

ONE WORLD FAMILY

वसुधैव कुटुंबकम्



Building World Parliament Conference
OP Jindal Global University, Sonipat, December 10-11, 2019
Journal of World Constitution and Parliament Association

Volume 1

Issue:1

December 2019

For Circulation among Members only



Young Leading the World
into
Future

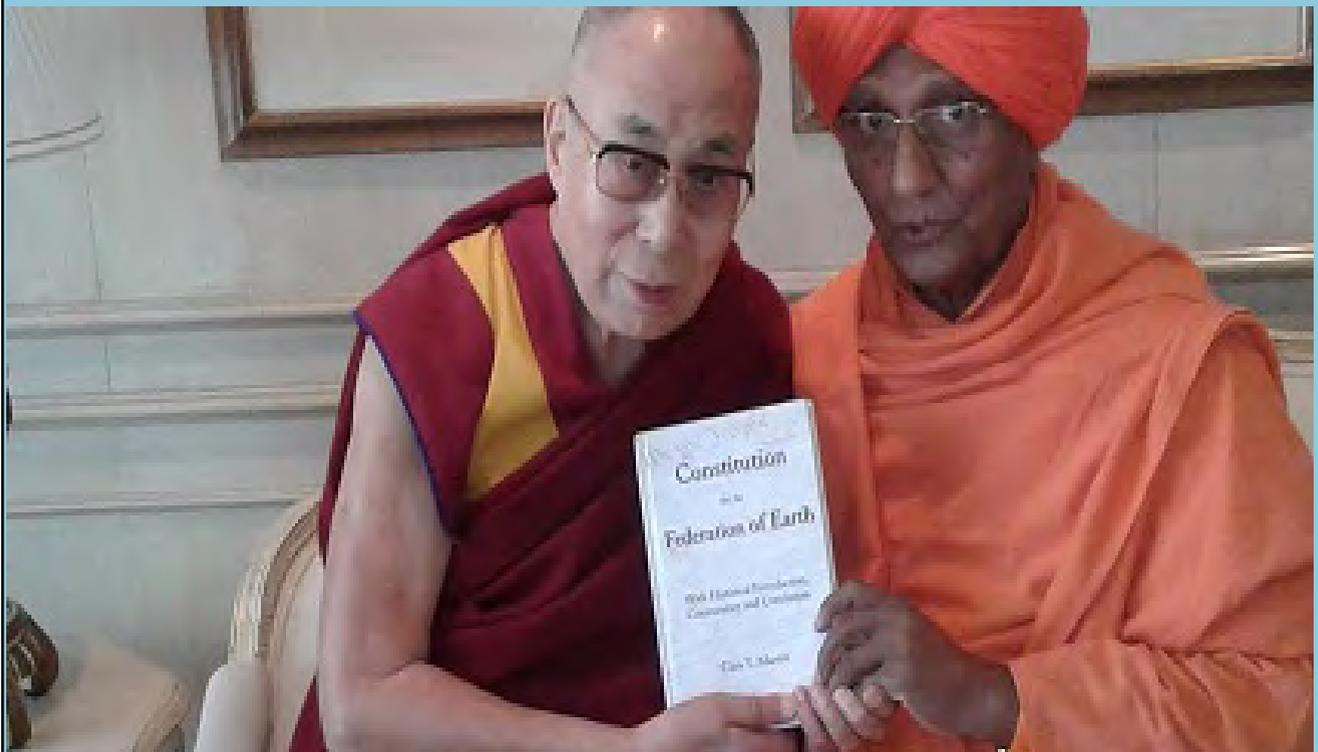
World Constitution and Parliament Association- India Chapter

Global Communication Center, 7, Jantar Mantar Road, New Delhi 110001

We Remember with Gratitude our Host & Patron



HH Sri Dalai Lama & Swami Agniveshji
Global Peace Ambassadors



ONE World Family

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Volume:1 No:1 December 2019

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Publishers
WCPA-India,
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FROM THE

EDITOR'S DESK



Welcome to all Fellow World Citizens,

WCPA annual conference in 2015 which was held at CMS Lucknow ushered in a new beginning in Indian environment, which was followed by MIT Pune in 2016 where 'Earth Constitution' got a new face-lift. 2017 onwards conference is being held at OP Jindal Global University. This years conference is being held on 10th and 11th December 2019. We wholeheartedly thank OP Jindal Global University, Sonipat, Haryana.

Lot of water has flown under the bridge during the last one year. Membership has increased considerably. Two regional Chapters have come up at Delhi and Srirampur (Maharashtra) in addition to the old ones.

With great sense of happiness I share here that a few members have taken up on their shoulders the responsibility of spreading WCPA awareness. We are flooded with photos everyday on new events. WCPA sincerely thanks all those who worked in this direction.

To show our gratitude to those who have contributed, there is a small token of appreciation from the organisation. Congratulations to all the award recipients.

Seeking your continued patronage and assistance in moving forward,

Thanking you again,

Glen T Martin
President WCPA Global

World Parliament University India

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

There is nothing equivalent to & Holier than Knowledge



For Moulding yourself as a
Skilled
Responsible Global Citizen

To know and connect with the Changing World

Real-time
Experiential Self-Learning
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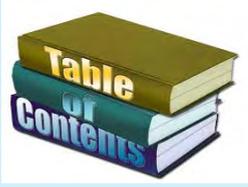
Launching soon

For details visit:
www.worldparliamentuniversity.org

Write to:

wcpaglobal@gmail.com

wcpaindia@gmail.com



Messages

Message from President WCPA
Message from Swami Agnivesh ji

WCPA Awards 2019

WCPA- “Vishva Chetana-2019”

WCPA- “Vishva Snehi- 2019”

WCPA - “Vishva Shanti”-2019”

WCPA- “Vishva Kalavid” -2019”

WCPA Awareness Campaign

WCPA Campaign Photos

WCPA in Media

Media reportings on WCPA Initiative

Special Articles & Reports

1. World Electoral District Template- WED 122
North Virginia -Dr.Eugenia Almand & Kalani
James Evan

2. Elise Boulding’s “Cultures of Peace”: A Possible
Future -Dr.Richard Sharp

3. Earth Constitution –Mr. Kalani James Evan

4. ವಿಶ್ವ ಸಂವಿಧಾನ – ಒಂದು ಚಿಂತನೆ (the Earth
Constitution-A thought) - Prof .P N Murthy

5. “Mahatma – The Method” -Retold by Murthy

6. Global Citizenship Education for sustainable
Development -Dr. Hemlatha Talesra

Conference Papers

1.Climate Change and the Emerging World
Parliament-The Earth Constitution as a Universal
Model and Blueprint for a Transformed World
System – Prof. Hemlatha Talesra

2. Education for Climate Change, Environmental
Sustainability and World Peace - Prof. Pravat
Kumar Dhal

3. Climate change and World Constitution and
Parliament Association - Ms.Zakhlina Dimvoska

4.The World Energy Network And The Six Degree
Project -Mr.Kessler, Michael (Jefferson)

5. “Ahimsa and the Ecological Challenge”
-Dr.Richard Sharp

6.Climate Change, Environmental Education
& Earth Constitution for Emerging World
Parliament in 21st Century -Dr.Subhash
Chandra

7. Climate Change, Gender equity & Economic
Empowerment for Building the World Parliament
- Ms.Ashok Bala

8.Soil Carbon Credit in Northern India
-Dr.Sanjeev Kumari

9.Gandhian Solutions for Global Crisis
-Dr.D S Kate

10. Let’s Accept !! We are Nature !
-Advocate Omkar R. Deshpande

11. Achieving Professional EXcellence (APEX)
-Advocate Lion Prof. Dr. Firdos T. Shroff,

12. Environmental issues in India
-Dr.Rajani Shyamrao More (Kurekar)

13.Role of women in environmental protection
-Ms.Sunita Khokar

14. Environment as I see it
-Surbhi Bati

15. The planetary environment and WCPA
-Mr.Rakesh Chhokar

16.Thought in Action
- MsMaisha Dahiya

17.Nature alone Matters
-Ms. Nisha Mohan, Student(MCom), SFGC,
Bangalore

Book Reviews

Messages from Dignitaries



Dr. Glen Martin
President WCPA, WPU

Message

It seems like 2018 conference was yesterday. It is almost a year now and we will be meeting at OPJ for another BWP Conference 2019. We have lot of new talented faces working for the betterment of world, now connectd with WCPA. Wholeheartedly welcome all new members. WCPA members tribe should grow exponentially. Need all your cooperation to make it happen. It is indeed a miracle. The whole program has been put together by few so nicely at such a short notice, against all odds. Wish to thank all those involved.

Request all our patrons to support in making “**Earth Constitution**” reach everyone in this land. Very soon, WCPA India will be a reality and hope during 2020, we will have a regional center in each state of India. Also the date is not very far when India will be the hub of all activities in Asian Continent, leading to Global Governance and Peaceful World, in true spirit of “**Vasudhaiva Kutumbakam**”.

I am very excited about the upcoming WCPA conference at O.P. Jindal Global University on the theme of responding to climate change. Not only is there no more important issue for humanity to address, but the Earth Constitution itself is a key to solving this crisis. This conference will truly be an historic event.

Dr. Glen T. Martin
WCPA Global President



Swami Agnivesh
Distinguished Advisor

Message

WCPA is the roadmap for the world and to the entire humankind, the way forward from where the United Nations had left us today.

The UN mission can be fulfilled only with Constitution for the Federation of the Earth and a World Parliament, a World Government for We the People Of The World.

No more the heavily militarised hegemony of 193 so-called Sovereign Nation States and Corporates.

All human beings are EQUAL members of One Human Family “Vasudhaiva Kutumbakam.”

My Best Wishes for a sucessful “Building World Parliament 2019” conference.



Dr.C Raj Kumar
Vice Chancellor, OPJGU

Message

My Best Wishes for a successful “Building World Parliament 2019” conference.



Mr.Amit Paul
Secretary WCPA

Message

WCPA is moving forward in spreading the message and light of truth, justice, freedom, the unification of mankind and also awareness for the ratification of the Constitution for the Federation of Earth since 1958.

We thank our President, Dr. Glen T. Martin for making ‘Building the World Parliament’ conference an annual event since 2016 in India, which is now being held every year for 2-3 days starting from 10th December, which day is also being observed all over the World as UNO International Human Rights Day.

We also thank Vice-Chancellor, Prof. C. Raj Kumar for hosting and providing a venue every year for the conference at their prestigious OP Jindal Global University, Sonapat since 2017.

We also congratulate all the award recipients. It is always wonderful to see everyone and meet new members, who are a great source of strength for us in making this conference a fabulous success.

May God bless you all.

Amit Paul

A Tribute



Published with permission from
Mr. Vivek Mattu, Artist, Member WCPA



Edathil Prabhakara Menon

Sri Edathil Prabhakara Menon popularly known as E. P Menon or E P, has been a unique personality of the modern times. A Gandhian, disciple of Acharya Vinoba Bhave travelled with him all over the country for 2 years during Bhoodan Movement. Now settled in Bangalore and helping Bangalore Chapter in its work as Mentor.

He is known for his adventurous Globathon starting on 1.6.1962 spanning over the next almost 2 years and 9 months, with his friend Sri.Satish Kumar, protesting against nuclear arms. Carried a placard "Ban the Bomb".

Journey was from Rajghat Delhi, Pakistan, Afghanistan, Iran, Moscow, Warsaw (Poland), Berlin (Germany), Paris (France), Washington. a distance of about 8000 miles (11,000 KMs) was an adventurous one.

His idea was to meet the 4 most powerful leaders of the then world USSR Premier Nikita Krushcheyev, German Chancellor Konrad Adenauer, French President Charles de Gaulle and American President John F Kennedy and ask them as to who gave them the right to develop bombs to destroy the world.

Interestingly, they were thrown into prison in France. Gandhian mantra of 'fasting unto death' was resorted. French got panicky and they were deported. Most unfortunate part was before they could reach US, the American President was no

more, he was assassinated on 22 November 1963, on Queen Mary on the Atlantic waters.

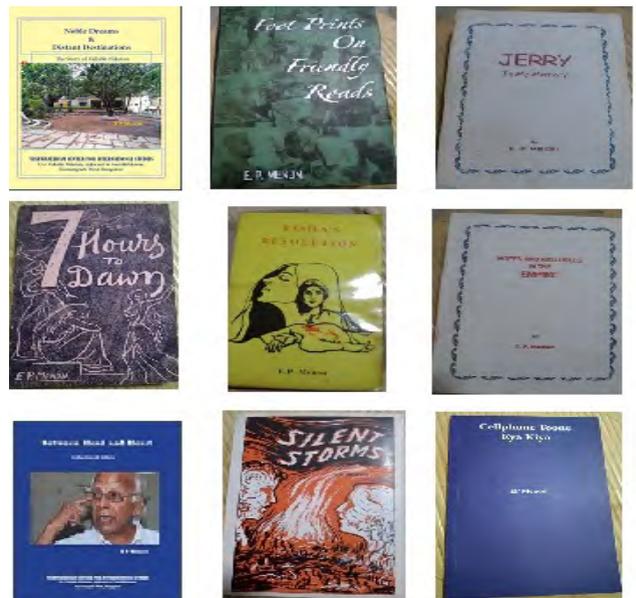
His travelogue "Foot Prints on Friendly Roads" nicely and vividly records the incidents. On the last part of their journey they visited Hiroshima and Nagasaki, the exact place where nuclear holocaust had killed many.

Mr. Menon was part of another unique global initiative. He was the Asian Director of "Friends World College", a novel platform for experiential learning. This initiative was successfully run for 24 years.

Lesser known facts of his life are that he was part of peace initiatives related to Kashmir and Nagaland.

He is a multifaceted personality. His areas of interest include, History, Politics, Education, Welfare of humanity. He takes interest in talking and motivating youth in the development of a peaceful world.

Some of his works include :Footprints on Friendly Roads, Rasila's Resolution, Jerry in my memory, Cellphone toone kya kiya, Hopes and Hell-holes in Empire, 7 hours to Dawn, Silent storms, Between Head and Heart and innumerable letters etc.



WCPA Congratulates Mr. Menon on his accomplishments and wish him all good health so that he will continue with his adventurous thoughts and association with WCPA.

Vishwa Chetana Awards 2019



Swami Agnivesh

Swami Agnivesh is a distinguished advisor of WCPA for many years now. He is actively supporting the initiatives in India and is mainly instrumental in planning for an office of WCPa in India.

Born in 1939, as Vepa Shyam Rao in the then Andhra Pradesh is a graduate in commerce and law. Was a lecturer in management at the reputed St Xavier's College in Kolkata and for a while practiced law.

In his student days, he had come in contact with the progressive ideals of the Arya Samaj and began a life-long relationship with it.

In 1970, Agnivesh founded Arya Sabha, a political party based on Arya Samaj principles.

is an Indian politician and a former Member of Legislative Assembly from the Indian state of Haryana, an Arya Samaj scholar, [1]and a social activist. He is best known for his work against bonded labour through the Bonded Labour Liberation Front, which he founded in 1981.

Swami Agnivesh took part in the 2011 anti-corruption protests in India in August of that year. He would later break away from the main group of protesters, claiming that certain protesters had humiliated and conspired against him for political reasons.

Parallel to his political journey, Swamiji's tireless social activism became his main area of work after he stepped down from ministership in Haryana. His very early marches through Haryana acquainted him with the havoc that liquor caused to the rural society and its economy, and he began fighting for abolishing liquor outlets early on. True to Gandhiji's principle of Antyodaya—the service of the most deprived—Swamiji took up the cause of bonded labor in the early 1980s, a struggle he is best known and respected for the world over. Destitute and virtually sold to slavery, this was a group of people arguably at the very bottom of India's socio-economic ladder; they did not even exist in public records. Slavery has always been illegal in India and abolition of bonded labor was heralded as a success of Emergency because of the promulgation of the Bonded Labor System (Abolition) Act, 1976.



Swami Presenting his book to the President of India.



Swami Agnivesh desires to see WCPA growing and building a platform for World Governance based on the vedic dictum "Vasudhaiva Kutumbakam". He is also keen to promote World Parliament University to become a knowledge center like the ancient Indian Universities of Taxila and Nalanda. WCPa thanks him. WCPA Congratulates him on his accomplishments.

Vishwa Chetana Awards 2019



Dr. Sudhir Tare

Dr. Sudhir Tare is an International member of World Constitution and Parliament Association U.S.A. He is also a World Peace Ambassador which was presented to him at Fiji (Pacific Ocean Nation). Dr. Sudhir is a PhD, DSc, D.Lit..

He has received many National and International Awards such as:

- *Maharshi Valmiki Award.
- *Mumbai Bhushan.
- *Pune Bhushan.
- *Gayatri Puraskar (Rajasthan)
- *Mahatma Fule Talant Research Academy International Scroll of Honour for his outstanding service in the field of social work and Philately.
- *Mahatma Fule Talant Research Academy national Award for social services, Thomas Paine international award for excellence in humanity and literature.
- *Lifetime Achievement Award by Commonwealth University.
- *International Excellence award from IndoGlobal Chamber of Commerce.
- *Film Studios Setting & Allied Mazdoor Union Award.
- *Krantijyoti Samajik Sanstha Award.
- *Tasveer Award by Bollywood Photographers Association (Tasveer Foundation).
- *Bollywood KAF Award.
- *Mahatma Gandhi Kala Sanskruti Sahitya Academy Award.
- *Deshratna Award.
- *Rashtriya Sahityik Award by Surbhi Sahitya Sanskruti Academy
- *Dr. Babasaheb Ambedkar best Social Service Award.
- *Dr. Babasaheb Ambedkar Nobel Award by International

Human Rights Council affiliated to United Nations.

- *Pragyaratna Award by History and Archeology research organisation museum
- *Phule – Shahu – Ambedkar Rashtriya Lokmitra Award.
- *Eleanor Roosevelt Award by International Human Rights Council.
- *Shivamallahar Puraskar (Lifetime Achievement Award) by All India Dhangar Samaj Mahasang.
- *Social Thinker Award by International Benevolent Research Forum.
- *Maulana Abul Kalam Azad Award for Social Research.
- *Postage Stamps issued by The Government of India: Department of Post (MY STAMP SE-TENANT Series)
- *First Rose Scented Stamp issued by the Department of Post (India)
- *Postage Stamp Issued by Singapore Philatelic Museum
- *Postage Stamp issued by Sri Lankan Post.

Dr. Sudhir Tare has held many prestigious posts, such as:

- *President Mumbai Chapter World Parliament (WCPA).
- *International Co-ordinator of Indian Chamber of Commerce.
- *President of Mahatma Phule Talent Research Academy.
- *Vice – President of International Roll Ball Federation.
- *International Dean of PhD Research Commonwealth University.
- *Director of Bollywood Bharat Cine and T.V Writers Association.
- *Advisor to Indo Canadian Cultural Association.
- *Advisor to Patrakar Mahasangh.
- *Advisor to International Media Centre.
- *Advisor to Valmiki Dham Yatra.
- *Advisor to Tasveer Welfare Foundation (Photographers)
- *Member Philatelic Bureau Department of Posts, India.
- *Advisor Vishwa Valmiki Dharam Sansad.
- *Head of Research Team for film on Sardar Ajit Singh.

WCPA sincerely thanks Dr.Tare for all his support and Congratulates him on his accomplishments.

Vishwa Chetana Awards 2019



Dr. Vijaya Murthy

*An internationally renowned Educationist & Counselor, Dr Murthy, has more than four decades of experience heading prestigious institutions in Mumbai, India.

*Actively lobbying for 'better educational system for young children',

*Had the privilege of contributing in various State and Central government policy making committees for Educational reforms in the country since the nineties.

*Her passion for good quality Teacher Education.

*Been part of numerous committees of 'NCERT and SCERT, while initiating reforms not only in the field of Education but even in the field of Guidance and Counseling.

*She spearheaded certified 'Counselor training' programs thus creating a cadre of professionals to handle the ever surging problems of the modern era.

*Promoting 'counseling-education' for teachers too.

*To enable them to handle students & themselves humanely, she radically imbibed the fun & joy while learning with compassion.

*Made vigorous concerted efforts & actions to support 'Humane Education'

* Has been instrumental in devising & designing innovative programs at various levels for Educators & Counselors and crusaded strengthening & supporting institutions working for the underprivileged.

*A prolific speaker, she has been invited to address/present in scores of seminars, conferences, workshops, panel-discussions nationally and internationally.

*Among the many awards & recognitions, the three that need mention are the 'National Award' in 1993 for "Innovations in Teacher Education", the 'Global Leader for Young Children' (GLYC) fellowship by World Forum of Early Education in 2005 & in 2009, 'Samaj Shakti Honour' (meaning one who strength-

ens the society) Award..

*A sensitive writer and author she has covered a spectrum of issues ranging from education, women, counseling, children, self-development to love & relationships.

*Dr Murthy also indulges in several NGO activities. She is fervent about advancement of women and is the founder president of 'Stree Chetana' an organization committed to the empowerment of women since late eighties.

*Challenge she faced was increasing delinquency among the teenagers and youth. So a Youth Counselling bureau was established

*She came across several instances of subjugation and violence against women. Pained by these events she became a woman activist to speak for the issues of women and support their causes.

*She got invited by various organizations and institutions to speak on these aspects and thus create an awareness in communities, corporates, schools, colleges, Rotary Clubs, Lions International and even Police forces.

*Gradually likeminded people got together initiated to set up an organization and Stree Chetana was born which means Awareness of Women's issues. She became the founder president, till now involved with it for the last 30 years.

*Currently she is the Country Director and Senior Consultant of an International NGOs; ICRI, International Child Resource Institute (non-profit organization) offering a plethora of services to social organizations and educational institutions especially catering to the underprivileged sections of society. This is another tool in her armory to combat issues that cripple our educational scenario in particular & the community in general.

*A multifaceted person Dr Murthy is proficient in Music, Dance & Cultural activities & engages in them during her leisure time. She loves spending time in nature & indulges in outdoor activities during week-ends

*Recipient of several Awards prominent being National Award, Delhi.Global Leader for young Children, India, World Forum of Early Education, USA .*Samaj Shakti Award, MumbaiAt present Country Director and senior Consultant for ICRI, (International Child Resource Institute, HQs in Berkeley, California)

*Founder President, Stree Chetana since 1985

*Senior Distinguished Advisor of WCPA

WCPA- Global Peace Leader



Dr. Hemlatha Talesra

Prof. Hemlata Talesra is a distinguished and internationally well received expert in education, including teaching, writing, research and administration.

An eminent educationist, CCEAM Fellow, Board member and Indian representative of Commonwealth Council of Educational Administration and Management (CCEAM) , International Coordinator International Forum for Global Social Justice, Education and Empowerment and Chairman, Rajasthan Council of Educational Administration and Management (RCEAM)

Prof. Hemlata Talesra is presently working as Director in Smt. K.B. Dave College of Education, Pilvai (Dist. Mehsana), North Gujarat University, Gujarat.

In 2016 she has received Life Time Achievement Award instituted by CCEAM President before this she has been received a number of awards i.e. Commonwealth Education and Peace Award, John Dalvi Award, Sardar Patel Education Development and Peace Award, Gaujarat Gaurav Award etc. for her out standing contribution in education.

Academy of Well being Society honoured her for her continuous contributions in education, educational administration and leadership.

Prof. Talesra has been engaged in educational management, research and training for more than four decades.

She has completed research projects under the auspices of Commonwealth Foundation, London, UGC , ERIC-NCERT, M.L. Verma Tribal Research and Training Institute and IASE. Twenty Ph. D. candidates has been completed their Ph.D. research work under her able guidance.

She obtained her PhD degree in education from M.S. University, Vadodara (Baroda), from there she started her academic career as reader in education.

She has more than 35 publications in the form of authoring, co-authoring and editing books on different important educational subjects. Rajasthan Hindi Granth Academy, Jaipur has been honoured her twice for her contribution for their publications.

More than hundred papers by her have been published in international and national journals. She has been visited more than fifty countries for delivering Keynote addresses, lectures, paper presentation and attended CCEAM Board meetings.

WCPA thanks Prof. Talesra on her accomplishments.

WCPA- Global Peace Leader



Dr. Ushoshi Guha

Dr. Ushoshi has more than 15 years of experience in the field of Intellectual Property Law. She has been involved in the prosecution of Patent, Trademark and Design Applications in almost all the jurisdictions in India. In addition to prosecution, she has wide experience in Opposition and Litigation in the field of Cyber Law, Environment Law, Corporate Law, Constitution and Intellectual Property law. Besides this, she has 20 years of teaching experience in law and has delivered many lectures in various National and International forums on Cyber Law, Environment Law, Corporate Law, Constitution and Intellectual Property law and has acted as advisor to several corporates.

Professional Experience:

She has more than 15 years of experience in the field of Intellectual Property Law. Patents filed: More than 52, Trade & Service Mark Registered: More than 100. Design Registered : More than 10, Copyright : More than 100. Have been involved in prosecution of Patent, Trademark and Design Applications in almost all jurisdictions in India. In addition to prosecution, has wide experience in opposition and litigation in the field of intellectual Property law. Teaching LL.M and LL.B since 20 years in RTM Nagpur University. Delivered lectures in various national and International forums on the Intellectual Property law. On Roll Faculty in Rajiv Gandhi National Institute of Intellectual Property Management (GOI). On roll IPR Attorney to Mahatma Gandhi Institute of Rural Industrialization, Wardha having 25 Patents to the credit. On roll IPR Attorney to MOIL (GOI). In the Panel of IPR cell as Adviser to Gondwana University, Karad University, Datta Meghe Institute of Medical Sciences, so on and so forth
Research Experience: More than 80 Dissertations on various subjects of IP related topics. Research Paper published in (more than 12) International journals.

Submitted a proposal for Trade Secret Law in India with proposed draft. Regular commentator to WIPO about development of IP. Researched for subject matter in Traditional Knowledge to KKK Sanskrit University, Ramtek.

Analyser:

For important Research Labs, have been analyzing Patentability of the experiments. For US patents Analysed Patentability and Design fitness for more than 5 cases of high value.

Proficiency in :

Searching, drafting and filing the application related to Mechanical, Electrical, CRIs (Computer related inventions); prosecuting the application in and outside India, attending the hearing and post-hearing written submission and issuance the certificate. Intellectual Property Appellate Board (IPAB) proceeding. Opposition and infringement proceeding. Technology transfer and Licensing procedure. Preparing, filing and prosecuting the design applications in Indian Patent Office. Preparing, filing and prosecuting the trademark applications in Indian Trademark Office. Preparing, filing and prosecuting the copyright applications in Indian Copyright Office. Preparing, filing and prosecuting the application for GI (Geographical Indications) Registration. Addressing all the Allied Legal and Para Legal issues.

Awards

Award from WCCI for Best Research Paper in Teacher Education. Regional Award as Best Teacher for Mathematics. Around 35 regional and state awards for education. National Entrepreneurship Award by MSME as Best IP Person. Award for Agro Exhibition from WTC, India. Excellence Awards from JCI and Rotary (The service clubs)

Mission

To save planet Earth from the threat of climate change. Being an environmentalist, work for inter-cultural relationships. Through socio-legal projects, and programmes, educate and implement legal provisions to economically backward and youth. Implement the mission and provisions of World Constitution to the grass root public and educate youth for the culture of peace.

Work for “One United World For Peaceful Coexistence”.

WCPA Congratulates Dr. Ushoshi Guha on her accomplishments

WCPA- Global Peace Leader



Mr. Deepak Kumar Baruah

Prof. Deepak Kumar Baruah, President, of World Parliament University, Guwahati, Chapter, Founder & Hon. Director Center of Innovation in Governance and Public Administration Guwahati 781022 (India)

He is also Vice Chancellors International P.G. Scholar, University of Brighton, UK Recipient of Dr. A. P. J. Abdul Kalam Sadbhavana Award, 2016, Former Member, Juvenile Justice Board, Government of Assam.

He is actively working on spreading WCPA awareness in North Eastern states of India. His team is growing over period of time.



WCPA congratulates him on his accomplishment.

“Vishva Snehi” Team - 2019

It was at the Building World Parliament BWP Conference at OP Jindal Global University, Swami Agnivesh had given a clarion call to WCPA to wake up and start handling the challenges facing humanity boldly and briskly. A decision was taken to give the mantle to Three Murthy's i.e. Prof.YSR Murthy Registrar of OPJ, Prof.Vijaya Murthy Educationist, Pioneer for Women's empowerment and Prof.P N Murthy to build the future road map.

In line with this direction, activities were ramped up with considerable results. A few members have shown exceptional leadership in their own way and in their sphere of operations. WCPA is glad to recognise the following members for their contributions in the direction of WCPA goals by awarding “Vishva Snehi Awards” for 2019

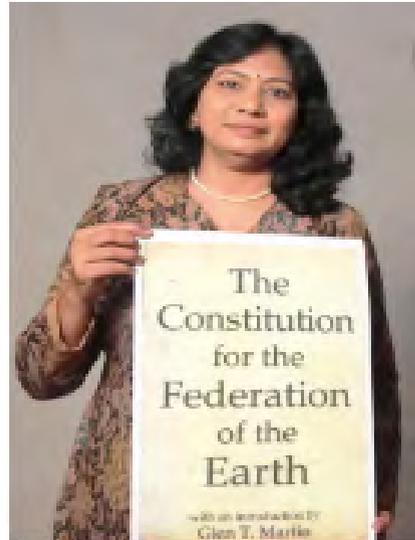
1. Swati Sayyaji Patil, a champion of innovation in the educational field, has already earned name for getting reduction of the weight of school bags of children, went a few steps ahead this year participating in the sanitation and disinfecting the human habitats during the great floods in maharashtra without caring for her own health and risk.



Ms.Swati Patil spraying disinfectants.

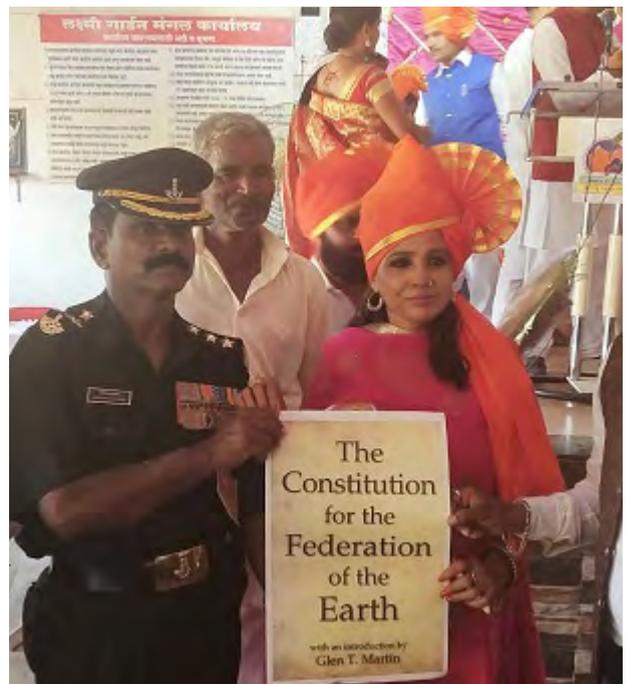
During last year WCPA has made tremendous progress in getting new members in India who are committed to the social cause in their own way. These new members have been spreading WCPA message in unique ways.

2.Kanchan Veer who is popularly known as Mother of Orphans, running a school for destitutes, has introduced members from her contact base and has been spreading the message of WCPA in the remote areas of Yavatmal, Maharashtra.



She has introduced women members who have been spreading the awareness about “World Parliament”.

3.Chanderkala Singh is popular bollywood songs



and specially for her “Nari Shakti” and “Samvidhan Chalisa” (Forty couplets on Indian Constitution), an innovative method to take the constitution to the minds and hearts of the citizens, has spearheaded spreading awareness among the people throughout the country. Has connected wcpa with innumerable celebrities who can act as our Brand ambassadors.

4.Sunita Khokar a Social worker and women’s activist has been working on alleviation of the Valmiki Community from manual scavenging. She is also encouraging people to plant sapplings and trees on important occasions in family life.



She has conducted many afforestation camps to increase the awareness of people towards environment.

5.Dipanjali Gavit a champion of adviasis (Tribal) in bringing them to mainstream through various initiatives.



There is a great need to preserve the historical socio-logical, linguistic, traditions and practices of adivasis while empowering with the benefits of development which the outside world is enjoying. She has been working on providing occupational opportunities to the adivasis youth so that they will continue to preserve their heritage.



Under Article 7.3.7 of the earth Constitution, cultural diversity and the arts will be supported. There is also a plan to set up a separate department be constituted to study this cultural diversity under the world Parliament University, when it comes up.

She has also been working in building social harmony through her work.



Dipanjali Govit tying Rakhi on a Police officer's hand on Rakshabandhan day.



6. Rakesh Chhokar: a journalist by profession and a social activist has been taking active lead in the initiatives of WCPA.

He has been spreading WCPA awareness through his writings in regional media and participating programs

7. Dr. Balasaheb Laxman Mangsule is from the tradition of "Dhangar" (drummers). He has introduced more than 40 people from his drummers clan.

He has also supported the rehabilitation of flood victims during the recent Maharashtra floods.



In addition to the social initiatives, he is also helping wcpa with organisational matters. WCPA wholeheartedly thanks him for his support.



8. Datta Vighave: reputed cricket commentator, trainer, social activist, journalist, has taken social platform for spreading the awareness of WCPA.

He has set up the first chapter in Srirampur of Maharashtra and introduced distinguished members from his place to WCPA.



Mr.Vighave has set up a chapter of WCPA in Srirampur of Ahmednagar of Maharashtra.

(above: Newly inducted members in Srirampur chapter proudly displaying membership certificates)

9.Shekhar Suryavamshi is the Vice President of Patrakar Maha Sangh Maharashtra. His contribution to flood relief work is worth mentioning.

He is connected with Vishwa Bharati Green Mission Society VBGMS actively pursuing to work on unused land to grow more food using dormant labour. Their project is very interesting and worth emulating all over the country. WCPA shall explore opportunities to work with the team.



Congratulations to all the above 10 “Vishva Snehi” awardees. Wishing them good luck in all their work making this world a better place to live in.

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10.Prof. Jyothirmoy Goswamy is our member from West Bengal, a teacher, social activist and global thinker. He is working on a fantastic idea of protecting the environment and stopping deterioration of climate through various initiatives.



WCPA Special Talents Award



Master Shreyas Mangsule
A Young Drummer

Master Shreyash Subhash Mangsule, born into a family of “Dhangars” (Drummer) known as Mangsule on 17/11/2007, is a resident of Mauje Kupwad, Taluk Miraj, District Sangli in the state of Maharashtra. Having lost his father at an early age, Shreyas is being raised by his uncle Dr. Balasaheb Laxman Mangsule who is WCPA Member. His mother Smt. Alka Subhash Mangsule and Sisters Snehal and Sanika also stay with him.

He completed primary education from 1st to 4th standard from Sangli Corporation School in waghmode nagar Kupwad and middle school, 5th to 7th standard from Shantiniketan Vidyalyay, at Sangli. He is also getting active guidance from his uncle Dr. Pailwan Balasaheb Laxman Mangsule in Dhol vadan (Drumming) and ovi gayan for last 6-7 years. WCPA congratulates Shreyas for his accomplishments.



Master Swarang Ranadive
Youngest Magician of India

India's youngest magician Master Swarang Pritam Randive is just 7 years old and has been giving mesmerising performances. He learnt this art from his father Mr. Pritam Randive and started showing interest from age three and half.

His first performance was at the holy town of Shirdi, has got many national records.

He has given more than 190 performances and has received about 53 awards from the celebrities of Bollywood. He has broken 7 world records so far.



WCPA congratulates Swarang on his splendid accomplishment and thanks him for being connected with WCPA.



Vidwan Sri Raghavendra
Musician with Killer Instinct

As a school boy of 13 years had hip dislocation and was in bed for 20 odd years, suffered immensely due to medical negligence. Luckily he is now being treated at Ganga Hospital at Coimbatore, has recovered considerably and is able to take small strolls,

Naturally got dropped out of schooling, identified his own talent in classical music. Blessed with a melodious voice, he started learning carnatic music

in singing Haridasa Keerthanas. His effortless manouvering in Ugabhoga is amazing.

He got the medical assistance through corrective surgeries at Ganga Coimbatore by the reference of the Great Singer Dr.S P Balasubramanyam.



He has given 31 music concerts vocal in south India. He has received many awards including Peddi Memorial Award from Siva Foundation Chennai, Award for Achievement from Subhasheela Academy of Fine Arts Chennai, “Dhruva” award from Sri Sripadaraja Mutt, Mulbagal, Bangalore etc.

He is now connected with WCPA and has interest in connecting with the world through Music and help WCPA in its initiatives.

WCPA congratulates him for his contributions.

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from Sri Udupi Gopalakrishnan. And was also guided by Sri Vidyabhushana. He specialises

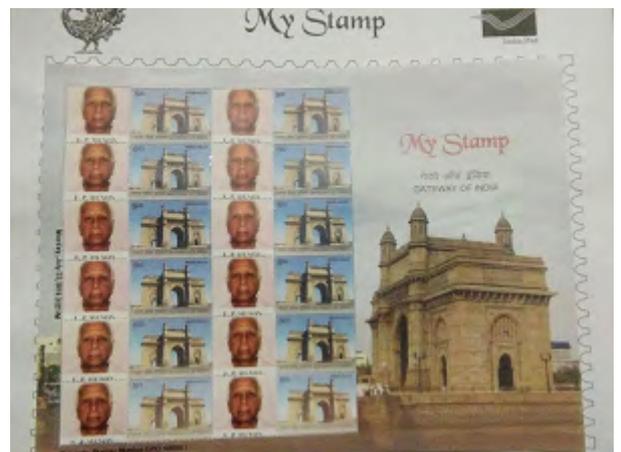
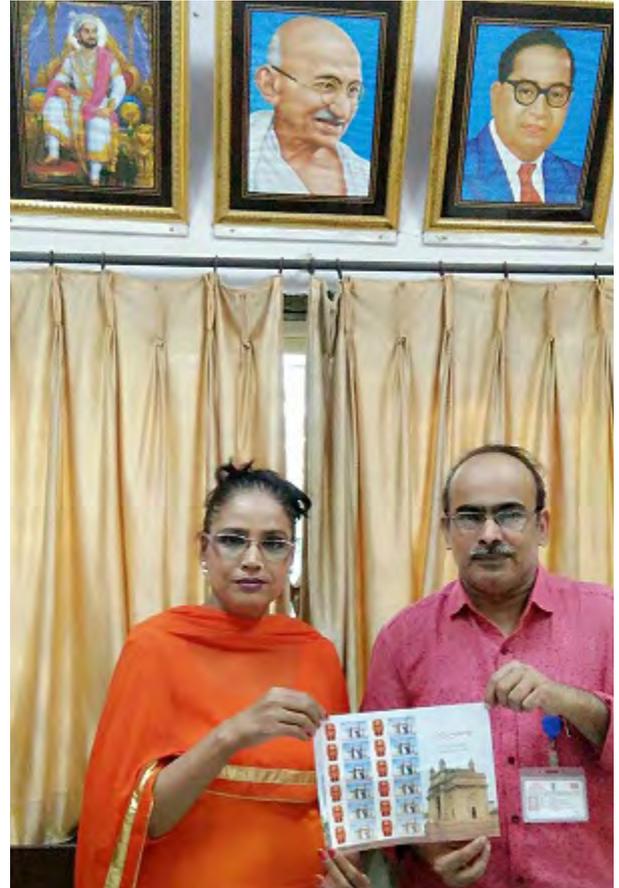
Postal Stamp Release of our distinguished members

Some of our members, Dr.Sudhir Tare, Ms.Chanderkala Singh, Dr.Mangsule & others tirelessly worked on getting the postal stamps of two of our distinguished members. First, Three stamps of



by the postal department on 23/07/2019 and was received properly by Dr.Sudhir Tare. WCPA thanks all our members associated in this effort.

Second, postal stamp of Mr.E P Menon, Octogeraian WCPA distinguished member, Mentor of Bangalore Chapter was released on 24th July 2019, by the postal department and was properly received by Ms. Chanderkala Singh our distinguished member.



WCPA appreciates and thanks all efforts in bringing value to the cause and to the organisation.

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WCPA President Dr.Glen T Martin was released

WCPA Awareness Programs:

A few of our members including Dr.Sudhir Tare have found an innovative way to reach to the masses. They have been holding the poster, making lectures, getting new members and handing



over membership certificates etc. Over the year, lot many new members from various gamuts of



society have enrolled in WCPA and have pledged



support in all our activities. Other members involved in this venture are Ms.Chanderkala Singh,



Dr.Balasaheb Laxman Mangsule, Kanchan Veer. A



few of the newly enrolled members also have



started campaigning for WCPA and world peace.





Best of WCPA's achievement was when an article was published in a malayalam periodical from a far away Trivandrum, where none of us have kept

our feet even. our reach has been from deep south to top north. WCPA aims to have a chapter in each state in 2020. WCPA will soon become the talk of



the town Our team is doing good work in north east under the guidance of Mr.Deepak Baurah. It is really heartening to know that the youth from



north eastern states are now eager to support and carry on massively. Thanks to everyone for your support in this humanistic movement.

WCPA in Media

Some of WCPA members who are themselves journalists like Mr.Datta Vighave and Mr. Rakesh Chhokar have been doing constantly writing in their regional media. Some others like Ms.Chandrakala and Dr. Sudhir Tare have gone on FM Radio and Television and have spoken about WCPA and its objectives. Below are some of the clippings from media reports.

