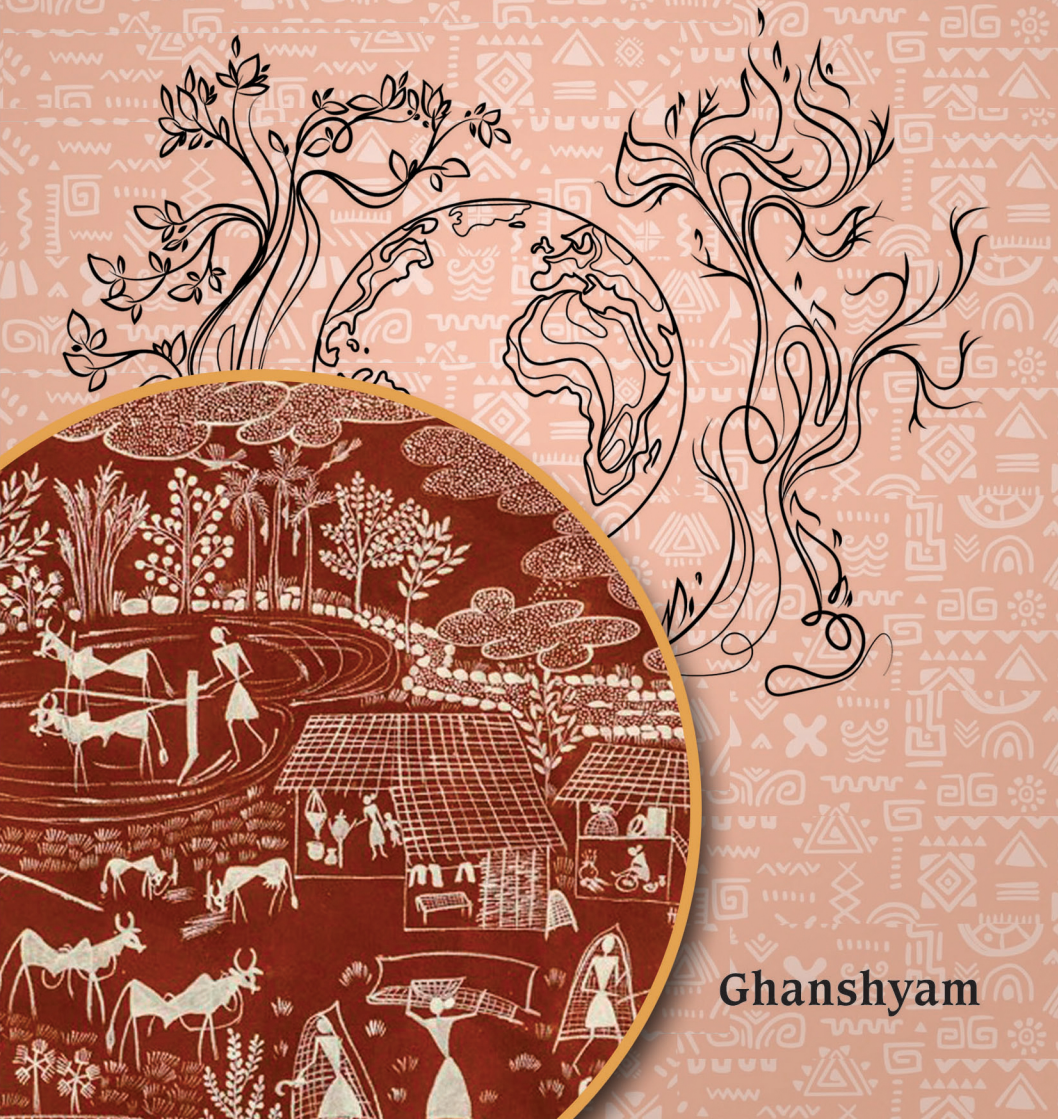


Climate Crisis

An

Indigenous Outlook



Ghanshyam

Climate Crisis

An

Indigenous Outlook

Ghanshyam



Samvad

Urmila Enclave, Peace Road
Lalpur, Ranchi - 834001

Climate Crisis an Indigenous Outlook
by Ghanshyam

First Edition
2024
www.samvad.net

Transliterate
by Saifuddin Saif and Shyamlal Mahato

Publisher
Samvad
Urmila Enclave, Peace Road
Lalpur, Ranchi - 834001 (Jharkhand)

Extension Office
52 Bigha, Madhupur - 815353
Deoghar, Jharkhand

Printed
I.D. Publishing
Ranchi

Private circulation only

Johar

The climate crisis is one of the world's biggest issues. Governments of the whole world, international organizations like United Nations and other voluntary organizations are not only worried about but also thinking for its solution. This period of contemplation has been going on for the last two decades, yet this crisis is increasing instead of decreasing. Why is such happening? Is there any fault in the conditions and direction of contemplation? Before considering the questions, it seems necessarily to be considered once and again, but such was not done to identify the factors responsible for the climate crisis? We have the point of view of developed countries and the so-called scientific way of seeing be considered identity or does it need to be understood more seriously.

It is generally believed that the main factors of climate change are nature and humans. Among the natural factors, the shifting of continents, eruption of volcanoes, ocean waves and changes in the axis of creation etc. are prominent. Similarly, human factors include increasing industrialization, increasing improper consumption of energy, decline in the number of forests and plants, increase in population, change in land use, nuclear science and nuclear energy competition etc. But apart from all the above factors, the most important human factors those have been ignored are the destructive concept of development and the declining life cycle and values of life. Perhaps this is done intentionally. Because whatever human factors are responsible for today's climate crisis are at the center - destructive thinking of development, destructive technology, exploitative process and indulgent lifestyle. The above factors enslaved nature and men and developed the thinking of becoming the object of consumption, which brought us here. The foundation of development laid on the indiscriminate exploitation of nature and the official exploitation of

human beings and non-human beings - from which feudalism, capitalism, imperialism and neo-imperialism emerged. The tightness and stiffness of these promises did not just displace person and humanity from nature, but also from human values. As a result, among the burning problems that we are facing today is climate crisis.

A small attempt to understand this problem from the point of view of the 'common man' and from his agony has been made in some articles of this booklet. It is a document of 'knowledge from experience' - which can be called 'indigenous knowledge'. Through these articles, a humble attempt has been made to tell and show that an initiative should be taken to understand the climate crisis from the agony of the common man. It should not be understood only from the point of view of advanced science and scientific language and elite people. Because if anyone is suffering the most from the climate crisis, it is the 'common people'. That is why its solution can be found only by understanding it from the point of view of 'common people' and 'most oppressed people'. All the articles collected here point to this.

Thanks to all the colleagues for their contribution in the making of this booklet.

Lhanlygen

Index

Ignoring Organic Farming : Inviting Climate Crisis	: 7
Indigenous Farming is an alternative of Climate Crisis	: 10
Indigenous Concept of Livelihood : A Firm Step towards Mitigation of Climate Crisis	: 13
Folk Science & Technology : A Solution of Water Management	: 17
The Food Sovereignty : Need of The Era	: 23
Water is not a commodity but a gift to all beings	: 30
The Copenhagen Conference : A Story of Success amidst Failure	: 34
Community Voice Emerged in Copenhagen	: 37
Copenhagen Conference : A Platform of State versus Community	: 40
Climate Crisis : A Pastorals' Outlook	: 44

Ignoring Organic Farming : Inviting Climate Crisis

Today the whole world is going through a severe food and climate crisis. On the one hand, the ruling authorities are worried about this, and on the other hand, all activists engaged in the process of redevelopment of the society are not only contemplating, but are also active in using the land. For this it is necessary that both the seriousness of the above crisis and the way to overcome it should be given moral thought. For this one has to find the root of the tradition and move forward by refining the tradition. At the same time, one has to get out of the web of dazzling modernity and so-called development. An attempt is being made here to draw attention to some cultural aspects of thought related to indigenous farming.

In this era of severe food crisis, indigenous farming is being discussed with great enthusiasm everywhere. It is also called by the name of organic farming or live farming. In today's era of globalization, the debate on the usefulness of shoddy farming is a sign that the world is going through a period of rethinking. This rethinking needs to be taken seriously.

The people involved in rethinking are divided into three camps. The first group believes that the process of development has started, in this, by destroying nature, man can get all the things he needs. This destruction of nature will lead him towards material development. This thinking believes that if the necessary material for living is not possible on Earth, then it can be collected on other planets and satellites. The material of sustenance is also contained in this material.

