photograph did the rounds on student groups, showing hostellers playing cricket, while the police were in the background, come to investigate a suicide that occurred a few hours ago. The incoming batch of freshers cope with dark jokes about the cause of the next campus suicide. In 2019, IIT Madras announced the installation of hostel ceiling fans that would (it claimed) prevent anyone from using them to die by suicide.

In the last 5 years, the IITs have recorded 33 suicides – excluding the last 2 at IIT-Madras, one in IIT-Delhi in July, and one in August at IIT-Hyderabad. So far, the institutes have tried to respond to calls for better mental health on campus without acknowledging one crucial factor: just who are these students? When two students, both from Scheduled Castes died by suicide in IIT Bombay and Delhi respectively this year, institutes, despite allegations of casteism, boiled it down to “deteriorating academic performance,” and being an “introvert.”

Government data shows alarming dropout and suicide statistics. In the wake of suicides, dropouts, and allegations of caste discrimination, the IITs have, at long last, acknowledged the crisis. At the 55th IIT Council this year, the Education Minister said “IITs should provide all support systems for students and should have zero tolerance for any discrimination. Students in IITs should be the face of new India”. At the Council meet, all 23 IITs’ Directors decided to enhance support to Scheduled Caste/Scheduled Tribe students. For reserved students, they promised English training and preparatory courses. They’ve even

instituted an “exit option” for those who cannot cope, allowing students to leave after 3 years with a BSc. degree. In April, the Director of IIT Madras announced a “happiness website,” to improve one’s “gaiety index.” The next day, the 4th suicide took place.

A Right to Information in May showed - out of 19 grievance cells for Scheduled Caste/Scheduled Tribe students in 23 IITs, 16 are defunct. If these measures do not work, it’s because they overwhelmingly fixate on the “problem” on students. The trouble at the IITs, however, is rooted in a different problem. Recognizing it starts with looking at the students who are the institutes’ most prized assets.

II. “The Ideal Student Does Not Struggle With Grades” - *“It is necessary to debate the fundamental question whether, just because a group of people [Scheduled Caste, Scheduled Tribes] cannot cope with a certain level of education, they should have the veto power to deny such an education to the rest.”* - V. Indiresan, Director-IIT Madras 1979 to 1984, on the 1973 SC Reservations

Nikhil* is a student of the IIT Madras-born in a small town in Assam; moved to Hyderabad after 10th grade to join the famous coaching institute-FIITJEE, to prepare for the Joint Entrance Exam (JEE), notoriously competitive entrance exam for IITs. FIITJEE is not one of the “factory” institutes like others—it is known for preparing IIT aspirants through rote learning – a pedagogy that faculty and many students blame for the declining “quality” of students.

Nikhil in the mid-2010s, completed a Dual Degree in Electrical Engineering. He says. “I thought IIT would be a good place to go, because as a kid my aim was getting a job, with good money.” Today, he has done just that. By his admission, Nikhil didn’t particularly excel in academics but this wasn’t as much of a problem for him once he joined a coveted department.

Nikhil who speaks fluent English says “I felt very privileged to get into an IIT”. In college, he didn’t worry about grades nor was he very interested in his chosen field of study. Instead, he was passionate about design. So Nikhil tried his hand at everything in the institute including design. He learnt that the opportunities at IIT weren’t confined to academics – it was everything outside the classroom that would truly shape him as a person. In his 1st year, he was a volunteer to a hostel secretary; in the 2nd, he joined in cultural and tech fests; in 3rd year, he was the design head at these fests.

“I was a ‘jugaadu’ guy in college, organising many fests and clubs; he believes jugaad is the quality that sets an IITian apart from others. In his 4th year, Nikhil was placed as a product manager, where people perceived him and IITians in general, as “out-of-this-world creatures.” A few companies later, he graduated to being the design head at a top start-up. Nikhil said **“IIT brand is what helped me climb the ladder though my first job had nothing to do with what I studied”**.”

Nikhil was popular with his seniors who helped him get better prepared for the future world and hone his interest in graphic design. He acquired a circle of lifelong friends, and mentors. As any engineer would say, jugaad is how you apply the smarts you have. Nikhil applied it to make his way to the top.

Charan, an alumnus of IIT Kharagpur hailing from Andhra said “I went into IIT with a lot of expectations. **IIT was a fantasy. As soon as I got in, the disillusionment began**”. He joined the Electronics and Electrical Communication branch. He was so good at academics, that his teachers advised him not to use reservation—he didn’t need it—that he could achieve a good rank in the open category. But he availed of it anyway, just to be safe. He got it on his first attempt.

The cracks started to show in his first semester as an IITian. The pedagogy he was used to was different from the types he encountered at IIT. **The environment was hyper competitive, not cooperative.** His “interactions” with seniors were beset with questions about his JEE rank. The answer gives away one’s “category” – admission through reservation or not. There was a student-made portal—Enter a name, and their JEE rank and category is displayed. If anybody underplayed their reserved status, they were outed and “people made a mockery out of them.”

His close friends used to lie about their caste. Some others didn’t own their caste and suffered discrimination. If you own it, you’re filed as a certain ‘type’ and left alone. But even owning it, requires to constantly justify one’s presence in an IIT.

