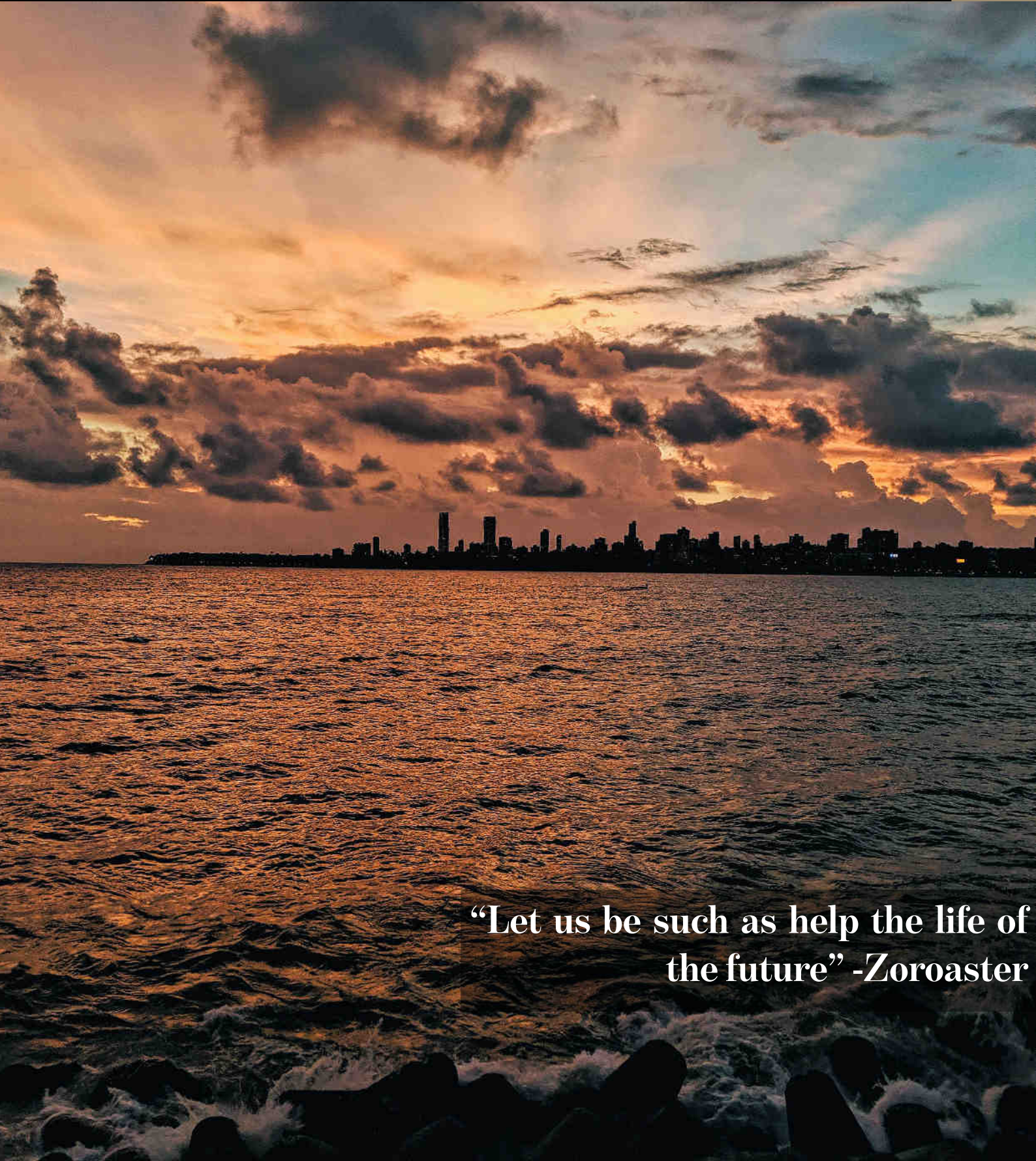


publication of the world zoroastrian organisation

HAMAZOR

3
issue 2019



“Let us be such as help the life of
the future” -Zoroaster

CONTENTS

From the Editor

Contributors

- 7 An eternal gratitude to Toxy Cowasjee**
- 10 Remembering Cawas Motiwalla**
- 12 World Zoroastrian House - Extension of the Dr Xerxes Shahpur Captain Library**
- 14 Kamran Seminar 2019 - Inspiring More Questions – Sousan Abadian**
- 16 Yazd in London - Fatemeh Rostami**
- 20 Remembering Niloufer Patel**
- 23 The Parsees of Bangalore – Anahita Dalal-Pagdiwalla**
- 25 Migration – a cup of tea? – Jeroo Makujina**
- 27 Making a Difference - Dina McIntyre**
- 29 Science and values in the life of a Zoroastrian metallurgical engineer – Ross Bhoppu**
- 31 100 Years of Bombay (1850 – 1950)**
- 36 Of Paisley, Persepolis and Paradise - Ammad Ali**
- 38 Q & A with Kersie Khambhatta**
- 40 Pia Sutaria – Ballerina with a vision**

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Sunset over the Mumbai Skyline by Karl Kolah

From the Editor

As this year and indeed decade draws to a close, I am drawn to think about the concept of legacy – both as individuals, and collectively as a community. What have those before us left behind, and what are we going to leave behind for the generations in front of us.

I remember the panic and excitement that surrounded the arrival of the year 2000 – Y2K was its futuristic nickname. We were uncertain what this new century would bring – computer crashes, confused calendars, flying cars, hotels on the moon? Closer to home, questions were raised as to how Zoroastrians would navigate the futuristic turning of the tide; would the community continue to dwindle and so on. The excitement and curiosity was palpable. Blink and fast forward 20 years later, projects and ideas that took seed at the turn of the century have brought us into a very fast paced, progressive and connected future. We have the world's knowledge base at our finger tips and we are technically closer to each other than ever before. But with this rapid, hyper-connected life we now lead, it is more important that we take a step back and pause to reconnect with what truly matters to us as human beings. In our daily lives, what little (or big) things do we do for ourselves and the communities that we live in? How do we take a pause in our day or week, for a selfless act of love or worship? How would we like to be remembered after we have left a place?

As Zoroastrians, we have long since enjoyed the legacy left behind by the 'greats' before us. Skeptics amongst us might think, those good old days and solid decent folks are harder to come by. I beg to disagree. They are amongst us, doing their bit. People like Cawas Motiwalla, who was just being his kind and generous self, but touched thousands of lives in his lifetime by his simple everyday acts of kindness and service. Gentle but powerful souls like Niloufer Patel, who followed her passion for free press tirelessly. Scholars like Dr. Roshan Bhoppu and Fatemeh Rostami; lovers of knowledge like the Farokh Vajifdar and Shahrokh Vafadari; writers of books like Kersie Khambatta and chroniclers of religious wisdom like Dina McIntyre, documentors of local Zoroastrian histories like Ammad Ali; thought provokers like the organisers of the Kamran Seminar; supporters of the arts like Nadir and Rati Godrej – are just some examples of legacies that we have attempted to document in this issue.

Of course the most important legacy that Hamazor celebrates at the end

of this year is that of Toxy Cowasjee – her tireless work within her community, her desire to help those who need it the most, and the elevation of Hamazor from its humble beginnings to a fair, well-respected publication with a worldwide readership are all exceptional.

Every day, I receive stories of Zoroastrians working, reading, performing, documenting, entertaining, educating, creating, treating, caring, and building, for themselves and their communities. It is perpetually inspiring and perhaps a little bit intimidating for some of us. But please do not for one moment think what you and I chose to do every single day does not count towards building our own legacy. Whether it be taking a brave step and starting a new life in a foreign land like Jeroo Makujina did or documenting meticulously, pieces of history of a beautiful era of a city like team Art Deco Mumbai do.

As Mother Teresa said, "We cannot all do great things. But we can do small things with great love."

I wish you and your loved ones a wonderful new year filled with kindness, acceptance, love and gratitude. Here's to the next round of the roaring twenties!

Natasha

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Sousan Abadian is passionate about building generative cultures, enhancing human capabilities and wellbeing, utilizing the ARIA method she first began developing as a Fellow at M.I.T.'s Dalai Lama Center for Ethics & Transformative Values. She earned a Ph.D. in Political Economy and Government from Harvard University, an M.P.A. in International Development from Harvard's Kennedy School, and an M.A. in the Anthropology of Social Change and Development, also from Harvard University. Her earlier research on healing the effects of long-standing collective trauma and cultural damage, a key contributing factor in violence and impoverishment, has been described by Nobel laureate in economics Amartya Sen as "pioneering" and "highly original." Between 2017 and 2019, she served as a Franklin Fellow at the U.S. State Department's Office of International Religious Freedom, Bureau of Democracy, Human Rights and Labor. Her portfolio included preventing violent extremism, rights of religious minorities in the Middle East and South Asia, gender issues, atrocity prevention, and cultural restoration. Dr. Abadian now speaks, coaches, and consults internationally on the ARIA method, leadership, innovation, and orchestrating culture change to varied audiences from the business and non-profit worlds, for government, religious, and civil society actors. She builds on her earlier work as speaker and facilitator of multiday workshops on Adaptive Leadership at Cambridge Leadership Associates and independently.



Fatemeh Rostami is an Iranian native currently living in London and has recently completed her PhD in architecture: urban design. Presently, she is attending theory and design classes as a visitor in order to enhance her knowledge in teaching skills. She enjoys travelling and researching, learning about various local cultures and urban places.



Teenaz Javat is an award-winning journalist at the Canadian Broadcasting Corporation in Toronto. She is also part of The Shoe Project, an artist collective working out of the Bata Shoe Museum, documenting immigration stories through the lens of shoes. When not on the early morning shift, she enjoys breakfast with friends in the Toronto area.



Anahita Dalal was born and brought up in Mumbai, India. She has lived in Bangalore, for the past 15 years. She has taught Management at different colleges in Mumbai and Bangalore. She now trains teachers at an NGO called One Billion Literates Foundation.



Mariam Ali Baig is Editor Aurora – a DAWN Media Group magazine and Pakistan's leading advertising and marketing magazine.



Jeroo Makujina has been a Canadian resident since 2016. She works as a Case Processing Officer at a local immigration firm. She enjoys reading mostly true stories and life enhancement books and is planning to volunteer as a “Carenum” at a local hospital if she gets lucky. She resides in Brampton (a place she now calls her home) with her husband and two teenage children. Although well settled here, she still feels she has left a small part of herself in Pakistan and misses her family, especially her parents, and close friends immensely.

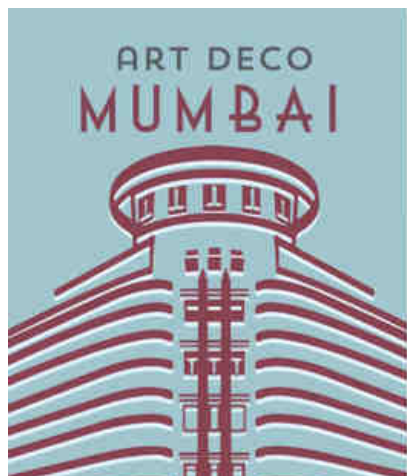


Dina G. McIntyre, a Zoroastrian, born in India; received a bachelor of science degree from Carnegie Institute of Technology (now Carnegie Mellon), and a law degree from the University of Pittsburgh, Law School (1963). Dina practiced law in the United States with her husband, (now deceased) for almost 40 years. Prior to her retirement she was a member of the bar of all federal and state courts in Pennsylvania, and the United States Supreme Court. She has been a student of Zarathushtra’s teachings since the early 1980s; was the Editor of a 12 lesson course called An Introduction to the Gathas of Zarathushtra, in 1989-90, and has lectured and written on the Gathas worldwide and at the Parliament of World Religions in 1993.



Ross R. Bhappu has been with Resource Capital Funds as Partner – Head of Private Equity Funds, since 2001 and has worked for both major and junior mining companies in operational, business development and management roles. Ross currently serves on the boards of Lighthouse Resources and the Lowell Institute for Mineral Resources. He previously held director roles with Traxys, Molycorp, Constellation Copper, EMED Mining, Anglo Asian Mining and the Society for Mining, Metallurgy & Exploration.

Ross is married with twin daughters and he holds a Ph.D. in Mineral Economics from the Colorado School of Mines and B.S. and M.S. degrees in Metallurgical Engineering from the University of Arizona.



Art Deco Mumbai is small team that showcase Mumbai’s Art Deco, advocate its conservation, chronicle its history and photo documents its Deco neighbourhoods. They have created a repository of information that will give you an appreciation of Mumbai’s Art Deco and for the researcher, academic, historian and others offer a platform that captures Mumbai’s Art Deco in detail. For those interested in architecture, history and design they offer (architect) guided tours of South Mumbai

<https://www.artdecomumbai.com/guided-tours/>

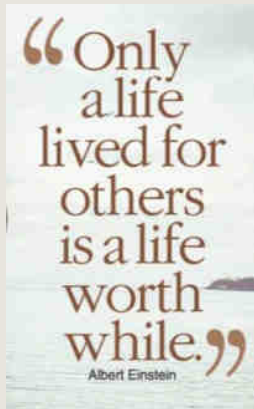


Ammad Ali is a freelance journalist, fiction writer, and translator based in Islamabad, Pakistan. His work on Parsi Zoroastrianism and heritage has appeared in local newspapers and Parsi publications such as Parsiana (Mumbai), Jam-e-Jamshed and Parsi Khabar. His interests straddle the non-Muslim heritage of Pakistan, colonial heritage of the subcontinent, cinema, institutional development during Raj, modern philosophy and subcontinent’s English literature. Presently documenting Parsi Zoroastrian heritage of Pakistan and can be contacted - rationalist100@gmail.com



Karl Kolah is an Investor Relations Manager based in Mumbai and a passionate phone photographer. He took up phone photography a few years ago with the Nexus 5 phone as his first tool, and there has been no looking back. He is a self-taught photographer, taking pictures on the go and sharing them via his social media handles. His interests are capturing architecture, landscapes and open spaces across the globe. Follow his Instagram for his striking captures [@karlkolah](https://www.instagram.com/karlkolah)

Toxy Cowasjee – An Inspiration, a Nurturer and a Leader



Toxy once mentioned that “Appreciating the efforts of human beings in their lifetime is so much more appropriate rather than ‘singing praises’ after one is gone.” This sentiment is in harmony with Zarathushtra’s philosophy of venerating people promoting righteousness during their lifetime and therefore this is a small attempt from our end to appreciate our dear Toxy’s efforts, who exemplifies the Zarathushti ethic and the willingness of this small community to assist in great ways the well-being of all societies.

Born in Karachi, Pakistan, Toxy had her early schooling at the Karachi Grammar School before going to Roedean, a boarding school in England where she was subjected to the highest form of discipline and regimentation that molded her character to face storms which would prepare her in life for whatever was in store.

Distinctive in thought and creative in multiple fields she is the finest example of a professional who is always ready on time, disciplined and does her homework before starting any new work. She is a vibrant and warm person, happy and cheerful. She is an inspiration to every woman who has a dream and a desire to excel.

The love of the arts and all things artistic was cultivated in the boarding school. Reluctantly abandoning her first desire to become an interior designer, she settled on working for her father as a professional secretary. On returning to Karachi she fell in love with her cousin Cyrus and married him in 1962. They have two children, and four grandchildren. The family live in Karachi and can trace the family’s roots back to six generations, all having lived and worked in that city.



A literary creative

Toxy Cowasjee has a great love for Photography and enjoys documentation. She has published the ‘A & T Directory for Zoroastrians in Pakistan’; the ‘Blood Donors Directory’ for Zoroastrians in Karachi. As editor of ‘Hamazor’, Toxy has created

an internationally sought-after publication.

In 1971, challenged by a friend to contribute to the welfare of the community, she immersed herself in working tirelessly for the Karachi Zarhosti Banu Mandal (KZBM) established in 1912, and she has never looked back. In 1981 she was elected Joint Honorary Secretary and in 1995, president, a post she held until 2001.

Toxy was the first and only woman president of Karachi Parsi Institute established in 1893.

She initiated numerous community-oriented projects that ranged from helping young people and working with families to developing knowledge and skills, setting up blood banks.

Once Toxy realized what her artistic talents were capable of creating she gave birth to the monthly newsletter of KZBM – “What’s on” and then went on to edit and compile the 100-year history of the Karachi Parsi Institute and a book on Dr. Maneck Pithawala, principal of the BVS Parsi High School in Karachi.

Toxy was heavily involved in conceptualizing, producing and orchestrating the Daughters of Mashyani event for the World Zoroastrian Congress in Houston in 2000. Her penchant for perfectionism added pizzazz to the Congress; and she added the same to the production of the Congress proceedings.

Toxy was one of the Committee members of the Domestic Accomplishment Class, a diploma course which helped girls learn many important life skills.

Ever ready to accept new challenges to satisfy her creative juices she produced, compiled and edited *Manna of the Angels*, a coffee table book on traditional Parsi cooking. Proceeds of all 2000 copies sold, have been given to KZBM. The *Manna* is on the bookshelf in all corners of the world, including Her Majesty, The Queen: the six Libraries of Congress in the US, BBC Food UK and Chef Cyrus Todiwalla MBE - the latter three having asked for it – along with a host of others.

Hamazor

One of Toxy’s biggest challenges came in 2001 when Rumi Sethna, then chairman of WZO requested her to take on the editorship of *Hamazor*; a quarterly publication of WZO. Apart from help by a professional graphic designer Tannaz Minwalla for the design of the cover; and for printing and mailing, the complete issue was produced by Toxy single-handedly. From concept to layout, to proof reading, to getting it camera ready on a CD, to sending it to the printer – the whole process took about 10 weeks. Printing and distribution was done from Pakistan (except for India, which was done from Mumbai). Once the 4500 copies were out, the process started all over again. To date she has produced 62 publications and before each one Toxy would get jitters wondering whether she would be able to deliver.

For Toxy, *Hamazor* was never set out to establish publishing traditions or to compete with other journals. The goal of the *Hamazor* was to contribute information, to stimulate interest in and extend knowledge of our great religion by presenting alternative viewpoints, communicating good values, and to educate on diverse subjects. Oftentimes, there were financial and other difficulties in just getting issues of *Hamazor* prepared and published, yet, in the process it built up a valued reputation and a longevity that was possibly never imagined by its founders in 1980. Toxy’s enthusiasm for the publication, from concept and theme to the mail-out, has been a rewarding activity, and, at this point in time dare one say, successful in terms of quality and reputation. But Toxy duly expresses her gratitude and thanks only to the ready support of a huge and varied number of writers who have willingly shared their knowledge across the forum. Toxy in her editorials has time and again acknowledged each and every one who contributed towards the *Hamazor* Journal.

Caring for the Elderly

Toxy has always been concerned about our ageing community with the elderly living alone and trying to cope without the support they need. Almost 25 years ago, the then President of KZBM Toxy Cowasjee had realized this need and done survey of persons interested in a Senior Citizens Home, obtained detailed plans and even commenced fund raising. However, some things are ordained to happen at a later date but the seed was sown by Toxy. In 2015, Arman Home in Karachi, became a reality.

Toxy was truly appreciative of the WZO India's Youth Wing which functioned under the able guidance of Sarosh Bana. The Youth Wing, which now no longer operates, had members who were Zoroastrians under the age of 40 years, carrying out pleasurable activities for themselves as well as lending a helpful hand to the less fortunate.

Fundraising and Relief Work

In December 2001, Karachi Zoroastrians raised sufficient funds (including a thousand pounds from The World Zoroastrian Organisation) to send three lorry loads of food and clothes to an Afghan refugee camp. The work was led by Past President of the KZBM, Toxy Cowasjee. She met with local government officials responsible for the refugee camps and created a plan of distribution to bring much needed supplies to the Afghans. She collected donations of cash and kind culminating in more than a thousand cartons containing flour; rice, sugar; oil, dates, tea, salt, clothes, shoes, much needed medical supplies, and soccer and tennis balls for the children, which she personally delivered to the refugees. Facing various bureaucratic and physical challenges, Toxy made a conscious effort to distribute supplies to the undocumented refugees who are in a "no man's land" between Pakistan and Afghanistan. With nothing to call their own, these refugees are overlooked simply because they are not meant to be there. The sight of the supplies was the cause of at least one stampede, but for the most part, the supplies were systematically distributed. Asked what inspired her to undertake the venture, Toxy replied, "I just felt terribly sorry for the



Afghans who have had one nation after another waging war on them and the only ones that have suffered are the people of the land ..."