The second group believes that out of all the types of creatures on earth, humans are the best. Therefore other creatures can be made prey to keep man alive. It is their right. This camp is doing many experiments to keep man alive, to lead him towards the so-called development. They are making other beings the medium for those experiments. How a human being can be 'immortal', it is also a matter of 'experiment'. For this, trying to keep other creatures alive by pushing them to death is part of the experiment.

There is also a third camp which, apart from the above two camps, is attracting the attention of the whole world to the thought that the world has been created by the interdependence of living beings and their sustenance. This process of creation and development rests on the foundation of millions of years of natural balance and sustenance. Human beings are one of those creatures which is relatively developed and sophisticated. In this sense the dual responsibility of his duty has come upon man. First, the process of interdependence continued at an uninterrupted pace. Second, that he should continue his struggle against the process of harming other creatures. That is, the responsibility of the process of struggle and creation is to be taken up by the human being. Organic farming is a part of this process.

Agriculture, which is called 'Agri-culture' in English, is directly related to culture and culture is related to value. In this sense, organic farming is the art of making a value based culture flourish. Not only art, but also science. Overall, a philosophy of life.

In the industrial civilization, which industrial value has tried to convert 'Agriculture' into 'Agro-Industry', it is proving to be an effortless initiative to make man cultureless and valueless. Today the conflict is between these - a value-based process and a valueless initiative. The so-called industrial civilization seeks to achieve its goal on the basis of technology. Its goal is to create more and more capital and, this capital goes on becoming individual-centric. Capital is one factor that can be used in multi-faceted hits. But that is possible only when capital becomes the property of the community and not the property of the individual. Capital arises

from the combination of natural wealth and labor. That is why non-human beings including society, human (community) has the right on capital. But today this capital is used by a handful of people for comfort and luxury. Modern farming is the result of this, in which profit is contained and it leads to culture, from there the method of interdependence and sustenance goes on getting involved. In this sense, organic farming makes the process of sustenance and interdependence more simple (simple and clear).

Organic farming is not just the sophistication of tradition. It is another name for the sustenance of nature and culture. Infused with the labor of man, the energy of animals and the sweat of other villagers, this interconnected folklore creates new life.

Organic farming is directly related to other components of nature. Forests, water and animals are important means of moving forward farming. The more alive the soil, the more alive the water and the more diverse the forest, they enrich the organic agriculture. Keeping in mind the landform and terrain, the science of agriculture which our ancestors created was not only developed but also complementary to each other. In this farming, it is always kept in mind that the more intense the relationship between humans and non-human beings, the more prosperous and life-giving the farming will be. Well-developed farming with essence-fragrance also makes the life of human being sweet and cultured. Life moves on and humanity is dignified. In such a situation, a person comes out of his periphery and connects his relationship with the infinite periphery of the universe and tries to make himself a perfect human being. A perfect person means a person who lives up to the values. In this sense, organic farming is not just a technology but a value of life. Only when we look at organic farming in this way and lives will we be able to counter today's market farming and valueless globalization and also climate crisis along with food scarcity.

Indigenous Farming is an alternative of Climate Crisis

The economic policy adopted in the country after independence was that of mixed economy. At that time the pressure was on ourselves to keep our country happy together with America and Russia, who were the two polar powers of that time. Mr. Jawaharlal Nehru, the first Prime Minister, managed to maintain this balance to a large extent with his mixed economy. But in this mixed economy, special attention was paid to the development of industries only under the process of private and public sector. As a result, agriculture in India, on which the majority of the population depended, was neglected. The village fell victim to neglect. The country certainly got political freedom, but the villages went on becoming slaves. Due to negligence of agriculture sector, the farmers are becoming laborers and started migration from the villages to the cities. Due to this, agriculture backwardness, by 1965, the country was facing a severe food crisis. The famine of 1966-67 provided an opportunity to understand the plight of the village. The slogan 'Grow More Food' stemmed from this pain. After Late Pandit Jawaharlal, when Mr. Lal Bahadur Shastri became the Prime Minister of the country, he adopted ways to remove the poverty and plight of the farmers and gave the attractive slogan of '*Jai Jawan Jai Kisan*'. The defeat of China in 1961-62 turned them in the direction of empowering the youth and making the farmers self-reliant. The country is now adopting modern methods of farming with the slogan 'Grow More Food'. The modern method of farming not only negated the knowledge of the village and the skills of the farmers but also rejected the traditional method of farming. Our ancestors made agriculture dependent on various types of seeds,

livestock and forests, which had been coming from Adam, a hanger of machine and capital. Along with chemical fertilizers and hybrid seeds on a large scale, such machines and tools were used in agriculture, which were not available here. As a result, we had to buy machines, chemical fertilizers and medicines from abroad. For two decades, the yield increased significantly and the country seemed to have become self-sufficient in the matter of food grains. But we had improved paddy and wheat in the form of cereals. Thousands of other varieties of paddy and coarse cereals began to cease. As a result, the country became a victim of severe malnutrition and anemia. Now the era of food crisis has also started. Malnutrition and women's anemia have exposed this modern product and understanding. Therefore, now the country and the world are turning towards traditional farming and organic method again. Doctor Swaminathan, an advocate of modern farming and chemical farming, has also turned towards this.

As far as traditional farming and organic methods are concerned, there is a lot to be learned from Jharkhand's method. The development of Jharkhand's agriculture was done by the ancestors, keeping in mind the landform, geo-culture and climate here. Farming was not just a way of filling our stomachs and it was not just employment. As far as traditional farming and organic methods are concerned, there is a lot to be learned from Jharkhand's method. The development of Jharkhand's agriculture was done by the ancestors keeping in mind the landform, geo-culture and climate. The amount of rainfall and the flow of water were also taken into account in the design of the fields. How much amount of green manure coming from the forest will the fields get? Will it maintain the fertility of the fields? Will it need to use additional organic manure? They were aware of these too. In which season, what kind of farming is needed and what kind of grains or food grains people need according to the season, all these things were also kept in mind. The diversity of farming also expanded our culture.

Similarly, how much water does agriculture need? How to use the extra water that nature gives us? Care was also taken on

which aquatic creatures should be developed in this water, which are necessary for human society. Whether the amount of protein and vitamins would be balanced or not, our traditional cultivators also had the knowledge of all these.

The society also had proper knowledge of how the moisture of agriculture-land would be maintained and how its organicity would continue to grow and be strengthened. Food was not only meant to fill the stomach, but special attention was paid to how it contained juice, taste, aroma and other elements of the body's needs. What kind of vegetable in which season? what kind of fruit What kind of oilseeds and pulses do you need? This was also arranged. Cereals, vegetables or other spices and oilseeds were grown depending on the type of farm. Which cereal can be in less water? Which grain can bear the brunt of more water? Our ancestors used this information. Farming was done not only for capital and market but also to enrich and organize life and livelihood. In this way our farming was completely self-supporting, interdependent in terms of technology and labor. That's why the system of the 'Madaiet' (mutual co-operation) flourished there. All the communities were dependent on each other in terms of labor and resources. There were interdependent relations between agriculture, labor and resources. From here a sense of community flourished in the society. The feeling of fraternity, brotherhood and sisterhood developed in the society. That is, traditional farming was a living means of connecting the different religions, sects, and communities of the society. A powerful method and a cultural ethos.

Indigenous Concept of Livelihood : A Firm Step towards Mitigation of Climate Crisis

Jharkhandi society has been a self-supporting society in terms of livelihood. Forest, farming, animal husbandry, poultry farming, cottage industries have been the specialty of the livelihood here. All the communities have been mutually dependent, promoting the process of self-reliance.

The central elements of the concept of livelihood in Jharkhandi society are food, clothing, housing, health, education, entertainment and creation. That is why our clothes are also useful for us only as much as nature makes us feel its need. Our clothes are designed and based on weather and circumstance. The colors of the clothes are also taken from the different colors prevalent in nature. There is no chemistry in it, but there is botanical vitality. That is why our colors not only attract our eyes but also make our eyesight sharp and meaningful. The botanical colors used in coloring, while on the one hand strengthen our knowledge-power, on the other hand, make the senses of the brain sensitive by activating. It is from here that there is a release of energy which also bridges the boundaries of age. Jharkhand has a distinctive tradition of live and joyful farming, in which there has been a lot of diversity and plurality. That is why, not only thousands of varieties of paddy were found here, but hundreds of varieties of millets (coarse grains) vegetables and greens were produced here. The forest and perennial water sources had a special contribution in the process of this production. In this way the Jharkhandi society and community was sovereign in the food.