Among the general IIT students, there’s a tacit belief that being from a marginalized caste is synonymous with poor academics, since reservations offer admission on a lower cut-off score for these communities. Until 1973, the IITs were autonomous and didn’t follow any reservation norms. In 1973, the IITs implemented 15% reservation

for Scheduled castes and 7.5% for Scheduled Tribes. Charan says most of the first year is designed in a way that helps people with the best ranks. “The syllabus is based on CBSE 11th/12th – the gap begins here,” Like many other students, he didn’t have exposure to the CBSE pedagogy. “We thought it would be a new beginning. Instead it felt like the beginning of the end.”

Each IIT has more than 20 departments of study. At the end of the first semester, students have the opportunity to switch to a “better” branch if they have a high enough CGPA, which is determined by a system of relative grading that punishes low performers and rewards students with access to the right syllabus. **This grading system is one of the key factors keeping reserved students lagging behind.** Failing a first year course, or prerequisites for other courses, leads to a pile-up of courses that prevents many from graduating on time. One more factor Charan had to optimize for - evading the dreaded extra year on campus, which can be triggered by failing just one course. This fate was not easy to digest. **“People with low grades are identified as those with reservations.”** The professors who guide students only consider those with high CGPAs and the necessary course prerequisites. It isn’t an option for anyone with significant backlogs.

Many IIT students are occupied with figuring out how to pay annual fees, which have risen steeply since 2008, from Rs. 25,000 to >Rs.2 lakhs now. Students from Scheduled Caste/Tribes and those from low income families have concessions and waivers but students from OBC community cannot avail them. Thus many students end up feeling resentful towards - parents, reserved students with scholarships, professors who taught in inaccessible English, and peers who moved through campus life with ease.

Until 1961, the selection criteria into the IITs was based on academic scores and interview-based admissions. This frequently favoured children of the upper-caste elite. The JEE, that determines entry into an IIT, emerged as a unifying, fair means of admission – the exam was meant to “reject” not “select” students, as a former IIT Delhi director put it. Many complain that reserved students aren’t good for an IIT. So they are offered year-long preparatory courses to help them catch up. But, at the end of the year-long course, irrespective of their JEE rank, it is the faculty members who decide whether the students

can cope. In 2021, a video of an IIT Kharagpur preparatory course faculty member hurling casteist abuses at reserved students showed there was something deeply wrong with this process too.

Many point to the dearth of representation among faculty as the problem. According to Kiran Kumar, from the All India OBC Students Association, this is the most urgent challenge at IITs today. The IITs are notoriously obscure about their faculty hiring processes. Each student is assigned a faculty advisor, some of whom enroll struggling students into an academic rehabilitation program. This, usually comprises another faculty member offering banal advice on how to study better, like taking notes!

“The purpose of education is to expand the capability of the students. There will be variation across students, but the job of the teacher is to give as much to all students and improve all their capabilities,” says Sukhadeo Thorat, former chairman of the University Grants Commission, decrying teaching attitudes at IITs that favour the top students. “The sympathy has to be for those lagging behind.” This is how Charan sums up his IIT experience: **“We’re sitting at the same table but not offered the same food.”**

Akash* is a graduate from IIT Bombay hailing from rural UP. At first, his goal was to earn good money. **His father was a daily wage worker**; an IIT would help him realize his aspirations. But now he’s preparing for the civil services exam (UPSC). The problems began in the first semester, when he found the English in classrooms inaccessible. The competitive environment makes you feel alone.”

Akash is a founder of an organization. In his 2nd year, he started an NGO to help school children who drop out re-start their education – it was an ode to the people who helped him/his family to pay his tuition fees at IIT. He didn’t receive any institutional support to start his company. In fact, Akash says his professors were hostile, dissuading him from ever approaching them outside the classroom. He was disillusioned with the culture of collecting positions of responsibility (PoRs), which go on to be equated with achievements that pad resumes. For Akash to start his own organization, he sought help and support from outside IIT Bombay.

When he and another student failed a course, they both requested a professor’s help. The student who made the request in English got it.

Akash did not because his request was in Hindi! “Who speak in Hindi - Usually reserved students. That’s how it plays out,” he says. For Upper-caste students, caste and social capital merge seamlessly with financial capital. It automatically puts somebody from Akash’s background at a disadvantage. Akash’s organization would have benefited from funding, which is mostly dependent on his performance, connections, and confidence. Crucially, a program to re-admit students isn’t likely to have returns on investment, which automatically disqualifies it from the venture capital world.

The IIT infrastructure facilitates easier access to capital, which by default expects returns. This seems contrary to the purpose of IITs i.e. to develop the country. 2018 data from the Ministry of Human Resource Development shows that **IITs comprise 1.18% of the nation’s students; but they receive 27% of the nation’s total education funds.** They have produced little knowledge or thought leadership, nor have they generated many grassroots innovations,” says Namit Arora, the author of **‘Lottery of Birth’** and IIT Kharagpur alumnus.

“Success [in an IIT] is seen almost entirely in individual materialistic terms, detached from ideas of public service and civic responsibility, or developing well-rounded personalities through a measure of liberal education to make better citizens,” “Are the technocrats IITs produce able to produce technology necessary for everyday human concerns?” asks professor N. Sukumar, who extensively researched caste in higher education. And as professor G. Aloysius, an anti-caste historian of nationalism, scathingly puts it: “These people have not solved a single problem in the country.” Two ideas, two IITians – but only one is celebrated.

Mohit* is the founder of a unicorn in the real-estate space. He graduated from IIT Bombay in the early 2000s. By his own admission, **Mohit’s success as an entrepreneur had less to do with the education he received and more to do with the people he met at IIT and participation in extra curricular activities and networking.** Mohit adds “I realized, in a big machinery I’m a small bolt. But nobody knows the value I add to the machine. There’s something called choosing a path, there’s something called destiny,” he says.