An advocate for the underprivileged, whether Afghan refugees, victims of floods and earthquakes, or farmers suffering in Gujarat, she is admired for her selfless campaigns.

Faced with an earthquake in South-East Asia which took place on 8 October 2005, a warm-clothes collection drive by Zarathushtris from North America drew support from faith traditions. Consignments of donated woolies were air-lifted to Pakistan, distributed by Toxy and her team to survivors freezing at the foothills of the Himalayas. They need to be appreciated for their valiant relief efforts she mobilized for the earthquake victims. She collected funds from the Zoroastrian community in Karachi. The most urgent need was shelter and medicines. To get the ball rolling, she ordered 300 waterproof tents to sleep 6 to 8 people from a local tent maker, at a cost of Rs. 6,500 each, to be dispatched to Muzaffarabad. She also worked to get two containers, fitted with a toilet, to use as a mobile hospital in the devastated areas. After conferring with officials, Toxy has made it



her mission to adopt one village and bring it back to its feet, with a hospital, school and homes. "An ambitious project," mentioned Toxy, "But if one aims high, at least one may get half-way."

In the mountains of Pakistan during the Pakistan earthquake relief collection by Toxy and WZO. (Sirla - Pakistan)

Toxy in one of her editorials voiced her opinion that **one needs to value and respect the individuals we have, nurture them, so that they wish to remain Zoroastrians and welcome their children regardless of whom the other parent may be. A wake up call is the hour of the day, before the Parsis are no more. Zoroastrians hopefully will always be there.**

Toxy continues to serve on two committees of KZBM, is a board member of WZO and the representative for WZO in Pakistan. In the 110- year history of Karachi Parsi Institute, so far, there has only ever been one woman president – none other than Toxy Cowasjee.

She is truly a nurturer and a leader. She has contributed positively not only towards our community but towards the society as well. "I can happily say my life is full, with never a dull moment," says Toxy. Her story continues to be full of courage, determination and striving to spread goodness not only in Pakistan, but in the entire world.

In one of her editorials, Toxy writes "Some years ago when I was young, I was told treat life as a hill, strive to climb to the top as there is plenty of room there, compared to the lower slopes where it is crowded. With the will to excel one can achieve, as we are too few to sit back and bask in the past glory of others."

WZO Managing Committee passed, on 20th October 2019, the following resolution:

The WZO Committee wishes to record its appreciation and gratitude to Toxy Cowasjee for her many years of professional dedication as Editor of Hamazor. During the course of her 17 years in this demanding role, Toxy has single-handedly moved WZO's printed output forward from a modest double sided newsletter sheet to an outstanding international publication. She has many admirers who have experienced her deft and tactful handling of their submissions, and thank her for the range and depth of the articles that have appeared over the past 17 years under her editorship. Hamazor has become one of the most prestigious Zoroastrian publications and we are all very much indebted to Toxy for her stellar services in making Hamazor (coming together) a unifying publication for the community.

We are extremely pleased that Toxy will remain a Committee Member of WZO and we welcome her continued support, knowledge and experience.

Chairman,

World Zoroastrian Organisation.

WZO Chairman Mr. Shahpur Captain writes:

"When we started WZO in 1980, we used to send out a page full of WZO news to our members. The news sheet was about our scant activities.

With the work in the villages of Gujarat, WZO news became worth reporting. If I remember rightly it was written by Noshir Dadrawalla and then usurped by Mr. Palkhiwalla who did not use it for the purpose for which it was intended. Luckily for us, Toxy stepped in the right time and turned the Hamazor into a truly WZO magazine. For quite some time, she was able to enable her contacts to finance the printing/publishing the magazine.

There came a point when she decided to cease doing this. It was then that we had to start using the funds of the World Zarathushtrian Trust Funds. After that, we started receiving sponsorship from Rumi Sethna, one copy a year and other individual and Trusts did the other 3 copies. However the

most spectacular transformation she made was in the content and excellent presentation and very interesting articles. She transformed it completely.

We sincerely hope that the new editor will supercede her: With sincere good wishes for her success."

WZO Ex-Chairman Rumi Sethna

"My wife Hilda and I have known Toxy and her husband Cyrus for many years. When I was the Chairman of World Zoroastrian Organisation, they invited me to address the Zoroastrian population of Karachi and inform them about the work of WZO. I never expected that there would be over 800 people in attendance - quite an overwhelming experience.

During that visit I persuaded Toxy to take over the editorship of the HAMAZOR magazine, as I found her to be an eloquent, enthusiastic and energetic personality, never anticipating that she was going to make it into such an exciting, informative and splendid publication. The quality of the photography, graphics and the calibre of the contributors have made it such an interesting read.

I would like this opportunity of thanking her for all the time and effort she has put in, in editing the many issues since 2002. Thanks, have also to be extended to her husband Cyrus for supporting her and proof reading all the articles.

Hilda and I wish her a happy 'retirement' so that she can spend more time for leisure with her family."

Sammy Bhiwandiwalla, President, WZO

"I had the pleasure of assisting Toxy ever since she took over as Editor of HAMAZOR. It was her baby which she nurtured with loving care though she would bounce of her concerns or ideas with me from time to time. Thoughtful and considerate in everything that was allowed through the portals of Hamazor she was deeply aware of the multitude of opinions of our community that digressed from the historical norms that had prevailed over the centuries on religious thought.

Hamazor was entertaining and easy reading and did not attempt to focus on religion.

She herself was, I think, progressive but she always tried to have a balance in everything that was printed in Hamazor and that takes a kind of courage to contain one's own views and prejudices. After all we all have the freedom to choose with the Good Mind and you don't have to be a Parsee or a Zoroastrian to do that.

When Toxy signalled that she wanted to stop as editor in 2018 my heart sank and I knew it was the end of an era but perhaps there would be a new beginning on the horizon.

It is a friendship and working relationship that I will reflect on with warmth and great fondness for her and her family throughout my lifetime."

WZO Honorary Secretary Darayus Motivala

"I have had the pleasure of working with Toxy over many years as a fellow committee member of WZO. Whilst a lot of our correspondence was done by emails, we have had the occasional telephone conversations and I have met her and her husband, Cyrus, a number of times when they visited London. Toxy, and her father before her, have dedicated their lives to WZO. Her work on WZO's Hamazor has been nothing short of outstanding and is well documented. Just wanted to add that I have seen the standing of Hamazor continually rise within the Zoroastrian community which made my job of seeking sponsorships globally for Hamazor that much easier. I have found Toxy and Cyrus to be very kind, generous and understanding in my dealings with them.

My personal message to Toxy - You took a small membership

newsletter and turned it into an internationally acclaimed publication. A difficult job well done. Your readers will miss you as the editor of the Hamazor. It has been great working with you. Thank you. Hope you and Cyrus have a very enjoyable and interesting retirement life together for a very long time."

WZO Joint Secretary Shahin Bekhradnia

"Toxy Cowasjee was a name which I only associated with her philanthropic father whose modest demeanor and kindness was flagged up to me by my parents. It was only much later after having attended many annual gatherings of Farvardigan at Brookwood which Noshir used to sponsor that I became aware of his dynamic daughter Toxy.

Over the 30 years that she edited the WZO flagship publication, she asked me to contribute articles. I think my favourite article which she requested was the interview I conducted with Stanley Insler.

It goes without saying that one expects an editor to have an absolute command of the English language, so that embarrassing lapses of grammar, spelling, punctuation and expression do not smuggle themselves into print. Toxy was right up to the mark on that front with her British public school education scrutinising every article she received.

It is also expected that a successful editor has an eye and a feel for the look of a publication and here Toxy really left her stamp. Hamazor was always good to look at and to hold - articles of the right length, with decent photos, well laid out and easy to follow, with a topical editorial and useful information at the back. The issues were never too heavy nor too light. Her own immaculate taste was reflected in the magazine which she created from what had been a simple double sided A3 print.

Thanks to our exchanges over the articles I wrote, we became friends and occasionally met up in the UK for some cultural activities such as theatre and music. Suffice it to say she has some outstanding qualities amongst which I would rate loyalty, empathy and a somewhat mischievous sense of humour; each of which has endeared her to me. I cannot imagine her just sitting back and watching her baby develop without some sort of input from her; and to my mind this is to be welcomed and nurtured so that any drift away from the highest of standards can be pre-empted by her careful eye.

May the Hamazor which she turned into such an outstanding publication continue on its ever-upward trajectory and be worthy of her legacy."

Aban Rustomji - Houston, Texas.

"I have known Toxy for 50 years, and she has not changed. Toxy is one of the premiere Zarathusthis of our time and for all time. She has a genius for innovative ideas, and has initiated and maintained numerous community-oriented projects. They range from helping young people to earthquake relief to setting up blood banks, to establishing lines of communication first with a monthly newsletter "What's On" and then WZO's Hamazor.

To know Toxy is to travel with her. We have had many adventures together. From China in 1978, Russia, Jordan, Syria, Burma, and where her Pakistani passport was not recognized as the passport officer said the country doesn't exist. Or in Iceland where during a blizzard we hung on to the telephone pole for dear life, travels were always an adventure! In each of these places, Toxy was always prepared. In Russia, she brought cleaning products to make sure our hotel rooms met the standard. In Iceland, she brought a fur coat she had purchased in the bazaar for her trip. And Toxy contributed in each place. In Leningrad, she was taken aback with the skipping rope the Zarathusthis used as kustis so she promptly sent them bundles of sudras and kustis. In Burma, she counseled the Burmese not to waste money on gold leafing the pagodas but to spend money on their children's education.

Toxy is the ultimate world citizen because she believes the world is hers - her passion and her responsibility. This drive may come from her sense of making a difference. It may come from her schooling in England in the post-war years where there was no heat and meager provisions, and she and her classmates would wrap their feet in newspaper for warmth. No matter the inspiration, she is a beacon of light for all her friends throughout the world. Retired as she claims she is, she will surprise us by spearheading another worthy project dear to her heart as she continues to be a role model for us all."

Remembering: Cawas Motiwalla The Legacy of a Gentle Man

Maya Angelou once said, "People may never really remember what you say (or do), but they will always remember how you made them feel."

For those who knew Cawas Motiwalla, they will tell you that he made you feel grateful. His impact was widely felt. From his personal relationships, to the business world, and in the many communities that he was a part of, Cawas was recognized for his tireless efforts to contribute however he could, for his endless love to connect with as many people as possible, and for his persistence in getting things done.

If there is evidence to be had, it is that in his passing, from almost every corner of the world, an overwhelming number of messages have streamed in from hundreds reaching out to share their stories. Stories of how his kindness, tenacity, and generosity impacted their lives and their livelihoods. Stories of how, in difficult times, he gave someone their first break, supported them when times were hard and believed in them when no one else would. Stories of how he made them feel cared for, important, and loved.

Aden: The Early Years

On August 13th, 1928, in Aden, South Yemen, Cawas Dadabhoj Motiwalla was born into a well-regarded family of a businessman. One of ten siblings, he spent his first few years with his parents in Aden before joining his older brothers at the Parsi Boys Boarding School in Panchgani, India. After university, and upon his father's sudden death, he returned to Aden, where he and his brothers continued to manage the various family business, some of which included a well-



established department store, a music store, a restaurant, wholesale trading, and a Cinema.

Being a British colony, Aden became very well known as a thriving duty-free shopping haven when they opened the Suez Canal. At that point, Cawas had the opportunity to meet and serve many dignitaries, world leaders and even members of the Royal family, accommodating any request, including opening the family store at midnight when called to do so, as the ship was only in Port for the night, and the passengers were eager to shop at their store.

Soon after, Cawas embarked on a new journey when he married

Khorshed, his wife of 60 years. Over the next 10 years, Cawas' family continued to grow, as they had three children: Mahrukh, Roshni and Farhad. In many ways, life seemed blessed and quite perfect. But as tides slowly change and bring with them an uncertain future, Aden was no exception.

In 1967, with the departure of the British rule and the takeover by the Socialist Government from North Yemen, the family came upon hard times when all their businesses and homes were taken away from them. In an effort to find a new home for the family, Cawas was on route to Bahrain when he stopped over in Dubai for a couple of days. In those days, it was customary to visit the Ruler and attend his evening Majlis, have dinner with him and his guests, and so this is what he did. Immediately establishing a great rapport with the ruler Sheikh Rashid Bin Saeed Al Maktoum, who convinced him to seriously consider Dubai as the place to relocate. The rest, as they say, is history, and so began the next chapter of Cawas' story.

Dubai and Allied Enterprises

Cawas stayed true to his commitment to Sheikh Rashid – to help grow and develop the city state of Dubai – and helped his family rebuild the businesses they had lost in Aden. Amongst these, his most prominent, was Allied Enterprises or Allied as it was later known – became the signature department store in the region with agencies like Christofle, Christian Dior, Chanel, YSL, Baccarat, Daum, Lladro, Swarovski, Noritake, to name just a few. To many, it was known as the Harrods of the Middle East!

Soon, many other businesses were established to join the Allied name: Allied Electronics was the first store in Dubai that sold music and musical instruments; Gulf Dairies, the first dairy in Dubai; Automat, a niche bakery supplying bread, sandwiches and pastries made by talented local Lebanese bakers to local eateries, markets, schools, offices and hospitals; Dubai's first commercial laundry, Laundry Services Ltd.; Allied Food and Trading, a wholesale company to supply frozen food brands such as Bird's Eye, Walls and Anchor, were also established within the region.

Due to his experience, Cawas was often approached by other businessmen looking to set up business ventures in the region. Over the years, he was directly and indirectly involved in the start-up of numerous other enterprises that ranged from construction, and garment manufacture, to chemical plant, and gas cylinder manufacturing, just to name a few.

In addition to the many businesses referenced here, the Motiwalla family established the Sahara restaurant in the 1970s. A fine dining experience referenced in some of the many books about Dubai, the Sahara created an unforgettable evening out for all those visiting: the bar, food, ambience and the entertainment provided by live bands and performers from all around the world made it a very special and memorable experience for all those visiting.

News for the People



Hard to imagine, especially in this day and age of instant news access, waiting for the morning papers or the evening news to hear what was going on in the world. Yet, at that time, for the growing state of Dubai, this was a daily occurrence. When Sheikh Rashid had mentioned his desire to have access to news that was "current and unedited", so that people could be better informed – Cawas was happy to oblige. In fact, from a young age, Cawas had always loved reading and listening to the news. With these desires aligned, came the birth of Dubai's first newspaper, "Reuters". The paper was literally news from Reuters News Media, simply copied and printed on to sheets and stapled together and circulated throughout the Emirates for free. The printing operation was set up

in Sharjah and delivered by road daily throughout the country. Later, the name of the paper was changed to "The Recorder".

In 1978, when asked to join in the setup of a local newspaper supplying edited news, Cawas declined in view of his earlier promise to Sheikh Rashid. This eventually led to the start of the Khaleej Times Newspaper, and the closure of the free news that he had helped provide to the region.

The Ultimate "Giver"

Cawas Motiwalla was always happiest when he was helping others. Being well-connected and well-respected, it was not uncommon for him to assist others to obtain licenses, approvals, contracts, or goods – helping many people start and run businesses, getting their first contracts, or jobs, or even getting visas for family members. He was often the touch point for many people in a land far from their home. Being a sounding board for any good news or bad, he provided guidance and a strong shoulder in cases of emergencies, accidents, deaths or repatriations. Cawas' generous and giving nature, and his desire to assist anyone or any cause was seen through the various charities and causes he supported.

Cawas also liked to make things happen, no task was too small or impossible. Regardless of how strange and varied the request appeared, he almost always tried to see it through. On one occasion, a request from Sheikh Rashid to acquire goats to fulfil a shortage 24 hours prior to Bakri Eid, led to him personally fly to Mumbai for half a day on a chartered cargo plane, and fly back with a full load of goats in time for the Eid. In another instance, he arranged for a Jumbo plane load of fresh eggs to be flown in from Africa when the shipment from India was banned due to the outbreak of SARS.

An Avid Storyteller and Knowledge Seeker

Having a life enriched with experiences from his days in Aden, boarding school in Panchgani (a small hill station in India), living through World War II, college days in Mumbai, life in Aden as a young man, being a pioneer in Dubai, along with all the colourful people he met and knew – led Cawas to have a bank of amazing stories that captivated his listener, regardless of their age.

Cawas' family recalls an incident at a cousin's wedding reception, where Cawas spotted this very bored young lad sitting quietly with his head in his hands, and walked over to him, leaned in as if to tell him a secret and said, "Can I tell you a story?" In that moment, the little boy looked like he had just found the largest ever bowl of candy! Though they did not stick around for the story, they fondly recall watching Cawas chatting away, with his hands moving through the air to show a plane landing, or fingers tapping on the table to reflect the sounds of horses' hoofs scurrying across a forest. The little boy was enthralled and made it a point to seek Cawas out and give him a big hug before he left. His grandchildren have similar memories of story times like this, from their own childhoods.

In addition to the endless stories, his family and friends also recall Cawas' great interest and love for general knowledge, history, and geography: "Our childhoods included many quiz sessions around the dinner table and on road trips!" Well informed and attuned to current affairs, Cawas always started the day with the newspaper at the door and ended it watching late night news on the TV.

At the core of Cawas' life, being alive for him was loving people, connecting with them, sharing a story, lending a helping hand, making them feel good, capturing their attention, holding them in his esteem and having them hold him in theirs.

Making time for Sports and Games

An athlete and sportsman in his youth, the pastime Cawas enjoyed above all else was cricket. It was no surprise that, as Captain of the Aden Cricket Team, he brought his love for the gentleman's game from Aden to Dubai. The first cricket team was formed in Sharjah, with Cawas as the captain. Later, he went on to become one of the

founding members of the Dubai Darjeeling Cricket Club. As Friday was the only day off at that time, and the only day for Cricket, the wives often complained of being left on their own with the children. It was then that Cawas approached Sheikh Rashid, who helped him acquire a piece of land adjacent to the Cricket Club, where the founding committee built an air-conditioned port-a-cabin and swimming pool to entertain their families while the men played cricket. Thus was born the Dubai Country Club which went on to become the most sought after family club in Dubai.

Years later, Cawas went on to become a founding committee member for the Sharjah Cricket Stadium, bringing international cricket to the UAE. As life of a busy businessman took over, he pursued his sport less in person.

After retirement and his move to Canada, he enjoyed playing cards and board games with his wife, children and grandchildren. Everything from Scrabble and Monopoly, to Crosswords and Sudoku, all of which he played until the last 6 months of his life. Games were a common past-time in this Motiwalla household, and cause for some very memorable times, filled with noise, laughter, and a lot of fun.

Living his faith

No matter how busy life got, Cawas always prayed twice a day and continued to do so until he was bedbound. He was a man of strong faith and instilled in his children the values of dedication and a good work ethic, along with the virtues of respect, kindness and obedience. He believed and lived by the simple doctrine of his religion – "Good Thoughts, Good Words and Good Deeds."

Living a life of goodness and helpfulness is indeed commendable, though it can often come with some challenging times and personal costs. Although frustrating at times, particularly when there were losses or when unfair advantage was taken of his generosity, Cawas was never one to groan or complain. He always maintained that "God is Great" and "when someone does something wrong to us, we should never stoop to their level". It was interesting to note that regardless of these hardships, the immeasurable value created through Cawas' good thoughts, good words and good deeds, only created more good will in his name.

The stories shared by numerous friends, colleagues, and even strangers of Cawas's generosity, thoughtfulness and care – stories which in one fell swoop bring a true understanding of the life he lived and the lives he touched, which earned him bushel loads of goodwill and blessings.

As Martin Luther King once said, "Everybody can be great because anybody can serve." Cawas Motiwalla served and therein lies his greatness, his legacy. He lives on through the people he impacted and helped, the lives he changed, the relationships he fostered and the wonderful memories he left behind.

No quote better describes Cawas Motiwalla than the words of George Bernard Shaw -



"I am of the opinion that my life belongs to the whole community, and as long as I live, it is my privilege to do for it whatever I can.

I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible before handing it on to future generations."

