PADDY
SAVE OUR RICE CAMPAIGN
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## Rains come from below, not above

*" You have to maintain that which sustains us. What sustains us is the earth, her ecological functions, her ecosystem, her water, her soil, her biodiversity, and her stable climate.Every step we take in violating her absolutely strong laws and think we are smarter than her, we punish ourselves, we punish the earth and we will perish"*

*- Vandana Shiva , in 'Death of a river: Southern India's worst drought in 140 years'*

What should a farmer do when climate also fails? Do farming? End his life? Migrate? Struggle on the streets of a city? If one examines the situation of farmers in India in the last two to three decades, one will definitely ask this question. Many farmers have chosen to migrate to cities for menial jobs, many have been forced to sell their lands or worse many have taken their own lives in despair. What is the reason? "Farming is not economically viable", comes the answer. Why it has become economically unviable? Experts tell a lot of reasons. There is also a general accepted understanding that if you are a farmer you will be poor. Were farmers in India always this poor?

Come to Thanjavur in Tamilnadu. It is one of the culturally, ecologically and economically rich, agricultural regions in the country. The rice bowl of Tamilnadu is dotted with marvelous, large temples and towns surrounding the magnificent river Cauvery and hundreds of tanks and other water sources. It has a mix of large farmers, small and marginal cultivators growing paddy and black gram as the main crop and other secondary crops .But today if one visits this place, what we will get to witness is agrarian distress. Farmers here are going through a terrible crisis, including the large farmers. According to reports about 350 farmers have committed suicide last year in this region due to debt.

One has to go closer to the land, closer to the farmers to understand the issue. Why did the farmers of Tamil Nadu go to Delhi and protest in front of the Parliament? With so much of productive land why have some of these farmers committed suicide? Then the farmers tell you the story of neglect, mis-management of water sources, wrong farming practices , drought , low prices all adding to the present crisis. Southern India is facing the worst drought in the last 140 years, say experts. There is no meaningful discussion about water conservation. As Vandana Shiva says without protecting the forests and catchment areas how can Kaveri flow ? Without Kaveri bringing water can Thanjavur farmers continue with rice and coconut and other such crops? Can politicians and planners think of a Thanjavur without river Kaveri ? 'Every body loves a good drought ', wrote P Sainath, a couple of decades ago about how drought is being addressed (or more accurately not addressed) in this country. We have not progressed much on this politically. Fundamental issues remain un-addressed.

The Save Our Rice campaign has been working in three districts –Thanjavur, Thiruvarur and Nagapattinam since 2006-07 and is witness to many issues faced by farmers. Hundreds of farmers have joined this movement, discussing, innovating and finding ways to deal with these issues, mainly economic and ecological viability and sustainability of farming. Many farmers have become very sure of their ground and have become very vocal. However, majority of the farmers remain ignorant and vulnerable. The issue is very serious as rains have failed and the Kaveri river is almost a dust tract with no water..

However, all is not lost. We hope that betters sense will prevail. In the Campaign, we are trying to bring out some positive changes that are happening in the same drought affected villages in Thanjavur region. You can read in detail about our journey through these regions in March this year. Hope we can regain the spirit, rejuvenate the soil, and revive the water and farming through such dedicated farmers and friends of farmers.

**Paddy Team**

To read the full report on " *Death of a river: Southern India's worst drought in 140 years"* : http://www.channelnewsasia.com/news/cnainsider/death-of-a-river-9055428.

# JOURNEY THROUGH THE DELTA

**Sreedevi Lakshmi Kutty & Suresh Kanna**

The travel through the Thanjavur belt to visit the Save Our Rice Campaign farmers was planned for March when the drought peaked; the farmers had almost given up. The distress about the drought was compounded by the worries about Jayaraman's ill health. Nel Jayaraman, the State Coordinator of the Campaign was diagnosed with a serious condition in January and has been undergoing treatment. In the normal course it would have been Jayaraman who would have taken us around and explained with insight and deep knowledge about the whole situation. But we had to manage without him: Sridhar, Usha and me from Trichy along with Suresh.

This has been an year of trials and tribulations for farmers all over Tamilnadu. Climate scientists, farmers and common people are talking about the drought, the likes of which we haven't seen in 140 years. However, it has not translated into action either at the government level or the public level. Crops have failed almost everywhere, water bodies have dried up , bore wells dug to an unbelievable 1000 feet are throwing up barely any water, river beds are tinder dry, open wells show the clay at the bottom and farmers are thinking whether farming as they know is viable any more.

