

## **A discussion on pro choice as a precondition for pro life and ecology, livelihood and governance**

This was an email discussion on pro choice as a precondition for pro life. A gendered view on the current conditions facing women and relevance to larger issues related to ecology, livelihood and governance.

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OCTOBER 15 Sunday am

From INDIA ! RAJAH stan member Especioza -Marie Pinto TRUST

I was just about to write about the beast within when I got the letter from a Cousin Aunty !

*It is precisely WOMEN in their childbearing years - who are susceptible as you noted.*

*For even though the sexual Abuse and violence done to very young male children is as severe and traumatic - more so when done not by a member of the Opposite gender or an enemy who is "different" in any way but by a member of the household.. homestead.. from which there is no escape.*

*Girls must carry the added shame and evidence that childbearing brings.*

Incest a problem afflicting many and very little that comes into the public space due to the walls that provide protection. Another study being done shows that it is very common in closed families. An alternative structure has not been built where a total break is possible but certainly there has been progress.

On the ecological and livelihood front am posting from a recent email sent by me I am giving the URL of three write ups here

[https://en.wikipedia.org/wiki/Great\\_Plan\\_for\\_the\\_Transformation\\_of\\_Nature](https://en.wikipedia.org/wiki/Great_Plan_for_the_Transformation_of_Nature)

<https://blogs.loc.gov/kluge/2016/08/the-kazakh-famine-of-the-1930s/>

<https://journals.openedition.org/monderusse/8681>

The essence of what I ( In India ) have understood is that the policies implemented by the Tsar led to the destruction of the life support systems of the nomads in Kazakhstan due to the death of the majority of their cattle forcing them to take up agriculture. Stalin's great plan was to plant shelter belts preventing the cold winds of the North affecting the South. He then tried to work with nature according to the theories of Lysenko and also by watching the experiments to control the great dust bowl in the Prairies of America . With the coming of Krushev this experiment was abandoned and many Russians descended on the Steppes to open up hitherto uncultivated land for agriculture. A lot of investment got pumped in but did not yield the results expected, economically it greatly damaged the Soviet Union.

What we know about ecology and also about pastoralism now is much more. There has also been an influence in the thought in India as well. The new trend towards conservation of nature, advancements in renewable energy technology can help us chart a different path to growth looking at nature's wealth.

India has multiple climates and one of the richest biodiversity in the world, leading to a diversity of cultures. It was this that made India different from the monotheistic religions of Christianity and Islam. However while acknowledging this, the RSS learning from Hitler is seeing how Fascism can help unite the country in order to compete in the Capitalist world. Is there a way to smash this nexus between Capitalism and Religion?

**The religion of the masses has nothing to do with the religion of the rulers.**

What are the elements in this practice of life and living that can be extracted to develop the consciousness required to understand the essence of self determinism and who are our real friends and real enemies? The labourer on the trawler sees the small fisher as his enemy particularly when they organise to put a stop to bottom trawling and purse seining. In Udaipur we found the farmers who were protesting against the pollution caused by Jhamar Kotra mines up against the workers in the mines and in the fertilizer factories nearby. At a meeting on mining in Jharkhand in 2008, we had a representative of Coal India taking notes and replying on all the issues as to how Coal India was addressing all the issues we were raising. After hearing him out over two days, towards the end of the meeting citing the increase in flash floods in Ranchi I pointed out how we were looking for solutions that would embrace the whole of society, something that it was impossible for Coal India to address as an organisation. At that time Coal India had Rs 40,000 crores as savings. Would they invest this in the welfare of the country or would only see coal as the way forward for them as an organisation?

Post a recent meeting with the Minister, the entire research done by a colleague of mine and put into policy briefs by me was subverted to meet the concerns of the coterie who claim to have the ears of the Minister due to being close to each other at the time of the struggle for the creation of Jharkhand for the adivasis. Jharkhand has been created and so have Chhattisgarh and Telangana but not for adivasis, rather to mine the coal and participate in the National and Global exploitation of labour by the Capitalists. Related to the study but separate from it, issues were raised about the chapter on Maharashtra. Using these issues someone demanded that the chapter be dropped. I refused citing that the study was a result of the discussion with the Minister In March and the need to incorporate the experience of how gram sabhas can function when they have money in thier bank accounts. Keeping these developments in mind it was decided to do a study of Maharashtra to start with so as to incorporate all the natural resources systems on which communities like the tribals, pastoralists, fishers and small farmers depend. It was also expanded to include the provisions of the 73rd amendment and the relevance for reabsorption of the labour that is forced to migrate out of the village due to Capitalist oriented policies and resultant poor implementation of the peanuts put in front the masses to placate them. To do this I asked the researcher to track the history of exploitation and place in the concrete socio-ecological context where it originated. To start with he has begun with an examination of Khandesh.

When this study (of Khandesh) is over, I will place it here for information and discussion if possible, I have asked the researcher to separately take up the implications with those he thinks could meaningfully engage with it. I will too. The framework emerging will be used to analyse issues in Maharashtra in the socio ecological regions of Marathwada, Vidarbha and Konkan as well covering the four communities as relevant, it will then be used for discussion with a cross section of people from the State. Once this is done Jharkhand will be taken up, then Chhattisgarh and from there a jump to an examination of the critical issues emerging across the country. The idea being to develop an alternative forum to the sectarian ones at present.