



A Report of
**Dialogue on Priorities for Climate Change
Mitigation and Adaptation for Global South**

A civil society perspective and narrative for COP 30

Oct 2025



Executive Summary	3
1. Concept Note	5
1.1 Context: COP30 and Its Distinct Features	5
1.2 About the Organizers	5
1.3 Civil Society’s Role in Climate Action	6
1.4 Bharat’s Legacy of Ecological Responsibility	6
1.5 Purpose of the dialogue	6
1.6 Expected Output	7
1.7 Thematic Sessions	7
2. Pre-COP30 Virtual Dialogue Proceedings	8
2.1 Day 1 Proceedings Summary	8
Theme 1: Lifestyle for Environment (LiFE)	9
Theme 2: Practicing Biodiversity	11
2.2 Day 2 Proceedings Summary	13
Theme 3: Adaptation, Cooperation and Investments	13
Theme 4: Civil Society’s Narrative and Lexicon for COP 30	15
3. Emerging Civil Society Narratives	17
3.1 Civilization-Centric Sustainability	17
3.2 Community-Driven Adaptation and Cooperation	17
3.3 Integrating Traditional Ecological Wisdom with Modern Innovation	17
3.4 Reclaiming the Lexicon of Development and Sustainability	18
4. Recommendations for Civil Society (principles for representing Bharat at COP30 and similar fora)	19
5. Policy Recommendations for Government	21
5.1 Executive Summary - Civil Society Inputs for COP30: Reclaiming Bharat’s Civilizational Ethos in Climate Policy	21
5.2 Overarching recommendation (cross-cutting)	22
6. Annexures	25
Annexure 1: Agenda of Dialogue	25
Annexure 2: Speaker’s Profiles	26
Annexure 3: Participation Overview	30
Annexure 4: Media and Documentation	30
Annexure 5: Source Documents and References	30
Annexure 6: Glossary of Key Civilizational Terms	31
Annexure 7: Abbreviations	31
Annexure 8: Policy Paper — Civil Society Inputs for COP30 - A Bharat’s Perspective: Extant Pathways of Climate Adaptation and Resilience for Global South	32
Authorship and Acknowledgements	34
Executive Summary	35
1. Context and Rationale	36
2. Key Policy Insights	38
3. Policy Recommendations	47
4. Conclusion	50
5. Annexes	51

Executive Summary

A Report of Dialogue on Priorities for Climate Change Mitigation and Adaptation for Global South - A Civil Society Perspective and Narratives for COP 30 (October 11–12, 2025)

Purpose and Context

In the run-up to COP30, to be held in Belém, Brazil, a coalition of Indian civil society organisations — YOJAK Center for Research and Strategic Planning for Sustainable Development, Paryavaran Sanrakshan Gatividhi (PSG), Indian Social Responsibility Network (ISRN), and AIPRIS – Atal Bihari Vajpayee Institute of Policy Research and International Studies, MSU Baroda — convened a two-day **Pre-COP30 Virtual Dialogue on “Civil Society Narratives for Climate Resilience.”**

This dialogue represents a continuation of the journey that began during **Bharat’s G20 Presidency** and the **Civil20 (C20) LiFE (Lifestyle for Environment) Working Group**, where Indian civil society first came together to articulate a value-based, community-driven approach to sustainability. Building on that foundation, the same networks and partner institutions have continued to nurture a **civilisation-centric framework for climate action**, grounded in India’s ethos of harmony between ecology, economy, and ethics.

The consultation sought to articulate Bharat’s civil society perspective ahead of global deliberations, building on the continuity from India’s G20 and C20 processes. It aimed to help shape a shared lexicon, narrative, and ethical framework that reflects Bharat’s civilisational worldview — one where *ecology, economy, and ethics are inseparable*.

Participation

Over 180 institutional representatives and 14 speakers participated from diverse sectors — community organisations, academia, policy institutions, and grassroots movements — covering the majority of Indian states and international observers.

The sessions were structured around four themes:

1. **Lifestyle for Environment (LiFE)**
2. **Practicing Biodiversity**
3. **Adaptation, Cooperation & Investments**
4. **Civil Society Narratives and Lexicon for COP30**

Core Message

The dialogue reaffirmed that **Bharat’s sustainability vision is civilisation-centric**: development and conservation are complementary, not conflicting. It emphasised that India’s climate narrative must be rooted in *Jeevan Drishti* — a worldview where humans are part of nature, not masters of it.

Speakers highlighted that while global discourse often focuses on carbon metrics and finance, Bharat brings to the table a philosophy of **duty, relationship, and reciprocity** — values that can help re-humanise climate negotiations.

Key Insights

1. Civilisation-Centric Sustainability

Participants agreed that Bharat’s civilisational ethos — expressed through ideas like *Vasudhaiva Kutumbakam* (the world is one family) and *LiFE* (Lifestyle for Environment) — provides a moral and practical foundation for climate action. The focus should shift from rights to *responsibilities*, from exploitation to *reverence*, and from individual gain to *collective well-being*.

2. Community-Driven Adaptation and Cooperation

Grassroots examples — such as *Halma* water conservation in Jhabua, *Lift Irrigation Cooperatives* in Dahod, and *women’s Self Help Group federations* in Maharashtra — demonstrated that communities are already building resilience through self-governance, cooperation, and traditional knowledge. Adaptation must thus be recognised as a **community-led movement**, not a top-down programme.

3. Integrating Traditional Wisdom and Modern Innovation

India’s indigenous knowledge systems, from *Bhumi Suposhan* (soil nourishment) to *Devrai* (sacred groves), represent living sciences of sustainability. The dialogue urged that policy and research adopt a **co-creation approach** — blending scientific tools with inherited ecological wisdom rather than replacing it.

4. Reclaiming the Lexicon of Sustainability

Language emerged as a critical tool. Terms such as *Sewa* (service), *Halma* (a representative term for collective action), and *Kartavya* (duty) resonate deeply within society and convey climate ethics more effectively than technocratic jargon. Civil society must consciously use, share, and build such lexicon to shape the global narrative from the Global South.

Recommendations for Civil Society

Building on keynote reflections, participants outlined overarching principles for how Bharat's civil society should represent itself internationally:

- **Assert Bharat's distinct context** — there are no "settler-indigenous" divides; all citizens are native custodians of their ecosystems.
- **Anchor advocacy in statutory realities** — showcase India's pioneering laws such as PESA, the Forest Rights Act, PPVFR, and the Biological Diversity Act as models of government-society complementarity.
- **Frame arguments through duties as well as rights**, reflecting Bharat's ethical grammar.
- **Document, quantify, and communicate** community efforts as measurable adaptation outcomes.
- **Build South-South people-to-people solidarity**, linking nations that share civilisational ethics of coexistence.

These are not tactical steps but guiding principles to shape tone, vocabulary, and evidence when representing Bharat on international platforms.

Significance for COP30

The Belém COP — located in the Amazon, the lungs of the planet — will centre on adaptation, cooperation, and financing frameworks for resilience. The dialogue concluded that this is a historic opportunity for Bharat to contribute **not only technology and policy models but also a moral compass** for global climate governance.

By bringing together civil society, government partners, and research institutions, India can present a united narrative: that *ecological responsibility is a way of life, not a compliance measure*.

1. Concept Note

1.1 Context: COP30 and Its Distinct Features

The 30th Conference of the Parties (COP30) to the UNFCCC, to be held in Belém, Brazil, comes at a defining moment for global climate action. The COP 30 presidency has proposed the six thematic axes -Transitioning Energy, Industry and Transport, Stewarding Forests, Oceans and Biodiversity, Transforming Agriculture and Food Systems, Building Resilience for Cities, Infrastructure and Water, Fostering Human and Social Development, Unleashing Enablers and Accelerators (e.g., Finance, Technology, and Capacity Building). The COP30 Presidency has set a **human-centric tone**, recalling the founding spirit of the United Nations: *we are a community of peoples before we are a community of nations*.

In his fifth letter to the international community, the COP30 President emphasizes that climate action is not merely a scientific or technical challenge but, above all, a **human challenge**. The letter calls attention to the lived experiences, agency, and leadership of those on the front lines of climate change, urging that they not be seen as passive victims, but as **leaders of care, resilience, and regeneration**. This resonates deeply with Bharat's civilizational ethos and the realities of its communities.

1.2 About the Organizers

YOJAK Centre for Research and Strategic Planning for Sustainable Development: YOJAK is a civil society organization committed to bridging grassroots realities with policy ecosystems at local, national, and global levels. During Bharat's G20 Presidency, YOJAK coordinated the **Civil20 LiFE (Lifestyle for Environment) Working Group** as India Coordinator.

During **Civil20 LiFE**, through more than 70 events, partnerships with 75+ civil society organizations, and documentation of over 100 living examples of sustainable lifestyles, YOJAK established a **bottom-up, participatory model of policy-making** that was recognized internationally. Its role in **C20 Brazil, pre-COP29 deliberations**, and **COP29 in Baku** has further positioned it as a credible voice for **grassroots-driven climate diplomacy**. YOJAK continues to advance Bharat's developmental ethos globally through work on climate diplomacy, grassroots policy action, and value-based dialogue.

Paryavaran Sanrakshan Gatividhi: Paryavaran Sanrakshan Gatividhi is a nationwide group dedicated to environmental protection and awareness. With thousands of volunteers organized across the country, the organization works to foster tangible environmental improvements through both community-driven activities and awareness campaigns. Its expansive grassroots structure enables local action while connecting communities to larger national environmental initiatives, making it a credible and influential voice in promoting sustainable practices across Bharat.

Indian Social Responsibility Network (ISRN): ISRN is a national facilitation network of over 800 members working to advance holistic rural and suburban development through participatory approaches. With impactful initiatives across health, education, agriculture, and capacity building, ISRN has reached over 65,000 beneficiaries, transformed 54 schools, and supported 18,000 farmers through Farmers Producer Organizations. Its research and documentation efforts, including tribal and village development studies and widely recognized compendiums on CSR and grassroots best practices, position it as a knowledge leader. Internationally, **ISRN has engaged in global forums such as COP29 in Baku and UN CSW sessions in New York, advocating for climate action rooted in indigenous wisdom** through its **HARIT framework** and **promoting LiFE as "One World, One Family."** With a strong focus on women-led development and strengthening civil society's role in sustainability, ISRN continues to amplify Bharat's ethos in global policy dialogues.

Atal Bihari Vajpayee Institute of Policy Research and International Studies (AIPRIS): AIPRIS at The Maharaja Sayajirao University of Baroda, Vadodara is the first of its kind institution under the university set-up in the Western India. It is established to serve as a vibrant **research institution** as well as a **think-tank on matters of public policy, security and foreign policy, development issues** etc. AIPRIS addresses the need for moving beyond the perspectives of metropolitan think tanks and encourages diversified visions and understandings of public policies.

1.3 Civil Society’s Role in Climate Action

The Presidency’s framing of COP30 underscores the role of **civil societies as catalysts of action and custodians of lived knowledge**. Civil society has historically led implementation, even before it became the global call. **In Bharat, lived experience, lived practices, and lived knowledge are seen as *Anubhūti***—a holistic form of knowing rooted in the Nyāya tradition, where knowledge arises through the four sources of pramāṇa: direct perception, inference, comparison, and verbal testimony, integrating both individual and collective wisdom. People of Bharat have consistently pursued **community-centered action**, directed by ***Anubhūti***, rooted in cultural values of equity, cooperation, and ecological balance.

The recent global recognition of Indigenous peoples as guardians of biodiversity — protecting nearly 40% of the world’s intact forests — is significant. Yet, Bharat’s context is distinct: it does not operate on a settler-indigenous divide. Communities across Bharat share a **continuity of ecological stewardship** reflected in models like *Devrai* (sacred groves), which place forests at the center of culture, livelihoods, and spirituality. This offers an alternative lexicon to global climate discourse — one that reflects **harmony, not division**, and foregrounds **community-led custodianship of ecosystems**.

1.4 Bharat’s Legacy of Ecological Responsibility

Bharat’s civilizational vision has long promoted a **holistic lifestyle (LiFE)** in tune with natural cycles. Traditional practices from community-managed water systems and seed diversity to reverence for biodiversity through festivals and sacred sites embody sustainable development long before it became a policy framework. These time-tested, community-rooted practices offer practical insights and frameworks that directly resonate with the priorities of the current COP Presidency.

This **Indic wisdom**, embedded in daily life, is highly relevant to **COP30’s thematic axes** delineated Fourth Letter from the Presidency of COP30:

Thematic Axes	Objectives	
Thematic Axis 2: Stewarding Forests, Oceans and Biodiversity	5	Investments to halt and reverse deforestation and forest degradation
	6	Efforts to conserve, protect, and restore nature and ecosystems with solutions for climate, biodiversity and desertification
	7	Efforts to preserve and restore oceans and coastal ecosystems
Thematic Axis 3: Transforming Agriculture and Food Systems	8	Land restoration and sustainable agriculture
	9	More resilient, adaptive, and sustainable food systems
	10	Equitable access to adequate food and nutrition for all
Thematic Axis 5: Fostering Human and Social Development	16	Promoting resilient health systems
	17	Reducing the effects of climate change on eradicating hunger and poverty
	18	Education, capacity-building and job creation to address climate change
	19	Culture, cultural heritage protection and climate action

1.5 Purpose of the dialogue

The dialogue convened on **11–12 October 2025** seeks to articulate a **common Bharatiya narrative** for COP30 from the perspective of civil society.

Its objectives are to:

1. Create a shared framework for presenting **Bharat’s civil society perspectives** at COP30.
2. Co-develop a **self-defined lexicon and terminology**, rooted in Bharat’s contexts, to shape climate discourse by recognizing the community centric approach.
3. Highlight the importance of **community-led actions** as models of implementation and regeneration for the global stage.

1.6 Expected Output

The Roundtable aims to produce a **Civil Society Report** capturing key deliberations, insights, and recommendations. This report will:

- Serve as a **reference document** for Bharat’s civil society engagement at COP30.
- Provide a **Bharatiya lexicon and narrative** to guide climate action discourse.
- Highlight replicable **community models of implementation** for global consideration.

1.7 Thematic Sessions

The dialogue deliberated across four sessions, each aligned with COP30’s thematic axes and grounded in Bharat’s **Anubhūti** (lived experiences):

Date	Time	Theme	Key Focus Areas
11th October 2025	10.00 am to 12.00 pm	Inaugural	Opening & context setting
		Lifestyle for Environment (LiFE)	Livelihoods and regenerative systems
			Traditional, cultural and modern technological practices for sustainable lifestyles
			Embedding ecological responsibility in daily life
		Practicing Biodiversity	Local community leadership in conservation (Totem, Devrai model, sacred groves, commons)
			Blending traditional and modern conservation practices
Strengthening government–community partnerships			
12th October 2025	10.00 am to 12.30 pm	Adaptation, Cooperation and Investments	Community-driven adaptation models
			Strengthening cooperative networks for climate resilience
			Global financing frameworks for resilience
		Civil Society’s Narrative and Lexicon for COP30	Positioning civil society voices at the global stage
			Building solidarity for community-led climate action
			Shaping terminology and narratives that reflect Bharat’s context

2. Pre-COP30 Virtual Dialogue Proceedings

2.1 Day 1 Proceedings Summary

Date: Saturday, 11 October 2025

Time: 10:00 AM – 12:00 PM

Organized by: YOJAK Center for Research and Strategic Planning for Sustainable Development, Paryavaran Sanrakshan Gatividhi (PSG), Indian Social Responsibility Network (ISRN), and AIPRIS – The Atal Bihari Vajpayee Institute of Policy Research and International Studies, MSU Baroda.