- George Bernard Shaw

Extension of the Dr Xerxes Shahpur Captain Library

Sammy Bhiwandiwala

On 10th August 2019 we held the Inauguration of the World Zoroastrian House and within this impressive building is a purpose built library and reading room dedicated to Dr. Xerxes Shahpur Captain who passed away at a very young age. The library holds a collection of books from none other than the lovable and memorable Farrokh Vajifdar, writer and lecturer on Zoroastrianism, who guided WZO and many others around the world throughout the years.

It is therefore with our sincere gratitude that we have to state that on Saturday 9th November 2019, we have received the entire collection of books on Zoroastrianism collected by our co-religionist and supporter Shahrokh Vafadari in loving memory of his son Martin Vafadari who passed away at a very young age.

Shahrokh has served the Zoroastrian community for many years and been a Trustee of WZO and WZTF. He is also a Trustee of the Ferdowsi Trust. He has spent a life time teaching and spreading the knowledge of Zoroastrianism within and outside our community. The recent surge of interest in our faith spurred him to translate the Gathas in the Kurdish language.

His daughter Philippa read out an emotional dedication to her father's life and work.



"As you know, my father is no longer able to be as active in the Zoroastrian and Iranian community as he was previously due to his ill health but he has been very committed up until a year ago - organising cultural seminars, giving lectures and supporting refugees from the community.

Books have always been an important part of his life and he is pleased that other Zoroastrians will be able to enjoy his collection. Some of the books are in English and others in Farsi, as well as some in French, as they belonged to his nephew, Kasra Vafadari, whose family couldn't be here today, but send their regards from Paris.

He would like to acknowledge the generous donation by Shahpur Captain, also in memory of his son, Xerxes, to the library as a whole.

My father wanted to support the great work of the WZO with this donation of books and shelving.

He has always appreciated the sense of community and kinship that he shares with WZO members, many of whom are very dear friends, and of the warm welcome that WZO extends to family and friends of Zoroastrians. Please do not hesitate to get in touch with my parents and to pay them a visit at their home in Ashted."

Shahin Bekhradnia on behalf of WZO thanked Shahrokh and Ann



Shahrokh and Ann Vafadari with their children Philippa & Rebecca. Grandchildren are: Molly, Ella, Minoo and Hardy.

Vafadari and the extended family who were all present on this memorable and delightful day. Their generosity has created a facility of books and a reading room that will be open to all to extend their knowledge of our pristine faith.

The evening ended with a delightful selection of light refreshments served by our Social Secretary Armaity Engineer.



The Kamran Seminar 2019 : Inspiring More Questions Sousan Abadian

I want to beg you, as much as I can... to be patient toward all that is unsolved in your heart and to try to love the questions themselves like locked rooms and like books that are written in a very foreign tongue. Do not now seek the answers, which cannot be given you because you would not be able to live them. And the point is, to live everything. Live the questions now. Perhaps you will then gradually, without noticing it, live along some distant day into the answer.

– Rainer Maria Rilke

On July 20, 2019, the Washington D.C. metropolitan area was treated to a stimulating and honest talk by the Dutch scholar Albert de Jong of Universiteit Leiden who spoke as part of the annual Kamran Seminar at the Dar-e Mehr in Boyds, Maryland. Dr. de Jong's lecture and ensuing discussions were well-attended and illuminating. For example, one of the interesting distinctions Dr. de Jong made was between endogenous religions and religions of choice, and he pointed out that evidence from the ancient world suggests that Zoroastrianism was the latter – a religion of choice. In other words, according to Dr. de Jong, joining the community was a matter of choice, and excluding people from the faith based on birth, "blood" or "caste" is not founded in the early tenants and practices. This sort of information conveyed by scholars can be useful as we continue to clear away distortions and root our practices in the spirit of original teachings.

Highly informative as the talk was, I nonetheless left with more questions than answers. For example, what sorts of pressures turned our "religion of choice" into a somewhat endogamous one, and how do we restore it to its first principles? What were the original Zoroastrian teachings, what were they during the time of the Achaemenids, how were they changed during the Sassanid era, and what are the variations that exist now – factions in beliefs at this time? How did the collective traumas that Zoroastrians (and the Iranian nation) experienced through the past several thousand years possibly distort original religious teachings, as I suspect, causing them to be reinterpreted – for example, after Alexander the Macedon's conquest, following the Arab conquest, the Mongol invasion, the rise of Shi'a Islam?

The fact that I left with more questions than answers is no fault of the distinguished speaker, but a testimony to the value of the presentation. Time was limited, but also, many questions about the past are unlikely to ever be definitively answered given the reality of what exists and the circumstances we currently face, including academic constraints and incentive structures.

What Dr. de Jong did confirm is that Zoroastrianism is at least 3,000 years old, with the first 1,500 years of the tradition leaving little or no traces. We may never truly know how old the religion is: Indeed, there are scholars like Mary Settegast (author of *When Zarathustra Spoke*) who argue persuasively that the religion is in fact a great deal older than what Dr. de Jong suggests it to be. One issue is that the prevailing world view and the dominance of Abrahamic faiths may serve to filter perceptions: How much of the world would be open to discovering that Zoroastrianism might be more ancient than previously conceived, or that its influence on other faiths, Greek thought, and Western culture is more extensive than what is currently acknowledged?

According to Dr. de Jong, the lack of clarity has something to do with the fact that our faith began as an oral one – early Zoroastrians did not write things down and moreover; they were mobile, semi-nomadic pastoralists, not sedentary, therefore leaving no structures nor tangible evidence of their beliefs and lives. Think the Qashqa'i of Iran or the Maasai of Africa. The earliest Zoroastrians left no temples or permanent settlements; they created ceremonial spaces as the occasions arose, at natural sites, from natural objects, and abandoned them when they moved elsewhere. In other words, according to

Professor de Jong, archeology is unlikely to give us definitive answers on early adherents and how they lived because little material evidence exists. During a question and answer period, I speculated whether we might gain insight into early Zoroastrian belief systems from studying the earth-honoring shamanic traditions of living indigenous peoples or nomadic pastoralists. Prevailing interpretations of surviving Zoroastrian texts are filtered through a lens very different than the worldview of those early communities who lived close to the land.

The lack and loss of information (not to mention all the interpretive biases) is deeply frustrating for some of us. Dr. de Jong pointed out that most scholars, like the acclaimed Robert Bellah (author of *Religion in Human Evolution*), tend to forgo discussing Zoroastrianism altogether; explaining their omission by citing a lack of substantive and scholarly evidence. As academics, they want to appear to be adhering to "scientific" standards and not to be speculating, and so they err on the side of saying nothing at all. There is a gaping hole where Zoroastrianism should be. Sometimes, when Zoroastrianism does get mentioned, remarks are lackluster, even misinformed. For example, some of us who read and enjoyed Yuval Noah Harari's *Sapiens* could not help but notice (and be pained by) his ignorance of Zoroastrianism. This is typical.

Where Harari did excel was in pointing out that humanity is unique in its ability to create and believe in all sorts of "fictions" around which we organize ourselves – all sorts of human constructions such as "money," "race," "nation-states," and "human rights." These "fictions" can be used for good or ill, to forge identity and mobilize people for collaboration and collective action. Some, like the Nazi myth of an "Aryan super-race," have resulted in people collaborating in ways that are calamitous; while other "fictions" like the notion of "human rights" have inspired positive collective action and human evolution. Religion and religious beliefs are another sort of "fiction," stories constructed by humanity. A question that arose in my mind while listening to Dr. De Jong was: How can the "fiction" of Zoroastrianism be used to expand humanity, allowing it to lift off to greater heights, and alter its current course, seemingly bent on going over a cliff? This is a question that Dr. de Jong and other scholars cannot possibly answer for us; only Zoroastrians can do so.

What kind of "fiction" or unifying story does humanity need to ensure that people respond in resilient ways to current challenges? Like a phoenix rising from the ashes, what wisdom does Zoroastrianism perhaps have to offer at this critical juncture – in this age of climate change, the sixth major mass extinction, of encroaching machines, AI, and the loss of wonder? Perhaps, we Zoroastrians have endured so that we could contribute something precious in these unprecedented times, described by some as "humanity's last stand." This is a "fiction" I like.

As I listened to Dr. de Jong, these were among the thoughts/questions going through my mind. Perhaps we already know enough about Zoroastrianism – what is at the core of this faith, this great "fiction" – to begin answering what I believe are vital questions like these. Given my expertise in trauma responses and recovery, I couldn't help but wonder whether our traumas and insecurities have made us obsess and endlessly scrutinize the past for more information – like hungry beggars digging for crumbs in the dustbins of history – about our former grandeur and what we lost. Of course, it is natural to want to learn more about and feel pride in our history, but I am suggesting that it might also be useful to commit more resources to facilitating important community conversations: What do we, contemporary Zoroastrians want to stand for going forward, and to what end? What is the "fiction" that we espouse, how can it serve us to regenerate, flourish, and to contribute to humanity as a whole?

What I am advocating is for a living religion, with all the messiness and complexity that this implies – of course, rooted in the knowledge of our vibrant past, and yet, fiercely in the present, as well as forward-facing and dynamic. Some religious scholars and academics may not prefer what I am espousing, though I believe that Dr. de Jong is an exception to this. I remember a discussion some years ago with a visiting European scholar at Harvard, an expert on Zoroastrianism, who implied that, since I wasn't a religious scholar, I knew far less about my faith as an Iranian Zoroastrian than he did, though he had never been to Iran, spoken to a Zoroastrian in Iran, taken part in ceremonies, or visited "shrines" like Pir-e-Sabz. He seemed to prefer me dead, a static relic of the past, a subject he could more easily grasp, pin to his blackboard so that he could intellectually dissect and safely expound upon from his expert pulpit.

Well, I'm alive – we are alive. And thankfully, so is Zoroastrianism.

About the Kamran Seminar:

The Kamran Seminar focuses on independent scholarship and research related to Zoroastrian history and ideas. The Seminar is inspired by a key premise of the Gathas: everyone has a responsibility to seek the truth, to ask critical questions, and to continuously examine our thoughts, words and deeds in light of fairness and equity, and in light of evidence, discussion and reflection. Ushta, or happiness, results from the continuous exercise of Vohu Manna, the good mind, in pursuit of Asha, the truth. In this spirit, the Kamran Seminar focuses on independent scholarship, research, and critical dialogue regarding Zoroastrian beliefs, history, and culture. See www.thekamranseminar.com for more information

About Professor Albert de Jong – Kamran Seminar 2019 Keynote Speaker:

Albert de Jong is Professor of the Study of Religion in the University of Leiden, the Netherlands, and affiliated with the Leiden University Centre for the Study of Religion. He studied Religious Studies and Persian in Utrecht, and Old and Middle Iranian languages at the School of Oriental and African Studies of the University of London. He obtained his PhD. from Utrecht in 1996. He was a Golda Meir post-doctoral fellow at the Hebrew University of Jerusalem from 1996 to 1997, and has been in Leiden since 1997 - first as post-doc, then as lecturer in Ancient Religions and since 2008 as full professor of the Study of Religion. He was elected a Fellow of the Royal Netherlands Academy of Sciences in 2010.

De Jong combines general work in the history of religions and the academic study of religion with a focus on Zoroastrianism and the religious history of Iran and Central Asia, from antiquity to the present. He has had projects on ancient Zoroastrianism, on the Mandaean, on Manichaeism, and is currently leading a research project on the Zoroastrian priesthood in Sasanian and early Islamic Iran (and in India). He is currently finishing the fourth volume of *A History of Zoroastrianism*, on the Parthians, (based on the academic Nachlass of Professor Mary Boyce) and hopes to bring that series down to modern times.

Arash the Archer, Inc. supports research on Ancient Iran and the history and culture of Zoroastrianism, and disseminates scholarship in this area to the Zoroastrian community as well as to researchers and general audiences at the local, national and international levels. The foundation of this mission is the annual Kamran Seminar, held each year in the suburbs of Washington,

DC, and a competitive grant program for doctoral students whose research advances the mission of Arash the Archer, Inc.

Research on Ancient Iran includes the broad landscape impacted by Iranian culture or the Zoroastrian religion from Western China to Greece and Rome, and from the Caucasus to Egypt, prior to the fall of the Sassanian Empire. Iranian and Zoroastrian culture has also been impacted by the vast surrounding landscape of the ancient world, in return. This mutually constitutive set of forces are key to our understanding of this vital history.

In the last five years, the Kamran Seminar has featured the distinguished research of nationally and internationally recognized scholars as Kamran Seminar Fellows. The Fellows, beginning in 2015, include Dr. Jenny Rose, Dr. Mark Garrison, Dr. Matthew Stolper, Dr. Wouter Henkelman, and Dr. Albert de Jong. Plans for the July 2020 Seminar and speaker are underway. For more information about the Fellows, the Seminar, and to view their lectures and interviews, please visit our website: <http://www.thekamranseminar.com/>

Our non-profit organization, Arash the Archer, Inc. is named for the ancient Iranian hero, Arash, whose mythological story tells of an Iranian soldier who gave his life to the flight of an arrow, bringing

peace between two warring armies without further bloodshed, and bringing honor to Iran. Just as Arash pulled back his bow to secure the future of Ancient Iran, the mission of Arash the Archer, Inc. builds on the premise that we must understand the past in order to progress forward.

The Board of Directors of Arash the Archer, Inc. includes Morvarid Behziz, Mehraban Manoochehri, Ariel Ahram, PhD, Zarir Khademian, MD, PhD, and Anne Khademian, PhD.

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Yazd in London

Fatemeh Rostami

A One Day Exhibition on the City of Yazd from the Perspective of Urban Design Hearing the voices of the people of Yazd talking about their living places Based on PhD research by Fatemeh Rostami at the University of East London (2015-2019)



The exhibition entitled 'Yazd in London' took place in the World Zoroastrian House (WZH) on the 14th September 2019. The overall aim of this event was to share the results of an urban design Doctoral (PhD) research with the public. Therefore, by holding the event in the WZH, visitors became conversant with the Zoroastrian community, Iranian culture, and the ancient predominant Iranian religion Zoroastrianism.

At the exhibition, along with various maps, drawings, and photos of the PhD thesis, there was also a display of local materials and gifts received from the people of Yazd (see the following picture).

Display of local materials and gifts received from the people of Yazd

The city of Yazd, a UNESCO heritage site and centre of the Zoroastrian community was selected for the PhD study because of its diverse urban fabric composed of the Historic, Old, and New parts. These areas are still occupied by the locals providing opportunities to examine older and modern urban places from their residents' viewpoints. The presented PhD materials at the exhibition illustrated the three selected neighbourhoods of Yazd chosen for detailed study: the Fahadan neighbourhood of the Historic fabric, the Nersi/Nasr-Abad neighbourhood of the Old fabric, and the Safaieh district of the New fabric.

The event entailed diverse activities: welcoming and serving the guests with Iranian cookies and sweets followed by an introduction given by a member of WZH. Then, the visitors experienced a performance of traditional Iranian music using traditional Iranian instruments, as well as a Zoroastrian religious ceremony conducted by the World Zoroastrian House's priest. This was followed by a talk given by the researcher's PhD supervisor about the research. Finally, the researcher presented her PhD findings which concluded with visitors' questions and discussions. What follows below is a more detailed explanation of these activities.

A Summary of the Exhibition

The event started by welcoming the guests and visitors. While viewing displayed materials, they were served Iranian cookies and sweets so as to experience Iranian's food. The invited guests and visitors were a mix of both professional and ordinary residents. This included members of WZH, members of University of East London (UEL), affiliates of The School of Oriental and African Studies (SOAS University of London), PhD students,

Iranian residents of London, and locals.



Spread of Iranian sweets and cookies

After welcoming the audience, an introduction was given by Shahin Bekhradnia, a member of the WZH. After setting out the order of events for the exhibition program, Ms Bekhradnia gave a short talk about the significance of fire and the colour white in Zoroastrianism:

"As for the role of fire in Zoroastrianism, some of you may know that Zoroastrians have fire in their temples. They are known as Atashkadeh...Fire is not for us there to worship. It is simply a reminder of energy; the invisible energy of creation. It is simply there as a living embodiment of the things that make us live, the things that give us life. The sun of course is the fire. So, we turn to the sun, to the fire when we pray, just to remind us of purity and of course the fire cannot be defile. The importance of white emanates from the same concept of purity. In Iran, Zoroastrians wear white. The priest wears white. White is a really important concept of purity of thought, words, and deed. It is a shortcut symbol of purity."



Musicians Hossein and Hamid Tavan perform traditional Iranian instruments for the audience

After introduction, the musicians, Hossein Tavan and Hamid Tavan, were invited to perform a rendition of time-honoured music making use of traditional Iranian instruments called the Santur, Kamancheh, and Tonbak.

Following the recital, the centre's priest, Ervad Jimmy Madon, performed a Boi ceremonial in the centre's Setayeshgah. As the priest explained the ritual:

"...was traditionally performed 5 times a day by Zoroastrians' priests, especially in India, when they maintained the fire temples with the blazing fire 24/7. And the Boi ceremony was one of the times when the priest helped maintain the fire."

While attending in the Setayeshgah, visitors were truly moved by the experience of the ceremony.



Er: Jimmy Madon performing the Boi ceremony at the WZH Setayeshgah

When the Boi ceremony was completed by the priest, the visitors returned to the centre's hall in order to hear a talk given by one of the researcher's supervisors, Mr Roland Karthaus, who is a senior lecturer at UEL and director of Matter Architecture. After discussing the reasons for choosing the city of Yazd for the case study of the PhD research, Mr Karthaus evaluated to what extent the research findings can be applied in urban studies and developments in the UK:

"Our cities and traditions in the UK take very different forms, but the current crisis driving political turmoil across Europe and in the UK clearly have strong parallels. The rise of nationalism and the divisions over Brexit are manifestations of contested social identities that relate very closely to individual places. Speaking of the physical design of Parliament, the 20th Century Prime Minister Winston Churchill said, 'we shape our buildings and afterwards our buildings shape us' - the performances in the UK parliament over the past few weeks prove his point well. But more generally, the role of the built environment in shaping our identities and social relationships is poorly understood and grossly over-simplified. In housing development, notions of place and identity have become marketing tools, simply deployed as signifiers of aspiration and status whilst denying the ways in which they are continually contested and reconstructed across divides of great inequality. These are dangerous times for society, stirring great debate around what it means to be British, or European, or a global citizen. But these notions are intrinsically linked to the physical places that we conduct our daily lives in. Fatemeh's work reminds us of this and shows how we can engage more fully in this complexity, not seeking simple answers but more importantly understanding better the processes that link everyday life with social and physical change".



