UNSAID ABOUT UNCED

A pervasive awareness of human existence in its natural, social and environmental perspective has taken on a new shape called the "Environmental Movement" encompassing a broad spectrum of activities. Twenty years ago the United Nations convened an international conference on the 'Human Environment' at Stockholm, Sweden. Commonly referred to as the 'Stockholm Conference', this was the first mega conference on global issues which focused the attention of world leaders on environmental issues more sharply than ever before. The Conference was followed by the establishment of the 'United Nations Environment Programme' (UNEP).

In June 1992, two decades after the Stockholm Conference, Rio-de-Janeiro will host the second United Nations Conference on Environment and Development (UNCED), also known as the "Earth Summit". International leaders and environmentalists will assemble to provide answers to multiplying questions about human survival. Historic preparations are going on all over the globe to mobilise people's viewpoint on the perspective paper "Earth Charter of UNCED". The UNCED process is divided into two camps, industrialised countries of the North and developing countries of the South. The industrialised nations with their advanced technological knowhow are continuously endeavouring to manipulate the environment of the developing countries. Pure economic interests guide the exploitation of developing nations by setting up highly polluting industries, most of which are legally banned in their own countries. As a result, the ecological balance of developing countries like India is being disturbed.

Large scale agricultural and industrial development through the mismanagement of natural resources has given rise to numerous environmental problems. These being the pollution of water, air and soil with consequent adverse effects on people's health. Erosion, desertification, deforestation, etc., are the direct results of inadequate policies of land use. Another pivotal cause for environmental problems which requires immediate attention is that of underdevelopment. At present millions of people are being deprived of their basic human needs - adequate food, clothing, shelter, health facilities, and elementary education. More than 60% of them are living below the poverty line, without any regular employment and income and inadequate nourishment. In human terms, it is this grim reality that threatens the environment. On the other hand, the Northern block propagates the view that the immediate need is to conserve the only living planet from the threat of the ozone layer depletion. According to them, global climatic changes are the primary manifestations of the present environmental problems. UNCED documents have so far completely ignored the above regional and micro level socio-ecological realities. They have failed to analyse the 'why' of the existing poverty and backwardness in the whole world while discussing the problems of development. Similarly, they avoided the question of 'how' to deal with the environmental crisis, both at the macro and micro levels in Third World nations.

The U.S. is of the opinion that solutions to the environmental crisis will be evolved from within the system of an open market economy. They have monopolised the debates of the UNCED right from the stage of setting the agenda. For example, the draft of the biodiversity convention conceived of by the North proposes natural resources to be looked upon as global commons which are to be used for the benefit of human kind. The question is, why should these vast natural resources of developing countries be shared with those who are responsible for degrading this resource base in many countries?

In the UNCED process (dominated by development countries) North, on one hand, is pressurising the developing countries to accept biodiversity as a common heritage. On the other hand, in the GATT negotiations they are adamant on privatising bio-diversity/bio-technology so it suits their economic interests. In this process they will have an access to raw materials all over the world, including forest resources of the so far virgin tropical belt. This will lead to maximum gains for the corporate and multinationals giants of the North, giving them political control over the South. This unequal international economic order will fail to achieve the social equity and ecological sustainability which was the initial goal of UNCED.
People's Access and Control over Natural Resources: Some Emerging Issues

Implementation of land reform measures remains far from adequate in most of the rural areas. This has led to tension and disputes over control of ceiling surplus land, since the major part of this distribution and settlement exists only on paper. The physical reality is quite different. "Surplus" land has been "acquired", distributed and settled only in the sense that the title deeds have been distributed among the landless. The reality is that a large number of these "distributed" and "settled" holdings continue to be illegally occupied by the landlords.

Most of the tribal areas remain unsurveyed and the region is inhabited by Adivasis. No survey and settlement operations have been undertaken in the area as prescribed under the Revenue Act. Local zamindars or Rajas are granted rights of cultivation. As a result, despite the fact that lakhs of people resided in the area, and cultivated these plots of land for more than a century, no Survey and Settlement was undertaken, land records were not brought up to date, and settlements were not recorded. After the Zamindari Abolition Act, all this land was taken over by the Government, and the land that was not cultivated in the forest area was placed under the management of the forest department. The department has assumed ownership of the land.

Over the years, the rural poor have been denied access to forest resources. The reservation of forest land in the 1960's, and the government restrictions in the recent past have prevented these people from collecting forest produce and even for their daily requirements. State usurpation of forests in India saw the emergence of an ideology which necessitated the villagers as recklessly destroying forests without any concern for future generations. The fact is that there did exist a highly sophisticated system of forest management in the Pre-British period - a system which enabled the forest communities to sustain their existence. State ownership and commercialisation has undermined this traditional system of forest utilisation. This is by denying access to the major portion of forest to the local villagers, and by eroding the bases of solidarity within the village community.