Opening & Context Setting

Moderator: *Dr. Akshaya Apte-Manerikar*

Dr. Akshaya Apte-Manerikar welcomed all participants to the two-day virtual dialogue, explaining the purpose of the consultation — to develop a shared lexicon and narrative framework for Bharat’s civil society in the lead-up to COP30 in Belém, Brazil.

She emphasized that during colonial and post-colonial periods, Bharat had been compelled to carry forward external narratives of development, but that the present moment marks an awakening — one where Indian civil society is reclaiming its voice as a facilitator of *conscious, rooted, and regenerative development thought and action*.

She traced this continuity from Bharat’s G20 Presidency (2023) to the present dialogue, highlighting YOJAK’s contributions to the C20–LiFE Working Group and its efforts to integrate India’s civilizational ethos — *Lifestyle for Environment (LiFE), Soil to Soul* connections, and *One Health* — into global frameworks.

The dialogue, she noted, seeks to reaffirm Bharat’s civilizational wisdom and local innovations as the moral and practical compass for climate action. Participants from over 20 Indian states and international observers joined to collectively frame civil society’s voice for COP30.

Opening Remarks — Gopal Arya ji

Speaker: Shri Gopal Arya

Shri Gopal Arya opened the dialogue by congratulating the organising team and welcoming the assembled experts. He described the gathering as a timely and important effort to “connect the dots” — to bring together diverse grassroots experience, scientific knowledge and policy thought so that India can present a single, coherent direction on the global stage for years to come.

He placed the dialogue firmly in the COP frame: noting that COP began in 1995 and that COP30 — for the first time held in the Amazon — elevates adaptation as a central theme. This, he said, provides a special opportunity for India to present its indigenous knowledge traditions as practical, scalable solutions for mitigation and adaptation.

To structure his remarks he offered four concise points that, he argued, should guide India’s collective preparation and presentation:

1. **Present the Indian concept (Bharatiya Avdharana) to the world.**

India should confidently bring its civilisational knowledge — principles of restraint, reciprocity and regenerative living — to global audiences as practical solutions for sustainable development, mitigation and adaptation.

2. **Mobilize civil society for awareness, participation and movement.**

Civil society must lead efforts in public awareness, foster broad-based participation, and convert local practice into a mass movement (jan abhiyan) that can be shared in contemporary language and technological formats.

3. **Take the initiative — survey, document, evaluate and train.**

Before going to international fora, organisers and institutions must systematically **(a)** collect and survey India's dispersed knowledge and practices, **(b)** document them, **(c)** evaluate and refine them, and **(d)** design training so these learnings can be shared effectively worldwide.

4. **Build a global narrative rooted in grassroots experiments.**

India's narrative should showcase small, replicable, grassroots experiments (water harvesting, sacred-grove protection, natural farming, cooperative models) as a coherent, holistic alternative to goal-centered approaches that too often stop at targets without delivery. The Amazon COP's focus on adaptation makes it an opportune venue to demonstrate such practical, community-led solutions.

Shri Arya closed by urging collaboration across government, business, investors and citizens so that India's knowledge-led solutions can be presented in a practical format to the world. He thanked the organisers, welcomed the opportunity to bring these conversations forward, and expressed confidence that the platform would help India speak with one voice at COP30.

Theme 1: Lifestyle for Environment (LiFE)

Embedding Ecological Responsibility in Daily Life

Speaker: *Shri Ashish Tiwari, Indian Forest Service, Officer on Deputation to ICIMOD*

Shri Ashish Tiwari elaborated on the vision of *LiFE – Lifestyle for Environment*, introduced by the Hon'ble Prime Minister at COP26 in Glasgow. The initiative aims to create a mass movement of "People for Planet" — one billion climate-conscious citizens by 2028 — demonstrating how individual actions can lead to large-scale climate mitigation and adaptation outcomes.

He illustrated how small behavioral shifts — using cloth bags instead of plastic, switching off vehicle engines at traffic lights, composting household waste, and opting for public transport — collectively contribute to carbon neutrality.

Citing government data, he noted that such everyday choices could save billions of kilowatt-hours of energy and millions of tonnes of waste annually.

Tiwari stressed that LiFE is not only about personal behavior but also institutional transformation. Schools, housing societies, and organizations can collectively adopt eco-friendly practices to make sustainability a norm rather than an exception. Examples such as "*Ek Ped Maa Ke Naam*" (One Tree for Mother) and *PM Suryaghar* solar rooftop schemes were cited as scalable models aligning personal ethics with national action.

"Sustainability must become a campaign, not a compliance — a lifestyle that unites individuals, communities, and institutions for planetary well-being."

Traditional, Cultural and Modern Technological Practices for Sustainable Lifestyles

Speaker: *Shri Harsh Chauhan, Co-founder, Shivganga, Jhabua*

Shri Harsh Chauhan ji drew upon his three decades of grassroots work with tribal communities in Jhabua to illustrate how *traditional wisdom and modern science* can co-evolve for sustainable living.

He described how the Bhil community revived their ancient *Halma* tradition — collective voluntary action — to restore water bodies and forest cover. This practice now sustains hundreds of villages through locally managed tanks, contour trenches, and large community-built ponds. To date, over **130 large water bodies** and **190 revived Mata Vans (sacred groves)** have been conserved by local communities, protecting biodiversity and regenerating groundwater.

Chauhan explained that when conservation was framed as *ritual duty* — "*Dharti Mata pyasi hai, uski pyas bujhani hai*" — rather than a technical intervention, mass participation surged. The community now views organic farming and animal care not as profit-oriented practices but as moral responsibilities toward *Dharti Mata* and *Gau Mata*.

He further elaborated on the concept of **Panchkoshiy Vikas** — a holistic model inspired by the *Panchkosha* principle in Indian philosophy — which envisions village development across five interrelated layers: *Annmay* (material well-being), *Pranmay* (ecological vitality), *Manomay* (social harmony and happiness), *Vigyanmay* (knowledge and innovation), and *Anandmay* (spiritual fulfillment). This framework, he noted, helps communities align physical, ecological, intellectual, and spiritual dimensions of development into one continuum.

He emphasized that *Bharatiya Vikas Drishti* (India's vision of development) is inherently collective — rooted in *growing together*, not in individual accumulation. Traditional festivals and rituals, he said, are informal systems of ecological education and behavioral reinforcement.

"Our culture does not teach extraction; it teaches gratitude and regeneration. Development must rediscover this civilizational rhythm."

Livelihoods and Regenerative Systems

Speaker: *Shri Radhe Shyam Yadav, Chief Operating Officer, NM Sadguru Foundation, Dahod*

Shri Radheshyam Yadav presented the journey of *Sadguru Foundation* in transforming tribal livelihoods through water-based regeneration models. Beginning in the 1970s, the Foundation's work demonstrated that *water management can be the nucleus of self-reliant rural economies*.

He shared that Sadguru's approach emerged from a deep understanding of *vanvasi* (forest-dwelling) wisdom. Reflecting on this, he remarked:

"सिमित ज़मीन उन्होंने स्वेच्छा से रखी थी, वरना तो पूरा जंगल उनका था"
(*"The tribal communities kept only small plots of land for themselves by choice, for otherwise the entire forest was theirs."*)

This statement underscored the indigenous worldview of *sufficiency over ownership* — where land and forest were seen not as private assets but as shared trust.

Through over **500 community-managed Lift Irrigation Cooperatives** across Gujarat, Madhya Pradesh, and Rajasthan, Sadguru Foundation has enabled farmers to collectively manage irrigation, energy, and finances. Each cooperative plans its cropping pattern based on available water, ensures equitable distribution, and sustains itself financially without external dependence.

Today, more than **2,100 villages** and **2.8 million households** benefit from this decentralized, cooperative model. The system integrates **solar energy (through the PM Kusum Scheme)**, **community seed production on over 1 lakh acres**, and **natural farming initiatives** that have brought near-complete reduction in distress migration.

Yadav ji also shared that **25 apex-level federations** now support these local cooperatives, dealing with larger-scale issues such as market linkages, financing, and capacity building. These federations represent a unique form of *collective rural governance* that blends self-reliance (*aatmanirbharta*) with ecological responsibility.

He noted that Sadguru's interventions have turned once drought-prone regions into self-sustaining, climate-resilient landscapes. Over **85 rivers and streams** now have perennial water structures, and more than **10 crore rupees in community corpus funds** are managed directly by the cooperatives themselves.

"The community that was once seen as a recipient has become the giver — of knowledge, food, and resilience."

Reflections & Transition

The moderator, Dr. Akshaya Apte-Manerikar, noted how all three presentations converged on one message: that Bharat's sustainable future lies in *returning to its roots* — reviving cultural, ecological, and community-based ethics as the foundation of modern climate action.

Theme 2: Practicing Biodiversity

Local Community Leadership in Conservation (Totem, Devrai Model, Sacred Groves, Commons)

Speaker: *Shri Aman Singh, Founder, KRAPAVIS (Alwar)*

Aman Singh ji spoke on community-led forest conservation traditions, focusing on Rajasthan's *Orans* — sacred groves managed collectively by villagers. With over **25,000 Orans** across the state covering approximately **6 lakh hectares**, these community-conserved areas embody living examples of participatory biodiversity management.

He explained that Orans safeguard water sources, grazing lands, and medicinal flora, while rituals and customs regulate their use. Comparing them with state-managed reserves, Aman Singh ji noted that community stewardship often ensures stronger protection with zero cost and greater social ownership.

He urged policymakers to recognize such traditional systems within India's biodiversity governance framework. His ongoing work with KRAPAVIS involves mapping Orans through GIS, documenting local knowledge, and facilitating their legal protection — a cause that recently reached the Supreme Court.

"Where there is faith, there is stewardship — the sacred is our oldest environmental law."

Blending Traditional and Modern Conservation Practices

Speaker: *Shrimati Jui Pethe, Program Lead, REEDS Bharat*

Shrimati Jui Pethe shared diverse examples of cultural practices that integrate ecological sensitivity into daily and seasonal life among tribal communities.

From the *Neeli Chari* ritual of the Bhil communities — which regulates forest harvesting cycles — to *Rakhand Ran* (community-managed grazing lands), and *Devrai* (sacred groves of the Mahadev Koli tribe), she illustrated how ecological understanding is embedded in cultural norms.

She also described emerging community innovations such as *Nesu Nadi Poojan* (river worship) and *Van Bhaji Mahotsav* (forest food festival), where local youth rediscover their relationship with forests through cultural revival and documentation of traditional foods.

These evolving traditions, she said, represent a living continuum between ancient ecological wisdom and adaptive modern practices, keeping the ethos of *ecosystem people* — as conceptualized by Madhav Gadgil — alive in practice.

Strengthening Government–Community Partnerships

Speaker: *Dr. B. K. Tiwari, Former Professor, NEHU (Shillong)*

Dr. Tiwari ji discussed governance challenges and opportunities for synergy between government institutions and indigenous communities in biodiversity management.

Drawing from his research in the Northeast, he noted that over 90% of forests in Meghalaya and Nagaland are under community ownership. Yet, policy mechanisms often fail to empower these custodians.

He highlighted the *Community and Conservation Reserves* provisions under the Wildlife Protection Act (2002) and the *Green Meghalaya Scheme* — where the government compensates communities for forest protection under the "payment for ecosystem services" model — as promising frameworks.

Dr. Tiwari ji called for deeper co-creation between local councils and government agencies, enabling traditional governance systems to shape policy, not merely implement it.

"Biodiversity thrives where governance listens to the people who live with it."

Closing Reflections (11:50 – 12:00 PM)

In her closing reflections, **Dr. Akshaya Apte-Manerikar**, the moderator, summarized the day's deliberations as a reaffirmation of *Bharat's civilizational ecology* — a worldview where conservation is devotion, livelihood is stewardship, and development is harmony.

She observed that, **contrary to prevalent belief**, *Bharatiya Samaj* continues to operate through its cultural connect, social networks, and reverence toward nature — much like several ancient civilizations that have lived in symbiosis with their ecosystems. These living traditions, she noted, remain the *unbroken threads* of resilience that can guide the modern world in facing climate crises.

Dr. Apte emphasized that to rekindle these collective memories as *precursors to climate action*, what is needed most is **people-to-people connectivity across the Global South** — to exchange experiences, lexicons, and lived models of sustainability rooted in shared civilizational wisdom.

Reflecting on the day's case studies, she noted that the **criticism often heard — that such practices exist only in isolated pockets — is not entirely accurate**. The numbers presented across sessions demonstrate that collective adaptation efforts already exist at scale. What remains is the vision to *recognize, document, and quantify* these practices so that their impact can be visible and measurable at the policy level.

She concluded by highlighting that **language plays a pivotal role** in shaping public consciousness. People in Bharat connect most deeply when the **lexicon of their own culture** — terms such as *Sewa* (selfless service), *Halma* (collective action), *Mata Van* (sacred grove), and others — is used to express environmental responsibility. Such words, she noted, are not just linguistic symbols but **bridges between people and nature**, carrying the emotional and spiritual depth required to inspire climate action.

Participants were invited to share their written reflections with the organizing team for incorporation into the consolidated report.

Day 2 would continue with the themes of *Adaptation, Cooperation & Investments*, and *Civil Society Narratives and Lexicon for COP30*.

2.2 Day 2 Proceedings Summary

Date: Sunday, 12 October 2025

Time: 10:00 AM – 12:30 PM

Organized by: YOJAK Center for Research and Strategic Planning for Sustainable Development, Paryavaran Sanrakshan Gatividhi (PSG), Indian Social Responsibility Network (ISRN), and APRIS – The Atal Bihari Vajpayee Institute of Policy Research and International Studies, MSU Baroda

Welcome & Recap

Moderator: *Dr. Akshaya Apte – Manerikar*

Dr. Apte - Manerikar ji opened Day 2 by briefly summarizing the previous day's themes on *Lifestyle for Environment* and *Practicing Biodiversity*. She noted that Day 2 would extend the conversation from ecological lifestyles to systemic transformation — through cooperation, adaptation, finance, and narrative building for COP 30.

Theme 3: Adaptation, Cooperation and Investments

Community-Driven Adaptation Models

Speaker: *Shrimati Suruchi Bhadwal, Program Director, TERI*

Suruchi Bhadwal ji contextualized community-based adaptation within the broader scientific evidence of climate change. Drawing from two decades of research, she outlined how increasing global mean temperatures, declining snow and water availability, and heightened extreme events have made adaptation an imperative rather than a choice.

She classified adaptation into *anticipatory* (planned) and *reactive* (response-based) types, explaining that India must strengthen anticipatory systems through science–community collaboration. Citing sectoral examples — agriculture, water, health, and infrastructure — she described how local resilience emerges when scientific tools intersect with traditional and indigenous knowledge.

Defining *Community-Driven Adaptation (CDA)* as a participatory, inclusive, and locally-owned approach, she emphasized its reliance on empowerment, local capacities, and bottom-up planning. She concluded that adaptation must blend top-down policy design with bottom-up traditional wisdom to create “transformational resilience.”

“Adaptation is no longer an option — it is our collective duty for the next hundred years.”

Strengthening Cooperative Networks for Climate Resilience

Speaker: *Shri Ananda Aa Shri, Founder, Subhiksha Multistate Co-operative Society*

Shri Ananda Aa Shri ji described *Subhiksha* as a “**co-operative of co-operatives**” that unites more than **6,800 farmers across Karnataka and Kerala** under a single federated framework. He explained how the organization brings together three categories of farmers — *fully organic, transitioning, and aspiring* — within a common network that advances both livelihood improvement and ecological regeneration.