After this talk, the researcher presented her research findings. Finally, having acknowledged the audience's attendance, the WZO committee support, and supervisory team, the researcher discussed the subject matter and the aim of the research:

"...A place of culture' is the title of my research, which is all about understanding cities through its residents' memories and daily activities with the focus on traditional Iranian cities using Yazd as a case study...The overall aim of the research was to contribute a new urban methodology which will help traditional Iranian cities enhance the quality of living places according to the local cultures and present needs...For this investigation, more than 400 residents of Yazd participated through interviews and completing questionnaires. I also lived amongst them to study the place from an ethnographic

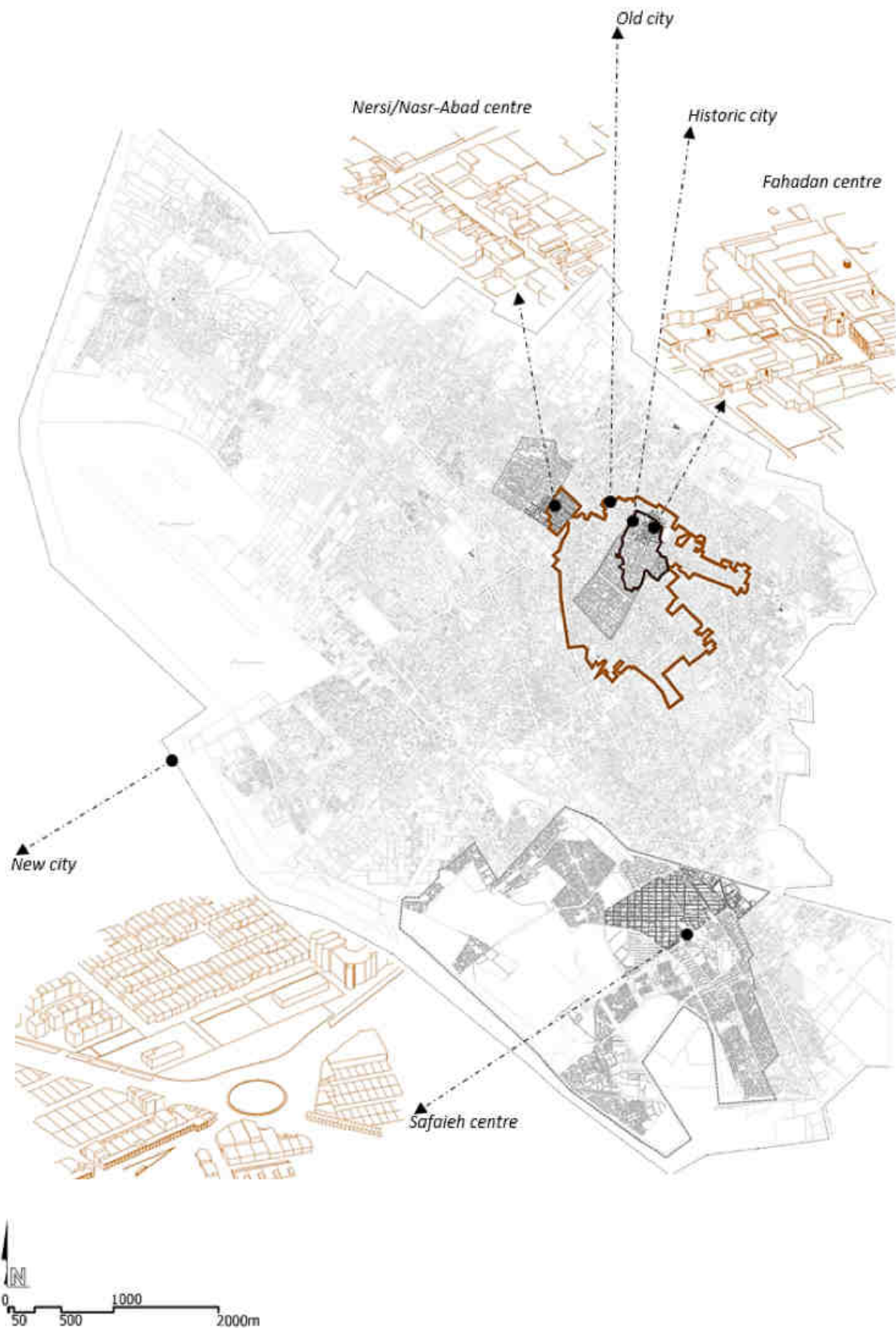
viewpoint..."

Before discussing the results of the gathered data, the researcher explained how she initially became interested about the subject matter through the statement of an ordinary citizen, implying a need for this study due to the lack of social involvement within the realm of Iranian urban studies. She then gave a short introduction to the research methodology, with the shoe as a symbol of the place, the country of Iran and Yazd followed by the selected neighbourhoods of Yazd, which had been chosen for detailed studies.

The results of the selected cases were presented through maps, drawings, photos, and recorded film. Throughout the presentation, the researcher discussed the result of the findings showing that the residents of each neighbourhood have significant reasons for remaining in these areas of the city while there are socio-cultural interrelationships between different parts of the city (see the following figures). Giving an example of the findings with a focus on the Zoroastrian community, the researcher discussed how being native to the area, living nearby family/relatives, having indoor social and religious gatherings, living within a Zoroastrian community, and preserving the traditional Zoroastrian Chahar-Peskami dwellings as community identity have encouraged Zoroastrians to remain in Nersi/Nasr-Abad, which is one of the oldest Zoroastrian neighbourhoods in Yazd dominated by the community. Likewise, the inhabitants who have socio-cultural interrelationships with those outside the city as well as other parts of Yazd have remained and preserved this old neighbourhood.

The researcher then explained the results of her second field trip to Yazd, during which a seminar was organized to present her findings to the public. In the seminar, the mayor, authorities, professionals, and locals were in attendance, generally agreeing with the results. Furthermore, the mayor offered his support in publishing the thesis in book form.

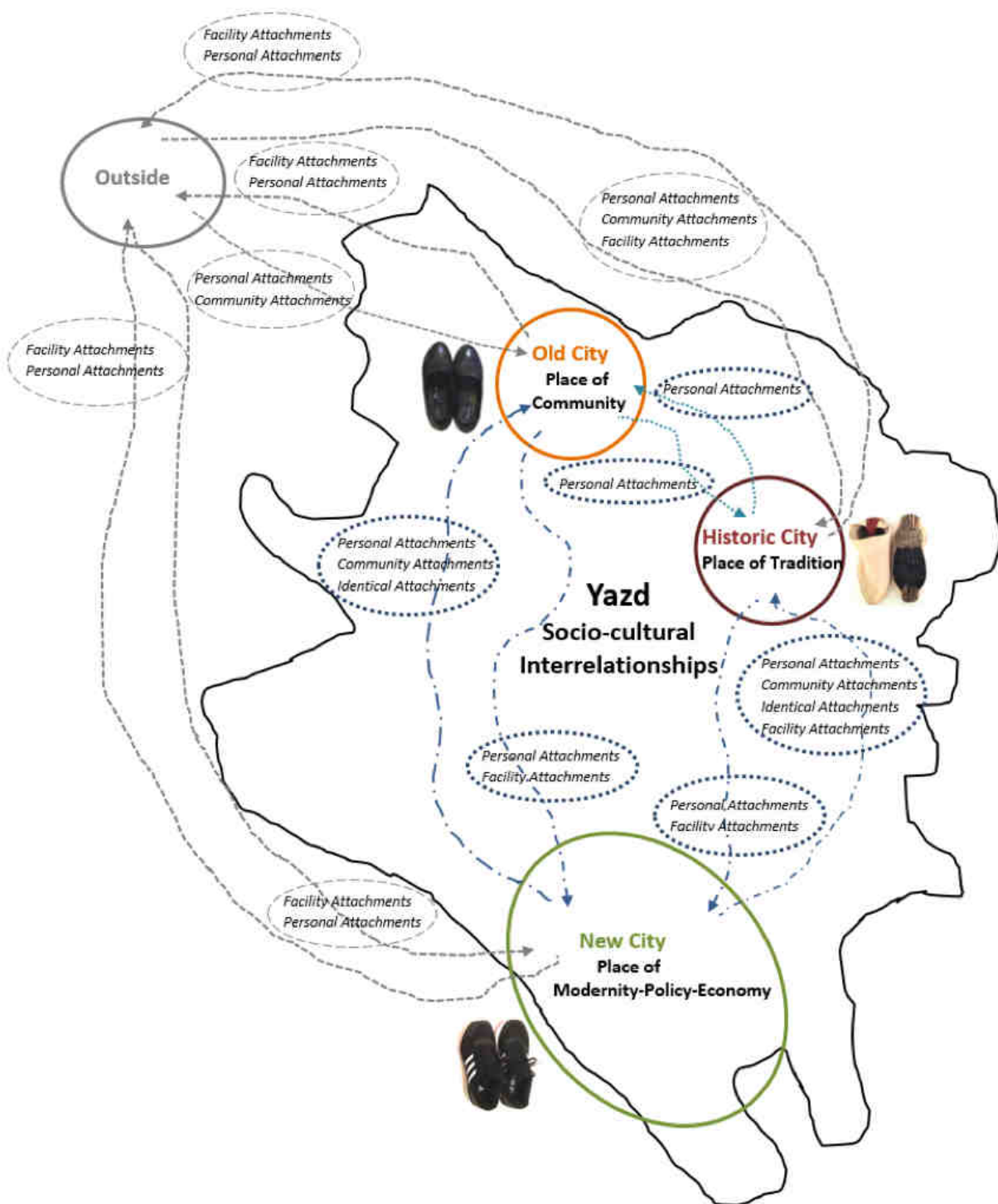
This general agreement consequently indicates that the methodology applied to the research met public needs and desires. Therefore, the researcher is proposing her research methodology entitled 'narrative-ethnographic-grounded' as an approach for future urban investigations of traditional Iranian cities.



The Diverse Urban Fabric of Yazd.

Figure by the Researcher.

The boundaries of the Historic and Old cities have been sourced from Modarres (2006) and Armanshahr (2010).



Overall Case Study Findings.
Diagram by the Author.

Acknowledgement

The exhibition would not have come into existence without the true support of the people of Yazd, the WZH committee, Zoroastrian and Iranian communities of London, supervisory team, friends, as well as the invited and visitors attending the event. My sincere thanks to everyone for being with me in holding the exhibition. In particular, I wish to extend my gratitude to Ms Shahin Bekhardina for her sincere support from the day I submitted my proposal to the WZH committee to the day I completed this report; to Mr Roland Karthaus for his kind support in participating and giving a talk at the event; to Mr Jimmy Madon for holding the Boi ceremony; to Mr Hossein Tavan and Mr Hamid Tavan for performing the traditional music; and to my friend Darioush for his sincere assistant in presenting the exhibition's materials.

Remembering Niloufer Patel

Teenaz Javat

My first encounter with Niloufer Patel was in the parking lot of Dawn, Pakistan's best-known and highly regarded English-language newspaper.

My husband Mahveer suggested I meet Niloufer as soon as possible. We met. She was not much older than I was. But was on a much higher position in the newspaper I intended to join, in a country new to me. She welcomed us into Haroon House, a nondescript building, rather utilitarian in structure and far less fancy than I thought would house a paper of such fierce intellect and will. Escorting us into her room on the swanky third floor where management lived, she almost whispered, but didn't mince her words: journalism has its dangers all over; more so in Pakistan. Your best bet would be to work hard but also work smart, and that it would be the editor Ahmad Ali Khan who would ultimately decide to hire me.

Management at Dawn was, as it would be now, separate from editorial just like church and state.

Except that church and state was and is intertwined in Pakistan.

This was 1994, in the times of pre-Google. Dawn was then on the cusp of the internet age, having just received its domain www.dawn.com.

Except through human contact, I had no other way of getting information on the industry. Niloufer was that conduit.

She briefed me and prepped me and started me on a career. Something I would forever be grateful for. That I hardly ever interacted with her after the fact, was a testament to how little management interfaced with editorial.

As director of circulation she headed a team which took our paper to the masses. Dawn Editor Zaffar Abbas referred to her as a crusader for the free press. "Dawn has lost one of its finest," he said in a tweet. "She was not just director circulation, she was a crusader for free press. When Dawn was under severe attack and its distribution disrupted, she worked tirelessly to make sure the paper reaches most of its readers."

Several of the Dawn staff and my former colleagues remember her as a gentle soul.

'There was never a gentler soul and a more loyal friend and colleague,' said former Dawn editor Abbas Nasir.

Yadullah Ijtehadī a former Dawn colleague who now heads the Energy section of a major newspaper in Toronto calls her 'a smiling and lovely soul, but under that soft veneer was a tough cookie who played a central role in ensuring Dawn was on newsstands and in the hands of readers despite all the hurdles it faced. My interaction with her was limited but she was always kind and had time for juniors like me.'

'And that's the thing about being kind. I don't remember our conversations, but I do remember that it was always pleasant talking to her: Rest in peace, gentle one.'

It has been 22 years since I was staff at Dawn. I have made life-long friends in my brief and intense time spent in the tiny rooms that lined its editorial hallways.

We laughed, we cried. And more times than we cared to admit we boldly put out stories speaking truth to power; but in our hearts were scared.

But one thing we were certain about and that was set in stone... our editors had our back and that management would not throw us under the bus.

Niloufer was a part of that great legacy. And funny, that just as I'm writing this piece, I reach for my Yogi lemon ginger tea bag, the one which has a thought for the day on every handle. On ripping it open I read this 'Grace is kindness, compassion and caring' and in my all too brief interaction with Niloufer, she was all of the above.

Rest in peace Niloufer Patel.

DAWN's Gentle Superwoman Niloufer Patel [1959 - 2019]

Mariam Ali Baig



When Niloufer Patel, DAWN's Director Circulation & Coordination and my colleague and friend of 26 years, passed away so suddenly and unexpectedly in September, tributes came pouring in from all the people she had touched in her lifetime. The common thread was the almost unanimous use of the word 'gentle' to describe her personality. And yes, Niloufer was gentle. And she was fearless, relentless and tenacious to the extreme. Her integrity and dedication were impeccable.

Niloufer was born to Freny and Sorhab Lawyer in Bombay (Mumbai); her beloved sister Rukhsana arrived a few years later. She attended the Mama Parsi Girls Secondary School in Karachi and did her MBA at the Institute of Business Administration. She joined The Dawn Group of Newspapers (The Dawn Media Group since 2007) in 1983 as Research Officer. In 1991 she became General Manager Circulation and then Director Circulation & Coordination in 2012. It was an association of 36 years.

To do justice to Niloufer's role and her impact on the Group would take up far more space than this tribute allows for. Perhaps Abbas Nasir, former editor DAWN, summed them up best when he wrote in his column: "Niloufer was so much more than her designated role asked of her; everybody in DAWN, whether in editorial, marketing, production or her own circulation department or senior management saw her as a personal friend, a peacemaker who was always around for them."

Niloufer's time with the Group coincided with one of the most disruptive periods in Pakistan's media landscape. In 1996, she worked with DAWN's senior management to oversee the launch of DAWN Lahore and in 2001 of DAWN Islamabad as well as the launches of Aurora and Spider in 1998. In her capacity as head of circulation, she established DAWN Sales in 1986. She also represented the newspaper during the many negotiations with the Akhbar Farosh Federation; the only woman in a room full of robust men, she was never daunted, holding firm to her negotiating position while almost beguiling them with her gentle disposition. When necessary, she would be up in the early hours of the morning and go to one or more of the 24 newspaper depots in Karachi (and further afield) to supervise the distribution of the paper and breakfast with the hawkers while transacting whatever business had brought her there. Recently, when DAWN was faced by serious distribution issues across the country, she was relentless in her endeavours to ensure the paper reached its readers.

Niloufer was a wonderful person to work alongside with and have as a friend. She was blessed with copious amounts of common sense (a

commodity in surprisingly short supply). She would analyse a situation, take stock and then suggest a reasoned solution. She was always willing to walk the extra mile in order to help someone.

It was this uncompromising resolve that prompted Zaffar Abbas, Editor, DAWN, to tweet: "In passing away, DAWN has lost one of its finest. Niloufer was not just director circulation; she was a crusader for the free press. When DAWN was under severe attack and its distribution was disrupted, she worked tirelessly to make sure the paper reached most of its readers." This view was echoed by Abbas Nasir in his column: "... she was literally on the job until the very end, ensuring that what we journalists produce get to you, the reader, unhindered all year round... whether a militant group controlling Karachi was attempting to prevent that from happening or an organised armed state institution was standing in her path."

In 2004 she launched the DAWN National Spelling Bee competition under the umbrella of DAWN In Education which she set up in 1999. Currently in its 15th edition, the Spelling Bee is now the largest such competition in Pakistan, attracting top flying students from the ages of nine to 17 from schools across Pakistan from Skardu to Karachi. In 2004 she worked directly with CEO DAWN in mounting the Jewel in the Crown: Karachi Under the Raj (1843-1947) at the Mohatta Palace; a landmark exhibition that showcased the metamorphosis of Karachi from a small fishing village to a premier port in the East. In 2013, when DAWN undertook a major redesign of its pages, Niloufer was charged with coordinating the liaison between Editor DAWN and his team and Creative Unit, the design team. She also worked closely with the Chairman and the CEO on matters relevant to the organisation's business. She was a trusted aide whose discretion and diplomacy could be completely relied upon.

These are only a few of Niloufer's landmark achievements – 36 years is a long time, and Niloufer was no slacker in the pursuit of her objectives. For example, at the end of 1985 when she was engaged to Cyrus Patel (her soon to be husband) she found herself in a full blown circulation crisis that required the immediate setting up of DAWN Sales, which in turn meant, among a slew of other tasks, obtaining the names and addresses of every DAWN reader in Karachi – a mammoth job by any measure. Undaunted, she rose to the challenge, working round the clock and sacrificing her courtship days to get the job done. Her only concession to Cyrus was to allow him to come to Haroon House in the evenings and work alongside her team. It was the only way he could hope to see her. In the winter of 1991, she was involved in coordinating the first Aurora Advertising Awards at Baleji Beach in Karachi (a scintillating event still talked about by the people who gathered there). At the time, Niloufer was expecting her son Zeryus; yet she continued working and orchestrating arrangements until the day before she delivered.

All this may paint a picture of an obsessive workaholic, determined to squeeze the proverbial last ounce of blood in pursuit of achieving her goals. Yet nothing could be further from the truth. It was perhaps a function of her gentle nature that Niloufer managed to achieve so much by her tactful handling of people. She had no time for petty egos or small minded reactions, yet, rather than opt for confrontation, deflection was her weapon, which coupled with her steely resolve made her an extremely effective executive. She was very approachable and among her many talents was her ability to engage in conversation with anyone on any topic. At DAWN, the standard response to the query "where is Niloufer?" was "she is circulating." And indeed she was, across all the floors of the building, usually with her mobile phone held up to her ear... getting the job done.

Off work Niloufer was a music fiend – she loved pop music and would stay up late at night watching TV if a concert that interested her was telecast. She also loved going to the movies and nothing pleased her more than to get together with a group of friends and watch the latest release on the big screen. She cherished her husband and son, and lived for her trips to the UK (where Zeryus is studying medicine). Her last trip was over the Eid-ul-Azha holidays this year; when she came back I asked her how the trip had gone, she beamed at me, saying "it was just great!"

Niloufer was a wonderful person to work alongside with and have as a friend. She was blessed with copious amounts of common sense (a commodity in surprisingly short supply). She would analyse a situation, take stock and then suggest a reasoned solution. She was always willing to walk the extra mile in order to help someone. But Niloufer was also a realist and a pragmatist. Her instincts were to solve the problem in the most satisfactory way possible, rather than wring her hands and mouth comforting words. Her passing away came as a huge shock to her colleagues, friends and above all her family.

Almost two months later, when I pick up my extension I still expect to hear her modulated tones harassing me (gently!) at the other end, for something she wanted me to do. When I last saw her at the hospital, I told her that I was almost beginning to miss her pestering. She smiled. The thought that I would never see her again was unimaginable. I will miss you, dear Niloufer: You were DAWN's gentle superwoman.

Mariam's tribute to Niloufer Patel recently appeared in the Nov-Dec 2019 edition of Aurora:

<https://aurora.dawn.com/news/1143559/dawns-gentle-superwoman-niloufer-patel-1959-2019>

The Parsees of Bangalore

Anahita Dalal- Pagdiwalla

There is a small but thriving community of Parsee Zoroastrians in Bangalore. The city has many Parsee Zoroastrian institutions – a Tower of Silence (Dokhma), a Dharamsala, a Community Hall and residential building and of course a very beautiful Dar-e-Meher which is the pride of the local Parsees. The Parsee Zoroastrian population here is a mix of old timers whose families have settled in Bangalore for several generations and young Parsee Zoroastrians from all over India have now made the city their home thanks to the IT boom. Because of this mobile population it is difficult to get a fix on the exact number but an educated guess would put the current population anywhere between 700 and 800 individuals.

The caravan of first Parsee Zoroastrian settlers came to Bangalore in the late nineteenth century. The exact date of their arrival in the Bangalore-Mysore area remains uncertain because most of the data available is oral. At that time the British ruled India. The country was divided into Princely states. The state of Mysore was one of the larger Princely states. Hyder Ali and Tipu Sultan were among the early rulers of this state. In the nineteenth century, when Parsee Zoroastrian first came here, it was the family of Wodeyars who were in power. The early Parsee Zoroastrian adventurers from Mumbai, Gujarat and the Malabar Coast came to settle in the Mysore-Bangalore area. Eminent amongst these first Parsee migrants were P. Pallonji - a mail contractor; Dr K. Darawshaw - a medical doctor with Mysore medical services and Dr. H. J. Bhabha - professor at Mysore University. The Writer family and the Mysorewala family set up two hotels in Mysore. And thus began the story of Parsee enterprise, philanthropy and education in Karnataka.

When Muncherji Dosabahi Cama, founder of the Cama Convalescent Home in Mumbai, died in Bangalore in 1892, the Dewan of Mysore came the community a small plot of land enough for his grave. The local Parsee Zoroastrians were thus able to conduct Muncherji Cama's funeral with complete Zoroastrian religious rites and he was buried here.