साक्षात्कार: प्रमुख पर्यावरणविद डॉक्टर संजीव कुमारी पर्यावरण प्रदूषण का कृषि पर घातक दुष्प्रभाव

◆ मिट्टी में पोषक तत्वों की भारी कमी, जल हाइड्रस की गैसों के उत्सर्जन से जोड़ने परस पर विपरीत प्रभाव

◆ कई किसानों (सच कहें न्यून)। प्रमुख पर्यावरणविद डॉक्टर संजीव कुमारी ने साक्षात्कार में कहा कि पर्यावरण के बिनाही जलवायु में ठंडा की कृषि पर घातक प्रभाव डाल रहा है। जल हाइड्रस की गैसों के उत्सर्जन से जोड़ने परस पर विपरीत प्रभाव डाल रहा है।

डॉ. संजीव कुमारी ने साक्षात्कार में कहा कि पर्यावरण के बिनाही जलवायु में ठंडा की कृषि पर घातक प्रभाव डाल रहा है। जल हाइड्रस की गैसों के उत्सर्जन से जोड़ने परस पर विपरीत प्रभाव डाल रहा है।



जल हाइड्रस की गैसों के उत्सर्जन से जोड़ने परस पर विपरीत प्रभाव डाल रहा है। जल हाइड्रस की गैसों के उत्सर्जन से जोड़ने परस पर विपरीत प्रभाव डाल रहा है।

An informative article by Dr.Sanjeev Kumari WCPA Member on effects of environmental pollution on agriculture.

Report on Flood Relief work by WCPA Members

बाढ़ पीड़ितों के लिए वर्ल्ड पार्लियामेंट ने भी बढ़ाएं हाथ

◆ पीड़ितों को राहत सामग्री पहुंचाने के लिए किए जा रहे हैं भरसक प्रयास

◆ वैश्विक स्तरों के साथ साव समी. कर्ण, दयावादी भी कई

बाढ़ पीड़ितों को राहत पहुंचाने के लिए किए जा रहे हैं भरसक प्रयास। वैश्विक स्तरों के साथ साव समी. कर्ण, दयावादी भी कई।



बाढ़ पीड़ितों को राहत पहुंचाने के लिए किए जा रहे हैं भरसक प्रयास। वैश्विक स्तरों के साथ साव समी. कर्ण, दयावादी भी कई।

वर्ल्ड पार्लियामेंट एसोसिएशन ने उल्लास, उमंग से मनाया स्वतंत्रता दिवस

आजादी के तरानों में झलकी वसुधैव कुटुंबकम की परिणीति

विविधताओं के देश में एक उमंग, एक रंग, एक ढंग की जागी अलख

नई दिल्ली (सच कहें न्यून)। आजादी की उमंग एक बार फिर उल्लास से हिलोरे भरती नजर आई।

विविधताओं के देश में राष्ट्रप्रेम के इंद्रधनुषी रंगों में सरोबार जनसागर लाल किले पर जलन मना रहा हो अथवा विद्यालय के किसी प्रांगण में, आजादी के इस पर्व पर हर तरफ और वसुधैव कुटुंबकम की परिणीति वैश्विक फल पर एक इतिहास रच रही थी।

इस मौके पर भारत की आजादी के इन्हीं पलों को वर्ल्ड पार्लियामेंट एसोसिएशन ने भी साक्षात् रूप से स्मरण रूप दिख है। वर्ल्ड पार्लियामेंट एसोसिएशन के सदस्य, विश्व शांति दूत डॉक्टर सुधीर तारे, डॉक्टर एन.मूर्धा के दिशा निदेशों अनुसार आजादी के लक्ष्यों को जीवंत बना दिया गया। इस काड़ी में डॉक्टर कंचन खेर ने स्वतंत्रता

दिवस पर ध्वजारोहण कर, बच्चों में आजादी के दीवानों के संस्कार बोये।

जो लंबे समय से अनाथ बच्चों के पोषण और शिक्षण में बाड़ी माहती भूमिका निभा रही है। वर्ल्ड पार्लियामेंट मेंबर एवं राष्ट्र गौरव रत्न राकेश छेकर ने पश्चिम उत्तर प्रदेश के सहारनपुर जनपद अंतर्गत अपने क्रेटे दुपुंठ छोकर के स्कूल "ब्राइट होम इंटरनेशनल स्कूल" में डॉक्टरेट्स सेलिब्रेशन में हिस्सात की। जहां बच्चों की अमूर्ती प्रस्तुतियों ने भारतीय संस्कृति की समरसता को जीवंत ही कर दिया। अनेकता में एकता का पाठ पढ़ाते हुए, तौर पर संदेश दिया कि सच्चे धर्मों का मान, देश की अज, चान और शान है।

जागतिक संविधान व संसदीय संघाच्या सदस्यपदी दत्ता विधावे

श्रीरामपुर : प्रतिनिधी युनायटेड नेशन्स ग्लोबल टॅलेंट फुल म्हरणने संयुक्त राष्ट्रसंघाच्या बुद्धिजीवी गटाचे भारताचे सदस्य दत्ता विधावे यांची वर्ल्ड कॉन्स्टिट्यूशन अँड पार्लमेंट असोसिएशनच्या (डब्ल्यू सी पी ए) सदस्यपदी निवड झाली आहे. त्या आखायेचे पत्र डब्ल्यूसीपीएचे अध्यक्ष डॉ. ग्लेन मार्टिन बॉनी दत्ता विधावे यांना दिले आहे. लोक तांत्रिक व असेनिक मागनि कार्य करत असलेल्या डब्ल्यूसीपीएचे मुख्यालय अमेरिकेतील कोलॉरॅडो येथे आहे.

क्रिकेटचे गाढे अभ्यासक असलेले दत्ता विधावे हे क्रिकेट पंच व प्रशिक्षक म्हणून सुपरिचित असून क्रिकेट खेपिका म्हणून क्रिकेटच्या विविध पैलूंच सडेनोड लिखाण करण्यात ते कुणाचाही मुलाहीजा बाळगत नाही. अनेक राष्ट्रीय, आंतरराष्ट्रीय खेळाडूंना दत्ता विधावे यांनी मार्गदर्शन केले आहे. ग्रामिण भागातील होतकरू व गुणवान

खेळाडूंना आंतरराष्ट्रीय स्तरावर खेळण्याचा अनुभव वेण्यासाठी देशविदेशातील विधावे घेऊन गेले होते.

साहित्य क्षेत्रातील त्यांनी चांगले योगदान दिले असून त्यांचे कथा व काव्यसंग्रह प्रसिद्ध आहे.क्रिकेट विश्व हे त्यांचे नवीन पुस्तक लवकरच बाजारात येत आहे. महात्मा या जागातील आई या विषयावरील सर्वात मोठ्या काव्यसंग्रहाचे संपादन विधावे हे करीत असून तो काव्य खंड विश्विक्रमी दरम्यान असून गिनिज बुक ऑफ रेकॉर्ड्सकडे नामिनासला पाठविला जाणार आहे. क्रिकेट प्रशिक्षक म्हणून अनेक राष्ट्रीय - आंतरराष्ट्रीय स्तरावरील खेळाडूंना त्यांनी मार्गदर्शन केले आहे. क्रिकेटमधील पंचांगीसाठीही त्यांना अनेक पुरस्कार लाभले असून पत्रकारितातील उत्कृष्ट कार्याबद्दल विश्वशांतीदूत पुरस्कारही त्यांना मिळाला आहे. भारतीय मानवाधिकार संघाचेही ते सदस्य आहेत.



सामाजिक समरसता का संदेश लेकर पहुंचा संयुक्त प्रतिनिधिमंडल



◆ **वर्ल्ड पार्लियामेंट, राष्ट्रीय शिक्षक संघटना, अखंड भारत गुर्जर महासभा ने किया सम्मानित**

नई दिल्ली (सच कहें न्यूज)। वर्ल्ड पार्लियामेंट, राष्ट्रीय शिक्षक संघटना, अखंड भारत गुर्जर महासभा का एक संयुक्त प्रतिनिधिमंडल सामाजिक समरसता का संदेश लेकर राजस्थान की यात्रा पर पहुंचा। राजस्थान में आयोजित होने वाले भादवी छठ महोत्सव मालायेरी डूंगरी,

सर्गाई भोज एवं अन्य धार्मिक स्थलों पर पहुंचकर संयुक्त प्रतिनिधिमंडल ने भगवान श्री देवनागरण के संदेश को प्रसारित करते हुए, स्थानीय जन्मानस से संबन्धित किया। संयुक्त प्रतिनिधिमंडल ने समाज के शैक्षिक पिछड़ेपन, कुर्बानियों, आडंबर आदि ज्वलंत मुद्दों पर सुधार की आवश्यकता पर बल दिया। प्रतिनिधिमंडल में मुख्यतः मदन आनंद ओरिजन, विजय शर्मा दूत डॉक्टर कंचन चौधरी, अखंड भारत गुर्जर महासभा के संस्थापक डॉ. मोहनलाल वर्मा, राष्ट्रीय अध्यक्ष डॉ. देवनागरण गुर्जर, बॉलिवुड प्लेबैक सिंगर एवं वर्ल्ड पार्लियामेंट मेंबर चंद्रकला सिंह, वर्ल्ड पार्लियामेंट मेंबर

डॉक्टर यमरा चौधरी, राष्ट्रीय शिक्षक संघटना के राष्ट्रीय अध्यक्ष डॉक्टर प्रभु चौधरी, अखंड भारत गुर्जर महासभा के राष्ट्रीय महासचिव गुंदेश चौधरी, राष्ट्रीय शिक्षक संघटना की राष्ट्रीय सचिव डॉक्टर संजीव कुचर्री, वर्ल्ड पार्लियामेंट मेंबर फहलवान बालासाहेब लक्ष्मण मंगमूले, वर्ल्ड पार्लियामेंट मेंबर एवं आदिवासी सामाजिक कार्यकर्ता दीर्घांजलि मुखिंद, सामाजिक कार्यकर्ता मानक जयसवाल, अखंड भारत गुर्जर महासभा के राष्ट्रीय कार्यकारी सदस्य प्रेम राज भाटी, राष्ट्रीय संसदन मंत्री संतानु यादवी, प्रसिद्ध खिलाड़ी काजल राठी, युवा कार्यकर्ता रिकू राठी, अखंड भारत गुर्जर महासभा के राष्ट्रीय प्रचार मंत्री नंदलाल गुर्जर आदि प्रमुख थे। प्रतिनिधिमंडल को भगवान श्री देवनागरण की जन्म स्थली मालायेरी डूंगरी पर आयोजित सर्व समाज प्रथिमा सम्मान समारोह में सम्मानित भी किया गया। इसमें मुख्य अतिथि राजस्थान उच्च न्यायालय के न्यायाधीश वी. एस. राखन, पंचायत से कमिश्नर सुमेर रिंके आर्यएस आदि उच्चमान्य उपस्थित थे।

Above: Report on Program for Social harmony by WCPA Members

वर्ल्ड पार्लियामेंट एसोसिएशन ने किया मातृशक्ति को नमन

◆ **भारती पब्लिक स्कूल में मात्र शक्तियों को किया गया सम्मानित**

शामली (सच कहें न्यूज)। मातृशक्ति सम्मान समारोह में प्रखर वक्ताओं ने कहा कि मां ही बच्चे के चरित्र निर्माण की प्रथम पाठशाला है। मां की ममता और दुलार में संस्कार निहित होते हैं। संस्कारों के अभाव में विद्यालयी शिक्षक की जड़ कमजोर बनी रहती है। शामली, मुंडेट कला के भारती पब्लिक स्कूल में संस्था के संस्थापक हरद्वर सिंह द्वारा आयोजित मातृशक्ति सम्मान समारोह में बतौर मुख्य अतिथि चीना अग्रवाल ने कहा कि मां के द्वारा पोषित संस्कार ही सांसारिक शिक्षा में जीव का पत्थर है।



विशिष्ट अतिथि पारुल चौधरी ने कहा कि आज के दौर में अभिभावक बच्चों के साथ उपेक्षा का व्यवहार करते हैं, जो उनके भविष्य के लिए घातक सिद्ध होता है। वर्ल्ड पार्लियामेंट मेंबर राकेश खेकर ने कहा कि भारतीय संस्कृति में संस्कार युक्त शिक्षा समाहित रही है, माता पिता के द्वारा पोषित इन्हीं

संस्कारों से भारत की पहचान उस पर पर छाई रही है। आज आवश्यकता इस बात की है कि हम मातृशक्ति का सम्मान करते हुए गौरवशाली भविष्य निर्माण की पहल में प्राथमिकता दें। उन्होंने बताया कि वैश्विक पटल पर वर्ल्ड पार्लियामेंट शैक्षिक स्तर को ऊंचा उठाने के लिए महत्वपूर्ण भूमिका निभाता रहा है। उन्होंने कहा वर्ल्ड पार्लियामेंट से जुड़े डॉक्टर सुधीर तोरे, डॉक्टर कंचन चौधरी, डॉक्टर एन.पूरी, प्रसिद्ध सिंगरचंद्रकला सिंह आदि की महत्वपूर्ण भूमिका से मातृशक्ति को सम्मान और शैक्षिक स्तर को बढ़ाया मिला है।

Report on Women's Day Celebration by WCPA Members

जागतिक स्तरावर देशांचं नाव उज्वल करण्यासाठी वर्ल्ड पार्लिमेंट हेच योग्य माध्यम - खंडू माळवे लोकवेध । प्रतिनिधी

श्रीरामपूर : जगातल्या प्रत्येक देशात भारताचं नाव चमकवायचं असेल तर प्रत्येकाने एकजूतीने व सचोटीने प्रयत्न करण्याची गरज असून त्यासाठी वर्ल्ड पार्लिमेंट हेच सर्वात प्रभावी माध्यम आहे, असे प्रतिपादन राष्ट्रीय पुरस्कार विजेते व महाराष्ट्र सरकारचे राजमान्य कवी व ज्येष्ठ साहित्यिक खंडू माळवे यांनी व्यक्त केले. माळवे हे व्हीआयपी गेस्ट हाऊस श्रीरामपूर येथे पार पडलेल्या वर्ल्ड कॉन्स्टीट्यूशन अँड पार्लिमेंट असोसिएशन (जागतिक संविधान व संसदीय संघाच्या) सन्माननीय नुतन सदस्यांच्या पदग्रहण समारंभप्रसंगी प्रमुख अतिथी म्हणून बोलत होते.

या प्रसंगी पत्रकार मिलिंद कुमार साळवे, एकलव्य संस्थेचे महाराष्ट्र राज्याचे प्रदेशाध्यक्ष मेजर कृष्णा सरदार, खंडाळ्याचे सरपंच आबासाहेब पवार, ज्येष्ठ पत्रकार मधुकर माळवे, निकम मॅडम, प्रा. भणगे, सी. के. भोसले यांनीही उपस्थितांना संबोधित केले. कार्यक्रमाचे अध्यक्षस्थान खंडाळ्याचे लोकनियुक्त सरपंच आबासाहेब पवार यांनी भूषविले.

जागतिक संविधान व संसदीय संघाचे मुख्यालय अमेरिकेत कोलॉरॅडो येथे असून या महासंघाच्या सदस्यपदी महाराष्ट्रातील विविध क्षेत्रात कार्यरत असलेल्या गुणवान व्यक्तींचा समावेश करण्यात आला असून त्यात प्रामुख्याने लक्ष्मणराव निकम (शैक्षणिक व सामाजिक), मच्छींद्र खपके (अध्यत्म), भिमराव बागुल (आरोग्य सेवा), सी.के. भोसले (कृषीतज्ञ), भाऊराव माळी (सामाजिक), बाबासाहेब ब्राह्मचारी (पत्रकारीता व सामाजिक), अमोल राखपसरे (पत्रकारीता व सामाजिक), प्रा. शैलेंद्र भणगे (साहित्य व शिक्षण), खं. र. माळवे (साहित्य), अंबादास राजत (उद्योग), बी. आर. चेडे (फोटोग्राफी) हे सन्माननीय व्यक्ती अर्हते.

या कार्यक्रमाचे आयोजन युनायटेड नेशनस ग्लोबल टॅलेंट पुलचे भारताचे सदस्य तसेच वर्ल्ड कॉन्स्टीट्यूशन अँड पार्लिमेंट असोसिएशनचे आंतरराष्ट्रीय सदस्य दत्ता विधावे यांनी केले. सदर कार्यक्रमाचे सुत्रसंचलन लक्ष्मणराव निकम सर यांनी केले, तर आभार प्रदर्शन दत्ता विधावे यांनी केले.

Above: Report on importance of WCPA on global scene- by Kandu Malwe

बाढ प्रभावित ग्रामीणों के आवासों की कराई साफ सफाई

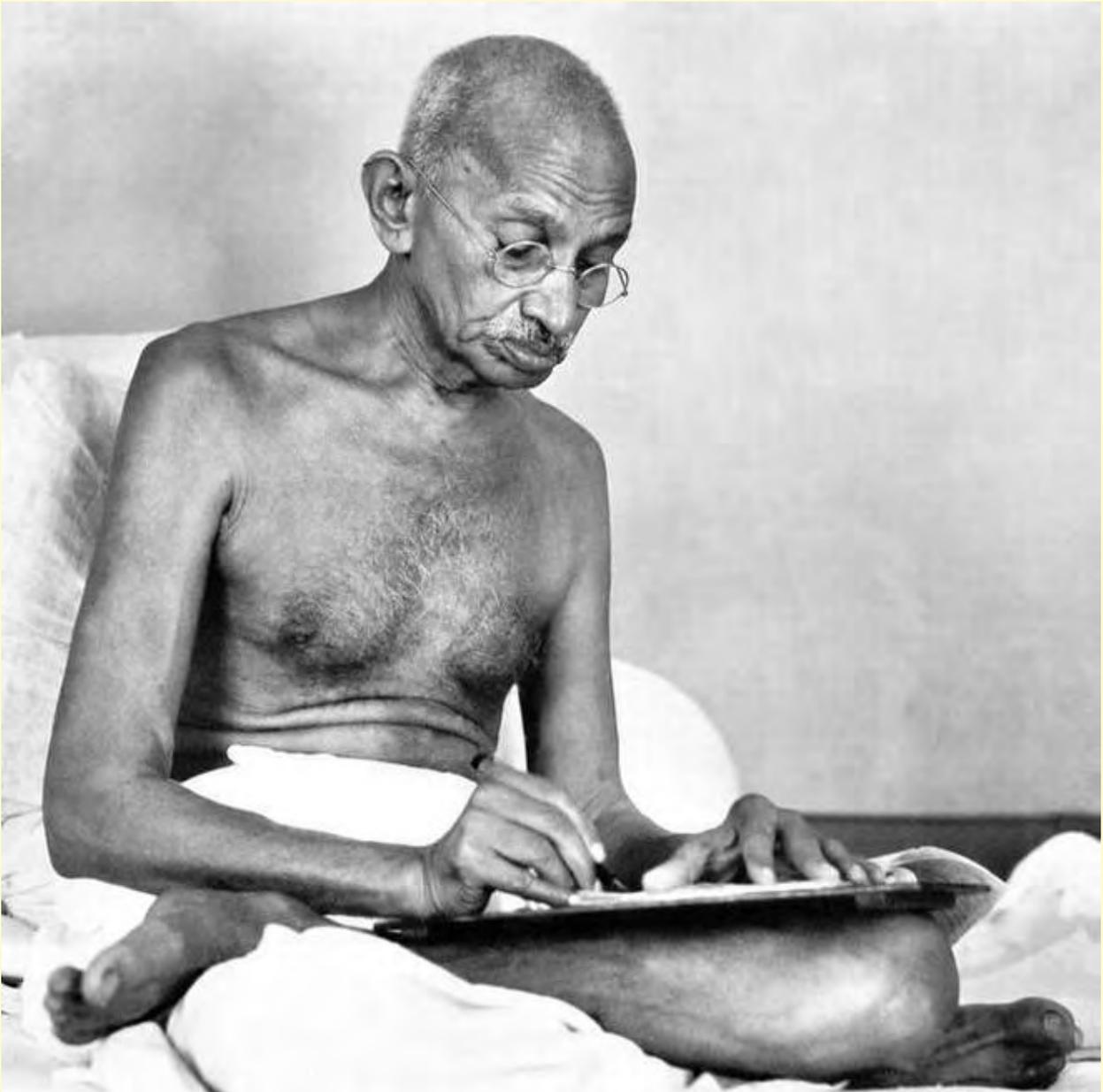
बाढ ग्रस्त इलाके में पहुंची वर्ल्ड पार्लियामेंट एसोसिएशन मेंबर की टीम?



सच कहें/गुंदेश चौधरी : रखने हुए वर्ल्ड पार्लियामेंट एसोसिएशन ने बाढ ग्रस्त इलाकों में मदद का बड़ा काम किया है। वर्ल्ड पार्लियामेंट एसोसिएशन मेंबर स्वर्णि पाटेल ने टीम के साथ बाढ ग्रस्त इलाके खांछेरी निले के यौनवर चौक में जिला परिषद स्कूल में साफ-सफाई कराई, खीक चौक के कुर्तों परों में बड़े स्तर पर अन्न-ज्यत्त इन्हीं परेशानियों को साथ नजर से मृत्यु प्राप्त मरनेवालों को भी उन्होंने एसोसिएशन ने बाढ ग्रस्त इलाकों में मदद का बड़ा काम किया है। वर्ल्ड पार्लियामेंट एसोसिएशन मेंबर स्वर्णि पाटेल ने टीम के साथ बाढ ग्रस्त इलाके खांछेरी निले के यौनवर चौक में जिला परिषद स्कूल में साफ-सफाई कराई, खीक चौक के कुर्तों परों में बड़े स्तर पर अन्न-ज्यत्त इन्हीं परेशानियों को साथ नजर से मृत्यु प्राप्त मरनेवालों को भी उन्होंने एसोसिएशन ने बाढ ग्रस्त इलाकों में मदद का बड़ा काम किया है। वर्ल्ड पार्लियामेंट एसोसिएशन मेंबर स्वर्णि पाटेल ने टीम के साथ बाढ ग्रस्त इलाके खांछेरी निले के यौनवर चौक में जिला परिषद स्कूल में साफ-सफाई कराई, खीक चौक के कुर्तों परों में बड़े स्तर पर अन्न-ज्यत्त इन्हीं परेशानियों को साथ नजर से मृत्यु प्राप्त मरनेवालों को भी उन्होंने एसोसिएशन ने बाढ ग्रस्त इलाकों में मदद का बड़ा काम किया है।

Report on Flood Relief work by WCPA Members

Gandhiji's 150th Birth Anniversary year



“...The economic constitution of India, and for the matter of that of the world, should be such that no one under it should suffer from want of food and clothingThe neglect of this simple principle is the cause of the destitution we witness today, not only in this unhappy land, but other parts of the world, too.”

M. K Gandhi ,Young India: Nov.15, 1928.

World Electoral District Template WED 122 North Virginia



Dr. Eugenia Almand



Kalani James Evans

The World District Template uses the Earth Constitution, world legislative code (pertinent world legislation), cooperative business resources and local national census data to provide the blueprint for any interested world citizens worldwide to actively engage in implementing the world district corresponding to their place of residence. This is significant, because no coordinated wholistic action takes place regarding climate change and other world problems without a self-governing system for the human beings.

There is no requirement to wait for further world legislation before going ahead and incorporating your world district. Although the World District Template authorship retains copyright (probably creative commons) to the World District Template, we grant permission to any enterprising world citizen to initiate work with others to use the documents within the guidelines of the Earth Constitution and World Legislation for operating a world district in your area.

World Districts are primarily governed by their own district members without

micro-management from regional, continental or global levels of the Earth Federation, though consistent with the Earth Constitution and World Legislation. However, register your world district with the World Constitution and Parliament Association as you delineate it, to avoid border conflict that would emerge from emerging adjacent world districts overlapping.

Purpose and Functions of a World District

What is a World District?

Briefly, a World District is a geographically-circumscribed, multi-stakeholder social cooperative business founded under the guidelines of the Earth Constitution and pertinent World Legislation for providing essential legal services, security services and supplemental electoral opportunities to an approximate 7.8 million residents of the World District. The World District provides a means for the general public to temper and rein the power of the Earth Federation through widespread, continuous and meaningful participation.

Upon successful ratification of the Earth Constitution via the direct popular referendum of Article 17.1 of the Earth Constitution, your world district will also be providing significant financial services, at cost, to the residents of your world district. These services are defined at length in numerous world legislative acts of the Provisional World Parliament: #2, #7, #11, #38, #40, #42, & #51.

Geographical Jurisdiction of a world district:

Earth Constitution Article 2.4.: “The basic electoral and administrative units of the world government shall be World Electoral and Administrative Districts. A total of not more than 1000 World Electoral and Administrative Districts shall be defined, and shall be nearly equal in population, within the limits of plus or minus ten percent.”

As the world population is approaching 7.8 billion inhabitants, one-thousandth of that population yields the approximate population of a world district: 7,800,000 residents. Within limits, then, a world district may have between about 7,020,000 and 8,580,000 residents. The precise number will be adjusted as the census accuracy grows and census population is more accurately measured.

Therefore, a world district has a unique geographical jurisdiction. Its population density in relation to other world districts determines its geographical area--not its natural resources and not unequal power relations among districts, although some respect is given to historical lines for conceptual expediency. Therefore, world districts form in a variety of sizes in terms of geographical area.

Non-Hierarchical Relations are an aspect of the emergence of any world district, showing the fractal similarity between a World District structure and the Earth Federation as a whole worldwide (depicted via the Earth Federation Mandala). The structure of

the entirety of the democratic world federal commonwealth republic, as defined in the Earth Constitution is basically similar to the structure of the world district template. This fractal similarity between the two figures displays a common characteristic of living, self-organizing systems--to share a basic form even when viewed from different orders of magnitude (In this case, 3 orders of magnitude in population difference). The structure of the world district is implicit in the Earth Constitution, and the structure of the Earth Federation as a whole is reflected in the world district. Non-Hierarchical Relations as an Aspect of the Emergence of World District 122 show the fractal similarity between a World District structure and the Earth Federation as a whole via the depiction of the Earth Federation Mandala. The structure of the entirety of the democratic world federal commonwealth republic, as defined in the Earth Constitution is basically similar to the structure of the world district template. This fractal similarity between the two figures displays a common characteristic of living, self-organizing systems--to share a basic form even when viewed from different orders of magnitude (In this case, 3 orders of magnitude in population difference).

Although labor unions and collective bargaining organizations are not in themselves cooperative businesses in some respects, in other respects they are. These organizations represent a significant portion of the electorate, and so they have an important role in the creation of the World District. A

separate page is devoted to labor unions and bargaining organizations here: Unions and Collective Bargaining Units in Georgia, (North America)

Progressive Utilization Theory (PROUT) shares similarities with the Earth Federation. For one, there is no Earth Federation military force, and will not be, because the nonmilitary Enforcement System is designed to obviate military necessity and military capacity. For another matter, while PROUT ends international trade, Earth Federation only disincentivizes intercontinental trade by non-tariff regulation, and by removing military subsidies and profit motive. There might be additional ways in which PROUT varies. However, the similarities, we think, may greatly outweigh the differences. One of the similarities is in the promotion of cooperative businesses.

Each World District has to draft its own bylaws that are in conformance with the Earth Constitution and world legislation, but which are also in conformance with internationally recognized norms for business cooperatives and with respective state (national) laws for co-operative businesses in the geo-political area of the respective district. These laws vary from state to state and from country to country. As part of your world district structure, you will want to recruit multiple attorneys/advocates/barristers licensed for the area of your world district (eventually at least fifteen -- three for each of your five sub-districts). Have your attorneys review the articles of incorporation and by-laws thoroughly before submission

for incorporation/state registration. To avoid legal conflict, the bylaws for your world district cooperative shall properly include annexes of the Earth Constitution, the Procedure for the World Constituent Assembly and at least excerpts of the World District Code (see below) of adopted world legislation of the Provisional World Parliament.

Co-ordination with other Co-operative Businesses and with other world districts is a key to world district success. are some direct fiscal benefits of a world district, in addition to the legal services.

Sources of Funding to World District Resident Members

- Manna Promotional Dividend (World District campaign will engage in Manna sign-ups as part of canvassing / promotional campaigns.)
- Distribution of scrip as portion of services rendered by world district residents.
- Salaries in an already-existing, locally recognized monetary system (in North Georgia World District 122, using United States dollars credit and currency) particularly for those world district residents giving legal services, canvassing services and security services, but ultimately for any contributions of labor.
- Registry of labor performed as accumulating personal, survivable credit, for any payments not received in scrip, salaries or bonds.
- World District Cooperative resident member dividends.
- Eventually (upon Earth Federation attainment of the first operative stage of

Earth Federation and 25 countries have acceded to the Earth Constitution), dividends distributed by remittances to world district resident members from corporations or governmental services which will have contributed to a ratified Earth Constitution, and where the resident is or was an employee, in accordance with the Costs of Ratification provision of Article 17.6. of the Earth Constitution.

Now we know HOW and WHY world district residents socially and financially benefit from the World District. Let us understand, Where will the financing and funding come from to initiate and operate the world district?

Sources of Funding to World District

Sources are not pre-guaranteed, but require personal interaction, networking, agreements, contracts, and regular tending:

Early Sources (initial sources, soon after incorporation, aiming before end of 2020)

- Georgia Foundation Services
- Georgia union locals and collective bargaining units contributions
- Funds beyond State of Georgia which include Georgia as a possible recipient location
- Affluent World District 122 residents or other Georgians who affirm the Earth Constitution and agree to Sponsor World District without requiring specific candidates, specific legislative priorities or special weighting in their support

- Non-affluent World District 122 residents or other Georgians who can afford it, and who wish to contribute, particularly through canvassing and other face-to-face contact and promotion
 - Georgia Electric Membership Corporations contributions
 - Georgia Credit Unions contributions
 - Affluent individuals from anywhere who affirm the Earth Constitution and agree to Sponsor World District without requiring specific candidates, specific legislative priorities or special weighting in their support
 - Direct income from legal services to members affirming Earth Constitution
 - Direct income from security services to members affirming the Earth Constitution
 - Scrip from funding appropriations by the World Parliament and World Financial Administration
- Intermediate sources (after first general elections, aiming before end of 2022)
- Contributors to an Earth Federation Funding Corporation
 - Direct income from legal services to members affirming Earth Constitution
 - Direct income from security services to members affirming the Earth Constitution
 - Georgia Electric Membership Corporations contributions
 - Georgia Credit Unions contributions
 - Funds beyond State of Georgia which include Georgia as a possible recipient location
 - Affluent World District 122 residents or other Georgians who affirm the Earth Constitution and agree

to Sponsor World District without requiring specific candidates, specific legislative priorities or special weighting in their support

- Georgia union locals and collective bargaining units contributions
- Income from bond and security issues: fee on Earth Federation Indemnity Bonds, credit from Earth Bonds
- Scrip from funding appropriations by the World Parliament and World Financial Administration

Eventual sources (after beginning of first operative stage of Earth Federation, aiming before 2025)

- Earned credit in the Earth Financial Credit Corporation
- Usage fees
- World District level rents
- Georgia Electric Membership Corporations contributions
- Georgia Credit Unions contributions
- Georgia Union Locals and Collective Bargaining Units
- Direct income from legal services to members affirming the Earth Constitution
- Direct income from security services to members affirming the Earth Constitution
- Direct income from financial services to members affirming the Earth Constitution
- Income from bond and security issues:
 - credit from Earth Bonds,
 - fee on Indemnity Bonds, fee on World Federally Guaranteed Municipal Bonds,
 - fee on Guaranteed Municipal

Improvement Certificates, Guaranteed Municipal Bonds, state and local government certificates and bonds, etc.

- Scrip from funding appropriations by the World Parliament and World Financial Administration

Brief Commentary on Cooperative Principles:

Earth Federation and World Districts Promote and Guarantee the Rochdale Principles

The seven Rochdale Cooperative Principles are guidelines by which business cooperatives put their values into practice. The Earth Federation and World Districts are bound by these principles.

1. Voluntary and Open Membership

“Cooperatives are voluntary organizations, open to all persons able to use their services and willing to accept the responsibilities of membership, without gender, social, racial, political or religious discrimination.” Likewise, the world districts and the Earth Federation are founded upon the principle of voluntary association, and open to all. Still, like all cooperative associations, there are responsibilities and accountabilities of membership, to prevent abuse by those who transgress the first principles of the association.

2. Democratic Member Control

“Cooperatives are democratic organisations controlled by their members, who actively participate in setting their policies and making decisions. Men and women serving as

elected representatives are accountable to the membership. In primary cooperatives members have equal voting rights (one member, one vote) and cooperatives at other levels are also organised in a democratic manner.” In the Earth Federation, all residents have certain rights spelled out in the Earth Constitution and in World Legislation. Earth Federation explicitly constitutes from both direct democratic and representative democratic processes. At world district levels and levels above, representative decisions can be made, but they are tempered by the concomitant world constitutional guarantee of direct democracy through referendum and initiative processes from local right up through the world level.

3. Member Economic Participation

“Members contribute equitably to, and democratically control, the capital of their cooperative. At least part of that capital is usually the common property of the cooperative. Members usually receive limited compensation, if any, on capital subscribed as a condition of membership. Members allocate surpluses for any or all of the following purposes: developing their cooperative, possibly by setting up reserves, part of which at least would be indivisible; benefiting members in proportion to their transactions with the cooperative; and supporting other activities approved by the membership.” The Earth Federation is constituted to end poverty. Finance in the Earth Federation is regulated to reduce economic disparity. All residents have a voice regarding income levels, including income levels of representative officers

of the Earth Federation. The natural capital of the Earth Federation those aspects of the Earth and biosphere that were not created by individual endeavor, are reserved in the Earth Federation to be protected and equitably enjoyed, without discrimination: Earth’s water, Earth’s air, the electromagnetic spectrum, the minerals of the Earth, and a social monetary system that is non-exploitative and conducive to civil living.

4. Autonomy and Independence

“Cooperatives are autonomous, self-help organisations controlled by their members. If they enter into agreements with other organisations, including governments, or raise capital from external sources, they do so on terms that ensure democratic control by their members and maintain their cooperative autonomy.” The Earth Constitution has provisions for the perpetual empowerment of the civilians of the Earth through the World Electoral and Administrative Districts (the 1000 world districts). The Earth Constitution guarantees equitable economic relations in that protections applicable to one world district are applicable to all districts, so we are no longer faced with the conundrums of international free riders and internationally disenfranchised victims. We are all human beings guaranteed equal protection under the laws of the Earth Federation. Under the Earth Constitution, residents of the local world district have continuous recourse to local administration of the world law, with locally elected administrators of the world federal commonwealth, and transparent separation of powers to

keep elected and appointed officers in compliance with democratically enacted laws under clear constitutional limits.

5. Education, Training, and Information

“Cooperatives provide education and training for their members, elected representatives, managers, and employees so they can contribute effectively to the development of their co-operatives. They inform the general public - particularly young people and opinion leaders - about the nature and benefits of co-operation.” The Earth Federation and world districts are no different. Universal education has been established as a primary value. This is being addressed from the beginning, with provisions to train the civil residents of our cooperative association in all aspects of what is necessary for civil self-government at both the planetary and local level.

6. Cooperation among Cooperatives

“Cooperatives serve their members most effectively and strengthen the cooperative movement by working together through local, national, regional and international structures.” The World Districts cooperate with the world federal structures set up by the Earth Constitution to coordinate activity among the world districts. However, the World Districts and the Earth Federation as a whole have a mandate to coordinate and cooperate with the cooperatives of Earth and with the various federations of cooperatives through the Cooperative Communities Empowerment Act, adopted by the Provisional World Parliament meeting

at Lucknow in 2013.

7. Concern for Community

“Cooperatives work for the sustainable development of their communities through policies approved by their members.” A pressing first task of the world district is to seek regenerative development of our residents through building, deliberating and adopting civil systems for measured electoral approval of self-government in our world districts. We are not replacing the local, state and continental governing systems that are already in place. Rather, we are supplementing those systems with additional self-integrating and equitable electoral World District 122 Population Spreadsheets of 28 April 2019 (seven pages, from United States Census 2010, projection for 2017.) File draft polished by 18 August 2019. Awaiting review by mathematicians/ statisticians. processes.

World District 122 - North Georgia
Approximate 2017 Population Data for
Provisional Survey of the 81 counties
of World District 122 (map with brief
description of subdistricts)

(Some Illustrations follow in the
subsequent pages)

Shape of the Earth Federation

How World Districts Form

The rainbow *Earth Federation icon* is good for showing simply the electoral form of the Earth Federation as a whole, and for the local world district structure:

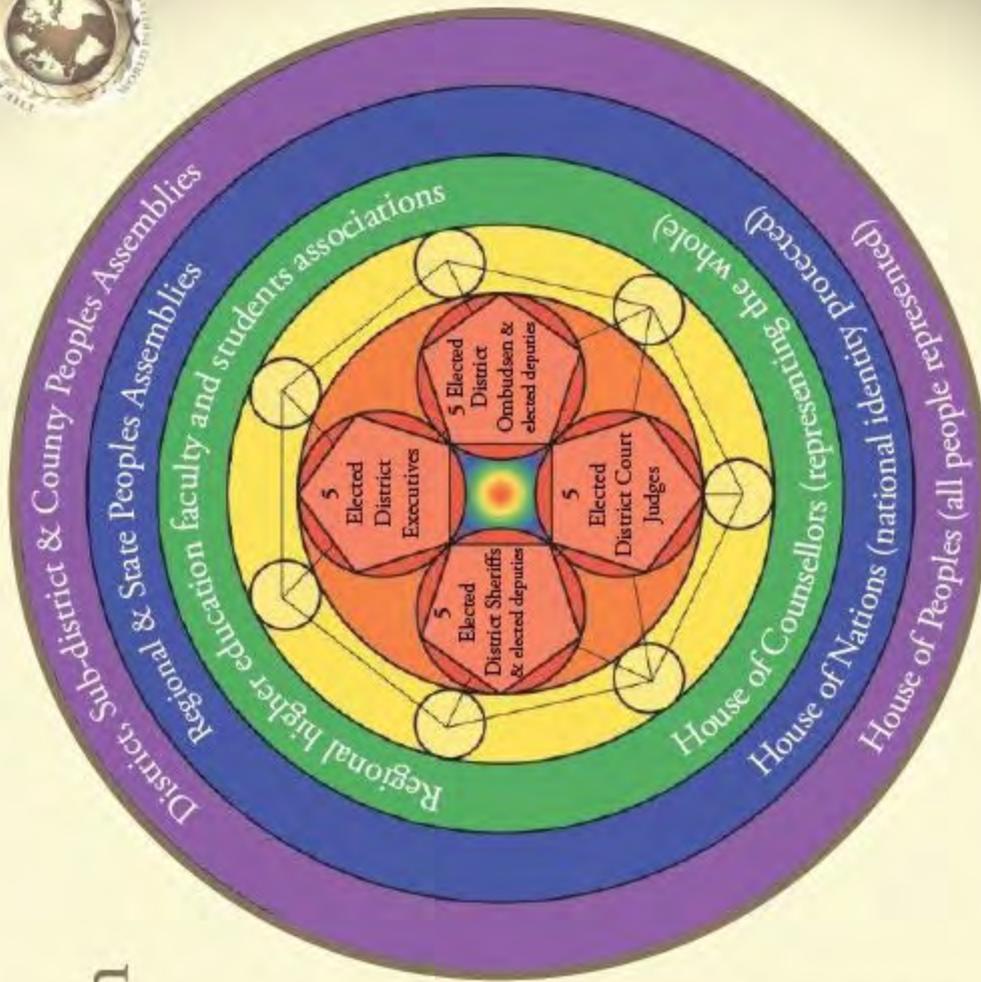
- 5 Elected District Executives;
- 5 Elected District Sheriffs & elected deputies;
- 5 Elected District Ombudsen & elected deputies;
- 5 Elected District Court Judges; and

7 district offices of the *Integrative Complex*, as filled by the World Civil Service Administration. The *Integrative Complex* is that part of the government that carries out the day-to-day functions that are shared across agencies: civil services, boundaries & elections, training, planning, assessment, finances and audit of world legislation. When feasible, the *Integrative Complex* shall fill district level civil service positions of the *Integrative Complex* by qualified local area residents.

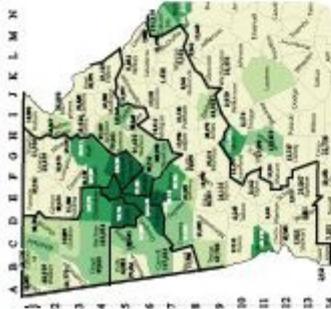
As there is self-similarity between the structure of the Earth Federation at the global level as well as at the district level, we say that the overall structure has *fractal* expression. This is a common characteristic of self-organizing systems.

World District Judicial Affairs

As a term of office for a world court judge is ten years (EC.9.4.3.), and as Earth Federation general elections are held every five years (EC.5.3.3; 5.4.3.; & 5.5.6.), this means that 5 court judges are elected at each election, but that there will be (after the first five years) ten sitting world district court justices per district, unless the World Parliament specifically increases or decreases the number. At least three world judges shall preside any world district court case. (World Legislative Act #5, Article 10.) The World Parliament may elect from the pool of World District Judges those Judges to serve in the Regional World Courts or in the World Supreme Courts, in which case the World Parliament shall provide for by-elections to fill vacated seats at the world district level.