He emphasized that farmers, being among those most affected by climate change, must also be the **principal agents of its solutions**. *Subhiksha*'s structure enables direct market access and institutional support through transparent systems — such as packaging produce with the farmer's photograph, name, and village — creating accountability between producers and consumers.

The network today operates with a **corpus fund exceeding ₹15 crore**, generated entirely through member contributions and internal transactions. *Subhiksha* also facilitates **collective input procurement** and **fair pricing for outputs**, ensuring farmers retain a larger share of the value chain. The cooperative has built

district-level hubs for storage, millet processing, and distribution, enabling economies of scale and reducing post-harvest losses.

Collaborations with spiritual and service institutions such as the *Sri Sathya Sai Foundation* have enabled large-scale **millet procurement for school nutrition programmes**, linking local production to public good. This partnership model also supports **natural farming expansion over nearly 30,000 acres**, further strengthening climate-resilient cropping patterns.

"When the farmer becomes both protector of soil and provider of health, sustainability becomes a sacred duty, not a policy."

Strengthening Cooperative Networks for Climate Resilience (continued)

Speaker: *Shrimati Sudha Kothari, Co-founder, Chaitanya Maharashtra*

Sudha Kothari ji shared three decades of experience in women's self-help group (SHG) federations as pillars of social and economic resilience. She detailed Chaitanya's three-tier model — SHG → Village Organization → Federation — where decision-making is decentralized, transparent, and collective.

Over **1.4 lakh women** across **1,300 villages** have mobilized **more than ₹50 crore** as internal corpus funds. These federations support activities ranging from kitchen gardens, seed banks, and organic inputs to minor forest produce processing and waste recycling.

Her remarks resonated with the national picture: as the **Economic Survey 2023–24** records, over **89 million women** are now organised into **8.3 million SHGs** under the **Deendayal Antyodaya Yojana–National Rural Livelihoods Mission (DAY–NRLM)**. These groups, supported by more than **3.5 million community resource persons (Sakhis)**, are India's "foot soldiers of the livelihood movement," collectively managing microcredit, enterprise development, and knowledge sharing across rural regions.

Sudha ji noted that when such federations pool their corpus funds and align savings with regenerative initiatives — soil health, organic inputs, livestock care — they not only enhance income security but also reduce vulnerability to climate shocks. She advocated for "blended finance" models that weave together public, private, and community resources to scale such resilience.

Global Financing Frameworks for Resilience

Speaker: *Shri Anirban Ganguly, Economist and Climate Finance Expert*

Anirban Ganguly ji addressed the global politics of climate finance, tracing it to the "Polluter Pays Principle." He noted that while science and local solutions are well established, financial equity remains unresolved.

He explained that although developed nations have pledged to triple climate finance from \$100 billion to \$300 billion by 2030, this still falls far short of the \$1.3 trillion needed annually by the Global South. He also highlighted that adaptation finance faces an even deeper shortfall than mitigation finance.

Ganguly ji called for monetizing and recognizing adaptation co-benefits in existing rural programmes such as MGNREGA and NABARD's natural resource schemes, and for creating measurable metrics that integrate adaptation into national NDCs. He also argued for innovative instruments — green bonds, blended funds, and private sector partnerships — to bridge the resource gap.

"Finance for climate adaptation is not charity — it is repayment of an ecological debt owed by the North to the South."

Global Financing Frameworks for Resilience (continued)

Speaker: *Dr. Yogesh Gokhale, Atal Bihari Vajpayee Institute of Policy Research and International Studies (APRIS)*

Dr. Gokhale ji built on the previous presentation, emphasizing that carbon markets and climate finance must be tailored to India's and the Global South's realities. He noted that while voluntary carbon markets have grown, small and marginal farmers — over 12 crore in India — rarely benefit.

He proposed developing *indigenous climate finance platforms* that recognize community conservation, sacred groves, and agro-forestry as valid carbon and adaptation assets. India must define its own standards of "additionality" and "permanence" aligned with traditional systems, rather than rely on Western protocols like VERRA or Gold Standard.

Gokhale ji argued that forest-dwelling and tribal communities already provide significant mitigation and adaptation services through their sustainable lifestyles and deserve incentivization through domestic carbon finance and CSR investments.

"Climate finance must speak in Indian grammar — rooted, simple, and just."

Reflections from Attendees

Brig. P. Ganesham ji, Founder, *Palle Srujana*, shared brief reflections noting that most adaptation discussions focus on formal systems while ignoring the informal, natural systems of rural India. He urged that climate adaptation plans integrate village communities as units of strength rather than vulnerability.

"Communities are not the weak link; they are the living laboratories of resilience."

Joachim Pilz ji, Advisor – Renewable Energy, *Brahma Kumaris*, shared *Brahma Kumaris'* two-decade journey in climate action and renewable energy. He highlighted solar R&D initiatives, organic farming, and coalition for climate ethics. He underscored that science and spirituality must work together to build inner and outer resilience.

"Technology is known; what is missing is the will to act ethically. Inner resilience is the foundation for climate resilience."

Theme 4: Civil Society's Narrative and Lexicon for COP 30

Positioning Civil Society Voices at the Global Stage

Speaker: *Shri Santosh Gupta, CEO, Indian Social Responsibility Network (ISRN)*

Santosh Gupta ji emphasized that civil society in Bharat acts as the *bridge between policy and people*. He recalled ISRN's participation in COP 29 and UN forums to showcase grassroots innovation.

He argued that Bharat's civil society narrative must remain *civilization-centric* — one that combines ecology, culture, and economy. Citing Gandhian and Nana Ji Deshmukh's models from Chitrakoot, he highlighted how local self-governance, women's leadership, and spiritual ecology form the true basis of sustainability.

He proposed five civil society pillars for a *Viksit Harit Atmanirbhar Bharat 2047*:

1. Sustainable agriculture and soil health
2. Water and waste management via circular economy
3. People-led forest and biodiversity restoration
4. Decentralized renewable energy
5. Community-based disaster preparedness and resilience

"Sustainability is not a policy — it is a way of life."

Building Solidarity for Community-Led Climate Action

Speaker: *Shrimati Surabhi Tomar, Environmental Advocate and Public Policy Expert, Paryavaran Sanrakshan Gatividhi*

Surabhi Tomar ji spoke on the need to redefine global climate frameworks that remain Euro-centric and dominated by Western lexicons. She called for India to build alliances with Global South countries in Africa, Latin America, and Southeast Asia to advocate for justice-based frameworks.

Through examples from field visits across 300 districts, she shared grassroots successes like the community-built “Green Wall” in Jodhpur, village-led pond restoration, and *Harit Ghar* initiatives driven by youth. She underscored that these initiatives arise not from funding but from *faith and duty*.

She proposed that India leads a coalition of “community nations” within the Global South to present integrated models of science and spiritual ecology at COP 30.

“Bharat must lead not by reaction but by re-articulation — our language of duty, faith, and community is our strength.”

Shaping Terminology and Narratives that Reflect Bharat’s Context

Speaker: *Dr. Gajanan Dange, President, YOJAK Center for Research and Strategic Planning for Sustainable Development*

Dr. Dange ji concluded the dialogue with a comprehensive reflection on India’s civilizational perspective and its implications for global climate narratives. He clarified that India has no “settler-indigenous” divide — all people of Bharat are indigenous to their land.

He reviewed key laws that institutionalize community rights and knowledge systems — the Panchayat (Extension to Scheduled Areas) Act 1996, Protection of Plant Varieties and Farmers’ Rights Act 2001, the Biological Diversity Act 2002, and the Forest Rights Act 2006 — showing how India recognizes local custodians of nature through legal frameworks.

He asserted that civil society’s role is not to oppose policy but to shape it through *Jan Niti* — people-led ethics of responsibility and duty. Tracing the rise of India’s natural farming movement, he illustrated how societal conviction precedes policy change.

Dr. Dange urged the Global South to align around a shared civilizational ethic — respect for nature as relation, not resource — and to infuse this ethic into COP 30’s discourse.

“Our language of climate must begin with relationships — not resources. When we restore our bond with nature, policy will follow.”

Plenary Reflections & Vote of Thanks

Dr. Akashya Apte - Manerikar ji thanked all speakers, attendees, and partners for their contributions and invited written inputs for inclusion in the final report to be shared with COP 30 stakeholders.

3. Emerging Civil Society Narratives

The deliberations across both days of the Pre-COP30 Virtual Dialogue converged on a unifying realization: **Bharat's civil society possesses a distinctive ecological worldview** — one that situates sustainability not merely as a policy goal but as a *way of life*. The dialogue reaffirmed that the strength of India's climate response lies in **its cultural memory, community institutions, and everyday ethics of restraint and reciprocity**.

Together, these ideas form the emerging narrative for Bharat's engagement with COP30 and beyond — a narrative rooted in *civilizational sustainability, collective adaptation, integration of wisdom systems, and reclamation of lexicon*.

3.1 Civilization-Centric Sustainability

At the heart of this dialogue was a shared recognition that *sustainability cannot be imported; it must be remembered*.

Speakers invoked India's **Jeevan Drishti** — the worldview that sees life (*Jeevan*) as a continuum between humans, nature, and the divine — where *Prakriti Mata* (Mother Nature) is a living entity, not a resource to be consumed.

This approach, often described as *civilization-centric sustainability*, contrasts with global frameworks driven largely by economics, technology, and mitigation metrics. The **C20 LiFE Working Group's** policy articulation was repeatedly referenced as a foundation for this ethos: transforming environmental governance from a **"rights-based"** to a **"responsibility-based"** model, guided by compassion, gratitude, harmony, and decentralization.

The dialogue underscored that ancient values like *Sewa* (selfless service), *Sahabagita* (collective participation), and *Samagra Vikas* (integral development) remain active social instruments. When invoked consciously, they transform climate action from an administrative task into an ethical commitment.

Contrary to popular perception, *Bharatiya Samaj still operates through its cultural connects, social networks, and reverence toward nature*. Rekindling these civilizational memories was seen not as nostalgia but as the **precursor of renewed climate consciousness**.

3.2 Community-Driven Adaptation and Cooperation

The second strand of the narrative emerged from case experiences shared by speakers across states — demonstrating that **adaptation in India is inherently community-led**.

From Sadguru Foundation's *Lift Irrigation Cooperatives* and Chaitanya's *women's federations* to Subhiksha's farmer collectives, the message was consistent: **resilience is social before it is technological**.

These models showcased the power of *Sahakar se Samridhi* (prosperity through cooperation) in bridging ecological restoration with livelihood dignity.

Participants urged that such efforts, though often treated as "pockets of success," must be documented and quantified. Their collective scale — measured through federations, community corpus funds, and natural-resource assets — already represents **a substantial part of India's adaptation economy**.

The cooperative approach, as discussed during Day 2, is not merely an economic model but a democratic mechanism where **the farmer becomes both the protector of soil and the provider of health**.

Civil society organizations were thus identified as catalysts for linking these decentralized systems with national and international climate frameworks, ensuring that *adaptation finance* recognizes and rewards community stewardship.

3.3 Integrating Traditional Ecological Wisdom with Modern Innovation

A third pillar of the narrative addressed the integration of **traditional ecological knowledge and modern scientific approaches**.

Speakers across sessions — from *LiFE* to *Biodiversity* and *Adaptation* — emphasized that India's indigenous knowledge is not antiquated; it is adaptive, empirical, and constantly evolving.

Examples such as Jhabua's *Halma* tradition, Rajasthan's *Orans* and *Devrais*, Dahod's water cooperatives, and the *Bhumi Suposhan* movement illustrate that **community-based regeneration and natural resource management are science in practice.**

The dialogue rejected the dichotomy between traditional and modern — instead proposing **co-creation** as the path forward.

Innovations such as solar-powered irrigation, decentralized seed banks, and agro-ecological mapping are most effective when built upon inherited systems of *Van Samvardhan* (forest stewardship) and *Jal Sanrakshan* (water conservation).

3.4 Reclaiming the Lexicon of Development and Sustainability

Perhaps the most distinctive consensus of the dialogue was the call to **reclaim the language of sustainability.**

Civil society leaders noted that international climate discourse often depends on a vocabulary that alienates the very communities who live closest to nature. Terms like *net zero*, *carbon credit*, and *offset* hold little resonance in rural Bharat; instead, words like *Sewa* (service), *Halma* (collective action), *Sahaj Jeevan* (simple living), and *Samvedana* (empathy) evoke genuine moral connection.

India's civilizational lexicon already provides a complete grammar of ecological responsibility — from *Bhumi Suposhan* (nourishing the Earth) to *Sumangalam* (universal well-being).

Reclaiming these terms and integrating them into contemporary climate communication is not semantic — it is strategic. It creates emotional ownership among citizens and reframes sustainability as *a shared journey, not a technical compliance.*

The dialogue therefore urged that India's civil society, when engaging in COP30 and other multilateral forums, present **its own linguistic framework** — one that expresses development through *Bharatiya Jeevan Drishti* (Bharat's Vision of Life), manifested on-ground as *Bharatiya Shashwat Jeewan Shaili* (Bharat's Sustainable Lifestyle).

Such an articulation would allow Bharat and the wider Global South to contribute not just solutions but **meaning — a language of unity, duty, and interconnectedness** that global governance urgently needs.

4. Recommendations for Civil Society (principles for representing Bharat at COP30 and similar fora)

1. **Assert Bharat's contextual distinctness clearly and consistently**

When speaking on global platforms, represent the Indian reality: there is no clear "settler-indigenous" binary here — people across Bharat are rooted in their lands and traditions. Frame arguments with this premise so external misconceptions are pre-empted.

Implication for COP: open with a short, evidence-based statement about India's social structure and customary systems when discussing indigenous/land-custody topics.

2. **Base public positions on statutory and institutional realities**

Anchor civil society messages in India's legal architecture (examples: PESA 1996, Protection of Plant Varieties & Farmers' Rights Act 2001, Biological Diversity Act 2002, Forest Rights Act 2006). Use these domestically-legitimized instruments to show that India already recognizes community custodianship.

Implication for COP: cite specific laws and institutional mechanisms when asserting India's approach to community rights and biodiversity governance.

3. **Frame the discourse as duty-based (kartavya) alongside rights-based claims**

Emphasize the civilizational grammar of responsibility — *sewa, sahabhagita*, duty to *Prakriti* — as a complement to the right language. This reframes climate action as ethical stewardship, not only legal entitlement.

Implication for COP: pair any rights claim with a responsibility narrative to communicate India's moral framing of environment and commons.

4. **Prioritize documentation and quantification of community efforts**

Treat local "pockets of practice" as data points for national scale: document, quantify, and present aggregated evidence (area under community management, number of federations/cooperatives, corpus funds, households covered). Numbers strengthen the claim that community adaptation is a substantive, scalable response.

Implication for COP: carry concise, aggregated metrics alongside case examples to demonstrate scale and replicability.

5. **Use and promote a culturally resonant lexicon**

Deliberately employ Bharatiya terms that carry ethical and practical resonance — e.g., *Sewa, Halma, Mata Van, Bhumi Suposhan, Panchkoshiy Vikas* — while supplying succinct translations. Language shapes legitimacy; using home-grown terms builds emotional and moral connection for Indian delegations and Global South partners.

Implication for COP: prepare a short glossary of core Bharat lexicon to be used by spokespeople and in briefs.