Wherever there have been sizeable Parsee settlers, usually an association, or as what we call an Anjuman, is formed to look after their social and religious interests. Almost 40 years after first recorded settlement of the Parsee Zoroastrians in Bangalore the Bangalore Parsee Zoroastrian Anjuman was inaugurated in 1922. About 15 to 20 families started contribution a monthly fee to run the Anjuman. The monthly fee was 8 annas (about half a rupee.) Some couldn't even afford that, so they paid a reduced fee of 4 annas! The newly established Anjuman took over the management of the then existing "Aaramgah", the one single asset that the community had. Gradually more and more assets have been added. Today, the responsibilities of the Anjuman are now spread to looking after the Fire Temple, Tower of Silence, the Dharamsala and many such properties. The Bangalore Zoroastrian Association was formed to look after the social needs of the community. The "Parsee Club" as it is affectionately called is a very active association. It organizes community functions, cultural and fun social events valiantly try to keep alive a sprint of Parsipanu alive in this fast paced city.

As the community grew in Bangalore members felt the need for an Agiyari. They started trying to collect funds soon after the First World War. As there was a deep recession during that time, funds were very hard to come by. Most Parsee Zoroastrians in Bangalore themselves were struggling to get by. But Zoroastrians anywhere are a determined lot. And generous to boot. They worked very hard to garner funds and after several years of effort and The Bangalore Dar-e-Meher was consecrated in February 1926. Eravad Pestonjee J Unvalla of Udavada, a very distinguished Dasturji, agreed to be the first Pathaki of the Dar-e-Meher. The Unvalla family has flourished in Bangalore since then. Several generations of the family have not only served in the Dar-e-Meher as priests but have also advised and guided the community on various matters.



Beautiful façade of the Bangalore Dar-e-Meher (consecrated in 1926)

The total number of Zoroastrians at the beginning of the 20th Century was about one or two dozen, which steadily rose to 125 by the time the Agiary was built in 1924. In 1937, the population rose to over 300. That is when the Bangalore Anjuman decided to start the construction of a Dokhma. Some members of the community opposed this appealing at that time that the erection of a Dokhma was not necessary as an Aaramgah already existed. Controversies which took root then, have lasted until now leaving some of the Parsee Zoroastrians of Bangalore still divided. The Dokhma in the meantime was consecrated and declared it open on 23rd of March 1940. On 24th May 1940, a 25-year-old student of the Indian Institute of Science named Noshir Doctor; tragically, expired in a motorcycle accident. He became the first person whose body was consigned to the Dokhma.

An interesting aspect of the Bangalore story is the association Sir Jamsetji Tata had with the city. He owned several properties in the city and had even established an experimental fruit here sometime in the 1880. But his greatest contribution to the city came in terms of the Indian Institute of Science. The idea that a research university would have a long term impact in India's progress first originated when Jamsetji Tata had an accidental meeting with Swami Vivekananda aboard a steamer on the way to North America from Japan in September 1893. Both were giants in their fields – patriots and visionaries – who crystallized the idea on this trip. In 1898 Jamsetji Tata pledged a sum of Rs 30 lakhs from personal fortune for this university. It was a staggering amount in that time. The Dewan of Mysore State, Seshadri Iyer understood the importance of having a science university in his state. He offered 300 acres of prime property in Bangalore and additional money on behalf of the Durbar for setting up the university. The Work towards this project began in conjunction with the government. Unfortunately Sir Jamsetji Tata passed away before foundation stone was even laid. Today the Indian Institute of Science has grown to be one of the leading institutions of advanced education and research in the sciences and in engineering in the country.

The Bangalore – Mysore area has always been a major tourist attraction. In 1923 a wealthy, globetrotting Parsee couple from Karachi, Sir Jehangir and Lady Goolbai Kothari came to visit Bangalore. Lady Goolbai Kothari suddenly took ill and passed away. She was laid to rest in the Parsee Aaramgah in the city. Sir Jehangir kept visiting Bangalore to pay homage to his departed wife. On one such trip the Parsee Zoroastrians met with him and suggested the building of a hall in memory of his wife. Such a place would bring the community together under one roof for the celebration of Parsee functions. Sir Jehangir readily gave a donation of Rs 25,000 and beautiful hall was built opposite the Agiyari. The Lady Goolbai Jehangir Kothari Hall was opened in 1932. Since then it has remained the centre of major community functions like the celebration of Navroz and Pateti and regular get-togethers, fairs etc. It has been extended and renovated many times since. Kothari Hall as it is fondly called by the locals has hosted endless natak, ghambhars and community functions remains an ever popular meeting place for the community. It is the place where religion classes are held twice a month for the children of the community by young Panthaky of the Agiyari and his wife. It is the place where the Bangalore Zoroastrian Association organizes its social functions.



Religion classes for children hosted by the Panthanky of the Agiary Er: Fardoon Karkaria and his wife Dilnawaz



Artwork of the community members on display at the Agiary

And so the face of our little Parsee Zoroastrian community in southern India has grown and changed many times over moving with the political and economy changes in India, but still holding on to our religion and Paris customs with pride.

Acknowledgement:

All photos courtesy Ervad Fardoon Karkaria and additional information from Adil J. Govadia's book *Beyond Borders and Boundaries*.

(Im)MIGRATION - Not a cup of tea but not impossible either

Jeroo Makujina

It is the wish of every individual to live a happy, free and a safe life and to provide the same for their families. That is why we saw so many of our fellow Parsi (Zoroastrians) taking the plunge years ago from our beloved country Pakistan to a place called Canada.

We could not understand this migration process or the need to take this huge and bold step at that time until we too found ourselves in the same boat.

Where it all began

It all started with a simple letter arriving one fine day at our doorstep. It was an invitation from the Avari family of Karachi - Pakistan asking some fellow Zoroastrians to attend a meeting. The agenda of this meeting was to discuss a new proposition being put forward to fellow Parsis of Pakistan discussing the possibility of (an easier) migration process to Canada.

Obviously, the thought of migrating had never crossed our minds as we always wanted to live in Pakistan. But nonetheless, we decided to attend the meeting just for the heck of it. Lo and behold, one fine morning, we found ourselves in a room full of our other Parsi friends (of all ages). The meeting started with the agenda (mentioned in the letter) followed by lots of questions and apprehensions people had in their minds. Obviously, we had simply attended this meeting out of curiosity we heard what everyone had to say and got back home.

The very next day people started asking each other "Are you planning to migrate?", "Are you thinking of taking the big, bold step?" Our immediate reply was a flat "No!" and also justifying the NO by saying "What will we do there at this age?" "There is no job security in the western world!" "We are so well settled here, why should we leave our land and go to a land of the unknown?"

God knows how over a period of time, our thoughts started changing - people who were pro-migration started convincing us that it was for our security, our children's future, a better life than the one we had in Pakistan. And that started our thoughts racing faster.

We (my husband and I) finally decided that "NOW" was the correct time. Some critics began to question, "What if it doesn't work out? You will burn your bridges and what if things are not as flowery as presented?" But on the other side, there were others who were very optimistic and gently pushed us into making up our minds. If not now, then never and we made up our minds to attend the follow-up meeting held by Mr. Avari and his committee with millions of questions in our minds - the Why? How? When? of everything.

The second meeting was with fewer people, namely those who were genuinely interested. Everyone had come with their own set of questions and queries. Mr. Avari laid out the entire plan and then the floor was open for questions which were all answered clearly. We were told that there was a special category created called PPP (which was only for the Parsis - not only in Pakistan but also for Parsis of Pakistan working in places like Dubai, Singapore etc.).

The plan included a loan to be forwarded by the Karachi Parsi Anjuman Trust Fund which would be given to every single immigrant or a family and it would cover their rent (there was a limit to the rent amount) and monthly food expenses (equaling CAD\$250 per person). 90% of our fellow Zoroastrians who decided to take this bold step was because of this comprehensively laid out (and supportive) master plan. However it was made very clear from the very beginning that this was only a loan and had to be repaid as soon as an individual/family was able to pay it.

At the end of the second meeting with more serious contenders, some of our apprehensions were put to rest, whereas some questions still lingered in our minds. A third meeting was scheduled so the invitees could provide their decision - a Yes! to go ahead or No! to back out.

Decision Time

Since it was close to crunch time, we had lots of conversations with our near

and dear ones, well-wishers, work friends, colleagues - and more so with each other. Eventually, my husband and I made the boldest decision of our lives and decided to say YES. From this point onwards, there was no turning back. We finally gave our reply to Mr. Avari and from then on, the preparations started.

The program was open for the first 50 Zoroastrians who fit the age criteria (18-45 years), the work experience (minimum of two years in our field of study) and clearing of the IELTS Test (International English Language Testing System) (the standardized English proficiency test) with the minimum band score required for immigration to Canada (it was 6.5 at that time in 2015).

Fitting the specific age bracket (one of the requirements of this program) I became the great PA (Principal Applicant). Preparation for IELTS, started along with degree evaluation process, form-filling and so many other steps. It would be untrue to say that during the preparation process, we did not get cold feet or a change of mind (or rather I'd say the heart) but ultimately we stuck with our decision.

The IELTS results were out and luckily I made it. Degrees got evaluated, forms got finalized (after being checked and corrected three to four times) and our application was finally submitted in the November of 2015.

Little did we know that this process would take less than a year. One fine day, we heard that the first couples' papers came through and they were sent a medical examination request. This was in the month of May 2016 - exactly six months to when the first application was submitted. That is when we started to get excited. Finally, our turn came and I remember receiving a call at 12:30 a.m. from Mr. Avari, the very next day of Navroze 2016 to open my email. And there it was!

There was a mix of emotions that swept through us and we could not sleep the entire night. Feelings were of happiness, excitement, fear, doubt, of "Now What?". The only thing we could do at that time was pray hard!

Next day was a long day - breaking the news to family and friends (who were equally excited, happy for us but a part of them also sad that we would be leaving them). But I guess that is just part of life's metamorphosis, we need to move on and evolve. In the words of the famous television personality Steven Sabados:

"I don't like the phrase "moving on" because you never move on; you just adapt. And you, in some ways, just survive. And in doing so, you change."

We have landed!

With butterflies in our stomachs, a glimmer of hope in our eyes and faith in Ahura Mazda to make it in Canada, we proceeded further. Finally the big day came when we arrived here - not knowing what to expect, but believing that things would fall into place eventually.

The first two months were like a long vacation - staying with our very dear and most hospitable close friends from Pakistan, the Hirjikakas! With their stories and positive attitude towards life in Canada, we too started believing that everything would be all right.

Reality sets in

Eventually it was time to move into our first rented house and start living life not as tourists but as residents. We started facing reality, the challenges and hurdles and not to mention failures, some for the first time in our lives.

I guess all of our fellow Parsis who came before, during or after us have faced similar challenges, the biggest of which is finding a job. I wanted to change my career (even in Pakistan, but not too easy there), so decided to try that in Canada (after making efforts to get my hands on teaching here also). The second challenge was to live a life without a car (till we could afford one), as we were so used to always having one back home. The third and one of the main challenges we faced was to battle the bitter cold of Canada - especially having come here in the month of October and not having our first car till March (which is still relatively much earlier than a lot of other immigrants) and travelling by bus (which we were so unfamiliar with in Pakistan) in this cold and harsh weather:

Facing 'failure' for the first time

I was hit hard the first time I failed my G2 driving license (nothing big in Canada) but for me it was like the world collapsing. How could I, Jeroo fail at anything? It was a hard blow to my ego but life did not stop. It was time to move on. Finally cleared my G2 and then my G driving license in April and by May 2017, I felt my freedom returning to me - driving alone and feeling independent in Canada! The small victories gave me a boost

of confidence.

The second dejection I faced was when I did land finally my first basic job in an office (considering how sometimes overseas experience is not 'counted') but after six months, the contract was not renewed (again, nothing uncommon in Canada) but a big hit to my ego. I had to swallow my pride and rise up once more and that is exactly what I did.

Finding our feet

Since I always wanted to study further, I started to look for things I could study and came across the "Immigration Consultancy Diploma" which took 7 months to achieve. I thought what better thing to study than this, being an immigrant myself and helping other immigrants wanting to come to Canada, so I applied. Luckily my OSAP (Ontario Student Assistance Program, which is an essentially a student loan) got approved and I completed the course. After completion, I faced a similar challenge i.e. finding work in this field. I worked for free with my colleague for 4 months, got paid less than minimum wage for the next four months and eventually had to look for something else. Luck probably favored me this time, and I was introduced to a Gujarati couple from India (whose office is in Brampton, where I live) by a Parsi Immigration Consultant from India who happened to meet me through networking (note that, in Canada, 80% of the time one secures a job by networking.) And touchwood, I'm still working here!

Wisdom comes not with age, but experience

It is at this point along the journey of my hurdles and turmoils did I start realizing a lot of things. Though the lives of recent immigrants (as compared to the Zoroastrians who settled here 10, 15, 20 years ago) is much better and made more easy-going and comfortable due to the PPP program, settling here



is not an easy feat or experience. But having said that, it is not impossible!

My two main mottos to get up and push myself (after each failure of set-back) were:

1. **"This too shall pass"** - this quote has become a survival tool for me and everything I do or go through in life now.
2. **"Everything happens for a reason"** - I never believed in this quote till I realized that it is actually so true. 90% of the time it is for good reason and you only resonate with it later and thank God that you got to witness the one thing (you thought you so desperately wanted) not happening but something much better coming along the way later on! Patience and belief in God's doings are truly virtues (or rather for me it's an art one needs to master; I am still striving to master it.)

Another thing I learned in Canada was the fact that age is actually just a number. We were asked in Pakistan: "How will you all shovel the snow (at this age), how will you get a job (at this age), how would you cook and clean the house (at this age) and so on, which sounded daunting at that time but now have become part of our lives. It is with great pride I can now say that when once I did not (not could not) cook for even my family of four - can now

host a party of 30 to 40 people and cook single-handedly. Living in Canada made me realise that is it possible for me to do these things!

Gradually, I started to shift my thinking from doubtful and negative (Will I even be able to do this and that?) to a more positive (why can't I?). Also, I began to see the positive in things like the snow, the harsh weather, tough challenges (which mature you even more) and then life started looking so beautiful. It is then that things started to fall into place like a jigsaw puzzle. In the words of Lesra Martin, a famous lawyer

"You can shed the past. You can't shake it. But you certainly get new skin. You can grow and become stronger."

And that's not the feeling only my family and I faced but a mutual feeling shared by all immigrants who have come before us, with us and after us. Facing failure is tough - it hits you hard but it brings along with it resilience and a sense of grounding that in order to succeed, you really need to work hard - (which was one thing we felt none of us in our home countries were really used to) and then sky is truly the limit!

Tough times make you appreciative

Zoroastrians are highly adaptable immigrants from before - right from the time they migrated from Iran to India till today - from where they are spreading their wings to all parts of the world, especially Canada.

All the new immigrants who have come to Canada in the last 3 years have found the transition quite tough in the beginning (which is but natural). At the time you think you are alone in this struggle but it is comforting to know that all new immigrants have gone through this challenging time, which is almost a 'rite of passage'. They gradually find their comfort zones and slowly but surely pave a way for themselves in this beautiful country, including us.

I'm proud to call Toronto (Canada) my home (though it has only been three years since our big move, rather our big leap)!

Canadians are very helpful and courteous people - not to forget very accepting but one needs to build their self confidence in their own abilities too. It definitely has a better quality of life, for example, clean environment, law-abiding citizens, the taxes we pay actually fund the many facilities such as good roads, quality healthcare and schools; and we get that because everyone contributes their share towards betterment and prosperity of the country.

Lots of expectations are met here and some are still being met - and am sure, some more will be met along the way! We are proud to be living in this wonderful country because of its culture, diversity and positive people. It is a home away from home.

CANADA, you now feel like HOME!!!



Special Thanks: Mr. Avari and the Karachi Parsi Anjuman Trust Fund on behalf of all the Zoroastrians who have already come and are still in the process of migrating to Canada for giving all of us immigrants a chance to witness this wonderful life and enabling us to make this absolutely beautiful country Canada our new home.

Making a Difference

Dina G. McIntyre.

I discovered Zarathushtra's teachings because of a middle aged hunger to know my roots.

Searching for Truth

When I was little, I lied with exuberance, creativity and panache. This distressed my mother: I didn't pay a bit of attention when she yelled at me. But when she gently reasoned with me, I was totally disarmed. She taught me to be truthful. At a Zoroastrian conference I was once asked, 'But can a lawyer be truthful?' Well yes. Even though I tried to be truthful for its own sake, being truthful returned some solid dividends, such as giving me credibility - with judges, with opposing counsel, with clients.

But it was not until I began studying the Gathas that I discovered Zarathushtra's notion that 'Truth' (asha-) means 'the true (correct) order in the existences of matter and mind' - the factual truths of our material existence, as well as the abstract truths of mind/heart/spirit, which in the Gathas are equated with goodness, honesty, lovingkindness, generosity, compassion, friendship, justice (being fair), being beneficial etc. It blew my mind that in his thought, this one order of existence - asha Truth - is the nature of the Divine, the way we should live our lives (the path) and the reward for so doing. As later Avestan texts say more than once,

(There is) one path, that of truth, all others (are) non-paths; my translation,

aevo pantau, yo ashahe; vispe anyaesham apantam

Yy72.11; Visperad 24.3.

I was hooked by Zarathushtra's perception of 'God' as Truth personified (wholly beneficial), and that I should be Truthful, for its own sake, because that is the way I want to be (despite my many limitations), and that is the kind of world I want to help create -- in my profession, and in the community in which I worked and live.

Now what is 'right' differs from culture to culture, from generation to generation. So how do we know what 'Truth' is? Zarathushtra's solution is to search for it, on-going,

"... as long as I shall be able and be strong, so long shall I look in quest of truth [asha]" Y28.4;

"Truth, shall I see thee, as I continue to acquire both good thinking and the way to the Lord..." Y28.5. (The "way to the Lord" is the path of Truth Y33.5, Y51.13).

So in his thought, physical truths and spiritual truths are a seamless whole -- the true (correct, wholly good) order in the existences of matter and mind. His teaching that we search for Truth enables:

(1) on-going discoveries about how the physical universe has been ordered, and

(2) on-going evolutions in our perceptions of what is correct, (right, good), which allow us to recognize obsolescence in various cultural and generational practices. It is then up to us to have the courage to make on-going changes that are in accord with Truth.

Now you might question: Aren't the laws of the physical universe 'neutral' -- neither 'good' nor 'bad'? Well, the material existence itself is neither 'good' nor 'bad'. But according to Zarathushtra, the way the material existence has been ordered, is wholly good (asha vahishta). But how could any thinking person possibly so conclude. Even if we set aside the suffering caused by wrongful choices (our own and others'), what about the suffering caused by natural calamities -- hurricanes, tsunamis, earthquakes, poverty, diseases, disabilities? Are these the wrongful choices of the Divine? Well, no. Zarathushtra has an answer which, based on my own life experiences, rings true to me.

Why do 'bad' things happen to 'good' people?

Who has not questioned how a good 'God' could allow 'bad' things to happen to any living thing? Well, Zarathushtra teaches that the material existence is the matrix for the perfecting process. The acquisition of wisdom is experience based. All our experiences -- 'good', 'bad', earned (reaping what we sow), and unearned -- sculpt our souls. They increase our empathy, enlarge our understanding, so that eventually (bit by bit), through zillions of experiences, our bad preferences change, because that is not the way we want to be. As a generality, this sounds trite, simplistic. It is only through living experiences that we appreciate its validity.

An essential ingredient in this perfecting process is mutual loving help, which helps to break repeated cycles of hatred, revenge, abuse. This is how we heal existence (bit by bit). None of us can make it on our own. We need to both give and receive loving help in 1,001 ways, small and large. In a Pahlavi text, "mutual assistance" is the 3d requirement for perfecting existence.

I am almost 80. I have lived through a number of experiences which brought me suffering, devastation -- and which generated some rebellious (one sided) arguments between me and the Divine. But I now realize that every one of them did indeed sculpt my soul, increase my empathy, enlarge my understanding (although it took a while!). I now appreciate the validity of Zarathushtra's thought that out of every 'bad' thing, good will always come; that existence has indeed been ordered in a good way (asha vahishta) -- because of our freedom to choose (a seeming paradox!).