Tribal Communities in the Central belt of India and North-Eastern states have historically had community governance and control over natural resources. This traditional right over forest, water, land, etc., has been systematically alienated over the past two hundred years, and contemporary policies of the government have reinforced the same trend. Organisations working for the benefit of the tribes have made attempts to retain their right to govern and manage natural resources within their community. Similiarly in other areas, especially plain areas, Common Property Resources (CPR) are historically, a valuable bastion of sustenance for the rural poor. Common lands for grazing, a common pond for drinking and irrigating water, common forests for access to food and fuel wood were used by the rural poor. In the hills, parts of Himachal Pradesh, Uttar Pradesh, West-Bengal and North-Eastern States, as well as several parts of Gujrat, Rajasthan, Karnataka and Andhra Pradesh, common lands, forest and water are the source of livelihood for the poor. However, due to an expanding control by the rich, and short-sighted development policies of the government, much of this common property has reached the hands of private interests. Besides enriching the few, it has caused extreme ecological degradation of these areas. Recently, some struggles have started for regaining poor people's access to CPR.

Water is a source of human existence. For many communities, it is a source of livelihood as well. The best known example is of fisherfolk, both riverine and sea-going. Privatisation in the hands of a few, as well as monopolisation by the State has led to the loss of the means of survival of traditional fisherfolk, boat-men and others.

Contemporary development strategies of the government have caused widespread displacement of local population from an access to natural resources in areas where large dams, mines, industries, etc. are coming up. The states of Bihar, Madhya Pradesh and Orissa have borne this onslaught. Millions of families are displaced and marginalised every year. Rehabilitation schemes focus on Socio-Physical relocation alone and do not include an access to natural resources as a means of livelihood and survival of the poor.

With this scenario, several interesting experiments and efforts have been taken up to work on alternative ways of utilisation of Natural Resources. These strategies focus on the centrality of the use of resources in a sustainable manner in ways that meet the needs of the poor. Using organic agriculture, developing micro watersheds and socio-culturally relevant afforestation are some illustrations of these emerging alternative technologies. These groups who have acquired access to natural resources do not have a mechanism to learn about these alternative strategies. For example, if a tribal community regains access to natural resources but engages in green revolution agriculture and forestry of forest departments, then it has no long term meaning.

Therefore, the need is to create a process by which information related to alternative uses of natural resources with a sustaining and collective perspective is widely shared in the country, particularly by those who have regained access to natural resources. This is the only way to revitalise the dominant development model. Similarly, the need is there for a collective effort by all groups working on this issue.
Islands of Prosperity

Planning of industrial towns based on the concept of "Garden Cities" was given an impetus by the Urban Industrial Policy of the Second Five Year Plan. The outcome was the creation of a few urban industrial complexes on green field sites of resource rich regions. A number of steel plants, mining centers, super thermal plants, aluminum plants, paper mills and other industrial units have been set-up in this region as basic inputs like raw materials and power are cheap and abundantly available. This area was originally covered with forests and inhabited by tribals. They are now alienated from these natural resources and earn their livelihood as wage labourers.

The main mining areas are located in Central Eastern India. This constitutes a continuous belt encompassing the Chattisgarh region of Madhya Pradesh, Chhotanagpur Plateau of Bihar, Western Plains of West Bengal and North Eastern Orissa. In the past this region was covered with dense forests, and inhabited by tribal population. The plateau districts of Bihar which is mainly a mining area has 95 percent of the tribal population of the state.

Most of the mining towns came into existence after independence in the early 1950's. The government of India started exploitation of the country's mineral resources on a grand scale for self-sufficiency in basic industry. The entire Chattisgarh region, Chhotanagpur Plateau was covered with extensive forests during the 1930's (Chattisgarh had 34.40 percent forest area, Chhotanagpur had more than 40 percent). This is the source of raw materials for different forest based industries like paper, pulp processing etc. Urban growth in all these areas has been chaotic where irrigated area is well below the national and regional average. Plenty of water is available in this region. But, this free resource is exploited more for industrial purpose (cooking off their giant furnace of steel plants) and for supplying water to the newly built township, rather than for agricultural development of the region.