6. **Make co-creation (not substitution) the default claim about knowledge systems**

Present indigenous/traditional knowledge as adaptive and empirical; propose *co-creation* with science (local knowledge + modern tools), not replacement. This counters the dichotomy, bridges epistemologies and demonstrates methodological robustness.

Implication for COP: stress examples where traditional practice + scientific tools delivered measurable resilience benefits.

7. **Demonstrate government-society complementarity**

Communicate that in India, government policy and civil society are frequently complementary: laws, schemes, and institutional mechanisms have evolved in response to social movements. This undermines narratives that pit civil society versus government.

Implication for COP: where relevant, name government schemes that scale or enable community work (e.g., PM Kusum, natural-farming incentives, biodiversity management committees, PMKSY Watershed).

8. **Advocate for adaptation finance and recognition that fit community realities**

Insist that global finance modalities (adaptation funds, carbon/integrity frameworks) recognize community conservation and locally-rooted assets as legitimate adaptation/mitigation outcomes — using India's own metrics and standards where needed.

Implication for COP: propose measurement approaches that accommodate customary systems and community-led assets.

9. **Position Bharat as a convener for Global South, people-to-people solidarity**
Use COP participation to build South–South solidarities based on shared civilizational ethics of stewardship. Advocate for creating a common lexicon and platform that links communities across the Global South.
Implication for COP: proactively seek and propose joint interventions with delegations from Africa, Latin America, and Asia that foreground cultural and community models.
10. **Commit to long-view, generational narratives rather than short electoral cycles**
Stress that the transformations required (soil health, water regimes, natural farming, community governance) are multi-decadal. Frame civil society asks of national and international actors as long-term investments in social–ecological systems.
Implication for COP: present multi-year outcome expectations and emphasize continuity of civic engagement rather than one-off projects.
11. **Develop and present an Indian narrative platform (year-round, not only pre-COP)**
Build a sustained, year-round platform for storing case studies, standardizing the Bharat lexicon, coordinating pre-COP messaging, and preparing spokespeople — so messages at global fora are coherent, evidenced, and representative.
Implication for COP: propose a consolidated "Bharat civil society platform" as part of pre-COP submissions and side-event coordination.
12. **Encourage research, synthesis and peer review of Bharat’s living practices**
Invest in accessible, peer-reviewed syntheses (including student and academic engagement) that translate lived practice into research-grade evidence. This helps convert moral and cultural claims into empirically credible narratives.
Implication for COP: accompany policy positions with short research briefs or annotated bibliographies for diplomats and negotiators.

Closing Note

These recommendations emerge from the collective reflection of Bharat’s civil society during the dialogue. They capture the shared understanding of how Indian experiences, values, and knowledge systems can be articulated on international platforms — consistently, credibly, and in harmony with Bharat’s cultural and ethical worldview. Rather than prescribing action, they express the spirit with which civil society envisions presenting its voice: one that is both morally grounded and technically robust, rooted in lived practice and collective conviction.

5. Policy Recommendations for Government

(Excerpts from Policy Paper)

5.1 Executive Summary - Civil Society Inputs for COP30: Reclaiming Bharat's Civilizational Ethos in Climate Policy

Context and Rationale

As the world prepares for COP30 in Belém, Brazil, Bharat stands at a historic crossroads — where its ancient worldview of *Vasudhaiva Kutumbakam* (“the world is one family”) intersects with modern climate governance.

The **Pre-COP30 Civil Society Virtual Dialogue** convened national networks, cooperatives, and practitioners to articulate Bharat's collective narrative for climate action. Participants emphasized that ecological responsibility in Bharat is not a new concept but a living tradition — expressed through *LiFE (Lifestyle for Environment)*, *Bhumi Suposhan* (soil nourishment), *Devrai* (sacred groves), and *Sahakarita* (cooperation).

Civil society's key message: **climate resilience is a moral, cultural, and cooperative enterprise**, not merely a technical or financial undertaking.

Key Policy Insights

- Lifestyle for Environment (LiFE):**
Embedding ecological responsibility in daily life through regenerative livelihoods that combine tradition and innovation.
- Practicing Biodiversity:**
Recognizing community custodianship — *Devrai*, *Van Panchayat*, and sacred landscapes — as vital complements to formal conservation systems.
- Adaptation, Cooperation and Investments:**
Strengthening cooperative networks, simplifying adaptation finance, and measuring resilience through community-owned indicators.
- Civil Society's Narrative and Lexicon:**
Developing a Global South vocabulary of sustainability (*Sumangalam*, *Anubhūti*, *Samagraata*) to re-center climate policy in responsibility and reciprocity.

Core Policy Recommendations

Theme	Priority Actions
Governance	Establish a <i>National Civil Society–Government Climate Partnership Platform (NCSCPP)</i> to institutionalize dialogue and co-design adaptation policy.
LiFE & Regeneration	Create a <i>National Registry of Regenerative Livelihoods</i> ; integrate LiFE values into curricula and public campaigns.
Biodiversity	Recognize <i>Community Conserved Areas</i> and implement culture–nature mapping in State Biodiversity Action Plans.
Adaptation Finance	Introduce <i>Civil Society Adaptation Windows</i> within NAFCC and state funds; pilot <i>Results-Based Adaptation Monitoring Frameworks (RBAMF)</i> .
Cooperatives	Establish <i>District Climate Cooperative Resource Centres (DCCRCs)</i> for compliance, quality, and digital market access.
Knowledge & Lexicon	Form a <i>Civil Society Climate Knowledge Consortium (CCKC)</i> and promote a <i>Global South Lexicon Initiative</i> to integrate cultural terminology into COP outcomes.

Vision

In this decade, Bharat will articulate and institutionalize a **Bharatiya Framework for Sustainability** — a collectively built foundation rooted in its civilizational wisdom and worldview of harmony. This framework will guide Bharat’s sustainable development journey.

5.2 Overarching recommendation (cross-cutting)

Create a National Civil Society–Government Climate Partnership Platform (NCSCPP) to coordinate the recommendations below, validate community evidence, and channel finance, data and technical support for locally led adaptation and LiFE initiatives.

- **Why:** Civil society must be a co-author of policy rather than a peripheral implementer; a formal platform institutionalises partnerships and simplifies access to national and international funds.
- **What to do:** Set up NCSCPP as a joint secretariat (MoEFCC / NITI Aayog) with seats for national CSO federations, cooperative bodies, NABARD, and state climate cells.
- **Lead / Support:** MoEFCC (lead), NITI Aayog, NABARD, Ministry of Rural Development, state environment departments.

5.2.1 Lifestyle for Environment (LiFE)

1. **Integrate LiFE values into national programmes and curricula**
 - **Why:** Value-based behaviour change scales when supported by institutions (education, extension, public campaigns). C20 LiFE policy guidance demonstrates the potential of curricular and youth engagement.
 - **What to do:** Mandate LiFE modules in school curricula (NCERT) and vocational training; fund state LiFE peer-trainer programmes; launch a national LiFE public campaign with measurable targets (waste reduction, water use, organic area).
 - **Lead / Support:** MHRD/Ministry of Education, MoEFCC, NCERT, State Education Departments, CSO networks.
2. **Establish a National Registry of Regenerative Livelihoods**
 - **Why:** To counter the narrative that regenerative/local models are isolated “pockets”, and to create an evidence base for scaling.
 - **What to do:** Create a registry that maps initiatives (Bhumi Suposhan, community seed hubs, regenerative cooperatives), includes fiscal and ecological metrics and provides case documentation for replication. Use the registry to inform NDCs and COP submissions.
 - **Lead / Support:** NCSCPP secretariat (host), MoEFCC, NABARD, CSO consortia.
3. **Technology-with-Tradition Fund**
 - **Why:** To operationalise ‘technology as facilitator’ not substitute.
 - **What to do:** Small competitive grants for projects that explicitly pair indigenous practices (e.g., Bhumi Suposhan) with enabling tech (GIS mapping, low-cost sensors, post-harvest tech). Pilot via DCCRCs (see 5.2.3).
 - **Lead / Support:** DST, MoEFCC, Ministry of Agriculture, CSO–university partnerships.

5.2.2 Practicing Biodiversity

4. **Formal recognition and support for Community Conserved Areas (CCAs) and Community Forest Resource (CFR) operationalisation**
 - **Why:** Large tracts of biodiversity are effectively conserved by communities (e.g., sacred groves, Northeast community forests). Recognition unlocks finance and technical support.
 - **What to do:** Fast-track CFR claims processing; create a state-level CCA support fund for governance plans, patrolling, and livelihood linkages; align CAMPANA/NAFCC convergence for CCA restoration.
 - **Lead / Support:** MoEFCC, State Forest Departments, Tribal Affairs, NCSCPP, local Gram Sabhas.
5. **Mandate culture–nature mapping in State Biodiversity Action Plans (SBAPs)**
 - **Why:** Traditional practices (Beej Poojan, Van Poojan) are conservation actions; mapping ensures they are part of formal strategy.

- **What to do:** SBAP guidelines to include intangible heritage mapping and TEK inventories, with funds for community documentation and local guard-ship stipends.
- **Lead / Support:** CBD Cell (MoEFCC), National Biodiversity Authority, State Biodiversity Boards, local CSOs.

6. **Natural Capital Accounting for community ecosystems**

- **Why:** Quantifying ecosystem services from CCAs and agroforestry will make community conservation visible in adaptation accounting.
- **What to do:** Pilot NCA methodologies in 3 landscapes (one each in central India, Northeast, and Western Ghats) and incorporate results in NATCOM and state adaptation reports.
- **Lead / Support:** MoEFCC, Ministry of Finance (statistics wing), academic partners, NABARD.

5.2.3 **Adaptation, Cooperation and Investments**

7. **Create “Civil Society Adaptation Windows” within NAFCC / Nodal State Funds**

- **Why:** Current finance mechanisms are complex for small community bodies; NAFCC portfolio shows many successful local projects but scaling requires easier access.
- **What to do:** Allocate a defined percentage (e.g., 20%) of NAFCC/state adaptation funds to community proposals (SHGs, cooperatives, Gram Sabhas) with simplified application and community-based evaluation.
- **Lead / Support:** NABARD (implementing), MoEFCC, State Climate Cells.

8. **District Climate Cooperative Resource Centres (DCCRCs)**

- **Why:** Cooperatives are resilient hubs but need capacity (quality systems, grading, digital marketing) to scale climate-resilient value chains.
- **What to do:** Establish DCCRCs (one per district cluster) to support certification, aggregation, compliance in regional languages; DCCRCs will help funnel NAFCC/other funds to cooperatives.
- **Lead / Support:** Ministry of Cooperation (lead), NABARD, State Cooperative Departments, CSO federations.

9. **Mainstream Results-Based Adaptation Monitoring Frameworks (RBAMF)**

- **Why:** Adaptation must be measurable to attract finance and to be included in NDCs; co-benefits (reduced migration, soil carbon) need standard indicators.
- **What to do:** Develop RBAMF templates for flagship schemes (MGNREGS, NRLM, PM-KUSUM, LiFE pilots) that capture both quantitative and qualitative adaptation co-benefits. Build capacity at block/district level for participatory M&E.
- **Lead / Support:** MoRD (MGNREGS), MoHUA (where relevant), MoEFCC, Ministry of Rural Development.

10. **Launch a South-South Resilience / Civil Society Alliance at COP30**

- **Why:** To institutionalise knowledge sharing, mutual recognition of TEK and cooperative finance pathways among Global South nations.
- **What to do:** Use COP30 to announce a South-South Resilience Alliance with seed funding, exchange programmes, and a shared database of community practices. NCSCPP to coordinate India’s contribution. Establish co-ordination with UN organisations in the Global South such as ICIMOD.
- **Lead / Support:** MEA (diplomatic lead), MoEFCC, NCSCPP, select CSO networks.

5.2.4 **Civil Society’s Narrative and Lexicon for COP30**

11. **Civil Society Climate Knowledge Consortium (CCKC)**

- **Why:** Perpetual, interdisciplinary evidence is needed to translate Anubhūti and community practice into policy language.
- **What to do:** Fund a consortium (universities + CSOs + think-tanks) to document, standardise and publish methodologies for Indigenous indicators (LiFE metrics, Bhumi Suposhan soil indicators). Outputs feed NDCs and NATCOM.
- **Lead / Support:** MoEFCC (funding support), ICSSR/UGC, leading universities, CSO networks.

12. Adopt an Ethical Lexicon in Official COP30 Submissions

- **Why:** Policy language shapes international negotiation trajectories; India's value lexicon (Sumangalam, Bhumi Suposhan etc.) offers an alternate framing favouring equity and cultural continuity.
- **What to do:** Include a short annex in India's COP30 submission that defines and operationalises key civilisational terms and links them to measurable programme actions (e.g., LiFE targets, CCA support). NCSCPP to co-author.
- **Lead / Support:** MEA, MoEFCC, NCSCPP.

5.2.5 Implementation guidance (practical steps)

1. **Pilot + Scale:** Pilot 8–12 interventions across different eco-regions in Year 1 (registry, DCCRC, NAFCC windows, RBAMF pilots).
2. **Capacity & Language:** Prioritise training materials in regional languages through DCCRCs.
3. **Monitoring & Reporting:** Use RBAMF outputs for inclusion in NATCOM and COP30 side-events.
4. **Budgeting:** Encourage line ministries to identify reprogrammable slots in existing schemes (MGNREGS, NRLM, NAFCC) to fund pilots in Year 1.

6. Annexures

Annexure 1: Agenda of Dialogue

DAY 1 — Saturday, 11 October 2025

Time: 10:00 AM – 12:00 PM

Time	Session / Segment	Focus / Sub-theme	Speaker(s)
10:00 – 10:03	Welcome & housekeeping	Platform guidelines and flow overview	Coordinator
10:03 – 10:15	Context setting	Setting the tone for the dialogue and outlining the two day structure	Dr. Akshaya Apte-Manerikar
10:15 – 10:30	Theme 1: Lifestyle for Environment (LiFE)	Embedding ecological responsibility in daily life	Shri Ashish Tiwari (ICIMOD)
10:30 – 10:45		Traditional, cultural and modern technological practices for sustainable lifestyles	Shri Harsh Chavan (Shivganga, Jhabua)
10:45 – 11:00		Livelihoods and regenerative systems	Shri Radhe Shyam Yadav (Sadhguru Foundation, Dahod)
11:00 – 11:05	Reflections & Transition	Key takeaways from LiFE session	Moderator
11:05 – 11:20	Theme 2: Practicing Biodiversity	Local community leadership in conservation (Totem, Devrai model, sacred groves, commons)	Shri Aman Singh (KRPAVIS, Alwar)
11:20 – 11:35		Blending traditional and modern conservation practices	Shrimati Jui Pethe (REEDS)
11:35 – 11:50		Strengthening government–community partnerships	Dr. B. K. Tiwari (Retd. Professor, NEHU)
11:50 – 12:00	Closing reflection for Day 1	Summary and announcement for Day 2	Moderator / Host

DAY 2 — Sunday, 12 October 2025

Time: 10:00 AM – 12:30 PM

Time	Session / Segment	Focus / Sub-theme	Speaker(s)
10:00 – 10:05	Welcome back & recap	Brief summary of Day 1	Dr. Akshaya Apte-Manerikar
10:05 – 10:20	Theme 3: Adaptation, Cooperation and Investments	Community-driven adaptation models	Shrimati Suruchi Bhadwal (Program Director, TERI)
10:20 – 10:35		Strengthening cooperative networks for climate resilience	Shri Ananda Aa Shri (Subhiksha Multi-State Co-operative)
10:35 – 10:50		Strengthening cooperative networks for climate resilience (continued)	Shrimati Sudha Kothari (Chaitanya)
10:50 – 11:05		Global financing frameworks for resilience	Anirban Ganguly (Expert, Donor Agencies)
11:05 – 11:20		Global financing frameworks for resilience (continued)	Dr. Yogesh Gokhale (AIPRIS)
11:20 – 11:25	Transition & short reflection	Moderator summarises key insights	Moderator
11:25 – 11:40	Theme 4: Civil Society's Narrative and Lexicon for COP30	Positioning civil society voices at the global stage	Shri Santosh Gupta (ISRN)
11:40 – 11:55		Building solidarity for community-led climate action	Shrimati Surabhi (Paryavaran Sanrakshan Gatividhi)
11:55 – 12:10		Shaping terminology and narratives that reflect Bharat's context	Dr. Gajanan Dange (YOJAK)
12:10 – 12:25	Plenary reflections	Open floor for key takeaways and way forward	Moderator / Selected panelists
12:25 – 12:30	Vote of Thanks	Acknowledgements and closing	Dr. Akshaya Apte-Manerikar

Annexure 2: Speaker's Profiles

Inaugural Address and Coordination

Speaker: *Shri Gopal Arya*

National Convenor, Paryavaran Sanrakshan Gatividhi

Shri Gopal Arya ji leads the national initiative of *Paryavaran Sanrakshan Gatividhi*, a movement that unites hundreds of organizations and thousands of *karyakartas* across Bharat in the mission of environmental protection and conservation. Under his guidance, the initiative has mobilized widespread community action for safeguarding natural resources and promoting ecological awareness rooted in Bharatiya values. His leadership reflects the strength of collective civil society action towards a harmonious and sustainable relationship with nature.