Making a difference

In Zarathushtra's thought, the Divine has 7 qualities,

1. A beneficial way of being (spenta mainyu), comprising
2. the true correct, wholly good, order of existence --Truth (asha vahishta);
3. its comprehension, good thinking (vohu manah);
4. its beneficial embodiment in thought, word and action (spenta armaiti);
5. its good rule (vohu xshathra);
6. its complete attainment (haurvatat);
7. an existence not bound by mortality (ameretat 'non-deathness').

He also teaches that man has (imperfectly) the first 5 divine qualities, and is capable of achieving all 7 completely. And he tells us to worship the Divine with Its own qualities.

"Yes, praising, I shall always worship ... you, Wise Lord, with truth and the very best thinking and with their rule..." Y50.4,

"I shall try to glorify Him ... with prayers of [armaiti-], ..." Y45.10.

Prayers of armaiti- are prayers of thoughts, words and actions which embody the true

(correct, good) order of existence

("...Through its actions, [armaiti-] gives substance to the truth..." Y44.6).

So no. 'Good thoughts, good words, good actions' are not "just ethics".

They are a quality of the Divine (Truth personified in thought, word and action, armaiti). They bring the divine to life in the everyday things we do -- whether it's writing a contract, billing a client, an environmental clean-up, helping with a food bank, talking with a neighbor while gardening -- whatever. They are the incense of worship.

When we worship with the material reality of thoughts, words and actions of Truth, we not only advance ourselves spiritually, we benefit each other and our world. They are 'giving' prayers.

All the values we cherish -- the freedom to speak, to think for ourselves, make choices, justice, generosity, goodness, lovingkindness, friendship, compassion, integrity -- all of these good values are implicit in the notion of the true (correct, good) order of existence (Truth asha). Values we take for granted.

It is only when they are suddenly at risk, as they are in the temper of our present times

that we realize they are not handed to us automatically, free of commitment. These are qualities we have to create and re-create, give life to, give substance to, over and over, with our choices in thought, word and action, as long as we have life. Because if we don't, we lose them. They cease to have reality in our societies and in our beings (we reap what we sow). It's that simple. True, the resulting misery and suffering will help enlarge our understanding, and so bring us eventually to a good end. But wouldn't it be better to arrive at the good end by being proactive? Healing existence by bringing Truth to life in ourselves and in our world with our good choices in thought, word and action – for each other, for other life forms, for our environment?

“Therefore may we be those who shall heal this world ! ...” Y30.9.

“... let wisdom come in the company of truth across the earth!...” Y50.5.

-All quotations from the Gathas are from the Insler (1975) translation.

Science and Values in the Life of a Zoroastrian Metallurgical Engineer - Roshan Bhappu

Summary of Oral History

Ross R. Bhappu

Background

The following is a summary of a series of interviews of Dr. Roshan B. Bhappu conducted by Dr. Paul Burnett of the Regional Oral History Office of The Bancroft Library at the University of California, Berkeley.

The full oral history report as published can be found at ucliblink.ohc-bhappu.

Roshan's Early Years

Roshan was born in 1926 in Karachi, India (of course now Pakistan) into a Zoroastrian family with Persian roots where he learned his Zoroastrian values: good thoughts, good words, good deeds. He gained an appreciation for the Zoroastrian community with their focus on education and business. Some of this appreciation came from his entrepreneurial grandfather who built Karachi's first ice factory and cold storage.

Roshan graduated from high school in 1943 and decided to study geology at the University of Bombay in Pune. However, during those university years, Roshan developed pleurisy, a disease that attacks the lungs, and he was put on bedrest for six months. Upon his recovery, Roshan returned to Karachi and after the opening of the new American Embassy, he applied for a visa to attend graduate school in the United States in 1948.

Upon advice from the US consulate, he chose to attend the Colorado School of Mines ("CSM") in Golden, Colorado, where he would focus on metallurgical engineering. In September 1948, Roshan arrived in New York where he found Americans to be warm and welcoming especially the many World War II veterans returning home from whom he gained an appreciation for U.S. patriotism. At CSM, Roshan completed his undergraduate degree in metallurgical engineering and then began working on his master's degree by taking about 30 hours of work-load per week.

For his Master of Science degree at CSM, Roshan focused his thesis and research on the recovery of chromium metal values from ore sourced from Baluchistan, Pakistan. This work was conducted with the help of Dr. Bilgrami, Director of Pakistan's Bureau of Mines and Mineral Resources.

Roshan was fortunate to meet Professor Antoine Gaudin of MIT, a world-renowned metallurgist who was instrumental in developing and inventing many of the processing techniques widely used in modern mines globally. Professor Gaudin took an instant liking to Roshan and invited him to attend the Massachusetts Institute of Technology ("MIT") in Boston, Massachusetts to complete his education with a Doctor of Science degree which he started in the fall of 1951.

At MIT, Roshan was not only exposed to modern mineral processing techniques but also an appreciation for music, how to tie a bowtie, and he gained an appreciation for the fine arts that Boston had to offer. Roshan never forgot Professor Gaudin's sage advice that "you can be a miner, but don't forget to always be a gentleman." Words that have shaped him throughout his professional career.

Due to the cold damp weather in Boston, Roshan had a relapse of his pleurisy and was advised that he should go to a drier climate. On Professor Gaudin's advice, Roshan re-enrolled at the Colorado School of Mines where he focused on metallurgy and practical training that would allow him to cross over from theoretical solutions to practical applications of new techniques to solve complex problems.

After receiving his Ph.D. in 1954, he conducted post-doctoral work at CSM's experimental station using his new-found expertise. Roshan recalled the advice of Karachi's Zoroastrian high priest, Dr. Dhalla, which included "mine the earth but do not pollute the water and land." This valuable advice led Roshan to conduct research on processing mine waste to recover residual value and minimize potential environmental damage. Later in his career, Roshan would stress to his students that the best environmentalists were metallurgists because they understood ore characteristics and could apply

that same expertise to locking up polluting minerals in crystal structures or other compounds that would render them non-toxic.

In 1955, Roshan left CSM to become the Chief metallurgist at Miami Copper Company in Arizona. The mine was initially an underground mine but on depletion of the underground resource, it was transitioned to an "in-situ leaching" operation. This mining technique leaches low-grade broken ore that is left underground by percolating weak sulfuric acid solution through the ore and producing a copper rich solution – all without taking the ore out of the ground. The low-grade copper solution is concentrated using various techniques and the leached copper is extracted using chemical and electrolysis methods, producing a high purity saleable product.

During this period, Roshan continued to develop and optimize cutting-edge new technologies that improved recoveries of metals from low-grade ores. This work included the use of bacteria to assist in the chemical oxidation of minerals thereby making previously uneconomic ore into a profitable operation. He helped develop new processing methods for optimizing recovery of molybdenum, gold, zinc, uranium and other important metals.

While at Miami, Roshan gained an appreciation for how a properly designed plant can lead not only to higher profits but a safer workplace and more environmentally friendly mining operations. This included recirculating process solutions to minimize water consumption – a critical process improvement for mines located in arid environments. Later, Roshan would use this expertise to teach his students and he authored an important book called "Mineral Processing Plant Design".

The Move to Professorship

In 1960, Roshan moved to Socorro, New Mexico where he joined the New Mexico Institute of Mining and Technology. In this role, he served as a professor of Metallurgical Engineering and as the Senior Metallurgist for the New Mexico State Bureau of Mines. He established the interdisciplinary In-situ Mining Research Center and a significant accomplishment was working with an interdisciplinary team to mine uranium using in-situ leaching.

At the New Mexico Bureau of Mines, Roshan was able to work with many other disciplines to identify new and effective ways to process ores. One involved a nuclear fission bomb being detonated deep underground that would effectively create a thermos containing rich ores that could be leached with ease using the above mentioned in-situ leaching process. Of course, this process was never commercialized but it was a potentially attractive method at the time.

In 1964, Roshan was invited to work with the United Nations to promote mineral development in developing countries. In his role at the UN, Roshan was involved in a diverse range of projects including training Pakistani and Afghani gem miners on ways to improve their productivity, establishing cottage industries in jewelry making, working in Brazil to improve workers health and safety conditions, developing low-tech solutions to assist capital constrained miners, organizing collectives and encouraging village industry to support newly formed mining communities. He helped develop important new policies for the UN that were focused on health and safety standards for building new mines.

While in Socorro, Professor Gaudin's influence became evident and Roshan was actively involved in promoting a cultural scene in the small town of Socorro. Roshan and his wife Carmen started the New Mexico Tech Concert Series and renowned musicians could often be found at their house where he would entertain them before their concerts on the school's campus. In 1968, Roshan offered a class in Environmental Research in Metallurgy at New Mexico Tech. It was one of the first classes of its kind and exemplified Roshan's commitment to protecting the environment.

In 1968, Roshan received the highly prestigious Van Deist Gold Medal from the Colorado School of Mines for outstanding contribution to the mining industry before the age of 40. Later that year, he started a sabbatical from New Mexico Tech and he spent a year teaching at the Middle Eastern Technical University in Ankara, Turkey. This was a great experience for him and he built lifelong relationships in Turkey and other parts of the Middle East. He returned to Socorro in 1970 where he was actively recruited by various consulting and mining companies.

The Move to Consulting

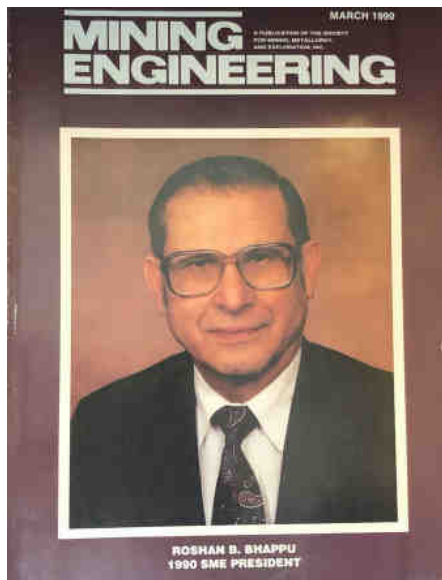
In 1972, Roshan and his family moved to Tucson, Arizona to join Mountain States Mineral Enterprises, a mining focused full-service engineering firm. Roshan built and staffed the firm's R&D practice including a metallurgical laboratory in Vail, Arizona and he worked out of this location until his retirement in 2017 - at the age of 90!

In 1987, Roshan bought the metallurgical labs and formed a new company, Mountain States R&D International, Inc. ("MSRDI") MSRDI became a powerful metallurgical

processing consulting practice and Roshan became the sole owner and President of MSRDI.

During the period that Roshan created and then owned MSRDI, the mining industry went through substantial changes including major technological advancements. In gold mining, the use of cyanide became more popular and with that, a strong focus on health and safety. Going back to Roshan's roots, he found himself involved in developing safety standards at both the state and federal levels for safely using and storing these highly toxic chemicals.

Throughout his career, Roshan was involved in groups like the Society for Mining Metallurgy and Exploration, the American Institute of Mining Engineers, the Mining and Metallurgical Society of America, Mining



Foundation of the Southwest and others. In these organizations, he worked very hard to help the general public better understand the importance of mining and promote the fact that it is a high-tech industry that cares about the environment.

Throughout his career, Roshan worked with the United Nations. His sabbatical to Turkey was sponsored by the UN and Roshan traveled under a United Nations passport that allowed him freedoms that others may not have had. Much of the work with the UN was focused on helping developing countries generate wealth via their mineral resources. Roshan led a delegation to Afghanistan to help them develop their gem mining industry. He spent time in Brazil helping introduce new mining and processing



methods for increasing production and profitability across various minerals. While visiting these developing countries he stressed the need for mining education for local students including college and trade schools as well as the need to follow best practices as it relates to environmental stewardship.

While running MSRDI, Roshan had numerous clients including mining companies, banks looking to finance mines, governments looking to develop their mining industry, academic institutions looking to develop curriculum and the US government. In particular, he was hired by the Department of

Defense to look at ways to ensure supplies of strategic minerals and to help understand the depletion of minerals in the US as well as the Department of Energy looking at ways to reduce power consumption in major mining operations.

Roshan operated MSRDI from 1972 until he sold the assets of the company in 2017 – a 45 year run for the company. Roshan was 91 years old when he finally decided to retire. However, today at 93 years old, he still discusses metallurgical processes and mining operations with former clients and his son Ross who is in the business.

Personal Life

Roshan met his wife Carmen Mackintosh while attending the Colorado School of Mines and while she was attending the Colorado Women's College. They married in 1952 and were married for 40 years before Carmen passed away cancer in 1991. Roshan and Carmen had four children, a son Manek followed by daughters, Zorine and Soona and finally another son, Ross. Carmen was very busy raising the children while Roshan was often found in remote parts of the world helping build new mines or consulting to major mining companies or doing guest lectures.

An interesting aspect of their life together was Carmen's Catholic faith melded with Roshan's devout Zoroastrianism. They learned very quickly that the two religions were very similar and the focus on "good thoughts, good words and good deeds" applied equally between both religions. Roshan and Carmen raised their four children as both Catholics and Zoroastrians with nightly readings and prayers from both religions and their son Ross ultimately went through the confirmation ceremony ("Navjote") to join the Zoroastrian religion.

Roshan and Carmen had a love for traveling and they believed that the best education they could provide their children involved travel. During Roshan's sabbatical in 1968, they moved the family to Ankara, Turkey for a year. While living in Turkey, the family travelled extensively in the country and experienced much of the rich history Turkey has to offer. Additionally, they visited numerous other countries including Lebanon, Pakistan and Iran where they got to learn more about the history of the Zoroastrian religion by visiting its original home of Persepolis.

Following Carmen passing away in 1991, Roshan reconnected with Perin Shroff, a childhood friend from Karachi who had previously lost her husband. After a short courtship, they decided to marry and Perin moved from Karachi to Tucson. Perin has two children, Homee and Arbez, both devout Zoroastrians. Homee, who has a Ph.D. and a J.D. joined Roshan at MSRDI and was instrumental in modernizing the facility and upgrading the lab equipment.

As an interesting aside, following the horrific terrorist attacks on September 11th, 2001, Roshan was contacted by the FBI and was asked to help identify possible hideout locations that Osama Bin Laden might be using. Roshan had previously spent time visiting various gem mines in Afghanistan and Pakistan in the areas they thought he was possibly hiding, and the FBI thought he would be able to help.

Summary

Roshan is a very religious person and he lives by the guiding principles of good thoughts, good words and good deeds. He starts every day saying prayers and he then conducts himself throughout each day by the guiding principles.

As an academic, Roshan is praised for publishing hundreds of research papers and numerous books. His students loved being mentored by him and they still stay in touch with him today. He won numerous awards and accolades for his success as a professor and many mining schools still use his books today.

As a business man, Roshan has always treated his customers well and his success can be measured by the number of customers who continued to provide repeat business over his 45-year history of MSRDI. Roshan has always been driven by the science and striving for the truth rather than making a profit and his customers always valued his hard work, honesty and integrity.

Roshan has led a fascinating and exciting life and he has been a significant contributor to the science of mining and metallurgical engineering. Equally important, he has been very philanthropic, especially with support of mining education. He has been instrumental in recruiting women into an industry that has historically been dominated by males.

Roshan is an inspiration to many different groups including those involved in the mining industry, those who have started their own business, college professors, scientists and of course to those who are religious and family oriented.

100 Years of Bombay: 1850-1950

Art Deco Mumbai

The story of the century that shaped Bombay*, of the people who built and celebrated the city. Harking back to Bombay's humble beginnings, this essay traces the industrial, socio-physical, architectural and nationalist underpinnings that catapulted Bombay into a modern Indian metropolis.

Few cities of consequence are birthed from the seas. Fewer still, if any, are built by a cosmopolitan concatenation of missionaries, merchants and migrants, as Bombay was. A sui generis in itself, Bombay, for the better part of its existence was a group of seven sleepy islands, without much historical baggage and disconnected from developments on the mainland. But beginning in the 16th century, a dovetailing of global and local forces substantially altered the fortunes of the city, so much so that by the turn of the 20th century, Bombay had become the 'Urbs Prima in Indis'. The first city of India. The essay recreates this extraordinary transformation, focusing on key developments that unfolded within the century of 1850 to 1950.



Bombay was a group of seven islets covered by samphires and palm coconuts, inhabited by native fisher folk. Photo Courtesy: Wikimedia Commons. [https://commons.wikimedia.org/wiki/File:GRAY\(1852\)_pg12_BOMBAY_FROM_MALABAR_HILL.jpg](https://commons.wikimedia.org/wiki/File:GRAY(1852)_pg12_BOMBAY_FROM_MALABAR_HILL.jpg)

From Seven Islands to a Bustling Port

Being the only sheltered harbour along the entire West coast, it was the weight of Bombay's maritime potential that directed her historical trajectory. (i) However, for much of the history of the subcontinent, this potential remained unexploited. Trading ships along the west coast near Bombay usually came upto Bassein (Vasai), whence the Vasai creek gave direct access to the ancient trading centres of Bhivandi, Kalyan and Thane. (ii) As a result, the islands of Bombay that lay further south were overlooked. This was true even when the islands were in the possession of the Portuguese since 1534. They were primarily concerned with proselytization, and were headquartered at Mahim on the western shore that overlooked the open sea, and not the harbour along the eastern shore of the islands. (iii) In 1661, when the Portuguese Princess Catherine of Braganza married the English King Charles II, the seven islands were handed over as her dowry. As Charles II did not discern any particular advantage, neither of the marriage nor of its dowry, he rented out the islands of Bombay to the East India Company in 1668 for a paltry sum of 10 pounds a year.



Bombay became a vibrant trading junction with the arrival of enterprising communities and the development of its harbour into ports. Photo Courtesy: The Early Bombay Photography, Collection of Gopal Nair; View of the harbour (from Apollo Bunder) - Bombay, c. 1880s: Page 104

Unlike the Portuguese, the East India Company, at the very outset, was determined to develop the islands into a trading centre. It built a fort around the harbour to secure it from the marauding Maratha armies (iv), and invited skilled workmen and trading communities with incentives. Striking a balance between cooperation and compromise, the Company guaranteed these communities freedom of religion, freedom from persecution, tax free lands and land ownership rights, all in return for raising a functional trading town. (v) Thus, many Parsis, Baniyas, Bohras and Hindu Brahmins, some of whom were already trading at Surat, left for the shores of Bombay. One among them was the **master shipbuilder Lowjee Nusserwanji Wadia who built ships and docks for the Company in place of the mud basins that lined Bombay's harbour.** (vi) In sum, within a century, the islands had metamorphosed into a trading hub. Mercantile ships regularly docked at the newly built ports, ferrying cotton and opium into the Chinese heartlands in return for Chinese tea, which was then shipped to Europe and America.

While the rest of the subcontinent would be gripped by violent clashes between the Company and the natives, Bombay became the crucible for a unique experiment of a city built out of collaboration as opposed to confrontation.

The Cotton City and its Cotton Kings

By the twilight of the 18th century, Bombay had written an epitaph to its provincial aspirations, and a new vivacious city that would be India's premier industrial centre was in the making. Beginning in the 1850s, two capital developments were a watershed in ensuring the industrial clout of Bombay vis a vis the rest of the subcontinent – the cotton mills and the railways. The first cotton mill in the city, The Bombay Spinning and Weaving Company was set up in 1854 (vii) and many of the early mills profitably exported cotton yarn to China. The inauguration of the Great Indian Peninsular Railway (now the Central Railway line) in 1853, followed by others connecting Bombay to Poona, Ahmedabad and the Deccan hinterlands was a shot in the arm for the city mills. (viii) Running along the Western coast and expediting the delivery of raw cotton from the fields to the mills, the railways delivered Bombay from the constraints of pack animals having to cross mountain passes to reach the cotton fields of Gujarat, Khandesh and Berar. (xi)

Bombay's stakes in the cotton industry were raised manifold with the outbreak of the American Civil War in 1861. Owing to a blockade of the American ports that routinely fed the Lancashire mills of England, Bombay, with its highly functional mills and well developed rail networks, stepped in as an acquiescent substitute. The price of cotton in the city soon ratcheted up to six times, ushering in an unprecedented flow of capital, sprouting scores of banks, private reclamation companies and shipping firms. (x) Although many of them failed due to the share market crash post the end of the Civil War, the modern Indian textile industry had firmly entrenched itself in Bombay. This impetus was further galvanised by the opening of the Suez Canal in 1869. Directly connecting the Mediterranean Sea to the Indian Ocean via the Red Sea, distance between Europe and the East could be traversed in record time- 2 months as opposed to 5. (xi) Having long surpassed Surat on the Western coast, by the mid-nineteenth century even Calcutta was cast adrift, as Bombay emerged to be the most important port on the subcontinent. (xii)



Bales of cotton poured into Bombay from the fields of Gujarat and the Deccan via the railways, to be exported from its ports. Photo Courtesy: Wikimedia Commons http://www.columbia.edu/itc/mealc/pritchett/00routesdata/1700_1799/trade/cotton/cotton.html

Cotton thus became Bombay's white gold, the genesis of its fortunes, prefiguring its transition from a trading to a manufacturing hub.