Villages were the core units, which give birth to new mining and modern industrial towns. These grew and have gradually developed with towering structures with chimneys dominating the skyline of Bokaro, Bhilai, Korba etc. The setting up of the Bokaro steel plant in 1968 for instance involved the direct displacement of 48 villages comprising a population of 26 thousand, the most important of which was "Meta-Pani". Most of the people were "Majis" and "Santals", who were thus uprooted from their ancestral homes and deprived of their resources (i.e. land) and main occupation which is cultivation.

In 1958, in a village situated about 9 km away from the town of Ranchi, the government acquired an approximate area of 32 sq. km for the construction of the Heavy Engineering Corporation in Hatti. At the time of acquisition, the government had promised the villagers an adequate compensation in cash as well as suitable employment. Till August 1961, when construction work was going on at full speed, neither had been fulfilled. On the 19th of May 1961, a mob of one thousand persons gathered at Ranchi to voice their grievances before the Commissioner of the Chhotanagpur division and shouted slogans to the
effect: "Ham Zamin Nahin Chhorenga" (We shall not give up land), 'Humen Naukeri Do (Give us Jobs) 'Hamen pura Compensation Do (Give us full Compensation). According to them, the government wanted to pay only one third of the amount promised initially. Even this amount had not been paid. Most of the people who were displaced from Hatia had no experience or skill in any sphere other than cultivation following traditional methods. The local population felt cheated and resented the whole project.

Similarly, Dondhohar was a small tribal hamlet where the busy Dalli-Rajhara iron ore mining township stands now. The Bhilai Steel Plant had acquired 33,310 acres of land and displaced 5703 families. The Mestaikhand Copper Industry situated in Balaghat district of Madhya Pradesh displaced 777 families, of whom 497 were tribals.

Land is the source of livelihood for the local population. Inflation of any national project for the development of industry and minerals always leads to massive displacement of tribals from their land, which is their only capital asset. Mining and related heavy industries ultimately lead to total destruction of traditional arts and crafts of the rural society. For example, setting up of an Aluminum Plant renders thousands of village potters jobless, village craftsmen like weavers, iron-smellers etc. meet a similar fate. These artisan communities are forced to leave their traditional occupations and increase the numbers of ‘Unskilled’ wage laborers. The journey from the position of a skilled artisan to that of an ordinary unskilled laborer is painful and frustrating.

Thus, displacement leads to unemployment, and mass migration from the place of habitation seeking a means for survival. Some of them work as agricultural laborers in the states of Punjab, Haryana, Western Uttar Pradesh, some work in brick-kilns of Uttar Pradesh, Haryana, West Bengal, Madhya Pradesh, Bihar while others are engaged in tea gardens of Assam and West Bengal. Border Roads Construction Project in Eastern and Western frontiers of the country also provide work for some of them. This self-employed and proud tribal peasant is thus converted into a wage laborer, that too in an area far away from his homeland.

In large number of tribal areas (scheduled area/unsurveyed area), there is only a community ownership of land; individual patties are not available. According to the formal economy and the existing legal system, this may be considered as land owned by the government and no compensation is given to those who are displaced from it. Compensation is given for the home and for patta land. In reality, the inhabitants of some of these areas are mainly tribals who depend on the forest for their food and other needs. A rehabilitation scheme based exclusively on providing compensation for patta land and the home, does not cater to the informal economy of the local people. The scheme itself does not belong to the formal organised sector because it is foreign to most of the inhabitants.

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**Plight of the Tribals in Dalli-Rajhara**

A quotation by Shankar Gudi Myagga:

In the past, the area was covered with forest, but now forest areas is being cleared to provide space for open cast mining. This is a tribal area; Gonds are the original inhabitants speaking the Gondi language, the last surviving tribal language in India. The message is not intelligible to Gonds. They were socially backward and dependent upon the forest. They have their own primitive irrigation system and small industries. Now, not only is the forest being cut, but the tribal culture is also being smashed by these outsiders.

Open cast mining of iron ore, beneficiation of copper, lead and zinc ores, washing of coal and sulphur rich ores cause pollution of water. Industries discharge huge untreated waste water into the rivers and streams, and the rural population have no other option but to use this contaminated water. In Dalli-Rajhara, the semi-mechanised mines of Bhilai steel plant (ISP) discharge iron-ore washed water to the nearby nallahs. Local people use this water for their daily necessities as they do not have any other source. Similarly, in the Singhbhum district of Bihar, the streams providing water for drinking and irrigation to the villages have been polluted. The water supply has also been diverted to the mining towns, specially for the iron ore washing plants. Later, the waste - water laden with a huge amount of the red oxide dust is released into the fields, rivers and canals of the villages.