Event Coordination:

Dr. Akshaya Apte-Manerikar, Vice President, YOJAK Centre for Research and Strategic Planning for Sustainable Development.

Dr. Apte-Manerikar ji works in policy research and advocacy at YOJAK. She also served as Member Secretary, C20-2023 (Working Group on LiFE) and represented GEV and YOJAK at C20-2024 in Brazil.



Theme 1: Lifestyle for Environment (LiFE)

Focus: Livelihoods and Regenerative Systems

Speaker: *Shri Radhe Shyam Yadav*

Chief Operating Officer, NM Sadguru Water and Development Foundation, Dahod

With over four decades of experience in rural and tribal development, Shri Radhe Shyam Yadav ji has led transformative work in irrigation, agriculture, forestry, and capacity building through Sadguru Foundation. His session highlights how community-based regenerative systems embody the spirit of "Lifestyle for Environment (LiFE)."



Focus: Traditional, Cultural and Modern Technological Practices for Sustainable Lifestyles

Speaker: *Shri Harsh Chouhan*

Co-founder, Shivganga; Former Chairman, National Commission for Scheduled Tribes (NCST)

An engineer turned social reformer, Shri Harsh Chouhan ji has worked for over three decades at the grassroots to empower tribal communities in Jhabua through Shivganga. His leadership bridges traditional cultural wisdom and modern sustainability practices for holistic rural transformation.

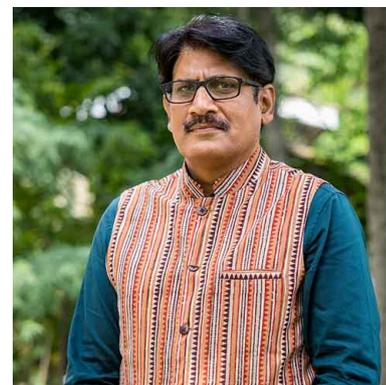


Focus: Embedding Ecological Responsibility in Daily Life

Speaker: *Shri Ashish Tiwari*

ICIMOD, Indian Forest Service (IFS)

With over 25 years of service, Shri Ashish Tiwari ji has held senior policy and field positions including Secretary (Environment, Forest & Climate Change, Government of Uttar Pradesh) and Member Secretary of several state authorities. His rich experience in climate policy, biodiversity, and community-based conservation underscores how ecological responsibility can be institutionalized and lived every day.



Theme 2: Practicing Biodiversity

Focus: Local Community Leadership in Conservation

Speaker: *Shri Aman Singh*

Founder, KRAPAVIS (Krishi Avam Paristhitiki Vikas Sansthan), Alwar

Founder of KRAPAVIS, Shri Aman Singh ji has dedicated over three decades to conserving Rajasthan's sacred groves (Orans) and restoring the ecological balance of the Aravalli hills. His pioneering work demonstrates how cultural traditions can drive community-led biodiversity conservation.



Focus: Blending Traditional and Modern Conservation Practices

Speaker: *Shrimati Jui Pethe*

Program Lead, REEDS, Bharat

A specialist in community-led biodiversity conservation and livelihood development, Shrimati Jui Pethe ji has mentored grassroots leaders across India. Her experience integrating traditional knowledge with modern frameworks exemplifies how local stewardship strengthens biodiversity and resilience.



Focus: Strengthening Government-Community Partnerships

Speaker: *Prof. B. K. Tiwari*

Former Professor, North-Eastern Hill University (NEHU)

With over 30 years of work on community-based biodiversity conservation in Northeast India, Prof. Tiwari ji has been instrumental in developing participatory conservation models. His continued research bridges ecological science and community wisdom to strengthen collaborative governance for biodiversity.



Theme 3: Adaptation, Cooperation and Investments

Focus: Community-driven Adaptation Models

Speaker: *Shrimati Suruchi Bhadwal*

Program Director, The Energy and Resources Institute (TERI)

A leading expert in climate impacts and adaptation, Shrimati Bhadwal ji has contributed for nearly 25 years to national and international climate policy and research. She leads TERI's Climate Change and Air Quality division, working on climate risk assessments, national adaptation planning, and the integration of traditional knowledge into policy frameworks.



Focus: Strengthening Cooperative Networks for Climate Resilience

Speaker: *Shri Ananda Aa Shri*

Founder, Subhiksha Multi-State Cooperative Society

As founder of Subhiksha Organic Farmers' Multistate Cooperative Society, Shri Ananda Aa Shri ji has built direct farmer-to-consumer networks across Karnataka, empowering organic farmers through cooperative structures and digital innovation in local food systems.



Focus: Strengthening Cooperative Networks for Climate Resilience

Speaker: *Shrimati Sudha Kothari*

Co-founder, Chaitanya, Maharashtra

A pioneer of the self-help group (SHG) movement in India, Dr. Sudha Kothari ji co-founded *Chaitanya* to promote financial inclusion and leadership among rural women. Over three decades, her work has enabled more than 8,500 SHGs to become sustainable institutions of economic and social empowerment.



Focus: Global Financing Frameworks for Resilience

Speaker: *Shri Anirban Ganguly*

Economist and Expert on Natural Resource and Climate Finance

An economist specializing in natural resources, biodiversity, and climate finance, Shri Anirban Ganguly ji has worked with donor agencies to strengthen local-level climate resilience through effective financial mechanisms and policy design.



Focus: Global Financing Frameworks for Resilience

Speaker: *Dr. Yogesh Gokhale*

Atal Bihari Vajpayee Institute of Policy Research and International Studies (AIPRIS)

Dr. Gokhale ji is recognized for his extensive research on forest ecology, ethnobiology, and traditional ecological knowledge. His work on the Minimum Support Price for Minor Forest Produce shaped India's MSP-MFP scheme benefiting tribal communities. He has also led India's first Pilot Forestry NAMA and advised on biodiversity and carbon finance policy at national and international levels.



Theme 4: Civil Society's Narrative and Lexicon for COP30

Focus: Positioning Civil Society Voices at the Global Stage

Speaker: *Shri Santosh Gupta*

CEO, Indian Social Responsibility Network (ISRN)

With over 25 years in CSR, disaster management, and sustainable development, Shri Santosh Gupta ji leads ISRN's network of 800+ organizations. His international advocacy, including participation at UN CSW68, reflects his commitment to amplifying Indian civil society voices on global sustainability platforms.



Focus: Building Solidarity for Community-led Climate Action

Speaker: *Shrimati Surabhi Tomar*

Environmental Advocate; Public Policy Expert (Harvard University)

Shrimati Surabhi Tomar ji brings expertise across energy geopolitics, sustainability, and negotiation. A Harvard-trained policy professional, she advocates for blending traditional Indian ecological values with modern climate frameworks, advancing locally rooted and globally relevant pathways toward a just and green transition.



Focus: Shaping Terminology and Narratives that Reflect Bharat's Context

Speaker: *Dr. Gajanan Dange*, President, YOJAK Centre for Research and Strategic Planning for Sustainable Development

Dr. Gajanan Dange ji is widely recognized as a leading thinker in natural resource-based rural and tribal livelihoods. His leadership in transforming rural agricultural systems and promoting natural resource-based livelihoods across various states of Bharat through institutionalization and rural leadership development has earned national recognition. Through his contributions to institutions such as the Krishi Vigyan Kendra (KVK), he has advanced innovative models of sustainable rural growth. In this dialogue, his reflections will highlight how India's civilizational perspectives can help reshape global climate narratives.



Annexure 3: Participation Overview

A total of 189 representatives registered for the Dialogue, representing approximately 21 states.



Map: Geographical distribution of registered participants

Annexure 4: Media and Documentation

Video recordings of Day 1 and Day 2 sessions:

- **Day 1 Recording:** <https://www.youtube.com/watch?v=REo7UPgBJNQ>
- **Day 2 Recording:** <https://www.youtube.com/watch?v=0kViUgQTdPI>

Annexure 5: Source Documents and References

Primary Event Documentation

1. *Concept Note – Civil Society Dialogue for COP30 (2025)*
2. *Day 1 and Day 2 Dialogue Proceedings (2025)*

Core Policy and Analytical References

1. *C20 LiFE Working Group Policy Brief (2023)*
2. *National Adaptation Fund for Climate Change Portfolio Report – NABARD (2024)*
3. *GIZ (2013). Adaptation Made to Measure – Second Edition.*
4. *Role of MGNREGS in Dealing with Climate Change (GoI 2022).*
5. *RIS Discussion Paper No. 272: T. C. James (2022), International Discussions on Indigenous People and India.*
6. *Community-Driven Climate Adaptation in India (Project Report 2025).*
7. *ACCESS Development Services (2022). Livelihoods India Compendium: Climate Resilient Livelihood Models.*
8. *Cooperatives Building a Better Tomorrow (Ministry of Cooperation 2024).*
9. *India State of Forest Report (2023).*
10. *Community Conserved Areas Directory of India (2022).*
11. *Integrating Indigenous Knowledge and Traditional Practices for Biodiversity Conservation (UNESCO 2021).*
12. *Paramparā: Traditional Knowledge for Sustainability (IGNCA 2015).*
13. *Bhumi Suposhan: Commemorative Publication of the Nationwide Bhumi Suposhan and Samrakshan Abhiyan - Context and Essentials (2018 – Dange & Velankar).*
14. *Securitization and Biodiversity in the Global South – Western Ghats Case Study (2025).*
15. *Economic Survey 2023-24 - Government of India*

Annexure 6: Glossary of Key Civilizational Terms

Term	Meaning / Policy Relevance
Anubhūti	Experiential knowing; basis for community-validated knowledge systems and policy indicators.
Bhumi Suposhan	Nourishment and reciprocation with the Earth; framework for soil- and ecosystem-based adaptation.
Devrai / Oran	Sacred groves managed by local communities; cornerstone of participatory biodiversity governance.
LiFE – Lifestyle for Environment	National movement for responsible consumption and pro-planet behaviour.
Sahakarita	Cooperation; cooperative institutions as instruments of resilience and equity.
Samagraata	Holistic integration of ecological, social, and economic well-being.
Sumangalam	Collective prosperity and well-being; guiding moral principle for adaptation and climate finance.
Vasudhaiva Kutumbakam	“The world is one family” – philosophical foundation for Global South cooperation.

Annexure 7: Abbreviations

Acronym	Full Form
CAF	Community Adaptation Framework
CAMPA	Compensatory Afforestation Fund Management and Planning Authority
CCA	Community Conserved Area
CSCKC	Civil Society Climate Knowledge Consortium
DCCRC	District Climate Cooperative Resource Centre
LiFE	Lifestyle for Environment
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme
MoEFCC	Ministry of Environment, Forest and Climate Change
NAFCC	National Adaptation Fund for Climate Change
NAPCC	National Action Plan on Climate Change
NCSCPP	National Civil Society–Government Climate Partnership Platform
PMKSY-Watershed	Pradhan Mantri Krishi Sinchai Yojana – Watershed Component
RBAMF	Results-Based Adaptation Monitoring Framework
SAPCC	State Action Plan on Climate Change
SHG	Self-Help Group
TEK	Traditional Ecological Knowledge

**Annexure 8: Policy Paper – Civil Society Inputs for COP30 - A
Bharat’s Perspective: Extant Pathways of Climate Adaptation
and Resilience for Global South**

Civil Society Inputs for COP30 - A Bharat's Perspective:

Extant Pathways of Climate Adaptation and Resilience for Global South

Oct 2025

Authored by

Dr. Akshaya Apte-Manerikar
Vice President
YOJAK Centre for Research and Strategic
Planning for Sustainable Development

Neehar M. Barve
Fellow
YOJAK Centre for Research and Strategic
Planning for Sustainable Development

A Policy Paper Based on the Pre-COP30 Civil Society Dialogue
Held on 11-12 October 2025



Authorship and Acknowledgements

Authorship

This Policy Paper has been authored by

Dr. Akshaya Apte-Manerikar, *Vice President, Policy Wing, YOJAK Centre for Research and Strategic Planning for Sustainable Development*, and

Neehar M. Barve, *Fellow, YOJAK Centre for Research and Strategic Planning for Sustainable Development*.

Both authors were part of the core coordination team of the Civil Society Dialogue for COP30 and have contributed to developing this policy articulation based on the deliberations and recommendations that emerged from the Dialogue.

Acknowledgements

This Policy Paper is an outcome of the **Pre-COP30 Civil Society Dialogue** held on 11–12 October 2025, which brought together civil society leaders, scholars, cooperatives, and practitioners to articulate *Bharat's collective narrative of climate adaptation and resilience* for the Global South.

We gratefully acknowledge the collaboration and intellectual partnership of the **Indian Social Responsibility Network (ISRN)**, **Paryavaran Sanrakshan Gatividhi (PSG)**, and the **Atal Bihari Vajpayee Institute of Policy Research and International Studies (AIPRIS)**, whose participation and insights were integral to shaping this document.

Special thanks are extended to **Dr. Gajanan Dange**, *President, YOJAK Centre for Research and Strategic Planning for Sustainable Development*, for his continued guidance and vision in steering the policy dialogue from Bharat's G20 and Civil20 processes to the present COP30 engagement.

This Policy Paper builds upon the continuum of deliberations initiated under **Bharat's G20 Presidency and the Civil20 LiFE Working Group**, carrying forward the values of *Lifestyle for Environment (LiFE)*, *Sahakarita* (cooperation), and *Sumangalam* (collective well-being). It reflects the shared commitment of Bharat's civil society to advance a *civilizational and cooperative framework for climate action* at the global stage.

Executive Summary

Context and Rationale

As the world prepares for COP30 in Belém, Brazil, Bharat stands at a historic crossroads — where its ancient worldview of *Vasudhaiva Kutumbakam* (“the world is one family”) intersects with modern climate governance.