World District 122 - North Georgia, NA

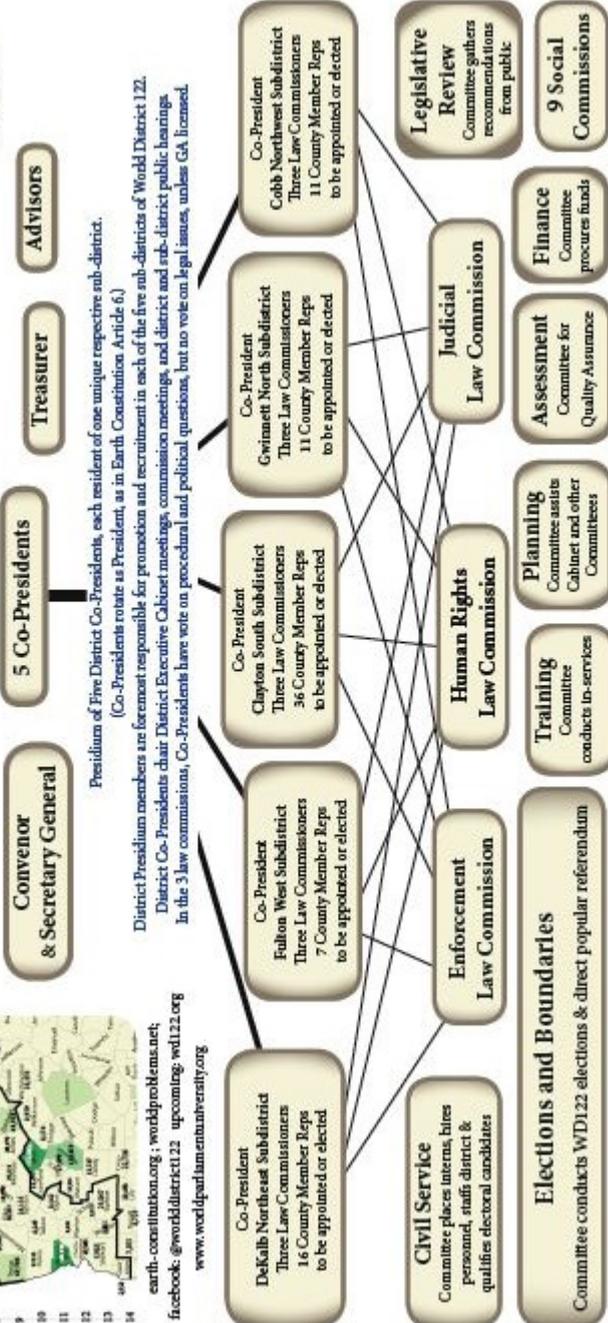


World District Structure

Semi-hierarchical perspective. See the Earth Federation Shape for understanding of the non-hierarchical structure.



Interim Executive Cabinet



Presidium of Five District Co-Presidents, each resident of one unique respective sub-district. (Co-Presidents rotate as President, as in Earth Constitution Article 6.)

District Presidium members are foremost responsible for promotion and recruitment in each of the five sub-districts of World District 122. District Co-Presidents chair District Executive Cabinet meetings, commission meetings, and district and sub-district public hearings.

In the 3 law commissions, Co-Presidents have vote on procedural and political questions, but no vote on legal issues, unless GA licensed.

earth-constitution.org ; worldpresidents.net
 facebook: @worlddistrict122 upcoming: wd122.org
 www.worldjournal.edu/university.org

For each sub-district, three Law Commissioners head up outreach to local government for three respective organic functions of Earth Federation. These commissions chair committees with competent qualified persons to outreach on behalf of the respective sub-district. Executive Cabinet members are ex-officio members of each Law Commission, but do not vote on legal issues unless Georgia licensed attorney. Each Interim Commission shall elect a Chair for whenever a Co-President cannot be present or legally qualified on an issue. Qualification of the three Law Commission Chairs and Sub-district Law Commissioners per sub-district are a legal background and to be residents of WD122 (but Interim Commissioners need not be residents of any particular sub-district).

Seven Integrative Commissioners each head up 7 additional Standing Committees corresponding with the functions of the Integrative Complex and legal functions under the Earth Constitution. Qualification for Commission Chairs is competence in the subject of their respective commissions. The Executive Cabinet members are voting ex-officio members of each Integrative Standing Committee, but need not be present for Committee vote. For each Committee, in addition to the Commission Chair and the Executive Cabinet, the District aims for there to be at least 5 Committee Members, each resident from a respective sub-district. Commission hold scheduled hearings where County Representative Members of WD122 and Earth Constitution affirming citizens may speak.

www.earth-constitution.org www.worldpresidents.net/earth/wedl_district_templates/world_district_inspire.html facebook.com/worlddistrict122 ©2019 EAQ Ahmad & KJ Evans

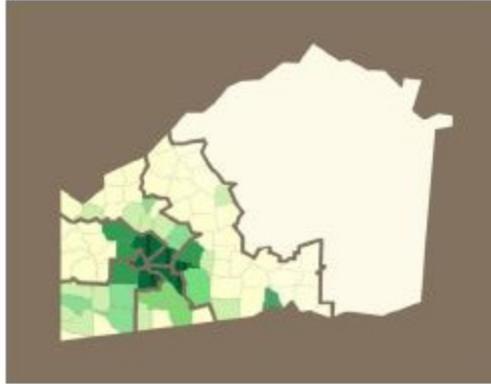
North Georgia - World District 122, North America

Population Data (by Sub-District)

Sub-District	Counties	Population	Electorate	Quorum	Minimum Majority	+/- Deviation	%	Chenoweth Threshold Number
Clayton South	36	1,558,534	1,168,901	292,225	146,114	- 1,466	0.09%	54,549
Cobb Northwest	11	1,584,067	1,188,050	297,013	148,507	+ 24,067	1.54%	55,442
DeKalb Northeast	16	1,557,633	1,168,225	292,056	146,029	- 2,367	0.15%	54,517
Fulton West	7	1,545,633	1,159,225	289,806	144,904	- 14,367	0.92%	54,097
Gwinnett North	11	1,556,816	1,167,612	291,903	145,953	- 3,184	0.20%	54,489

Estimated Total Population = 7,802,683
 Current Estimated Average World District Population = 7,800,000
 Total Population Deviation = + 2,683
 Population Deviation Percent = +0.03%
 Chenoweth Threshold = 273,094

Maps are not to scale, but rather are sized to fit document dimensions.



World District 122 Spreadsheets Initial Completion Date: 18 August 2019. Update after 2020 census.

Initial Data is from United States 2010 Census, 2017 estimate.
 Spreadsheets compiled by World District 122 Interim Executive Cabinet, founded March 2019.
 In conformance with article sections 2.4, & 17.1.5-6-7 of the Earth Constitution and World Legislative Acts 29, 31, 54, 67 and other world legislation.

World District 122 - North Georgia, North America

Sub-District Cherokee Northwest

Sub-District Population Data (by County)

County	Estimated Resident Population	Estimated Electorate	Estimated Quorum	Minimum Majority	Chenoweth Threshold Number
Bartow	105,054	78,791	19,698	9,850	3,677
Catoosa	66,550	49,913	12,478	6,240	2,329
Cherokee	247,573	185,680	46,420	23,211	8,665
Cobb	755,754	566,816	141,704	70,853	26,451
Dade	16,285	12,214	3,053	1,528	570
Chattooga	24,770	18,578	4,644	2,323	867
Floyd	97,613	73,210	18,302	9,152	3,416
Gordon	57,089	42,817	10,704	5,353	1,998
Murray	39,782	29,837	7,459	3,731	1,392
Walker	68,939	51,704	12,926	6,464	2,413
Whitfield	104,658	78,494	19,623	9,813	3,663
Total	1,584,067	1,188,050	297,013	148,507	55,442



Maps are not to scale, but rather are sized to fit document dimensions.



World District 122 - North Georgia, North America

Sub-District Gwinnett North

Sub-District Population Data (by County)

County	Resident Population	Estimated Electorate	Estimated Quorum	Minimum Majority	Chenoweth Threshold Number
Dawson	24,379	18,284	4,571	2,287	853
Fannin	25,322	18,992	4,748	2,375	886
Forsyth	227,967	170,975	42,744	21,373	7,979
Gilmer	30,674	23,006	5,751	2,877	1,074
Gwinnett	920,260	690,195	172,549	86,275	32,209
Hall	199,335	149,501	37,375	18,689	6,977
Lumpkin	32,873	24,655	6,164	3,083	1,151
Pickens	31,588	23,691	5,923	2,962	1,106
Towns	11,506	8,630	2,157	1,080	403
Union	23,459	17,594	4,399	2,200	821
White	29,453	22,090	5,522	2,762	1,031
Total	1,556,816	1,167,612	291,903	145,953	54,489



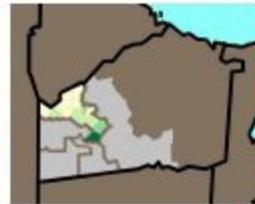
Maps are not to scale, but rather are sized to fit document dimensions.

World District 122 - North Georgia, North America

Sub-District DeKalb Northeast

Sub-District Population Data (by County)

County	Estimated Resident Population	Estimated Electorate	Estimated Quorum	Minimum Majority	Chenoweth Threshold Number
Banks	18,634	13,976	3,494	1,748	652
Barrow	79,061	59,296	14,824	7,413	2,767
Clarke	127,064	95,298	23,825	11,913	4,447
DeKalb	753,253	564,940	141,235	70,618	26,364
Elbert	19,109	14,332	3,583	1,792	669
Franklin	22,820	17,115	4,279	2,140	799
Habersham	44,567	33,425	8,356	4,179	1,560
Hart	25,794	19,346	4,836	2,419	903
Jackson	67,519	50,639	12,660	6,331	2,363
Madison	29,302	21,977	5,494	2,748	1,026
Newton	108,078	81,059	20,265	10,133	3,783
Oconee	38,028	28,521	7,130	3,566	1,331
Rabun	16,602	12,452	3,113	1,557	581
Rockdale	90,312	67,734	16,934	8,468	3,161
Stephens	25,890	19,418	4,854	2,428	906
Walton	91,600	68,700	17,175	8,589	3,206
Total	1,557,633	1,168,225	292,056	146,029	54,517



Maps are not to scale, but rather are sized to fit document dimensions.

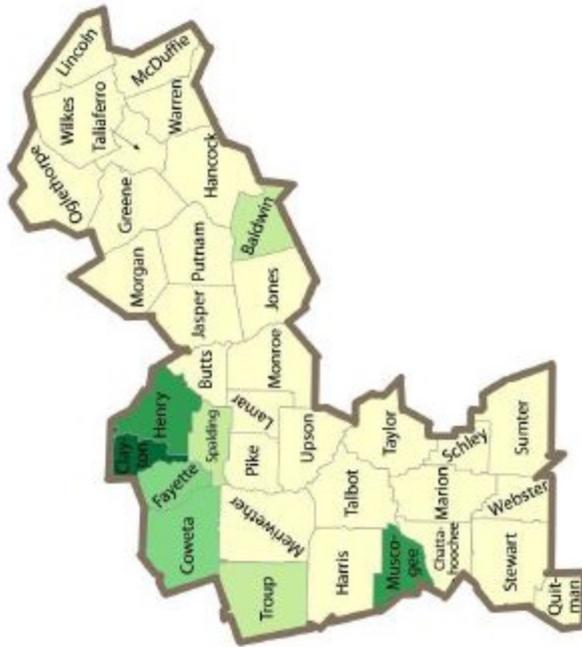
World District 122 - North Georgia, North America

Clayton South

Sub-District Population Data (by County)

County	Estimated Resident Population	Estimated Electorate	Estimated Quorum	Minimum Majority	Chenoweth Threshold Number
Baldwin	44,906	33,680	8,420	4,211	1,572
Butts	24,059	18,044	4,511	2,257	842
Chattahoochee	10,343	7,757	1,939	971	362
Clayton	285,153	213,865	53,466	26,734	9,980
Coweta	143,114	107,336	26,834	13,418	5,009
Fayette	112,549	84,412	21,103	10,552	3,939
Greene	17,281	12,961	3,240	1,621	605
Hancock	8,561	6,421	1,605	804	300
Harris	33,915	25,436	6,359	3,181	1,187
Henry	225,813	169,360	42,340	21,171	7,903
Jasper	13,964	10,473	2,618	1,310	489
Jones	28,470	21,353	5,338	2,670	996
Lamar	18,599	13,949	3,487	1,745	651
Lincoln	7,880	5,910	1,478	740	276
Marion	8,450	6,338	1,584	793	296
McDuffie	21,498	16,124	4,031	2,016	752
Meriwether	21,049	15,787	3,947	1,974	737
Monroe	27,113	20,335	5,084	2,543	949
Morgan	18,412	13,809	3,452	1,727	644
Muscogee	194,058	145,544	36,386	18,194	6,792
Oglethorpe	14,877	11,158	2,789	1,396	521
Pike	18,217	13,663	3,416	1,709	638
Putnam	21,730	16,298	4,074	2,038	761
Quitman	2,358	1,769	442	222	83
Schley	5,213	3,910	977	490	182
Spalding	65,380	49,035	12,259	6,130	2,288
Stewart	5,985	4,489	1,122	562	209
Sumter	29,847	22,385	5,596	2,799	1,045
Talbot	6,249	4,687	1,172	587	219
Taliaferro	1,628	1,221	305	154	57

Taylor	8,142	6,107	1,527	764	285
Troup	69,786	52,340	13,085	6,543	2,443
Upson	26,135	19,601	4,900	2,451	915
Warren	5,303	3,977	994	498	186
Webster	2,605	1,954	488	245	91
Wilkes	9,892	7,419	1,855	928	346
Total	1,558,534	1,168,901	292,225	146,114	54,549



Maps are not to scale, but rather are sized to fit document dimensions.

Elise Boulding's "Cultures of Peace": A Possible Future



Dr. Richard Sharp
WCPA Member

I wish to share with you the most important book I have read in the field of peace studies: *Cultures of Peace; The Hidden Side of History* by Elise Boulding. Though published in 2000, it barely dates, replete as it is with provocative ideas and “a new manner of thinking” which, as Einstein stated, is required if humanity to endure. Toward the end of her life (in 2009) Elise was asked if she remained optimistic, and she replied, “Yes, but now I have to work at it.” The final chapter—“A Possible Future”—is her most optimistic vision of a peaceful world—in THIS century. It gives us hope.

Dr. Boulding was a noted American research scholar and professor who helped create the new disciplines of feminist studies, peace studies, and future studies; as a sociologist of peace her approach was person-centred and interdisciplinary, emphasising the contributions of women and the family, and uniquely, the contribution of children, to peace-building. Essential for peace cultures to flourish across the planet the following tasks are essential: peace research, peace education and networking; dialog and deep listening among the “10,000 societies”, especially between the “One-Third World” and “the Two-Thirds World” (formerly First and Third Worlds); and a renewed localism that is interconnected globally.

Boulding was born in Norway in 1920 and at age three her family immigrated to the US. When Hitler invaded Norway she realised that if she wanted “safe places” in the world, she would have to work for them; this became her calling when she joined the Quaker (the Society of Friends) at that time.

[Friends: one of the historic peace churches] In 1942 she met and married Kenneth Boulding, a peace economist and British Quaker, noted professor and poet, who had also become an American citizen. Interestingly, both were nominated, at different times, for the Nobel Peace Prize. Only Gunnar and Alva Myrdal were as distinguished a couple among peacemakers world-wide.

Elise did not become an academic until later in life as she was a homemaker for 18 years, raising five children; she always stated that she learned immensely from children and child-rearing. She received her doctorate at the University of Michigan where her husband had founded the first peace research institute in the US. Her final professorship was at Dartmouth College where she chaired the sociology department and created the nation's first peace studies program that included graduate as well as undergraduate degrees. She chaired the Women's International League for Peace and Freedom which another American, Jane Addams (of Hull House fame), helped to found during World War I. She also worked extensively with the United Nations and the University of the UN in Japan.

She preferred the term “peaceableness” to “pacifism” as it emphasised activity rather than passivity. As a sociologist, she views conflict as inevitable and unending among humans—because of our vast differences—but violence is always a choice. Indeed, she felt conflict is never to be regretted or avoided as it is only out of creative dialog and active listening that peaceful progress can emerge. As peace-builders, we must welcome conflict, and all forms of human difference, for the opportunity for growth they afford.

As The Earth Constitution emphasises holism and unity-in-diversity, so Boulding defines a peace culture as “a culture that promotes peaceable diversity ... appreciation of differences, stewardship, and equitable sharing of the earth's resources among its members and with all living beings. It offers mutual security

for humankind in all its diversity through a profound sense of species identity [‘species-being’] as well as kinship with the living earth.” She continues: “It is how we deal with difference that determines how peaceable a society is. . . .When groups of humans hold the need for bonding and autonomy in balance—nurturing one another, engaging in cooperative activities, but also giving each other space—then we find the conditions for peace culture.” In the introduction she states also, “monocultures are dangerous for both humans and for the natural environment. Cultural diversity is as important as biodiversity for the survival of the planet.” She reiterates throughout the book the need not only for intellect but for imagination as well because “we cannot achieve (or work for) what we cannot imagine.”

In Chapter 1, she analyses history as merely a succession of wars won and lost. But she emphasises that every society—and every religion—in history “contains two cultures: the culture of violence and war and the culture of peaceableness”, what she terms “the holy war culture and the peaceable garden culture.” In Chapter 2 she gives an overview of utopian experiments throughout history, both religious and secular. She traces this passion for utopia into the Depression-era experiments of the 1930s, to the ‘new age’ communities of the 1960s and 70s—the beginnings of what she calls the “ecotopian revolution”—and concludes with the “voluntary simplicity” and “back-to-the-land” movements, the “co-housing” and “urban garden” projects in the 1980s and 90s.

In Chapter 3, Boulding focuses on peace movements throughout the world and throughout history, which she calls “the seedbed of peace cultures”, and which overlap somewhat with the intentional communities of the previous chapter. The monastic communities of early Christianity and the reformist movements within the Church itself, from St. Francis in the 13th century to the Anabaptist movement, both occurring during the Crusades. After the Treaty of Vienna ended the Napoleonic Wars in 1815, a new wave of secular peace societies emerged, evolving

throughout the 19th century but leading, however, to the tragic failure of the Hague Conferences and outbreak of World War One. The resurgence of peace enterprises with the League of Nations in the 1920s and 30s became the golden age of the modern peace movement; Boulding gives a just estimate of Gandhi and Vinoba Bhave, as well as female heroes such as Kamaladevi, Madame Pandit, and Sushila Nayar, who together inspired the reviving peace movements in Europe after the Great War.

In the years between the wars and afterward, she notes the role that socialists and the peace churches played in organising against conscription, fighting legal battles to allow for conscientious objection, and organising work camps for alternative-to-military service in place of imprisonment. (We should recall that in 1958 that the WCPA was founded by Philip and Margaret Isley.) Her amassing of information in regard to peace movements in the 20th century, in both the First-Third world and the Two-Thirds worlds, is most impressive; indeed, it makes one optimistic.

In her introduction to Chapter 4—“Peaceful Societies and Everyday Behavior”—Boulding makes a significant point: “Conflict itself should not be confused with violence”, and too: “there is no society without significant elements of peaceableness” as cooperation and competitiveness go hand-in-hand, to greater or lesser degrees, in every culture. She discusses numerous cultures around the world and how they manage conflict peaceably, from the Inuit, to the Mbutu pygmies of Zaire, to the Zuni of the SW US.] She mentions how the historic peace churches—mainly the Quakers, the Mennonites, and the Brethren—co-founded the coalition “New Call To Peacemaking” in 1980 to support the training and deployment of unarmed peace teams in situations of serious violence throughout the world, modelled in part on the peace brigades such as Seva Dal and Shanti Sena in India.

In this fourth chapter on everyday peace behavior, she mentions the critical role of imagination: in the arts and in play, in

celebrations and ritual. Without art and artists, we would all be poor indeed, and desperate, for it is visionaries like Tagore and Tolstoy, Picasso and Nicholas Roerich who perceived that “educated awareness of beauty can save the world”—but how? By changing our thinking, by raising our consciousness, and by articulating alternatives to everyday norms. The creative function of play is essential in peace-building: the muse at play in poetry, in music, and in painting; the body at play in dance, in drama, and amateur sport.

She concludes: “The range of human activity that can be re-tuned to contribute to peace building is vast. The only limitation on that re-tuning is the willingness to liberate our own imaginations.” (As English poet William Blake famously stated, “All failures are failures of the imagination.”)

Her unique contribution to peace studies is her emphasis on family as the primal unit for creating peaceable cultures; on viable partnerships between men and women, wives and husbands; and the primal role of children (Chapters 5, 6, & 7). She acknowledged that women’s wisdom and female power are undervalued (see her book “The Underside of History; A View of Women Through Time”, 1976); now, of course, we all are well-aware of the “underlife” of women in patriarchal societies, but how much has really changed? Boulding believes that the foundation for peace is empowering women and conscious men to reconstruct true equality between the genders while respecting essential differences. Creative dialog and listening between men and women is critical in the formation of more equalitarian partnering.

Families—parents and children—are the key to this process for they are “the practice ground for making history”. Quaker faith in the God-in-all-persons helped her appreciate the inherent worth and “personhood” of each child. She emphasised the influence of children on families and on society, and how they could become co-creators of a visionary future, IF adults would take care to listen to and learn

from them. She felt that children “gentle” the human species, slow us down, and open up our emotional and intuitive horizons. Children have powerful imaginations that could help us envision peaceable solutions (see “Children’s Rights and the Wheel of Life”, 1979). “We must look toward societies that set a high value on nonaggression and non-competitiveness, and therefore handle conflict by nonviolent means. We can see how child-rearing patterns produce nurturing adult behaviours.”

In her book “Building a Global Civic Culture” (1988), she asserts that in order to create peace we must all become teachers and develop new learning communities at the local level. Everyone, young and old, will teach, within age-groups and between generations, and discover how the world looks to old and young alike. To accomplish this, we must all learn to think anew, not with intellect only but with imagination and intuition too, in order to solve world crises. For example, we must each try to imagine what a peaceful world might look like—then find the ways to build under it a practical foundation. For what we cannot imagine can never be: this is her mantra.

In the concluding four chapters, she considers the transformational potential within extant institutions for evolving a possible future. She states:

“Despair over existing forces of destruction unleashed by the technologies of our postindustrial earth-ravaging age is a major obstacle to the creation of new structures that can give birth to a peaceable and compassionate future. We cannot work for what we think is impossible.” Therefore, a paradigm shift—“a new manner of thinking”—is required to break out of failed patterns of organization on this planet. “In place of the adversarial or domination model of human relations we need a mutuality model . . . (a win-win model, if you wish).

Continued survival is, however, seriously in doubt, given current extremes of militarisation, resource depletion, and economic and social injustice.” So how do we move forward, away

from dominance and toward cooperation, toward mutual problem-solving, toward a highly diversified and sustainable global peace culture?

In Chapter 8, Boulding focuses on the inadequacy of the current political arrangements of peoples and states, what she calls “the 10,000 societies” plus some 190 nation-states in our time (137 of which came into being after the UN was founded). 1993 was the UN Year of Indigenous People and she discusses the interaction of the large states and the powerless “ethnies” (peoples claiming a common culture) including indigenous peoples. New constitutional amendments have been attempted to create “subsidiarity”—taking local autonomy and decision-making into account—as opposed to assimilation of national minorities against their will. She refers to experiments around the world, such as Canada where the creation of Nunavut as an autonomous indigenous area is a hopeful sign, as opposed to South Asia where “communalism and tribalism [are] seen as the great enemies of modernisation and political maturity.” Boulding states the obvious: “Industrial societies do not have much of a culture of patience, and . . . the multinational corporations do not contribute much patience either.”

However, she sees great hope in the rise and increase of NGOs (20,000 in 1999) and their local counterparts, the much larger networks of GROs (grassroots organisations), as well as IGOs (inter-governmental organisations) which together are modifying the roles of both states and corporations. “It might be said that the world’s polities are coming full circle from tribal-local to global-local formation.” She hopes “for a gradual transformation of states from instruments of military force to facilitating partners in developing a global network of peoples’ cultures of peace, fully interactive with the life worlds of the planet.”

In Chapter 9, she critiques the concepts of ‘progress’ and ‘development’ in the larger context of the evolving planetary systems of

biodiversity often referred to as ‘Gaia’. She notes that today only indigenous peoples still speak of “all our relations . . . the uncountable creatures, large and small, that see to the biometabolic processes that keep earth alive and livable”. Development was once seen in human and social terms, but now it is measured only in terms of economics, of GNP/GDP alone, without reference to quality of life, relationship to the earth, or equity of distribution of resources or of wealth [i.e. India now has 133 billionaires, up 33 since 2016]. The good news is she realises that as the ‘technosphere’ is threatening our survival, a slow but increasing change in human consciousness regarding our relationship to the planet is co- arising; concepts such as “smart growth”, “alternative” or “sustainable development”, and “ecodevelopment” are now current. But even the term “globalism”—once indicating that we are one human family sharing one fragile planet—now has sinister connotations. “The economics of a peace culture involves living gently on the earth, in tune with the planet’s regenerative capacity (what is meant by sustainability)”, but also in the sense of “taking joy in labor and in the sharing the fruit of labor—and pleasure in using those fruits in moderation”. She notes, however, the reverse is happening: “The megasystems of production, distribution, and consumption [i.e. ‘to consume’, by the way, means ‘to devour, to burn, to waste’] in the current world market . . . has more to do with economic warfare than peace fare”; she notes with great uneasiness “the predatory character of conomic life” throughout the One-Third and Two-Thirds Worlds.

(Boulding refers to her husband, Kenneth’s book “Organizational Revolution”(1953) as among the first economists to point this out, and as did the Club of Rome warn of unrestricted population and abuse of natural resources 20 years later in “Limits to Growth”.)

Boulding cites 1990 as a turning point as NGOs and grassroots organisations critiqued development policy, coining new terms such as HDI (Human Development Index), the Human

Freedom and the Poverty Indexes, and the GPI (Genuine Progress Indicator). As another example of this new manner of thinking, she mentions the Earth Charter of the year 2000 which she calls “a covenant with Gaia”—a great complement to The Earth Constitution completed for ratification in 1991.

Boulding focuses in chapter 10 on education and the “technosphere”. In a peace culture, the free flow of information must remain a two-way process, neither censored by nation-states nor commodified by corporations, but open to all, to prevent the threat of a homogenised global monoculture. Nor should these information highways be manipulated to promote war or hatred but rather should play a positive role in educating the public toward peace. She registers complaints against the domination of the world media by Western powers and the peril of cultural imperialism, “the commercialisation of the media, both in advertising and in the consumer lifestyles portrayed”. She also worries about the promotion of violence in the media generally, even in cartoons and computer games. She warns against what she calls the “military-industrial-communication complex” which, she states, exists in all the major powers today and “slants media coverage toward the support of military action . . . and toward high-level military production as a peacetime policy. . . . Peace movements try hard to counteract these biases, but without comparable access to the media, their message is not widely heard.”

Her discussion of world education systems is also troubling though she sees hopeful trends, experiments, and new pedagogies too. She begins with the bad news: in 1990, there were 100 million children, mainly girls, who had no access to schooling, and there were one billion illiterate adults (1/6 of the population)—98% in the Two-thirds World. And not only there: in the One-Third World, even in the United States where as many as 20% of the population under 15 is “functionally illiterate”. These facts are stunning! “We are all on assembly lines and the sense of completion is rare. In these

closed systems, even teaching is a declining job possibility, except for the lucky few.” A felt helplessness shows up in teen and even preteen suicide rates, drug and alcohol abuse, gang warfare, and schoolyard killings. What is to be done?

The hopeful news is that community-based learning can be recovered; it was never completely lost. And the idea of the neo-village school or community-centered school in both urban and rural environments exists on every continent.

She mentions Gandhian village schools still found in India, and sarvodaya schools throughout Asia, Ujaama schools in Africa, Servicio Paz y Justicia (Service Peace & Justice) schools in Latin America, and in Europe experiential learning on the models of Rudolf Steiner and Maria Montessori continue to evolve. In the USA, home-schooling is growing, as is the concept of “self-schooling” in which young self-motivated learners contract with adults in regard to the skills they seek, creating their own sequence of apprenticeships; in this case, the community IS their school. Other hopeful signs are modifications within closed systems that allow for service learning such as Schools Without Walls that encourage community volunteering as part of the high school curriculum. All of these are healthy movements toward experiential learning, or what is often called an “open learning system”. Already thriving are the Outward Bound-type programs (begun in the UK) offering “expeditionary learning”, Civil Service International, the European student work camp program (me in 1968), and national service programs such as Americorps, Teach-for-America, and Peace Corps, all examples of learning by experience through service. She closes this discussion by emphasising the growing number of peace studies programs worldwide, both graduate and undergraduate, as well as peace research institutes— all promising signs.

The final chapter (11) of her revelatory text is a discussion of demilitarisation subtitled

“The Hardest Challenge for States and Civil Society”.

She begins with a history of the “scourge of war” in the 20th century that piled up 106 million human corpses!—(Imagine how many Giza pyramids that would make?)—90% of whom were civilians: innocent victims; the trillions of dollars wasted annually on war preparations worldwide—five trillion alone on nuclear armaments since Hiroshima (again, as of 2000); and the rise of terrorism—non-state or state-sponsored—which means on our planet there are no safe places remaining, no refuges, nowhere to hide. But as peacemakers we know the only real security is the common security of all states, a condition of interdependence based on mutual understanding. Boulding writes: “The search for a ‘viable’ security system is the meeting point for the war culture and the peace culture. . . . It could be said that what the peace-building sector of the civil society is about is the ‘civilianization’ of security.” Despite all the bad news, Boulding insists, “peace culture is not fading away” as she reviews the peace-building efforts that persist within nation-states and among intergovernmental bodies, the UN systems and the NGOs.

At the nation-state level the strongest peace-building efforts are found among the “middle-powers” such as Canada, Australia, and Sweden and she recalls the Middle Powers Initiative to Abolish Nuclear Weapons of 1997. In 1996 the International Court of Justice and Roman Catholic Church (“Pacem in Terra”, 1963) ruled on “the moral unacceptability of the USE of nuclear weapons” which is encouragement for the larger abolition movement of our time. In many parts of the planet now there exist “Nuclear-Weapon-Free Zones” based on treaties such as Tlatelolco for Latin America in 1967, Rarotonga for the South Pacific in 1985, the Bangkok Treaty for Southeast Asia in 1995, the Pelindaba Treaty for Africa in 1996, and the treaty of Almaty for Central Asia (ratified in 2009). Under discussion are “denuclearised zones” for Central and Eastern Europe, the Middle East, and South Asia, as well as a possible Mediterranean zone of peace, and,

as we speak, the possibility of a nuclear-free Korean Peninsula.

In the entire world there are only two states with peace constitutions:

Costa Rica and Japan (though the latter’s is threatened by compromise). But according to the Bulletin of Nuclear Scientists, there may be 25 countries that are nuclear-weapon-(NOT technology)-free including Australia and New Zealand, Finland, Sweden, Spain, Switzerland, Nepal and Sri Lanka. She discusses the United Nations in terms of its real successes but laments the fundamental dilemma: “the major powers are resisting UN reform that is in accordance with Article 108 on the UN Charter, preventing it from responding to the clear wishes of the world’s people”. UNESCO maybe the UN’s most notable success “for its role in erecting the structures of peace in the minds of human beings”, notably its conferences such as the Seville Statement of 1986 (stating that violence and war are not biological, and therefore not inevitable, but are social inventions—just as peace); creation of the UN Culture of Peace Program; and declarations such as the “International Year for the Culture of Peace” (2000) and the “International Decade for a Culture of Peace and Nonviolence for the Children of the World” (2001-2010).

She also discusses the impressive work of global NGOs dedicated to nuclear abolition and disarmament; she cites the success of the International Campaign to Ban Landmines which evolved into a coalition of 1000 NGOs—though begun by one woman, Jody Williams in 1996, and ratified as the Ottawa Treaty in 1997.

Also in 1997, another 1000-NGO coalition lead to the establishment of the International Criminal Court, ratified in 2002, and which now has 123 member states; it is important to note that the ICC is independent of the UN, unlike the International Court of Justice. Other work of coalitions of global NGOs include:

Abolition 2000 (to abolish nukes); Jubilee 2000 (to cancel debts of the world’s poorest

countries); and the Earth Charter Commission that grew out of the Rio Conference on the Environment and described by Boulding as “a covenant with Gaia”. Clearly, NGOs working outside the machinations of nation-states do make great difference! She concludes the chapter by stating her faith that a global peace culture is “an achievable goal” as “humans are not condemned to endless rounds of violence and counter-violence”. But Boulding wonders if humanity will make the right choices in the new millennium. And so we come to her conclusion, “A Possible Future” (chapter 12)—told from the perspective of the year 2100, looking backward—as she foresees the supreme achievement of a world culture of peace in our time.

I conclude with Elise Boulding’s vision of a possible future: for her (as for Einstein), hope lies in learning new ways of thinking, at every level; for example, “the capacity for learning about the interdependence of all living things, what Buddhists call ‘dependent co-arising’. The need for bonding can now be understood as including the need for bonding with nature itself”. She begins her description of “the Hoped-For World”—as exemplified in the Earth Charter (and I might add, in the Earth Constitution too)—and the need for “a world assembly of NGOs” parallel to the UN General Assembly, whether as a reformed UN or successor organisation to be called “the United Nations to Protect Life” (UNPL).

She begins as if such an organization had been created in the early decades of the 21st century; in addition to working for denuclearisation and demilitarisation, the UNPL also implemented “debt forgiveness, control of corporations, and limits to (so-called) free trade” (now called ‘fair trade’). Peace education was part of the new learning crusade, of course, and involved in it are coalitions of religious NGOs such as the World Parliament of Religions, and Buddhist groups who inspired the teaching and practice of deep ecology. The Voluntary Simplicity Movement (already huge in the US in 2000 with 10 to 15% of the population participating) and progressives called ‘cultural creatives’ (in

the hundreds of millions worldwide) heralded a post-consumerist/post-corporate age, a new world society marked by regular ‘Buy-Nothing’ days, Global Street Parties, locally-grown food and ‘Slow Food’ movements including inner-city gardening projects. Gradually the world evolved from perpetual-growth to steady-state economies as ‘Fair Trade’ replaced ‘free trade’. Quality of life (not quantity of possessions) became the new norm and community involvement replaced excessive individualism.

Demilitarisation followed as the growing threats to nation-states—ecological disasters, famines, social unrest, and recessions—forced a paradigm shift away from national security based on superior military force toward a common security among nation-states based on diplomatic skill, mediation, and nonviolent conflict resolution. Boulding foresees that, though nuclear states resisted as long as possible, they too were forced to accept the overwhelming demand for a new UN—“the United Nations to Protect Life”.

Even NGOs entered a learning curve as they had become bloated, often corrupt bureaucracies, and “downsized to become communication networks for the people they worked with, and only secondarily a source of direct aid”; though originally of European origin, NGOs spread throughout the world, especially in the 120 nations of the Two-Thirds World, giving a non-Western approach to welfare concepts. The ‘new localism’ within civic cultures worldwide resulted in creative alternative lifeways—akin to the ‘counter-cultures’ in the 1960s—involving back-to-the-land movements, organic agriculture, aquaculture, and permaculture, sustainable consumption practices, urban gardening projects, and renewable energy transportation systems, all of which made cities more liveable and self-sustaining. Alternatives to money economies also emerged (such as MANNA), labor exchange trade-offs, ‘time dollars’ for use in barter, and traditional exchange systems were revived. The joys of family and community were rediscovered and intergenerational mingling, including children, thrived.

As overpopulation had exacerbated every human problem, by 2030 the world population had decreased to five billion and falling. One-child families were the rule, and two couples raising their single children together became common. Where large corporations had once dominated the scene, a multitude of small companies now flourished. Cultural diversity thrived and the threat of monocultures dissipated. Boulding's final paragraph:

“By 2100 the biosphere was beginning to recover . . . though used-up resources were gone forever. National boundaries still existed for administrative convenience, but regional intergovernmental bodies . . . handled disputes peacefully. Mining of the earth's geologic resources had stopped, but continuous recycling kept a supply of previously mined metals available for careful use. . . Low technology production prevailed. Some of the leisure of the hunting-and-gathering era of human history had returned. The creative arts flourished . . . music, dance, and poetry were part of daily life. . . The very diversity of this new world gave rise to interesting new conflicts, but since conflict-resolving skills were well developed at every level . . . these conflicts provided challenging occasions to use those skills. Humans had learned to listen to one another and to the planet. Life was an adventure. It was a good time to be alive.”

NOTE: Societies that did change radically from war-cultures to cultures of peace:

*Asoka's India (Buddhist ahimsa as state policy)

*Vikings to modern Scandinavians (first peace studies/research programs)

*1960's new/or higher consciousness/Indian influences (anti-militaristic/ anti-materialistic)

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Earth Constitution



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When we look at the Earth Constitution we see a need for qualifying self governance at a world level. This may imply a standard of living in which consciously we affirm the protections of life. For us Earthlings that constitutes the Earth our biosphere and the life forms inhabiting it. Self Governance is a pivotal focus point for the human race as for all sentient creatures with the ability to self reflect. Some scientists argue that sentience can be defined at the cellular level. American biologist Dr. Bruce Lipton claims that epigenetics are influenced by environmental stimuli and that evolution can be expressed by a function of fractal dimensions. His work on fractal evolution challenges all that we know about life or reality. Freud's concept of reality that is perceived via the ego also has a function of awareness.

No matter how we may perceive our existential reality or evolutionary factors we are aware that our cognitive brains insist on seeking understanding of our place in the world we live in.

There are many factors to the reality of life including our receptors or senses allowing us to perceive the world in which we inhabit

Our awareness is key and we must be aware of our affirmations. In the modern world our affirmations are transcribed politically. Through legislation, policies and all that we elect to govern our lives we are qualifying our intentions to hold these affirmations true and self evident. As sentient beings and self reflecting creators we must be conscious of our self affirmations.

If we are aware of the transcendence of consciousness then we must learn to govern ourselves wholly with the intent of seeking

freedom and liberation. Respectfully we are employing a manner of living that is qualifying equality and unity.

We are not merely free to market and produce purely of economic gain, we must be free to govern ourselves according to universal law: a code not compiled of human made ethics, however, one of the principles of which these ethics are subjected. Universal law based on principles that precede all human knowledge accordingly so must the Earth Constitution be subjected to principles of universal law.

The time is now to act in accordance with the legislation pertaining to the rights of animals and preservation of nature. Environment Protection is a first principle of the Earth Constitution. The purpose of addressing the Global Climate crisis and animal cruelty is imperative to the awareness of humanity subjected to the laws of nature. This speaks to humans as sentient life forms that protect and respect the natural order.

Food, Music, Activity, all our being and sentience can transcend and activate movements within the people. Let us seek to align ourselves with purpose and meaning. In every fiber of our being, knowing that even at the cellular level we are in accordance with the Universal Code and not diluted or distorted of sentience. We are not misguided and lead astray from our awareness as natural sensual intelligence.

We are qualifying an emergence of self governance at a world level, a system built for the people by the people. One where in which we are free to engage in seeking a wholesome life in liberation and freedom. One where we are free to raise wisdom to the repair of society, greed and manipulation we are not oppressed by sheer ignorance and sickness because we have the capacity and ability to sense wholesome and meaningful lives.

Once we understand the importance of seeking knowledge and union with one another we can rely on our intersections for strength. Let us

not forget, that we incorporate in accordance with the universal code, the divinity of life that we share. The Earth is home to sentient creatures and diverse life forms.

Take up the Earth and bare within our bosom for a mutual liberation and protection of life, all life.

We are aware of the immediate call for Action, the necessary steps are outlined in the World District Template. Let the consciousness and awareness of the struggles of our ancestors bring us the courage and wisdom to take action. Let the humility, goodness, and joy of a shared experience humble us.

Environment Protection Code - EPC along with policies pertaining to protection of the biosphere

Self Governance centers our qualification of lifestyle and personal choices such as consuming products that don't contribute to global warming

Animal cruelty and speciesism contribute to global warming emissions

Divestment from institutions relating to human contributions of global warming emissions

*Animal products from Factory farming

-Animal meat for consumption

-World's cattle consumes the quantity of food caloric needs of 8.7 Billion people

.1 out of 9 humans 795 million chronic malnourishment, 844M lack water

.1,000 liters used to produce 1 liter of milk

15,000 liter 1 kg of beef

*By products and waste from factory farming

*Petrol products from non-renewable natural resources

-Production practices of harvesting oil harm the environment and infringe on human rights to clean air, land, and water.

*Local regulations and policies

*Georgia state laws

*National regulations

*EPA regulations

*UNO regulations

*FAO regulations

*<http://www.fao.org/director-general/director-general-100-days/en/>

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ವಿಶ್ವ ಸಂವಿಧಾನ (the Earth Constitution) –
ಒಂದು ಚಿಂತನೆ



—ಪ್ರೊ. ಪಿ. ನ. ಮೂರ್ತಿ

ವಿಶ್ವ ಸಂವಿಧಾನ ಹಿನ್ನೆಲೆ:

ಸಾಮಾನ್ಯವಾಗಿ ವಿಶ್ವವೆಂದರೆ ಇಂದು ನಮಗೆ ನೆನಪಿಗೆ ಬರುವುದು ಅಮೇರಿಕ, ರಷಿಯಾ, ಜಪಾನ್ ಇತ್ಯಾದಿಯಾಗಿರುವ ಭೂಖಂಡಗಳ ಹೆಸರುಗಳು ಮಾತ್ರ. ಆದರೆ ಇದು ಎಂತಹ ತಪ್ಪು ಕಲ್ಪನೆ ಎಂಬುದು ನಮಗೆ ತಿಳಿದಿಲ್ಲ. ಸಾವಿರಾರು ವರ್ಷಗಳ ಹಿಂದಿನದೆಂದು ಹೇಳಲಾಗುವ ವೇದಗಳಲ್ಲಿ ವಿಶ್ವದ ಪರಿಕಲ್ಪನೆ ಸುಸ್ಪಷ್ಟವಾಗಿತ್ತು. ಯಜುರ್ವೇದದಲ್ಲಿ ಬರುವ ಶಾಂತಿ ಮಂತ್ರ ಹೀಗಿದೆ:

ಓಂ! ಧ್ಯೌಃ ಶಾಂತಿಃ, ಅಂತರಿಕ್ಷಃ ಶಾಂತಿಃ, ಪೃಥಿವಿಃ ಶಾಂತಿಃ,
ಆಪಃ ಶಾಂತಿಃ, ಓಷಧಯಃ ಶಾಂತಿಃ, ವನಸ್ಪತಯಃ ಶಾಂತಿಃ,
ವಿಶ್ವೇದೇವಾಃ ಶಾಂತಿಃ, ಬ್ರಹ್ಮ ಶಾಂತಿಃ, ಸರ್ವ ಶಾಂತಿಃ,
ಶಾಂತಿರೇವ ಶಾಂತಿಃ, ಸಾ ಮಾ ಶಾಂತಿರೇಧಿ !!