All this leads us to wonder at the focus of the developmental planning of communities where survival itself becomes critical for the local population. Are these ‘islands of Prosperity’ the answer for actual and sustainable development?
Displacement - From Access to Natural Resources

Due to the hilly and undulating terrain, sufficient rainfall during the monsoon period and a good drainage, the area of Chhotanagpur-Santal Pargana has been identified to be conducive for dam-construction. After mining and industry, dam-construction is the latest of the developmental interventions undertaken in this part of the country. We will briefly look at three of the recent dam construction projects. These are the North Koel Project, the Subarnarekha Multipurpose Project and the Koel-Karo Project.

The North Koel Project is located in the Barnawar block of Palamu district. A dam is being constructed near Kutku village, the reservoir of which would submerge 27 villages, displacing 4,725 people. This is a hydroelectric project which will also irrigate 40,000 acres of land in the Palamu district, 3,26 lakh acres in Aurangabad district and 75,000 acres in Gaya.

Recently, the Cabinet Committee on Economic Affairs has cleared the Rs. 1,338 crores Koel Karo Hydel project which is expected to produce 710 megawatts of electricity. The project would be located on the South Koel and North Koel river in the districts of Ranchi, Gumla and Singhbhum. The plan is to construct a dam on the South Koel at village Tattar and on Koel at village Tappa in Ranchi district. According to an official estimate based on the 1981 census, the reservoir of this would displace 26 villages in Gumla district affecting 3,286 families and 11,576 families in 16 villages of Ranchi district. Nearly 25,000 persons comprising 4,995 families in 42 villages would thus be displaced.

The Subarnarekha Multipurpose Project comprises of two dams - one on the Subarnarekha river at Chandil in Jamshedpur district and the other on Kharsai river at Ichha in Chatra district. The total amount of land acquired for the project is about 36,587 hectares. The Chandil dam will submerge 17,028 hectares of land of 116 villages, of which will be fully submerged, displacing 37,556 people. The Ichha dam would mean the displacement of 12,160 people. On the benefit, the project envisages to irrigate 1,60,000 hectares of land in Bihar, 90,000 hectares in Orissa and 5,000 hectares in West Bengal. It will also produce 30 megawatts of electricity for municipal and industrial consumption.

A large portion of the local population consists of tribals and other marginalised sections of the society. Their chief occupation for sustenance is agriculture. The forest also plays a major role in their lives, be it through the collection of minor forest produce, or inputs into agriculture and traditional crafts. With the advent of the "development" process, these people have seen a withdrawal of their rights over the forests. The forests are now controlled and maintained by the Government with strict penalties being imposed on those who attempt to defy State authority. The people have seen a continuous exploitation of natural resources of this area which has been accompanied with their own exploitation.

In keeping with the dominant development paradigm prevalent in the country, this Chhotanagpur-Santal Pargana area of Bihar has consumed massive investments in mining and related industries, and also the construction of large river valley projects and big dams to provide electricity and irrigation. This region has the highest per capita investment in the country. Despite the large amounts of funds being pumped into the area, by the public sector concerns like HEC, NHPC and various mining corporations, or private sector giants like the TATAs, no development worth its name is visible in the lives of the local people. They are dislocated from their livelihoods by the physical presence of these projects, and also find that they are not considered for employment in projects that have adversely affected their lives. This alienation has led to a series of repercussions, and attempts are made by the local people to organise, lobby and fight for the protection of their livelihoods.

Economic, social and cultural upheavals in the people's lives are other outcomes. The government doesn't provide land in lieu of the land subsumed, but makes a monetary compensation with which the displaced are expected to generate alternate occupations for themselves. For a person dependent on subsistence agriculture, losing control over land is a heart wrenching experience. Such a person does not have an understanding of the market, and may not necessarily have the skill of investing the money to the most effective utilisation. The displaced are provided with .25 acres of land per family for constructing their houses. The area where this land is provided is, very often, in a state of degradation and the proximity to forests is also not guaranteed. This lack of access to forest adds to their household expenditure in an insignificant manner, besides having implications on their socio-cultural identity. They thus lose both their main as well as secondary occupations. The choices left for them are either to work as agricultural labour in places where they are subjected to exploitation by the dominant agrarian interests, or to migrate and try to scrape a living by working in urban centres. Thus, a loss of contact with the natural resources causes a sense of change in their life pattern, culture, tradition and work ethics.