Most farmers felt that this time the drought was so acute that even natural farmers were not spared. Despite that their losses were less than that of chemical farmers and the native varieties of paddy have withstood the drought better. They are questioning if they have to rewrite crop calendars, change sowing time, rethink their cropping pattern or even continue to farm! The journey threw up expected scenarios, unexpected learnings and more questions.

The idea of the journey was multi-fold, meet our farmers and understand firsth and the drought related distress, study the innovations that worked for some farmers, which helped them salvage at least something from a bad season and also to motivate and encourage the farmers at a time of crisis. We began with Sampat at Lalgudi village, an IT professional turned farmer. Out of his 10 acres of paddy he lost 7 acres to the drought and harvested only 3 acres where the yield was down to 20% of the normal. He said something interesting, "Even if we have irrigation it is not enough, the rain is needed for the plants to give the best yield." Something to keep in mind in a time where we think that technology can seamlessly replace nature without any repercussions. He has been a natural farmer since 2013. He also maintained a rice diversity block (RDB) of 35 varieties and managed to harvest it.He said that chemical paddy farmers have lost much more as they spent much more money in the land preparation and inputs and the crops just dried up on the land.

We travelled from there crossing the 1.5 km wide bridge over Kollidam river, a tributary of the Kaveri, the river reduced to a dry bed of sand with the sun beating down. We could experience, albeit for a few minutes, what is happening in the countryside. We crossed another dry river bed, yet another tributary of Kaveri, Vennar to reach the farm of Anbuselvan. Anbuselvan is yet another engineer-turned-farmer who has been involved with the activities of the SOR campaign actively since many years. He farms regularly but decided that in addition to farming he should also do marketing of organic produce. He says the combination of activities has helped this year when his crops failed. He also rescued part of his crop by planting urad which he could harvest, process and sell. He went organic about eight years back, has been growing many traditional rices like Salem sanna, Jeeraga samba, Kicahdi samba and kaivara samba. These he grows alternating with green gram, black gram, sesame. He also echoed the words of the other farmers, this has been the worst year, almost nothing could withstand the drought. Under most conditions traditional paddy varieties withstand climate vagaries better and even this year he could get some yield from traditional varieties.

From there our next destination was to the ancestral house of farmer Mayil Vahanan, the house was brimming with paddy sacks from the veranda to the inside rooms. Hs harvest was over and in addition to his bags of harvest he also had the harvest from his 52 varieties from the RDB. Maintaining an RDB is a backbreaking task requiring tremendous effort from the farmer from sowing to harvesting to processing to beyond. In his 17 acres he cultivated 10 varieties. He said due to drought they did late sowing, then the Varda cyclone and mist in December led to fungal attacks and yields were low. He has also been facing problems with milling due

to the unavailability of modern milling facilities , which use rubber hullers, can de-stone the rice and also give high returns . He has also been struggling with marketing his rice. Muthu Kumar , yet another SOR farmer, who works quite closely with Mayil to market their rice was also in Mayil's house giving insights about the struggles faced by them and their decision to continue despite that. Both Muthu and Mayil said that they are able to pursue organic paddy cultivation as they are following the Alangudi Perumal method, which has cut down sowing and seed cost considerably .

Next day our journey took us to farmer Bhaskaran, who had left behind his corporate life years back to farm his ancestral lands. He is the quintessential professor who treats organic paddy farming as his research laboratory. Studying and documenting rainfall and weather patterns has become one of his primary occupations, making

**Farmer Bhaskaran speaking to the SOR team**

him a veritable encyclopedia on the topic. We had an enlightening morning at his place over some delicious traditional breakfast. He talked at length about his experiments with ensuring climate resilience in his choice of crop, choice of timing and approach. Details of his experiments and approach have been detailed in two articles recently, one which appeared in The Wire website and another one in the Leisa magazine. What Bhaskaran sir feel is that farmers have to look at paddy farming in a holistic manner, be flexible enough to shift to other climate friendly crops, in case of adverse growing conditions and be nimble enough to change course midway. This year he did that. When he realised that there wasn't enough moisture for paddy he decided to shift to ragi and harvested a decent crop.