“Loneliness at an IIT can be all-consuming, but there’s a slow build to it” says **Prem*** who graduated from IIT Bombay in 2020, from the Engineering Physics department. He got into IIT because it seemed logical – he was good at math and physics. But something about IIT’s atmosphere felt alienating. **“I felt like I didn’t fit in because I found the whole system to be very regressive,”** he says. To Prem, the campus bred a culture of obedience. What he went through was not officially called ragging but an “intro” session. He saw the Freshers being gathered, forced to drink alcohol even if they didn’t want to, even stripped. They’re also hit, in a ritual called “GPL” – gaand pe laath (wherein students lift another student and kick them from behind). “I’ve seen people collapse during that,” says Prem. When seniors do it, peers imitate. **Prem struggled with his mental health and his very identity.** Nobody dares to challenge the hierarchy and stop it from happening. Prem distanced himself. Outside the system, post his fresher year, Prem was excluded from everything. “You slowly just go into the background. Nobody knows you exist, unless there’s a batch picture being taken.”

Not being fluent in English, not hanging out in the right spots, not knowing the right (Westernized) pop-culture, all played a part in Bahun students opting out of extracurriculars. Caste isn’t just a category but also a set of prescriptive characteristics. Life in an IIT, is determined by a narrow criteria for inclusion, rather than a broad criteria for exclusion. When Darshan Solanki, a Dalit student at IIT Bombay, died by suicide, the debate centered on caste discrimination – not for the first time in IITs. It manifests overtly.

Thorat says it’s possible to tackle both exclusion and discrimination from the root, through sensitization of upper-caste students rather than focusing on marginalized students. “There should be courses, roundtables, discussions, and conferences so that students get exposed.”

Around 2,000 students enter the placements process each year from each IIT. Around 60%-80% of registered students receive job offers. The best companies snap up the “best” students. The hiring criteria of the companies continue to be shifting and opaque. The placement decisions are not questioned by authorities. After 2008 [following reservations to OBC communities], private sector employers generally hire only general category students. Questions about an applicant’s

JEE rank are a dead giveaway. As Swati Kamble points out: **lacking social capital is equated with caste; possessing social capital is equated with merit.**

Exclusivity as a goal, according to Namit Arora, is not problematic by itself. It is acceptable that institutions aim at excellence and high standards, thereby making them ‘exclusive.’ This is laudable if built equitably and serve the public good.” In this year’s union budget, IITs received **29%** of the total Education Ministry’s budget; “We should improve the quality of all educational institutes through an equitable distribution of funds” says Sukhadeo Thorat. “Govt gives the bulk of funding to IITs/IIMs, and says state universities are lagging behind.”

For admissions into IITs every student goes through exams but the exams are meant to reject, not select. In an unequal society, that is a filtration process to only admit the students who conform to the established order – of valuing theory over practice, and aspiring to white collar jobs over service. “These institutes are notionally thrown open to all citizens,” says Aloysius. **“These are all institutions of higher EARNING, not LEARNING.”**

The exclusivity is intertwined with the lofty goals that IITs were set up to fulfil. At IIT Kharagpur’s 1st convocation, Prime Minister Nehru said “Here stands the fine monument of India, representing India’s urges, India’s future in the making”. It was hoped that IITs would produce individuals wanting to serve the country and aid its development; they would propel India from being an underdog democracy into a global superpower, with ‘development’ as the path. Unfortunately, there is an aversion to hands-on labor and a preference for white-collar work at IITs. Theoretical knowledge is valued far higher than hands-on skill. As a discipline, engineering is a hands-on skill. But the IITs’ insistence on prizing the theoretical over the practical, rooted in caste-based notions of the value of work, led to engineers who weren’t as equipped to fulfil their destinies as nation-builders.

IIT Madras is the epicenter of the national conversation on happenings in the IITs. Four suicides took place in a single semester this year – an unprecedented rate even for institutes infamous for the problem. However, for 5 consecutive years, it has retained the top spot in the National Institute Ranking Framework (NIRF).

The IIT crisis today, is best explained by the fact that these were high-status institutes created for a high-status ideal student. By extension, they did not imagine anyone else to be a part of their legacy. In 1968, a study by sociologist C. Rajagopala Jaspal Singh offered a bleak conclusion, “It has been pointed out that the IITs produce what may be termed a class of potential elite; this potential elite is being recruited from the higher strata of society, neglecting the lower strata. Accordingly, **IITs as educational institutions seem to make only a limited contribution to social mobility.**”

In early June at IIT Madras, a wellness camp was taking place. A psychologist and her team from Kilpauk Mental Hospital was there to assess the mental wellbeing on campus and analyse the **deteriorating mental health**. But it’s hard to say whether any number of mental health interventions can save students in these institutes. Across India, lakhs of students dream of getting into an IIT to shine in life. Freshers recite the names and achievements of famous alumni. Here’s a placard distributed across the IIT Madras campus: **“You beat lakhs of other students to get in here. Feel proud to belong to IITM!”**

IITs and IITians are both sentimental and grandiose about their value as institutions, as professionals, as entrepreneurs, as people. But here is the secret of the IITs: their best aren’t engineers. Their students are engines, for a vision of India that’s premised on hierarchy, self-interest, and a sustained interest in reserving the best opportunities for the elite few.