This is the reason for the spontaneous protests that have come up in the region against these large development interventions. These movements get a sympathetic support from people who are not directly affected by the project, due to the realization that these interventions are not taking place for their benefits, but for the larger "national good" in which they don't find a space. The recent Subarnarekha Koel Karo Pasayara which took place between 17-20 December 1991 is to be viewed with this background in perspective. The reactions and repercussions of the social and political dynamics of the Chhotanagpur Santal Pargana area of Bihar is the logical outcome of the crises and conflicts that we have been witnessing over the past years.
IMPACT OF TOURISM DEVELOPMENT IN GOA

"Thirty years ago, Goa was only a small trading outpost, to help in the buying and selling of the
world's merchandise. Today it is Goa itself that is being traded on the Stock Exchanges and
markets of the globe. Today it is our history, our culture, our land and our very people that are
being sold as merchandise at the EEC and other international markets. And this is done against
our will, undemocratically", as said by Jagrut Goenkeranchi Fouj (JGF).

Way back in 1974, it was the UNDP, and more recently in 1989 it was the World Tourism Organisation
(WTO) who dictated the opening of the Goan economy for Tourism from the European Economic
Community (EEC) countries like UK, Germany, etc. Recently, the World Bank and IMF have joined
these 'dictators' by refusing to sanction loans to our country, unless our economy was opened out for
tourism to earn foreign exchange for paying back the foreign debt.

So, Modern Mass Tourism (MMT) or Charter Tourism (CT) as it is more commonly called was presented
to Goa as a form of economic development. But, in reality it is a form of economic exploitation which the
Goanese people will now be subjected to. MMT has been wrecking Goa's traditional economy by destroying
local land and ecosystems, polluting socio-cultural lifestyles and exploiting the local people.

Multinational hotels and Charter Companies of EEC countries make huge profits for a comparatively small
investment as the local labour is very poorly paid. Our government provides a 25% subsidy to the hoteliers,
and easy availability of water and electricity which are provided at a concessional rate. This multinational
investment and Charter Tourism, wipes out traditional occupations and economies. The demands, the
political and economic pressures exerted by these countries are so great that more and more of Goa’s 72
km beachline is in the clutches of luxury tourism. Coastal poor, fisherfolk, toddy-tappers, rope and jaggery
makers, farmers and cashew cultivators are being displaced. These people who were involved in dignified
self-respecting occupations are being forced to become the servants, cooks, butlers, waitresses, waiters,
room boys and room girls, bar owners and bar maids, watchmen, gardeners, masseurs and masseuses, and
drug peddlers of the tourism industry. The traditional economy of the local population having a harmonious
relationship with nature where they depend on natural resources, and had access and control over them,
is now being degraded to a service oriented economy of low paid jobs.

The cultural and social costs of this kind of tourism are also high. Well knit, integrated, stable societies have
already begun to break up. Social systems, cultural patterns and wholesome traditions, based on sound
values and human dignity have begun to get eroded. The powers of a stronger currency, the affluence, the
materialism, the culture of leisure and pleasure seekers have begun to corrupt the values and lifestyles of Goan people. Narcotics, full moon and all night drug parties, nudism on the beach are an
assault on Goanese culture.

Charter Tourism demands a chain of multinational hotels like Holiday Inn, Kempinski, Porto, Luthansa,
Ramada, Movembre, Raddisson, etc., which are destroying the Goan coastline. These hotel companies
violate all environmental rules and laws of the land. Entire sand-dunes are bulldozed, thousands of coconut
and cashew trees are cut. Construction of hotels goes on illegally within the 200 metre area of the high-
tide line, artificial legocons are created without any permission, barbed wire fencing is erected on the beach,
public access to the beach is blocked and beaches are illegally privatised.

Charter Tourism and Multinational Hotels make heavy demands on Goa’s scarce resources at the cost of
the local people. Local people do not have enough water, electricity and even food like fish, while the State
government gives the hotels water and electricity at subsidised rates. It is a government saying that a five
star tourist needs 28 times more electricity per day than the local person in Goa.

Jagrut Goenkeranchi Fouj (JGF), an activist group based in Mapusa, Goa, is campaigning against the over
expansion of tourism and its ill effects on Goa.

For more details, write to: JGF, 2 Liberty Apartments, Fatorda, Mapusa, Goa - 403 504.
IDEAS FOR A WORLD ENVIRONMENTAL EDUCATION CHARTER

ENVIRONMENTAL EDUCATION ACTION 92

This is a copy of a proposed World Charter. It is a preliminary draft for a Charter of Popular Environmental Education which will be developed in a participatory manner from now until June 1992 by thousands of people from around the world. From the 1st to the 12th of June 1992 the II United Nations Conference on Environment and Development (UNCED) will take place. This conference will be paralleled by the 92 Global Forum which will include more than 50 major events organized by various sectors of civil society.