From one laboratory to another, post lunch our meeting was with Alangudi Perumal. A humble small farmer, who has farmed since youth, he evolved the method of planting paddy with minimal quantity of seeds, now famously named after him and adopted widely by organic farmers in the Delta region. From the traditional quantity of 60 kilos per acre Perumal's method requires a mere 250 gms of seeds, reducing the cost of sowing ( in terms of sowing and seed cost itself). It was humbling to listen to this farmer about how he evolved this method with his own experiments and battled for years to get the agricultural establishment to accept it. It was Nammalwar Ayya who began talking about the Perumal method and making it widely known. Even though Perumal himself continues to farm using chemicals (he feels that unless he consistently shows outstanding yields with his method under chemical farming conditions nobody will believe him, particularly the agriculture establishment). It is organic farmers who are embracing his method .

From Perumal's house to Ashokan a farmer associated with the campaign since the beginning, was a cool drive with the sun coming down. Ashokan was delighted that finally after years Usha and Sridhar were actually at his farm and showed us around with childlike delight. From there at his house we were offered the delicious yet healthy lupai poo samba rice kanji. He has been growing medicinal rices and believes that we should highlight their nutritional and healing properties. Again the drought effect was visible as in other farms. From there we travelled to Sriram's house in Kathiramangalam. A large land owner, Sriram had taken the decision to shift from chemical to organic completely, which is unusual. Most large scale farmers de-risk by staying partly chemical and going partly organic. Sriram has developed his farm into a training centre for farmers who want to see the Alangudi Perumal method at work. He farms around 10 varieties and sells it as seed and rice ( directly to consumers in large quantities).

The late night discussion where Muthu and Mayil also joined dwelled on the drought, the losses to paddy farmers and on Jayarama's ill health which was causing a lot of distress among all of us. All the farmers mentioned how the Perumal method is a 'varaprasadam' for them, otherwise they couldn't have managed organic paddy cultivation in a viable manner.

The next day morning was with Gnanaprakash at Narasimha nattam, a healer and farmer who met Nammalwar Ayya in 1976-77. He is a water engineer and harvesting water is his mantra. He took everybody around the fields explaining how water can be harvested, conserved and stored. His farm

is very unique in its design. Paddy is the main crop. Around the paddy field, especially the bunds, are trees of different types that provide multiple benefits and fulfils the entire family's needs. Similarly, the wide range of vegetables under the trees includes tomato, ladies finger, brinjal and chillies. The trees also have lot of gourds and that too supplements his family's vegetable needs. The paddy field is full of uncultivated herbs, which are used for preparation of medicine for both human and livestock health problems. Every day, there is an assured harvest for him for his family's needs and also his professional needs. This model is not only a sustainable small farmer model, but also climate resilient.

Lunch was with the wonderful couple Dr. Uma Maheswari and her husband Mr. Muthukrishnan who are committed to organic paddy and also propagating natural methods of healing . They are committed to growing and marketing organic paddy and vegetables. We made a very rushed trip to his farm in Kadagam and witnessed the micro design of intensive farming with vegetables. The choice and combinations of vegetables have been systematically done to get maximum yield in a piece of land. Luckily, Muthukrishnan has a team of committed farm workers from Viralaimalai and their main aim is to defeat the notion that organic farming gives less yield. So, the team works very hard and is also doing extensive documentation precisely.

**Gnanaprakash speaking to the SOR team**

The next day started with travel from Thiruvarur to Thalainayeru. We met Somu Ilango, a committed farmer and a long term associate of SOR campaign. The discussion with him also brought out local issues like land grabbing and increasing soil salinity of agriculture fields due to shrimp farming. With ever expanding shrimp farming reaching almost 10 kms inland from the sea, it is becoming a livelihood problem for the farmers. Their efforts of making soil based check dams are also opposed by the public works, revenue and forest departments. Because of this, cultivation of even one crop in a year is becoming a challenge for the farmers of this area. Even traditional paddy varieties are not able to withstand the heavy soil salinity. Though Somu Ilango devotes his precious time for mobilizing people for local issues, he continues to excel as a model farmer on climate resilient technologies in the area with his integrated model of farming by combining crop-livestock, country chicken, goat rearing, fish rearing and vegetable cultivation on the farm bunds.

Lastly, we visited Paramasivam's field, near Thiruthuraipoondi. He had cultivated two traditional rice varieties, namely Mappillai Samba and Kattu Yaanam. Both performed very well and he had no problems due to the drought situation. He directly sells his products to the customers and comfortably sells his Kattuyaanam rice for Rs. 100 per kg without middle man exploitation. "I managed my paddy cultivation using traditional varieties like Mappillai Samba and Kattuyaanam very well and as a result the food and fodder security of my family is ensured for the whole season. Besides, I am able to retain my customers", he claimed.