WHEN LIFE GIVES YOU LEMONS.....

Joan Lobo

Woke up one early morn looking forward to a day full of promise that would turn right but sadly it was not to be with the distressing news that I had lost a very dear cousin in Bangalore. Despite feeling dejected, I was on my way to attend a pre-planned outreach program at Veronica Vihar which turned out to be a ray of sunshine to my day. Back home after a rewarding experience, what awaited me was exasperating, grappling with an unexpected mishap but yet there was that divine force that averted a major calamity. With no time to

brood attended the memorial mass and a fellowship meal with my extended family which was greatly uplifting. Back home again, I was left recollecting cherished memories of my cousin and the nightmare I went through earlier in the day and thankful it was not worse.. Well! People say “when life gives you lemons... make lemonade”. Without a doubt that day I got an unfair share of lemons. It was a typical tuesday morning and I thought I would deal with a normal day but this day had nothing normal or typical.

Well! If life was fair, we would have everything going right. This is the story of every person. Unfortunately, ‘Life is not a bed of roses’ but that certainly does not mean we can’t make it one. Often life is an amalgam of twists, tumult and turmoil. One has no choice but to ride the roller coaster of the changing threads of life. Like lemons, it has acrid traits, fraught with tedium and lackadaisicalness. We feel dejected and crestfallen at times. To be optimistic in the face of all odds defines a courageous person. In life I would like to actually believe there are no problems, there are only situations. The evening of life always brings with it, its lamp. While the Night is replaced with the morning, so is tumult with felicity. The days of grief would soon be on the ebb; the days of misery would soon be history is the stand an optimist takes. I can sum up everything I have learned about life in three simple words - **Life goes on....**

This timeless phrase ‘**When life gives you lemons, make lemonade**’ encapsulates the essence of persevering through difficult times and finding opportunity in adversity. It serves as a reminder to embrace challenges, view them as stepping stones to growth and improvement, and transform them into a positive outcome. My heart is sinking into my boots; I am at my wit’s end. These are the expressions that reverberate around us time and again. We are confronted with problems, worries and angst daily. We tend to be pusillanimous on the petty issues. Looking back nobody ever said life was easy, they just promised it would be worth it.

In every part of the world, people face challenges every day. Some have it worse than others. In its literal sense, lemons represent hardships, setbacks, or unexpected obstacles that life presents. How piquant a flavour is! When we guzzle the tangy drink made of lemons sweetened with sugar, we relish it. You just lose sight of the acerbic taste of the lemons. It gives you a tantalizing joy on a sultry summer

day.. In the same way, optimism instils hope and courage during the odds of one's life. In an age of constant disruption how we build better shock absorbers for ourselves, our communities and societies is of consequence. The sour and bitter experiences might cause frustration, disappointment, or even despair. However, instead of succumbing to self-pity, we need to adopt a proactive outlook. Just as lemons can be transformed into a refreshing and delightful beverage, life's challenges can be transformed into opportunities for personal development and success. Making lemonade entails turning adversity into something positive and productive. This process symbolizes finding solutions, learning from mistakes, and growing stronger as individuals. It encourages us to view setbacks not as defeats but as learning experiences that pave the way for future achievements. At times, life confronts us with situations that are beyond our control. Whether it is the loss of a loved one or a career setback, these challenges can be overwhelming. However, even in the darkest moments, there is always a glimmer of hope, a potential to turn things around. Making lemonade is about finding that silver lining. The adage "when life gives you lemons, make lemonade" is usually metaphorical: When there's negativity in your life, spin it around to make the best of whatever has happened. The way to be invincible is always turning a negative into a positive.

To have everything one wishes to is being on a fool's errand. Optimism and determination are such traits that extricate one from the darker side of life and make him relish the absolute experience of what is called passion, perseverance and diligence.

The world is replete with the examples of men and women of courage. Life gave them disappointments. Life gave them lemons but they made lemonade of those. Who knows not that Abraham Lincoln belonged to a penurious family, but with his hard work and determination, he achieved the status of The President of the USA, Steve Jobs, Bill Gates, Jack Ma, and many others are the embodiments of a similar story. Their life was all at sea but by sticking to their colours, they kept on moving and ultimately revolutionized the world.

Closer home, Undoubtedly, life was not easy when numerous Manipuri children descended on Mangalore. In a heartening display of compassion White Doves, CASK and many others believed that they had the ability to transcend the circumstances and create a

promising future for them transforming setbacks into stepping stones to success. These young students had faced unimaginable challenges witnessing violence and lot more. It had been a traumatic and harrowing experience for them with burnt homes and broken dreams. Making a new start in a distant town with their families behind was not an easy task. Sure life had thrown lemons at them in plenty but Corrine and her team at White Doves welcomed 80 of them and they were blessed being in the right place , with more love than they could dream of. I was at White Doves, for the Nativity celebration; it was heartening to see the homely atmosphere that had been created for the Manipuri boys residing there. Similarly, CASK/CASK Trust sponsored the tuition fee of 30 boys and girls admitted to St Agnes College, thanks to Sr Venessa-Principal and organised a welcome event for them. These inspiring initiatives are a testament to the human spirit’s ability to rise above challenges bringing healing. and serving as a poignant reminder of rising above the ashes.

In retrospect, I recollect my mums words when I was a teenager “When life hands you lemonade, dont try to make lemons” How true is that Life is hard, sometimes you win, sometimes you lose. But it is up to us what the outcome will be. So, I just picked myself up and decided it was time to make some “lemonade”. Join me in saying Cheers!! to sweet lemonade when life throws lemons at you!