Centres for popular education and environmental education from diverse countries will hold the 1st International Journey of Environmental Education. This event will bring together 500 representatives for the publication of the Popular Environmental Education Charter, and the procurement of environmental education on the XXI Popular Agenda.

The purpose of this preliminary draft is to generate reflection throughout the world at the popular level, around environmental education. Take it as it comes; discuss it within your organization; critique it; strengthen it; modify it and circulate it to organisations and communities with whom you are in contact. Attempt to obtain contributions, systematize it and use it to raise the consciousness of the entire population.

All people and groups interested in participating in the collective elaboration of the Popular Environmental Education Charter can send their contributions, suggestions, recommendations, ideas and corrections to the member of the Liaison Group of the International Council for Adult Education (ICAE) in their respective region. (See Box).

Indian NGOs could write to Dr. Om Shrivastava, C/o ASTHA, 4 Bedia Road, Udaipur-313001, Rajasthan or Ms. Kantita Bhasin, FFHC/FAO, Programme Officer, 55 Max Mullar Marg, New Delhi - 110 003.
We, people from the four corners of the world, who are popular and social entities, and who are united by our interest to learn and to strengthen our human voices in the protection of life, will come together under the framework of the 2nd World Conference on Environment and Development and the Global Forum Rio '92.

Realizing That:

1. Throughout the entire universe there is only one Earth - Earth is life's home and life is our home.

2. Earth is life's home because it is the only known place which has running water, singing birds, the laughter of children, and where men and women dance together and share gifts.

3. In the last few years the Earth has been massacred as never before. It has been transformed from a paradise to a junk and social inequality depot.

4. Those humans who have seized control of the Earth have been the cause of the death of countless living beings. Through excessive exploration for natural resources, many populations have been forced into degradation and poverty. The planet has been ravaged of vast amounts of oil which far exceed any basic human survival requirements.

5. World leaders use science and technology to engage in wars which have the capacity to completely annihilate life on this planet.

6. We need wisdom rather than science. There is no salvation when the scientific community rationalizes economic attack and destroys technology.

7. Everything in nature is valuable things for economic destruction have only a price tag. Life's inestimable gifts should not be appraised by an destructive and unsustainable market economy.

8. Now that environmental degradation is at its worst, choosing and breaking in a new path is desirable to most peoples around the world.

9. The structure and approach of the United Nations organization does not respond to the kind of planetary re-organization that humanity needs to live in peace and safety.

10. A new global ethic which will enable humanity to once again co-exist in harmony has already begun to surface. Harmony in life is designed for the daughters and sons of the Sun and Earth and for all those beings on earth who were given the right to live, love and care.
We declare that:

1. All citizens have an urgent requirement to learn to live with nature and to cooperate and peace with one another.

2. Popular Environmental Education is a means of learning to assess based human rights, quality of life, freedom, justice, equality, diversity, change, participation, creativity, identity, recreation, and loyalty.

3. Every field concerned with the protection of nature and the flourishing of life are themes of Popular Environmental Education.

4. The earth should not have owners, its energy cycles and resources are for the maintenance and population of all species.

5. The different parts of the earth belong to the people, who live in harmony with each other and with nature, and who carry the intention of preserving it for future generations.

6. Clean air and water, healthy food and sanitary living conditions, and all things for the sustainable preservation and reproduction of life are the conditions necessary to maintain human dignity.

7. A new relationship with nature is based on sustainable economies which are socially fair and politically feasible, and whose growth is not for profit but for a production which is life reproducing.

8. A sustainable economy rejects the arms race, nuclear energy, genetic and bio-technological manipulation, the imperialism of autonomous demographic control and technology, and the expropriation of food goods and resources.

9. Demographic growth cannot be considered the only cause of environmental misery and degradation, without connecting it to the unjust distribution of the fruits of human progress.

10. The social and ecological debt of countries of the North, incurred from centuries of colonization and exploitation, must be made up for in a just and peaceful manner.

11. The People's Agenda for people suffering the domination of industrialized countries focuses on changing the current socio-economic order and includes the following:

   a. The political revision of external debt payment agreements.
   b. A political agreement which will end famine, unemployment and lack of control over food production.
   c. The assurance that there will be sufficient food to feed a growing internal population before exportation takes place.

12. All people are assigned the right to act with urgency and through any means necessary, to stop any and all9 violent causes against nature, no matter what the sounds of aggression.