Food security slogans are being raised today. In this, related laws are going to be made, which will not only make our agriculture dependent but will also dislodge our farmers from the land. The slogan of food security is not just an undertaking to make the farmers self-reliant but to mortgage the hunger in the hands of the corporates. When the land is in the hands of the farmers, then the farmers are not only free, but they use their creativity and discretion very well. It is this creativity and wisdom that make them responsible towards the society. Therefore, the farmers of Jharkhand used to produce food grains only so that they could feed their society and the neighboring community. Markets were not in the mind of the farmers here and neither was it a matter of capital concern for the farmers. The minds of the farmers here were so clear and simple that they considered labor and creation as a factor of mutuality. That's why a tradition like Madiet (mutual co-operation) developed here. As labor began to be weighed on the wage scale, and creation as a market commodity, the process of self-reliance and interdependence began to loosen up and the concern for capital grew in the mind. This capital and the concern of capitalism is being consumed by the whole world. The period of severe market, lack of food grains and lack of employment has raised many questions in front of capitalism, the answers of which are not understood by the pioneers of globalization. The thought-stream and way of life of Jharkhandi society can answer this. Therefore, speeding up the process of Jharkhand's Navnirman (reconstructions) is not only to make Jharkhand healthy and self-reliant, but the vision and direction that will be given can pave the way for building self-governing, socialistic and communitarian way of life from blocked capitalism.

The concept of housing in Jharkhand has developed on the basis of its geo-cultural make-up and climate and the local resources available here. The communities here had been building houses keeping in mind the torrent of rain and the blows of the weather. At the heart of the Jharkhandi concept of architecture is not just humans, but the habitat of other animals and birds is also included in it.

By kneading mud and straw, the society here builds the walls of their houses. Bamboo, woods found in the forest and thatch are being used to make thatch over those walls. Generally, the wood used for thatch has a plenty of sal (*shorea robusta*) and mahua woods. The wood of sal (*shorea robusta*) and mahua are longer lasting than iron. The arrangement of large windows in the houses is not in the same way as in the houses of today. That is why people ask that the houses of the tribals are not airy. It is important to understand here that tribal communities do not use houses for normal living, but for the protection of goods and sexual privacy. The wood of shawl and mahua are longer lasting than iron. The arrangement of large windows in the houses is not in the same way as in the houses of today. That is why people ask that the houses of the tribals are not airy. It is important to understand here that tribal communities do not use houses for normal living, but for the protection of goods and sexual privacy. Verandas were usually used for sleeping and resting. The size of the verandahs is much larger than the houses of other communities. Not only this, different types of houses are also built for the maintenance of animals and birds. Special attention is given to the cleanliness of the house and every day the courtyard is smeared with dung and paddy husk prepared ashes. The murals of the walls of the house are engraved with beautiful colors. There are wide platforms for the visitors to sit. These platforms are also used for sitting and also for the protection of the walls of the houses. Every year after harvesting, the walls and roofs of the houses are covered, repaired and decorated.

In Jharkhand, the concept of health is not just about getting rid of diseases, but it is also a means to strengthen the life element and increase immunity. Therefore, the method of how humans and extra-human beings can be healthy in a mutual way and how they can make each other healthy is also in our concept of health. Therefore, while the grain produced by agriculture provided us with energy and protein, the vegetables and other types of spices produced from the garden provided us with vitamins and other elements of our nutrition. That's why the people of 'Jhar-khand'

did not just do farming, they used to do farming and kitchen gardening. The modern terminology is called farming and kitchen gardening. Both the above systems were the name of the process of increasing our immunity. Therefore, most of the seasonal diseases were treated with the vegetables and spices grown in the bari. In our language, we all call it grandmother's treatment. In severe diseases, the forest was our dispensary and Vaidya and midwife were our doctors and nurses. We were the conductors of '*Apna Swasthya, Apne Haath*' (Our health is in our hands), so in spite of all the workers, the women of Jharkhand did not suffer from anemia and neither were the children malnourished. Our food items kept us fit and healthy according to the season and according to the needs of the body. Today, due to chemical feeding, there has been a temporary increase in the yield of cereals, but the type of grain and its nutrients have decreased significantly. Various greens found in the fields, crabs, fishes and snails, which have often exhausted other nutrients of the body. As a result, the immunity within the body is getting depleted rapidly and people are falling prey to various diseases. Chemical fertilizers are not only slowly destroying the fertility of the soil but are also killing other organic germs and worms found inside the soil. Due to which the moisture inside the land is getting exhausted, on the other hand the crops are needing more water. The land is becoming wasteful and the hybrids planted on this land are unable to tolerate even a little water shortage. As a result, the yield of crops is declining day by day due to the latent rains and the threat of drought and famine is increasing. In order to cope with drought and famine, it is necessary that the rulers of Jharkhand start looking for the root of their culture. Keeping the natural characteristics in mind, to face drought and famine, returning to forest, forest produce, agriculture, animal husbandry and cottage industry and increasing the process of sustainable development is the only appropriate way.

Folk Science & Technology : A Solution of Water Management

The state of Jharkhand has completed 24 years. When Jharkhand was formed, people were looking towards the establishment with hope. People had kept the hope that after separation from Bihar our Jharkhand will bring progress and prosperity by taking steps towards equality and justice, the fields of Jharkhand will flourish, the forests of Jharkhand will make life prosperous and the minerals and food grains of Jharkhand will be given to the unemployed hands. The whole Jharkhand will dance on the rhythm of Jharkhand's culture. Green Earth, playing with the weather, will enrich with sweet water and juicy fruits - Sufalam.

But in the last 24 years, almost all the parties sitting in the power establishment not only played with the aspirations of the people here, but also took quick steps against it, but in the last 24 years, there were seven major droughts in Jharkhand. Almost all the districts became victims of drought and famine. Ironically, it happened that lakhs of ponds formed in the name of this drought and famine themselves remained thirsty for the thirsty. When the pond itself is thirsty, how will it quench the thirst of the earth? From where will we give water to the dying crops? This short-sightedness and ignorance of the government made the fight against drought and famine ridiculous. This year, Jharkhand would have faced famine again if there was no grace of monsoon. If the government had designed the structure of water management in the last 24 years keeping in mind the geographical structure and landform of Jharkhand and after studying the system of traditional water management stemming from community

knowledge, it would have shown the goodwill to give shape to modern water management. Today, the fields of Jharkhand do not remain thirsty, nor would there be a lack of water needed by other creatures including humans to live. The structures of water management developed by the then Bihar without understanding the geography of Jharkhand, on one hand people were destroyed, forests and cultures were deserted, on the other hand there was development of famine, drought and flood prone areas. While on the one hand the traditional water management structure was neglected and despised as backward, on the other hand folk knowledge and science were denied by building big dams to become modern.

In the last two decades of the 19th century and at the beginning of this century, 90% of the fields irrigated in Chotangpur-Santhal Pargana came from feeders and ponds. The report of the Irrigation and Canal Commission constituted in 1901 - 1903, the report of the settlement officers of different districts and the report of John Reid, the first survey settlement officer appointed in Chotanagpur, gives information about the traditional irrigation system here. John Reid writes in Dhaldhoom's survey report that in almost every village there is a pond or kachcha dam, whose water flows to the lower surface crops or sometimes by making a drain, the water is carried far away.

Prabhu Mohapatra of Jawaharlal Nehru University, New Delhi has done an important study of the condition of agriculture and irrigation in Chotanagpur under his research work. Prabhu Mohapatra has done a research study on the practice of workers moving out in search of employment from Chotanagpur between 1920 and 1980. In this research study, he has thrown light on the food system of Palamu district. Similarly, H. Macpherson, Settlement Officer of Santhal Pargana has also focused on the irrigation system here. The farmers of Santhal Pargana searched for different types of suitable tree plants keeping in view the rainfall and the texture of the land. Chief among them ranged from paddy to mahua and from maize to gondli (a local coarse grain). These crops could be grown in both very little water and



excessive rainfall, which the farmers of this place also developed a unique method of water harvesting. In the area of Chotanagpur and Santhal Pargana, agriculture depends on the structure of the fields, water management, suitable seeds and technology.