The **Pre-COP30 Civil Society Virtual Dialogue** convened national networks, cooperatives, and practitioners to articulate Bharat’s collective narrative for climate action. Participants emphasized that ecological responsibility in Bharat is not a new concept but a living tradition — expressed through *LiFE (Lifestyle for Environment)*, *Bhumi Suposhan* (soil nourishment), *Devrai* (sacred groves), and *Sahakarita* (cooperation).

Civil society’s key message: **climate resilience is a moral, cultural, and cooperative enterprise**, not merely a technical or financial undertaking.

Key Policy Insights

- Lifestyle for Environment (LiFE):**
Embedding ecological responsibility in daily life through regenerative livelihoods that combine tradition and innovation.
- Practicing Biodiversity:**
Recognizing community custodianship — *Devrai*, *Van Panchayat*, and sacred landscapes — as vital complements to formal conservation systems.
- Adaptation, Cooperation and Investments:**
Strengthening cooperative networks, simplifying adaptation finance, and measuring resilience through community-owned indicators.
- Civil Society’s Narrative and Lexicon:**
Developing a Global South vocabulary of sustainability (*Sumangalam*, *Anubhūti*, *Samagraata*) to re-center climate policy in responsibility and reciprocity.

Core Policy Recommendations

Theme	Priority Actions
Governance	Establish a <i>National Civil Society–Government Climate Partnership Platform (NCSCPP)</i> to institutionalize dialogue and co-design adaptation policy.
LiFE & Regeneration	Create a <i>National Registry of Regenerative Livelihoods</i> ; integrate LiFE values into curricula and public campaigns.
Biodiversity	Recognize <i>Community Conserved Areas</i> and implement culture–nature mapping in State Biodiversity Action Plans.
Adaptation Finance	Introduce <i>Civil Society Adaptation Windows</i> within NAFCC and state funds; pilot <i>Results-Based Adaptation Monitoring Frameworks (RBAMF)</i> .
Cooperatives	Establish <i>District Climate Cooperative Resource Centres (DCCRCs)</i> for compliance, quality, and digital market access.
Knowledge & Lexicon	Form a <i>Civil Society Climate Knowledge Consortium (CCKC)</i> and promote a <i>Global South Lexicon Initiative</i> to integrate cultural terminology into COP outcomes.

Vision:

In this decade, Bharat will articulate and institutionalize a Bharatiya Framework for Sustainability — a collectively built foundation rooted in its civilizational wisdom and worldview of harmony. This framework will guide Bharat’s sustainable development journey.

1. Context and Rationale

1.1. A Defining Moment for Global Climate Action

The 30th Conference of the Parties (COP30), to be held in Belém, Brazil, comes at a pivotal time for humanity's collective response to climate change. The COP30 Presidency has underscored six thematic axes — transitioning energy, stewarding biodiversity, transforming food systems, building resilient infrastructure, fostering human and social development, and unleashing enablers like finance, technology, and capacity building. Its tone is distinctively *human-centric*, recognizing that climate action is not only scientific or technical, but fundamentally a **human and civilizational challenge**.

For Bharat, this framing resonates deeply. The idea that climate action must begin with human conduct — with *jeevan shaili* (lifestyle) shaped by *jeevan drishti* (worldview) — lies at the heart of our civilizational ethos. The ancient dictum "**Vasudhaiva Kutumbakam**" (the world is one family) captures a moral imagination that positions ecological harmony and collective well-being as central to governance. COP30 thus provides an opportunity for Bharat and the Global South to reassert these shared values as the foundation for sustainable transformation.

1.2. Bharat's Civilizational Ethos: From LiFE to Regeneration

The Government of India's **Lifestyle for Environment (LiFE)** movement, introduced during COP26 and carried forward under the C20 process, is a manifestation of this ethos. It calls for a cultural and value-based transformation in environmental governance, shifting from a rights-based to a responsibility-based approach.

Bharat's civil society organizations (CSOs) have been at the forefront of localizing this vision. Across villages, cooperatives, and self-help groups, community practices have long embodied ecological responsibility — from sacred groves (*Devrai, Orans, Dharadi Pratha*) that conserve biodiversity to traditional agricultural systems like **Bhumi Suposhan**, which regenerate soil vitality through reciprocity between humans and land.

This *living tradition of sustainability* offers a counter-narrative to extractive development. It demonstrates that modern technology and traditional wisdom need not be in conflict; rather, their integration provides a pathway for **regenerative economies** that ensure both livelihood and ecological balance.

1.3. Civil Society as Custodians of Lived Knowledge

The COP30 Presidency's call to recognize communities not as passive victims but as *leaders of care and regeneration* aligns with the lived realities of Bharat's civil society networks. From **women-led self-help groups (SHGs)** to **farmer cooperatives** and **grassroots innovators**, these networks are repositories of *Anubhūti* — lived knowledge arising from perception, inference, comparison, and collective testimony, as articulated in the *Nyāya* tradition.

This embedded, experiential knowledge has shaped sustainable practices for centuries — be it community-managed irrigation in Rajasthan's Laporia, sacred forestry traditions in the Northeast, or soil-restoration models emerging from Maharashtra's Bhumi Suposhan movement. Civil society's contribution lies in translating these lived experiences into quantifiable adaptation outcomes and replicable policy inputs.

However, documentation and institutional recognition of such efforts remain limited. Most adaptation projects under NAPCC or SAPCC frameworks still depend on formal indicators and economic assessments that overlook intangible community capacities. Hence, a **new lexicon of climate resilience** is needed — one that recognizes social, spiritual, and cultural dimensions as legitimate sources of adaptation capital.

1.4. Policy Alignment and Institutional Frameworks

Bharat's adaptation architecture already provides an enabling environment for civil society participation. The **National Adaptation Fund for Climate Change (NAFCC)**, implemented through NABARD as the national entity, supports state-level projects integrating climate adaptation with livelihood generation and ecosystem restoration. Complementary frameworks such as **MGNREGS, PMKSY-Watershed, NRLM with approximately 84 lakh Self Help Groups** have also created climate-resilient assets — ponds, check dams, and plantations — while generating local employment.

Yet, the full potential of these schemes remains underutilized due to fragmented implementation and limited recognition of community-led innovations. Global studies, including the **GIZ “Adaptation Made to Measure” guidebook** and **Logical Framework Approach** with defined targets and indicators of several projects emphasize the need for *results-based monitoring* that captures adaptation outcomes beyond infrastructure — encompassing behavioural change, institutional learning, and ecosystem recovery.

By integrating such frameworks with localized indicators derived from community systems — for instance, soil health under Bhumi Suposhan, or cooperative-led biodiversity indices — Bharat can pioneer a hybrid adaptation measurement model that combines scientific precision with cultural authenticity.

1.5. Towards COP30: The Case for Civil Society Leadership

As the Global South prepares to shape the COP30 outcomes, Bharat’s civil society ecosystem stands as a bridge between grassroots realities and global negotiations. Its strength lies in its ability to translate moral imperatives into practical frameworks — connecting *value systems* to *policy systems*.

The collective experiences emerging from local adaptation models — whether the **Badri Kedar Cooperative in Uttarakhand** promoting women-led MAP cultivation, or the **Subhiksha multistate cooperative network** supporting over 6,000 farmers in Karnataka and Kerala — reaffirm that decentralized action can complement national and international commitments.

In this spirit, the **Pre-COP30 Civil Society Dialogue** reasserted that Bharat’s climate action narrative must be both civilizational and cooperative — drawing strength from community institutions, rooted in the principles of equity, sustainability, and shared responsibility.

The challenge and opportunity before policymakers, therefore, is to institutionalize this partnership — to ensure that **civil society becomes an integral part of climate governance**, not merely as implementers of projects, but as **co-authors of policy** and **custodians of a moral imagination** that sees the Earth not as a resource, but as a shared home.

2. Key Policy Insights

2.1 Lifestyle for Environment (LiFE): From Ecological Consciousness to Regenerative Livelihoods

A. Embedding Ecological Responsibility in Daily Life

The principle of *Lifestyle for Environment (LiFE)* draws from Bharat's civilizational worldview that perceives human well-being and planetary well-being as interdependent. *Jeevan drishti* (life vision) shapes *jeevan shaili* (lifestyle), making ecological responsibility an ethical duty rather than a policy compulsion.

As articulated in the **C20 LiFE Working Group Policy Brief (2023)**, the shift from a *rights-based* to a *responsibility-based* sustainability framework represents a paradigmatic transformation in global environmental governance. It introduces *Sumangalam* — collective well-being — as a universal guiding principle that transcends transactional approaches to sustainability.

Civil society organizations in Bharat have been the principal catalysts for grounding LiFE at the local level. Through behavioural campaigns, grassroots innovations, and revival of traditional practices, they have illustrated how simple, conscious lifestyle choices can cumulatively create large-scale environmental impact. These actions — ranging from reducing chemical dependency in farming to conserving water through community structures — represent the "*micro-movements of transformation*" that define Bharat's contribution to climate action.

B. Regenerative Livelihoods: Linking LiFE to Economic Systems

Beyond individual behavioural change, Bharat's civil society emphasizes that *LiFE must translate into livelihoods*. Regenerative systems — social, economic, and institutional — form the operational fabric of ecological lifestyles.

Across the country, numerous initiatives demonstrate this approach:

- The **Bhumi Suposhan movement** revitalizes soil health through indigenous knowledge, cow-based bio-inputs, and crop diversification. It redefines the farmer's role from producer to *nurturer of the Earth*, reflecting a deep reciprocity between human action and natural cycles.
- The **Nandurbar Compendium on Livelihoods** documents dozens of community-led regenerative models that combine traditional seed diversity, localized water systems, and non-chemical inputs — demonstrating scalability across agro-climatic zones.
- The **ACCESS Livelihoods Compendium (2022)** showcases how local collectives have innovated climate-resilient value chains for crops, medicinal plants, and artisanal crafts, illustrating that LiFE principles can anchor viable economic systems.

These examples reveal that regeneration is not a return to the past but a renewal of values — creating livelihoods that enhance, rather than exploit, ecological capital.

However, such models are often dismissed as isolated "pockets of innovation." To counter this perception, systematic **documentation, quantification, and fiscal mapping** of these regenerative initiatives are essential. Data on geographic spread, production scale, and community impact must be consolidated to form a *National Registry of Regenerative Livelihoods*. This would serve as an evidence base for replication across Bharat and the Global South.

Call for Action:

Establish a **national-level database and mapping framework** for regenerative systems — integrating case studies, fiscal models, and sustainability metrics to inform policy replication.

C. Integrating Traditional, Cultural, and Modern Technological Practices

The evolution of LiFE also lies in blending traditional ecological knowledge with modern innovation. Bharat's cultural practices — from *Van Poojan* (worship of forests) and *Beej Poojan* (seed festivals) to water-harvesting traditions like *Johads* and *Kunds* — represent indigenous mechanisms of adaptation and resource management. These rituals and customs carry implicit ecological wisdom, ensuring continuity of biodiversity and community stewardship.

Modern technological tools can amplify the impact of these practices. For instance:

- **Digital cooperatives and GIS-based resource mapping** can strengthen localized monitoring of natural resource regeneration.
- **Remote sensing and forest inventory technologies** (as reported in the *India State of Forest Report 2023*) can help assess carbon sequestration potential of community-managed landscapes.

Civil society organizations, therefore, urge a *coexistence paradigm* — where technology is a facilitator, not a substitute, for traditional practices. This approach resonates with the **GIZ “Adaptation Made to Measure”** framework, which highlights that results-based monitoring in adaptation must integrate cultural dimensions and behavioural indicators.

Call for Action:

Institutionalize **“Technology-with-Tradition” partnerships** that integrate indigenous knowledge systems with modern adaptation tools — ensuring both innovation and continuity.

D. Addressing Climate-Induced Livelihood Distress

The LiFE framework also compels policymakers to view **distress migration** and **resource degradation** as outcomes of disrupted ecological relationships. Climate-induced livelihood distress, particularly in tribal and hilly regions, has forced communities to abandon traditional occupations. Civil society organizations highlight that restoring natural resource bases — through soil, water, and forest regeneration — is both an adaptation and mitigation strategy.

For example:

- In tribal belts like Nandurbar and Dahod, kitchen garden and agroforestry models have mitigated outmigration while improving nutrition.
- In Himalayan ecosystems, the cultivation of medicinal and aromatic plants (MAPs) under the **Badri Kedar Women's Cooperative** has diversified incomes, reduced pressure on forests, and regenerated degraded land.
- **MGNREGS** works in drought-prone Madhya Pradesh have created climate-resilient assets such as check dams and micro-irrigation systems, directly contributing to local adaptation capacity.

These initiatives affirm that **adaptation begins with livelihood security**. Local institutions — cooperatives, SHGs, Gram Sabhas — must be positioned as anchors of LiFE implementation, enabling the transition from reactive mitigation to proactive regeneration.

Call for Action:

Recognize **community-based natural resource regeneration** as a national adaptation priority, and classify associated programmes (LiFE, MGNREGS, NRLM, NAFCC) as *climate adaptation investments* in budgetary frameworks.

2.2 Practicing Biodiversity: Reclaiming Custodianship and Continuity

A. Local Community Leadership in Conservation

Biodiversity conservation in Bharat has always been a community-driven enterprise, rooted in reverence rather than regulation. Long before global conventions on biodiversity were drafted, Indian communities had institutionalized protection systems through **sacred groves (Devrai/Devarakadu/Orans)**, *Totemic traditions*, and *Dharadi pratha* — practices that integrated ecology with culture, spirituality, and livelihood across the length and breadth of Bharat.

The **Community Conserved Areas Directory of India (CCA Directory)** records thousands of such local conservation efforts — from the Bishnois' protection of blackbuck and khejri trees in Rajasthan, to the Khasi's sacred forests in Meghalaya, and the Van Panchayats of Uttarakhand that collectively manage over **120,000 hectares of high-altitude pastures and forests**.

Such traditional systems are not just relics of the past; they are *living institutions of adaptation*. They regulate grazing, ensure watershed protection, maintain seed diversity, and create microclimates that buffer against heat and drought.

Call for Action:

Recognize and formally integrate **Community Conserved Areas (CCAs)** and traditional forest governance systems under the national and state biodiversity frameworks. Enable financial and technical support through convergence with NAFCC, CAMPA, and MGNREGS for community-led ecosystem restoration.

B. Blending Traditional and Modern Conservation Practices

Bharat's biodiversity heritage thrives where traditional knowledge and modern science work in complementarity rather than competition. The paper "*Integrating Indigenous Knowledge and Traditional Practices for Biodiversity Conservation in a Modern World*" emphasizes that indigenous ecological knowledge (*TEK*) — gained through centuries of observation and adaptation — offers critical insights into species behavior, seasonal dynamics, and ecosystem resilience.

Traditional festivals such as *Beej Poojan* (seed worship), *Van Poojan* (forest worship), and *Bhumi Suposhan* (soil nourishment) embody this integration. **Bhumi Suposhan**, re-establishes the ancient relationship of *Mata Bhumi, Putro Aham Prithivya* — "the Earth is Mother, I am Her child" — framing soil fertility as both a moral and scientific responsibility.

These examples reveal that cultural continuity itself is a conservation strategy.

Call for Action:

Institutionalize **Culture-Nature Interfaces** in biodiversity policy — mandating inclusion of cultural heritage mapping and traditional ecological knowledge in every State Biodiversity Action Plan (SBAP) and SAPCC review.