13. Popular Environmental Education is personal and collectively a means of learning and acquiring new knowledge, new attitudes, and new skills to ensure a healthy planet as outlined in this statement.
We Agree To:

1. Educate ourselves for individual and collective environmental action which will replace beliefs that we are owners of nature's elements such as air, water, land, forests, with more care-oriented skills and a new cooperation with Nature.

2. Share the responsibility of the reproduction of life between men and women from family planning, care of the elderly and care of the sick, to the administration of territories and the management of a new relationship with Nature.

3. Promote, create and support socially appropriate technologies which contribute to the preservation of natural resources which means:

   a) Appreciating and rejuvenating those traditional technologies which are the people's patrimony, as well as developing new technologies which are environmentally discerning.

4. Promote an environmental conservation in our countries which is linked to cultural patrimony conservation.

5. Encourage respect and tolerance among religions and promoting a socio-ecological approach to linking the individual to Earth spirituality.

6. Promote and support the formation of ecologically responsible consumer organizations on a local, national and international level.

7. Promote and support the creation of Environmental Managerial Councils which can discuss, establish policies and make decisions around environmental problems/issues.

8. Promote laws which enable people to monitor government and business activities in regards to how they affect the environment.

9. Promote laws in which the media shall comply, where in environment is concerned, with the following:

   a) A favourable orientation around the preservation and conservation of natural resources;

   b) The plurality of viewpoints in all cases of environmental conflict;

   c) Accuracy and proper contextualization of information;

   d) People's right to articulate the environmental problems facing their communities.
10. Participate in defining policies and programmes and using mass media and technology for local and global dissemination of popular environmental education related information.

11. Promote, support and create channels of training human resources for effective environmental management at all levels.

12. Disseminate information on popular creative experiences, knowledge and recollections on the suitable use of natural resources in order to consolidate environmental education.

13. Publish reports which draw attention to crimes against nature and other human beings wherever they occur.

14. Produce and share new global ethics, new knowledge, new attitudes and new skills learned from popular environmental education.

15. Develop environmental education political strategies and common policies on planetary integration topics:
   a) rain forests
   b) contaminated food
   c) waste and residue
   d) external debt
   e) war, peace and human rights
   f) urbanization
   g) culture

16. Encourage and develop Popular Environmental Education knowledge, methodology and practice at all levels of educative action including schools.

17. Create the bridges necessary to develop popular Environmental Education through dialogue and put pressure on the scientific community, economic power groups, constituted authorities and the media.

18. The rights, obligations and commitments of this Popular Environmental Education Charter are self-pertinent and are universal in scope.
INTERNATIONAL COORDINATOR

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Workshop on ‘Mawa Nata, Mawa Raj’

PRIA in collaboration with Vrikshamitra, Gadhelirol, organised a workshop on people’s governance of their village resources at Sevagram, Wardha during November 12-13, 1991. Thirty participants from the tribal areas of Madhya Pradesh, Maharashtra, Rajasthan and Bihar participated in the workshop. Issues and questions that emerged from the experiences of people’s own governance of their village resources were raised. It was felt that these issues required further reflection. A decision to document a few experiences and then analyse them together was taken. A report has been prepared.

Training Workshop on Assessment of Irrigation Projects

PRIA organised a two day workshop on participatory training for the activists of Lok Chetna during December 16-17, 1991 at Betti. Lok Chetna is doing a study on the impact on the local people, and the status of the irrigation projects in Palamau district of Bihar. Topics like: Why the projects? Their positive and negative effects, and the concepts of catchment area, command area, watershed, etc., were covered. This was followed by reading and discussions on some projects of the Chhotanagpur region, as well as similar projects in other parts of the country. A detailed discussion on the North Koel and Malei Projects was done followed by highlighting various aspects and dimensions of its analysis. Eleven activists participated in the workshop. A report has been prepared.

Seminar on Village Eco-system Planning

Centre for Science and Environment organised a national seminar on the above theme during December 4-6, 1991 at the India International Centre. The Seminar focused on the village centred development strategy. Groups and activists working on this issue presented their papers and shared their experiences. Issues highlighted were: strategies for village ecosystem planning, village level legal and institutional changes needed to support village ecosystem planning financial and technological inputs needed for village ecosystem planning, training and educational programmes needed to support village ecosystem planning and changes needed in government and NGO delivery systems to promote and implement village ecosystem planning. A strong recommendation for power to the village people’s Gram Sabha’ was also made.

For details write to: Centre for Science and Environment, F-8, Kailash Colony, New Delhi - 110 048.