POINTS TO PONDER, OCTOBER 2023

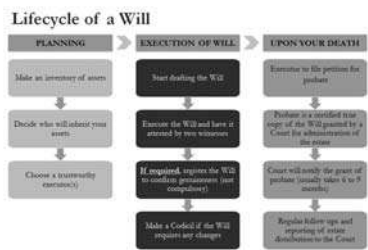
Norbert Shenoy

Will, Probate, Succession Certificate & Letter of Administration

Although reliable statistics are hard to come by, experts estimate that an overwhelming majority of Indians die intestate. Not only ordinary Indians, even industry doyens are afflicted by this fairly pervasive reluctance to execute a will, or put a succession plan in place as exemplified by the egregious public spat between the Ambani

siblings squabbling over the intestate estate of their deceased father. The following chart summarizes the stages in the making and execution of the will.

While there are financial advisors and legal experts who discount the importance of a probate, there are



situations when probated will becomes essential, eg companies insist on submission of the same for transfer of shares exceeding a certain value. It is important to understand the distinction between a will, a succession certificate and letter of administration. The steps in making a will are already described above. A succession certificate is a document that proves the right of a person to inherit the property of a deceased person. A letter of administration is a document issued by a court, giving authority to administer the estate of a person who has died intestate. Generally speaking, if there is a will, then a probate is required before a succession certificate or a letter administration is issued. However, if there is no will, then a succession certificate or letter of administration can be obtained without a probate. What then are the situations where a succession certificate or a letter of administrations may become necessary? They are both legal documents issued by court. However, they are used in different situations. A succession certificate is used when there is no will and the deceased person's property is to be transferred to legal heirs. On the other hand, a letter of administration is generally used when there is a will, but the executor of the will is unable or, unwilling to carry out his/her duties.

How does one probate the will? Under the Indian Succession Act, probate means will which is certified under the seal of the court. It is the process through which the judiciary establishes the authenticity of the will, including, inter alia, the testamentary capacity of the person making the will. For instance, mental capacity of the testator and/or if there was undue pressure to write the will as presented to the court, would be verified. Probate may be necessary or advisable under certain conditions. One example could be where there is likelihood of the will being challenged on any ground by anybody.

Needless to say that the will is probated after the death of the testator. A petition must be filed in the appropriate court with the names and addresses of the deceased's legal heirs. The jurisdiction is typically the district court, but it could be higher court in some cases. Quite a few documents are required to be submitted by the petitioner. Death certificate of the testator is a key document which is required along with the original will. Identity proof, such as Aadhaar, of the beneficiaries mentioned in the will is needed. Additionally, documents to establish the ownership rights of the testator over the properties mentioned in the will are needed. For example, if the property was

self acquired, the original purchase deed, or if it was inherited, documents that prove the legality of the inheritance are required to be submitted. The court fee varies from state to state, generally with a cap on the maximum fee payable. For instance, in Maharashtra the court fee varies from 2 to 7.5 per cent depending on the asset value covered in the will. The process takes typically 6-9 months and could take much longer if the will is disputed resulting court hearings. Other complications like demise of the witness or any of the beneficiaries could also delay the process. One more issue that complicates issue of probate is when the will does not specify the executor of the will. Probate can be granted only to the executor and if the executor is not mentioned before starting probate process, an application must be made to appoint one to the court. Hence drafting the will has to be done with great care, preferably with help from an expert, because as the courts say, **“a will has to speak from the grave”**.

NEWS & NOTES

THE KONKANI MOVIE ‘OSMITAY’ – A TRIBUTE

Norbert Shenoy

Of the four Konkani movies released in 2023 so far, **‘Osmitay’** stands out on every parameter which film critics would consider while rating a film. Whether it is props, trope, music, choreography, photography and direction, **‘Osmitay’** is a remarkable first attempt at movie production for Mandd Sobhann. Although Konkani was included in the 8th Schedule of the Indian Constitution in 1992, film making among Konkani enthusiasts had started way back in the 1950s with the screening of the movie **‘Mogacho Anvdo’** by Joy Braganza. Since then there have been many Konkani movies with some of them winning awards at National and State levels.

However, for the first time, some determined souls in our beloved Kodial who have been striving to preserve and promote our mother tongue, have produced an enjoyable Konkani movie with a message that holds out the promise of the movie turning into a movement.

The movie starts with the protagonist Vivek Albuquerque Pai (Ashwin D’Costa), pursuing studies in comparative cultures in a US university who is confronted by questions as to his own roots, culture and identity (osmitay). The urge to get back to his roots eventually leads him back to his native land where he meets a kindred soul in Sushma (Ms Wencita

Dias) who is exploring Konkani culture and traditions and with whom he strikes a lasting friendship. With their shared desire to learn more about their mother tongue, they embark on a joint expedition to unravel the rich and unique Konkani heritage, travelling along the Konkani Karaval. The coming together of these two intrepid youngsters unfolds a captivating tale which has been strung together with fertile imagination by that minefield of talent called **Mandd Sobhann**, led by their Gurkar-Eric Ozario, along with Joel Pereira, with poetic dialogues embellished by some delightful music and dance sequences. The soulful narration of the story by Simovn Peres Bhat (Dennis Montiero), the tragic hero of the movie, leaves audience, at the end of the show wondering “Quo Vadis?”