The texture of the fields of Chotanagpur and Santhal Parganas is different from that of the plains. These farms are built according to the spread of the land and the flow of water. Developed a method of extracting excess water from local farmers, which is similar to modern bund (contour bunding) but their method is more complex than this. To make the field bunds sustainable, fast-growing grasses and trees are planted on them. Different techniques were used to irrigate the fields. Building temporary dams on their sources, digging deep wells to store rainwater, digging ponds or building ditches, which helped to store rainwater on sloping land, etc. were prominent.

Temporary dams were built in the middle of the flow of a river or springs. They were made of clay or sand. These were made in the months of November and December. After the paddy was harvested, the water from the dam was used to irrigate other crops. This water was also used for domestic purposes. Later the rain used to wash away this dam.

Earthen dams were built to store water on the sloping land. It was built in the middle of the slope and its depth, length, width depended on the flow of water. On top of these earthen dams, fruit trees, whose leaves were immediately converted into manure, were planted. These trees were planted in such a way that the leaves fall directly on the fields and make them more fertile. Therefore, large fields were found on the underside of these trees. Their water was used in the days of low rainfall.

Ponds and ahars have been used in these areas for hundreds of years. Discussions of ahars are also found in ancient Indian texts and books written in the English language. The British officers were surprised to see these methods.

The pits and wells irrigated one-fourth of the land and the rest of the irrigation was done through other sources of water. To quote, 232000 hectares of land was irrigated in the entire Santhal Pargana area in the year 1975-76, of which 69000 hectares were irrigated by kachcha wells and water collected in pits.

The farmers of Chotanagpur and Santhalpargana knew very well which crop was to be grown in the higher fields and which in the lower fields. The high fields were divided into two parts: Bari and Tand. Of these, the Bari land was more fertile. The crops grown in Tand are Kurthi, Gondli, Moong, Ghangra, Barbatti, Madua, Shaak and Kodo. Corn, millet, chillies, tomatoes, green vegetables, arhar and potatoes were grown in Bari.

Thousands of rivers and streams are in Chotanagpur and Santhal Parganas. Most of the villages are based on the banks of these sources. Foliage is no longer perennial, but depends on the season. The few that are left in the forests spread along the banks of the river. Therefore plantation is very important for a continuous supply of water.

In Madhupur block of Santhal pargana, Ambajori or Ambadahsmall river after traveling ten kilometers through a forest joins the Patro river near Budhai. This river used to originate near a very big mango tree, hence the name Ambadah. Today there

are neither mango trees nor any other source can be traced. Now farmers have started planting crops in these places. But today this river is still flowing. Within four kilometers of its origin, about 12 springs meet in the river. Of these, about five have disappeared today. They are now dry most of the time except when they flow seasonally.

Ambadah becomes four times as wide as it moves three kilometers from its origin. As the flow progresses, sand particles also start mixing in it - first large then small. Before meeting the river, sand has been filled in it. Six dams were put on it. Crops grow abundantly on the land around it. Small pits have been made near the dam, in which the stored water is used for drinking. According to Badku Soren, the Pradhan of Karipahari village, two or three dams can be built between his village and the origin of the river. He estimated that a dam can irrigate 50 bighas (10 hectare) of land. If every source is counted than there are huge possibilities that look endless.

Thousands of perennial Jorias (small rivers) like Ambadah were in most of the villages of Jharkhand, in which earlier there was so much water that people could complete the irrigation system including their domestic use. Due to Jorias, there was usually water in the big rivers also throughout the year. Thousands of Jorias like Ambadah were in most of the villages of Jharkhand, in which earlier there was so much water that people could complete the irrigation system including their domestic use. Due to Jorias, there was usually water in the big rivers also throughout the year. Due to the cutting of the forest, this strong torrent of rain started flowing by eroding the fertile soil here and on the other, the deep Joria and the river started becoming shallow. The ponds also became shallow due to the filling of silt. As a result, water stores in Joria, rivers and ponds for only a few months. Most of the ponds now dry up before summer. Therefore, in order to combat drought and famine, it is necessary to renovate the old ponds and use the silt in them as fertilizer. This will have two advantages, on the one hand, where the ponds will be deep and more water will be stored,

on the other hand the fertility of the fields will increase due to fertile silt. There is a need to do proper and systematic catchment treatment of Joria and rivers. Two things need to be taken into account in this. First, that their catchments should be treated and under the catchment treatment such trees and plants should be planted which hold the soil and retain the soil moisture. Under the treatment of the Joria and river, the process of removing their sand should be done expeditiously to make them deep. This sand will prove useful in the development of other types of industries and in the construction of concrete buildings. If only the government and its representatives extend their hands to bring the above works on the ground, then perhaps success will not be achieved. For this it is necessary to take the support of the community. This work can be realized only with the tripartite cooperation of government, community and institutions. Our independent India also repeated the mistake that the British did. The government of Jharkhand is still running on the same map steps as the mistake committed by the government of independent India. As a result, Jharkhand is becoming a victim of thirst and famine. That is why if the solution of both the above problems is to be found, then respecting the traditional knowledge and science, society and community will have to be kept at the center of its development. This process can prove to be more fruitful if the government and institutions act only as catalysts. The same process will shape the livelihood, freedom and happiness of Jharkhand, only then Jharkhand will become self-governing, self-reliant and self-respecting.

The Food Sovereignty : Need of The Era

The National Food Security Bill 2011 was to come in this session of Parliament (Budget Session 2013). The National Advisory Council sent it to the Cabinet, which has been approved by the Group of Ministers. As per the information received, it can now be put up for debate in the next session. But what will be the scope of the debate? Perhaps this is how the hungry people of India should ensure the security of food for the population living below the poverty line? Perhaps the scope of the debate in Parliament will not extend to 'food sovereignty'. If any attempt is made to spread this debate from anywhere, it will be deliberately suppressed. Because food security is the biggest weapon for the security of politicians, officials and bureaucrats. 'Food security' is more for the protection of the looted sections than it is for the protection of the hungry masses. A few years ago a session of Parliament was scheduled to debate 'hunger' and 'starvation'. But the parliament was almost empty. (Almost not only MPs from all parties, but important leaders were also absent from Parliament). This incident shows how committed our MPs are to fight hunger.

The elemental meaning of protection is 'desiring or 'soliciting' for systematic protection from someone. That is, in the matter of food, the public will stand in front of the establishment in the form of 'seekers' and the power of the state and the centre will continue to lay chess pieces. The anti-centre state governments and the state's anti-central governments will continue to play the game of 'checkout' and 'beating' on each other, accusing each other of lack of food grains, lack of proper life distribution system. The victims of 'hunger' and 'starvation' will continue to suffer in this game or,

rather, have been pushed to the brink of hunger and starvation.

The right to subsidized food grains has been described in Chapter-VI of the proposed National Food Security Bill. Its section 21 discusses the identity of the dwelling. In which it has been said that the houses identified by the Central Government will be identified as primary housing and they will be given proper ration cards so that they can get food grains at the prescribed rate. This earmarked house will be called 'Rural Primary Housing' as per section 22 and they will be provided with food grains on subsidy. Similarly in section 23 such houses shall be known as 'urban priority housing'. Regarding 'priority housing', it has been said that the right to fix it, the right to add more names to it will be with the central government. Section 24 states that 7 kg of food-grains per month will be provided to the priority housing (urban or rural). The higher price of which the holder will have to pay three rupees per kg for rice, 2 rupees for wheat and Re 1 per kg for millets. Single family members will be able to get at least 14 kg of food grains in a month. Whereas in section 25 'ordinary housing' (urban or rural) will get 4 kg per person per month at the government fixed rate. In this too, a single-member house will get 8 kg per month. If the above provisions are analysed, then for the priority families fixed per person, there is only 230 grams of food per person per day, that is, about 77 grams of food will be available to a poor person per evening per month. If the policy maker does not understand that a labourer or farmer who works hard for about 10 to 12 hours a day, he must have at least 800 grams (2800 calories) of grains per day in terms of calories. Then on what basis have the government policy makers talked about providing only 230 grams of food grains per person for the special provision persons. Is this food security?

The Public Distribution System has been discussed in detail from section 26 to 32 of Chapter - VII of Food Security. In this, while discussing the purchase and sale, it has been said that the appropriate government (concerned state governments) will establish a centre for purchase and sale of food grains of the

farmers within a radius of 10 km. Section 12 states that there shall be a fair price shop at a maximum distance of 3 kms. Self-help groups and cooperatives or Gram Panchayats or NGOs will get priority for these shops.

It needs to be thought here that the condition of public distribution system or fair price shops are very poor in most of the states of India. Experience shows that most of the card holders get little or no food grains from the ration shop. Even the card holders mortgage the card of the ration shop with them.