Victory at Last

The Government of Karnataka (GOK) in its cabinet meeting on October 15, 1991 decided to wind up the Controversial Karnataka Pulwood Limited (KPL). This was a joint sector company with 51% of the shares owned by the Karnataka Forest Development Corporation and 49% by its private partner Hanjar Polyfibre. A government order with respect to the same was issued on October 24, 1991. This was the culmination of a seven year long struggle by the local people and activists against KPL.

KPL was formed in February 1985 with an intention of making the wood based industry profitable for the government. But, its real purpose was to grow eucalyptus and other fast growing species on 30,000 hectares of village common lands (mostly forest land), for the captive consumption of its private partner Hanjar Polyfibre. The arrangement meant that the villagers would be deprived of their traditional right of collecting fodder, fuel wood, small timber, leaf manure, fruit and other raw materials required by the artisans. At the same time, a parallel scheme called the Farm Forestry Project was also launched by GOK. The proposed purpose of the project was to benefit the poor by getting them bank loans to grow eucalyptus on 45,000 acres of village common lands in 4 districts of Bharwan, Chitradurg, Bellary and Shimoga. This was in stark contradiction to the policy of the GOK of not allowing eucalyptus plantation in areas with a rainfall of 40 inches or more. Most of the areas specified above fall in the 40 inches and above rainfall belt.

The villagers were to sell their eucalyptus wood to Hanjar Polyfibre at “reasonable rates”, so farmers, in effect, became captive sellers.

The villagers started organising themselves to protest against KPL when they found that access to their common lands was no longer available. Local groups helped the villagers to carry out awareness building programmes. This struggle worked at several planes. At the local level, people had been involved in organising a non-violent direct action programme culminating in the Kittii Hochhika (Fluck and Peter) satyagraha. A Public interest litigation was filed in the supreme court. Active lobbying with concerned government officials, banks, and politicians was done (72 legislators appealed to the Chief Minister of Karnataka to cancel the KPL agreement). A “Common Land Jatha” (August 1-10, 1991) started from Chauver to Bangalore and finally the government was forced to cancel the KPL agreement.

For further information, contact: Samuel Parvatharaj, Samudra Asha Dweep, Jyanagar Cross, Saptapur, Chauver - 560 061.
Upper Indravati Project: The Tunnel Disaster, a Report

This is a report by some social activists of Orissa of an investigative study on the cause and effect of the tunnel disaster at the Dam site on 28th August 1991. The study also analyses the negative impact of the project on people, and examines the execution, responsibilities and norms followed as well as the rules and regulations applicable. The study also raises many new issues and problems.

For details write to: Manoj K Pradhan, Prasanti Nivas, Plot No. 2132/4954, Nageswar Tangi, Bhubaneswar 751002, Orissa

Vikas Ki Ball Charta Vanvasi

Hindi booklet tells us the story about the displacement of people by the Subarnarekha multipurpose project, and their struggle for better compensation. It briefly outlines the main facts about the project before spelling out the rehabilitation scheme. The author then discusses the actual rehabilitation programmes undertaken. The booklet evaluates the project on counts of hopes and objectives, rehabilitation, political process and democratic norms. The reality of the role played by the World Bank, the Bihar government and the Central government are discussed. The booklet ends by tracing the movement for proper rehabilitation of the people displaced and to be displaced by the Chandil dam. A support contribution of Rs. 10 per copy would be welcome.

For copies, contact: Vishalpita Mukti Vahini, Subarnarekha Project, A-4/85 'A' Road, Telco Colony, Janshedpur, Bina - 831004. For copies contact: Vishalpita Mukti Vahini or PRIA

55 Seconds That Shock Garhwal - A Reconnaissance Survey Report

Sannad

Vikas Matri, Ranchi brings out this newsletter on alternative agriculture, emphasising the efficiency of natural inputs into farming and also reporting on the experiments and experiences gained on their experimental farms and in the field area.

For copies write to: Vikas Matri, Post Box 182, Purulia Road, Ranchi, Bihar.

Encroached or Enslaved: Alienation of Tribal Land and its Dynamics

This book discusses the problem of land alienation among the tribals of Orissa, despite the series of legislations been promulgated by the government to protect the rights of tribals over their lands. The loopholes in these laws are taken advantage of by the non-tribals to concentrate land in their own hands. Apart from this, the role of the market, government agencies, moneylenders, etc., is also discussed.

For further information, Contact Indian Social Institute, 10, Institutional Area, Lodi Road, New Delhi 110003.

Society for Participatory Research in Asia (PRIA) 42, Tughlakabad Institutional Area, New Delhi - 110 062.

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