The 'financial delirium' post the American Civil War saw much wealth being used creatively on urban improvements such as libraries, museums, schools of art and hospitals.(xiii) Many established mercantilists in the city financed institutions that would be receptive and sensitive to Indian requirements and enhance the potentialities of Indian interests.(xiv) Bombay had its own class of merchant princes, and opium and cotton Kings, among who were Jamsetjee Jeejeebhoy, Cowasji Jehangir Readymoney and Premchand Roychand. While their commercial interests thrived under colonialism, they were pioneers partnering in public projects through acts of philanthropy.

They envisioned and built educational and healthcare institutions such as the Bombay University, its Convocation Hall and Library; the Rajabai Clock tower; the Jamsetjee Jeejeebhoy School of Art, the Jamsetjee Jeejeebhoy Hospital etc. The Petit family of entrepreneurs and mill owners financed the J.N Petit library, built in 1856. As a fillip to scientific education through the medium of display, Bombay was bestowed her first ever museum christened 'The Victoria and Albert Museum and Gardens' (now the Bhau Daji Lad Museum), generously funded by Jagannath Shankarsett, David Sassoon, and many leading entrepreneurs.(xv) Jagannath Shankarsett, a prominent banker of his time, also founded the Native School of Bombay, which later became the Elphinstone College. The sheer volume of these charitable contributions altered the physical landscape of the city, and at the same time transformed the nature of its civic culture.(xvi) These institutions continue to dot the cityscape, in proud avowal of an unspoken understanding between the native and colonial interests, that sustained both the city and its enterprising spirit.

Embracing a Diverse Social Milieu

By the 1850s, Bombay was also undergoing a unique experiment in cosmopolitanism and multiculturalism. The coming of the mills and the dockyards led to an inflow of migrants from different parts of the country escaping famines and seeking social mobility. They predominantly belonged to communities such as the Marathas, Dheds, Mahars, Chambars, Mochis as well as Muslims, arriving from the Deccan and the Konkan. (xvii) Many communities also set sail from West Asia, fleeing persecution and economic hardships. Notable among them were the Baghdadi Jews, the Irani Zoroastrians and Shia Muslims. (xviii) This was in addition to others who had already arrived in the preceding centuries such as the Memons, the Khojas, The Bohras, The Bene Israelis, the Armenians, etc. The culminating effect was the emergence of a city in flux, with communities constantly engaging in negotiations for space, power, money and influence. Amidst the ravages of colonialism, there was hardly another city in the subcontinent where economic prospects brought such a diverse mix of people to cohabit cheek by jowl.

Although social interminglings were confined within the bounds of caste and class, Bombay became a melting pot of several tongues, cultures and lifestyles.



People from different social, economic and geographical backgrounds trickled into the city creating an eclectic social dynamism. Photo Courtesy: Sharada Dwivedi and Rahul Mehrotra, Bombay: The Cities Within: Page 46-47

This social diversity also reflected in spatial configurations within the city where these communities settled in pockets that gradually evolved into distinct enclaves.(xix) Thus, while the Parsis settled on prime land within the Fort, the Bhatias flocked to Bhuleshwar and the Gujaratis to Kalbadevi, the Pathare Prabhus claimed Girgaum and the Bohris and Memons clustered

around Mohammed Ali Road.(xx) Even when layers of its history are unraveled, what never gives way to doubt is the social resilience of a city ahead of its time.

A New Urban Landscape

A substantial change in the social composition of a city is a precursor to an alteration in its physical set up. In Bombay, by the 1850s, a rapid surge of population and wealth, coupled with newer waves of migrations had begun to congest the area within the fort walls. Since the city no longer needed to serve as a Western defense centre, Sir Bartle Frere, the Governor of Bombay at the time ordered to demolish the fort walls. (xxi) Removal of the ramparts entailed the availability of new land for development, but the Government had misgivings about handing over public restructuring and reclamation works to private entities. This was tried once before and had proved to be disastrous in the face of the share market crash of 1865. Thus, it was decided that public bodies should be set up instead, and so began a period of municipalisation and public ownership. (xxii)

Administrative institutions such as The Municipal Corporation of Bombay (1872), and the Bombay Port Trust (1873) ushered in modern urbanism, and in their wake, wide roads, open spaces, maidans and parks replaced the space taken up by the redundant fort walls. The Bombay Port Trust reclaimed land along the eastern coast of the city to build docking stations, depots and warehouses. (xxiii) There was also a concomitant improvement in civic amenities such as street lighting, drainage, sanitation and piped water supply.

However, as urban planning was not all encompassing, the Fort area with its new Secretariat, High Court, Post Office etc. developed into an administrative and commercial hub while the working class neighbourhoods of Byculla, Parel, Mazgaon etc. languished in abject neglect.

Two parallel and diametrically opposed visions of the city emerged. Challenging the elegant metropolis was another image of Bombay full of filthy lanes, godowns and ill ventilated slums crammed by the proletariat. (xxiv) Owing to such privations, the outbreak of the Bubonic Plague in 1896 was an impending calamity. Rising death tolls and an exodus of people from the city brought business to a standstill, which pushed the Government into action.



The Improvement Trust demolished slums near the mill lands and built a new type of collective accommodation for the working classes called 'chawls'. Photo Courtesy: Wikimedia Commons https://commons.wikimedia.org/wiki/File:General_view_of_Bombay_in_the_1880s.jpg

This was the backdrop that led to the engineering of 'planned neighbourhoods' in Bombay, carried out by the Bombay City Improvement Trust constituted in 1898.(xxv) At the very outset the Improvement Trust was tasked with demolishing the overcrowded slums and creating new neighbourhoods to relocate the working class masses. It created new interlinking north-south and east-west roads such as 'Princess Street' and the 'Sydenham Road' (now Mohammed Ali road), that carried the sea breeze into densely populated areas.(xxvi) The new suburbs of Dadar, Matunga, Wadala and Sion were built north of the mill lands with large open spaces. Such state intervention in the sphere of urban development through the creation of an agency devoted solely to civic restructuring was unprecedented in colonial India. (xxvii) Although the Improvement Trust was responsible for substantially altering the built environment of Bombay, it failed in its primary aim of housing the poor. Displaced by its demolitions, they could no longer afford the exorbitant property and rent rates post redevelopment. (xxviii)

Tasked with restructuring Bombay's port activities and decongesting the Fort area in terms of commercial office spaces, the Bombay Port Trust undertook the Ballard Estate

Scheme in 1908.(xxix) Another agency that was created to monitor the city's urban development post the First World War was the Bombay Development Directorate which implemented the Backbay Reclamation Scheme in the 1920s.(xxx) Although mired in controversy, this scheme reclaimed 439.6 acres of land from Marine Drive up to Colaba.

An Imperial City set in Stone

With reclamations, urban development schemes and industrialization in full swing, not only was Bombay undergoing an internal physical restructuring, it also became a focal point for channelising a new vision of imperialism. The latter motive gained precedence with the transfer of power from the East India Company to the British Crown in 1858. Architecture with its expressive symbols reflected the essaying of Britain as an imperial power and its colonies as extensions of its glorious self.(xxxi) Stately buildings proclaiming imperial sovereignty and longevity, that would draw one's gaze in supplicant wonder were designed and built between the late 19th and early 20th centuries. With its flying buttresses, vaulted arches and pointed rooflines, the high style that had resurfaced in Europe- the Victorian Neo Gothic, came to adorn Bombay.

Frederick William Stevens is the architect to be credited for three of the most iconic Neo Gothic edifices in the city -The Victoria Terminus (now the Chhatrapati Shivaji Maharaj Terminus), The Municipal Corporation building and the Headquarters of the Western Indian Railway. Gothic buildings in the city were built out of igneous basalt and soft limestone, that were sourced locally, and crafted by Indian craftsmen and students of the J.J. College of Art.(xxxii) Conceding to the Indian tropical climate, these buildings also sported sloping tiled roofs, carved balconies and verandahs.(xxxiii) Thus, Bombay Gothic emerged as a distinctive architectural style that drew on design sources of Europe but at the same time was sensitized to the Indian site, climate and materials.(xxxiv) However one must be cautious in estimating the extent of the indigenous influence, as much of it was at best additive and not innovative.(xxxv)

Gothic structures in Bombay, in essence carried the image of their European prototypes, which were far removed in space and style from Indian realities, yet vividly asserted imperial ownership.

The Great Indian Peninsular Railway Terminus (now the VT station or the Chhatrapati Shivaji Maharaj Terminus), built in a span of ten years and completed in 1888 is a paean to Neo-Gothic, in stone. Photo Courtesy: The Metropolitan Museum of Arts, The Victoria Terminus Building, Mumbai <https://www.metmuseum.org/art/collection/search/264519>

By the 1870s, there was a general consensus among the Public Works Department architects that colonial architecture in India needed to reflect the reality of its setting and be ideologically suited to the Indian milieu.(xxxi) This concurred with the imperial understanding that an assimilation of local styles with the European scale would be politically expedient to showcase Britain's accommodation of the tastes and sensibilities of its subjects.(xxxvii) Thus, the Indo-Saracenic style was born out of a synthesis of Indic idioms inspired by the Mughal and Rajput styles, executed upon European planning and construction methods.(xxxviii) In 1909 John Beg, who at the time was the consulting architect of the Bombay Government, designed the General Post office building in the Indo-Saracenic style. Following in his steps, his protégé George Wittet executed the two most exceptional Indo-Saracenic marvels in the city- the Gateway of India in 1911 and the Prince of Wales Museum in 1915. Even though it incorporated Indic idioms, conceptually however, Indo-Saracenic was a product of European imperial traditions.



(xxxix) The style was also patronised by native interests across the country. When Jamshejee Nusserwanji Tata, the man who pioneered the hydro-electric and iron and steel industries, decided to build the first luxury hotel of the country, the Taj Mahal in 1903, he chose the Indo-Saracenic in all its glory.(xl)

Art Deco and the arrival of Modernism

The era of the 1920s ushered in a new architectural style inspired by international art movements and spawned by indigenous initiative. This new style moderne popularised between 1930 and 1950, came to be known as Art Deco in the 1960s. New tracts of virgin land reclaimed by the Backbay Reclamation Scheme in the 1920s, along Marine Drive and the Oval Maidan, paraded this architectural diversity. Confronting each other in a theatrical architectural display across the Oval Maidan, the 19th century Victorian Gothic and the 20th century Art Deco, signified a unique historical dialogue (xli) between the high point of colonialism and the beginning of its end, respectively. First generation Indian architects, many of them trained in the European styles took the initiative in executing these buildings inspired by modern renditions of industriousness, elegance and functionality.

In rejecting the medievalism and ostentatious ornamentation of the Gothic style, Art Deco idealised modernity and pragmatism.

Primarily used for residential constructions, it signified the acceptance of a living space that transcended linguistic and regional barriers, defined by the new 'flat' or apartment system.(xlii) In many ways, it ushered in a new public culture that was global in aspirations, yet rooted in the local idiom (xliii).



The Regal cinema's grand opening in 1933 inaugurated India's cinema architecture in the Art Deco style. Photo Courtesy: Sharada Dwivedi and Rahul Mehrotra, Bombay Deco: Page 50.

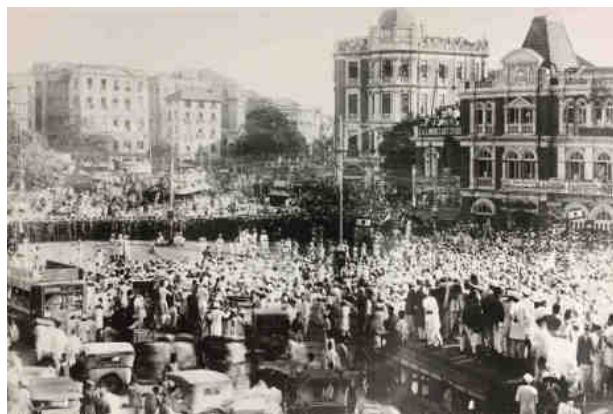
Art Deco was also at the vanguard of introducing democratic spaces in the form of cinema theatres into the social fabric of the city. The visual exuberance within these theatres stirred the imagination of the people who were exposed to new ideas and lifestyles, mostly of Western import, such as Hollywood, jazz, cabarets and the like. Although segregation in the form of expensive balcony seatings and exclusive soda fountains and bars for the elites (xliii) were an impediment to social intermingling, the cinema theatre became an important pedestal for fomenting a sense of unity, arising from a shared experience in a shared space. The Metro, Eros and Regal cinemas were among India's first Art Deco edifices that were crucial in this regard, of constructing a politically charged public culture against the backdrop of the unfolding nationalist movement.(xliv) Inspired by Western modernism, Art Deco was at the same time accommodative of Indian nationalism. Named in commemoration of the Indian independence, the Liberty Cinema was a Deco jewel that had opened in 1949 to exclusively premiere Bollywood movies.(xlv)

Construing a National Identity

As our timeline draws to a close, the single most important event to have transpired in its last decade is the independence of the country in 1947. Bombay's contribution to the nationalist struggle is the subject of an independent inquiry whose scope exceeds the limits of the current essay. However, in order to comprehend the modern trajectory of the city, it is important to note with the aide of brevity, how Bombay shaped, and in return was shaped by the nationalist movement between 1850 and 1950.

According to Prashant Kidambi, Bombay's tryst with nationalism can be traced in two distinct phases- the 19th century late Victorian and the post-World War One phase. (xlvi) In the 19th century, political activism was initiated by an Anglophonic middle

class that expressed civic patriotism, but at the same time affirmed colonial loyalty.(xlviii) This assertion is given credence by the formation of organisations such as the Bombay Chamber of Commerce(1836) and the Bombay Association(1852) that were primarily used as platforms to negotiate concessions with the colonial government. As the language of subservience could not accommodate a violent repudiation of colonial authority, Bombay remained comfortably indifferent to the mutiny** of 1857 that created an uproar elsewhere.(xlix) In 1885, in the founding session of the Indian National Congress, which inaugurated the moderate phase of Indian nationalism, Bombay sent the largest number of representatives(l). This was not unexpected, given the city's educated and enterprising middle class preferred a constitutional nationalism within safe bounds. Although this phase of moderate nationalism was not without its limitations, it cannot be discredited that the early nationalists such as Dadabhai Naoroji, Dinshaw Wacha and Pherozeshah Mehta who "invested in presses and worked as



journalists and formed associations”(li) created a public sphere which would be exploited by the later nationalists for mass mobilisations.

Bombay's streets witnessed active mass mobilisations post the First World War, and the city was a sounding board for many of Gandhi's key initiatives such as satyagraha, non-cooperation and swadeshi. Photo Courtesy: Jim Masselos and Pramod Kapoor; *Bombay Then, Mumbai Now*: Page 118

The arrival of Gandhi in 1915, and the inception of mass nationalism refashioned the relationship between the city and the nation, and imperial sovereignty came to be outrightly contested.(lii)

Bombay, with its highly organised financial capabilities became a rallying point for sustaining mass movements. Its vistas and landmarks such as the open maidans and the Neo Gothic precincts served as symbolic podiums to mobilise and contest the imperial vision.(liii) The city also bore much of the financial costs of independence. Writing for the *Young India* in 1921, Gandhi lauded Bombay's donation of over Re 1 crore to the Tilak Swaraj Fund, prophesying that 'the burden of boycott has to be principally borne by Bombay'.(liv) Bombay became the launch pad for the Rowlatt Satyagraha in 1919, the Non-Cooperation movement in 1920 and the Quit India movement in 1942.(lv) The city was also host to a dialogue between several visions of nationalism, especially of the minorities that were not always in concurrence with Gandhi's, such as those by B.R. Ambedkar and Muhammad Ali Jinnah. (lvi)

By 1944, prominent industrialists of Bombay were already envisioning an economic plan for the nation, detailed in the 'Bombay Plan'(lvii) which highlighted the need for state intervention in the economy. In 1946, on the heels of the infamous Indian National Army trials, the Royal Indian Navy stationed at Bombay staged a mutiny, as the curtains came down on the British Raj. Three centuries after the first English ships had landed on its shores, in 1948 Bombay bid adieu, as the last of the British troops- the 1st Battalion of the Somerset Light Infantry, retreated from the Gateway of India. Amidst cheering crowds and marching troops, the event would have been marked not by a sense of mutual acrimony, but rather of shared reminiscences, as the parting Governor wished for Bombay 'Godspeed and every good wish for the future'.(lviii)

A hundred years may seem like a fleeting moment in the life of great cities. But for Bombay, the period between 1850 and 1950 mapped its trajectory to becoming one. In a world predominantly connected by trade and imperialism, an industrialised Bombay with highly efficient mills backed by physical

connectivity, prevailed upon the exigencies brought about by global events. The city also possessed in equal measure, an ambitious amalgam of workers that powered its mills and docks, and business elites who expanded the frontiers of its commercial interests. Its occupational magnetism attracted communities in a common quest for sustenance and it thrived on the attendant cosmopolitanism. As it became the poster child of Britain's imperial propaganda, modern urbanism and architectural extravagance came to define its physical landscape. However, an incipient nationalism coupled with imported ideas of modernism found expression in its new Art Deco edifices and nationalist mobilisations, paving the way for a complete estrangement from the imperial yoke. From the seven sleepy islands of yore, Bombay had transformed into a trading entrepot and a manufacturing hub, spearheading the nation's financial prowess as it marched into the 21st century.

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Cover and Thumbnail Image: Parsis at Churchgate Seashore, Bombay, Circa 1920. Photo sourced from the Royal Bombay Yacht Club. Pencil on paper sketch reproduced by Shubhika Malara for Art Deco Mumbai.

* This essay refers to the city of Mumbai as Bombay, since it would be anachronistic to use the new terminology (which was adopted in 1996), while referring to a period that preceded its adoption.

** The term 'mutiny' has been employed here in light of the commonality of its use. The event is also alternatively referred to as a 'revolt', an 'uprising' or the 'first war of independence'.

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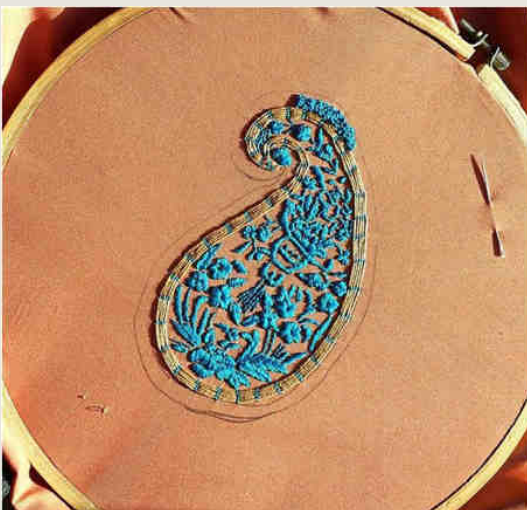
Of Paisley, Persepolis and Paradise Ammad Ali



The cypress has an important place in Zoroastrian symbolism

Paisley, a decorative, distinctive swirling intricate pattern, shaped like a tear droplet is ubiquitous today – whether we consider woolen shawls, branded expensive clothes on display, neckties, bags, carpets, curtains, walls, jewellery, the heavy embroidery on traditional wedding dresses or in architecture. The motif crosses barriers of gender, class, culture and religion. Its name may be different in your local language – for instance, old Punjabi women still call it ‘Ambian dee Chadar’. In Persian culture it is known as the ‘boteh’ design.

An instance of the boteh (paisley) motif



Arguably one of the world's most democratic prints, it has a long history spanning over many centuries and its travel from East to West and then back from West to East makes for quite the tale – many a long journey through time and across oceans and continents.

The general perception about paisley is that it came from the West because the name itself, Paisley, is a town in Scotland. But this link with that town is at most two centuries old: going back to the early 19th century and involving mass-produced textiles, printing, bleaching and cotton thread. Paisley became the epicenter of the textile industry: more shawls were made here than in any other location. And so ‘Paisley’ became the generic term for the motif.