The moving spirit behind this whole venture is the indefatigable **Louis Pinto**, the self-effacing, behind-the-scene President of Mandd Sobhann. All those who have watched the movie would have enjoyed rare glimpses of Konkani speaking community along Konkani coast, no doubt anchored by scholarly but unobtrusive research regarding Konkani roots and evolution of Konkani culture, subcultures and dialects and brought alive by director Vilas Ratnakar Kshatriya. Among others, many a rootless cosmopolitan like me, who have come back to our motherland after many years of wandering, are beholden to Mandd Sobhann which has been striving tirelessly to promote Konkani. After watching *Osmitay*, I stand enlightened and educated about my own mother tongue. *Osmitay* conveys the message so well, at times pulling at your heart strings, but without being preachy. The actors fit into their parts well and the entire ensemble shows great promise. Truly, *Osmitay*, is a gift of love to our community, to be preserved for our children to cherish. There were moments when I had felt that Konkani was like a species threatened with extinction in the memetic world swamped by ruthless, exploitative commerce that hardly spared a thought for folk art, tribal traditions or niche minority cultures! Now I am a bit more hopeful that our mother tongue will survive. Indeed, as the little boy who answered his teacher when asked about his mother tongue; “mother tongue is very long”!

Wonder, whether there will be an award to recognize a person or organization for outstanding service to our mother tongue?

CASK congratulates Mandd Sobhan on producing ‘OSMITAY’ and thanks Eric Ozario-Gurkar, Louis Pinto-President and all those involved in the production of the film aimed at promoting our mother-tongue Konkani.

WORLD PUBLIC RELATIONS FORUM – CHENNAI 21-22 SEPTEMBER 2023

Organised under the leadership of Amith Prabhu

The World Public Relations Forum (WPRF) 2023, was held in Chennai, 21-22 September 2023, with participation of over 600 Public Relations (PR) experts from all over the world. The event featured notable speakers and discussions on pertinent topics in the field of PR.

Dr. Palanivel Thiaga Rajan, Minister for Information Technology & Digital Services of Tamil Nadu, delivered the Opening address. Justin Green, President and CEO of Global Alliance, also addressed the audience. The overarching theme of this year's forum revolved around **“Building Goodwill for Greater Good”** and explored how PR is evolving and how it can contribute to positive changes in the world, with a focus on responsible communication.

Justin Green launched the “World's First Online History of Public Relations.” This initiative, created in collaboration with The Museum of Public Relations-USA, provides a comprehensive exploration of the evolution and impact of public relations across different countries and cultures.

The program featured insightful presentations from various experts - Dr Saundarya Rajesh, Dr Michael Preuss, Clara Fontan, Isabel Lara, Subramanyeswar S., and Ritu Jhingon, who addressed topics ranging from integrity in PR to the changing landscape of the field and the Effective communication and its impact on society, providing valuable insights into the contemporary PR landscape.

In addition, the Global Alliance Board held an in-person meeting with 20 directors representing 18 countries and nationalities. This executive meeting focused on discussing the current and future activities of the organization and revealed that the next annual general meeting (AGM) and in-person meetings would take place in May 2024 in Lima, Peru. The “World Public Relations and Communication Awards 2023” recognized excellence in the field, with 21 winners from various parts of the world receiving trophies for their outstanding contributions.

The event showcased the industry's commitment to responsible communication and its evolving role in a changing world. It provided a platform for collaboration, knowledge sharing, and the recognition of outstanding achievements in the field of public relations.

Furthermore, Justin Green, President and CEO of the Global Alliance, made a significant move by officially signing a letter to the Secretary-General of the United Nations, António Guterres. In this letter, he proposed initiating a dialogue to create a new Sustainable Development Goal (SDG) centred around the concept of **“responsible communication.”**

Overall, the World Public Relations Forum 2023 in Chennai, India, was powered by The Promise Foundation and Score - School of Communication and Reputation, under the able leadership of Mr Amith Prabhu, originally from Mangalore, now based in Delhi.

Amith is the son of Mr Sukhdeep D’Souza Prabhu and the late Ethel Prabhu nee Mascarenhas.

(Please see photograph of the participants from Mangalore/ Udupi on Page-26)

MONTH-FEST CELEBRATED BY KANARA ASSOCIATIONS

1. KANARA CATHOLIC ASSOCIATION (KCA) – CHENNAI

KCA – Chennai, celebrated the Monthichem fest on 10th September, 2023 with pomp and festivities at the Votive Shrine Church in Kilpauk-Chennai. The celebration began with a prayer service at the grotto of our Monthi Saibini. Children and adults showered the statue of Maria Bambino with flowers while the hymns were being sung. This was followed by a procession to the church where a bi-lingual Konkani–English, holy mass was celebrated by Frs. Valerian Mendonca s.j. and Francis D’Souza s.j. The Jesuit brothers of Sacred Heart college, Chennai who hail from the Konkani region, formed a choir and led the congregation in prayerful singing during the service at the grotto and the mass. After the mass the members assembled in the parish hall for the traditional fellowship meal.



The function was attended by over 120 members and provided a good opportunity to start new friendships and renew existing ones. The food was home cooked by members of the KCA – Chennai family.