ಭೂಮಿ, ಅಂತರಿಕ್ಷ, ವಾತಾವರಣ, ಗಾಳಿ, ನೀರು, ಮಣ್ಣಿನ ಕೆಳಗಿನ ನಾರು ಬೇರುಗಳು, ಭೂಮಿಯ ಮೇಲಿನ ಗಿಡ ಮರ ಬಳ್ಳಿಗಳು, ಪ್ರಪಂಚದಲ್ಲಿರುವ ಎಲ್ಲವೂ, ಬ್ರಹ್ಮ (ಭಗವಂತನ ಚೈತನ್ಯ)ವೂ ಸೇರಿದಂತೆ ಎಲ್ಲದಕ್ಕೂ ಒಳಿತಾಗಲಿ ಎಂಬ ವಿಷಯವನ್ನು ತಿಳಿಸುತ್ತದೆ. ವೇದಗಳ ಕಾಲದಲ್ಲಿನ ಜೀವನ ಪ್ರಕೃತಿಯೊಂದಿಗೆ ಸಹಜಾಳೆ ನಡೆಸುವುದಾಗಿತ್ತು ಎಂಬುದು ಇದರಿಂದ ತಿಳಿದುಬರುತ್ತದೆ. ಆದರೆ ಆಧುನಿಕ ಜೀವನವು ಸಾಂವಿಧಾನಿಕ ಸ್ವಾತಂತ್ರದ ಭರದಲ್ಲಿ ವಿಶ್ವದಲ್ಲಿರುವ ಎಲ್ಲವನ್ನೂ ಭೀಭತ್ಯವಾಗಿ ನಾಶಮಾಡುತ್ತಿರುವ ಕಾರಣವಾಗಿ ಸಂತುಲನ ಕಳೆದು ವಿಕೋಪಗಳಿಗೆ ದಾರಿಯಾಗಿದೆ. ದೇಶದ ರಾಜಧಾನಿ ದೆಹಲಿಯಲ್ಲಿ ಶಾಲಾ ಮಕ್ಕಳು ಮುಸುಕುಧರಿಸಿ ನಡೆಯಬೇಕಾಗಿರುವುದು ನಿಜಕ್ಕೂ ದುರ್ದೈವ.



ಸಮಾಜ ಜೀವನ ಆರಂಭವಾದ ಮೇಲೂ, ಬಹಳ ಕಾಲದವರೆಗೆ ಮನುಷ್ಯನು ಸೀಮಿತ ಪರಿಧಿಯ ಒಳಗೇ ಸಂತಸದಿಂದಿದ್ದುದನ್ನು ನಾವು ಕಾಣುತ್ತೇವೆ. ಹಿಂದೂ

ಸಂಸ್ಕೃತಿಯ ಭೂಭಾಗವಾದ ಭಾರತದಲ್ಲಿ ಅದೆಷ್ಟೋ ವೈವಿಧ್ಯತೆಯಿಂದ ಕೂಡಿದ ಉಪ ಸಂಸ್ಕೃತಿಗಳನ್ನು ಕಾಣುತ್ತೇವೆ. ದಕ್ಷಿಣದಲ್ಲಿ ಇವು ಇಂದಿಗೂ ಕಾಣಿಸುತ್ತವೆ. ಬೆಂಗಳೂರಿನಿಂದ ಸ್ವಲ್ಪವೇ ದೂರದಲ್ಲಿ ಕನ್ನಡ ನಾಡಿನ ಸೀಮೆಯಿಂದ ಎಡಕ್ಕೆ ತಿರುಗಿದರೆ ವಿಭಿನ್ನ ವಿಶಿಷ್ಟತೆಯ ತೆಲುಗು ನಾಡು, ತಮಿಳು ನಾಡಿನ ಎಲ್ಲೆಯಲ್ಲಿಂದಲೇ ಇಣುಕಿದರೆ ಕಾಣಿಸಿರುವುದು ಮನೋಹರವಾದ ಕೇರಳದ ಮಲಯಾಳ ಸಂಸ್ಕೃತಿ. ಈ ಎಲ್ಲ ಉಪಸಂಸ್ಕೃತಿಗಳೂ ತಮ್ಮ ಮೂಲ ವೈದಿಕತೆಯ ಚೌಕಟ್ಟಿನಲ್ಲಿ ನಡೆದುಕೊಂಡಿದ್ದವು. ಸರ್ವೇ ಜನಾಃ ಸುಖಿನೋ ಭವಂತು (ಎಲ್ಲ ಜನರಿಗೂ ಒಳಿತಾಗಲಿ) ಇದು ಸಮಾಜದ ಮಂತ್ರವಾಗಿತ್ತು. ಸಹಸ್ರಾರು ವರ್ಷಗಳಿಂದ ಪ್ರಕೃತಿಯು ತನ್ನನ್ನು ತಾನೇ ಪುನರುಜ್ಜೀವನಗೊಳಿಸಿಕೊಂಡು ಬಂದಿತ್ತು. ಋತುಮಾನದಲ್ಲಿ ಬರುವ ಸಕಾಲಿಕ ಪ್ರಕ್ರಿಯೆಗಳಾದ ಬೇಸಿಗೆ, ಗಾಳಿ, ಮಳೆ ಮತ್ತು ಚಳಿ ಕಾಲಗಳ ಪರಿಣಾಮವಾಗಿ ತುಂಬಿದ ಕೆರೆ, ನದಿಗಳಿಂದಾಗಿ ಭೂಮಿಯೊಳಗಿನ ಅಂತರ್ಜಲ ಮಟ್ಟ ಸಮತೋಲನದಿಂದಿರುತ್ತಿತ್ತು. ತನ್ನ ಅವಶ್ಯಕತೆ ಮತ್ತು ಸ್ವಂತ ಪರಿಶ್ರಮದ ಪರಿಣಾಮವಾಗಿ ನೆಲವನ್ನು ಉತ್ತು. ಬಿತ್ತು ಕಾಳನ್ನು ಬೆಳೆದುಕೊಳ್ಳುವುದರ ಜೊತೆಗೆ, ಹೈನಿನ ಪಶುಗಳಿಗೆ ಬೇಕಾದ ಮೇವೂ ದೊರೆಯುತ್ತಿತ್ತು. ಜೈವಿಕ ವಸ್ತುಗಳ ತ್ಯಾಜ್ಯವು ಮತ್ತೆ ಮಣ್ಣಿನ ಫಲವತ್ತತೆಯನ್ನು ಹೆಚ್ಚಿಸುತ್ತಿದ್ದವು.

ಆದರೆ ವಿವೇಕ, ವಿವೇಚನೆಗಳ ಅವಕಾಶವನ್ನು ಹೊಂದಿರುವ ಮನುಷ್ಯ ಜಾತಿಯು ಸ್ವಾರ್ಥ ಹಿತದ ಕಾರಣ ತನ್ನ ಅವನತಿಯ ದಾರಿಯನ್ನು ತಾನೇ ಹುಡುಕಿಕೊಂಡಿದೆ. ಸ್ವಂತವಾಗಿ ಉಜ್ಜೀವನಗೊಳ್ಳುವ ಪ್ರಕೃತಿಯನ್ನು ಹಿತಮಿತವಾಗಿ ಹಂಚಿಕೊಂಡು ಬಳಸುವುದರ ಬದಲಿಗೆ ದುರಾಸೆಯ ಪರಾಕಾಷ್ಠತೆಯ ಪ್ರದರ್ಶನದಲ್ಲಿ ತೊಡಗಿದೆ. ಸದ್ಯದ ಜಾಗತಿಕ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿನ ಕೆಲವು ವಿಷಮತೆಗಳನ್ನು ನೋಡೋಣ.

ಆಹಾರದ ಅಭಾವ: ದಿನೇ ದಿನೇ ಹೆಚ್ಚುತ್ತಿರುವ ಜನಸಂಖ್ಯೆಯ



ಹಸಿದ ಹೊಟ್ಟೆಗಳಿಗೆ ಆಹಾರವನ್ನು ಒದಗಿಸುವ ಕೆಲಸಯಾರದೆಂಬುದು ತಿಳಿಯುತ್ತಿಲ್ಲ. ಬೆಳೆಯುವ ಭೂಮಿ, ರೈತನ ಕಷ್ಟನಷ್ಟಗಳು ಯಾರ ಕಣ್ಣಿಗೂ ಬೀಳುತ್ತಿಲ್ಲ. ಇದು ವಿಶ್ವದ ಮೊದಲ ಸವಾಲು.

ವನಸಂಪತ್ತಿನ ನಾಶ: ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಗಳ ಹೆಸರಿನಲ್ಲಿ ಅಪಾರ ಹಸಿರು ಸಂಪತ್ತನ್ನು ನಾಶಮಾಡಲಾಗುತ್ತಿದೆ. ಲಕ್ಷಾಂತರ ಮರಗಳನ್ನು ಕಡಿದು ಬಯಲು ಮಾಡಲಾಗಿದೆ.



ನಗರ ಪ್ರದೇಶಗಳಲ್ಲಿ ರಸ್ತೆ ಅಗಲೀಕರಣದ ಪರಿಣಾಮವಾಗಿ



ದಿನನಿತ್ಯ ಮರಗಳು ನೆಲಕ್ಕುರುಳುತ್ತಿವೆ. ಪ್ರಜಾತಂತ್ರದ ವ್ಯವಸ್ಥೆಗಳೂ ಇದನ್ನು ತಡೆಯಲಾಗದೆ ಹೋಗಿವೆ.

ವಾಯು ಮಾಲಿನ್ಯ: ಇತ್ತೀಚಿನ ದಿನಗಳಲ್ಲಿ ವಿಶ್ವದಾದ್ಯಂತ ಹರಡುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳಲ್ಲಿ ಅತಿ ಮುಖ್ಯವಾದದ್ದು ಉದ್ಯಮಗಳಿಂದ ಪ್ರದೂಷಣೆ ಒಂದೆಡೆಯಾದರೆ, ಇನ್ನೊಂದೆಡೆ



ನಗರಗಳಲ್ಲಿ ಘನತ್ಯಾಜ್ಯಗಳ ದಹನ, ಜನರ ಉಸಿರು ಕಟ್ಟಿಸುತ್ತಿದೆ



ಇದೆಲ್ಲ ಸಾಲದೆಂಬಂತೆ ಇತ್ತೀಚೆಗೆ ಹಳ್ಳಿಗಳಲ್ಲಿ ಹೊಲಗದ್ದೆಗಳಿಗೆ ಬೆಂಕಿಹಚ್ಚುವ ಪರಿಪಾಠ ನಡೆದಿದೆ. ಈ ಗ್ರಾಸವನ್ನು ಬೆಂಕಿಗೆ

ಹಾಕುವ ಬದಲಿಗೆ ದನಕರುಗಳಿಗೆ ಆಹಾರವನ್ನಾಗಿ



ಬಳಸಬಹುದಾಗಿದೆ ಎಂಬುದನ್ನು ಜನರೂ, ಸರ್ಕಾರಗಳೂ ಮರೆತಂತಿವೆ. ಇದು ಕೇವಲ ಸ್ಥಾನಿಕ ಸಮಸ್ಯೆಗಳಾಗಿರದೆ ವಿಶ್ವದ ಎಲ್ಲರೂ ಕಳವಳಪಡುವಂತಾಗಿದೆ. ಈ ಪ್ರದೂಷಣೆಯನ್ನು



ಈಗ ವ್ಯೋಮದಿಂದಲೂ ನೋಡಬಹುದಾಗಿದೆ.

ಜಲ ಸಂಪತ್ತಿನ ದುರುಪಯೋಗ: ಕುಡಿಯುವ ನೀರಿನ



ಅಭಾವ ಎಲ್ಲೆಡೆ ತಾಂಡವವಾಡುತ್ತಿರುವಾಗ, ನೀರನ್ನು ಪೋಲು ಮಾಡದೆ ಇರುವುದು ಅತಿಆವಶ್ಯಕ. ಈ ಬಗೆಗೆ ಜನರಲ್ಲಿ ಜಾಗೃತಿ ಮೂಡಬೇಕಾಗಿದೆ.



ಅದೇ ರೀತಿಯಲ್ಲಿ ನೀರಿನ ಸಂಗ್ರಹತಾಣಗಳು, ಮತ್ತೆ ಸಂವಾಹಕಗಳಾದ ಕೆರೆ, ಹೊಳೆ, ಕಾಲುವೆ, ನದಿ ಇತ್ಯಾದಿಗಳಲ್ಲಿ ಕಲುಷಿತ ಕೊಳಚೆ ನೀರನ್ನು ಬಿಡುವುದರ ಮೂಲಕ ಜಾಗತಿಕ ಜಲಮಾಲಿನ್ಯಕ್ಕೆ ದಾರಿಯಾಗುತ್ತಿದೆ.

ಕ್ಷೀಣಿಸುತ್ತಿರುವ ಮತ್ಸ್ಯ ಸಂಪತ್ತು: ಲವಲೇಶವೂ ಶ್ರಮವಿಲ್ಲದೆ, ನೈಸರ್ಗಿಕವಾಗಿ ದೊರೆಯುವ ಮತ್ಸ್ಯಸಂಪತ್ತನ್ನು ಜಾಗ್ರತೆಯಾಗಿ ಬಳಸದೆ, ಉದ್ಯಮವನ್ನಾಗಿಸಿಮಾಡಿಕೊಂಡು, ಇಡೀ ವಿಶ್ವವನ್ನು ವಿನಾಶದಂಚೆಗೆ ಕರೆದೊಯ್ಯಲಾಗುತ್ತಿದೆ. ಈ



ಸಂಪತ್ತು ಕೆಲ ಜನರು ಅಥವಾ ದೇಶಗಳಿಗೆ ಮಾತ್ರ ಸೀಮಿತವಾಗಿರದೆ ವಿಶ್ವದ ಎಲ್ಲರಿಗೂ ಸೇರಿದೆ. ಇದನ್ನು ಉಳಿಸುವ ಜವಾಬ್ದಾರಿ ಎಲ್ಲರದು.

ವೈಶ್ವಿಕ ತ್ಯಾಜ್ಯವಾದ ಪ್ಲಾಸ್ಟಿಕ್ ನ ವಿಲೇವಾರಿ: ಒಂದು ಕಾಲದಲ್ಲಿ ಅನುಕೂಲವೆನಿಸಿದ ಪ್ಲಾಸ್ಟಿಕ್ ಈಗ ಪಡಂಭೂತವಾಗಿ



ನಿಂತಿದೆ. ವಿಶ್ವದ ಎಲ್ಲೆಡೆ ತುಂಬುತ್ತಿರುವ ಕಸದ ಪರ್ವತಗಳನ್ನು



ಬೆಳೆಸುವ ಪ್ರಯತ್ನವಾಗುತ್ತಿದೆಯೇ ಹೊರತು ಕರಗಿಸುವ ಪ್ರಯತ್ನವಾಗುತ್ತಿಲ್ಲ. ಇದೊಂದು ವಿನಾಶಕಾರಿ ಪ್ರಕ್ರಿಯೆ.

ಭಯೋತ್ಪಾದನೆ:

ಪ್ರಪಂಚವು ಇಲ್ಲಿಯವರೆಗೆ ಬಹಳಷ್ಟು ಭೀಕರ ಘಟನೆಗಳನ್ನು ಕಂಡಿದೆ. ಎಲ್ಲ ಪ್ರಜಾತಾಂತ್ರಿಕ ವ್ಯವಸ್ಥೆಗಳೂ ಇದರ ವಿರುದ್ಧ



ಸಮರ ಸಾರಿವೆ. ಆದರೂ ಕೆಲ ದೇಶಗಳಿಂದ ಉಗ್ರರ ಹಾವಳಿ ಹೆಚ್ಚುತ್ತಲೇ ಇದೆ. ಇದನ್ನು ವೈಶ್ವಿಕ ಮಟ್ಟದಲ್ಲಿ ನಿಗ್ರಹಿಸಬೇಕಾಗಿದೆ.

ನಿರುದ್ಯೋಗ:

ಅಪರಿಮಿತವಾಗಿ ಬೆಳೆಯುತ್ತಿರುವ ವಿಶ್ವ ವ್ಯವಹಾರದ ಪರಿಣಾಮವಾಗಿ, ತಂತ್ರಜ್ಞಾನದ ಅಭಿವೃದ್ಧಿಯ ಪರಿಣಾಮವಾಗಿ ನಿರುದ್ಯೋಗ ವಿಷಮ ಸ್ಥಿತಿಯನ್ನು ತಲುಪಿದೆ.



ಆದರೆ ಅವಕಾಶಗಳೇನೂ ಕೊರತೆಯಿಲ್ಲ. ವಿಶ್ವದಲ್ಲಿ ಇನ್ನೂ ಅಭಿವೃದ್ಧಿಯ ಹೆಸರನ್ನೇ ಕೇಳದ ಅದೇಷ್ಟೋ ದೇಶಗಳಿವೆ. ಅವಕಾಶಗಳನ್ನು ಬಳಕೆಗೊಳ್ಳಬಲ್ಲವರು ಈ ಮಾರುಕಟ್ಟೆಗಳನ್ನು ಆಶ್ರಯಿಸಬಹುದಾಗಿದೆ. ಬಹಳಷ್ಟು ದೇಶಗಳಲ್ಲಿ ನಿರುದ್ಯೋಗ ನಿವಾರಣೆಗೆ ಸರ್ಕಾರಗಳು 'ಕುಳಿ ತೋಡಿ-ಕುಳಿ ಮುಚ್ಚುವ ಯೋಜನೆಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡದ್ದನ್ನು ನಾವು ಕಂಡಿದ್ದೇವೆ. ಇದರ ಬದಲಿಗೆ ಅಂತರರಾಷ್ಟ್ರೀಯ ಮಟ್ಟದಲ್ಲಿ ಅಭಿವೃದ್ಧಿ ಯೋಜನೆಗಳನ್ನು ಹಮ್ಮಿಕೊಂಡರೆ ಮಾತ್ರ "ಸರ್ವೋದಯ" ಸಾಧ್ಯ. ಆದರೆ ವ್ಯಾವಹಾರಿಕ ಲಾಭಕ್ಕಾಗಿ ಮಾನವತೆಯನ್ನು ದೂರವಿಡುವ ಪ್ರವೃತ್ತಿ ಇತ್ತೀಚೆಗೆ ಹೆಚ್ಚುತ್ತಿದೆ ಯಾದ್ದರಿಂದ ಇದನ್ನು ಯಶಸ್ವಿಯಾಗಿ ನಿರ್ವಹಿಸಲು ಒಂದು ವೈಶ್ವಿಕ ಸಂಘಟನೆ ಅಥವಾ ವ್ಯವಸ್ಥೆ ತುರ್ತಾಗಿ ನಿರ್ಮಾಣವಾಗುವ ಅವಶ್ಯಕತೆ ಇದೆ.

ಸಮಸ್ಯೆಯ ನಿವಾರಣೆಗೆ ಸಂವಿಧಾನಗಳ ಕೊಡುಗೆ:

ಎಲ್ಲ ಪ್ರಜಾತಾಂತ್ರಿಕ ಸಂವಿಧಾನಗಳೂ ಈ ಸಮಸ್ಯೆಗಳ ಶಾಶ್ವತ ಪರಿಹಾರಕ್ಕೆ ಸ್ಪಂದಿಸುವ ಗ್ರಂಥಗಳಾಗಿವೆ.ಆದರೆ ಕಾರ್ಯರೂಪದಲ್ಲಿ ಸಮಸ್ಯಾಪೂರಣ ಸಾಧ್ಯವಾಗಿಲ್ಲ. ಈ ವಿಷಮ ಸನ್ನಿವೇಶದ ಘನತೆಯೆಂದರೆ ಇದು ಯಾವುದೇ

ದೇಶಕ್ಕೆ ಸೀಮಿತವಾಗಿರದೆ ವಿಶ್ವದ ಅಸ್ತಿತ್ವಕ್ಕೆ ಧಕ್ಕೆ ಕಾರಕವಾಗಿದೆ. ವಿಶ್ವಸಂಸ್ಥೆಯೂ ಸಹ ಕೆಲವೇ ದೇಶಗಳ ಕೂಟವಾಗಿದ್ದು ಜಾಗತಿಕ ಸಮಸ್ಯೆಗಳಿಗೆ ಸ್ಪಂದಿಸುವ ಕ್ಷಮತೆಯನ್ನು ಹೊಂದಿಲ್ಲ. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಪ್ರಜಾತಂತ್ರ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ನಂಬಿಕೆಯಿಟ್ಟಿರುವ ದೇಶಗಳು ಒಂದಾಗಬೇಕಾಗಿದೆ. ವಿಶ್ವದ ಅತಿದೊಡ್ಡ ಪ್ರಜಾತಂತ್ರ ವ್ಯವಸ್ಥೆಯಾದ ಭಾರತವು ನಿರ್ಣಾಯಕ ಮುಂದಾಳುತ್ವ ವಹಿಸಬೇಕಾಗಿದೆ. ಚುನಾಯಿತ ಸರ್ಕಾರಗಳೂ ಸಹ ತಮ್ಮ ಗಮನವನ್ನು ಸ್ಥಾನಿಕವಾಗಿಸಿಕೊಳ್ಳುವುದಕ್ಕಿಂತ ವೈಶ್ವಿಕ ದೃಷ್ಟಿಯಿಂದ ನೋಡಿದರೆ ಅನುಕೂಲವಾದೀತು. ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಶೀಘ್ರಾತಿಶೀಘ್ರವಾಗಿ ಒಂದು ವೈಶ್ವಿಕ ಸರ್ಕಾರ ವ್ಯವಸ್ಥೆ ರೂಪುಗೊಳ್ಳಬೇಕಾಗಿದೆ.

ಇದೇ ನಿಟ್ಟಿನಲ್ಲಿ ಹಿಂದೊಂದು ಪ್ರಯತ್ನ ನಡೆದಿತ್ತು. ಎರಡನೆ ವಿಶ್ವಯುದ್ಧದ ಸಮಯದಲ್ಲಿ ಜನೆವರಿ, 1945ರಂದು ಜಗತ್ತಿನ 51 ದೇಶಗಳ ಪ್ರತಿನಿಧಿಗಳು “ವಿಶ್ವ ಸಂಸ್ಥೆ” ಯನ್ನು ಆರಂಭಿಸಿದ್ದರು. ವಿಧ್ಯುಕ್ತವಾಗಿ 29, ಅಕ್ಟೋಬರ್ 1945ರಂದು ಅಸ್ತಿತ್ವಕ್ಕೆ ಬಂದಿತು. ಆದರೆ ಈ ಪ್ರಯತ್ನವು ಸರಿಯಾದ ದಿಶೆಯಲ್ಲಿ ಮುಂದುವರಿಯದ ಕಾರಣ ಇಂದೂ ಸಹ ವಿಶ್ವ ಸಂಸ್ಥೆಯು ಜಗತ್ತಿನ ಎಲ್ಲ ರಾಷ್ಟ್ರಗಳ ಪ್ರಾತಿನಿಧಿಕ ಸಂಸ್ಥೆಯಾಗಲು ಸಾಧ್ಯವಾಗಿಲ್ಲ. ವಿಶ್ವ ಸರ್ಕಾರವು ಇಂದಿಗೂ ಕನಸಾಗಿಯೇ ಉಳಿದಿದೆ. ಆದಕಾರಣ ವಿಶ್ವ ಸಂವಿಧಾನ ಮತ್ತು ಸಂಸದು ಸಂಸ್ಥೆಯು ವೈಶ್ವಿಕ ಸರ್ಕಾರಕ್ಕಾಗಿ ಪ್ರಯತ್ನಿಸುತ್ತಿದೆ.

ವಿಶ್ವ ಸಂವಿಧಾನ ಮತ್ತು ವಿಶ್ವ ಸಂಸದು

ವಿಶ್ವದ ವಿಖ್ಯಾತ ದಾರ್ಶನಿಕರಲ್ಲಿ ಮುಖ್ಯರಾದ ಶ್ರೀ ಅರವಿಂದ ಘೋಷ್ ಅವರು ವಿಶ್ವ ಸರ್ಕಾರದ ಕನಸನ್ನು ಕಂಡು ‘ವರ್ಲ್ಡ್ ಯೂನಿಯನ್’ ಎಂಬ ಸಂಸ್ಥೆಗೆ ಅಸ್ಥಿಭಾರ ಹಾಕಿದರು. ಇದು ಮುಂದೆ ಮುಂದೆ ಬೆಳೆದು ‘ವಿಶ್ವ ಸಂವಿಧಾನ ಮತ್ತು ಸಂಸದು ಸಂಸ್ಥೆ’ ಯಾಗಿ ರೂಪುಗೊಂಡಿತು. ಸದ್ಯಕ್ಕೆ ಅಮೇರಿಕೆಯ ಕೊಲಾರಾಡೋ ರಾಜ್ಯದಲ್ಲಿ ಪಂಜೀಕೃತವಾಗಿರುವ ಸಂಸ್ಥೆಯು ವಿಶ್ವದ ಬಹಳಷ್ಟು ದೇಶಗಳಲ್ಲಿ ಸದಸ್ಯರನ್ನು ಹೊಂದಿದೆ. ವಿಶ್ವ ಶಾಂತಿ, ಜಾಗತಿಕ ಸಾಮರಸ್ಯ, ಸಹಕಾರ, ಸಹಬಾಳ್ವೆ ಯ ಧ್ಯೇಯವನ್ನು ಅಳವಡಿಸಿಕೊಂಡಿದೆ. ಪ್ರಜಾತಾಂತ್ರಿಕ ವೈಶ್ವಿಕ ಸರ್ಕಾರವನ್ನು ಸಮರ್ಥಿಸುವ ಈ ಸಂಸ್ಥೆ ಭಾರತದಲ್ಲಿ ಚಟುವಟಿಕೆಯನ್ನು ಮುಂದುವರಿಸಿದ್ದು ಭಾರತವು ಈ ನಿಟ್ಟಿನಲ್ಲಿ ಜಗತ್ತಿಗೆ ಸಹಕಾರಿಯಾಗುವುದೆಂಬ ಆಶಯದಿಂದ ಕೂಡಿದೆ. 1945ರಲ್ಲಿ ರಲ್ಲಿ ಹಂಗಾಮಿ ವಿಶ್ವ ಸಂಸತ್ತಿನ ಎರಡನೆಯ ಅಧಿವೇಶನವನ್ನು ಭಾರತದಲ್ಲಿ ಆಯೋಜಿಸಲಾಗಿತ್ತು. ಇದರ ಉದ್ಘಾಟನೆಯನ್ನು ಅಂದಿನ ಭಾರತದ ರಾಷ್ಟ್ರಪತಿಗಳಾಗಿದ್ದ ಶ್ರೀ ಗ್ಯಾನಿ ಜೇಲ್‌ಸಿಂಗ್ ನೆರವೇರಿಸಿದ್ದರು ಮತ್ತು ಸಭೆಯ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಲೋಕಸಭೆಯ ಸ್ಪೀಕರ್ ಶ್ರೀ ಬಲರಾಮ್ ಜಾಖಡ್ ವಹಿಸಿದ್ದರು. ಇದರಿಂದ ಭಾರತವು ವಿಶ್ವ ಸರ್ಕಾರದ ಪರ ತನ್ನ ಧೋರಣೆಯನ್ನು ಮೊದಲಿನಿಂದಲೂ ಅನುಸರಿಸಿದೆ. ಭಾರತ ಸರ್ಕಾರದ ಪ್ರತಿನಿಧಿಗಳು ವಿಶ್ವ ಸಂವಿಧಾನ ಮತ್ತು ಸಂಸದು ಸಂಸ್ಥೆ ಗೆ ತಮ್ಮ ಸಹಕಾರವನ್ನು ನೀಡುತ್ತಲೇ ಬಂದಿದ್ದಾರೆ.

ಹಲವಾರು ವರ್ಷಗಳ ಕಾಲ, ಸಾವಿರಾರು ಪರಿಣತರು ಒಂದೆಡೆ ಸೇರಿ ಕುಳಿತು ವಿಸ್ತಾರವಾಗಿ ಚರ್ಚಿಸಿ ವಿಶ್ವ ಸಂವಿಧಾನವನ್ನು ರೂಪಿಸಿದ್ದಾರೆ. ನಾಲ್ಕು ವೈಶ್ವಿಕ ಅಧಿವೇಶನಗಳಲ್ಲಿ

(1968,1977,1979,1991) ರಲ್ಲಿ 25 ಜನರ ವೈಶ್ವಿಕ ಕನೂನು ತಜ್ಞರ ತಂಡವು ಚರ್ಚಿಸಿ, 5 ಜನರ ಬರಹದಿಂದ ರೂಪಿತವಾಗಿದೆ. 1991 ರ ಅಧಿವೇಶನದ ನಂತರ ಕರಡು ಅನುಮೋದನೆಗೆ ಸಿದ್ಧವೆಂದು ಪರಿಗಣಿಸಲಾಯಿತು. 19 ಅನುಚ್ಛೇದಗಳನ್ನು ಹೊಂದಿರುವ ಈ ಸಂವಿಧಾನವನ್ನು ವಿಶ್ವದ ಸರ್ಕಾರಗಳು, ಪ್ರಜೆಗಳು ಸಹ ಅನುಮೋದಿಸಬಹುದಾಗಿದೆ.



1977 ರಲ್ಲಿ ಅನುಮೋದಿಸಿ ಹಸ್ತಾಕ್ಷರ ಮಾಡಿದ ಮೊದಲ ವಿಶ್ವ ಪ್ರಜೆಯೂ ಸಹ ಶ್ರೀ.ಎ.ಬಿ.ಪಟೇಲ್ ಎಂಬ

ಭಾರತೀಯರೆಂಬುದು ನಮಗೆಲ್ಲರಿಗೂ ಗೌರವದ ವಿಷಯ.

ಸದ್ಯಕ್ಕೆ ಆಡಳಿತಾತ್ಮಕವಾಗಿ 28 ಇಲಾಖೆಗಳನ್ನು ಈ ಸಂವಿಧಾನವು ಸಮರ್ಥಿಸುತ್ತದೆ. ಅವುಗಳು:

1. ನಿಶ್ಚಿತಕರಣ ಮತ್ತು ಯುದ್ಧ ತಡೆ
2. ಜನಸಂಖ್ಯೆ
3. ಆಹಾರ ಮತ್ತು ವ್ಯವಸಾಯ
4. ನೀರು ಸರಬರಾಜು ಮತ್ತು ಜಲಮಾರ್ಗ
5. ಆರೋಗ್ಯ ಮತ್ತು ಪೌಷ್ಟಿಕತೆ
6. ವಿದ್ಯಾಭ್ಯಾಸ
7. ಸಾಂಸ್ಕೃತಿಕ ವೈವಿಧ್ಯತೆ ಮತ್ತು ಕಲೆ
8. ವಸತಿ ಮತ್ತು ನಿವೇಶನ
9. ಪರಿಸರ ಮತ್ತು
10. ವೈಶ್ವಿಕ ಸಂಪತ್ತು
11. ಸಾಗರಗಳು ಮತ್ತು ಸಮುದ್ರತಳ
12. ವಾತಾವರಣ ಮತ್ತು ಬಾಹ್ಯಾಕಾಶ
13. ಶಕ್ತಿ
14. ವಿಜ್ಞಾನ ಮತ್ತು ತಂತ್ರಜ್ಞಾನ
15. ಅನುವಂಶಿಕ ಸಂಶೋಧನೆ
16. ಕಾರ್ಮಿಕ ಮತ್ತು ಆದಾಯ
17. ಆರ್ಥಿಕ ಮತ್ತು ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿ
18. ವಾಣಿಜ್ಯ ಮತ್ತು ಉದ್ಯಮ
19. ಸಾರಿಗೆ ಮತ್ತು ಸಂಚಾರ
20. ಬಹುದೇಶಿ ಸಂಸ್ಥೆಗಳು
21. ಮಾಗಿತಿ ಮತ್ತು ಸಂವಹನ
22. ಮಾನವ ಹಕ್ಕು
23. ಸಾಮಾಜಿಕ ನ್ಯಾಯ
24. ವೈಶ್ವಿಕ ಸೇವಾ ಪಡೆ
25. ವೈಶ್ವಿಕಭೂಭಾಗ ಮತ್ತು ಕೇಂದ್ರ
26. ಅಂತರ-ರಾಷ್ಟ್ರೀಯ ವ್ಯವಹಾರ
27. ಪ್ರಜಾತಾಂತ್ರಿಕ ಪದ್ಧತಿಗಳು
28. ಕಂದಾಯ

ಈ ಎಲ್ಲ ಕ್ಷೇತ್ರಗಳಲ್ಲಿ ವಿಶ್ವದಾದ್ಯಂತ ಹಲವಾರು ಪರಿಣತರು ತಮ್ಮನ್ನು ತಾವು ತೊಡಗಿಸಿಕೊಂಡಿದ್ದಾರೆ. ಯೋಜನೆಗಳು ಮುನ್ನಡೆದಿವೆ.

ವಿಶ್ವ ಸಂವಿಧಾನ ಮತ್ತು ಸಂಸದು ಸಂಸ್ಥೆ ಕೆಲವು ದಶಕಗಳ ತನ್ನ ಜೀವಿತಾವಧಿಯಲ್ಲಿ ಬಹಳಷ್ಟು ಸಾಧಿಸಿದ್ದರೂ, ಕೆಳಗಿನ ಮೂರು ಸಾಧನೆಗಳು ಸದ್ಯದ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಪ್ರಸ್ತುತ ಮತ್ತು ಪ್ರಶಂಸನೀಯ.

ಮೊದಲನೆಯದು “ಇನ್‌ಟೆನ್ಸಿಟಿ ಆಫ್ ವರ್ಲ್ಡ್ ಪ್ರಾಬ್ಲಮ್ಸ್” (ವೈಶ್ವಿಕ ಸಮಸ್ಯೆಗಳ ಅಧ್ಯಯನ ಕೇಂದ್ರ) ಎಂಬ ಸಂಸ್ಥೆಯ ಸ್ಥಾಪನೆ. ಇದರ ಉದ್ದೇಶ ವಿಶ್ವದಲ್ಲಿನ ಮಾನವ ಬದುಕಿಗೆ ಅಡ್ಡಿಯಾಗಿರುವ ಸಮಸ್ಯೆಗಳ ಅಧ್ಯಯನ. ಇತ್ತೀಚೆಗಷ್ಟೇ ಈ ಸಂಸ್ಥೆಯ ಹೆಸರನ್ನು “ಅರ್ತ್ ಫೆಡರೇಷನ್ ಇನ್‌ಟೆನ್ಸಿಟಿ” (ವಿಶ್ವ ಸಂಘ ಸಂಸ್ಥೆ) ಎಂದು ಮರು ನಾಮಕರಣ ಮಾಡಲಾಗಿದೆ. ಇನ್ನು ಮುಂದೆ ಈ ಸಂಸ್ಥೆಯು ವಿಶ್ವದ ಸಮಸ್ಯೆಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದರ ಜೊತೆಗೆ ಸಮಸ್ಯಾಪೂರಣದ ಕಡೆಗೂ ಗಮನಕೊಡುವ ಆಶಯವನ್ನು

ಹೊಂದಿದೆ.

ಎರಡನೆಯದು “ವರ್ಲ್ಡ್ ಪಾರ್ಲಿಮೆಂಟ್ ಯೂನಿವರ್ಸಿಟಿ” (ವಿಶ್ವ ಸಂಸದು ವಿಶ್ವವಿದ್ಯಾಲಯ) ದ ಸ್ಥಾಪನೆ. ವಿದ್ಯಾ ಪ್ರಸರಣದ ಮೂಲ ಧ್ಯೇಯವನ್ನು ಹೊಂದಿರುವ ಇದು ದೂರ ಶಿಕ್ಷಣದ ಮಾಧ್ಯಮವಾಗಿ ಮತ್ತು ಅಂತರ್ಜಾಲದ ಮುಖಾಂತರ ಮೌಲಿಕ ಶಿಕ್ಷಣವನ್ನು ನೀಡುವ ಕೆಲಸ ಮಾಡುತ್ತಿದೆ. ಆಧುನಿಕ ಶಿಕ್ಷಣದಿಂದ ವಂಚಿತರಾಗಿರುವ ಬಹಳಷ್ಟು ದೇಶಗಳು ಇದರ ಪ್ರಯೋಜನವನ್ನು ಪಡೆಯಬಹುದಾಗಿದೆ.

ಮೂರನೆಯದು “ಕಾಲೇಜಿಯಂ ಆಫ್ ವರ್ಲ್ಡ್ ಜಡ್ಜ್ಸ್” (ವೈಶ್ವಿಕ ನ್ಯಾಯಾಧೀಶರ ಮಂಡಳಿ). ಇದರಲ್ಲಿ ದೇಶ ವಿದೇಶಗಳ ನ್ಯಾಯಾಧೀಶರುಗಳು ಕುಳಿತು ವಿಶ್ವದ ದೇಶಗಳ ಸಂವಿಧಾನಗಳ ಬಗೆಗೆ ಚರ್ಚಿಸಿ ಒಂದು ಸಂವಿಧಾನಾತ್ಮಕವಾಗಿ ವೈಶ್ವಿಕ ಕಾನೂನಿ ಭದ್ರ ತಳಹದಿಯನ್ನು ಹಾಕಲು ಅವಕಾಶವಿದೆ.

ಮುಂದೊಂದು ದಿನ ವಿಶ್ವದ ಎಲ್ಲ ನಾಯಕರು ಸೇರಿ ವಿಶ್ವ ಸರ್ಕಾರ ರಚಿತಗೊಂಡ ದಿನ ಹಿಂದಿನ ಎಲ್ಲರ ಪ್ರಯತ್ನವೂ ಸಾರ್ಥಕಗೊಂಡು ನವ ವಿಶ್ವಕೆ ನಾಂದಿಯಾಗುವುದೆಂಬುದರಲ್ಲಿ ಸಂಶಯವಿಲ್ಲ.

ವಿಶ್ವ ಸಂವಿಧಾನ ಮತ್ತು ಸಂಸದು ಸಂಸ್ಥೆ ಪ್ರತಿವರ್ಷವೂ ಡಿಸೆಂಬರ್ ಮಾಹೆಯಲ್ಲಿ ವಾರ್ಷಿಕ ಸಮಾವೇಶವನ್ನು ಭಾರತದಲ್ಲಿ ಅಯೋಜಿಸುತ್ತಿದೆ. ೨೦೧೭ ರಿಂದ ದೆಹಲಿಯ ಬಳಿಯ ಸೋನಿಪತ್ ನೆ ಓ ಪಿ ಜಿಂದಾಲ್ ಜಾಗತಿಕ ವಿಶ್ವವಿದ್ಯಾಲಯವು ಸಹಕಾರ ನೀಡಿ ಸಮಾವೇಶವನ್ನು ತಮ್ಮ ಸಂಸ್ಥೆಯ ಆಶ್ರಯದಲ್ಲಿ ನಡೆಸುತ್ತಿದ್ದಾರೆ. ಈ ವರ್ಷವೂ ಡಿಸೆಂಬರ್ ೧೦-೧೧ ರಂದು ನಡೆಯಲಿದೆ. ವಿಶ್ವದ ಅನೇಕ ಭಾಗಗಳಿಂದ ಪ್ರತಿನಿಧಿಗಳು ಈ ಸಮಾವೇಶದಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುತ್ತಾರೆ.

ಬರುವ ವರ್ಷ ದಿಂದ ಅಂದರೆ ೨೦೨೦ರಿಂದ, ಈ ಸಂಸ್ಥೆಯು ಸದಸ್ಯರುಗಳ ಸಹಕಾರದೊಂದಿಗೆ ಹಲವಾರು ತುರ್ತುಯೋಜನೆಗಳನ್ನು ಕೈಗೊಳ್ಳುವ ಆಶಯ ಹೊಂದಿದೆ. ವಿಶ್ವದ ಎಲ್ಲ ಪ್ರಜಾತಂತ್ರ ವ್ಯವಸ್ಥೆಗಳೊಡನೆ ಸಹಕರಿಸಿ ಮನುಕುಲದ ಏಳಿಗೆಗೆ ಸಹಕಾರಿಯಾಗಲು ಈ ಸಂಸ್ಥೆ ಬಯಸುತ್ತದೆ ಎಂಬುದು ನಿಜಕ್ಕೂ ಶ್ಲಾಘನೀಯ ಸಂಗತಿ.

(ಲೇಖನದಲ್ಲಿನ ಚಿತ್ರಗಳು ಜಾಲತಾಣದಿಂದ)

This article in kannada language, intended for the people of Karnataka State, India, makes a strong case for World governance and Earth Constitution. It also briefly states the Administrative Departments under Sec 7.3 so that opportunities can be explored. There is brief mention about Earth Federation Institute, World Parliament University and Collegium of World Judges. - The Author

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Mahatma – The Method

-Retold by Murthy

It is a fantastic experience of knowing, meeting, talking to great people. I consider myself very fortunate, that I know a person by name E P Menon, who is a great friend, mentor and an Elder Brother. He belongs to a generation which is long forgotten. Many would not know the benefits of associating with such people. I keep hearing about the events and instances from his life often. Heard these two instances from him where the story is his and I am only the narrator.