Overall, the visit was extremely educative for us. During the interaction with farmers, they shared that the cultivation of traditional paddy varieties coupled with organic agriculture practices have performed well and gave them new hope for mitigating the effect of climate variation in agriculture. Though, there is no 100% success in all traditional paddy varieties in terms its climate resilient capacities, in each area these farmers have been able to identify at least 5-6 traditional varieties which are specific to their area and have emerged as potential climate resilient varieties. Apart from the cultivation of traditional paddy varieties, the farmers with whom we have interacted also shared their skills in constant monitoring of changing weather pattern and

selection of appropriate crop varieties. Unfortunately, this knowledge is not very much shared and spread with other farmers in the villages. The large scale adaption of climate resilient practices by farmers is essential to demonstrate these as viable climate resilient practices and influence the state for scaling up.

It was the third day of travel that Sridhar heard from Jayaraman that he is on his way back from Chennai after a round of treatment . So on the final day just before starting back the team could briefly meet Jayaraman. It was a joyous meeting for all and a befitting ending to the journey which began without Jayaraman but ended with meeting him. It was good to see that Jayaraman was responding well to treatment and he was able to participate in the Nel Thiruvizha in June, which has been organised by him regularly since the last 10 years.

## BASMATI

**Sreedevi Lakshmikutty & Soumik Banerjee**

Basmati rice invokes aroma, taste and lovely long grains of white rice in all our minds. We wait for an opportunity to cook a special meal with this rice and are proud of this wonderful variety. In the West, Basmati rice is associated with India, Indian food, Indian shops and restaurants. What is the reality of Basmati rice? Are we really growing traditional Basmati rice? Why has it become famous? Is that the only scented rice we have? Native to the north and eastern parts of India this long grained, slender, much loved rice has a long illustrious history . It is also no stranger to controversy. However, is the claim to fame of this rice over rated?

**Origin, history**

The origin of the word Basmati is from the words 'vass' in Sanskrit meaning fragrance and 'matup' which means 'possesses' , so a rice which possesses fragrance. The earliest mention of scented rices was in Sushruta's treatise where cultivars like "Sughandana" are mentioned. Charaka mentions "Gandhana" rice. The next mention is a document from Southern India, which dates back 500- 1000 years. There is a mention of "Deerghasali" – having sweet flavour, and "Kalama" cultivar. This Kalama mentioned by Sushruta could be a scented rice. (In Malabar area today all biriyani rices are called Kazhama rice). Someshwara Deva, a Chalukya King, in 1126 CE, in his treatise on food and health called *Manasollasa* mentions Gandhasali( scented ) among the eight different kinds of rice. *Upavana Vinoda* by Saranga Dhara (1301 CE) mentions Kalama (scented) rice. In the 15$^{th}$ to 17$^{th}$ century CE Acharya Bhavamitra in his treatise on Ayurveda and food also mentions Kalama rice. *Ain-I-Akbari* written by Abul Fazal about the regime of Akbar explains in detail about how various rices are procured for the imperial kitchens including scented rices, which were highly valued.

The first record of Basmati rice was in the poem Heer-Ranjha by Waris Shah in 1766, where the poet

mentions Basmati and several other rices. The name mentioned in *Heer Ranjha* continues to be used for this cultivar even today, though place names have got attached to it. For example: Dehradun Basmati, Amritsar Basmati etc . Botanist George Watt mentions Basmati in the context of several regions like Uttar Pradesh, Dehradun, Kashmir and Punjab. From records it seems that the Basmati grown by farmers in Northern India and Pakistan has a history of at least 250 years, whereas white coloured fragrant rices with slender grains seem to have been grown in India for over 2500 years.

**Geography**

The main Basmati growing areas in India are Punjab, Uttarakhand (Dehradun, Bijnor, Hardwar, Nagina etc), Haryana, Himachal Pradesh, Jammu & Kashmir as well as Punjab province of Pakistan. It

has been observed that Basmati grown outside these regions do not possess the same superior cooking and grain quality (long grains, non sticky and fragrant when cooked). It grows best in warm, humid, valley like conditions. The Basmati rice is photosensitive, tall, has strong aroma and comparatively lower yields.