Catholic families hailing from Mangalore and the surrounding Konkan region are invited to apply for membership of the Association. Please contact -Mr. Allan Govias – President – Mobile no.98410 94840;

Mr. John Lasrado – Secretary – Mobile no.99401 85247; Ms. Nirmala D’Souza – committee member – Mobile no. 98410 88719 or Email - kcaofchennai@gmail.com

2. KANARA CATHOLIC WELFARE ASSOCIATION, HYDERABAD

From the 1970s, the Mangaloreans in the Twin Cities of Hyderabad and Secunderbad, used to meet informally for meals, picnics and get together. In 1998, some Mangaloreans decided to form an Association



of all Kanara Catholics. The Association was registered as Kanara Catholic Welfare Association (KCWA), aimed at promoting the culture and the language and conduct welfare activities for the needy.



KCWA conducts four major events every year (1) Montifest celebration on the first Sunday after 08 September followed by the AGM; (2) Mass for the departed souls of

members/family members; (3) A picnic and get-together in Jan/Feb; (4) Mass for the welfare of the children of KCWA for the new academic year in June/July.

Montifest was celebrated this year with veneration of the statue of Infant Mary, blessing of the new paddy with singing of traditional hymns in konakni. Fr Praveen and Fr Lancelot Menezes, Mangalorean priests were with us for the celebration.

The statue was then taken in procession to the church, accompanied by singing devotional hymns in adoration of Infant Mary and placed in front of the altar. The mass was celebrated in konkani with the choir singing konkani hymns. Fr Praveen gave an inspirational Homily. Little children carried the offertory items to the altar. The church was

full. After the mass, Members assembled in the adjoining community hall for the AGM. President Capt Alwyn Menezes welcomed the gathering. He informed that 2023 is the silver Jubilee year of KCWA and plans are being made to conduct the celebrations in the first week of December. General Secretary Mr Stany Mendonca read the annual report. The Treasurer Mr Norman Bennis presented the accounts. Open house was declared and conducted by the Vice President Mr Ashley Coelho. Ms Anju D'Silva proposed the Vote of Thanks.

While the AGM was on, games and entertainment were conducted for the children by Ms Rachita D'Souza and Anna Karen D'Souza. Merit awards with medals and certificates were presented to children of the Association who had scored more than 75% marks in the academic exams.

Lunch was served after the AGM, with traditional Mangalorean food items. The sumptuous lunch was followed by a konkani singing session led by Ms Florence Mascarenhas and a tombola conducted by Ms Mercy D'Souza.

CAPTAIN JOHN PRASAD MENEZES ELECTED CHAIRMAN - INSTITUTE OF CHARTERED SHIP-BROKERS

We are pleased to know that Capt. John Prasad Menezes, Past President of CASK (2014-2016) has been elected as the Chairman of Institute of Chartered Ship-Brokers, East India Branch, Chennai. Capt Menezes is the CEO of Menezes & Associates and Principal Marine Consultant and Ship Surveyor, with over 42 years of experience in the Marine industry.



**CASK congratulates Capt Menezes on this prestigious appointment
and wishes him a successful tenure.**

OBITUARIES - SEPTEMBER/OCTOBER 2023

CASK offers its sincere condolences to the families of the following members of our community, who passed away recently:

- ❖ Frederick Mendonca (74), Co-founder of Dimensions, Mumbai, husband of Natalene Mendonca, father of Danny/Ramya & Diana/Anthony, on September 4, 2023.
- ❖ Svetlana Mudarth (58), Canada, wife of Sundeep Mudarth, mother of Christina, Ivan and Sonia, daughter of the late Todor and Stoika

- Maslarov (Bulgaria), daughter-in-law of the late Aloysious and Gladys Mudarth, on September 6, 2023.
- ❖ Sr Edmund D'Souza (88) Sisters of Charity Mangalore, on Sep 07, 2023.
 - ❖ Irene Machado (84), wife of the late Patrick Machado, mother of Gladys/Henry, Edward/Joyce, the late Noel/Flora, sister of Lidwin, the late Jerome, the late Victor, Jacintha, John & Louis, on September 7, 2023.
 - ❖ Jessie Flossie Menezes (68) Bendur, (retired teacher, St Sebastian Hr Pry School, Mangalore), wife of Louis D'Souza, mother of Lionel D'Souza, sister of Dolphy, John, Philomena, Leo, Lenny and Donald, on September 7, 2023.
 - ❖ Alice Fernandes (84), South Africa, mother of Irene/Sudhir, Philip/Enid, Grace/Ken and Peter/Geeta, on September 7, 2023.
 - ❖ Melwyn Coelho (25), Mumbai, son of Mark Coelho and Helen Coelho, grandson of Celine D'Souza (Valencia, Mangalore), on September 10, 2023.
 - ❖ Marian Menezes (71), husband of Philomena Menezes, father of Zenia/Santosh Lobo, Janice Sonia/Joel Minezes, Sylvia/Ashwin D'Souza and Aurelia/Alden Pais, on September 11, 2023.
 - ❖ Prof Antony Pias D'Souza (82), Mumbai, (originally Boliye - Kanajaru), husband of Alice D'Souza, father of Sujata and Sunita, father-in-law of Agnelo, on September 11, 2023.
 - ❖ Dr Renee Lidwin D'Souza (69), Bendore, wife of the late Vincent John D'Souza, mother of Arun/Annika & Biron/Andrea, on September 11, 2023.
 - ❖ Gretta D'Souza (61), Kulshekar, wife of Denis D'Souza, mother of Sonia and Nivedita, mother-in-law of Wren Fernandes, on September 12, 2023.
 - ❖ Canute D'Silva (76), Kulshekar, husband of Grace D'Silva, father of Ninette/Arun and Colette/Alam, brother of Godfrey/Therese Marie, Anita, Lourdes/the late David, Ivan/Elsa, Reynold and Lyla/Henry, on September 12, 2023.
 - ❖ Eric John Alwyn Coelho (65), Mangalore, husband of Clotilda Justina, father of Rubika/Fareed and Rachel, brother of Ernest/Annette, Erwin/Daisy, Elveena/Alan, Elveera/Roy, on September 13, 2023.
 - ❖ Robert Raniyar Albuquerque (64), Valencia, husband of Monica Albuquerque, father of Rohan Albuquerque, on September 14, 2023.
 - ❖ Tracy Rodrigues (61), Bangalore, wife of Maj Gen Charles Rodrigues (retd), mother of Aaron and Karen, on September 14, 2023.