In today's world we grumble about the difficulty of saying, doing something good for the society or nation. In the bygone era too, the leaders must have had much bigger hassle in this. Since they were made leaders, they found ways to get their work done in a much simplistic manner. Here is the story of two great personalities whom the Mahatma transformed in one instance. Story is as narrated to Menon by these personalities themselves.

1. Donald Groom:



Donald Groom was a blue-blooded young Brit, who did not find anything wrong in India being ruled by Her Majesty's government. Gandhi was a biggest nuisance and impediment to the administration and

caused immense commotion which was felt even in England. So this British Young man was so mad at this leader, wanted to see him and understand from him why he was opposing the Crown's rule. He was burning with fury. So, one day, he wrote to Gandhi that he wants to meet him personally, when can he come? Hoping to get an appointment. But he anticipated that, Gandhi may not give him time.

"Mr. Donald Groom, you are welcome to meet me any time according to your convenience", came a response. Donald could not believe his own eyes. He double checked. Here is the great leader of Indian independence struggle, opposing the mighty British Empire every day, has the time for an ordinary young man from England. His anger and dislike came down by half.

After a few months' time, Donald managed to reach Mumbai, then got on the train to Wardha. It was a scorchy sunny afternoon. By the time he reached the ashram, sun was right above his head. On his reaching the ashram, an inmate took him to the guest room, told him that Gandhiji was busy in a discussion and will meet him after the meeting, asked him to rest for a while, till then. Donald was restless to meet the man first and he quibbled and said he wants to see him then and there. The inmate directed him to the place where the meeting was going on.

Donald went to the meeting spot. People were seated surrounding Gandhi in a serious discussion. As the tall white young man entered, Gandhi gestured to him to be seated. Discussion was going on as to an agitation program. Poor Donald couldn't make out head or tail of what was happening.

At a particular point of time, Gandhi looked at his waist watch and gesticulated Donald to go to the room. An attendant showed him the way. As he entered the room, he found in his room, a chair, a stool, on it a hot cup of coffee and a plate with two biscuits. There was also a handwritten note “For every British, a cup of hot coffee at 3 in the afternoon, is a luxury”. Writing was Gandhi’s own.

Donald fell flat at the personality of Gandhi. He thought, he who can understand the needs of the masses is the true leader. His personal care touched his heart. Menon narrates that Donald told him sobbing “Menon, I vowed that very moment that I will work with him for the rest of my life.” True, he became a votary of non-violent method of protest and a person who came to protest against, became a life companion and fought for India’s independence along with Gandhi. He died in India in a plane crash in 1992.

2. John Cornelius Kumarappa



J C Kumarappa is a greatest economist India ever produced. Born in Tanjore, Tamilnadu in 1892, studied Economics and also Chartered Accountancy in England. He studied economics and Business Administration in US.

Two great minds JCK and Gandhi, met sometime in 1929. The story is as narrated to Menon.

An young foreign qualified CA wanted to meet Gandhi and came to Wardha. He had not met Gandhi earlier, so he came to the first man he could find on the premises, who was sitting on the ground and working.

JCK asked the inmate as to where can he meet Gandhi. The man sitting and working got up suddenly and went into the room, brought a stool and offered it to the visitor to sit. As the well clad young man sat on it, the inmate asked him “ I am Gandhi, how can I help “. The young man’s heart sank to the ground. Here was the greatest leader of Indian masses squatting on the floor, working unperturbed and the visitor felt it inappropriate to sit on a stool in front of him. He learnt that a true leader would respect the other man’s personality and acts accordingly. Kumarappa told Menon “That moment I chose to work for him for life.” What was supposed to be a courtesy call turned out to be a relationship for Life. Kumarappa became the right hand of Gandhi, thereafter.

From these two incidents we can make out the charming personality of Gandhiji, who could transform many hearts and minds to work for the country. We get to know the simplistic management principles that can be applied in informal environment and still achieve 100% results.

Gandhi, hence, was a Method of transformation, which the current day leaders cannot fathom but should emulate in the welfare of the world.

(Photos from the Internet)

Global Citizenship Education for sustainable Development



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Abstract

In the present era of globalization, the recognition of global interdependence on the part of the general public has led to a higher degree of interest in global citizenship education. Citizenship is understood in global terms, so that schooling might improve individual nations' global competitiveness. Many universities worldwide have responded to the need for a globally oriented education by sending their students to study abroad in increasing numbers, and some have announced that this will soon become a mandatory degree requirement. Global citizenship education is an active process for building world parliament to achieve global governance and global democracy. The paper highlighted the global citizenship education concept, aims, UN agenda 2030 Classroom Teaching for sustainable development and contribution in WCPA world-wide movement.

Full Paper

Global Citizenship Education (GCED) and Education for Sustainable Development (ESD) are recognized as mutually reinforcing approaches: both prioritize the relevance

and content of education in order to ensure that education helps build a peaceful and sustainable world and both emphasize the need to foster the knowledge, skills, values, attitudes and behaviours that allow individuals to take informed decisions and assume active roles locally, nationally and globally.

Many governments are promoting GCE for the cohesion of society. The large numbers of people migrating across national borders means that the diversity of ethnic, religious, and linguistic groups has raised complex and difficult questions about citizenship, human rights, democracy, and education. In addition, global issues related to sustainability, such as the world's future energy arrangements, have also been incorporated into the domain of global citizenship education. The paper highlighted the global citizenship education concept, aims, agenda, classroom Teaching for sustainable development and contribution in WCPA movement.

Concept of Global Citizenship Education

Global citizenship education (GCE) is a form of civic learning that involves students' active participation in projects that address global issues of a social, political, economic, or environmental nature. The two main elements of GCE are 'global consciousness'; the moral or ethical aspect of global issues, and 'global competencies', or skills meant to enable learners to participate in changing and developing the world. The promotion of GCE was a response by governments and NGOs to the emergence of supranational institution, regional economic blocs, and the development of information and communications technologies. These have all resulted in the emergence of a more globally oriented and collaborative approach to education. GCE addresses themes such as peace and human rights, intercultural understanding, citizenship education, respect for diversity and tolerance, and inclusiveness. Schools in action, global citizens for sustainable development: a guide for students.

Global citizenship consists of voluntary practices oriented to human rights, social justice, and environmentalism at the local,

regional, and global level. Unlike national citizenship, global citizenship does not denote any legal status or allegiance to an actual form of government. The emergence of regional economic blocs, supra-national political institutions such as the European Union, and the advancement of ICTs, has caused governments to try to prepare national populations to be competitive in the global jobs market. This has led to the introduction of global citizenship education programs at primary, secondary, and tertiary level, but also at independent NGOs, grass roots organizations, and other large scale educational organizations, such as the International Baccalaureate Organization and UNESCO.

The most important features of global citizenship education are voluntary action that can extend from local to international collectives; the practice of cultural empathy; and a focus on active participation in social and political life at the local and global level. In the late 1990s, OXFAM UK designed a curriculum for global citizenship education which stressed “the ‘active’ role of global citizens”. In this approach, individuals and groups both inside and outside the educational sector might take action that addresses human rights, trade, poverty, health, and environmental issues, for example. This is sometimes called the ‘global consciousness’ aspect of GCE. However, organizations such as UNESCO have also begun to emphasize ‘global competencies’, including science and technology into their GCE curricula, to “strengthen linkages between education and economic development”.

Aims of Global Citizenship Education

Global Citizenship Education (GCED) aims to empower learners of all ages to assume active roles, both locally and globally, in building more peaceful, tolerant, inclusive and secure societies. GCED is based on the three domains of learning - cognitive, socio-emotional and behavioural.

1.Cognitive: knowledge and thinking skills necessary to better understand the world and its complexities.

2. Socio-emotional: values, attitudes and social skills that enable learners to develop affectively, psychosocially, and physically and to enable them to live together with others respectfully and peacefully.

3.Behavioural: conduct, performance, practical application and engagement.

The key learning outcomes, key learner attributes, topics and learning objectives suggested in GCED are based on the three domains of learning mentioned above. They are interlinked and integrated into the learning process.

Agenda for Sustainable Development

The 2030 Agenda for Sustainable Development, adopted by 193 United Nations Member States in 2015, sets up an ambitious plan of action for people, planet and prosperity (United Nations, 2015; 2016 b). To achieve its vision (Box 1), the 2030 Agenda’s 17 Sustainable Development Goals (SDGs) seeks to eradicate extreme poverty and strengthen universal peace by integrating and balancing the three dimensions of sustainable development – economic, social and environmental – comprehensively.

- A world free of poverty, hunger, disease and want, where all life can thrive
- A world free of fear and violence.
- A world with universal literacy.
- A world with equitable and universal access to quality education at all levels, to health care and social protection, where physical, mental and social well-being are assured.
- A world where we reaffirm our commitments regarding the human right to safe drinking water and sanitation and where there is improved hygiene; and where food is sufficient, safe, affordable and nutritious.
- A world where human habitats are safe, resilient and sustainable and where there is universal access to affordable, reliable and sustainable energy.
- A world of universal respect for human rights and human dignity, the rule of law, justice, equality and non-discrimination;

of respect for race, ethnicity and cultural diversity; and of equal opportunity permitting the full realization of human potential and contributing to shared prosperity.

- A world which invests in its children and in which every child grows up free from violence and exploitation.

- A world in which every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed.

- A just, equitable, tolerant, open and socially inclusive world in which the needs of the most vulnerable are met.

- A world in which every country enjoys sustained, inclusive and sustainable economic growth and decent work for all.

- A world in which consumption and production patterns and use of all natural resources – from air to land, from rivers, lakes and aquifers to oceans and seas – are sustainable.

- A world in which democracy, good governance and the rule of law, as well as an enabling environment at the national and international levels, are essential for sustainable development, including sustained and inclusive economic growth, social development, environmental protection and the eradication of poverty and hunger.

- A world in which development and the application of technology are climate-sensitive, respect biodiversity and are resilient.

- A world in which humanity lives in harmony with nature and in which wildlife and other living species are protected.

ESDGC provides many opportunities for learners to develop skills. This appendix suggests a progression in how learners develop their skills within ESDGC. It shows how ESDGC relates to the non-statutory Skills framework. As stated in the skills framework it is recognised that learning and skills' development does not always happen in a neat linear way, the framework is still presented in a six-column continuum for the sake of clarity. However, skills' development is cyclical or spiral rather than linear, and is linked to the complexity of the activities involved. This

means that some of the skills at the 'end' of the continuum might be demonstrated at a simple level by quite young learners - for example, the ability to evaluate what has been achieved - and such skills will be refined and extended as the learners' experiences and challenges widen and become more complex. Equally, some of the skills described at the beginning of the continuum can quite appropriately be demonstrated by young adults.

Education for Sustainable Development and Global Citizenship: Why? What? How?,

ACCAC 2002 document provided nine 'key concepts' that would underpin ESDGC. These are:

1. interdependence
2. citizenship and stewardship
3. needs and rights
4. diversity
5. sustainable change
6. quality of life
7. uncertainty and precaution
8. values and perceptions
9. conflict resolution

The themes that have been suggested are already widely used by many teachers, and are based on themes identified by UNESCO as part of the Decade of Education for Sustainable Development. They must be linked together - they are not a series of discrete topics - and excellence in ESDGC will allow learners to study a range of issues, through the themes and, as confidence and experience grow, to further relate the themes to the key concepts. According to ESDGC: A Common Understanding for Schools July 2008 Information Document No: 065/2008 the themes are:

1. Choices & decisions
2. Identity & culture
3. The natural environment
4. Consumption & waste
5. Climate change
6. Health
7. Wealth & poverty

Sustainable Development in the Classroom Teaching

The themes of sustainable development and global citizenship can be seen within a range of subjects and topics in the class room. In some countries, there have been recommendations for the inclusion of these themes within specific subjects or in some cases as cross-curricula themes. There are a number of subjects that directly lend themselves to the themes of sustainability and global citizenship. These are geography, social studies, sciences and citizenship / civics education. The teaching of sciences can also easily include learning about local environmental themes and wider global issues such as climate change, pollution, clean water, and affordable and clean energy. Citizenship and civics and social studies curriculum areas lend themselves to learning about how to engage in society and understandings of political institutions. It is in the training of teachers in these areas that there are perhaps the most important openings to address the lack of learning about global citizenship in the classroom. The subjects like mathematics, language learning, literacy and health education could use global and sustainable themes. For example numeracy skills can play an important role in understanding causes and impact of global poverty, improving writing skills, conflict resolution, peace and gender education, Good Health for Well- Being and Gender Equality are valuable for global and sustainable classroom teaching.

In this context, UNRWA (United Nations Relief and Work Agency for Palestine Refugee) and UNESCO, the two Agencies working with global expertise and experience, strive to promote curricula and teaching practices that develop the knowledge, skills, values and attitudes necessary to establish and maintain peaceful, tolerant, inclusive, secure and sustainable societies. Building on its 70-year experience assisting countries to promote good quality education to all their citizens, UNESCO has been leading work on Global Citizenship Education (GCED) since the launch of the UN

Secretary General's Global Education First Initiative (GEFI) that made fostering global citizenship one of its education objectives.

UNESCO's work in this field is guided by the Education 2030 Agenda and Framework for Action, notably Target 4.7 of the Sustainable Development Goals (SDG 4 on Education), which calls on countries to "ensure that all learners are provided with the knowledge and skills to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development".

Contribution of Global Citizenship Education in WCPA Movement

The overriding goal of citizenship education is to prepare students to play active and positive role in their dealings with school, family, society and globally. It includes being active and responsible participants in their own communities and the wider community of human beings. Particularly important in many setting, respect of human rights and development of mind- set or collaborating with others to solve shared problems in a peaceful way. These goals are positively contribute to promote WCPA movement.

The main features of WCPA movement are freedom, unity, world peace, human rights and sustainability. It stand for worldwide environmental protection, non-violent conflict resolution, human rights protection and the rule of just, enforceable law for all nations and people. Global citizenship education is essential to promote global governance, global democracy, creating world peace and human well-being. If we are willing to establish for one world and one parliament then the citizens should educated globally. Today, it is imperative that every human being bears the responsibility of building peace and harmony in his or her heart. In this regard global

citizenship education contribute a lot. There is greater need for the world to unite spiritually, conceptually, and politically for Building the World Parliament. The Seven principles of 'Building the World Parliament' are as based on global citizenship. They are:

1. Principles of Oneness: (We are part of a global whole, everything in the universe are interconnected and interdependent through the principle of oneness).
2. Principle of Peace & Human dignity (Education for peace and value development is essential for Building the World Parliament.
3. Principle of Understanding & Tolerance (This is also a part of citizenship education)
4. Principle of Love for unity (Unity of people & unity of religions for Building the World Parliament) .
5. Principle of Cooperation & Respect: (Human unity is cooperation and respect for each other)
6. Principle of dialogue: (World Peace and unity can be achieved through dialogue)
7. Principle of Unity: (All people are connected to the Earth in a common and interdependent whole).

Global Citizenship Education creates a culture of global knowledge, collective power, creates a sense of global responsibility and building a sense of belonging to a common humanity . Through global citizenship education the learners develop understanding about the global issues, governance, rights and responsibilities and communicating their findings . They can develop their ability and skills to enquire and solve the global issues related to peace and conflict, sustainable development, attitudes and values of caring for others and the environment and contributing to a better world through, informed, ethical and peaceful action. Learners develop their understanding of social justice issues in global context. Ethical issues relating to climate change, poverty and terrorism. Global citizenship is the most powerful tool to cultivate respect and understand the diverse world.

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विज्ञानम् ब्रह्मेति व्यजानात् !

He realized that intelligence was Brahman

The Taittiriya Upanishad



Climate Change and the Emerging World Parliament-The Earth Constitution as a Universal Model and Blueprint for a Transformed World System



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The meeting held pursuant to General Assembly resolution 72/219 (2017) of 29 March focus on protection of the global climate for present and future generations, in the context of the economic, social and environmental dimensions of the 2030 Agenda for Sustainable Development. President Maria Fernanda Espinosa Graces warned the gathering on her opening remarks:

“We are the last generation that can prevent irreparable damage to our planet,” she stressed that 11 years are remain to avert catastrophe and called for an intergenerational approach to climate change. “Climate justice is intergenerational justice,” She called to act collectively and responsibly on..Climate change which is one of the greatest threats to global prosperity and development. Due to human emissions of greenhouse gases, the international community is on a warming

trajectory that will leave the world irrevocably changed. Such a pathway risks unmanageable sea-level rise and a vastly different climate, including devastating heat waves, persistent droughts and unprecedented floods. The foundations of human societies, including food and health security, infrastructure, and ecosystem integrity, would be in jeopardy; the most immediate impact would be on the poor and vulnerable. As parliamentarians from around the world, reaffirm the urgent need to reduce global greenhouse gas emissions in order to limit global average temperature rise to well below 2° Celsius from pre-industrial levels and to pursue efforts to limit the temperature increase to 1.5° Celsius above pre-industrial levels, recognising that this would significantly reduce the risks and impacts of climate change . The new international instrument, known as the Paris Agreement, supplemented by national legislation, policies and regulation combined with regional and sub-national action. The United Nations Framework on Climate Change (UNFCCC), under whose auspices the Paris Agreement was adopted, is one of three interlinked international processes to have adopted significant decisions in 2015, all of which, to be effective, must be complementary and mutually reinforcing. My presentation is highlighting on the climate change and the emerging world parliament: How the earth constitution as a universal model and blue print for a transformed world system.

Recently Dr. Glen T. Martin review the famous book on ‘Climate Change’ written by Joseph Romm discussed on the Climate Change. Referring the Fifth Assessment Report appeared in 2014, summarizing our worldwide knowledge of climate change and present a frightening picture of our future. The fact is that we human beings possess a deep understanding of climate dynamics in terms of the paleontological record, worldwide symptoms in the present, and the range of possible futures. We also possess a deeply credible and scientifically corroborated knowledge of the ways that human activity since the industrial revolution is causing climate change. Dr. Martin review

the another book on ‘Knowing the Price of everything and the value of Nothing’ written by Frank Akerman and Lisa Heinzerling’ which examines the cost- benefit analyses undertaken by US government analysts over the past several decades in the face of many environmental issues and climate crises itself and emphasis on moral principles included the ideas that it is people’s right to breath clean and drink clean water. Both books are important to reduce climate change.

Emerging World Parliament and Climate Change

Emerging world Parliaments will not only well placed to scrutinize how governments are responding to national and international climate change issues, but can also hold their executives to account over their actions, or lack thereof. It may bridge the gap between constituents, governments and decisions made at the global level. United Nations conference on climate change in Paris in 2015, made their opinions clear that it was time to take serious action to curb emissions of the greenhouse gases that threaten to wreak havoc on the earth’s climate. Because, the well-informed climate legislation can bring significant national and local benefits, including strengthened energy security, improved health, reduced disaster risk, increased access to sustainable energy, investment in clean and domestic energy sources, the creation of high-quality jobs and better air quality.

This Parliamentary action plan on climate change focuses on parliaments’ role in strengthening the international response to climate change. The 2015 Global Climate Legislation Study² covered 98 countries and the EU, which are Bachman et al, 2015, “The 2015 Global Climate Legislation Study – A Review of Climate Change Legislation in 99 countries” together responsible for 93% of global greenhouse gas emissions. The Study showed that there were 804 climate change-related laws and policies at the end of 2014.

The Earth Constitution as a Universal Model and Blueprint for a Transformed World System

The emerging world parliament based on the Earth Federation Movement (EFM) which is an interactive network of world citizens, non-governmental organizations, concerned governments, and peace thinkers dedicated to promoting planetary awareness of the Constitution for the Federation of Earth. It is based on seven principles. These principles are summed up in the following concepts:

- (1) A free republic
- (2) Universality applying to all human beings
- (3) A regime founded on the highest principles
- (4) Creation of living systems
- (5) An in-depth principle of peace
- (6) Deep sustainability and
- (7) Integrity of the whole

Global Values of Earth Constitution

Following are the global values of earth constitution:

1. The common humanity and dignity of all human beings. All persons have a right and responsibility to promote both freedom and the protection of everyone’s democratic human rights
2. Economic democracy for all persons, and equal opportunity for all persons. Under the Earth Constitution economic injustice will be eliminated through cooperative and equitable economic practices primarily based within local communities and regions.
3. Sustainability and ecological health. Human beings must cooperate to protect the life, health, diversity, and ecological balance of the Earth and its living creatures.
4. Unity in Diversity of all nations, communities, religions, and persons. The human family must join together to celebrate the wonderful diversity of cultures, religions, nations, traditions, and persons living together in harmony on Earth.
5. Ending war and significantly reducing

violence in human affairs. All weapons of mass destruction are eliminated under the Earth Constitution along with a carefully designed demilitarization of the world so that arms races are ended and the temptation to use war and violence is reduced.

6. The Constitution for the Federation of Earth makes practically possible a transformation of our violent, unsustainable world into one of peace, justice, sustainability, and unity within diversity.

Under the Constitution for the Federation of Earth, the people of Earth will be integrated with a global governing system designed to deal with planetary problems and achieve peace, justice, prosperity, sustainability and protection for human rights.

The Constitution for the Federation of Earth addresses all global problems that transcend the level of nations .Contains comprehensive provisions for ecological sustainability, as well as two Bills of Rights including all civil liberties, economic and social rights as well as the right to peace and a protected planetary environment. Elaborating environmental protections for the Earth.Contains an integrated network of provisions designed to prevent government tyranny in any form. Creates an integrated and synergistic system for effectively ending war and ensuring disarmament. Contains provisions for amendment and review making it a living, developing framework for a flourishing democratic planetary civilization. Has been translated into many languages and distributed worldwide in print and digital forms.

The Earth Constitution as a Universal Model and Blueprint for a Transformed World System

The earth constitution is a blueprint to build an emerging democratic world federation a strategy for the possibility that “significant United Nations reform” It symbolizes a new spirit for all citizens especially for the peace, environmental and human rights movement. The Federation would outlaw weapons of mass

destruction; abolish wars; protect Mother Earth’s environment; operate a world judiciary; defend universal human rights; and reduce poverty. It would end exploitation of nation by nation and person by person. Earth Federation is the only institution that could address the global crises that threaten our extinction on Earth.

Despite much attention given to global environmental deterioration by the U.N. General Assembly, by the United Nations Environment Program, and by U.N. sponsored conferences, the U.N. has been unable to implement actions necessary to reverse major environmental damages and to sustain a good liable environment on Earth. It has been known for many years that the burning of fossil fuels is raising the carbon dioxide level in the atmosphere so that resultant heat trapping will cause disastrous climatic changes, nothing has been done by the U.N. to stop oil and coal production and burning for fuel. Besides chlorofluorocarbons, there are many other gases and sources of gases which deplete the ozone, and which rise in the atmosphere over a period of years, for which there are no regulations thus assuring continued dangerous ozone depletions for the foreseeable future at present rates of being unable to cope with the problem.

Although it has been known for many years that the phytoplankton in the oceans are needed to recycle 50% or more of the Earth’s oxygen supply, as well as store excess carbon dioxide and begin the food chain for fish and sea life, and that ozone depletion will result in destruction of the phytoplankton by ultraviolet rays, this problem has not even been taken up at the U.N.

To reverse the catastrophic climatic changes which are sometimes recognized as probably already underway, requires a very massive and globally coordinated program of many interrelated parts, which will cost many hundreds of billions of dollars per year for many years if human civilization on Earth is to be saved, but the U.N. is totally unprepared and

unable to launch or administer such a program. The most drastic result of climatic changes, following upon imbalances of carbon dioxide in the atmosphere and heat trapping, will be agricultural failures worldwide and consequent global starvation of a magnitude reaching into the billions of people, but this problem is not even mentioned seriously at U.N. conferences or in the U.N. General Assembly or Security Council.

Now that the threats to human life on Planet Earth from the enormous over supplies of nuclear weapons is being recognized (when even one nuclear bomb is an over supply), and now that the objective of dismantling some nuclear weapons has become a diplomatic negotiating point, there is no compelling and safe procedure ready for the extremely complicated and enormously expensive and dangerous work of dismantling. Meanwhile the nuclear bombs which proliferated during all the years of U.N. surveillance become older and more unsafe each year.

Dozens of other urgent and extreme environmental problems continue to proliferate and become worse, such as soil erosion and deterioration of agricultural lands globally, depletion and pollution of fresh water supplies globally, depletion of ocean fisheries globally, oil spills and discharges everywhere, multiple atmospheric pollutions globally, and the U.N. is unable to do anything except make studies, collect documentation, establish commissions to study the problems, and hold conferences which cannot make any binding decisions to solve the problems.

The people of Earth are living under an increasing poisonous and ugly global haze, which spreads everywhere, and even if mentioned at U.N. meetings, the U.N. is unable to eliminate the sources which cause this haze, even if a threat and burden to life everywhere. What is truly needed is nothing less than an entirely different and new Constitution for Federal World Government. This was fully recognized as early as 1946. The truth of the necessity for World Government has since

been covered up and treated as unrealistic, but still remains the basic practical requirement for a peaceful world society able to solve global problems and serve humans needs.

To transform the Charter into a workable Constitution for Federal World Government would require changing every section, every article, almost every sentence, as well as thousands of words, each change subject to veto. It should be quite clear that transformation of the U.N. by amendments into a Federal World Government is entirely impractical and impossible.

In addition, and most importantly, one major area of international control which can never be changed by amendments to the U.N. Charter, is the area of financial control by the International Monetary Fund and the International Bank, for Reconstruction and Development (the so-called "world bank"). Since these financial agencies are governed by organizational "Agreements" and Boards of Directors which are entirely separate from the U.N. Charter, even though called U.N. "specialized agencies," they cannot be touched by amendments to the U.N. Charter.

Some people and organizations currently try to avoid the issue of amendments by proposing instead "restructuring" or "comprehensive restructuring." This is merely a cute play on words, and helps only to confuse people and obstruct clear thinking. Restructuring requires amendments to the Charter. Comprehensive restructuring requires comprehensive amendments to the Charter, as specified in Articles 108 and 109, which is neither realistic nor practical nor possible.

For an analogy, a horse and buggy cannot be transformed into a modern automobile by changing parts. And there is no good fairy to wave a magic wand. The only rational and practical solution is to replace the Charter of the U.N. completely with a well designed Constitution for Democratic Federal World Government.

After futilely proposing U.N. reform by amendments since 1946, some people during the past decade have discovered that Article 22 of the Charter states: “The General Assembly may establish such subsidiary organs as it deems necessary for the performance of its functions.”

These people have, therefore, proposed that without the necessity for amendments, the General Assembly could create an additional People’s Assembly or People’s Chamber of delegates elected by the people of the world. So they have organized a movement in support of that objective, which has been endorsed and taken up by many.

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Education for Climate Change, Environmental Sustainability and World Peace



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Abstract

Climate change is a burning issue the world has been facing day to day. The rising of global temperature 1.50 C extremely worrying for humanity's future on this planet. Natural and human activities are the root causes of it. Its effect is alarming and threaten to the globe. Education is a vital element to resolve the climate change issues. It helps people to make understand the impact of global warming, increase climate awareness among people, encourages changing in their attitudes and behavior and adopt to climate change related trends. Education also encourages them in decision making, problem solving, resolving conflicts and building peace culture. It plays a vital role in adaptation and mitigation in climate change of communities, and empower human being for sustainable life. The development of material life leads to erosion of values, increasing of unconsciousness, disorder in family, society, and nation as well as in globe. Awakening of consciousness is barely needed to protect the beautiful lovable Earth from its all miss-happenings. Education will prepare all of societies to combat the challenges of climate change and make people and growth of economies with the knowledge and competencies as conscious citizens in shaping green environment, low GHGs emission and climate-resilient societies. UNESCO, World Bank, UNDP, UNFCCC, WCPA and other leading organizations are taking extensive measures with long-standing climate action expertise, combined with our global, regional and country's cooperation. Quality education can provide a holistic and humanistic vision of worldwide, social and economic development, poverty eradication, peace building and sustainable life. Education for Sustainable Development and Global

Citizenship emphasises on the transformation and development – transformation of knowledge, values, attitudes, consciousness and behaviours and development of a range of skills.

Key Words: Education, climate change, GHGs, Global warming, Environmental sustainability, World peace

Introduction:

“May the heaven be peaceful,
May the earth be free from disturbance!
May the vast atmosphere be calm!
May the flowing waters be soothing!
May all the plants and herbs prove beneficial to us!” (Atharva Veda 19-9-1)

This message gives us the universal thoughts of ancient Rishis in India which have immense values for human civilization. Time has changed. The nature of human being has also changed. Explosion of ideas, knowledge, inventions and discoveries give us a lot of information and facts. Leaving flora and fauna, mass people move towards earning money through unfair means in so called advanced society; because it gives social recognition, protection and dignity. Inconsequence, this beautiful world has been converted into a hotspot, where every moment it is felt: tyranny, terrorism, diseases, sufferings, despair, war, intolerance, jealousy, suspicion, pollution and threatening to the existence of human being. The Mother Earth trembles at every moment by the explosion of nuclear weapons, greenhouse effect, global warming, and natural disaster. Conflict increases between man and man, society and society, nation and nation rather than mutual love, faith, believe, sacrifice and wellbeing of others. This is the symptom of negative civilization moving towards destruction. Parallel with emerging innovative ideas, holistic thinking and transformative shifting of consciousness and inner engineering; increases the devil activities of human being. It is examined that the food of newborn baby, milk, drinking water, fruits, vegetables, juice and even air we inhale are not

congenial for our health. The rising of global temperature 1.50 C extremely worrying for humanity's future on this planet. It seems the development of material life leads to erosion of values, increasing of unconsciousness, disorder in family, society, and nation as well as in globe. Questions raise in mind: What are factors responsible for this consequence? Is there any means to combat these odds? How can we recover our sustainable environment? How can human being achieve peace rather than conflict? These are vital questions men have to think!

Objectives

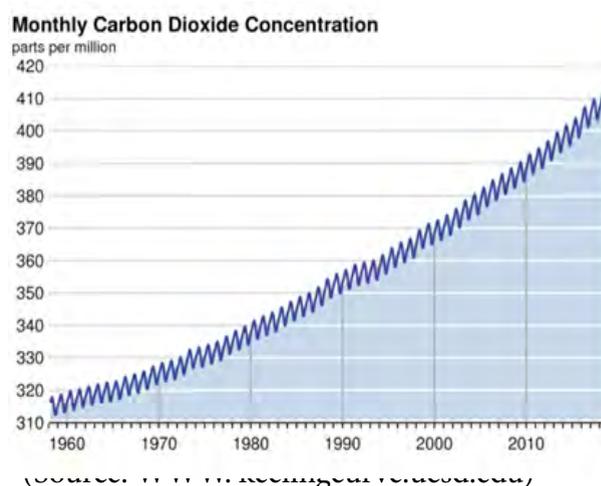
- To express the present global scenario;
- To define climate change and its effects
- To find out the various aspects of deformities of the Mother Earth;
- To identify the factors responsible for climate change ;
- To detect the factors responsible for the odd happenings of the Earth;
- To chalk out the means to combat the challenges;
- To highlight how education helps to resolve the climate change issues and build peace
- To understand the need of the Earth Constitution for sustainable environment and peace

What is Climate Change?

Climate change refers to the change of overall weather occurrences and increase in global temperatures. Generally it is understood as, the long-term change in average weather patterns across the world. In nineteenth century, humans felt about excessive release of greenhouse gases: carbon dioxide, CFC, HFC, SF6, water vapour, methane, N2O, NF3 and Ozone into the air, causing rise of global temperatures consequently in persistent changes of the climate. Changes in the earth's climate, due to human activities include increasing air and sea surface temperatures, changing rainfall patterns, ocean acidification, sea-level rise and changes in frequency and intensity of extreme events like acid rain, floods, droughts

and tropical cyclones. It also refers to seasonal changes over a long period with respect to growing accumulation of greenhouse gases in the atmosphere.

Climate plays vital role in the formation of natural ecosystems and the human economies and civilizations. Recent studies have shown that human activities since the beginning of industrial revolution-manifested in fossil fuel consumption for power generation, land deforestation for agriculture and urban expansion-have contributed to have increased in concentration of CO2 in the atmosphere by as much as 40%, from about 280 parts per million in the pre-industrial period, to 402 parts per million in 2016, which in turn has led to global warming.



The first World Climate Conference was held in Geneva in 1979. Based on this conference, eleven thousand scientists in 153 countries by the leadership of William Ripple, professor of ecology at Oregon State University, have declared a climate emergence and warned that “untold human suffering” is unavoidable without huge shifts in the way we live. Since that day, multiple global bodies have agreed urgent action is needed but emissions of greenhouse gas continue to rise. He further added “Despite 40 years of major global negotiations, we have continued to conduct business as usual and have failed to address this crisis,” and “Global surface temperature, ocean heat content, extreme weather and its costs,

sea level, ocean acidity and land area are all rising.” . “Ice is rapidly disappearing as shown by declining trends in minimum summer Arctic sea ice, Greenland and Antarctic ice sheets, and glacier thickness. All of these rapid changes highlight the urgent need for action.” <https://www.independent.co.uk/environment/climate-emergency-scientists-emissions-letter-climate-change-a9185786.html>

Effects of Climate change

Extreme weather conditions: It includes extreme events like storms and floods which becoming more severe and frequent in many regions.

Droughts: Rising temperatures lead to increased rates of evaporation and can cause more rapid drying of soils. Without a reduction in global greenhouse gas emissions, longer-term droughts are expected to intensify.

Rising ocean levels: Rising temperatures are causing glaciers and ice sheets to melt, adding more water to the oceans and causing the ocean level to rise. Oceans absorb 90 per cent of the extra heat from global warming, so warmer water expands, and our oceans occupy more space.

Ocean acidification: It occurs when the ocean absorbs carbon dioxide and becomes more acidic. It is often called the ‘evil twin’ of the climate change.

Impact on health: Climate change is increasing mankind’s exposure to extreme temperatures, weather events, degraded air quality, diseases transmitted through food, water, and insects, and stresses to mental health and well-being. These threats to human health are expected to increase.

Global Scenario: Some Glimpses

Patricia Espinosa, Executive Secretary of UN Climate Change on Climate action and support trends Based on national reports submitted to the UNFCCC secretariat under the current

reporting framework (2019):

Climate change is now an existential threat and the greatest challenge facing this generation... Rapid, deep and transformative change is needed throughout society—not only to reduce emissions and stabilize global temperatures, but to build a safer, healthier and more prosperous future for all...We must limit global temperature rise to 1.5 degrees and, on the road to doing so, achieve climate neutrality by 2050. This must be done urgently and cooperatively; a global project requiring the best efforts from all nations, all businesses and all people.

It is observed that the impacts of climate change have been growing; often with terrifying results, ranging from wildfires, droughts, flooding, and hurricanes to sea-level rise, ocean acidification to the melting of the permafrost. On 12 December 2015, the Paris Agreement gave us far greater clarity on the magnitude of the threats that we face on basis of scientific research. Furthermore, it was determined to reduce global greenhouse gas (GHG) emissions by 45 per cent by 2030 and achieve carbon neutrality by 2050. UNDP and UNFCCC helps for extensive and long-standing climate action expertise, combined with our global, regional and country’s cooperation.

For combatting the climate crisis by 2020, 112 nations representing 53 percent of global GHG emissions, have given consent. The developing countries have to chalk out vital plans and find clear direction to limit GHGs before any development – in terms of population, economies and urbanization. Further it was also discussed, “More industrialized nations, meanwhile, are among the 53 countries currently working on Long-Term Strategies (LTS) to submit by the end of 2020 that describe the phasing out of GHGs from their economies by the second half of the century.” In Paris agreement it was also suggested for radical shifts from fossil fuels to cleaner energies such as solar and wind. “Nationally Determined Contributions” (NDCs) are the backbone of Climate action plans of the Paris Agreement which have to strengthen by each

country.

At a Group of 20 (G20) summit in Japan in June 2019, leaders agreed that “by 2020 we aim to communicate, update or maintain our NDCs, taking into account that further global efforts are needed.” This is important because the 2015 Paris Agreement says developed countries should “continue to take the lead with economy-wide, absolute emission reduction targets.”

On 23 September, 2019 The Climate Action Summit in New York City UN Secretary-General António Guterres wants governments to check the rise in emissions by 2020, and “to come to the Summit with pledges consistent with reducing global GHG emissions by 45 percent by 2030 and then to net zero by 2050 to get on track for the 1.5°C Paris goal”. He inspired to participant countries to stop subsidies for fossil fuels, to build no coal power plants after 2020, and to put fine on carbon emissions. Further, he also wants countries to come to the Climate Action Summit with concrete plans to combat climate change. He was worried about highly vulnerable countries like: the US, Japan, Germany, the United Kingdom, France, Canada, Mexico, Fiji and the Marshall Islands.

Climate activist Greta Thunberg, 16, addressed the U.N.'s Climate Action Summit in New York City on Monday Sept.23, 2019 gave a jolt to global leaders:

“This is all wrong. I shouldn't be up here. I should be back in school on the other side of the ocean. Yet you all come to us young people for hope. How dare you...You have stolen my dreams and my childhood with your empty words. And yet I'm one of the lucky ones. People are suffering. People are dying. Entire ecosystems are collapsing. We are in the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you... You are failing us. But the young people are starting to understand your betrayal. The eyes of all future generations are upon you. And if you choose to fail us, I say: We will never forgive you... We

will not let you get away with this. Right here, right now is where we draw the line. The world is waking up. And change is coming, whether you like it or not.”

India's Climate:

India has been preyed by climate change in various means: increasing temperatures, variable precipitation, and extreme weather events etc. It has also influenced the economic performance of countries and the lives and livelihoods of millions of poor people.

It has been felt by the researcher that periodic seasonal occurrences are not happening properly. Temperature of atmosphere has increased. Now we are using AC and cooler, which we have not seen in childhood. Different types of health hazards are facing like: skin disease, respiratory disorder, digestive dysfunction, endocrinal disorder varieties of infections and cancer etc. crops are not harvesting in proper time as before due to climate change. Fertility of land has decreased. Deforestation has been increased. Even the fishes in the paddy land have been extinguished. Pet animals, fishes in the pond are infected. Vegetables, flowers and fruits in orchard are also polluted. Open land, water canals, playground, mango groves, school environment, dead animals decomposed by vulture etc. are not seen in village now. New born baby is preyed by polluted food, air, water, sound and temperature. Vary often occurrences of flood, draught and cyclones are the clear sign of climate change. Life expectancy has decreased. How to survive!!

India has one of the highest densities of economic activity in the world. A large numbers of poor people who rely on the natural resources base for their livelihoods, with a high dependence on rainfall. “By 2020, pressure on India's water, air, soil, and forests is expected to become the highest in the world.” One of the most significant ways that climate change will impact the lives of people in India will be through its water resources. While water sustains life, it all too often wreaks havoc through devastating floods and droughts.

“The holy water originates at the Gangotri glacier, which is more than 5,000 meters (16,400 feet) above sea level on the Indian side of the snowy Himalayas, and provides 70 percent of the river’s water. But it is now shrinking at a rate of 22 meters per year — nearly twice as fast as 20 years ago”. “The glacier has shrunk by almost 40 kilometers in 50,000 years,” said Milap Chand Sharma, the country’s leading glaciologist and a professor at Jawaharlal Nehru University in New Delhi. But he added that scientists believe human-caused climate change has resulted in a faster retreat. Winter snowfalls, which maintain the glacier, have been declining, affecting the amount of water flowing into the river annually.

The Ganges is of great spiritual importance to millions of Hindus. Sewage, along with agricultural and industrial waste, have earned the Ganges second-place behind Indonesia’s Citarum on the list of the world’s most-polluted rivers. And that is taking its toll on human health. Gastrointestinal and enteric diseases are widespread. In 2012, the World Health Organization said more than 115,000 people in India died from water and sanitation related issues. And a National Cancer Registry Program study reported a higher incidence of cancer among those living along its banks

According to CPCB and SAFAR data, air quality in Delhi touches 280 and three areas respire ‘very poor’ quality air. Hence, in Rajasthan, Uttar Pradesh and Bihar it is recorded the highest rate of child mortality due to toxic air; Global Burden of Disease 2017. In 2017, 1,95,546 children lost their lives due to air pollution-related diseases, which means 535 deaths occurred daily on an average. Other reasons for child mortality in India included diarrhea, malaria, protein deficiency, typhoid, and tuberculosis, among others. About 620,000 premature deaths occur in India from air pollution-related diseases each year. There are most polluted 7 cities in India among top ten in the world.



An image of Delhi day time in Nov.2019

Causes of Climate Change

Climate is an important element for human beings which indicates the atmospheric condition of heat, moisture and circulation. It plays a vital role in shaping vegetation and soil; and it ultimately affects all forms of life. It is predicted scientifically based on evidentiary statistics, sustained over a long period. “There are many elements that make up both the weather and the climate of a geographical location. The most significant of these elements are temperature, atmospheric pressure, wind, solar irradiance, humidity, precipitation, and topography. The greatest influence of climatic change is associated with not only natural, but also artificial factors, which can be measured in terms of both short-term and long-term climate change.”

Some remarkable factors responsible for climate changes are given below:

- Solar variability
- Volcanic activity
- Tectonic activity
- Changes in Earth’s Orbit
- Changes in the orientation of the Earth’s axis of rotation
- Increase of Greenhouse gases amount
- CO2 content of the ocean
- Human activities
- Thermal increase
- Meteorite impacts
- Ocean currents temperature variation
- Strength of the Sun
- Vegetation coverage of the lands
- Creation of more factories and use of thermal energy

- Using Nuclear weapon
- Using more vehicles by thermal energy/ gas/ diesel/petrol etc.
- Deforestation
- Using of more plastic
- Wind and air masses
- Nearness to water
- Chemical factory and production utilized in various means

Along with the above, it also depends on 'Latitude'-how much nearer or farther from the equator. Further elevation is a factor. When air rises it expands due to low pressure which causes cooling. When the air mass goes over the mountain the temperature and evaporation increases but condensation decreases, converges in precipitation and rain shadows. As air rises over the land temperature decreases and condensation increases. When the condensed water droplets get heavier are forced to fall.