It is therefore necessary to shift the debate out of the realm of food security to food sovereignty. Sovereignty means the right to carry forward the method of decision making, planning and implementation. That is, freedom from the slavery of judgment and dependence on power. Food sovereignty is a living process in this realm. Self-reliance is a way of life and livelihood.

India was never dependent on food. Not even during British colonial rule. Whereas the British power made many such well-planned efforts - which hurt the system of farming and the community system of irrigation. Despite this, our society - community was self-reliant in the matter of food. The society was not completely dependent on mere food items like rice and wheat. Rather, hundreds of wild foods were found and grown for food, including different types of cereals, pulses, greens and vegetables, fruits and roots, milk and butter. The society was more pristine and healthy because of the variety and diversity of food. Animal husbandry, poultry farming, fish farming were intertwined with natural system, farming, horticulture and availability of forest. The structure of the fields, the construction of bunds and the inward-outward arrangement of water in the fields and the balance of seeds and natural organic manures used in the fields was such that the fields not only gave grains but were also a storehouse of green vegetables and fish. The farm used to be the centre of nutritious vegetables and fish, but today the situation has changed. Because we have turned the fields into the use of toxic chemical fertilizers and pesticides. As a result, we are able to produce only grains -

poisonous grains, which do not only lack nutritiousness, also do not have a good taste. All this is happening in the name of filling the stomach and the disease is increasing. Even cancer patients are increasing. The train running in Punjab is a vivid example of this.

Narrating his experience, Indradev, a young farmer of Lalpur (Madhupur, Jharkhand) says - 'The use of chemical in the fields has addicted the land. The land has become addicted. We have made the land 'drunk' for more production, chemical fertilizers are like alcohol for the land. Just as the poor laborer does physical labor after drinking alcohol, works more and works for long hours. In order to get more profit, the employers also give liquor to the laborer, making him a addicted. We have treated the land in the same way. For more production, we fed it chemical fertilizers like alcohol - fed him and got more yield, more profit, but in this way after a few years the land got addicted to chemical fertilizers. Like a person gets addicted to alcohol. Then we gave more chemical fertilizers and the government also arranged subsidy for it. So that we do not miss to give chemical fertilizers to the land for more production. This is still going on today. The land is becoming more intoxicating day by day. It is like the same way as first a person drinks alcohol, but when he gets addicted, then the alcohol starts drinking person. Today this is the condition of the land. In the name of producing more food, a terrible crisis has come before the farmers.

Just now the Prime Minister himself admitted that the pace at which the country is progressing and the children of the country are still malnourished, it is a matter of shame for the nation. Is this national shame understood just now when reports prepared by 'Nandi Foundation' and 'Citizen Alliance Against Mal-Nutrition' exposed the fact that 42 per cent of the children in the country are suffering from severe malnutrition? Incidentally, not only the Prime Minister was present at the time of launch of this report, but Montek Singh Ahluwalia, Deputy Chairman of the Planning Commission was also present. Did not these two great men bring national shame on the day when the poverty line criterion was handed over to the Supreme Court by the government at Rs.26 per

day for villages and Rs.32 for cities. Why was there no shame when the Arjun Sen Gupta Committee report estimated 87 crore people to have work income of less than Rs 20 per day. The income of 16 crore people was then estimated to be less than Rs 12. For the last nine years, the rule of UPA-1 and UPA-2 has been prevailing, yet why was it not seriously considered? 'Shame' for malnutrition in words and 'religion' policies that increase malnutrition in deeds, if this dual behavior is not 'hippocracy' then what is this? Shocking facts have also emerged in this report that 40 percent of children are weighing less than normal and 60 percent of children are not growing normally. It means that, two-third of India will become a country of malnutrition and retarded intelligence in the coming days. The surveyed districts of the country include 22 in Bihar, 15 in Jharkhand, 40 in UP, 12 in MP, 10 in Rajasthan and 5 in Odisha. Except Odisha, all the districts belong to Hindi states. Why is the Hindi belt becoming a victim of severe malnutrition? Most of the 15 districts of Jharkhand are tribal dominated. Why are Hindi states and tribal districts cursed for this?

The time has come for the government, administration, society and the institution to think seriously on this. It is not only a matter of national shame but it is also a matter of international shame. Because internationally it has been agreed that the responsibility of nurturing children up to 6 years is also the responsibility of the United Nations. For this, organizations like 'UNICEF' are shedding billions of rupees every year like water. Crores of rupees are being spent on maintaining their structure. Then why this situation?

Here there is a need to think seriously that as long as such policies and techniques are implemented, which will eliminate the traditional means of livelihood, then how will the children be saved from malnutrition? On the one hand, the country-run activities are destroying people from water, forest and land, while on the other hand, the prayer tradition of mid-day meal is being established, will it cure malnutrition? The nutrition was from the grains of our produce which were millets in appearance but were full of nutrients. There were such wild produce, which used to get nutrients only by eating and chewing. There were such

watery substances, by eating along with nutrients, vitamins and other minerals were also available to the body. Today's process of development has destroyed the forests, polluted the rivers, filled the fields with toxic chemical fertilizers and pesticides. Then if you get nutrition, from whom do you get it? Borrowed and gifted means of living and livelihood increase malnutrition. This is what is happening today. With the grace of the government, the kindness of international institutions and the assurance of the corporate, malnutrition will not decrease, the matter of eradication is far away. Therefore, it is necessary that the government should be ashamed of its policies and adopt such policies which can increase the natural resources of livelihood. To awaken the movement of the society. Only then the matter will be settled and India's childhood will be saved from malnutrition. Otherwise we should be prepared for a malnourished and handicapped India.

Perhaps in order to face these things and crises, after so many days of independence, we are forced to make a law on food security. In fact, it is important for us to understand the intention behind making this law. After the signing of the WTO document, all those countries are compelled to make all the policies and laws within their own country, which have subscribed to it. India has already made its agricultural policy according to it, now it is also compulsion to make an act according to the policy. The government has no other option now. Therefore, in the name of food security, such laws will have to be made to give food security to all, which will rapidly 'corporate' agriculture in the name of 'Second Green Revolution'. There will be rapid 'corporatisation' of farming by taking land from the hands of the farmers. After the first Green Revolution, agriculture, which was our culture, turned into entrepreneurship. Now agriculture will be converted from entrepreneurship to industry. There will be rapid mechanization of agriculture. Genetic seeds will be used. Farming will proceed on the pattern of America or Europe. Farmers will become landless and become laborers of the same agriculture or they will be forced to migrate. That is, food which was in the possession of farmers to some extent till now, will be in the possession of companies

in the name of food security i.e. food will be centralized, food will be 'uniformised'. Therefore, to deal with the food crisis, it is necessary that agriculture should be turned again towards the diversity of food. The process of organic farming should be carried forward and a balance should be maintained between traditional experiments and latest advanced technology in farming. By the way, indigenous seeds should be used which can give good crops even in less water and can stand firm even in the event of flood. That is, only food sovereignty can make us self-reliance in the matter of food.

Grains, greens and vegetables, fruits and flowers satisfy hunger. Non-vegetarian food can also be included in this. Vegetarian or non-vegetarian, everyone needs land to earn and produce. Pure water and forests are needed for the development of all. But what is the condition today - of water, forest and land? One by one, the people who used to cure hunger have started capturing these natural heritage. They are being rapidly destroyed. This terminology has been made popular in the world that water, forest, land are just things. From this, profit can be made as much as possible. This mind-set of profit has also taken hunger as a factor in earning profits. As a result, hunger is not being eradicated, the number of hungry people is definitely increasing. Therefore, in the strategy of eradicating hunger, there is a need for clear rules, people oriented policy and sensitive intention. If we see population as a burden, then population will create trouble for us. Considering the population as a 'burden' not a 'force', its hands and mind should be used well. But it is a pity that the so-called developed countries of the world have been considering the population as a burden, not a force. As a result, the birth rate there kept turning in the negative direction and the country became a country of old people. Will this mentality of ours not leave our country as a country of old people in the coming few years? That is why it is necessary that the process of population and food sovereignty should be seen in relation to each other and a balance should be established between them. Can a possible law of food security be made thinking in this direction?

Water is not a commodity but a gift to all beings

In this era of 'water' + 'air' crisis, these lines from Raghuvveer Sahay's poem tell the truth of India. About 30 years ago, Sahayji had recited this poem among the villagers of Mohanpur, Deoghar (Jharkhand). There was a lot of applause. On the line '*Apna water*' in the poem, the villagers were stunned. They stopped clapping and start wiping their eyes. Their eyes watered every now and then.