In 1812 weavers in Paisley, Scotland, were responsible for a revolution in the hand-loom process: adding an attachment which increased the colours that could be used from two to five. Within a few years, weaving went from being a cottage industry to factory-based production. In 1842 Queen Victoria bought several paisley shawls from Paisley. The situation was transformed, though, beginning in the early 1870s. Fashions changed and the Franco-Prussian war of 1870-1871 stopped exports of shawls from Kashmir; resulting in the collapse of the industry. By 1870 a woven Jacquard shawl could be bought for £1 with an identical patterned cotton shawl for a few shillings. Like any other luxury good, once the shawls were inexpensive enough that every woman could afford to own at least one, the desirability of the product plummeted! In the 1960s, paisley became popular amongst fashionable youth once again. This may have had much to do with immigration from the Commonwealth countries, which saw the Asian population of Britain grow rapidly.

But beyond modern commerce, the actual history of the motif goes back to Zoroastrian religion. It was once seen as a depiction of the Cypress tree, which is considered to be sacred in Zoroastrianism.

Deriving from a very old monotheistic religion, Zoroastrian culture has made significant, though often under-appreciated contributions to today's art and culture. In Zoroastrianism, embroidery is a part of the love of life. This tradition began in what is today Iran, its motifs travelled through the Silk Route through Zoroastrians traders into China and then came back with Chinese, Indian and European influences to a small group of its originators!

The Paisley pattern has been used, for instance, on the traditional Parsi sari amongst the Zoroastrian communities of the Indian Subcontinent. The gara is a silk sari heavily embroidered with a fusion of both Chinese and Indian motifs – from the eternal fungus to flowers and birds. Especially popular were garas embroidered with birds of paradise.

Some textile design and fashion scholars believe the boteh is the convergence of a stylised floral spray arrangement from a cypress tree. The cypress was supposed to have been brought by Zarathustra (Zoroaster) from Paradise. The bent heavenly tree of the paisley motif can also be read as a figurative representation of the experience of historical Iran since the Muslim conquest: which sent Zoroastrian communities on a migration to India. In any case, the cypress (Persian: sarv) is rich with symbolism. It is a tree of life. As an evergreen tree that can seemingly live forever, it is the symbol of elegance, agelessness and longevity – of the triumph of life over the forces of evil. It stands also as a symbol of freedom and justice. The bent cypress is also a sign of resilience and strength. This floral motif was a major textile pattern in Iran during the Qajar and Pahlavi dynasties. In these periods, the pattern was used to decorate royal regalia, crowns and court garments, as well as textiles used by the general population. The design is also used to beautify Islamic architecture can be seen in the Nasir-ol-Molk mosque in Shiraz.



A relief from Persepolis showing the revered cypress guarded by Immortals – elite ancient Persian troops

Dr. Cyrus Parham, in his research, argued that the first manifestations of this ancient motif are in Scythian and Achaemenid art, mainly portrayed as the wings of Homa or Simurg, and which lasted in the same manner till the Sassanian period (224 – 651 A.D.)

He says: “In the arts of the final years of the Sassanians, and the early centuries of Islam, we witness certain indications of symbiotic relationship between the cypress and the boteh suggesting that this ancient motif has emerged from the cypress.”

The cypress tree is often mentioned in classical Persian poetry as a distinguished garden tree and occurs in a variety of metaphors (sarv-e-karaman, sarv-e-ravan, etc.) referring to the graceful figure and stately gait of the beloved. A sapling of the ‘noble cypress’ (sarv-e-azada) was brought from Paradise by Zoroaster to the Kayanid king Gostasp, who planted it as a memorial to his conversion to Zoroastrianism, near the first fire temple (Adar-e-Mehr Borzín)

Eventually, the droplet-shaped motif became a popular decorative element also in Central Asian culture and architecture. One of the best examples is a Tabriz Rug.

The industry of Kashmiri shawls sprang up as early as the 11th century AD, but found their first promoter in Ghiyas-ud-din Zain-ul-Abidin, Sultan of Kashmir, who ruled from 1459 to 1470 and encouraged weavers. Paisley shawls became popular in Mughal emperor Akbar’s time. During the last quarter of the 16th century, paisley patterns on shawls became popular male fashion in the elite. In the 17th century, Pashmina paisley shawls were a lavish gift from Mughal princes.

In 1750 the East India Company was holding two sales a year in London, featuring imported Kashmiri paisley shawls. These shawls quickly became the vogue, but they were in short supply and enormously expensive. As a result, they were imitated by British textile manufacturers who sold them for a tenth of the price. The Indian motif itself was reinterpreted and developed to conform to European taste. The impact was dramatic. Imitation Indian shawls were so popular that the weaving centres in Edinburgh, Norwich and Paisley were swamped with orders. For seventy years the patterned shawls remained fashionable, and the term ‘paisley’ became renowned throughout the world.

Today painters and visual artists have found much inspiration today from

the cypress, much like the ancient Zoroastrians, to whom the paisley motif may be traced.



Today, wearing a headscarf with the paisley pattern, social and cultural activist Zareen Kamran says, “Most fashion-conscious people and even designers do not know its name and history. Mostly folks here call it Kayriyan wali chadar as the motif is shaped like unripe mangoes. But of course, paisley is equally loved and worn in Pakistan like in the rest of the world. I like this design because over a period of time, the paisley design never feels outdated or out of fashion – that is what attracts me most about the motif. I like paisley-bordered chadars, gota-kinari (embroidered borders) and dresses.”

Over the ages, peoples across the world have added their own layers of meaning and interpretation to the paisley motif. Rich symbolism and even a rebellious aura dating back centuries surround the paisley design and have kept it alive.

Perhaps the real secret to the print’s immortality is how it finds a place of acceptance in such widely divergent cultures across the world. So next time you look at the paisley print on, say, your wedding dress, do think of its long journey: starting out from reliefs on the walls of the ancient Persian city of Persepolis, and its history associated with ‘the good religion’, Zoroastrianism.

Note: This article first appeared in the Friday Times www.thefridaytimes.com

Q & A with Kersie Khambatta

On June 24, 2019, Indian Newlink, a fortnightly English newspaper published in New Zealand, hosted its 6th Annual Indian Newlink Sports, Community, Arts and Culture Awards in Auckland, New Zealand. The paper gives independent news and views and provides a platform for people of all ethnicities to voice their opinion. It has a readership of over 175,000 which includes the 'extended Indian community'.

As part of the Art Awards category, Kersie Khambatta received The Writer's Award from the Mayor of Auckland, Phil Goff. He is a semi-retired lawyer practicing in New Zealand.



Born in Bombay, India, in 1940, Khambatta qualified as a lawyer in 1967 and practised regularly in the High Court of Judicature at Bombay, the Supreme Court of India and other courts in India. His family which includes his wife Freney and sons Cyrus and Shahrukh, migrated to New Zealand in 1992 and have been Aucklanders ever since. When Khambatta's family migrated to New Zealand, there were barely a handful of Zoroastrian families. "We knew each other well and visited regularly. Many Parsis and Iranis chose the Pakuranga locality in Auckland, and it was jokingly called Parsiranga." There were just about six or so Parsi and Irani families then. Now there are about one thousand six hundred individual Parsis and Iranis, including children.

As with every new immigrant family, life was tough in the early days with a lack of work and finances, and Kersie went through a tough period to requalify as a lawyer and enrol in the High Court of New Zealand, Auckland Registry. Now, after a long and fruitful career, the 79 year old is predominantly retired but enjoys writing. He has authored a book of short stories and five illustrated books for children.

Hamazor extended its heartiest congratulations to Kersie and takes this opportunity to shine a spotlight on his writing talent.

Did you always have an aptitude for writing or did you develop that skill later on in life?

I have a Diploma of Associateship of the British Tutorial Institute, London - in English, Modern Journalism, and Journalism in India; and a Certificate in Comprehensive writing awarded in October 2005 by the Writing School (Australia and New Zealand). I have always been very fond of writing. I have been writing for more than fifty years. I have written scores of articles and short stories, many of whom have been published by newspapers and magazines in different countries such as India, New Zealand and Canada. I have a simple style of writing, with carefully chosen words and short sentences.

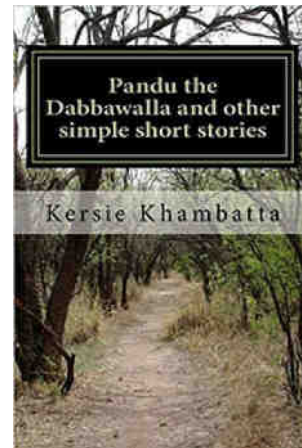
What made you decide to write children's books? Thinking about lawyers who transitioned to writing, it is (rightly or wrongly) assumed they would prefer to write in their area of expertise for example crime?

I decided to write children's books when I found that my second grandchild showed interest in having children's books read to her. We used to buy children's books regularly and borrow from public libraries. That is when the idea came to me to write children's books and read my own books to her. I picked ideas from real life, from newspapers, and from my own experiences. For example, my book "The Monkeys of Matheran" is based

on what I myself saw on my various trips to Matheran over the years. My book "Sam and Snowy" is written on a real incident reported in the local newspaper here.



It is true that lawyers turned authors do write on crime. I have not written a book on crime but in my book "Pandu the Dabbawalla and other simple short stories" I have used my experience as a lawyer in New Zealand to weave a court scene into short stories.



I am at the moment working on a book "Reminences of an Immigrant Lawyer" which will recount my life as an immigrant lawyer after coming to New Zealand.

I may write crime fiction later.

Who illustrates your books and why did you decide to choose them?

Four of my books for children have been illustrated by a local illustrator Eva Brichau, who is a graphic designer based in Auckland, New Zealand who had recently graduated. The printing company I requested information on rates for printing gave me her card and I contacted her. The book "The Monkeys of Matheran" has been illustrated by a female illustrator, Tejal Mistry in Ahmedabad, India, with more than ten years' experience. I chose her from the internet after seeing the illustrations she had put on her website.

Which is your favourite of all the books you have written so far?

The favorite is "The Monkeys of Matheran" because it contains my own experiences in Matheran decades ago. Matheran is a lovely hill-station and the monkeys there are bold, cheeky and aggressive. I thought that the best remembrance would be to put what I saw of them into a book for children with attractive illustrations.

As a long standing practicing lawyer, you have probably encountered many interesting cases in your profession. What has been your most challenging case in your career?

The most challenging and interesting case in my career has been that of a client who had been charged with assault. He was a big-made man, tall and strong. He went to a pub in a suburb of Auckland with his female partner and drank a lot of alcohol. He was charged with serious assault on a customer. The victim was middle-aged, fairly short and slightly built. The judge was against my client from the very start of the case and even went to the length of suggesting an adjournment to enable the

prosecution to produce the CCTV recording of the event outside the pub. I strongly opposed the adjournment on the ground that the prosecution should have disclosed that recording to me before the hearing and that that would give an opportunity to them to improve on the case. The judge overruled the opposition and granted the adjournment. The prosecution played the recording in court at the next hearing. It certainly pointed to my client's presence at the scene even though the recording was dark and not clear. But it did not show any assault. The victim himself had been knocked unconscious and remembered nothing of the assault or who assaulted him. There was no witness who could identify my client as the perpetrator of the assault. I submitted to the learned judge that the prosecution had not proved the case beyond reasonable doubt. The learned judge was apparently convinced in his mind that my client was guilty and he struggled to accept the evidence recorded in court. I made strong submissions that the law required prosecution to prove the case beyond reasonable doubt, and that it had failed to do so. The judge had no choice but to accept that the evidence had not established the charge of assault. He had to acquit my client which he did.

My most fulfilling case was undoubtedly the last case I appeared in in the District Court here. It was a friend's traffic case which had dragged on for nearly a year.

I entered the Papakura Court building on Thursday the 11th April 2019 at 9.30 am. The case ended with an excellent result. Then I said "As Your Honour pleases" which is the way we lawyers leave the case. Judge Winter asked: "Mr. Khambatta, I hear that this is your last case in the District Court, I don't want to embarrass you, but how long have you been in the District Court?" I replied: "It's been long, Your Honour. A very long inning and its time to put the bat in the cupboard. A quarter of a century in the District Court and more than half a century as a lawyer!" He looked impressed. At this stage, the lady Crown Prosecutor asked the judge- "Your Honour, may I address Mr. Khambatta?" The judge gesticulated his assent. She got up, faced me (the Crown Prosecutors sit in the front and we sit behind them) and said: "Mr. Khambatta you helped me a lot when I was a young police prosecutor. You are always helpful. I hold you in the highest regard. You are widely known for honesty, integrity, and dedication and the entire prosecution service in the county have the highest respect for you". The judge listened quietly, smiling. (He is a mature man, maybe in his sixties). Then I was absolutely stunned when everyone in the courtroom clapped for me! That included (not the judge of course) court staff, lawyers present, and the public. So that was the end of my long legal career in the District Court. Then I went around meeting everyone to say goodbye. The Court Registrar for two District Courts, Sue Kirk, gave me a farewell hug. Others said goodbye too. Then (lawyer) Neville Woods asked me: "Kersie are you retiring?" I said yes, and he continued: "Kersie you helped me when I was a young lawyer, and I really appreciate that". So it was a very happy day for me! Decades of legal practice in the District Court with tension, worry, and anxiety, doing difficult cases and acting for difficult people!

If at all, how did/do Zoroastrian principles guide you in your professional and personal life?

I am a very strong believer in the Zoroastrian principle "good thoughts, good words, good deeds" and this has been the beacon in my personal life as well as professional career.

What is the legacy you are hoping to leave behind for your family in particular and your community in general?

As long as I live I will stand by my principles and will certainly advocate the same to my family, friends and community. I hope to put these down for posterity in the autobiography I am writing.

Also, I recently read a small reference to the Parsi Writers Association, which may possibly be defunct. I would be curious to know if Zoroastrian writers world-wide would be willing to come together to exchange ideas and writings. It would be a great initiative if we could form an Association of Zoroastrian Writers.

Find out more about Kersie Khambatta's work here: <https://kersie3.wixsite.com/kersiekhambatta>

Pia Sutaria – Ballerina with a vision

Pia Sutaria is a talented, creative and ambitious 23 year old. In addition to being an international beauty pageant winner, she is also an accomplished ballet dancer and qualified dance teacher.

She remembers walking out of the movie theatre with her mother at age five, dumbstruck after watching Billy Elliot. It was her introduction to the world of ballet and made her believe that one could dare to dream outside the box; or better yet, that there was no box! Luckily, her twin sister Tara and she had incredibly supportive parents who believed strongly in the power of the arts. Both sisters are practicing Zoroastrians and have had their Navjote ceremony. They grew up in an atmosphere of song and dance, and regularly accompanied their parents to concerts and choir rehearsals from a young age. Classical ballet was the first dance form she was exposed to, feeling transported to a realm where the unreal seemed possible. The twins started learning classical ballet in Mumbai in the year 2000 under the able guidance and tutelage of Tushna Dallas, recognised as one of the best mentors and teachers of ballet in India.

As Pia grew up in an arts-loving environment, she never realised how little support there is for ballet in India. India does not have a Bachelors' degree in Performing Arts because there simply aren't enough people who are qualified to teach and educate at that level. Coupled with a lack of funding from the government for dancers who want to pursue western classical dance in India, talented dancers are forced abroad where they can learn and compete with those who share their passion. Additionally, a lack of good trained teachers makes ballet a rare form of dance in India and the exclusivity makes it expensive too. Other than teaching, there is little to no opportunity for Indian ballet dancers to perform in a large-scale ballet or musical theatre productions in India.

The performing arts have been always been a part of Pia's life. At age 15, Pia was curious to develop other aspects of her dance and moved to studying at the Danceworx Studio in Mumbai where she started exploring other styles like jazz, contemporary and ballroom. She started teaching children and adults at 16, and discovered that she really enjoyed teaching too. Touring nationally and internationally with Navdhara India Dance Theatre - one of India's first contemporary dance companies, she has also performed in New York, LA, San Francisco, Tokyo, Turkey, Israel and Canada.

In 2016, Pia was selected from 150 participants in Goa and after a week of rigorous competitions and various rounds of selection, she was crowned Miss Petite Intercontinental India. She went on to represent India in Costa Rica and was the first Indian and Asian to win the world title, Reina Petite Intercontinental 2016, along with the titles Miss Talented, Miss Bikini and Miss Attitude. It was a huge honour for her and her family. While most beauty pageant winners would choose to head towards a modelling or film career, Pia chose to pursue her education in dance from London, following what some would say is the tougher, less glamorous road of the performing arts, because that is where her passion lies.



When she approached prospective sponsors for scholarships to study dance, she faced rejection, as she had mistakenly assumed that her craft would be appreciated and acknowledged—but ballet in India is still perceived as an elitist indulgence, and not a serious career choice. Pia expresses her sincere gratitude to Mr. and Mrs Nadir Godrej and all other sponsors for putting their faith in her and allowing her this life changing opportunity to qualify in something she loves. Dance is not just a passion, one in which she has put all her focus, but also a way of life for her.

After graduating from the Professional Dancers Teaching Diploma (PDTD) course with merit successfully last summer in London and subsequent

return to Mumbai, she started, The Institute of Classical and Modern Dance and Pro-dance, a Vocational Certificate Program, which is also a mentorship program for young dancers under 18 who are hoping to pursue their dance seriously. "My study at the Royal Academy of Dance (RAD) helped me understand that there was a huge void for a vocational education in classical ballet and western dance in our country, and by starting this program I hope to be able to provide young students with the opportunity to train intensively in ballet and modern dance" says Pia.

Speaking about her time in London as part of the PDTD program, she talks about how it was a huge eye opener and a wonderful experience, as she was amidst former professional dancers from the Royal Ballet, English National Ballet and Paris Opera ballet. "It was extremely interesting to learn about their years of dance leading up to their professional careers and how different it was to what I experienced growing up in Mumbai. Because of our varied backgrounds, there was a great amount of exchange of information and culture and this too led to it being a wonderful overall experience" she recalls.

Returning to Mumbai has been extremely motivating to her, as she notices immense potential in the young students here and hopes to be able to share her skills and learnings with them.

Pia wants to popularise the dance and make it accessible to all kinds of students. She is hoping that in the next few years regular schools can involve ballet or dance as a subject in the curriculum and is working with her own school Bai Avabai F. Petit in Mumbai, to spearhead this. She has been teaching dance for the past 8 years and recently trained with two incredible young boys from underprivileged backgrounds when she was but a student herself. They were an inspiration with their immense commitment and refusal to be limited by their circumstances (they were both from low-income backgrounds) or gender (ballet tends to be perceived as a feminine dance form, especially in India. But the truth is world over, male footballers and body builders take ballet lessons because it improves posture and strengthens the core. The two of them were awarded scholarships and are now pursuing professional careers abroad. They took her back to the story of Billy Elliot, to why she fell in love with ballet. Pia thinks that she and the boys were fortunate to have their skills recognised and to have the support system to help them flourish. But for most aspiring dancers, their passion will remain a pipe dream. In India, a good ballet education up to an intermediate level is now available, but it is very expensive. And courses abroad could set you back 70 to 90 lakh (Indian) rupees at a university like the Royal Academy of Dance.

Despite having hyper-laxity and having suffered injury and surgery to her shoulder, Pia soldiers on towards her dream of continuing to teach and dance. Pia remembered what Mrs. Dallas once told her when she was seven, "Every time you step into a studio, dance like it's your first and last chance." As, yet there is no ballet company that can employ dancers in India, Pia hopes to work towards this and hopefully change the face of ballet in the country. She wants a future for ballet dancers in India because to this day when she tells people that she is a dancer, she still gets, "Wonderful, but what do you actually do?". Her dream is that famous ballet, The Nutcracker be performed at the NCPA by an Indian ballet company.

In order to pursue the "Professional Dancers Teaching Diploma", from the Royal Academy of Dance, London, she was granted a part scholarship by the following:

Mr. & Mrs Nadir Godrej

WZO Trust,

Lotus Trust,

Petit Trust and,

Generous independent sponsors.

She is extremely thankful for their support without which she would not have been able to go and step into her dream and grateful that they encourage talent development the performing arts, a field that is still struggling to find recognition in the hearts and minds of most as being a legitimate career choice.



The World Zoroastrian Organization