How to Combat the Challenges?

a) Clean Ganga Program

"India's government has invested more €2.5 billion euros in cleaning up the polluted waters — an operation that has thus far taken precedence over water availability," U.P. Singh, director general of the National Mission for Clean Ganga, told DW News. But, he added, cleanup "is one of our important long-term goals."

Rajender Singh, a winner of the Stockholm Water Prize, promotes getting local communities involved in planting trees on riverbanks to deal with the problems of silting and erosion, and restoring tributaries that feed the Ganges. "If we wish to free our country from drought and floods, we have to link people with rivers."

Swami Chidanand Saraswati, founder of Ganga Action, stressed "If Ganga dies, India dies". "Losing glaciers means losing life — water is life, water is a blessing. That's why it is our prime duty to save the glaciers."

b) The Support of World Bank in India

In India, the Bank is assisting the government on both adaptation and mitigation. On adaptation, the bank has initiated a pilot project in Andhra Pradesh to help communities in drought-prone areas to increase their resilience to variable rainfall. They also assist two coastal cities to develop sound strategies to meet the threat of rising sea levels. The Bank is also helping India to transform the way its water resources are managed. This means understanding the magnitude of the threat of climate change, fostering a dialogue with key stakeholders, and building institutions that can meet the multiple needs equitably and efficiently across the many river basins. On mitigation, the Bank has initiated work on a low carbon growth strategy and is supporting initiatives to maximize access to renewable energy and promote energy efficiency, while meeting economic objectives and bringing modern energy to the 400 million who still lack access to electricity.

India is entering a new era of economic growth. This approach helps for growth that is strong, sustainable, balanced, and inclusive. It is driven by rapid technological innovation, sustainable infrastructure investment, and increased resource productivity.

- Talent of the mass can reduce the cost of products utilized by common people.
- The new growth will be affordable, clean, energy systems and can supply energy to the more than a billion people that presently lack it.
- Agriculture and forests can become a third engine of economic growth, delivering greater food security, more nutritious food, greater rural prosperity and more equitable growth, strengthened resilience, and valuable ecosystem services.
- Industrial sectors are awaking about the needs of renewable energy and energy from waste product.
- This new growth approach will deliver higher productivity, more resilient economies and greater social inclusion.

Activities of World Bank

The World Bank is building awareness about the impacts of climate change in order to develop a comprehensive and multi-sectorial approach to address it. It aims to effectively integrate adaptation and mitigation into its core development work and to help countries shift to a development paradigm based on adaptation to new climate risks and low carbon growth.

The World Bank has taken various initiatives for sustainable development of humankind from climate change. Those are as below:

- Building resilient livelihoods
- Designing robust infrastructure that takes into account the potential impacts of climate change
- Shift to low carbon economy
- Water resources management
- Soil and water conservation
- Community forest management project
- Solid waste management
- Hydropower Projects
- Provides concessional finance on a significant scale to help countries accelerate the transition to a climate-resilient economy and a low-carbon development path;
- meaningful reductions of carbon emissions through technology transfer and action on adaptation in eligible middle and low-income countries;

Views of Global Commission

Higher quality growth can be combined with strong climate action. Global commission has focused on following points for sustainable development.

Clean energy systems: The decarbonization of power systems, digitally-enabled electrification will strengthen energy security and reduce air pollution worldwide. The clean energy transition is well strategy, driven by market forces and decreasing costs of renewable and storage technologies. All are emphasizing more on renewable power capacity instead of fossil fuels.

Smarter urban development: Proper planning and strategic infrastructure investment, particularly the expansion of public and non-motorized transport networks, will be more effective.

Sustainable land use: The shift to more sustainable forms of agriculture combined with strong forest protection will provide more benefit to society.

Wise water management: Water is life. It is wasted vaguely. It must be purified. Its proper management will nourish the humankind for sustainable development.

A circular industrial economy: Within 50 years it is observed that among 90 million tons, at least eight million tons of plastics leak into the ocean, contributing to a major new challenge for the 21st century.

A Roadmap for Better Growth and a Better Climate into Reality

Some experts have given following suggestions for better growth and better climate. Those are as following:

- 1) First, governments should put a price on carbon and move toward mandatory climate risk disclosure for major investors and companies.
- 2) Second, all economies should place much greater emphasis on investing in sustainable infrastructure as a central driver of the new growth approach.
- 3) Third, the full power of the private sector and innovation needs to be harnessed.
- 4) Fourth, a people-centre approach is needed to ensure lasting, equitable growth and a just transition.

Further, the following steps may be very helpful for climate resilience and growth.

- In agriculture, innovation activity away from more sustainable forms of farming. Instead of chemical fertilizers and pesticides one can use natural compost, cow dung, nim leaves, turmeric water etc.
- Technology can produce new material to use instead of plastic or other polluting materials. Along with getting carbon pricing

right, it is needed to take other policies which are protecting the old inefficient, polluting economy.

- Today's progress on renewable energy, energy storage and low-carbon mobility is not an accident. It is part of the outcome of decades of investment by governments, universities, foundations and the private sector's research in mission-driven innovation.
- Advance in the radical transparency and accountability is necessary to achieve deforestation-free supply chains.
- It should be encouraged the private-public partnerships in each major sector to pilot, scale and share learning around the deployment of new low-carbon and climate-resilient technologies.
- All governments should establish clear Energy Transition Plans to reach net-zero energy systems, and work with energy companies, trade unions, and civil society to ensure a just transition for workers and communities. Successfully diversifying local economies as we shift away from coal and eventually other fossil fuels will require multi-stakeholder dialogue, strategic assistance, re-training, and targeted social protection.

Education for Resolving Climate Change Issues, Building peace and Sustainable Development Education is a vital element to resolve the climate change issues. It helps people to make understand the impact of global warming, increase climate awareness among people, encourages changing in their attitudes and behavior. It helps them adopt to climate change related trends. Education encourages them in decision making. Education plays a vital role in adaptation and mitigation in climate change of communities, and empower human being for sustainable life.

Climate change education is part of UNESCO's Education for Sustainable Development (ESD) program. In 2014, UNESCO launched the global action program. It aims to make climate change education a more central and visible part of the international level in climate change issues. UNESCO enhances climate change education, training and public awareness at

in larger scale such as UNFCCC-COPs in collaboration with 13 other UN agencies. In particular UNESCO supports and guides countries to meet commitments under the Paris agreement and UNFCCC Article 6 on education.

Education will prepare all of societies to combat the challenges of climate change and make people and growth of economies with the knowledge and competencies as conscious citizens in shaping green environment, low GHGs emission and climate-resilient societies. "As part of its work on Education for Sustainable Development, UNESCO supports countries to integrate climate change into their education systems, and facilitates dialogue and exchange of experiences on climate change education through organizing international expert meetings. It develops technical guidance material and teaching and learning resources, such as a six-day online course, Climate Change in the classroom: UNESCO course for secondary teachers on climate change education for sustainable development and many other climate change education resources are freely available on UNESCO's Clearinghouse on ESD."¹(UNESCO)

It encourages and supports schools, including UNESCO Associated School, and training institutions to implement climate change education through a 'whole-school approach' whereby sustainability principles are also integrated into the management of school governance and the structures of learning institutions.

Further, "through the provision of capacity-building for journalists and broadcast media on climate change, UNESCO is assisting Member States to enhance public awareness of the cause and effects of climate change, and of what countries and communities can do to adapt to the impacts ahead. This work also aids reporting on what governments and companies do, or do not do, to respond to these threats"². (UNESCO)

UNESCO through a NGO (Sandwatch), also organizes training and assistance to

modify the lifestyle and habits of children, youth and adults on a community-wide basis and to develop awareness of the coastal environment and the need to use it wisely. It is an educational process through which school students and community members learn and work together and scientifically monitor their beach environments and critically evaluate the problems and conflicts, and then to develop and implement sustainable activities to address these issues and instill a sense of caring for beaches and the environment. It is a praiseworthy activity.

According to Brundtland Report, "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs." This definition shows two concepts:

- Priority should be given in particular the essential needs of the world's poor, and
- The environment's ability to meet present and future needs.

The vision of Education for Sustainable Development (ESD) is a world where everyone has the opportunity to benefit from quality education and learn the values, behaviour and lifestyles required for a sustainable future and for positive societal transformation. The Decade (2005-14) is to "encourage changes in behaviour that will create a more sustainable future in terms of environmental integrity, economic viability, and a just society for present and future generations. In this framework, peace and sustainable development are inextricably linked and the protection of future generations" access to resources is a central concern. Education for Sustainable Development and Global Citizenship (ESDGC) develops people's skills to take action that improves our quality of life now and for future generations (WAG: 2008).

ESDGC is about:

- *The links between society, economy and environment
- *Relation between our own lives and other people of the globe.
- *The needs and rights of both present and future generations.

*The relationship between power, resources and human rights.

*The local and global implications of everything and the actions that individuals and organizations can take in response to local and global issues.

ESDGC's prime emphasis is on the transformation and development – transformation of knowledge, values, attitudes and behaviours and development of a range of skills. Guidance on its implementation stresses the importance of research, critically considering evidence, seeking patterns, making connections, thinking laterally, forming opinions, respecting others and the world around us and taking action. In its current form it is approached in the classroom through attention to seven themes: wealth and poverty, identity and culture, choices and decisions, health, the natural environment, consumption and waste, and climate change. (GLOBAL HIGHERED: 2012)

The UNESCO adopted Culture of Peace as "presumes peace [as] a way of being, doing and living in a society that can be taught, developed, and best of all, improved upon." Since its creation in 1945, UNESCO as its principal activities aims at to achieve: the building of peace, poverty eradication, sustainable development and intercultural dialogue through education. The Organization is committed to a holistic and humanistic vision of quality education worldwide, the realization of everyone's right to education, and the belief that education plays a fundamental role in human, social and economic development

The Earth Constitution for Sustainable Environment and Peace

The Earth Constitution for Sustainable Environment and Peace (ECSEP) is a model created by WCPA a worldwide organization established in 1958, working with love and dedication for planetary peace, justice, freedom and sustainability. It also widely affiliated with human rights organizations, environmental organizations and other groups working for better future of planet Earth. It stands for

environmental protection, non-violent conflict resolution and human rights protection. Some of its activities are as following.

Climate change impacts on mountains of the world are especially critical to life, as they are a prime source of fresh water. WCPA Mountains Biome experts develop and share crucial ideas and guidance on ways to effectively respond to these impacts and their growing threats. Their more activities are as below:

- Connecting fragmented landscapes and ecosystems;
- Expanding biodiversity protection and cooperation by linking;
- Mountain eco-tourism and promote environmental stewardship in mountain regions;
- Documenting and communicating to the world the effects of climate change in the Everest region;
- Mountain Research Initiative (MRI) representing the International Human Dimensions Program (IHDP) on Global Environmental Change:
 - *Publication of Journal PIRINEOS on Mountain Ecology;
 - *Generating information about how mountains are being used as laboratories for adaptation to climate change; and
 - *Climate Change Clearinghouse is a website featuring weekly updates with climate change news and information.

Findings

Education is a vital element to resolve the climate change issues. It helps people to make understand the impact of global warming, increase climate awareness among people, encourages changing in their attitudes and behavior and adopt to climate change related trends. Education also encourages them in decision making, problem solving, resolving conflicts and building peace culture. It plays a vital role in adaptation and mitigation in climate change of communities, and empower human being for sustainable life. The cause of global warming is natural as well as human activities. The development of material life leads to erosion of values,

increasing of unconsciousness, disorder in family, society, and nation as well as in globe. Awakening of consciousness is barely needed to protect the beautiful lovable Earth from its all miss-happenings. Climate change might be combated through adaptation and mitigation. Innovative ideas, best practices, and utilization of technology may lead the Earth for building peace and sustainable development. Education will prepare all of societies to combat the challenges of climate change and make people and growth of economies with the knowledge and competencies as conscious citizens in shaping green environment, low GHGs emission and climate-resilient societies. UNESCO, World Bank, UNDP, UNFCCC, WCPA and other leading organizations are taking extensive measures with long-standing climate action expertise, combined with our global, regional and country's cooperation. Quality education can provide a holistic and humanistic vision of worldwide, social and economic development, poverty eradication, peace building and sustainable life. Education for Sustainable Development and Global Citizenship emphasises on the transformation and development – transformation of knowledge, values, attitudes and behaviours and development of a range of skills. Hope the best will happen near and future.

Suggestions and Conclusion

Backward steps include rising meat consumption, more air travel, chopping down forests faster than ever and increase in global carbon dioxide emissions. Scientists say they want the public to “understand the magnitude of this crisis, track progress, and realign priorities for alleviating climate change”.

To do so will require major transformations in the ways our global society functions and interacts with natural ecosystems, they say.

The letter focuses on six key objectives: replacing fossil fuels; cutting pollutants like methane and soot; restoring and protecting ecosystems; eating less meat; converting the economy to one that is carbon-free and

stabilising population growth.

Lead author, Dr Thomas Newsome from the University of Sydney, said measuring global surface temperatures remained important but that a broader set of indicators should be monitored.

This includes “human population growth, meat consumption, tree-cover loss, energy consumption, fossil-fuel subsidies and annual economic losses to extreme weather events”, he said. “While things are bad, all is not hopeless. We can take steps to address the climate emergency,” he said. “We are encouraged by a recent surge of concern. Governmental bodies are making climate emergency declarations,” they write. The authors say that despite the gloomy outlook there is room for optimism.

“Schoolchildren are striking. Ecocide lawsuits are proceeding in the courts. Grassroots citizen movements are demanding change, and many countries, states and provinces, cities, and businesses are responding.”

“Such swift action is our best hope to sustain life on planet Earth, our only home.”

Protect, Restore, Fund

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INTRODUCTION

Today, human civilization has witnessed the dynamic changes. This is because the human body is more difficult to cope with all the dynamics change, information and race to achieve as many material benefits or for bare existence. At the same time we are living in extreme paradoxes of vulgar wealth on one hand and begging and misery on the other. Polarities are extremes, amplitudes that by no means in balance and not to create harmony. At the same time we are witnessing the long-term state of uncertainty and suppressed tension that is in the process prior to eruption. Such conditions are not useful, neither for the rich nor for the poor. This is a state of mutually maxims even not recognized so polarities reach such a magnitude that is capable of mutual destruction. And all this is about people - the man and his nature or human – civilization. Human nature is in a constant process of change, evolution and devolution, change and constant vibration and feedback from the whole environment, the interaction of relationships and connections with themselves within and with others, meanwhile with both a permanent impact on the nature, of the society and itself. This process of constantly changing based on continuous interactions and actions is a complex process, which is a constant movement, it actually never stops, so we, ourselves are in a constant process of change from the impacts. And all this is not so terrible if the changes do not lead to destruction.

PHILOSOPHY

Climate change is a process driven by a

variety of causes and of course under different circumstances. Each of us has a part in the whole story, which we all share. Many of us specialize in specific areas and develop them with a strong commitment, but let's ask ourselves if that is enough and is it all. What is it that we do not see, where the solution to the problem lies and who is in fact the problem. These and many other essential issues are lacking at the civil level. We do not ask the right questions and how we expect the right answers.

The earth is one planet we all share, full of mild and resource-bound trays and no one, just human beings, has dared to allocate, consume, erode them as humanly possible. and we unfortunately call it cultivation, civilization, creation.

How did we come to the trap of having so many comforts, while not realizing that with the same good as good intentions, as an expression of knowledge and creativity to make such subtle disruptions, imbalances of the only environment we use and cut into? the branch we are sitting on. At the same time we do not know how to deliver the benefits in a constructive and useful way. Civilization has reached the edge where the line of collapse is already quite thin.

Where does the reason for all this lie?

What is our, mine, yours, his awareness of all that is happening to us today?

How do we come up with a sophisticated approach that everyone gets?

The roots are invisible and lie in the nature of man as a being, his complexity, mine, yours, his. The basis of the feedback loop with nature, everything that already exists and everything that exists has a specific purpose and utility. We didn't realize it, but we're using it in a way that's not right. Any improvement in living conditions is not accompanied by a complete and holistic rounding in the interest of everyone's balance. On everything.

In these seemingly ordinary and superficial questions and thoughts the whole philosophy

of the mechanism of life and living is hidden. We didn't think when we were building, we were breaking up, we didn't think when we were reorganizing what we were destroying. When we made urban cities, we cemented the earth to breathe, when we made powerful roads, viaducts and knots we didn't think they were lurking on the planet's body whose pores did not get sweat, it did not breathe skin and gets wounds. How would we feel if our skin is full of lichens, to have so many plaster breaks, how healthy would our body be? Quite simply, there is no full life energy, it is deprived of many movements, activities, healthy living. Nature, the Planet - as a living being, as it is, should be viewed in the same way.

So on the topic of climate change I will talk about the concept of healing, the concept of a new or healthy paradigm, the concept of synergy and the concept of holistic approach as the only healing and health concept that should be created everywhere on this green Planet. We will only exist by self-understanding, self-correction, awareness-raising, and thus responsibility to ourselves and to everything around us. Therefore I propose as a pilot project to develop strategies for:

- Creating habitats for healthy living,
- Planting plants with natural growth and not with biological and pesticide supports for maximized benefits
- To raise livestock in a natural way, not to feed people with hormones and to be replenished with hormones of deviation of the human body.
- To use innovative energy resources, as it is all around us, but also in us, not to convert lakes into lakes and dams, to divert river flows, to use them.
- Minimize the use of gases and raw materials for burning and energy generation.

But this requires a new, different consciousness and knowledge that must be massive, continuous, and set in a structure of informal but necessary knowledge to preserve nature through civilization. We should therefore seek to raise awareness, preserve nature as a logical conse-

quence, and preserve fundamental values as the basis for a healthy, pure and fulfilling life. Proposal for building centers with a paver point structure presentation

RATIONAL VIEW

Human nature is in a constant process of change, evolution and devolution, change and constant vibration and feedback from the whole environment, the interaction of relationships and connections with themselves within and with others, meanwhile with both a permanent impact on the nature, of the society and itself. This process of constantly changing based on continuous interactions and actions is a complexed process, which is a constant movement, it actually never stops, so we, ourselves are in a constant process of change from the impacts. And all this is not so terrible if the changes do not lead to destruction.

The center will serve people from different areas, structures of occupation, which for various reasons fail or do not recognize how to reach their inner balance and harmony above all to themselves, and then to the overall environment.

Problems: This pilot project aimed at the community, in the form of structured target groups through the already drafted a program that will be implemented, should serve as a place where running through the processes of workshops will be relieved of stress, cumulative effort, tension, frustration and finally of passivity, lethargy, depression, anxiety and so on.

Solution: Here you will use tools and techniques to achieve inner peace, tranquility, fulfillment, harmonization at the level of personality and achievement of balance by addressing the internal obstacles. All this leads to the preservation of healthy tissue of the individual, and therefore the family, the workplace, the community, society. It is necessary to be happy, but how often do just that little missing.

START UP ACTIVITY PLAN

Activity we plan to be a product for business is:

1. Organic planting food;
2. Collecting fruits of nature, as well as tea is;
3. Preparing natural medicine;
4. Composting organic waste;
5. Collecting natural compost;
6. Natural soap;
7. Natural creams, pilings and make up by organic ingredients;
8. Collecting wood residues and create art;
9. Stones collages and so on;
10. Art colony;
11. From waist to art;
12. innovation/production – clay plates with semi-precious stones.

This is just part of the product what we plan to produce on daily bases and as workshops educations sessions, as well with people who are oriented on green economy, people who belong to the rainbow movement, meditators, peace revolution and other worldwide movement for protection of the Planet and all living beings. People with natural justice in them self, people who believe in story that Planet is only home what we have and one home where we live. WCPA is that core and we are the leaders what need to lead to the higher level of awarenes and wisdom.

We recognize this package as one structure for developing with the time and with the creativity of the people in the team.

For that concept we need to build the center in synergy with the nature and create sustainable, energy efficient houses.

Main house will be structure for workshops and kitchen area, for cooking and for serving meals for whole groups. For the activities, we need space in two levels. As third part, in sub floor is place for sleeping in open space for people who are meditators or green ecology passengers. We plan all building to be with natural ingredient as soil, clay, straw, bee resin, windows and doors as second using or made on creative way. Also we plan two small sustainable earth bag houses for guest and visitors with capacity of two rooms and sub floor. For

beginning this is good structure of three houses and one main, one gazebo and one house for staff only.

Most of the things look like simple, but structure and energy what will be present is not possible to explain. This is an energy of love, of attention, respect, peace, calmness, togetherness, belonging, synergy, synchronicity, self, clearness, clarity, purity and so on.

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The World Energy Network And The Six Degree Project

Kessler, Michael (Jefferson)

(Abstract)

Buckminster Fuller, the Leonardo da Vinci of our time, said in his book, Critical Path, that if humanity is to survive here, it will require four essential, critical steps, or paths:

- 1) a personal go-for-broke commitment to act;
- 2) education;
- 3) uniting the planet economically;
- 4) and creating a constitutional, global nation.

After paths one and two are covered, the Fuller's World Energy Network is introduced for the economic union of the planet. It involves the creation of transmission technology to harness the abundant, clean energy all around us and send it to everyone on earth. This system will make possible the eradication of hunger, poverty, pollution and war.

The Earth Constitution and a World Parliament are presented as the steps to instituting a global government empowered to address planetary concerns, like the world energy network, just as civic, county, state and national governments address concerns at their levels of political organization.

The paper ends with the Six Degree Project designed to reach multitudes of people in a relatively short period of time. People will be asked to view a video of mine on YouTube.com delineating the advantages and opportunities of creating a constitutional, global civilization. If they agree with its vision, they are requested to do two things.

First, they need to enroll at a command central to be contacted about future action on the Earth Constitution and World Parliament. Then they are asked to contact everyone they know on the planet and ask them to do the same thing.

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“Ahimsa and the Ecological Challenge”



Dr. Richard Sharp
Writer, Peace Activist

ABSTRACT:

Article 1 of the Earth Constitution articulates the need “to protect the environment”. Stewardship of the earth has never been central in the Western tradition; unlike most Asian faiths, the Abrahamic religions do not extend their ethics to the non-human world. My thesis is that that needs to be done, must be done, by returning to the primal wisdom of our common human spiritual heritage. For example, Jainism and Buddhism express a view that all living things are sacred, even the inanimate world, through the idea of “inter-being”. As a boy Gandhiji was greatly influenced by the Jains of Gujarat. “Ahimsa” (harmlessness) is a Jain word and Gandhi came to see that Satyagraha is not possible without first discovering Ahimsa (Love). Gandhiji is the archetypical karma-yogi, and Dr. Martin King was his greatest disciple outside India. Humanity must return to Ahimsa—love for all humans and all sentient beings—in all our actions and policies, in order to avoid self-extinction via nuclear war and/or climate change.

“Extinction Rebellion” and “Fridays for a Future” are ecological nonviolent civil disobedience actions of our time. Three other philosophical movements also indicate such a return has already begun: the Gaia Theory; the Eco-Spirituality Movement; and Indigenous Religious traditions now receiving (finally) the respect they have long deserved. Discussion of the Gaia Theory, its founders James Lovelock and Lynn Margulis, and that

despite great criticism, it persists. The need for organic rather than mechanistic metaphors for nature and life itself is critical. Aldo Leopold was an environmental philosopher who advanced similar views of a living Earth, while pioneering ecological ethics and wilderness conservation. Spiritual Ecology is an emerging field in religion, ecology, academia, and in the arts. Some early leaders in this field include Rudolph Steiner and Teilhard de Chardin; in our time are Thomas Berry, Pope Francis, and the “Engaged Buddhists” of Thich Nhat Hahn. There are also numerous women champions of this view including Joanna Macy, Wangari Maathai, Jane Goodall, and Vandana Shiva. Eco-spirituality introduces the needed ethical dimension into the ecological debate by emphasizing man’s responsibilities, acceptance of our faults and failures, and the need for repentance so that healing and transformation can occur. Lastly, an overview of the growing respect for indigenous religious traditions of the world and how they could lead humanity into a more holistic future.

I will conclude with quotes from Gandhiji regarding learning how to “bow to the Earth”, to learn to see it as our Mother. Also, in the final chapter of his Autobiography, he reiterates how his whole life was dedicated to one thing: Truth, by way of Ahimsa.

Full Paper

Ahimsa and the Ecological Challenge: “Everything that Lives is Holy”

Article 1 of the Constitution for the Federation of the Earth, concerning one of its ‘broad functions’, states: “To protect the environment and ecological fabric of life from all sources of damage, and to control technological innovations whose effects transcend national boundaries, for the purpose of keeping the Earth a safe, healthy and happy home for humanity.” In this regard, I wish to discuss Gandhiji’s theory and practice of Ahimsa as it relates to the ecological challenge in our time.

ASIDE: However, I hesitate to lecture on 'Ahimsa'. As a Westerner I know I cannot fully comprehend the depth and nuance of this term, as understood by Gandhi and the Hindu mind; as a Christian, as a Quaker, I tend to think of Ahimsa as 'compassion' for all things, or simple 'charity'—in Latin 'caritas', in Greek 'agape' (MLK)—that is, divine lovingkindness working through human beings—though expanded to "all sentient beings" as Buddhists would say. But it is more than, or other than simply Christ-like love. For one, Jesus never expressed a deep love of Creation and its myriad creatures—which is why Christianity is an ethical, very human-centred religion. However, Jesus often used Nature as a source of metaphor for moral instruction, as in the Sermon on the Mount when he questions the multitude: "Why are you anxious about clothes? Learn from the way wild flowers grow. They do not work or spin. But I tell you that not even King Solomon in all his splendour was clothed like one of them. If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith?" But Jesus says nothing about compassion for the transient grass, the suffering of the field lilies, or taking responsibility for the fields themselves, or the forests surrounding them.

Jesus was a Jew, so he would have been quite familiar with the Book of Genesis, the first chapters of the Bible. In Genesis, God speaks to Adam and Eve after the Fall: "Be fruitful and multiply and hold dominion over all the earth." This idea, that nature is for man's use and utility only, that it is to be dominated by man for the benefit of man, has everything to do with the Western attitude—current even today—that nature can and must be exploited, "developed", utilized at will (as it is merely inert matter)—rivers can be dammed, forests cut, "under-used" fields plowed up, the oceans used as our communal latrines and garbage dumps, especially for plastic, etc., etc. This attitude toward nature, that it possesses no inherent ethical, or even aesthetic value, is common to all three of the Abrahamic faiths ('Abrahamic' in that all descend from the mythical patriarch

Abraham)—Judaism, Christianity, and Islam—and reveals a defining difference with the Asian faiths of Hinduism, Taoism, and Buddhism.

At the beginning of England's industrial era, the nature poet William Blake wrote: "To many, a tree is merely a green thing in the way. And the rising sun but a guinea of gold, and not a band of angels shouting 'Hosanna!'" He counselled us to learn to see through the eye, not with it—a powerful idea in Romanticism—to be a lamp not a mirror and perceive nature with 'the eye of Imagination'. (Or as Gandhiji wrote: to perceive life through 'the eye of Ahimsa', or love, not with the eye of science.)] or "eye of faith"

[St. Francis and Jacobo di Fiore?]

I have learned that "ahimsa" is a Jain term meaning "no-harm", and by extension, "nonviolence". Mahavira, the founder (?) of Jainism is often mentioned as a contemporary of the Buddha, but many historians place him a generation earlier. Both religions began to flourish during the Maurya kingdom and must have influenced each other a great deal. Unlike Buddhism, however, Jainism remains almost unchanged after 2000 years as it has had no major schisms. Also unlike Buddhism, which vanished from the land of its birth, Jainism persists, relatively small but still holds influence in its homeland. Last, Jainism is unlike Buddhism in that it teaches that even plants have life, as humans and animals do, and possess 'souls', as well. Moreover, purely material elements have 'souls', though these subdivisions are finely nuanced and subtle.

Since the whole world is alive, living things are placed in one of five categories, according to the numbers of senses they possess; the highest group, possessing all FIVE senses, includes humanity, the higher animals, gods and the infernal beings; of those that possess intelligence are included humankind, gods and hell-beings, and some animals, notably monkeys, cattle, horses, elephants, parrots, pigeons—and snakes.

The second class contains creatures thought to have only FOUR senses: most larger insects such as flies, wasps, and butterflies. The class of THREE-sensed beings includes small insects like ants, fleas, and bugs, as well as moths. TWO-sensed creatures include worms, leeches, shellfish, and microscopic animalcules. The final class, the ONE-sensed beings (interestingly, that one sense is the sense of touch), is further divided into five subclasses: ‘vegetable bodies’, which may be simple as a tree, which has one soul, or as complex as a turnip, which contains countless souls; ‘earth-bodies’ include earth itself and all things derived from the earth, such as stones, clay, minerals, and jewels; ‘water-bodies’ found in all the forms that water takes, in rivers, ponds, seas, and the rain itself; ‘fire-bodies’ that appear in all lights and flames, including lightning; and ‘wind-bodies’, in gases and in the winds.

Since everything in Jainism is, literally, alive, and contains something like a soul, how must humans behave, how act, on a planet that is absolutely and everywhere alive? How do we move about?—indeed, how do we eat and drink, or walk?—if in every stone on the highway a soul is locked up and is therefore capable of suffering—if, when a match is lit a fire-being, with a soul that one day may be reborn in a human body, flares up only to quickly die—if in every drop of rain, in every breath of wind, in every lump of clay, there exists a living ‘soul’—indeed, (as Socialists used to ask): What is to be done?

Jains, like Buddhists and Hindus, believe in karma and samsara (rebirth), as well as the possibility of moksha (liberation) from the material world, so bad actions, especially acts of Himsa (doing harm, intentionally or not), produce heavy karma. Indeed, the unintentional killing of an ant through carelessness will have consequences. Injury to one of the higher life-forms involves even more serious repercussions; however, (and I find this quite profound in regard to our present climate crisis), even maltreatment of earth and water may be dangerous to the soul’s welfare. Thus,

a Jain monk will not eat potatoes or any root vegetables since they contain large colonies of plant-lives; she strains drinking water; wears a face-mask to avoid inhaling the wind-lives; will not run or stamp his feet, lest he harm the souls in stones, or destroy tiny insects; and refrains from quick movements for fear of injuring the souls in the air; etc., ad infinitum.

The Jain saint also is unlike the Buddhist saint in other profound ways. He intends to do good works and to help his fellows, not for love of the others but for love of his own soul; he turns the other cheek when attacked—not because he loves his enemy—but for the same (and one might say) ‘selfish’ reason—an extreme form of enlightened self-interest, or egotistical altruism. However, the Buddhist saint, monk or nun, behaves for very different reasons, and with alternative motivations and intentions (means as well as ends): the chief reason for doing good to others is for their benefit, and for the betterment of all sentient beings; violence is to be avoided not so much because it harms the individual who commits it, but because it increases suffering in the universe. Too, nothing exists among Jains like the ‘bodhisatva’, the fully-enlightened person who relinquishes Nirvana in order to help relieve suffering and save ALL sentient beings; she is a being of pure love and perfect compassion, of absolute Ahimsa—not for herself—but for the benefit of every living thing, for the welfare of the whole planet, and by extension, for Creation itself, since all persons and things are interrelated. This is the Buddhist doctrine of co-origination?, or inter-being. (It is also, in contemporary terms, holism)

As Mohandas Gandhi grew up in coastal Gujarat, he was greatly influenced by the Jain religion and the saintly ascetics he met in his youth. Of the many factors that influenced the boy who would become the prophet of Satyagraha—Ahimsa-in-action—Jainism was not the least. In his Autobiography—and quoted in “My Religion” in the section titled “Love in Relation to the Animal World”, specifically “Non-Killing of Animals” and “Jivodaya: Kindness to Animals”)—Gandhiji

helps us answer the earlier question: What is to be done? when every thing—and every place—is alive:

“Ahimsa is a comprehensive principle. We are helpless mortals caught in the conflagration of Himsa. The saying that life lives on life has a deep meaning in it. Man cannot for a moment live without consciously or unconsciously committing outward Himsa. The very fact of his living—eating, drinking, and moving about—necessarily involves some Himsa, the destruction of life, be it ever so minute. A votary of Ahimsa, therefore remains true to his faith IF the spring of his actions is compassion, IF he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus strives to be free of the deadly coil of Himsa . . . But, one can never become entirely free from Himsa.

Underlying Ahimsa is the unity of all life, the error of one cannot but affect all, and hence man cannot be wholly free from Himsa. So long as he continues to be a social being, he cannot help but participate in the Himsa that the very existence of society involves.”

Gandhi continued to refine his theory and practice of Ahimsa throughout his life. He felt strongly that destruction of life for Man’s vanities, especially for physical pleasures, was a sin. Hence, his strict vegetarianism; most of his life he ate only dried fruits and nuts, and later goat milk, as he felt that “my experiments in dietetics are dear to me as a part of my researches in Ahimsa”. In “Young India” (1928), he made a statement that sanctions euthanasia, or mercy killing:

“The destruction of tortured creatures . . . for their own peace, cannot be regarded as Himsa, or the unavoidable destruction caused for the purpose of protecting one’s wards [children and the elderly] cannot be regarded as Himsa.”

Clearly, Gandhiji was not absolute on the prohibition of taking life; to kill mosquitoes with disinfectants he accepted, killing monkeys and rats in his ashram that devastated gardens and food supplies, or the destruction of

carnivorous beasts and venomous snakes that threatened a village was acceptable. “To do away with monkeys where they have become a menace to the well-being of man is pardonable. Such killing becomes a duty.” Dharma. However, I was shocked to read the following, in regard to murder:

“Even manslaughter may be necessary in certain cases. Suppose a man runs amok and goes furiously about with sword in hand, killing anyone that comes in his way, and no dares to capture him alive. Anyone who dispatches this lunatic will earn the gratitude of the community and be regarded a benevolent man.

“From the point of view of Ahimsa it is the plain duty of everyone to kill such a man. . . . Refraining from the taking of life can in no circumstances be an absolute duty.”

I cannot help but wonder: why not advise incapacitating the lunatic, seriously wounding him and binding him, rather than murdering him? We are all aware of his statement that violence is preferable to cowardice, and to kill a man bravely in war is superior to running away in fear.

He goes on to clarify that Ahimsa is more than not harming beings physically: “The fact is that Ahimsa does not simply mean non-killing. Himsa means causing pain to or killing any life out of anger, or from a selfish purpose, or with the intention of injuring it. Refraining from so doing is Ahimsa.”

Intention is everything. It should also be mentioned that not acting—out of sloth, ignorance or indifference—not to help someone in need, can also be considered Himsa. Catholics call this ‘the sin of omission’: it is not what you do, but what you do not do that constitutes a sin. In this context, and in our time, failing to act to prevent war—or climate change—must be considered Himsa, a sin against human life—against all life—and a sin against the Earth.

Gandhiji refined the concept of Ahimsa further in the “Eleven Vows” of ashram observance:

#1. “Truth: Truth is God. Devotion to this is the sole justification of our existence. . . There should be Truth in thought, Truth in speech and Truth in action.

#2. Ahimsa or Love: Truth alone is—being God himself. And the only means of realising it is ahimsa or Love. Without ahimsa it is not possible to seek and find Truth. Not to hurt any living thing is no doubt a part of ahimsa. But it is its least expression. For the principle of ahimsa is—injury by every evil thought, [injury] by hatred, [injury] by wishing ill to anybody. It is also violated by our holding on to what the world needs.”

[ASIDE: Also, a corollary to this—choosing not to share with others what we have too much of, for example, to waste food and money; this too could be considered a crime against humanity.]

[The eleventh and last vow is Swadeshi, or self-sacrificing service?? to others:

“Swadeshi is the law of laws enjoined by the present age. The votary of swadeshi will, as a first duty, dedicate himself to the service of his immediate neighbours. . . . There is no place for self-interest in Swadeshi which enjoins the sacrifice of oneself for the family . . . for the village . . . and for the country—for [the sake of] Humanity.”]

We see clearly in these interrelated quotes from different decades that Ahimsa—Truth or Love—was the axis of his life. Ahimsa-in-action is Satyagraha. Ahimsa also expresses the metaphysical principle of holism, the interrelatedness of all things, the unity of life, that which causes dispersed Humanity, and Earth’s diversity of life-forms, as well as the very Cosmos itself, to cohere, to unite as one. Gandhiji affirmed this principle:

“The Law of Love, call it attraction, affinity, cohesion, if you like, governs the world.”

“Ahimsa, in its positive form, means the largest love, the greatest charity. When ahimsa becomes all-embracing it transforms everything it touches. There is no limit to its

power.”

“The more efficient a force is, the more silent and more subtle it is. Love is the subtlest force in the world.”

This seems a contradictory, that Ahimsa-Love can be both all-powerful and at the same time super-subtle. Dr. King believed similarly: “Unarmed Truth is the most powerful force in the universe.” (?)

The connection between the principle or theory of Ahimsa and the practice or technique of Satyagraha can be seen in a statement he made in regard to vivisection, a activity he abhorred “with my whole soul”:

“I see the day clearly dawning when the honest scientist in the West will put limitations upon the present methods of pursuing knowledge. Future measurements will take note not merely of the human family but of all that lives, and even as we are slowly but surely discovering that it is an error to suppose that Hindus can thrive upon the degradation of a fifth of themselves, [the untouchables], or that the peoples of the West can rise or live upon the exploitation and degradation of the Eastern and African nations, so shall we realise in the fullness of time that our domination over the lower order of creation is not for their slaughter, but for their benefit equally with ours. For I am as certain that they are endowed with a soul as that I am.”

Gandhiji reiterates that Ahimsa precedes Satyagraha. Until one discovers and lives Ahimsa (Love) one can not know the Truth, nor practice Truth-Force. In South Africa during his 20-year-long experiments with truth, he often lost his temper or used bad language, but he always made a distinction between man and deed—one should ‘hate the sin, but not the sinner’:

“This attitude of mine put the officials with whom I came in contact perfectly at ease, and though I had often to fight with their department and use strong language, they remained quite friendly with me. I was not

then quite conscious that such behaviour was part of my nature. I learnt later that it was an essential part of Satyagraha, and an attribute of Ahimsa.”

“This Ahimsa is the basis of the search for truth. I am realising every day that the search is vain unless it is founded on Ahimsa as the basis. It is quite proper to resist and attack a system, but to resist and attack its author is tantamount to resisting and attacking oneself. For we are all tarred with the same brush, and are children of one and the same Creator, and as such the divine powers within us all are infinite. To slight a single human being is to slight those divine powers, and thus to harm not only that being but with him, the whole world.”

Once again, we see the connection between Ahimsa and the inter-relationship of everything and everyone—the holistic view: the unity of life.

One of the most memorable passages for me in the Autobiography concerns the Champaran peasants (the ryots) titled “Face to Face with Ahimsa”. It is important to note that Champaran was a remote town near Nepal and the Himalaya and NO one there had ever heard of Gandhi (though some knew of the Congress Party); moreover, these thousands of peasants were very poor and ignorant of everything beyond their villages. However, they responded immediately to this stranger, and to his concern for them:

“And yet they received me as though we had been age-long friends. It is no exaggeration, but the literal truth, to say that in this meeting with the peasants—I was face to face with God. “When I come to examine . . . this realisation, I find nothing but my love for the people. And this is nothing but an expression of my unshakable faith in Ahimsa.

“That day in Champaran was an unforgettable event in my life and a red-letter day for the peasants, and for me.”

It is often said, Gandhiji was the epitome of the karma-yogi. Indeed, as a deeply spiritual but at

the same time, very practical man, God/Truth did not appear to him in holy scriptures, or in rituals, or in mystical experiences in solitude, but only in action—in Swadeshi—in selfless service of humanity. Seeing the Face of God in the faces of these thousand villagers, the poorest of the poor—what Jesus called “the least of these, my brethren”—I believe is the key to Gandhi’s character.

///Omit War Issue///

Gandhi’s response to war is much more ambivalent, and seems at times contradictory to his stated beliefs in nonviolence. He confronted three wars as a ‘subject [not citizen] of the British Empire’, two in South Africa—the Boer War of 1899 and the Zulu Rebellion of 1906—and in India, the Great War (or World War I). In the chapter of his Autobiography titled, “A Spiritual Dilemma”, though only two pages, summarises his inner conflict between his duty to Ahimsa and duty as a so-called subject of an imperial power. I am struck by his almost naive faith in the good will of the British, and must wonder to what extent Gandhi, early in his life, had psychologically a “colonised mind”.

[Aside: When I taught at a university in Nairobi, Kenya, I became familiar with the great East African writer, (James) Ngugi Wa’ Thiongo, whose book “Decolonizing the Mind” made a huge impression on me. (For Kenya too was part of the British Empire and also fought for independence, but their freedom-fighters used violence in their “Land and Freedom Movement”—which the British contemptuously called “the Mau-Mau Rebellion”.) In Ngugi’s brilliant book, I realised that a colonial ‘subject’ first must free his mind before he can be truly free. I fear Gandhi had submitted psychologically to the right of British rule, and did not liberate himself until much later, when he had become totally disenchanted, disgusted by British deceit and despotism. //add later?]

In both cases of state violence in Africa in which he agreed to participate, Gandhi felt that the side opposing the British Army was in

the right—and not the English! In regard to the Boer War, in which 20,000 Boers, mainly women and children, died in concentration camps for civilians, Gandhi wrote:

“When the war was declared, my sympathies were all with the Boers, but . . . my loyalty to the British rule drove me to participation with the British. . . I felt that, if I demanded rights as a British citizen, it was also my duty, as such, to participate in the defence of the British Empire. I held then that India could achieve her complete emancipation only within and through the British Empire.”