After reciting the poem, the villagers sat around Sahayji. They kept talking to him for a long time - the talk of his village, the talk of the society. Their water, which used to connect the house, village-society, the things of its occurrence and separation. Things to do with water. When they woke up late in the night, the people of the village, bathed in poetry-water, came to know that whatever they were talking about, Sahayji has tied it in one word. Raining water, stagnant water, running water. As you take, you will get that kind of water - will quench your thirst by becoming your own or the thirst will increase by becoming a foreigner. This is what Raghuvveer Sahay had said.

Today there is a debate about water all over the world. Many issues are echoing as the question, who has the right over the water? Is there any right of the state on this boon of the nature? Is water a personal property? Can raining water be a private property? Can water be made private property? The policy and process of water privatization, commercialization, selling water as a product is the result of which consideration of human welfare and socio-economic development? If you look carefully, the

central thread of all these questions is - to act. Without knowing the various sources of water handling, it is not possible to answer any question correctly.

But nowadays the noise of debate is so loud that in every society and country some simple questions of common people have been lost - have become redundant - that why did the above questions arise? What basic problems are the result of these questions? These questions are the result of which civilization and which culture.

Does this mean that the above debate is not part of an attempt to identify the sources of water harvesting?

In the 21st century, the grip of these questions has been so wide and strong that all the countries and societies of the world are getting trapped in it. It includes those countries and societies whose sovereigns are the fathers and advocates of the modern concept of development and the process of globalization. In fact, it is they who are creating these questions so that their goals and intentions are taken as the right solution. They want that the common man of the country and society by being trapped in the above questions should lose the diverse cultural vision developed so far towards water and practical understanding of how to use water.

A completely new aspect of this scene of weaving and entrapment of questions is that the hunter and weaving the web of questions and he himself seems to be trapped in it. He is clever, strong, so it is obvious that he will not fall into the trap of his own making. If he still seems to be trapped, then it means that this is his trick to trap others. The hunter himself appears trapped in his net so that fear or doubt does not arise in the mind of any gullible victim. The victim is sure to see that when the hunter is also inside the net, then why should it be considered trapped and, himself accepts to be trapped. Now the questions has become so entangled that it is difficult to identify who is the hunter and who is the prey.

Indeed, in the eyes of most of the lords involved in this debate,



water is merely a resource. A resource that is necessary but scarce and limited. This situation forces water to be bound within the product range like other products in the market. Forces to buy and sell. Therefore, in the event of limited stock and increasing demand, the market rules that apply to other products should also apply to water. Commercialization of water is the solution to the problem and for this, water will have to be brought under the purview of governmentization and privatization.

On the other hand, in this debate, only the audience is forced to remain the viewers, in the eyes of the people, water gives life - water is life - nectar, so they believe that water cannot be a mere resource. This is a heritage. Heritage cannot be kept only in terms of immediate utility and cost-benefit. Those who consider water a resource, make it a commodity dependent on utility. That is when the market and the market-driven forces begin to control the water. And then not only do children start craving for water, but the earth also remains thirsty. But when we see water as a heritage, then in the order to its use, we take all the measures for its conservation and promotion as the mother does to save the child. Only then the relationship between water and animals becomes alive. Nature becomes Sujalam-Sufalam.

In the light of this second point of view, the question should arise in the worldwide debate whether water is a resource or a heritage?

Our ancestors have seen water as a heritage. Heritage means a natural gift to be handed down, adorned and decorated for one generation. That is why our ancestors used different methods and techniques of collecting water given by nature. One of these modes and techniques is pond. Pond means a way to use water that does not separate the heritage from nature, do not let its natural ability to renew itself be destroyed.

Pond is not only a system of water storage, but it is such a folk science and art, from which a culture is created. That is why our cultural rituals include the process and method of remembering the pond, well, river etc. repeatedly and establishing a live relationship with them. Pond, well and river are felt, remembered and worshiped in all rituals of name, marriage and death and this happens in all cultures.

Ponds are associated with our mind, livelihood and emotion. All those old ponds are still alive and useful, which were built by our ancestors. Today's ponds remain dry. Especially government ponds. The government and its fixers build those ponds with a dry mind. How can water remain in ponds made of dry mind?

A pond is such a water tank that creates different types of organisms and these organisms are directly related to our culture, our livelihood and emotion. That is why our ancestors took various measures for the construction, conservation and promotion of the pond. Particular attention was paid to his cleanliness and his evasiveness from time to time. Community self-government encouraged self-discipline. That's why most of the old ponds are still alive today.

The Copenhagen Conference : A Story of Success amidst Failure

It is not entirely true to say that the Copenhagen Convention was a complete failure. If we measure the Copenhagen conference on the scale of success and failure, then it would be more correct to say that the power was failed, but the people proved their success.

It was also expected earlier that the so-called developed countries would not accept the proposals of developing countries and smaller countries. It turned out to be true. But the developing and small countries, by expressing their solidarity and commitment to overcome the 'Climate Crisis', proved that the more we are ready to save the earth, the most developed countries are responsible for increasing the problems.

On the one hand, people were looking up to the President of America with a hopeful eye, while on the other hand they were enthusiastically taking the steps of the Prime Ministers of China and India. Mr. Obama's impressive speech also failed to attract the G-77, while China and India's statements were also able to attract small countries who are feeling helpless and sinking in this odd situation of climate crisis, failed. In this way, 193 countries of the whole world, who were involved in this conference in Copenhagen, were seen dividing into three camps. On the one hand, while the so-called developed countries themselves not to be more responsible for the climate crisis than the developing countries. On the second hand the development countries consider the developed countries to be fully responsible for it. On the third hand, small countries that belong to Latin America, Africa and East Asia and Eastern Europe, they all blame developing countries

including China and India for the climate crisis. That is why they are not ready to accept the draft prepared by G-77 on this crisis. Small countries of Latin America and Africa are playing an important role in this. In this way the whole world in Copenhagen appeared divided into three camps.

But this was the attitude of the rulers in power. Whereas, the people of mass organizations and voluntary groups mobilizing against all the effective and destructive development of the world believe that in reality the climate crisis is a problem arising out of the thinking of today's development. Therefore, the solution to this problem has to be found in the crisis of ideas, technology, way of life and culture. That thought of development which is dependent on enslavement of man and nature by distorting and destroying nature and culture. On the basis of this dependence, such technology is being developed, which has destroyed the nature wildly, will have to promote nature-centric development all over the world and find a way to establish a culture that enhances the freedom, livelihood and enjoyment of human beings. This contemplation is now being done by influential people all over the world. This concern seems to be turning towards Gandhi's thought in which Gandhi had said that nature can satisfy all the needs of man, but cannot satisfy the lust of any one human being.

At the Copenhagen conference, this thing was seen as a discussion everywhere. On December 12, when representatives of more than one lakh effective and voluntary organizations came out on the streets, this slogan was heard resonating all over -

*'Another world is possible,
Another world is coming.
Another world is a reality.'*

The gigantic slogan sent a message to the whole world, including Copenhagen, that a world that sees climate as a trade cannot run but a world that sees climate as a part of its life. The existence of the world is not possible without water and air, nor can living beings survive in its absence. Therefore, the crisis of water and air is not just a crisis of technology and development,

but it is a crisis of lifestyle and thinking. If the so-called developed countries do not understand in time, then the whole world is going to have a cataclysm.

The Copenhagen failure has proved that the more serious and responsible the community and the public are about the climate crisis, the more irresponsible and clumsier the authorities of the so-called developed countries are. So after the failure of Copenhagen, their eyes are fixed on Mexico 'Cop-16'. But public and community will play a big role in deciding the journey from 'COP-15' to 'COP-16' (Copenhagen to Mexico) whose consciousness the Copenhagen convention has played a big role in its' development. In this sense the Copenhagen conference has been successful because the public and the community have become alert and aware and this is the success in the failure of the Copenhagen conference.

(After the completion of 'Cop-15' it was said that it failed. It was criticized a lot. Because as much as the expectation and aspiration was fulfilled, nothing came true. Perhaps it is also being said that ' The COP-15 was seen as an act of the establishment of power and international institutions. But a parallel process was going on in the middle of this initiative that is in 'Clima Forum' convocation, thousands of people were participated and raised valuable questions. By raising the question of the participants, the event organized by the establishments was shaken. In this sense this conference should be considered successful. Because from here the voice arose - 'Another world is possible' and 'another world is coming- through the efforts of the community').