Even though Basmati is associated with long-grain scented rices of north-west India, similar varieties with names Basmati & Basumati are also found in parts of Odisha, Jharkhand, Chhattisgarh, West Bengal, Terai areas of Bihar & Eastern Uttar Pradesh. Burkill, an English botanist who worked in India, in the *Agriculture Ledger - 1910* describes Basmati as a race of rice cultivated in what is now - Jammu & Kashmir, Punjab (India & Pakistan), Himachal Pradesh, Shahbad & Bha-galpur (Bihar), Kathmandu (Nepal), Pabna (Bangla-desh), Sikkim, Manbhum (Jharkhand & West Bengal) and Bairelly (Uttar Pradesh). A variety named Balangir Basmati has been registered in name of Harish Chandra Patel in 2015 by the Protection of Plant Varieties and Farmers Rights Authority (PPVFRA)- New Delhi. So where does Basmati rice belong— across North & East India, Pakistan, Bangladesh or Nepal? .

**THE BASMATI STANDARD**

Today only 18 out of 86 classified as Basmati Rice qualify to be of real Basmati standard.

The Standards are:

- Grain length- 6.61 to 7.5 mm or more
- L/B Ratio > 3.
- Grains are pointed on both ends.
- Gradual tapering of the end opposite to the germination end.
- Uniform breadth between tapering
- Colour- Translucent or creamy white.
- Should be firm & tender after cooking;
- Should not split.
- Should be non-sticky.
- Elongates almost 2 times on cooking, but does not fatten.
- Presence of aroma

**Patent claim**

Basmati was at the centre of a patent claim where a United States based company called Ricetech patented Basmati rice with the brand name Texmati. This shocked the Indian farming groups, and scientists working on Basmati rice. A serious challenge was mounted on this patent application. The moot question was whether Basmati was a specific variety or a generic name for scented long grained rices. The Indian team was able to convince the United States patents office with supporting documents that Basmati is a specific rice variety grown in the northern Indian plains and is not a generic rice.

In the recent past there has been a lot of research involving Basmati as one parent along with other varieties, but most breeders have named the resultant cultivars as Basmati to benefit from the fame and recognition attached to the Basmati name. For example Pusa Basmati. This trend by breeders and scientists to call any cultivar developed from Basmati as Basmati-something will bring Basmati into being a generic name and thus dilute India's claim to the fact that Basmati is a unique variety.

Currently most of the Basmati rices in the market are "improved" varieties like Pusa Basmati and its variants.

**Basmati in various regions:**

As per a decree by the King of Tehri only Tapovan village (near Rishikesh, Uttarakhand) could produce the famous Basmati rice for the consumption of the royal family. Later the land ownership was transferred in the name of the head priest of the temple at Rishikesh and since then Basmati has been grown and used for preparation of bhog of the temple. However shift in cropping intensity resulted in decline of the soil quality as well as the loss of the original Basmati varieties.

Dehradun Basmati used to be grown in the Seola-Majra Belt in Uttarakhand, however 80% of the best Basmati lands have been taken over by housing projects. The traditional Dehradun Basmati has been replaced by modern varieties like Pusa Basmati, China-4, Pant Dhan etc. Only in the valleys of Dudhai Khadar some Dehradun Basmati may be found.

Champaran Basmati (including one red grained variety) is still found in Bihar; but the aroma, yield and land area under this variety is going down due to modern varieties and sugarcane cultivation. Pakistani Basmati is probably the only original Basmati landrace still left. However, this rice once grown in Punjab (India) does not give the same results as Punjab (in Pakistan). Over the years increasing use of chemicals, mixing and impurity of seeds, rising temperature and decline in soil nutrients have taken its toll on the quality of the rice.

**The Basmati we eat today and what are the other choices we have?** So what we eat in the name of Basmati is far away from what the original Dehradun Basmati or Champaran Basmati was. We may have already lost the original varieties. Yet Basmati continues to rule the scented rice markets, while hundreds of other scented rices of India suffer to find markets.

Chhattisgarh has more than 200 types of aromatic rices (we have more than 50 in the rice diversity block maintained by the Save Our Rice Campaign). Similarly all the rice growing states have their own scented rices, with distinct aroma, taste and appearance( Read more about these rices in Beyond Basmati : http://www.thehindu.com/todays-paper/tp-features/tp-metroplus/beyond-basmati/article19183050.ece) . These scented rices are usually small grained and do not elongate much after cooking and most importantly only few buyers are aware about these varieties.