The so-called Zulu Rebellion, which really was only a brave refusal to increased taxation by several local chiefs; they were already subjected to a “hut tax” but the British wanted to force them into the labor market, in order to use them in the gold and diamond mines, as well as farm help and house servants. But they rebelled, though not violently, in a courageous act of non-cooperation—one that may have inspired Gandhi to do similarly when the racist pass laws appeared at the end of the conflict. He wrote:

“My heart was with the Zulus.”

“I bore no grudge against them, they had harmed no Indian. I had doubts about the ‘rebellion’ itself. But I then believed the British Empire existed for the welfare of the world. A genuine sense of loyalty prevented me from even wishing ill to the Empire. The rightness . . . of the ‘rebellion’ was therefore not likely to affect my decision.”

(Americans call this position: “My country—right or wrong!” Oddly, Gandhi, who had dedicated his life to Truth, fought consciously on the wrong side of two moral conflicts—out of loyalty to his oppressors!) As it turned out, he and his fellow non-combatants, who had formed a volunteer ambulance corps, as they had also in the Boer War, only nursed the Zulu casualties, not any British soldiers at all. He concludes in his Autobiography, written many years after:

“The Zulu ‘rebellion’ was full of new experiences for me and gave me much food for thought. The Boer War had not brought home to me the horrors of war with anything like the vividness that the ‘rebellion’ did. This was no war, but a manhunt.”

Gandhi and his brave men won both the “War Medal” and the “Native Rebellion Medal” in wars among the first to be described as “modern”: the British employed Gatling guns, an artillery of cannons as well as rockets, in addition to the most advanced rifles and munitions, against a formidable native army using animal-hide shields, spears and clubs! In this conflict, out of 35,000 Zulu soldiers, 4000 were slaughtered, 7000 imprisoned, and 4000 flogged; the British lost 36. Why this massacre? Because the Africans refused to slave in the gold mines. The “horrors” of 20th century war had begun.

Back in India in 1915, Gandhi again accepted the call of duty by his British overlords when “the Great War” began, but once again, not as soldiers (even if Indians had been accepted as such—and they were not), but again as non-combatants: medic staff, ambulance drivers, and stretcher-bearers. These are his reasons for supporting the British, now for a third time; they also reveal an evolving self-consciousness. From his Autobiography:

“We were slaves and they were masters. How could a slave cooperate with the master in the hour of the latter’s need? . . . I felt then that it was more the fault of the individual British officials than of the British system, and that we could convert them by love. . . Though the system was faulty, it did not seem to me to be intolerable, as it does today” [seven years later]. Clearly Gandhi was not a pacifist in 1915—but he was never an absolute pacifist, as we have seen—and though he had grown tremendously as a practitioner of Satyagraha in South Africa later, he remained convinced that Indians must support the British once more, as non-combatants (they were not respected enough to be soldiers—like African-Americans in both the world wars)—but this conflict would

be qualitatively different, as warfare now had become industrialised, mechanised, and technological. But who could foresee the horrific results?

“All of us recognised the immorality of war. If I was not prepared to prosecute my assailant, much less should I be willing to participate in a war. . . . It was quite clear to me that participation in war could never be consistent with Ahimsa. But it is not always given to one to be equally clear about one’s duty. A votary of truth is often obliged to grope in the dark.” Is this an apology? Contradictorily, Gandhiji knew the truth, and saw through the deceit of war, but only after-the-fact:

“Then again, because underlying Ahimsa is the unity of all life man cannot be wholly free of Himsa. . . .When two nations are fighting, the duty of a votary of Ahimsa is to stop the war.”

That is quite unambiguous, but the following sentences baffle me:

“He who is not equal to that duty, he who has no power of resisting war, he who is not qualified to resist war, may take part in war, and yet whole-heartedly try to free himself, his nation and the world from war.”

But I must wonder, is not the best choice for a follower of Ahimsa simply to refuse participation—in any capacity—neither as combatant nor as non-combatant? In fact, this was one of the three choices confronting him: “I could declare open resistance to the war and, in accordance with the law of Satyagraha, boycott the Empire until it changed its military policy; OR I could seek imprisonment by civil disobedience

[i.e. conscientious objection] of such of its laws as were fit to be disobeyed [i.e. conscription]; . . . OR I could participate in the war on the side of the Empire and thereby acquire the capacity and fitness for resisting the violence of war. [But] I lacked this capacity and fitness, so I thought there was nothing for it but to serve in the war.”

This seems like an excuse, a kind of fourth choice: to comply with war, neither resisting war nor protesting war, willingly fighting as a combatant (if allowed) or as a non-combatant.

Clearly, he understands that the role of a non-combatant is not a form of conscientious objection, yet it is the role he chose three times in three wars:

“I make no distinction, from the point of view of Ahimsa, between combatants and non-combatants. . . . Those who confine themselves to attending to the wounded in battle cannot be absolved from the guilt of war.”

Sadly, it was only after World War One that Gandhi finally awoke to the truth of Britain’s real goals for India. Not only did his well-intended efforts not bear fruit in terms of citizenship—let alone independence, not even Dominion status—the Empire he so revered had turned against him, with a vengeance, in the Rowlatt Bills, in all their dictatorial and punitive powers—and then came his true great awakening—Jalianwalla Bagh! Like his good friend Rabindranath Tagore, who returned his knighthood to King George, so too did Gandhi finally see the cruel truth of imperialism—and the real horror of war—disguised in the rhetoric of ‘Democracy’, ‘Christianity’, and ‘Civilisation’.

Twenty years later, as World War Two loomed, was it tragic, or historical necessity, or it simply incomprehensible, that Gandhi refused to participate, in any capacity—during the “Quit India!” protests—even though that war was maybe the most just (if any modern war can be called ‘just’) of the four he confronted as a (so-called) ‘British subject’?

[aside: re Hiroshima?]/ 4 pages on Gandhi’s Wars

Other karma yogis in recent times, political leaders who practice non-violence, have arisen—[Vinoba Bhave and} ??? In India, Albert Luthuli and Nelson Mandela in South Africa, Archbishop Romero and others in

the Liberation Theology movements in South America, Oscar Arenas of Costa Rica—but to me Gandhiji's greatest disciple, outside India, is Dr. Martin King. Gandhi was his political guru and guide, and though they never met, King made a pilgrimage to India in 1958 to visit the land of Gandhiji, his memorial and museum in Delhi, and to learn from his followers.

Dr. King said, "Christ was my inspiration, but Gandhi was my example". With the sword of love and nonviolence he freed millions of African-Americans from the bondage of segregation (like the racial codes Gandhi faced in South Africa) and he succeeded with a minimum of bloodshed that is remarkable. Dr. King's application of Satyagraha to the American South, in a strategy he called "nonviolent direct action", was an immense success. He knew that "only love and overcome hate, only light can drive out darkness." And he never ceased to pray for his opposition that they be converted to the law of love, agape love, or Ahimsa. "We must all learn to live together as brothers, or we will all die together as fools."

The argument I am making in this lecture is: Ahimsa must return to the forefront of our consciousness, and precisely now in human history. Why? Because humanity faces a double threat of self-extinction: either sudden death in nuclear war, or a slow agonising decline into chaos due to climate change. However, BOTH are avoidable! How? One way, and maybe the best way, is the Constitution for the Federation of the Earth—which is why it must be ratified as soon as possible. As Dr. King also said:

"The choice today is not between violence and nonviolence; it is between nonviolence and nonexistence."

Neither Gandhi nor King lived long enough to witness the ecological crisis of our times, but we are certain of their response: Love-Force, Satyagraha and Nonviolent Civil Disobedience, just as ecology activists such as "Extinction Rebellion" and "Fridays for a Future" are doing so now, as we speak, spreading their message through nonviolent protest around the world.

There are many indications that Ahimsa IS re-emerging as humanity rises to a higher conscious and a reverence for all life: in the Gaia Theory; in the Eco-Spirituality and "deep ecology" movements; in the application of our ancient wisdom traditions (Huxley's "perennial philosophy") to contemporary political and social problems throughout the world.

The Gaia Hypothesis (now Gaia Theory) was advanced by James Lovelock of the United Kingdom in the late 1960s; he was joined in 1971 by the American scientist, Lynn Margulis. It is significant to understand that contemporaneously, in 1968, astronauts took a portrait of our planet from space called "Earthrise"; it quickly became a global symbol of the new environmental (soon ecological) movement. I think of this portrait of the Earth from space as the Icon of our Age.

The Gaia Theory essentially proposes that living organisms interact with their inorganic surroundings on Earth to form a synergistic and self-regulating, complex system that helps to maintain and perpetuate conditions of life on the planet. Sub-topics within the larger theory are: how the biosphere and the evolution of organisms affect stability of global temperatures; salinity of sea waters; atmospheric oxygen levels; the maintenance of a hydrosphere of liquid water; and other variables that affect the habitability of the planet. Some Gaia scientists are also philosophers and have even proposed that all lifeforms can be considered part of one single planetary being called Gaia. In the popular mind, this is what "Gaia" means: that the Earth is alive—our planet is one living entity. To many, however, this is more poetry than science or philosophy. (Or is it?)

Because Lovelock appropriated the name of the ancient Greek goddess, Gea, or Mother Earth, it has been denigrated by some as a "neo-Pagan religion". But there has been enough scientific evidence to date to support the hypothesis that it is now referred to as a theory; nevertheless, most scientists remain sceptical. Stephen Jay Gould criticised it as

merely “a metaphor, not a mechanism”; but supporters demolished this criticism by saying “mechanism is itself a metaphor”; indeed, it is the dominant metaphor for nature since the Renaissance and Rise of Science. And this is precisely the problem: to think of the earth, or even the universe, as “mechanisms” leads us to consider natural and living systems as though machines organised and built from outside, rather than self-creating and self-organising phenomenon. Mechanistic metaphors lead us to overlook the agency of living entities—while organic metaphors such as the Gaia Hypothesis accentuate the inter-being of both the biota and the biosphere—as a whole—or as we say today, holistically.

Even the skeptics freely admit that Lovelock’s propositions generated much provocative thinking, and they still can appreciate the originality of his thought and the breadth of his vision, as well as its profound impact on the rise of a new ecological consciousness. One of the early champions of this global movement, and a pioneer in environmental ethics and wilderness conservation is Aldo Leopold. In his book “Animate Earth”, he writes:

“It is at least not impossible to regard the earth’s parts—soil, mountains, rivers, atmosphere, etc.—as organs, or as parts of organs of a coordinated whole, each part with its definite function. And if we could see the whole, as a whole, through a great period of time, we might perceive not only organs with coordinated functions, but possibly also that process of consumption-as-replacement which in biology we call metabolism, or growth. In such case, we would have all the visible attributes of a living thing, [but] which we do not realise to be such because it is too big, and its life processes too slow.”

From the biological model of Lovelock and the “deep ecology” philosophy of Leopold, I now turn to the field of “eco-spirituality” or Spiritual Ecology as this has most in common with my basic premise, in regard to the Jain and Buddhist origins of Ahimsa, as well as to Gandhiji’s use of Ahimsa as Love of all living

things, and all persons, from the very greatest to “the least of these”. Spiritual Ecology is an emerging field in the areas of religion, conservation, in academia and in the arts—primarily in poetry and the monumental on-site sculpture known as “Earth Art”.

Predecessors of this new movement in eco-spirituality are Rudolph Steiner (d. 1925), who created the philosophy of anthroposophy as well as organic gardening communes (?), and the French Jesuit priest and paleo-anthropologist, Teilhard de Chardin (d. 1955) who wrote of a coming “transition of collective awareness toward a consciousness of the divinity within every particle of life, even the most dense mineral” (a view which seems very Jainist—Wikiquote). Like many scientists, in our time, he foresaw the gradual merging of science and mysticism: “Science, philosophy and religion are bound to converge as they draw nearer to the whole”—what he called the “Omega Point”, or God. He was a Catholic priest after all—as well as a scientist who helped discover “Peking Man” in the 1920s—and thought in religious analogies and metaphors; however, unlike Lovelock and proponents of the Gaia Theory, he did hold a teleological view of Life and Nature: that it was moving from Creation to consummation in Divinity (not only our Earth, but the entire Cosmos).

Another Catholic priest to popularise and advance de Chardin’s views is Thomas Berry (d. 2009). He spoke of the need for a return to a sense of wonder for the natural world. “The present urgency is to begin thinking within the context of the whole planet, the integral earth community with all its human and other-than-human components”, another expression of the holism embedded in the Earth Constitution.

Too, Pope Francis in our time has written an encyclical concerning the need for morality within the ecology movement: “Laudato Si: On the Care of Our Common Home” encourages ethical and spiritual responsibility for the planetary crisis, as he believes “the ecological crisis is essentially a spiritual problem.”

David Suzuki, scientist and environmentalist, also has a spiritual vision of nature:

“The way we SEE the world shapes the way we treat it. If a mountain is a deity, not a pile of ore; if a river is one of the veins of the land, and not potential irrigation water; if a forest is a sacred grove, not timber; if other species are biological kin, not resources; or if the planet is our mother not an opportunity [for development]—then we will treat each other with greater respect.” He suggests that a new environmental ethic would result in a greater respect for our fellow humans as well.

Within contemporary Buddhism is a movement called “Engaged Buddhism”, pioneered by Thich Nhat Hahn, who first organised monks to protest nonviolently against religious persecution during US-supported regimes in South Vietnam, and later against the war itself, on both sides. Happily, he is now living out his remaining years in Vietnam. Hahn speaks of the need to return to a sense of Self which includes the Earth—this is a new kind of Self-consciousness, indeed.

Joanna Macy is also an “engaged Buddhist” and encourages a collective shift to a consciousness of holism; she calls this “the Great Turning”, a return to the primal wisdom of the Buddha. Llewellyn Vaughan-Lee is a Sufi [Moslem] teacher who also writes of a collective evolutionary expansion toward oneness, as all life is interdependent. Buddhists refer to this phenomenon of the unity of all life as “inter-being”, or “co-origination”(?).

It should not be surprising that many leaders in the new ecology movements, as well as the abolition of war movement, are women. Diana Beresford-Kroeger, who discovered the chemical interactions between trees that make a whole forest root-system a kind of unified being, writes: “The gift of this world is fantastic and phenomenal. The molecular working of the world is extraordinary, the mathematics of the world is extraordinary. Sacred and science go together.” Jane Goodall, the famous researcher into the culture of chimpanzees, is a powerful

speaker for a new earth-consciousness. Wangari Maathai of Kenya, who won the Nobel Peace Prize for revealing the connections between environmental degradation and war, is famous for her Green Belt Movement in East Africa where her goal is to plant a billion trees. Well-known in India of course is Vandana Shiva, an out-spoken ecological activist protesting, for one, the over-development of rivers, especially the Narmada (?) in Maharashtra.

To me, the most significant contribution of Spiritual Ecology to this new awareness is their emphasis on the ethical aspect of the crisis, and our responsibility in correcting it. In this context, we must remember that the word “pollution” is also a synonym for “sin”. (I think of Gandhi’s emphasis upon “self-purification” as necessary in order to discover Ahimsa.) They teach us that we must consider the spiritual dynamic at the root of ecological degradation; indeed, we must accept our failure, take responsibility now, and we need to repent so that healing can begin and transformation can occur, leading to the redemption of the world and of ourselves within it. The following quote from James Seth, former US advisor on climate change, is instructive:

“I used to think the top environmental problems were biodiversity loss, ecosystem collapse, and climate change. . . . Thirty years later I see, the top environmental problems are selfishness, greed, and apathy, and to deal with these we need a cultural and spiritual transformation.”

(I recall Dr. King’s warning to America, fifty-plus years ago, “a revolution of values” was needed in order for the nation to avoid “spiritual death”.)

We all must re-assess the modern (so-called) values of prosperity—what does it mean?—of wealth-as-success, of power, fame, and the very concepts of progress and development. Indeed, what IS “progress”? What IS development? And what is NOT?

Houston Smith, an authority in comparative religion, in his wonderful book

“Forgotten Truth”, questions the whole notion (myth) of progress. He is even sceptical of evolution when used as a metaphor of inevitable human advancement, or as a synonym for material progress. To him there is no such thing as progress. The ultimate truths and essential wisdom were revealed millennia ago, in the Axial Age. He believes modern humanity needs to turn back—return—to these perennial philosophies, those elementary truths which are the very foundation of our civilisations. (Quote).

Related to this idea of a general “turning” again—or returning—to the the past is the present renewal of interest in the indigenous cultures of the planet (that still survive, however, after centuries of decimation, and as their grip is precarious now because of continuing environmental degradation and loss of habitat. (Think of the native peoples of the Amazon, now devastated by fires as the rainforest is cut for cattle farms, and as the Brazilian rivers are being dammed (thanks to funding from the World Bank/IMF). The Amazon forests, as we know, are “the lungs of the planet”.

In North America, “Native Americans” (USA) and “First Nations” (Canada) still survive, and I have often thought that that would be one way the United States could save itself: a new civil rights movement of indigenous Americans to respect finally, and learn from their wisdom and ancient traditions of the First Americans. As a boy I was in awe of their spirituality; it seemed to seep up from the very ground I walked. Later in life, I discovered their still-vibrant cultures in the Southwest and Northwest states of the USA. In their world-view, life is a continual act of prayer and thanksgiving, as Nature is thoroughly animate and spirits exist everywhere—in trees, in rivers, in mountains, in lakes, in birds and in the buffalo. They also revere the future and rarely make a decision without asking: How will this affect the seventh generation? For they perceive a mutuality and reciprocity between peoples, the earth, and the cosmos. The Plains Indians, I know, would never attempt farming

because it is impossible to cut their Mother, the Earth, with plows and shovels. I recall people laughing at this as mere “childishness”. It is more a sophistication beyond the scope of most (so-called) educated or civilised people who have a more modern view; they see nature as a commodity merely, and land has value ONLY economically. In their world-view, the natural world has been so de-spiritualised, de-sacralised, and profaned over the last 500 years that it possesses no wonder, no mystery. This, of course, is precisely the problem and the cause of the crisis we find ourselves in now. One statement I always recall, from another founder of the ecology movement, is by John Muir: “Nothing dollarable is safe.” He coined the word, “dollarable”—that which can be turned into money—to emphasise the danger to all of nature by the destruction we call today “development”.

Another word we must re-assess is “consumerism” since now we all live in “consumer culture”. You may be shocked to learn that the root meaning of “to consume” is “to waste; to burn; to devour”; therefore, as a consumer—or “educated consumer” as we say in the US (the creator of global capitalism), then you must think of yourself as a “waster”, as “one who burns and devours”—as one who “consumes”. But what are we consuming? We are wasting-burning-and-devouring the planet, Earth—our only home—we are consuming Nature, and we are consuming each other, especially the expendable, exploitable poor who live in (so-called) “developing countries”.

On a more optimistic note, there are many myths of renewal among the indigenous peoples of the world, like the White Buffalo myth of the peoples of the Great Plains, or Coyote and Condor in the Andes. They teach that after a long period of discord and decay (rather like Kali Yuga?) in which humanity suffers tremendously, especially in terms of alienation and isolation, there will come a time of reunification, of peace and harmony. This coming era, of which our time is the advent, might be called “the Age of the Great Peace”.

In any case, we must learn to cherish Our Mother, not murder or devour her! Earth Charter and UN Summits?
Chikoff Movement?
Epistle of James

End with this quote:

“Bowing to the Earth we learn or ought to learn to be humble even as the Earth is humble. She supports the beings that tread upon her. . . This conception is beautiful and is wholly consistent with the idea that God is everywhere. There is nothing in-animate for Him. We are of the Earth, earthy. If Earth is not, we are not. I feel nearer God by feeling Him through the Earth. In bowing to the Earth, I at once realise my indebtedness to Him and, if I am a worthy child of that Mother, I shall at once reduce myself to dust and rejoice in establishing kinship with not only the lowliest of human beings, but also with the lowest forms of creation whose fate—reduction to dust—I have to share with them. The lowest form of creation is just as imperishable as my soul is.”
(Bapu’s Letters to Mira, 1949)

[Quote Blake: “Everything that lives is holy.” (the concluding line of his splendid poem “The Marriage of Heaven and Hell” written in the early years of the 19th century).]

///It would be wise if humanity, you and I, in the 21st century, could expand/restate this concept in contemporary Jain-like terms, to the effect that, in fact—on this planet, there is NO-thing that is NOT alive; indeed, the Earth itself is holy!

///And if we were to recall the Hubble Space Telescope’s stunning images of distant galaxies, one cannot but wonder if, by extension, the vast Universe itself is one living thing/one infinite ineffable being; and if this be so, is it also possible for us to view the entire Creation through the eyes of Ahimsa? Can we awaken to the truth, the awareness—to believe, but more, to know—that the Cosmos is holy?

///As a North American, since boyhood I have had a profound reverence, almost primal awe, of the indigenous peoples of our continent. The nomadic tribes of the Great Plains, for example, refused to be farmers because they could not bear to cut the flesh of their Mother Earth with plots and shovels. I have felt, especially when in the presence of the still-thriving ‘nations’ of the Southwest and Northwest states of the US, that a renewed reverence for life, for nature—as Gandhi says, a “bowing to the Earth” out of humility and gratitude—is exactly what humanity needs now, at this time in our history.

///Without throwing overboard our long-cherished traditions, is it possible for us to integrate into our rites of worship a prayer to the Sun (Lord Surya) and to the Moon (Chand), to the starry Heavens, and to the Earth itself/Herself? If we are to survive, even if we are to avoid the worst effects of climate change that will soon befall us—with a vengeance, if we fail to act now—then we must learn to cherish our planet as our common parent, and to practice Ahimsa toward the very Earth itself, and toward each and every creature upon it, all that share the planet with us. As Gandhi advised: Modern men and women must humble ourselves, in gratitude, by bowing down to Our Mother, the Earth, our only home in the universe. This is also the holistic planetary vision embrace in the Earth Constitution.

I wish to conclude with quotes from the final chapter of Gandhiji’s “Autobiography: The Story of My Experiments with Truth”, called “Farewell”:

“My uniform experience has convinced me that there is no other God than Truth. And if every page of these chapters does not proclaim to the reader that the only means for the realisation of Truth is Ahimsa, I shall deem all my labour in writing these chapters to have been in vain.

. . . However sincere my striving after Ahimsa may have been, they have still been imperfect and inadequate. The little fleeting glimpses, therefore, that I have been able to have of Truth can hardly convey an idea of the indescribable lustre of TRUTH, a million times more intense than that of the sun we daily see with our eyes. In fact what I have caught is only the faintest glimmer of that mighty effulgence. But this much I can say with assurance, as a result of all my experiments, that a perfect vision of Truth can only follow a complete realisation of Ahimsa.

“To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself.

“Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realised by one who is not pure of heart. . . .

“But the path of self-purification is hard and steep. . . .To conquer the subtle passions seems to me harder far than the physical conquest of the world by the force of arms [!] But I know that I have still before me a difficult path to traverse. I must reduce myself to zero. So long as a man does not of his own free will put himself last among his fellow creatures, there is no salvation for him. Ahimsa is the farthest limit of humility. . . Ahimsa in mind, word and deed.”

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include all? or omit some?

Thank-You!

Any Questions?

[If no questions, discuss my idea of “Earth-Kind” and

Climate Change, Environmental Education & Earth Constitution for Emerging World Parliament in 21st Century



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Abstract:

The present world is faced with the most important challenges - such as Poverty, Climate Change, and Security - the threat of nuclear war, violence and violations of human rights in the world due to the decreasing human values in the 21st century. .

Peace has to be sustainable in time. Sustainable peace needs Climate change action, Environmental Education and need for Earth Constitution for Emerging World Parliament in 21st Century

We are now in 21st Century, where the human community is in search of new and sustaining relationships to earth amidst an Ecological crisis & Climate Change - that threatens the future of the humanity on the planet.

It is clear from research carried out by many climate scientists around the world that emissions of greenhouse gases are causing the world to warm, and that the resulting changes in climate are likely to have serious consequences for future food security, water resources, health and biodiversity.

No climate solution without Earth Constitution
This is the wakeup call of humanity and it is the time of new thinking for Global Climate change action, Environmental Education and implementation of Earth Constitution for global governance, global democracy and Global Sustainable peace for Emerging World

Parliament in 21st Century.

The Paper on “Climate Change, Environmental Education & Earth Constitution for Emerging World Parliament in 21st Century” tries to explain the importance of climate change & why is climate change education and Earth Constitution is important?

The paper tries to explore the role of Environmental Education & Earth Constitution for Sustainable peace, global governance, and global democracy for Emerging World Parliament in 21st Century.

The paper tries to explore the main principles of Earth Constitution for Emerging World Parliament in 21st Century. The paper also tries to explore ‘PEACE’ Climate Change Model for Global Sustainable peace & Oneness of Humanity for Emerging. World Parliament in 21st century?

Keywords: Climate Change, Environmental Education & Earth Constitution; Global Peace, Global governance , Global democracy, and World Parliament

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“Climate Change, Gender equity & Economic Empowerment for Building the World Parliament”



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Abstract

The Earth’s climate is changing, with severe consequences for our daily lives and the resilience of our countries. Gender inequality in education, economic and political inequalities between men and women in India is increasing & women’s dignity is decreasing rapidly because of culture of materialism and erosion of human values.

Gender inequality constitutes one of the history’s most persistent and widespread forms of injustice. Women and girls continue to suffer discrimination and violence in every part of the world.

The well-being of humanity and the earth planet ultimately depend upon the gender equality, empowering all women for crating global peaceful & harmonious society.

Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful and sustainable world.

The main objectives of my Paper on “Climate Change, Gender equity & Economic Empowerment for Building the World

Parliament” 1) To create a social awareness for Gender equity, Women’s Economic Empowerment, Equality and justice for social transformation as well as Building the World Parliament in 21 st century. 2) To eliminate all forms of discrimination and violence against women in the public and private spheres and to undertake reforms to give women equal rights to economic resources.

The paper also tries to explore the main principles of equality, democracy, gender equity & justice in the society and Building the World Parliament in 21 st century.

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Keywords: Climate Change, Gender equity & Economic Empowerment, democracy, Justice in the society and World Parliament

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Soil Carbon Credit in Northern India



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Abstract

Crop residue burning in Haryana, Punjab and western Uttar Pradesh has been known, but nowadays it's spreading more frequently in other parts of country. The fires began in the first week of October. Scarcity of labor is a major problem. Lack of awareness about the value of the straw is another issue. Burning may cause many harmful impact on environment like: rise in temperate, environment pollution, increase in Soil temperature, loss of Microbes in soil, loss of Nutrients, health problems are many more issues. But the using different techniques we can stop the burning of straw and credit the soil carbon. By using effective agricultural machines we can mix the stubble in soil. Utilization of paddy straw in the form of biomass pellet fuel and Power Plants Projects can also stop the burning. Crop Diversification is also very effective. Alternate use and establishment of a marketplace for crop residue controls the burning. By using Waste Decomposer we can decompose the dead organic material present in soil. It contains different microorganisms for decomposition. It improves soil health. Like this we can credit the carbon in soil.

Introduction

Each year, crop burning in the region is the start of the annual escalation of pollutant concentrations in the air, leading to massive winter pollution in the region. Burning of biomass (leaves, and other organic waste) and garbage through thousands of small fires lit for warmth, along with massive MSW landfill site fires only add to making the air full of toxic pollutants and unfit for breathing. Crop residue burning in Punjab, Haryana and western Uttar Pradesh has been known, but nowadays it's spreading more frequently in other parts of

country. Wheat stubble burning is a relatively new issue which started with mechanised harvesting using combine harvesters. In the last four to five years, farmers have been burning wheat stubble at a large scale. In addition to wheat and paddy, sugarcane leaves are most commonly burnt. According to an official report, more than 500 million tonnes of Parali (crop residues) is produced annually in the country, cereal crops (rice, wheat, maize and millets) account for 70 per cent of the total crop residue. Of this, 34 per cent comes from rice and 22 per cent from wheat crops, most of which is burnt on the farm. According to an estimate, 20 million tonnes of rice stubble is produced every year in Punjab alone, 80 per cent of which is burnt.

Causes

The main causes of crop residue burning are two-fold. Firstly, there is a very short window of time between harvesting of paddy and cultivation of wheat, at the end of the Kharif season. Paddy, or rice, is a water-intensive crop. The high usage of water in its cultivation has resulted in the central and various state governments restricting the cultivation of paddy in the summer months. In order to prevent diversion of scarce water resources in the summer, paddy cultivation can legally begin only around mid-June, when the monsoons typically arrive over North India. This further delays the cut short to the root with a knife, the large units of harvesters leave 6-10 cm of paddy stalk on the field. The rise in incomes and the subsequent availability of mechanical implements in Punjab and Haryana lead to increased mechanization of agriculture over the past 10-15 years.

Traditionally, farm labor in these states was in the form of seasonal, migrant workers from the states of Uttar Pradesh and Bihar. Since 2005, the demand for these workers saw a reduction, and accordingly, the availability of assured income from farm labour has declined. The launch of an assured rural income scheme in the form of the NREGA further led to income opportunities in their home states. As a result, agricultural labor has become a scarce

commodity in parts of Punjab and Haryana.

The removal of the paddy stalk that remains on the field is a labour-intensive process. With labour being unavailable and the time window for preparing the field for wheat cultivation being limited, the options that the farmer has are either investing in expensive and rarely used agricultural implements, or burning the residue right on the field. Of the two, the latter is both cheaper and requires less effort.

As per estimates, Punjab produces approximately 19-20 million tonnes of paddy straw and about 20 million tonnes of wheat straw. About 85-90 per cent of this paddy straw is burnt in the field, and increasingly, wheat straw is also being burnt during the Rabi harvesting season. In Haryana, the problem of paddy straw burning also exists, although the scale is smaller than in Punjab. Paddy straw production is estimated at 2 million tonnes. The kharif harvesting season begins in October. These images depict the scale of fires in Punjab and Haryana, over the past few days. The fires began in the first week of October .

Harmful Effects

Environment Pollution: In addition to causing exposure to extremely high levels of Particulate Matter concentration to people in the immediate vicinity, it is also a major regional source of pollution, contributing between 12 and 60 per cent of PM concentrations as per various source apportionment studies. In addition, it causes loss of vital components such as nitrogen, phosphorus, sulphur and potassium from the topsoil layer, making the land less fertile and unviable for agriculture in the long run.

Increase in Soil Temperature: The heat from burning paddy straw penetrates 1 centimetre into the soil, elevating the temperature to 33.8 to 42.2 degree Celsius. This kills the bacterial and fungal populations critical for a fertile soil.

Loss of Microbes in soil : Burning of crop residue causes damage to other micro-organisms present in the upper layer of the soil

as well as its organic quality. Due to the loss of 'friendly' pests, the wrath of 'enemy' pests has increased and as a result, crops are more prone to disease. The solubility capacity of the upper layers of soil have also been reduced.

Loss of Nutrients : According to a report, one tonne stubble burning leads to a loss of 5.5 kilogram nitrogen, 2.3 kg phosphorus, 25 kg potassium and more than 1 kg of sulfur — all soil nutrients, besides organic carbon.

Health Problems: Crop Residue Burning (CRB) has been identified as a major health hazard. In 2016 a study in Bathinda, revealed that 84.5 per cent people were suffering from health problem due to increased incidence of smog. It found that 76.8 per cent people reported irritation in eyes, 44.8 per cent reported irritation in nose, and 45.5 per cent reported irritation in throat. Cough or increase in cough was reported by 41.6 per cent people and 18.0 per cent reported wheezing. Another study by the Institute for Social and Economic Change, Bengaluru, estimated that people in rural Punjab spend Rs 7.6 crore every year on treatment for ailments caused by stubble burning.

Rules not follow strictly: The state government has not implemented the National Policy for Management of Crop Residues to protect the parali (crop residue). On December 10, 2015, the National Green Tribunal (NGT) had banned crop residue burning in the states of Rajasthan, Uttar Pradesh, Haryana and Punjab. Burning crop residue is a crime under Section 188 of the IPC and under the Air and Pollution Control Act of 1981. However, government's implementation lacks strength.

Controlling Measures:

In terms of efforts being made to reduce crop residue burning, the following approaches have been used by various state and central administrations and regulatory bodies so far:

Detection and prevention: A combination of remote sensing technology—use of satellite imagery—and a team comprising

local officials—Sub-Divisional Magistrates, Tehsildars, Block Development Officers, Patwaris and village-level workers—is being used to detect occurrences of crop residue burning in real-time and to prevent them from taking place. Stronger monitoring and enforcement mechanism through the use of remote sensing technology—use of real-time satellite imagery, along with village-level enforcement teams with the aim of zero incidence rate of crop residue burning, through prevention and penalization.

Public awareness campaigns: There are ongoing efforts to highlight the health effects of crop residue burning. It produces extremely high levels of toxic particulates, which affect the health of the people in the direct vicinity of the burning. In addition, efforts are also being made through kisan camps, trainings and workshops, apart from campaigns through various print media, televised shows and radio jingles, in informing farmers about the alternative usage of crop residue.

Banning Crop Residue Burning: Crop residue burning was notified as an offence under the Air Act of 1981, the Code of Criminal Procedure, 1973 and various appropriate Acts. In addition, a penalty is being imposed on any offending farmer. Village and block-level administrative officials are being used for enforcement.

Establishment of a marketplace for crop residue burning: Efforts are being made to increase the avenues for the alternate usage of paddy straw and other crop residue. For instance, paddy straw has a considerable calorific value, making it suitable for use as a fuel in biomass-based power plants. Similarly, it can be utilised for the preparation of bio-fuels, organic fertilisers and in paper and cardboard making industries. The strategy, broadly, is to assign a real economic and commercial value to the agricultural residue and making burning it an economic loss to the farmer.

Subsidy on agri-implements: The state governments, in collaboration with the Centre, has rolled out schemes for providing subsidy

on mechanical implements that help tillage of soil, so that the crop residue can be retained in the soil, adding to its fertility, or alternately, collection of crop residue for putting it to commercial usage. However, the high cost of these implements means that in spite of subsidies, only a small number of farmers have access to these implements at the moment.

Crop Diversification: There are various ongoing, long-term efforts at diversification of cropping techniques, such that crop residue burning can be effectively prevented. This is being attempted through cultivation of alternate crops (apart from rice/paddy and wheat) that produce less crop residue and have greater gap periods between cropping cycles.

Power Plants Projects: Establishment of a larger number of biomass-based power projects utilizing greater amounts of paddy straw is needed.

Alternate use : Paddy straw used in such as Mushroom cultivation, bedding material for cattles, production of bio oils, paper production etc.

Utilisation of paddy straw in the form of biomass pellet fuel, which can be commercially sold as the main fuel for an industrial boiler, as a replacement for coal. Micro-pelletisation establishments need to be incentivized and local usage promoted. Alternate usage of paddy straw to produce paper, card boards, packing materials needs to be promoted, as an alternative to synthetic compounds.

By Using Effective Agricultural Machines: Farmers can also manage crop residues effectively by employing agricultural machines like: Happy Seeder (used for sowing of crop in standing stubble), Rotavator (used for land preparation and incorporation of crop stubble in the soil), Zero till seed drill (used for land preparations directly sowing of seeds in the previous crop stubble), Baler (used for collection of straw and making bales of the paddy stubble), Paddy Straw Chopper (cutting of paddy stubble for easily mixing with the soil), Reaper Binder (used for harvesting paddy

stubble and making into bundles)

Use of Waste Decomposer : Waste decomposer is very powerful input for decompose the dead organic material present in soil. It contains different microorganisms for decomposition. It improves soil health. it is very easy to use. By using this we can conserve our soil carbon with in the soil by agricultural waste. Which contains useful nutrients. It maintains pH, EC, Organic carbon and different nutrients in soil.

Conclusion

Over all conclusion is this by using different techniques we can conserve the soil organic carbon. Mixing of straw in soil by different technique is helpful in carbon credit. But most suitable, easy and convenient method is Waste Decomposer. This is less time consuming process. By decomposing agricultural waste we can conserve carbon. We can credit carbon by not burning straw and improve the soil health and environment.

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“Gandhian Solutions for Global Crises”



- Dr. D.S.KATE
Member WCPA

Currently, the entire world is facing financial crisis and 90% of the world's countries are facing problems of economic recession and pollution, with most of the technology being developed. Then there are trade wars and pollution that threaten human lives. Why so He is looking to become the enemy of this earth, as human progress is being hampered by human today. Money is an integral part of human life, and the rich's appetite for it continues to grow. On this, Mahatma Gandhi had said, “If a snake bites, poison destroys the body, but the craving for money destroys the body, mind, emotions and elements”.

He described the environment as a non-violent way to keep the world free from stress. The necessity of life should be product oriented as well as according to their theory, economic progress can increase poverty and inequality. Environment imbalances and poverty are the main points of concern today. The world has fallen short of understanding Gandhi's concept of indigenous development, not indigenous alienation but the fact that it is about trying to keep the lives of the people around by engaging in the service of the people around it and trying to make the lives of the people around them. You cannot reach, that is, group development that will combine all the world growth due to Swadeshi Movement. The same formula and thought they mentioned the establishment of a sentence in Sanskrit. (“Nidhan shreya Pardhamo Bhayavah” “Dying Credit: Extremely Terrifying”) That is, death can befall the natives, but the foreigner is terrible. Everyone should work hard to earn food and money so that there will be no discrimination, the wealth of the wealthy should be treated as if they are not the owners but also the custodians.

Gandhiji emphasized that he was against large scale production only those things which villages can produce without difficulty. He believed that machinery was harmful when the same things could be

done easily by millions of hands. He wrote “Mechanization is good when the hands are too few for the work intended to be accomplished”. It is an evil when there are more hands than required for the work, as is the case in India. He declared that the real India was to be found in villages and no in the towns and production will be determined by social necessity and not by personal whim or greed.

Gandhiji was opposed to urbanization. He conducted a survey all over India to ensure that the real economy was created in the rural areas and to promote development from the Gram Swarajya. He suggested that true skills and traditional art were buried in the countryside. Today, with the urban development, the rural system is completely demoralized and the suicide rate has increased. Due to the increasing use of human greed, unnecessary use of natural resources is causing the loss of nature and problems such as pollution as well as global warming. He believes that development is impossible to prevent air pollution. He highlighted the importance of clean air in the movement in the South-Africa in 1913, the special focus on pollution was started by the article “Key to Health”. He started Tree plantation which started from the deserted part of Kathiawad for the relief of drought. He was opposed to ever breaking down the tree. He was a great protector of the environment. According to Gandhiji Progressed as well Social harmony and moral advancement should be formulated according to laws of nature. Many of the solutions to the current environmental problem are actually within the preview of industrialized society. But there are others who talk of a path other than that of industrialization. Is Gandhiji's Vision in sync with such alternative? Is Gandhi a human ecologist? If we go by the ideas generated by the environmental movement; which is strongly influenced by Gandhi, the answer is definitely yes but Gandhi's place in the ecological movement is yet to be established on a secure footing internationally. “Mahatma Gandhi may have been born in a corner of India but he was a global citizen”.

There is no doubt that if the world accepts Mahatma Gandhi's views on environment as well as sustainable development and opposes industrialization, the world will be left out of environmental imbalances and economic downturns caused by the truth.

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“ Let’s Accept !! We are Nature !”



Adv. Omkar R. Deshpande

Indian Vedic Philosophy believe in “Maata Bhumi Puro Aham Prithivya” It means this Mother Earth is our common Mother and we all are sons and daughters of this Mother. Therefore, there is oneness among all the innumerable souls inhabiting the different physical bodies. We all are living in global era where Science and technology is trying to create alternate planet for existence of human being. But somewhere we will have to accept this guilt of being selfish and greedy for which we have to pay back to Nature and our coming generations too will have to suffer. Today finance, trade, cultural exchange, defence and industrial treaties are replaced by Climate Summits and Multilateral treaties among nations across globe. Climate change is not restricted with one nation but it is Global Problem. Today unfortunately we have to pay for pure oxygen which nature used to gift us for free. This is because of cumulative effect of rampant Industrialization and unsustainable development of infrastructure. I am not against development but nor against any basic necessity. But we all should ask our ownself are we really conscience of environment? Do we really need Air conditioning or so called over comforts when not required? Can’t we share vehicles or amenities to save electricity or fuel? Perhaps we all will be speechless because we all concern about the same just by so called verbal concern but not actually into practice because of best known reasons to us. Going back to the climate change, I recollect verses of great Saints of Maharashtra Saint Tukaram, Saint Dyaneshwara, Saint Tukadoji Maharaj who preached importance of trees and conservation of environment. In Hindu mythology every tree has some religious importance attributed to it and it is adviser to plan and protect the same. There are instances in History of Kind Shivaji Maharaj, King Ashoka who had undertaken massive forestry and plantation drive. In short this concept of environment protection is not new to our society. with passage of time, different laws were passed. In India, right to clean and healthy environment is the fundamental right of every individual enshrined under right to life. At the same time, constitution prescribes certain fundamental duties as well to

conserve environment and biodiversity. Today there are specialized forums and enactments like Environment protection act and tribunals like green tribunals. Despite this machinery, yet we face this problem of climate change. After complete analysis, the cause and remedy of the same lies at one place. The only human being in responsible for it and can be remedy for this problem. I prefer not to quote any provision or article because that won’t serve purpose provided it is brought in to practice. No matter howsoever best the law may be, but same is mere black lettered words if it is not effectively implemented.

The most sustainable solution I think is to target children. Today we don’t have mass involvement in this mission or there is no much sensitization which can be changed if we have mental revolution. We need to teach and imbibe children to accept the ideals of environment protection as part of practice or habit. Not mere duty as citizen or just to obey law but same should be part and parcel of lifestyle. Children can be given demonstrations and can sensitize them by imparting education as well as monitoring its implantation at school and house level.