Community Voice Emerged in Copenhagen

In the Copenhagen conference, where on one hand the people of the government department were active with their full status, on the other hand the people of voluntary organizations were seen seriously discussing ways to overcome the climate crisis with their simplicity and ease. Bela Centre, which was protected and secured in a police camp and under helicopter patrols, while Clima Forum remained calm and committed to finding solutions to the climate crisis, remaining in the middle of the city. Voluntary organizations and community representatives in the Clima Forum, discussing climate change and emerging problems in the world, came to the conclusion that without respecting the voice of the community, Copenhagen would still be a failure. Therefore, it is important that the people of the ruling establishment should listen to the views of the community and try to understand seriously the impact of the climate crisis on the community. It is true that the earth is warming due to carbon emissions and the hole in the ozone layer is continuously increasing, as a result the melting of glaciers continues on a large scale. It is going to have further effect on life. But about the crisis of climate change that is being seen on the lives of the community, the rulers of the world not seem to be alert and conscious about it.

Dr. P.V. Satish, director of the Deccan Development Society located in Zaheerabad, India, who has over three decades of experience in developing organic farming, says clearly that the advanced countries involved in Copenhagen, do not want to find the root of the climate crisis, they just want to find solutions to problems by looking for the superficial causes. In fact, there is a

conspiracy from the advanced countries to keep the Copenhagen conference as a technical and legal convention. They say that they are promoting 'exclusive agriculture' by advancing the process of so-called advanced farms, in which human relations are deteriorating, instead it is necessary to promote 'inclusive agriculture' in which human relations as well as other Animals and natural substances are included. We can also call it 'Relation Building Agriculture'. Whatever is happening today in the name of agriculture farming, it can be called in a word, 'relation eroding agriculture'. Dr. Satish insists that in the Copenhagen conference not to develop human relations with countries, not to change lifestyles, but only to change technology and climate change as 'eco industry' and 'eco business'. There is a need to snatch leadership from the hands of policy makers and put it in the hands of the community. They also say that the food crisis should not be viewed as a mere food crisis but from the point of view of food sovereignty. This sovereignty is an attempt to maintain our biological diversity and appropriate technological diversity. That's why I say that the solution to nature's damage caused by destructive development lies with the community. We in the community have arrived in Copenhagen with a definite declaration of this - the vessel. This manifesto of the community should be respected by the representatives of world power.

Echoing Dr. Satish's voice, Abdul Munoosh, Ghana's Youth Representative for Action for Community Development, says the time has come - to unite community representatives from poor countries in Latin America, Africa and Asia. The responsibility of protecting diversity and food sovereignty must be met. The climate crisis is taking our food sovereignty and biodiversity out of our hands. While on one hand the entire crops are getting ruined due to drought, on the other hand our crops and lives are being destroyed due to untimely floods. Ignoring this, the ruling representatives of the Copenhagen conference are raising the air issues of the climate crisis. They will have to be dragged from these air issues to the ground issues by the pressure of the voice of the community. Maybe it could not happen in Copenhagen conference

(COP-15) but we all have full hope that we will be successful in Mexico (COP-16) conference.

The representative of the Global Call to Action Against Poverty, Argentina, Funolcaregen, says that in Copenhagen, we all wanted to raise the voice of the community but it was not possible. The representatives of the community of the poor countries of the world could not carry forward the process of solidarity due to lack of resources. That's why our voice could not be loud enough here. Nevertheless, what we have tried here gives a glimmer of hope that we will all be able to exert a great deal of pressure on the world community in Mexico. Community is our strength and thinking of the community is our direction.

(The Copenhagen conference was called 'COP-15'. Representatives of the ruling establishment of 193 countries of the world participated in this conference. This huge conference of about 15 thousand delegates could not be completely successful from the political point of view, but from the socio-community point of view, this conference is considered successful because the voice was raised on behalf of the community here. Their voice also echoed in the convention organized by the establishment. The voice of the people was so vocal that even the army had to be used to suppress them. Here the matter of food sovereignty was raised very strongly by the people involved in the voluntary initiative!)



Copenhagen Conference : A Platform of State versus Community

The World Conference on Climate Crisis, organized by the United Nations, was held in Copenhagen from 8 December to 19 December 2009. About 15 thousand delegates from 193 countries of the world reached Copenhagen to participate in this conference. The conference was divided into two parts. The conference organized by the United Nations was taking place in Bela Centre, about 6 kilometers from the city of Copenhagen, while the conference organized by voluntary organizations was at the Clima Forum near the main central railway station in the city of Copenhagen.

Where Bela Centre remained the centre of power and rulers, the Clima Forum was an independent and free-spirited activists' place of thought. Activists had to take a registration card under the list set by the United Nations for admission to Bela Centre, while any ruler, social worker or person in the Clima Forum was free for to and fro. As the number of heads of state began to arrive at Bela Centre, Copenhagen's police and intelligence department became increasingly alert. The limit was reached when on 15th December it was said that the suspended card which was issued earlier would not work for admission to Bela Centre. Rather, an additional card has been arranged for this, which will be available to only one representative of each organization. That is, from December 15, the entry into Bela Center was banned. It was found that out of only 15 thousand people, 90 representatives were provided with the entry card inside. This news was shocking and from 15th itself, different meetings of representatives of non-governmental and mass organizations started at different places. In almost all



the meetings, there was a lot of anger among the workers who arrived in Copenhagen. The activists were even heard saying that if there was such a fear of security, then why were the delegates provided with the entry card till December 19? This is a violation of our civil rights. Several meetings were held in which local mass organizations and voluntary organizations played an important role. It was discussed at different places in the Clima Forum and the entire N.G.O. group appeared divided into two parts against the delegates not being allowed to go inside. A group, after much deliberation, reached the decision that on 16 December, a huge demonstration in front of the Bela Centre should be tried to enter. On the other hand, representatives of some voluntary organizations decided that following Gandhi's path, the entry card provided by the United Nations Organization has ended its justification, effigy should be lit.

On the morning of 16 December, the delegates, walking from various places on foot amidst severe cold and snow, reached in front of the Bela Center and started shouting loud slogans - 'Without listening to the voice of the community, there is no justification for this conference'. For a long time people raised



slogans, played their respective instruments and sang in the language of their respective country. In the end everyone repeated the song - which is considered to be the most important song of the world - 'We shall overcome someday'. The enthusiasm of success was so strong that even the cold of snowfall weakened. With the desire to win over the climate crisis, the representatives of all the countries lit their batch's effigy there. The police could not tolerate the smoke of the burning batch and crushed those burning batches with their boots. Was this police boot on the burning batch or on the chest of the United Nations? This question was hovering from the crowd there.

On the other hand, the second group of voluntary organizations marched from Clima Forum to Bela Centre. People were marching ahead with colourful flags. By the time Bela Centre arrived, the atmosphere of the battlefield was created. There were thousands of police on one side and thousands of protesters on the other. Police cars were running all around and helicopters were patrolling from above. In the end, a clash broke out between the police and the protesters. Quite decent and gentle looking police appeared in

their cop style and cheered the protesters. Many demonstrators were tied their hands and feet and beaten up badly. Eventually, the plan of the protesters to enter inside was foiled.

The power of rulers suppressed the voice and spirit of the people. But was this voice really suppressed - no. This voice of the protesters reverberated inside as well. Representatives of many countries also said that 'Enough is Enough' now it should be stopped. Many State Presidents joined their voices with the voice of the community raised against the climate crisis and said that climate justice is not possible without the demolition of capitalism. President of Venezuela Chavez said -The onus of the climate crisis is on those developed countries who have destroyed the nature of the world in order to increase their wealth and property. Today, if capitalism wants to save itself, then its first obligation is to exploit the natural wealth indiscriminately and hand it over to the community.

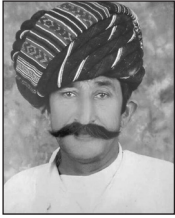
(In Copenhagen, two conferences were going on in parallel. Bela Centre, which is located at a distance of 6 km from the city. There, the people of the ruling establishment were discussing the climate crisis in depth, while the effective representatives in the main city's 'Clima Post', whose number was more than 40 thousand, were assuming the developed countries to be responsible for the solution of the climate crisis. They were fueling the debate about promoting community thought and lifestyle. From there, they were putting pressure on the rulers of the world. Bringing the voice of the community to them. Many State Presidents also raised this debate from the platform of the ruling establishment. Venezuelan President Chavez was shaping the debate.)