- ❖ Bernard D'Souza (84), Bangalore, husband of Celina D'Souza, father of Meera ohn, Clara/Sebastian, Danny/Smita, on September 16, 2023.
- ❖ Saucy D'Souza (49), Valencia, wife of Ranjith Edwin, mother of Keren Christina, sister of the late Mack/Jenifer, Pansy/Valerian, Macklin/Neetha and Marjori/Chirag, on September 16, 2023.
- ❖ Claudy Roche (76), (Ex Executive Engineer KEB), Jeppu, husband of Victoria Roche, father of Nishanth/Rita Smitha, Smitha/Santhosh Lobo, on September 17, 2023.
- ❖ Hilda Aloysius (84), Bendur, daughter of the late Thomas and Stella Pereira, wife of the late Arthur Aloysius, mother of Gladys/ Neville Moraes and Alan/Jessica, on September 20, 2023.
- ❖ Robert Louis Noronha (68), Angelore, husband of Maria Joyce Noronha, father of Kingsley, Kimberly and Krystal, father-in-law of Valentina, on September 21, 2023.
- ❖ Sr Cornelia Fernandes (91), Mangalore, Sisters of Charity, Nirmala Convent, Ullal, Mangalore, sister of Fr Norbert Fernandes SJ (Retreat House), on September 22, 2023.
- ❖ John Crasto (69), Bolar, wife of the late P B D'Mello, mother of Janet/the late Fredrick, Lynette/Prem, Vanette/Cedric, Banet, Ronet/Veera, Donet/Jessie, Kenneth/Deena, Clement/Shelma, Tonet/Asha and Shalet/Baylon, on September 23, 2023.
- ❖ Mary Grace Morris (74), (Mary Teacher), Belthangady, wife of the late Sherry Pereira, mother of Bhashmi/Rajesh Nair, Bijoy Pereira, Bhakthi/Mervyn Tellis, Binutha, sister of Mr Norbert Shenoy, Treasurer-CASK on September 23, 2023.
- ❖ Michael Monteiro (83), Cascia, Ex-serviceman, husband of the late Elize Nazareth, brother of the late Louis Monteiro, the late Henry Monteiro, the late Cyril Monteiro, father of Pramila/Rohan and Prashanth/Lovelita, on September 23, 2023.
- ❖ Jhon S Hislop (84), Milagres husband of Flora Hislop, on September 26, 2023.
- ❖ Jessie Florine Pais (82), Valencia, wife of the late Edwin C Pais, mother of Mariette/Rodney, Meena/Martin, Mohan/Yvette, Manohar/Avita and Marina/Clarence, on September 28, 2023.
- ❖ Myrtle Pereira (85), Milagres, wife of the late Cyril Pereira, mother of Diana/Darryl Lasrado, Herman/Maria, Kenneth/Ancilla (Sheela) and Iona/Sanjay Patel, on October 3, 2023.
- ❖ Sunitha Fernandes (46), Kulshekar, wife of Anand Fernandes, mother of Mehek & Manvi Fernandes, daughter of John Baptist D'Souza & Magdeline D'Souza, daughter-in-law of the late Louis Fernandes & Mary Fernandes, on October 5, 2023.

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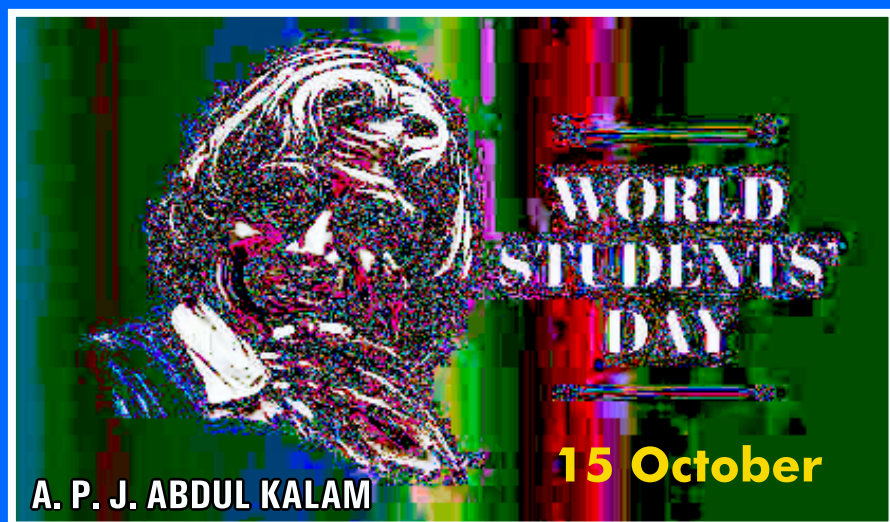
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