The second solution lies in will of state. All the nations should think whether they just want monitory development or good life. Needless to state, revolution begins from the home. We all need to start and keep implementing it. No matter whatsoever may be the obstacles, but it will definitely stand as an inspiration for others. By WCPA all members can unanimously resolve and take steps to initiate to undertake small projects at school or college level and same can be expanded further at larger scale. I think this way we can definably address the concern of climate change.

Last and the most important is Change of lifestyle. Earlier people were more Eco-friendly. Now-a-days we all are running away from nature in sense of our habitat, food, clothing and overall lifestyle. We prefer air conditioning than natural breeze, we like canned or frozen food than garden fresh. For luxury, we cut forest for furniture but don’t plant new trees. All these aspects though prima facie seem minor yet they carry importance. It is high time when we need to accept this environment, world and people around us as “mine” and moment this feeling is generated, I am very sure we won’t find nature as alien. If we start loving the same, nature won’t ever curse because this Earth our mother and Universe is our family. Sarve Bhavantu Sukhinah !...May All be Happy!

“Achieving Professional EXcellence (APEX)”



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Advocate Lion Prof. Dr. Firdos T. Shroff,

Introduction :

Youth of our country are born intelligent. They require guidance and in today's context teachers should act as facilitator rather than lecturer.

“I was born intelligent but education ruined me”!!
Hence, excellence is ‘Unlearning’

Building Youth!

We cannot always build the future
For our Youth,
But we can build our
Youth for the future!

Prof. Rajan of ISRO asked, “What is the largest source of renewable energy in India”.

One child replied “Students” – We are proud of our Indian Students!

Need for Research study in the area of overall personality development - - Value-based education : Stress and burnout plague the student and corporate world today. Faced with punishing deadlines, strained relationships and demanding clients, executives tend to crumble under pressure. They lose their motivation and drive to excel. The ‘mantra’ is to deal with the root of the problem, viz., stress. Stress is nothing but ‘an unfulfilled desire’. It is based on simple economic problem “How to satisfy unlimited wants with the help of limited income”. Keep your wants your means, work more than others and expect less than others.

Physical stress is taken care of by rest and sleep, but emotional stress has no cure. Inappropriate attitudes and lack of understanding of some critical topics cause stress. A cognitive change will make ones life

stress-free by not letting in stress.

Youth today face the challenges of life – how to come out successful. Because, as Marvin Gaye sang, ‘Ain’t no mountain high enough’ that can keep us from getting what we want.

Main Objectives :

- *Achieve success without stress
- *Foster harmonious relationship
- *Prepare for the challenges of life
- *Fulfil an innate (natural) potential

“The objective of the research work is to make youth strive for excellence with ethos and values in management. They should have a positive mind set. Living is an art, a skill, a technique. You need to learn and practice it as you would a game or a musical instrument “– Swami Parthasarathy

Stress management which is an evidence-based method for the management of health as well as for a progressive spiritual evolution and enlightenment towards the ultimate goal of human life with a noble outlook that we all are SPIRITUAL BEINGS UNDERGOING A LIMITED HUMAN EXPERIENCE.

The research work makes an honest endeavour to build a community of successful, happy and spiritually-awakened world citizens. Young individuals will be able to face the challenges of life and come out successful.

Hypothesis :

The hypothesis of the research work is to facilitate individual and organization to achieve excellence as also ‘enhancing effectiveness at work’; ‘De-stress’ for success and Personal Dynamics. Youth are gullible and susceptible to negative influence of other people. The research work also envisages to comprehend the importance of polishing ones attitude/mindset/ positive thinking /managing time/ improving skill sets, etc., to achieve SUCCESS in today's dynamic corporate world. It also gives you an insight for implementable concepts in day to day activities. Thus, Making Relationships Work (Discord To Accord) – It is not the world that distress you but how you relate to it.

The research work enables the youth to question,

explore, reflect and act to get the best out of themselves in day-to-day life.

Insights that Empower :

Just as laws govern the world outside, laws operate in the realm of the mind. Ignorance does not exempt one from their effects. APEX introduces oneself to the laws governing inner world. With these insights, one becomes empowered to shape the direction of own life.

The research work provides techniques of self-management that –

- *Harness ones potential
- *Help master own mind
- *Inspire you to excel
- *Equip you to deal with life's challenges
- *Build meaningful relationships

Research Methodology :

The methodology used in the research paper is out of self-experience for over four decades. Many of the books by great personalities have been referred. Quotes from eminent personalities have been made use of at appropriate places. The quotes itself have a message in it, which are easy to understand and imbibe them in real life situations.

Learnings from spiritual Gurus, viz., Sathya Sai Baba, Swami Dr.Parthasarthy and other personalities and their thought have been included. Learnings from the holy scriptures, viz., Bhagwad Gita, Bible, Quran, Avesta, Guru Granth, have been incorporated.

“ Insanity is defined as -Doing the same thing again and again but expecting different results” – Keep doing same thing again and again and it becomes a habit.

Learn the 3Gs from Avesta – Holy Scriptures of Parsi Zoroastrians:

- GOOD THOUGHTS - Humata!
- GOOD WORDS - Hukhta!
- GOOD DEEDS - Havrashta!

Learnings from quote by Mahatma Gandhi :

- 1) “It is not literacy or learning which makes a man,

but education for real life”

2) “Happiness is when what you think what you say, and what you do are in harmony”

3) “I shall pass through this world but once, so, all the good things i can do, and the kindness i can show to my fellow being let me do it .Now, let me not differ or neglect it, for I shall not pass this way again.”

Begin your Day with Gift of Serenity Prayer-“God Give me Serenity to accept the things I cannot change.The Courage to change the things I can & the Wisdom to know the difference !! ALWAYS Be Happy, Be Jolly, Be Cheerful!!

Learnings from Lord Buddha:

A man asked Lord Buddha – “I Want Peace”?
Lord Buddha Replied : Remove the “I”, that is Ego
Remove the “Want” that is Desire.Then “Peace” will automatically be yours. Lord Buddha left the palace in search of peace;We are in serach of palace at the cost of peace

Results/findings :

Results and findings are based on my own true life experience in achieving professional excellence, which I have shared for the benefit of our youth. Youth too should follow business ethos and values in management and their principles. Am ardent seeker for spiritual learning and constantly update by participating in discourses, interacting with spiritual gurus, from time to time, which is the result/outcome of my research work.

Laying the Foundation :

We often say that the strength of a building lies in its foundation. The stronger the foundation, the stronger is the construction. And so it is with own character. To develop strong character, you need to create a base of strong values.

“Love your job, but never fall in love with your company because you never know when your company stops loving you” – Mr. Narayana Murthy

These values are created and moulded in our formative years. They form the base on which ones

future conquests lie. They are the lighthouses that guide our travels on the ocean of life. This is why exposure to the truths of life and living is necessary in youth.

Each one is gifted with ability and brings something special and unique into the world. It is our responsibility to discover the vast potential within and use it wisely and constructively. For this, you need to understand own strengths. And earlier you are aware of them, the greater is ones ability to fulfil own potential.

In context of excellence - M B A means –
M I N D
B O D Y
A T M A N

Develop dynamic personality with 3 qualities –
M i n d – CALM
B o d y – ACTIVE
I n t e l l e c t - ALERT

EduCare :
The word “EduCare” means to bring out that which is within. Human values, namely, Sathya, Dharma, Shanthi, Prem and Ahimsa (Truth, Righteousness, Peace, Love and Non-violence) are hidden in every human being.

Ideal Education :
*What is the end of education?
oCharacter is the end of education.
*What is the essence of education?
oConcentration is the essence of education.
*What is the aim of education?
oThe aim of education is not only cultivating human qualities, but attaining divinity. Education is meant for life, not for a living.

Ideal Teacher :
Humility, reverence, compassion, forbearance, sacrifice and self-control are the qualities which reveal the outcome of true education.

The right teacher is one who is an embodiment of love and teaches the student to love all, to cultivate the right relationships and to develop human qualities.

Qualities of a Teacher:
The Mediocre Teacher Tells.
The Good Teacher Explains.
The Superior Teacher Demonstrates.
The Great Teacher Inspires.

Knowledge :
Worldly education is negative and spiritual education is positive.
What is the use of having a bulb without electric current?
Secular knowledge is like a bulb;
Spiritual knowledge, like the current.
Both are essential for the progress of man and the world at large.

Spiritual Education :
Material Education leads to desires and attachments.
Spiritual Education leads to peace and detachment.
Material education develops the ego.
Spiritual Education surrenders the ego at the feet of the lord.

Worship :
True education is that which helps you to transform all work into worship.
Duty is God.
You may be engaged in any activity but you can transform it into worship by regarding that work as action performed for the pleasure of God and as an offering to God.

Managing Pressures :
Turn Obstacles into Opportunities – NEXTGEN LEADERS:
These days a lot of people feel as though they're being asked to do the impossible. Because they're good at what they do, employees are expected to do more, fix problems, handle crises, and in general, cope with all variety of situations with a clear and level head. Managers are expected to deal not only with their own pressure, but also with the pressure of the people they manage. Pressure situations are different for everyone: what causes one person to feel pressured won't be true for someone else. In other words, one person's stress is another's excitement.

Equally, it is not pressure itself which is the problem, but the way in which people react to that pressure. Successful Managers actually turn the obstacles they

face into Opportunities !

Ethos meaning

- 1.the distinctive character, spirit, and attitudes of a people, culture, era, etc: the revolutionary ethos
2. Sociology. the fundamental character or spirit of a culture; the underlying sentiment that informs the beliefs, customs, or practices of a group or society; dominant assumptions of a people or period: In the Greek ethos the individual was highly valued.
3. the character or disposition of a community, group, person, etc.
4. the moral element in dramatic literature that determines a character's action rather than his or her thought or emotion.

Values meaning :

1. relative worth, merit, or importance: the value of a college education; the value of a queen in chess.
2. monetary or material worth, as in commerce or trade: This piece of land has greatly increased in value.
3. the worth of something in terms of the amount of other things for which it can be exchanged or in terms of some medium of exchange.

Experience with Striving for Excellence always :

“To quote JRD Tata “One must forever strive for excellence, or even perfection, in any task, however small and never be satisfied with second best”. This reminds me of my real life experience working as Assistant to Mr.Phiroze F. Gutta, Chairman & Managing Director (CMD with ‘Guts’), Union Bank of India way back in 1974. For sending circulars to all branches, we used to cut stencil and then roll out number of copies. If any error occurred, correcting fluid red in colour was applied for correction purpose. The typed circular stencil was placed before Mr.Gutta. No sooner, he saw ‘red ink’ marks all over the stencil, he got furious and threw the stencil at me. He said, this is not the type of work CMD wants. CMD was aware that the corrections can be made with the help of ‘red ink’, even then he advised me to abstain from leaving any ‘red ink’ mark on the stencil. That advised made an impact in my life, which still is lingering around in my mind and makes me feel what I am today, learnt a lesson of always striving for excellence for any task, however small”.

Experience with Continuous Professional

Development (CPD) :

“I would like to share another experience in Union Bank of India. That is the reason I kept learning year after year which helped me in honing my skills in the areas of specialization. I was holding BA (Economics) and desired posting in Economic Intelligence Department. I was told by my superiors, good you are B.A. with Economics, however, you are not possessing Post-Graduate Degree in Economics. So I did MA (Economics). Later, I desired posting in Personnel Department after completing my Post-Graduate Diploma in Industrial Relations and Personnel Management. Even there, was told, I had fallen short of qualifications in Law. Thereafter, I completed LL.B.. Later, I desired posting in Computer Department, I was told to obtain qualifications in computers. I did that too. Thereafter, was told I did not possess doctorate and MBA. That too I completed Ph.D. in 2003 and MBA(Banking & Finance) in 2007, but that was after availing VRS from the Bank in 2001. That enabled me learn and thereafter able to reach to the post of Director of prestigious B-School/s in Mumbai offering MMS/MFM/MMM courses, affiliated to University of Mumbai and approved by AICTE, New Delhi”.

- These lines were written more than four hundred years ago :

Fill your bowl to the brim

And it will spill.

Keep sharpening your knife

And it will blunt.

Do your work and step back;

That's the only path to serenity!

Remember Golden words of Hitler: When you are in light everything will follow you. But when you enter the dark even your own shadow will not follow you. That's Life!

I would also like to share the GUIDING PRINCIPLES OF JRD TATA which has inspired me in life:

1.Nothing worthwhile is ever achieved without deep thought and hardwork.

2.No success or achievement in material terms is worthwhile unless it serves the needs or interests of the country and is achieved by fair and honest means.

3.JRD Tata was asked how he managed to achieve excellence and accolades as Chairman of Tata Group and his reply was :

“The very first time I flew an airplane and looked down I couldn’t see anything, not the biggest of buildings nor the factories, even large hills & rivers appeared mere lines..... I’ve never felt too much of our achievements since then.....”

Now how big are you?

And, how big are the things that will upset you today?

KEEP LIFE IN PERSPECTIVE !

Qualities of a Leader by JRD Tata (July 29, 1904 – Nov.29, 1993) :

To quote “If I have any merit, it is getting along with individuals, according to their ways and characteristics.....”

At times it involves suppressing yourself. It is painful but necessary..... to be a LEADER you have got to LEAD human beings with affection.

Conclusions : Pathway to Excellence:

An experience of mine as a student-cum-professional is shared for the benefit of our youth at large. “Two year after passing my SSC from Boys’ Town Public School, Nasik in 1972, having started my career at the young age of 19 years having joined Union Bank of India, a major nationalized bank in India , as Stenographer on 4th March 1974.

After joining the bank, was not keen on taking up any further qualifications. However, father of mine was very keen that his son atleast study upto graduation. In 1976, was an ordinary average student and father sought admission of mine in Siddharth College of Arts (Bharat Ratna Babasaheb Ambedkar People’s Education Society), Fort, Mumbai, that too at the fag end of admission process. The fag end admission in college was the turning point in my life and thereafter, learning became passion in my life, which no doubt helped me to remain updated as well as for overall growth of building my career as a professional. That day also changed my attitude for continuous professional development and remain as a student forever. Earn and learn became my forte. I also advice youth to follow suit.”

To conclude, from my experience with a message

and inspiring learning from the quotes to budding professionals/entrepreneurs youth that one must be versatile in his/her field, whether in business or in any profession, in order to survive and sustain in a competitive world.

- Face What You Must Face, i.e., challenges in life with a smile -- Challenges are like trees seen through a running train. As you approach them, they appear to be bigger. Once you pass them they become smaller.

- One Negative Thought Or Doubt Can Burn Thousands Of Dreams....

Be Positive Always !!!) – Everything is Possible - Even Impossible says ‘I M Possible’.

Remember :

Out of One Tree, we can makes one Lakh Matchsticks.

But one Matchstick can Burn the entire Tree – BE HUMBLE & DOWN TOEARTH

Don’t be hasty in life. Have patience to bear sweet fruits – To quote – Confucius

- If you want pretty nurse, you got to be ‘patient’!

Do not attempt to be rich by status, running for more money, power, positions, etc. They are all materialistic things. Instead keep ones needs within own ‘ rich’ . Disciple asked Swamiji “What is Richness?” Swami Vivekanand replied –“Richness not Earning More; Spending More or Saving More, Richness is when you Need “NO MORE” !

Do not try to criticize or put other person down. To quote Swami Vivekanand “Always fight with your strength, not with other’s weakness. Because, true SUCCESS lies in your effort, not in other’s defeat”.

Reference :

- Book on ‘Pearls of Wisdom – Inner Enginnering’ by Lion Prof.Dr.Firdos T.Shroff,

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ABSTRACT

Research Background :

Youth of our country are born intelligent. They require guidance and in today’s context teachers should act as facilitator rather than lecturer.

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Aims & Need for Value-based education :

Stress and burnout plague the student and corporate world today. Faced with punishing deadlines, strained relationships and demanding clients, executives tend to crumble under pressure. They lose their motivation and drive to excel. The 'mantra' is to deal with the root of the problem, viz., stress. Stress is nothing but 'an unfulfilled desire'. It is based on simple economic problem "How to satisfy unlimited wants with the help of limited income". Keep your wants your means, work more than others and expect less than others.

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Conclusion :

The conclusion and the message given at the end is the work of four decades. The message to the youth is to strive for excellence in any field they want to aspire. It should be integrity, honesty and ethical.

In conclusion, I would like to share my experience as a student-cum-professional for the benefit of our youth at large.

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Let me share the wonderful story of positive Attitude : Somebody said to Money –You are just a piece of paper. Money smiled and said :“Of course, I am a piece of paper but I have not seen a dustbin yet in my life”.

Atha Jamyat, Yatha Afrinam - “AS I WISH, SO MAY IT BE!”

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Environmental issues in India



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There are many environmental issues in India. Air pollution, water pollution, garbage domestically prohibited goods and pollution of the natural environment are all challenges for India. Nature is also causing some drastic effects on India. The situation was worse between 1947 through 1995. According to data collection and environment assessment studies of World Bank experts, between 1995 through 2010, India has made some of the fastest progress in addressing its environmental issues and improving its environmental quality in the world. Still, India has a long way to go to reach environmental quality similar to those enjoyed in developed economies. Pollution remains a major challenge and opportunity for India. Environmental issues are one of the primary causes of disease, health issues and long term livelihood impact for India.

Major issues

Major environmental issues are forest and agricultural degradation of land, resource depletion (such as water, mineral, forest, sand and rocks), environmental degradation, public health, loss of biodiversity, loss of resilience in ecosystems, livelihood security for the poor. The major sources of pollution in India include the rapid burning of fuelwood and biomass such as dried waste from livestock as the primary source of energy, lack of organized garbage and waste removal services, lack of sewage treatment operations, lack of flood control and monsoon water drainage system, diversion of consumer waste into rivers, cremation practices near major rivers, government mandated protection of highly polluting old public transport, and continued operation by Indian government of government-owned, high emission plants build between 1950 and 1980.

Air pollution

Air pollution in India is a serious issue with the major sources being fuelwood and biomass burning, fuel adulteration, vehicle emission and traffic congestion. Air pollution is also the main cause of the Asian brown cloud, which is causing the monsoon to be delayed. India is the world's largest consumer of fuelwood, agricultural waste and biomass for energy purposes. Traditional fuel (fuelwood, crop residue and dung cake) dominates domestic energy use in rural India and accounts for about 90% of the total. In urban areas, this traditional fuel constitutes about 24% of the total. Fuel wood, agri waste and biomass cake burning releases over 165 million tonnes of combustion products into India's indoor and outdoor air every year. These biomass-based household stoves in India are also a leading source of greenhouse emissions contributing to climate change.

Solid waste pollution

Trash and garbage is a common sight in urban and rural areas of India. It is a major source of pollution. Indian cities alone generate more than 100 million tons of solid waste a year. Street corners are piled with trash. Public places and sidewalks are despoiled with filth and litter, rivers and canals act as garbage dumps. In part, India's garbage crisis is from rising constion. India's waste problem also points to a stunning failure of governance. The tourism regions in the country mainly hill stations are also facing this issue in the recent years.

Noise pollution

Noise pollution or noise disturbance is the disturbing or excessive noise that may harm the activity or balance of human or animal life. Noise-wise India can be termed as the most polluted country in the world. The source of most outdoor noise worldwide is mainly caused by machines and transportation systems, motor vehicles, aircraft, and trains. In India the outdoor noise is also caused by loud music during festival seasons. Outdoor noise is summarized by the word environmental noise. Poor urban planning may give rise to

noise pollution, since side-by-side industrial and residential buildings can result in noise pollution in the residential areas.

Indoor noise can be caused by machines, building activities, and music performances, especially in some workplaces. Noise-induced hearing loss can be caused by outside (e.g. trains) or inside (e.g. music) noise.

CONCLUSIONS

Indoor environment is a complex issue in terms of toxicology and health risk assessment. There are many different types of pollutants which may give rise to combined effects. The exposed population is the general public including vulnerable groups. Many different factors influence air quality, e.g. ventilation, cleaning condition, properties of buildings products used in households, cultural habits, climate, outdoor air etc. Thus, large variation in indoor environments can be expected across the EU.

The CHER considers that the health risk assessment of the pollutants in indoor environments should be done according to the principles used in the EU for risk assessment of chemicals as this is an evidence based approach. Those principles should be applied on the data available and the specific features related to indoor environment taken into account. The risk assessment paradigm should be used flexibly, taking into account that complaints and diseases related to indoor exposures may have a complex cause-effect relationship.

As a consequence the SHER recommends that all relevant sources that are known to contribute should be evaluated. Such sources include tobacco smoke, any open fires including candles, building materials, furniture, pets and pests, use of household products, as well as conditions that lead to the growth of moulds. Constructors, maintenance personnel and inhabitants should also be aware that appropriate humidity avoids annoyances and sufficient air exchange reduces accumulation of pollutants.

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Role of women in environmental protection



Ms.Sunita Khokar
Soial Activist & WCPA
Member

Everything that surrounds us is referred to as our environment. It includes living, non living, natural or manmade things. Our natural environment includes trees, bushes, gardens, rivers, lakes, air etc. Ancient humans lived closer to the natural environment and therefore they lived healthier and longer. But today we are surrounded by the artificial environment that we have created for ourselves – buildings, air conditioned rooms, streets, shopping complexes, vehicles emitting poisonous gases, dust etc.

Meaning of Environment:Environment is the surrounding to which living or non-living forms are exposed to keeping the human features to a minimum. The air we breathe, the water we consume the eco system we live in. All constitute the environment. Clean environment is very much necessary for a healthy and prosperous society. The vegetation, aquatic life, all living species including humans are deeply affected by the condition of the environment they live in. Hence it is evident beyond doubt that a clean environment is very much necessary for a healthy eco system.

Importance of Clean Environment:A clean environment is very important for a health and prosperity of a society and a Nation as whole. It is one of the basic requirements for the presence of life on Earth. Here are some points describing why clean environment is necessary for us.Any living species including plants, animals, humans and aquatic life cannot survive amid waste.They all need a healthy and clean environment to live.An unclean environment gives way to diseases and an unbalanced eco system and much more. Unclean environment results in the depletion of

natural resources making survival of all living forms Very difficult. A society that consumes polluted water or breathes in polluted air cannot be healthy and prosperous. Polluted environment has an adverse effect on the eco system and also the vegetation.

Causes of Environmental Damage/ Environmental Pollution:Damage to the environment by Human activities such as industrialization, deforestation, urbanization etc greatly adds to the environmental pollution. A lot is being said and heard these days about the need for a clean environment and the steps that must be taken for the reduction of environmental pollution and to give way to a clean and healthy eco-system. Some of the prime factors leading to a damaged environment are narrated below-

Expulsion of Harmful Gases

Gases such as CO₂ (Carbon di-oxide), CO (Carbon mono oxide), NH₃ (Ammonia) do a considerable amount of damage to the environment. Human activities like burning of fossil fuel, cement production etc results in the emission of CO₂ gas. On the other hand the major source of NH₃ emission is the agriculture sector, where ammonia based fertilizers are used. NH₃ plays a significant role in the production of Atmospheric Particulate Matter (APM), depleting the quality index of breathable air.

Deforestation: Man's insatiable desires to expand his wealth and boundaries have lead to unreasonable deforestation. One of the major effects of deforestation is the increase in the level of the environmental CO₂. Cutting down forest add more to the global warming than the factors like cars and trucks combined. Deforestation results in global climate changes and a depletion in bio diversity.

Industry: Increase in industrial activity particularly mining industry adds to the environmental pollution. Mining industry results in the emission if RPM (Respirable Particulate matter). Into the atmosphere RPM are the particulate matter present in the

environment that can travel to our lungs as we breathe, affecting our respiratory system, also results in aggravation of diseases like asthma etc and decreasing the efficiency of lungs.

Transportation:

Transportation results in burning of petroleum fuel worldwide, resulting in the emission of harmful gases such as Carbon dioxide (CO₂), Methane (CH₄) and Nitrous Oxide (N₂O). Researchers have shown that on road vehicles contribute to one third of the air pollution that produces smog and results in the emission of greenhouse gases.

Urbanization:

Urbanization is inevitable as man explores new horizons to reside in cities leaving the primitive lifestyle the villages have to offer. The environment in which urban people live depends hugely on their habits and lifestyle. Urbanization leads to deforestation and reduction in natural resources most prominently water. An unchecked urbanization will have a disastrous effect on the environment resulting in the demise of many living species.

Secondary Pollutants:

Ozone layer is responsible for the protection of earth species from strong ultra violet radiations from Sun, which could result in deadly disorders like skin cancer, cataract and a reduction in the immune system. Various human activities such as use of unchecked Air Conditioners, pesticides etc results in the emission of ODS (Ozone Depleting Substances) also known as secondary pollutants, which results in the holes into the ozone layer exposing living beings to harmful UV rays from the sun.

Population Explosion:

The expanse in population results in the urbanization and consequently deforestation. It also results in the depletion of the natural resources such as water and farm produces, having an adverse effect on the environment. Due to the vast population same resources should cater to the more number of people resulting to a strain on natural resources.

Unplanned Development

Our insatiable desire to increase our wealth and make our life more comfortable in our day to day activity has lead to unnecessary and unplanned development of cities around us. Unplanned development leads to poor sanitary habits, air pollution because necessary steps for its prevention are not taken. Resulting in poor health of the society.

Littering

People most often litter waste in their surroundings which with the passage of time accumulates and transforms into garbage, resulting in environmental pollution.

Littering is often the main cause for that foul smell you encounter while passing through a particular location. Accumulation of garbage results in deadly diseases such as malaria and cholera to name few. The harmful materials present in a garbage can found its way into water and soil polluting them and causing life threatening diseases.

Steps to a Clean Environment/How to Protect and Save our Environment

Necessary steps must be taken to clean the environment and prevent any further damage to it. Following are some important points to the preservation of a clean environment:

Make Environment Friendly Policies

Environment friendly policies are in a lay man's term the guidelines for industrial or infrastructural development that claim reduced or minimal effect on the environment. A government while making political decisions for the growth of industries and urbanization should consider its impact on the environment and take necessary steps to minimize it.

Plant a Tree

A society and an individual should take active part in adding to a clean and healthy environment by pledging to plant a tree in the surroundings every weekends or on off days.

Reduce your Electricity Usage

Using too much of electricity increases its demand which results in increased production

of electricity consequently resulting in more burning of fuel, usage of water and emission of tons of CO₂ gas in the environment, leading to global warming. Usage of renewable energy sources like wind and water etc instead of conventional sources results in the reduction of environmental pollution.

Go Paperless

Reduce the use of paper in your work place. A decreased demand for paper will reduce cutting of trees. Spread awareness among your colleagues and fellow students or society about the importance of trees and their contribution towards a clean air and how we can help in their preservation by reducing the usage of paper in our offices, schools, hospitals and other establishments.

Buy Recycled Products

By purchasing products with recycled content you prevent those materials from ending up in a landfill and do your part to maintain consumer demand for recyclables and ensure the continuation of a balanced eco system.

Go Green on Transport

Transportation alone accounts for a quarter of all the green house gases emission. So, next time if you plan a trip to your favorite place with family and friends avoid using more number of vehicles than actually needed or use public transport if it is safe to do so. People around the world are developing an affinity towards vehicles those have zero emission such as vehicles running on electricity or solar energy.

Use of Organic Pesticides

Overuse of chemical fertilizers and pesticides have adverse effect on the soil organisms similar to human overuse of anti biotic. While beneficial for agricultural crops they can have a negative effect on the health of species directly or indirectly exposed to such environment. Use of Organic Pesticides which are made up of minerals or other plant materials that keep pests at bay and break down quickly in the soil help prevent pollution due to hazardous chemicals. Some examples are Cayenne pepper

spray, neem, sabadilla, pyrethrin, soap spray, etc.

Building Environment Friendly Cities

Government should frame laws that plan and provide cities that are environment friendly and consider clean environment as the basic need of its people. Government should encourage sustainable use of urban resources and encourage the use of green energy.

Buildings and houses should be designed in a way so as to use natural resources to the fullest. Permitting sun light to the maximum into a building will result in the reduction of electricity usage. Steps should be taken for the accumulation and conservation of rain water to meet every day water requirements.

First of all we look at our culture and look at the social practices and customs, it is found that since ancient times women have been aware of environment-protection, the direct example of which is still on the occasion of fasting festival by women or Likewise, many trees such as Peepal, Tulsi, Amla, Ashoka, Bel, Shami, Neem, Mango etc. trees and many Pu in everyday activities and worship. Pon and the different animals to see to provide proper cow, ox, rat, horse, snake, monkey, to include owls, etc. and protection through their prayers.

In this way, the concept of conservation among our women not only for trees, plants but also animals and birds has existed since ancient times. Not only this, the feeling of protection against water sources has been prevalent in women since ancient times, like Ganga-poojan, worshipping wells or worshipping the pond. It is thus clear that women have always been at the forefront of keeping the entire ecology balanced. This sense of nature-protection or environment-protection by women settled in our Indian culture has been passed down from generation to generation and is still seen today. It seems expedient to make one point clear here that in India's social structure where men are many times more important and facilitative than women, especially in rural areas, environmental pollution has badly

affected women's lifestyle. This is the reason that these rural women are more conscious of environmental protection due to their direct contact with environment and nature. Today, in such areas where blind trees are being cut, women have to go many kilometers away to collect wood for burning. Similarly, where there is scarcity of water, especially in the desert areas and plateau and mountainous areas, women are also responsible for raising water and each pitcher has to walk for 10-15 kilometers for water.

It is thus clear that women have a direct and deep connection with these natural resources such as forests, soil and water. This is the reason why women are considered to be its patrons. Especially among the tribal people, the economy of forest wealth is considered to be solely of women. This is the reason why the participation of women in environment-protection, especially forest-protection, has become very important and women are also aware of it.

The Chipko Movement, which has made its mark in the mountainous regions of India, has created a new consciousness towards environmental protection, especially forest protection. This movement is completely related to women and this movement has proved that women can do the work that men cannot do. The 'Chipko Movement' is a vivid example of this.

Khejdali Movement- The Khejdali movement in Rajasthan is a great example of environmental consciousness. The local people of Khejdali village in Rajasthan were the people who organized this movement. It is said that in 1730, the Maharaja of Jodhpur sent soldiers to take wood for the construction of his palace, and he reached the village of Kheddli with an ax.

Khejdali movement - Amrita Devi, a woman from the village here, protested against the cutting of trees by soldiers and clung to the tree with her three daughters. While saving the tree, this woman even gave her life to sacrifice. After

this news spread in the village, 363 people also sacrificed their lives for tree protection. This incident was also publicized by Richard Barve citing the example of environmental protection all over the world.

Chipko movement- This movement was started in 1973 in Chamoli, Uttarakhand to save trees from being cut down. Shri Sundar Lal Bahuguna was the person who started this movement, but women have also played an important role during this movement.

Chipko Movement - This movement is also called as Eco Feminist Movement. This is because most of its workers were women. Let us tell you, on 26 March 1974, the women of Chamoli village, led by a woman named Gaura Devi, drove away the women of Chamoli, saying that 'the forest is our mother, we will not let it be cut'.

Navdhanya movement- In 1987, Navdhanya movement is being run by women under the leadership of environmentalist Vandana Shiva. In this movement, along with motivating people for organic farming, seeds are distributed to the farmers and aware of the ill effects of junkfood and harmful pesticides and fertilizers.

Narmada Bachao Andolan- Medha Patekar has played an important role in Narmada Bachao Andolan and in the field of environmental protection. Considering the role of women in environmental protection and promotion, their participation in the National Forest Policy 1988 was given place.

Narmada Bachao Andolan - In 2006, it was made a rule to plant 111 saplings on the birth of a daughter in Pipalantri village of Rajsamand district of Rajasthan and in 2008, this village also got the award of Nirmal village in view of the achievements of this scheme.

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Environment as I see it



Ms. Surabhi Bhati

I would like to write on the issue of Climate change and impact on environment in order to make you aware of our continuously declining environment so that we all together can be successful in saving our environment by taking some effective steps. As we know that we live on the planet of earth having different types of surroundings called environment within which we can eat healthy, breathe freshly, and live safely.

However, what happens to our lives if any means of natural or manmade causes of environment degradation takes place, we cannot imagine the extent of loss to the human and other living beings existence. The ecology balance and natural cycles has become disturbed which is very hard to bring back and give it a natural shape. However, there is a common saying that “prevention is better than cure”, so we never gets tired of trying our best to save the environment.

Physical environment on this planet provides all of us a favourable required condition and supports the existence and growth of various forms of life here. Natural or physical environment is provided by the nature however all forms of the living beings together constitute another environment called biological environment. Both of the environments are closely connected to each other and make a unique natural system for the life survival. If the biological environment gets disturbed, physical environment automatically gets disturbed and both hugely affect the human lives together.

Another environment which is completely depending on the human is socio-cultural

environment made by the human beings. Whatever environment is, it must be healthy, safe and secure to continue the evergreen life on the earth in present and future.

We should realize our mistakes and concern about the environment in order to keep it clean, safe and secure for the healthy life. Many of the human activities like deforestation, industrialization, technological improvements and so many are leading our environment towards danger and keeping lives at risk by influencing the growth, development and survival of all organisms.

Various types of environmental pollution such as water pollution, air pollution, noise pollution, soil pollution, etc are disturbing the ecosystem and causing variety of health hazards to the human beings and animals. Environmental pollution is damaging the ecosystem and destroying the delicate balance of the natural ecosystem. So, now-a-days environmental pollution is the matter of great concern and consideration for which we all together follow some effective steps and carry on until problems gets solved completely.

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Mr. Rakesh Chhokar
President, Delhi Chapter

The World Constitution and Parliament Association is a worldwide organisation working with love and dedication towards planetary peace, justice, freedom and sustainability. We are affiliated with human rights organisations, environmental organisations, organisations of other concerned groups working for a decent future of planet Earth. The WCPA is the organisation responsible for drafting the constitution for the Federation of Earth and for promoting its ratification by the people and nations of the earth. We stand for worldwide environmental protection, non-violent conflict resolution, human rights protection and the role of just enforceable love for all nations and people.

Environnement comes from the French word 'environ' which means surrounding. The environment means natural world and its surrounding air, water and entire living system. Environment also includes conditions like temperature and climate on earth and in the Ocean. Changes in environment are affecting soil types, fertility, drying up of water resources, abrupt cloud burstings, and floods, decimation of life on earth, in water and in the air. Water and that animals and other living things are present over there. The factors affecting the environment are like hydrologic processes, geomorphic processes, and atmospheric processes. These processes are closely related with each other and sometimes they are overlapping with each other.

We are currently more concerned with the environmental pollution. It has become an incurable disease. Governments of the day have pleaded helplessness in curbing the decay. But it can still be cured. But efforts need to be

taken up on war footing. Should decide 'not a leaf shall fall under an axe' Many civilisations have vanished without trace when they disturbed the equilibrium in the environment. No factory can continuously produce enough oxygen for all living beings freely, which the green environment is doing for us. It is to be known that no living being can exist on the earth without the 'Pran Vayu (Oxygen)'. Nature has 5 basic elements ('Pancha Bhoota') which are necessary for existence: water, soil, air, fire, atmosphere. We should know that we should not meddle with them.

The whole world is such a complex system that all living beings are dependent on one another. Human beings are not only dependent on one another; they are also dependent on the animal Kingdom and on flora and fauna. Any organised destruction of the non-human environment has far-reaching consequences.

WCPA has been working on protecting this environment throughout the world. This year's theme at the conference is aimed at finding solutions for the global problems. It is the need of the hour to contribute to restoring the environment to its original state. It is time to take care of our environment.

It's in our hands to bring the change that we want to see in this world. Though the modern era is an era of urbanization and comforts, there is a necessity to revisit the basics. All comforts have come at the cost of protecting the environment. The best example is plastic, against which the whole world is agitated. Now it is time for making concerted steps towards removing/controlling the factors that cause pollution. We should leave behind a better world for our future generations. The youth in this world should dream to build a pollution-free world and I am sure that they are committed to make it reality. Chronology of events from the Vedic period till industrial revolution is impressive. Downfall started thereafter as development only meant profitability and more money and not a good living condition. WCPA should resolve for protecting the environment from further damage. -oo0oo--

Thought in Action

-Manisha Dahiya

Environmentalist

transport. This is critical if we are to mitigate climate change and meet the targets.



A global group of around 11000 scientist has endorsed research that says the world is facing a climate emergency. An emergency means that if we don't act or respond to the impacts of climate change by reducing our carbon emissions, reducing our live /stock production, reducing our land clearing and fossil fuel consumption.

The researchers are fed up because multiple climate temperature and assemblies have failed to produce meaningful action. However, they believe that the growing, global protest movement offers hope. We are encouraged by a recent global surge of concern governments adopting new policies. School children striking law suits proceeding, the grassroots citizen movements demanding changes. As scientist, we urge widespread use of the vital signs and hope the graphical indicators will better allow policymakers and public to understand the magnitude of the crisis. I told leaders not to come with fancy speeches, but with concrete commitments people want solutions, commitments and action. It is highly important that we reduce greenhouse gas emissions notably from energy production industry and

In fact, the average temperature of the planet has increased by 0.8 Celsius (1.44 Fahrenheit) compared to the end of the 19th century. Each of the last three decades has been warmer than all previous decades since the beginning of the statistical surveys in 1850. At the pace of current co2 emissions scientists expect an increase of between 1.5 and 5.3 c (2.7 to 9.54 f) in average temperature by 2100. If no action is taken, it would have harmful consequences to humanity and the biosphere.

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NATURE ALONE MATTERS



-Ms. Nisha Mohan, Student, SFGC, Bangalore

“Vruksho Rakshati Rakshitah”(Nature protects, if she is protected) is an old adage. Human onslaught on nature is hideous. We forget that we are part of the very same nature before contaminating and stealing nature’s resources for satiating our greed. What nature preserved for millions of years, has been consumed, destroyed in the last 100-150 years.

As consequence, we human beings have reached a stage of buying oxygen,practically happening in some of cities in India, which is so unfortunate. Alarm bells are already ringing as climate is worsening and air quality has reached dangerous levels in major cities of the world like Delhi, Beijing etc.Man lives only once and he/she should draw from nature only what is needed for self. Also, there is a moral, social, even legal responsibility of leaving behind a decent world for future generations. Protection of nature is the issue which has to be considered seriously. It is the responsibility of every person belonging to homo-sapiens species. One cannot simply blame any government for any lapses, as interestingly majority of the world’s governments are democratic meaning belonging to citizens.Urgent action needs to be initiated on war footing throughout the globe.

1. Enhancing green cover by planting more and more trees and Stop cutting trees in the name of development.
2. Conserving rain water, using water judiciously.
3. Completely avoiding use of plastic. Instead use jute, bamboo or choir products.

4. Ban use of toxic materials like crackers etc.
5. Build awareness in the minds of people, especially students
6. Engage with the youth in building the new world order. There is a necessity of consultative process and convince the younger generation.

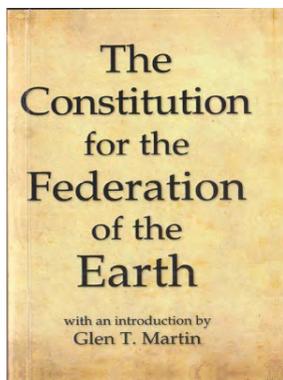
Conservation of nature ie, protecting of water, soil, forests, oceans, air, plants, birds, animals etc, which are very important for balanced ecology. Many natural resources are getting depleted at very fast rate, causing imbalance and unhealthy environment.

Let us stop polluting the nature in the name of development and technological growth. It is time to stand up to save nature and environment for next generation.

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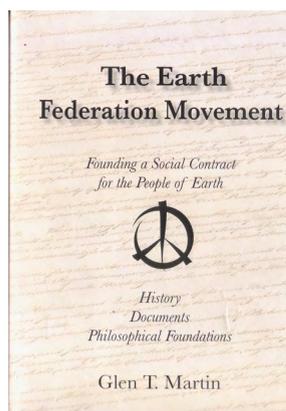


The Constitution for the Federation of the Earth

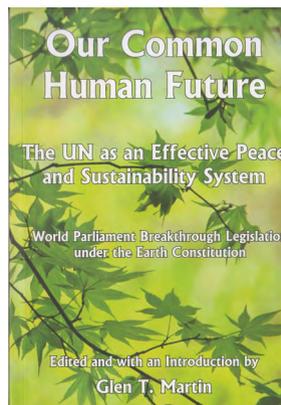


Commonly known worldwide as the Earth Constitution or EC in short is the document given shape by thousands of world citizens working for decades, to make the world a better place to live in. Consistently designed, with an introduction by Dr. Glen T. Martin, current President of WCPA.

It also contains the amendments enacted so far and also details on Provisional World Government.

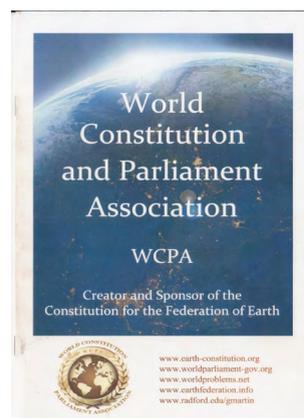


The Earth Federation Movement- Founding a social Contract for the People of Earth contains Foreword by Dr. Glen T. Martin, the current WCPA President and has five parts with detailed History, Documents and Philosophical Foundations.



Our Common Human Future -The UN as an effective peace and sustainability system - is an interesting work with introduction by Glen T. Martin.

“This volume presents a real opportunity for the people of the earth to take fundamental steps necessary to create a decent future for our children and future generations...This volume shows how we all can join together- in the service of humanity and future generations- to really actualize the ideals that we all share. These legislative acts preserve all UN agencies, personnel, infrastructure while detailing a process for replacing the UN Charter with the Earth Constitution that allows the UN and the people of the Earth to effectively begin establishing a peaceful, just and sustainable world system...” (IED Press)



This small booklet details Global Values and has details on the Provisional World Parliament sessions and some interesting photos of second PWP session at Delhi in 1985. Has pictorial representations of the how world Parliament works under the Earth Federation.