We need to promote the non Basmati scented rices of India, since what is being sold in the market is not in any way indigenous Basmati and may not be organic as well. We need to find out the last remnants of Dehradun Basmati, if there are seeds and protect it. These varieties and the diversity of scented rices is our heritage and if we do not consume these rices farmers will stop growing them and it will result in narrowing our rice diversity. Therefore let us while loving Basmati also adopt the lesser known, yet in no way inferior scented rices that grow in various parts of India.

Jeeraga Samba from Tamil Nadu, Gandhaka Saale from Karnataka, Mullan Kazhama from Kerala, Ambe Mohar from Maharashtra. Tulaipanji from West Bengal, Kaala Jeera from Odisha, Chinnor from Madhya Pradesh, Vishnu Bhog from Chhattisgarh, Badshah bhog of Eastern India, the aromatic black rices Chakhao amubi and Chakhao poireiton of Manipur and 100s more …comprise the treasure trove of our scented rices.

**References**: A Treatise on the Scented Rices of India, Chapter : Basmati Rice: A Distinct variety( Cultivar) of the Indian Subcontinent, Y L Nene

Jeeraga Samba from Tamil Nadu, Gandhaka Saale from Karnataka, Mullan Kazhama from Kerala, Ambe Mohar from Maharashtra. Tulaipanji from West Bengal, Kaala Jeera from Odisha, Chinnor from Madhya Pradesh, Vishnu Bhog from Chhattisgarh, Badshah bhog of Eastern India, the aromatic black rices Chakhao amubi and Chakhao poireiton of Manipur and 100s more …comprise the treasure trove of our scented rices.

## Save Our Rice and its members in the media

A few articles have appeared in the media about the Campaign and also writings by the Campaign team members about paddy rice are featured below:

Rice to the occasion - January 10, 2017

http://www.thehindu.com/life-and-style/food/Rice-to-the-occasion/article17012918.ece

Beyond Basmati - June 30, 2017

http://www.thehindu.com/todays-paper/tp-features/tp-metroplus/beyond-basmati/article19183050.ece

The Desi version of a healthy soup – July 29, 2017

http://www.thehindu.com/life-and-style/food/benefits-benefits-of-rice-kanji/article19384922.ece

A feature of climate resilient farming by Suresh Kanna in Leisa

http://leisaindia.org/wp-content/uploads/2017/06/Baskaran-explaining-climate-resiliant-approaches-to-Thanal-team.jpeg

A story featuring our seed saver curator farmer Syed Ghani Khan who has been conserving 100s of varieties and has also put up a living seeds museum for paddy seeds.

http://www.thebetterindia.com/83713/syed-ghani-khan-rice-museum-karnataka/

A chapter titled Swathantra Vithu Vyavastha(Open Source Seed System) has been contributed by Usha Soolapani. in the Book " Vitharivu : Karuthalum Bhaviyum " Ed. V Balakrishnan

## CLIMATE CHANGE ADAPTATION WORKSHOP IN NEPAL

**Field visit during Nepal workshop on Climate Change Adaptation**

" A workshop on climate change adaptation was organized by Bread-for-the-World from 17th to 21st of April 2017 in Kathmandu, Nepal with a total of 30 participants. The objective of the workshop was to provide a platform for exchange on approaches to CCA in partners' organizations and projects and to gain additional knowledge on core questions and successful approaches in this field. Representatives of 15 BftW partner NGOs from Nepal, India , Bangladesh and Indonesia, as well as staff from DKH Nepal and Pakistan took part in the workshop. The programme of the workshop focused on climate projections and risk assessments and methods of climate change adaptation (CCA) in rural settings, followed by planning for further exchanges and action.

The programme was a mix of external inputs, presentations by partner organizations, practical sessions with group work and discussions, as well as a field visit to a resilient mountain village model project of a Nepalese NGO. All partners presented their organization and work with posters and fact sheets on successful methods for CCA from their own project work. On the final day, each of the three main country groups (Nepal, India, and Bangladesh) developed plans for follow-up activities to maintain and further enhance exchange and common learning on Climate Change Adaptation across BftW partners."

Adapted from the final report of the Climate Change Adaptation Workshop

Usha Soolapani and Sridhar Radhakrishnan of the Save Our Rice Campaign , India, attended this five day workshop . They presented their findings about the climate change adaptation strategies from the experiences shared by the Tamil Nadu SOR farmers.



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