C. Strengthening Government–Community Partnerships

Despite policy commitments under the **Forest Rights Act (FRA)** and **Biodiversity Act (2002)**, implementation gaps persist. Many **Community Forest Resource (CFR)** rights remain unrecognized or weakly supported. Civil society networks report that communities often lack technical capacity or financial backing to operationalize conservation plans.

However, examples of collaborative models show promise:

- **Devrai and Van Panchayat systems** in Uttarakhand demonstrate effective community–government co-management of forests.
- **Subhiksha Multistate Cooperative Society** unites over 6,800 farmers across Karnataka and Kerala, functioning as a "cooperative of cooperatives" that integrates biodiversity conservation with organic and transitional farming systems.
- In Manipur and Nagaland, tribal federations manage biodiversity hotspots through *customary councils* that work alongside state forest departments under a shared framework of mutual accountability.

The need now is to institutionalize these collaborations as **formal partnerships** within the biodiversity governance architecture, with co-financing from central schemes and local revenue models.

Call for Action:

Establish **joint government–community biodiversity management platforms** at district and state levels to operationalize Community Forest Resource rights, monitor ecosystem health, and ensure livelihood convergence under LiFE and NAFCC frameworks.

D. Quantifying the Value of Traditional Knowledge and Ecosystem Services

Conservation success depends not only on protecting biodiversity but also on quantifying its contribution to climate adaptation, health, and local economies. The **Securitization and Biodiversity study on the Western Ghats (2025)** argues that communities in the Global South often resist the “securitization” of biodiversity by external authorities, asserting their own adaptive measures and collective custodianship.

Similarly, the **Traditional Knowledge Systems for Biodiversity Conservation** report by Deep Narayan Pandey notes that local traditions—such as temple forests, sacred cliffs, and agroforestry systems—constitute a *decentralized security mechanism* for biodiversity. These are not just cultural expressions; they deliver quantifiable ecosystem services:

- Groundwater recharge and soil fertility enhancement,
- Carbon sequestration and microclimate stabilization,
- Pollination and pest control, and
- Sustainable biomass and non-timber forest production.

Integrating these ecosystem services into national and state adaptation accounting systems will ensure that traditional knowledge is rewarded as a **climate-positive contribution**.

Call for Action:

Develop **localized Natural Capital Accounting (NCA)** mechanisms that include ecosystem services generated by community-conserved areas, traditional forests, and agroforestry systems in India’s National Adaptation Communication (NATCOM).

E. Reimagining Biodiversity Policy through the Global South Lens

Bharat’s biodiversity frameworks must also help shape the **Global South discourse** on ecological sovereignty and cultural resilience. The “*Parampara*” collection and “*Traditional Knowledge for Sustainability*” papers emphasize that biodiversity is not a static “stock” to be guarded, but a **living continuum** of interactions between humans, species, and ecosystems.

This view challenges the Global North’s model of fortress conservation, which isolates nature from society. The Global South can offer an alternative — a **coexistence-based lexicon** that links biodiversity conservation with cultural dignity, livelihoods, and spiritual responsibility. Bharat’s contribution, therefore, is not only in protecting biodiversity but also in **restoring meaning** to it — framing it as a shared moral enterprise between humanity and nature.

Call for Action:

Promote a **Global South Consortium on Cultural Biodiversity** under COP30, led by India, to exchange community-based models, traditional conservation technologies, and cultural heritage frameworks for biodiversity stewardship.

2.3 Adaptation, Cooperation, and Investments: Building Systems of Resilience

A. Community-Driven Adaptation Models

Adaptation is no longer a technical add-on to climate policy — it is the heart of climate justice for the Global South. Bharat’s civil society has long practiced *community-driven adaptation (CDA)*: decentralized, experiential, and embedded in local socio-ecological contexts.

Local adaptation actions can be measured effectively when viewed through the lenses of vulnerability reduction, adaptive capacity, and institutional resilience. This aligns with the **GIZ “Adaptation Made to Measure”** framework, which defines adaptation as *the enhancement of human and ecosystem resilience through locally designed, measurable interventions*.

Civil society experiences across Bharat demonstrate the power of this approach:

- **Watershed and landscape restoration** in Rajasthan and Maharashtra, led by Tarun Bharat Sangh and Gram Sabha networks, have turned drought-prone regions into water-secure ecosystems.
- **Climate-resilient farming** under the **Bhumi Suposhan** framework has revived soil fertility and reduced dependency on chemical inputs.
- **MAP-based agroforestry** in Uttarakhand, driven by the Badri Kedar Women’s Cooperative, integrates gender equity with adaptation and ecosystem regeneration.

These models collectively affirm that *adaptation succeeds when designed and owned by communities*. The key task before policy is to scale these decentralized solutions without diluting their local character.

Call for Action:

Institutionalize **Community Adaptation Frameworks (CAFs)** under SAPCCs and NAPCC, mandating that at least 30% of adaptation budgets flow directly to Gram Sabha and community-led initiatives, with participatory monitoring indicators based on vulnerability, livelihoods, and ecosystem health.

B. Strengthening Cooperative Networks for Climate Resilience

As highlighted by Subhiksha Multistate Cooperative Society, *“cooperation is climate adaptation in practice.”* Cooperatives transform individual vulnerability into collective security by pooling risk, resources, and resilience.

Bharat’s cooperative ecosystem already constitutes a powerful adaptation infrastructure:

- There are **8.42 lakh cooperatives** across India, involving over **290 million members**, contributing to financial inclusion, food security, and rural prosperity.
- The **Primary Agricultural Credit Societies (PACS)** network is being digitized (67,930 PACS approved for computerization, ₹752.77 crore allocated) — providing the backbone for climate finance disbursement and transparent record-keeping.
- **Multipurpose cooperatives** in agriculture, dairy, fisheries, and forestry now serve as value-chain integrators — connecting producers to consumers in sustainable markets.

These institutions embody the **“Sahkar se Samridhhi”** ethos — cooperation for shared prosperity. As climate risks escalate, cooperatives can serve as *resilience hubs* that integrate financial inclusion, capacity building, and adaptive value chains.

However, two systemic challenges persist:

1. **Lack of localized quality assurance systems** for organic and indigenous produce, and
2. **Weak institutional capacities at the block and district level** to navigate compliance, technology, and finance frameworks.

Call for Action:

Establish **District Climate Cooperative Resource Centres (DCCRCs)** within existing cooperative clusters to:

- Build technical and compliance capacity in regional languages,
- Facilitate climate adaptation financing through NABARD and NAFCC, and
- Support quality, certification, and digital marketing systems rooted in indigenous value frameworks.

C. Climate Finance and Indigenous Investment Systems

Financing adaptation is both the biggest gap and the greatest opportunity for the Global South. Despite multiple global commitments, *less than 10% of total climate finance* reaches local actors — a statistic reaffirmed by the World Bank and by India’s civil society networks.

Bharat’s adaptation financing ecosystem, anchored by the **National Adaptation Fund for Climate Change (NAFCC)**, offers a model of alignment between government and community priorities. Implemented by **NABARD** as the National Implementing Entity, NAFCC has financed **over 30 state projects** integrating water security, agroforestry, livestock management, and ecosystem restoration.

For instance:

- Climate-resilient agriculture in Himachal Pradesh and Odisha,
- Spring-shed rejuvenation in Meghalaya,
- Integrated farming in Kerala’s coastal wetlands, and
- Eco-village models in Manipur.

Each project demonstrates that **decentralized adaptation funding** can yield measurable ecosystem and livelihood benefits. However, the challenge lies in scaling — simplifying application processes, broadening eligibility for civil society consortia, and ensuring transparency in fund utilization.

Civil society networks also advocate for the creation of **indigenous financial ecosystems** — community-led funds, cooperative credit pools, and micro-insurance systems that can bridge the last-mile finance gap. These indigenous mechanisms are rooted in trust, mutuality, and social capital — qualities often missing in global financial structures.

Call for Action:

Reform the NAFCC framework to include **“Civil Society Adaptation Windows”** — enabling registered cooperatives, SHG federations, and panchayats to directly access small-to-medium adaptation grants, with simplified due diligence protocols and community-based evaluation.

D. Quantifying Adaptation and Co-benefits

Climate policy has traditionally emphasized mitigation (carbon reduction) over adaptation (resilience-building). However, *adaptation must be measurable to be visible*. Quantifying adaptation is crucial for accessing global finance and influencing future Nationally Determined Contributions (NDCs).

Quantification should extend beyond infrastructure outputs to capture co-benefits. Such quantification should include:

- Reduction in distress migration,
- Improvement in soil carbon and water retention,
- Increase in community assets and biodiversity cover, and
- Enhanced adaptive capacity of women and vulnerable groups.

Existing programmes like **MGNREGS**, **NRLM**, and **LiFE** can be reclassified as adaptation measures by quantifying these benefits. The **SPRF 2025 paper on MGNREGS and Climate Change** has already documented climate co-benefits of drought-proofing and afforestation works in Madhya Pradesh — reduced migration, improved incomes, and enhanced water security.

Call for Action:

Integrate **Results-Based Adaptation Monitoring Frameworks (RBAMFs)** across all flagship schemes (MGNREGS, NRLM, PM-KUSUM, etc.) to assess adaptation co-benefits using quantifiable indicators of ecosystem health, gender empowerment, and local economic resilience.

E. Towards a Global South Framework for Resilient Cooperation

Civil society leaders argue that adaptation and cooperation must converge into a new international framework rooted in the Global South's developmental ethos — emphasizing justice, equity, and shared learning. Bharat can spearhead this shift by linking its cooperative ecosystem with international adaptation alliances.

A proposed “**South-South Resilience Alliance**” could:

- Facilitate mutual recognition of traditional knowledge systems in adaptation policy;
- Create decentralized platforms for data sharing, monitoring, and joint funding; and
- Develop regional adaptation standards for livelihoods, biodiversity, and resource management.

Such a framework would position Bharat not just as a national actor but as a *civilizational bridge* — connecting moral leadership with pragmatic climate cooperation.

Call for Action:

Establish a **South-South Resilience Alliance** under India's leadership during COP30, integrating cooperative networks, civil society alliances, and local government partnerships for joint adaptation research, finance, and implementation.

2.4 Civil Society's Narrative and Lexicon for COP30

A. Reclaiming the Civilizational Narrative in Climate Discourse

The **COP30 Presidency's call** to view climate change as a *human challenge* — not merely scientific or technocratic — resonates profoundly with Bharat's worldview. As articulated in the **Concept Note of the Civil Society Dialogue**, Bharat's civil society recognizes that *people are not passive victims but active custodians of care, resilience, and regeneration*.

This perspective emerges from *Anubhūti* — the Bharatiya mode of knowing that integrates direct perception, inference, comparison, and shared testimony — where knowledge arises from lived experience, not abstraction. It frames climate action as a moral and relational pursuit, not an economic transaction.

Thus, civil society's narrative at COP30 must go beyond the vocabulary of carbon and consumption. It must offer a **civilizational lexicon of sustainability** grounded in *Dharma (responsibility)*, *Sahaj Jeevan (natural living)*, and *Samagraata (wholeness)* — where ecological balance and social equity are inseparable.

Call for Action:

Integrate Bharat's *Anubhūti-based epistemology* and lived community practices into the official COP30 narrative through civil society representation, ensuring that policy frameworks reflect the ethical and experiential dimensions of adaptation.

B. From “Stakeholder” to “Custodian”: Redefining Civil Society's Role

The current global climate architecture often positions civil society as an *implementing partner* or *observer* rather than a co-creator of knowledge. However, as the **Community-Driven Climate Adaptation India** study demonstrates, local NGOs, cooperatives, and Gram Sabhas are not peripheral actors but **institutional pillars** of decentralized resilience.

Civil society in Bharat acts simultaneously as:

- **Knowledge broker**, translating local wisdom into policy language;
- **Capacity builder**, training communities in adaptive and regenerative practices;
- **Accountability agent**, ensuring that policies reach the most climate-vulnerable groups; and
- **Custodian**, preserving the moral-ecological fabric of communities through cultural continuity.

This shift — from being seen as “beneficiaries” to *co-authors of resilience* — calls for policy recognition.

Call for Action:

Institutionalize **Civil Society Climate Missions** under the MoEFCC and MoRD to document, quantify, and mainstream grassroots adaptation initiatives as part of India's Nationally Determined Contributions (NDC) review and COP30 submissions.

C. Rebuilding the Lexicon: Towards a Vocabulary of the Global South

Language determines perception — and perception shapes policy. The global discourse on sustainability still draws heavily from Euro-American frameworks: “carbon neutrality,” “mitigation hierarchy,” “loss and damage,” and “ecosystem services.”

Bharat's civil society instead offers a *living lexicon* — terms like *Sumangalam* (universal well-being), *Bhumi Suposhan* (nourishing the earth), *Van Poojan* (forest reverence), *Devrai* (sacred grove), and *Jeevan Shaili* (way of living). These are not metaphors but **operational categories** for climate ethics, with tangible behavioral and ecological outcomes.

Similarly, **T.C. James' RIS Discussion Paper - International Discussions on Indigenous People and India** clarifies that India rejects the settler-indigenous binary. All people of Bharat are indigenous, bound by shared ecological lineage and responsibility. Therefore, the lexicon of “indigeneity” must evolve from identity politics to *universal ecological belonging*.

Call for Action:

Advocate for a **Global South Lexicon Initiative** under COP30 — coordinated by Bharat's civil society and think tanks — to document culturally grounded sustainability terms and frameworks from Asia, Africa, and Latin America, enriching global climate governance.

D. Interdisciplinary and Perpetual Knowledge Systems

Civil society's strength lies in its ability to link disciplines and time scales — blending anthropology, ecology, economics, and spirituality into actionable insights. The Pre-COP30 deliberations called for a “**perpetual, interdisciplinary, collective effort**” for research, strategic planning, and monitoring of adaptation outcomes.

Such systems require:

- A **National Repository of Civil Society Climate Actions**, capturing both qualitative narratives and quantitative metrics;
- **Collaborative think-labs** connecting universities, cooperatives, and local institutions; and
- **Interdisciplinary fellowship networks** to mentor next-generation practitioners in value-based climate governance.

The results-based adaptation frameworks must include social and cultural indicators — not just physical outputs.

Call for Action:

Establish a **Civil Society Climate Knowledge Consortium (CCKC)** — linking academic institutions, think tanks, and CSOs — for long-term documentation, data synthesis, and policy translation of adaptation and LiFE initiatives.

E. Building People-to-People Bridges in the Global South

As Bharat leads the Global South dialogue at COP30, civil society can serve as the connective tissue between nations with shared realities — of resource stress, cultural diversity, and moral-ecological worldviews.

Partnerships through South-South cooperation can focus on:

- Exchange of community adaptation methodologies and local technologies;
- Joint capacity-building for data and documentation;
- Development of regional funds for locally led adaptation; and
- Collective advocacy for *moral justice frameworks* in global negotiations.

The **Western Ghats securitization study** demonstrates how communities in the Global South resist top-down conservation by asserting *collective custodianship* over their ecosystems — a model that can guide Global South solidarity in policy and practice.

Call for Action:

Create a **Global South Civil Society Forum for Climate Resilience**, convened annually alongside COP, to co-create policy narratives rooted in cultural and ecological continuity.

F. Policy Language as Moral Compass

Ultimately, policy language is not just communication — it is orientation. The shift from “control” to *care*, from “extraction” to *reciprocation*, and from “growth” to *balance* represents not merely semantics but a transformation of worldview.