Climate Crisis : A Pastorals' Outlook

There are many ways to overcome the climate crisis. Perhaps the most accurate way out of these may be to respect the knowledge of the community and its way of life, and be ready to learn from them today's process of development. By adjusting tradition, process and method, a sustainable way of development can be found and perhaps this can be the way to overcome the climate crisis.

If attention is paid to the process of warming of the earth, melting of glaciers and wild changes in weather in the climate crisis, then it is clear that the disastrous development of the last two to three hundred years have brought us to this point. By joining the blind race of development, man has neither kept in mind the balance of nature nor the interdependent relationship between man and extra-human beings. In the name of science, the said balance and harmony were broken. As a result man took up the ego of developing himself as a single entity.

Throwing light on this arrogance of man, Jaisingh Bhai, a representative of Pastoral community of Gujarat repeatedly says in a hotel room in Copenhagen, those who have come to Copenhagen worried about the climate crisis, they must first get rid of this ego. They have to understand that man is first a natural animal then social and political. Being sensitive, vocal and creative of natural creatures, it becomes their responsibility to think seriously about nature as well as other extra-human beings and be spontaneous and active towards their protection and promotion.



**Jaisingh
Bhai**

Jaisingh Bhai was born on October 10, 1953. The village of Modvadra in the state of Gujarat is his birthplace. His district is Kachhbhuj, the desert area of Gujarat that comes in Anjar taluka. Jaisingh Bhai's wife Karmiben, who studied till the third standard, is 3 years younger to him. Jaisingh Bhai has four sisters and two brothers. Growing up in the lap of father Abhujibar and mother Jiwni Ben, he got engrossed in the traditional profession. At the age of 13, he tied a turban and took a stick and went out to graze sheep with his father. From 1966 to 1997 he grazed sheep. In these 34 years, he measured Central and South India with the speed of sheep and with his bare feet. Gujarat's Ahmedabad, Rajpipla, Bruch, Baroda, Surat, Songadh, Byara and Ahmedabad via Bhuj pass through Abu, Siroi, Jalore, Balotra, Samdari, Rani Bada, Bundi and Kota of Rajasthan via Jhansi, Gwalior of Madhya Pradesh, Through Jhabua, Khargone, Khandwa, Adilabad in Maharashtra, Janaram, Mandmari, Mankarimal, Karim Nagar, Nirmarh used to travel to Adilabad in Andhra Pradesh with a herd of sheep. And then this journey would turn towards the return, which went through Powerkevda, Matur, Songhatbayda, Ballia, Mandvi to reach Surat and then to Kachhbhuj.

Jai Singh Bhai calls himself 'Maldhari' (shepherd) and this journey is called 'Jeevika Yatra'. When Jaisingh Bhai, filled with a treasure trove of experiences, smiles between his sharp mustache, it seems that banana leaves are rolling over his lips. When he smiles, it seems that the wind is blowing in the dense forest. And when he handles his turban, it seems that full moon has descended on her head. Jaisingh Bhai of normal stature, when wrapped in his dhoti, jacket, turban and chadar (shawl), looks like an angel walking in the desert. Jai Singh Bhai says - Fodder, water, forest, land, sheep and I have settled in each other. It is our livelihood as well as our life. With this livelihood cycle, the life of us 'Maaldharis' goes on - decorating and embellished. To exclude any one of these is to break the complementarity of the harmony of nature which we have got in the form of natural and cultural

heritage. But we all also sell lambs to make a living. Not only do we get lambs from sheep, but we also get wool, milk. There is so much fertility in sheep's feces and urine that all types of chemical fertilizers fade in front of it. Farmers pay up to Rs. 1 per sheep per night to accommodate the sheep in their land. Farmers raise sheep in their fields according to the need of the land. Jaisingh Bhai says that due to this, the crop of the fields increases twice-three times and there is no need to apply any type of fertilizer in those fields for two years. He explained to Shepherd economics that if we accept this occupation as a way of life, then its profits and labor employed for profit produces a pleasure which cannot be measured in prices. There can be no price for happiness. Today's economics focuses on profit but sucks the juice and joy of life. That is why today's life has become an economic life. As a result there is neither taste in food nor happiness and joy in life. Life can be made happy by money, but life is filled with enjoyment. When the happiness of life dries up, man becomes mechanical. The sheep, their cubs, their milk and their voice fill us with rapture, music and fragrance and ecstasy. To break this interdependence is to invite the climate crisis. Are the experts in Copenhagen sensitive to this level of sensitivity? If not, then talking about the climate crisis is like talking only on the leaves of the tree and not reaching the depth and vibration of the roots.

Jaisingh Bhai says that when we go on a sheep grazing journey, almost the whole family stays with us in this life cycle - including wife, children and even adults to walk. We all leave the elderly to take care of our homes. He says that half a kg. of milk is available per sheep per day. One and a half kg. of wool comes out per sheep in a year. The price of which is currently around Rs. 90 in the market. We get Rs.2000 for selling a 6 month old baby and along with this we get two lambs per sheep. It is a method of livelihood and not of job and employment. Jobs and employment are usually not for fulfillment of one's own will, one's skill and one's own need, but on the basis of one's desire, need and skill, one has to mold the fulfillment of one's needs on the basis of it. In the same way as we are compelled to put our feet in new shoes,

put them into it and walk. Here man loses his naturalness and his agility. Jaisingh bhai giggle as they gaze out the window at the falling snowflakes. Hiz white teeth start shining like snow. While diving into his past, tears suddenly flow from his eyes, his throat swells, his voice becomes steady. After stopping for a few moments, he wipes the tears with a towel and starts saying - Man has lost everything for his selfishness - life, relationship, happiness, joy everything. My eyes also become moist and the mind goes into the past. From childhood to youth, these sheep herders have been closely observed and understood. In the chilly night, many scenes are visible while trying to protect himself in the blanket and fighting the heat with the help of blanket in the scorching sun, and it seems that a person in these is Jaisingh Bhai. Looks like an idol full of spontaneity, simplicity and sensibilities - Jaisingh. He says that he used to keep sheep with love. Sometimes I used to stay hungry but would not let them remain hungry. Animals are like God to us. His eyes twinkle again. They cry and say - had to leave everything for lack of fodder and pasture. The impact of development was so severe that the forests were exhausted, the fodder was exhausted, the pasture was destroyed, the shepherds were destroyed, the life of honesty now turned into dishonesty of profit. The wealth of lakhs which we did not even touch, now everything was lost in becoming a millionaire, and from here our shepherd's life ended.

Today I am not a shepherd. Sheep and goats are no longer with us. But today I have come to Copenhagen as the voice of these shepherds. Will this shepherd's voice be heard in Copenhagen? This is not the voice of just one shepherd, but it is the voice of the our entire society. It is not only our voice, it is also our pain. Will the thousands of people who come here be able to hear this voice? Can they feel this pain? If yes, then the journey of victory over the climate crisis will start from here. If not, then it will start from here - the dense phase of the climate.

(This is common man's understanding in the context of climate crisis. A well-planned effort to make the climate crisis the subject of experts is underway all over the world. Like the environmental debate

was made up in the 70s. But in the later days, the activists working among the common people by connecting this topic with the common life proved that the common people and the last people are most affected by the imbalance of the environment. Resources and common life became the focus of environmental debate in later days. Today this is the situation of the climate crisis. In fact, if you want to find a solution to this problem, then it can be found in the tale of a shepherd like Jai Singh Bhai. How does the common man see the climate crisis? How does one find solutions to the climate crisis? What is the root cause behind the climate crisis? Jaisingh Bhai has tried to understand this crisis with his own understanding. Jaisingh Bhai had come to Copenhagen to participate as a representative of an international organization 'Christian Aid'. That's where he was interviewed.)



The climate crisis is one of the world's biggest issues. Governments of the whole world, international organizations like United Nations and other voluntary organizations are not only worried about but also thinking for its solution. This period of contemplation has been going on for the last two decades, yet this crisis is increasing instead of decreasing. Why is such happening? Is there any fault in the conditions and direction of contemplation? Before considering the questions, it seems necessarily to be considered that, but such was not done to identify the factors responsible for the climate crisis? We have the point of view of developed countries and the so-called scientific way of seeing be considered identity or does it need to be understood more seriously.



Samvad

Urmila Enclave, Peace Road, Lalpur, Ranchi - 834001