Civil society urges that the COP30 Presidency and India’s national climate framework adopt this **“Ethical Lexicon of Sustainability”**:

- **Sumangalam** – collective well-being as the goal of policy
- **Sahakarita** – cooperation as the mode of governance
- **Bhumi Suposhan** – soil as a living entity
- **Anubhūti** – experiential knowing guiding science
- **Samagraata** – holistic coherence across sectors

Call for Action:

Endorse the inclusion of *Sumangalam* and *Anubhūti-based frameworks* in India’s official COP30 submissions as conceptual anchors of the civil society’s contribution to global climate ethics.\

3. Policy Recommendations

Overarching recommendation (cross-cutting)

Create a National Civil Society–Government Climate Partnership Platform (NCSCPP) to coordinate the recommendations below, validate community evidence, and channel finance, data and technical support for locally led adaptation and LiFE initiatives.

- **Why:** Civil society must be a co-author of policy rather than a peripheral implementer; a formal platform institutionalises partnerships and simplifies access to national and international funds.
- **What to do:** Set up NCSCPP as a joint secretariat (MoEFCC / NITI Aayog) with seats for national CSO federations, cooperative bodies, NABARD, and state climate cells.
- **Lead / Support:** MoEFCC (lead), NITI Aayog, NABARD, Ministry of Rural Development, state environment departments.

3.1 Lifestyle for Environment (LiFE)

1. Integrate LiFE values into national programmes and curricula

- **Why:** Value-based behaviour change scales when supported by institutions (education, extension, public campaigns). C20 LiFE policy guidance demonstrates the potential of curricular and youth engagement.
- **What to do:** Mandate LiFE modules in school curricula (NCERT) and vocational training; fund state LiFE peer-trainer programmes; launch a national LiFE public campaign with measurable targets (waste reduction, water use, organic area).
- **Lead / Support:** MHRD/Ministry of Education, MoEFCC, NCERT, State Education Departments, CSO networks.

2. Establish a National Registry of Regenerative Livelihoods

- **Why:** To counter the narrative that regenerative/local models are isolated “pockets”, and to create an evidence base for scaling.
- **What to do:** Create a registry that maps initiatives (Bhumi Suposhan, community seed hubs, regenerative cooperatives), includes fiscal and ecological metrics and provides case documentation for replication. Use the registry to inform NDCs and COP submissions.
- **Lead / Support:** NCSCPP secretariat (host), MoEFCC, NABARD, CSO consortia.

3. Technology-with-Tradition Fund

- **Why:** To operationalise ‘technology as facilitator’ not substitute.
- **What to do:** Small competitive grants for projects that explicitly pair indigenous practices (e.g., Bhumi Suposhan) with enabling tech (GIS mapping, low-cost sensors, post-harvest tech). Pilot via DCCRCs (see 3.3.8).
- **Lead / Support:** DST, MoEFCC, Ministry of Agriculture, CSO–university partnerships.

3.2 Practicing Biodiversity

4. Formal recognition and support for Community Conserved Areas (CCAs) and Community Forest Resource (CFR) operationalisation

- **Why:** Large tracts of biodiversity are effectively conserved by communities (e.g., sacred groves, Northeast community forests). Recognition unlocks finance and technical support.
- **What to do:** Fast-track CFR claims processing; create a state-level CCA support fund for governance plans, patrolling, and livelihood linkages; align CAMPA/NAFCC convergence for CCA restoration.
- **Lead / Support:** MoEFCC, State Forest Departments, Tribal Affairs, NCSCPP, local Gram Sabhas.

5. Mandate culture–nature mapping in State Biodiversity Action Plans (SBAPs)

- **Why:** Traditional practices (Beej Poojan, Van Poojan) are conservation actions; mapping ensures they are part of formal strategy.
- **What to do:** SBAP guidelines to include intangible heritage mapping and TEK inventories, with funds for community documentation and local guard-ship stipends.
- **Lead / Support:** CBD Cell (MoEFCC), National Biodiversity Authority, State Biodiversity Boards, local CSOs.

6. Natural Capital Accounting for community ecosystems

- **Why:** Quantifying ecosystem services from CCAs and agroforestry will make community conservation visible in adaptation accounting.
- **What to do:** Pilot NCA methodologies in 3 landscapes (one each in central India, Northeast, and Western Ghats) and incorporate results in NATCOM and state adaptation reports.
- **Lead / Support:** MoEFCC, Ministry of Finance (statistics wing), academic partners, NABARD.

3.3 Adaptation, Cooperation and Investments

7. Create “Civil Society Adaptation Windows” within NAFCC / Nodal State Funds

- **Why:** Current finance mechanisms are complex for small community bodies; NAFCC portfolio shows many successful local projects but scaling requires easier access.
- **What to do:** Allocate a defined percentage (e.g., 20%) of NAFCC/state adaptation funds to community proposals (SHGs, cooperatives, Gram Sabhas) with simplified application and community-based evaluation.
- **Lead / Support:** NABARD (implementing), MoEFCC, State Climate Cells.

8. District Climate Cooperative Resource Centres (DCCRCs)

- **Why:** Cooperatives are resilient hubs but need capacity (quality systems, grading, digital marketing) to scale climate-resilient value chains.
- **What to do:** Establish DCCRCs (one per district cluster) to support certification, aggregation, compliance in regional languages; DCCRCs will help funnel NAFCC/other funds to cooperatives.
- **Lead / Support:** Ministry of Cooperation (lead), NABARD, State Cooperative Departments, CSO federations.

9. Mainstream Results-Based Adaptation Monitoring Frameworks (RBAMF)

- **Why:** Adaptation must be measurable to attract finance and to be included in NDCs; co-benefits (reduced migration, soil carbon) need standard indicators.
- **What to do:** Develop RBAMF templates for flagship schemes (MGNREGS, NRLM, PM-KUSUM, LiFE pilots) that capture both quantitative and qualitative adaptation co-benefits. Build capacity at block/district level for participatory M&E.
- **Lead / Support:** MoRD (MGNREGS), MoHUA (where relevant), MoEFCC, Ministry of Rural Development.

10. Launch a South-South Resilience / Civil Society Alliance at COP30

- **Why:** To institutionalise knowledge sharing, mutual recognition of TEK and cooperative finance pathways among Global South nations.
- **What to do:** Use COP30 to announce a South-South Resilience Alliance with seed funding, exchange programmes, and a shared database of community practices. NCSCPP to coordinate India's contribution. Establish co-ordination with UN organisations in the Global South such as ICIMOD.
- **Lead / Support:** MEA (diplomatic lead), MoEFCC, NCSCPP, select CSO networks.

3.4 Civil Society's Narrative and Lexicon for COP30

11. Civil Society Climate Knowledge Consortium (CCKC)

- **Why:** Perpetual, interdisciplinary evidence is needed to translate Anubhūti and community practice into policy language.
- **What to do:** Fund a consortium (universities + CSOs + think-tanks) to document, standardise and publish methodologies for Indigenous indicators (LiFE metrics, Bhumi Suposhan soil indicators). Outputs feed NDCs and NATCOM.
- **Lead / Support:** MoEFCC (funding support), ICSSR/UGC, leading universities, CSO networks.

12. Adopt an Ethical Lexicon in Official COP30 Submissions

- **Why:** Policy language shapes international negotiation trajectories; India's value lexicon (Sumangalam, Bhumi Suposhan etc.) offers an alternate framing favouring equity and cultural continuity.
- **What to do:** Include a short annex in India's COP30 submission that defines and operationalises key civilisational terms and links them to measurable programme actions (e.g., LiFE targets, CCA support). NCSCPP to co-author.
- **Lead / Support:** MEA, MoEFCC, NCSCPP.

Implementation guidance (practical steps)

1. **Pilot + Scale:** Pilot 8–12 interventions across different eco-regions in Year 1 (registry, DCCRC, NAFCC windows, RBAMF pilots).
 2. **Capacity & Language:** Prioritise training materials in regional languages through DCCRCs.
 3. **Monitoring & Reporting:** Use RBAMF outputs for inclusion in NATCOM and COP30 side-events.
 4. **Budgeting:** Encourage line ministries to identify reprogrammable slots in existing schemes (MGNREGS, NRLM, NAFCC) to fund pilots in Year 1.
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4. Conclusion

The **Pre-COP30 Civil Society Dialogue** reaffirmed that climate action in Bharat is not an imported agenda — it is a continuation of a civilizational ethos that has, for millennia, upheld the harmony between humanity and nature. The discussions and recommendations that emerged from this dialogue are not limited to a preparatory exercise for an international conference; they represent a collective call to **reclaim the moral vocabulary of sustainability** and to rebuild governance frameworks around the principles of care, cooperation, and continuity.

Bharat's civil society — farmers, cooperatives, women's groups, tribal councils, scholars, and youth — are not peripheral actors in the climate discourse. They are the **living custodians of adaptation**. Their work in restoring soils, conserving forests, reviving traditional seeds, and reimagining livelihoods already embodies what the world now calls "climate resilience." Policy must catch up with this lived wisdom.

The way forward therefore lies in three intertwined pathways:

1. **Re-centering Values:** Recognizing *LiFE* not merely as a campaign but as a way of being; positioning *Sumangalam* — collective well-being — as the goal of policy; and ensuring that *Anubhūti* — experiential knowing — guides how we measure progress.
2. **Institutionalizing Partnerships:** Civil society and government must act as **co-authors of climate governance**, through shared platforms such as the proposed *National Civil Society–Government Climate Partnership Platform (NCSCPP)*, cooperative adaptation networks, and knowledge consortia. Only participatory governance can translate Bharat's moral strength into measurable, scalable results.
3. **Global South Solidarity:** COP30 offers an opportunity for Bharat to lead a **South-South Resilience Alliance**, uniting nations with shared cultural and ecological roots to advocate for justice, equity, and indigenous innovation in global negotiations. This is not only strategic diplomacy — it is moral leadership.

As Bharat approaches COP30, it can present not just policies but a **philosophy of coexistence** — one that views the planet not as a commodity to be managed, but as a family to be cared for. This philosophy — rooted in *Vasudhaiva Kutumbakam* — can reshape global climate action by placing responsibility before rights, regeneration before extraction, and cooperation before competition.

If these principles are embedded in our national policies and international posture, Bharat will not merely contribute to the global dialogue; it will lead it — morally, intellectually, and practically. This is the spirit with which Bharat's civil society enters COP30: not as observers, but as custodians of the Earth's shared future.

5. Annexes

Annex 1 | Participating Institutions and Networks

Organizing Partners

- **YOJAK Center for Research and Strategic Planning for Sustainable Development**
- **Indian Social Responsibility Network (ISRN)**
- **Paryavaran Sanrakshan Gatividhi (PSG)**
- **Atal Bihari Vajpayee Institute of Policy Research and International Studies (AIPRIS)**

Annex 2 | Speakers and Thematic Session Leads

Theme	Key Focus Areas	Speakers
Lifestyle for Environment (LiFE)	Livelihoods and regenerative systems	Shri Radhe Shyam Yadav (Sadhguru Foundation, Dahod)
	Traditional, cultural and modern technological practices for sustainable lifestyles	Shri Harsh Chavan (Shivganga, Jhabua)
	Embedding ecological responsibility in daily life	Shri Ashish Tiwari (ICIMOD)
Practicing Biodiversity	Local community leadership in conservation (Totem, Devrai model, sacred groves, commons)	Shri Aman Singh (KRPAVIS, Alwar)
	Blending traditional and modern conservation practices	Shrimati Jui Pethe (REEDS)
	Strengthening government–community partnerships	Dr. B K Tiwari, Retired Professor (North-Eastern Hill University)
Adaptation, Cooperation and Investments	Community-driven adaptation models	Shrimati Suruchi Bhadwal (Program Director, TERI)
	Strengthening cooperative networks for climate resilience	Shri Ananda Aa Shri (Subhiksha Multi-State Co-operative); Shrimati Sudha Kothari (Chaitanya)
	Global financing frameworks for resilience	Anirban Ganguly (Expert, Donor Agencies); Dr. Yogesh Gokhale (AIPRIS)
Civil Society's Narrative and Lexicon for COP30	Positioning civil society voices at the global stage	Shri Santosh Gupta (ISRN)
	Building solidarity for community-led climate action	Shrimati Surabhi (Paryavaran Sanrakshan Gatividhi)
	Shaping terminology and narratives that reflect Bharat's context	Dr. Gajanan Dange (YOJAK)

Annex 3 | Source Documents and References

Primary Event Documentation

1. *Concept Note – Civil Society Dialogue for COP30 (2025)*
2. *Day 1 and Day 2 Dialogue Proceedings (2025)*

Core Policy and Analytical References

1. *C20 LiFE Working Group Policy Brief (2023)*
2. *National Adaptation Fund for Climate Change Portfolio Report – NABARD (2024)*
3. *GIZ (2013). Adaptation Made to Measure – Second Edition.*
4. *Role of MGNREGS in Dealing with Climate Change (GoI 2022).*
5. *RIS Discussion Paper No. 272: T. C. James (2022), International Discussions on Indigenous People and India.*
6. *Community-Driven Climate Adaptation in India (Project Report 2025).*
7. *ACCESS Development Services (2022). Livelihoods India Compendium: Climate Resilient Livelihood Models.*
8. *Cooperatives Building a Better Tomorrow (Ministry of Cooperation 2024).*
9. *India State of Forest Report – Executive Summary (2023).*
10. *Community Conserved Areas Directory of India (2022).*
11. *Integrating Indigenous Knowledge and Traditional Practices for Biodiversity Conservation (UNESCO 2021).*
12. *Paramparā: Traditional Knowledge for Sustainability (IGNCA 2015).*
13. *Bhumi Suposhan: Commemorative Publication of the Nationwide Bhumi Suposhan and Samrakshan Abhiyan - Context and Essentials (2018 – Dange & Velankar).*
14. *Securitization and Biodiversity in the Global South – Western Ghats Case Study (2025).*

Annex 4 | Glossary of Key Civilizational Terms

Term	Meaning / Policy Relevance
Anubhūti	Experiential knowing; basis for community-validated knowledge systems and policy indicators.
Bhumi Suposhan	Nourishment and reciprocation with the Earth; framework for soil- and ecosystem-based adaptation.
Devrai / Oran	Sacred groves managed by local communities; cornerstone of participatory biodiversity governance.
LiFE – Lifestyle for Environment	National movement for responsible consumption and pro-planet behaviour.
Sahakarita	Cooperation; cooperative institutions as instruments of resilience and equity.
Samagraata	Holistic integration of ecological, social, and economic well-being.
Sumangalam	Collective prosperity and well-being; guiding moral principle for adaptation and climate finance.
Vasudhaiva Kutumbakam	“The world is one family” – philosophical foundation for Global South cooperation.

Annex 5 | Abbreviations

Acronym	Full Form
CAF	Community Adaptation Framework
CAMPA	Compensatory Afforestation Fund Management and Planning Authority
CCA	Community Conserved Area
CSCKC	Civil Society Climate Knowledge Consortium
DCCRC	District Climate Cooperative Resource Centre
LiFE	Lifestyle for Environment
MGNREGS	Mahatma Gandhi National Rural Employment Guarantee Scheme
MoEFCC	Ministry of Environment, Forest and Climate Change
NAFCC	National Adaptation Fund for Climate Change
NAPCC	National Action Plan on Climate Change
NCSCPP	National Civil Society–Government Climate Partnership Platform
PMKSY-Watershed	Pradhan Mantri Krishi Sinchai Yojana – Watershed Component
RBAMF	Results-Based Adaptation Monitoring Framework
SAPCC	State Action Plan on Climate Change
SHG	Self-Help Group
TEK	Traditional Ecological Knowledge
