

THE INDIGENOUS PEOPLES' ECOLOGY SUSTAINABLE AND INTEGRATED POLICY

Abstract

Indigenous/aboriginal/tribal people (IP) are the most important part of the ecosystems and environmental dialogue and praxis. They are inextricably linked to nature: practices among the Andean peoples' world is divided into the human and domesticated: the wild—species, ecosystems, water; and the sacred and ancestral. Their goal is holistic wellbeing, which is achieved through balance between these three worlds. However, with the globalization there are direct impact factors on environment: 1. Population, 2. Consumption, and 3. Technology which decide how much spacious and resources are used and how much waste is produced to meet consumption needs. The direct impact factors on environment which is enjoyed in the current lifestyle of the developed countries if it were to be by everyone, more than three additional planets would be required. That is why Mahatma Gandhi said that the earth has everything but not enough to satisfy the greed of man. Thus, if the world is following the consumption pattern of greedy developed countries three additional planets are required.

In my view, these additional planets can be the Mars, the Moon, and another planet may be explored. Are we ready for it, folks? The earth has water in abundance unlike other planets. Perhaps the Mars and the Moon are expected to have existed with the hope of water bodies. These planets are already attempted to be conquered with the countries' flags pitched so far in different locations as moon imperialism and exploration, especially as the Chandrayan 3 soon lands on South Pole of the moon, Indian would be the fourth country to be there.

Author

Dr. Samson S. Chiru

Vice Chancellor

Sangai International University

Churachandpur, Manipur, India

As to the earth earth, land or more aptly homeland is attached with nationalism so are other planets in the process of colonization and imperialism. Land turns into territory only insofar as it is “monopolized” and ‘captured by any state and/or nation.’ Territory, unlike land, has a few characteristics. Territory is an object of ownership and ‘colonization’, while land is not. In any ‘communal mode of power’ as one’s entitlement to land follows from one’s membership to a particular community. Scientific movies are made depicting Aliens/indigenous people on Mars. Collective ownership of land gives one only authority of using but not owning it. Then land belongs to community or community belongs to land? Here ethnographic and ecological interpretation on mode of use of land surfaces. Maurice Godelier identified land use in the hills as patterned after ‘kinship relations’ within the community in terms of its exchange and actual utility. There is a sort of segregating between land and labour apparently establishes a regime of individual ownership within the community that gives rise to an inevitable landless section. However, the protection of freedom to preserve land (land and territory borderline definition in mind) is enshrined in Indian constitution called Sixth Schedule for the tribes of Northeast India that recognizes traditional custom regulating outsiders access to land and its resources belonging to a community of a tribe per se.

Many indigenous peoples live in forests that have become their traditional territories. Their way of life and traditional knowledge has developed in tune with the forests on their lands and territories. Unfortunately, forest policies commonly treat forests as empty lands controlled (Khas land) by the State that are available for ‘development,’ such as logging, plantations, dams, mines, oil and gas wells and pipelines and agribusiness. These encroachments often force indigenous peoples out of their forest

homes and has led to the need to define why and for whom is ecological conservation and development important for.

The work piece seeks to study how the policy of sustainable forest management seeks to addressing sustainable development through the diverse interest of protecting the human rights of indigenous people to inhabit their natural dwellings of forest, conserving the ecological concerns and sustaining development.

The indigenous peoples' place is rural in most cases. The care giving of the ecosystem is done by these people in terms of ecological balance in the integrated system of framework theoretical implication which is empirically practiced. Therefore, their welfare and survivalists approach to maintain ecosystem is of prime importance. After all they are human beings not animals. But even certain animals are considered as endangered species, why cannot be the case of these people? Indeed they deserve special law to preserve them so that the ecology and cosmological implications on earth can be maintained sustainably.

Thus, ecology, bio-linguistic, and bio-cultural diversities play environmental solutions that transcend national boundaries as a feature of international politics. Ecology is the study of these relationships between plants, animals, people, and their environment. Among these, particularly indigenous people maintain ecological balance through their interaction by their constant touch with nature. But this kind of interaction between indigenous people and nature has been disturbed with the advent of globalization/government/corporate interference in the name of development in indigenous heartlands. Particularly with this came exploitation of their land and resources for the greedy capitalists/communists (they both are imperialists: neo-colonialism).

Where land and resources are taken over by the corporate or otherwise and as such the indigenous people's survival is threatened at the detriment of the ecological balance affected as they are inextricably linked.

Keywords: Indigenous/aboriginal/tribal people; integrated system of framework theoretical implication; ecology and cosmological implications on earth can be maintained; ecology, bio-linguistic, and biocultural diversities play an environmental problems that transcend national boundaries as a feature of international politics; globalization; capitalists/communists are imperialists.

One of the implications of the growing alienation (autonomy/apart) between the human and the natural world has been the dominant stance of the humans and how we are upsetting the balance of nature—issues of biodiversity, water, soil, deforestation, waste management, global warming/boiling and climate change. Therefore, the challenge faced continued to be to shift from being apart/autonomy to being part of the community of all creation (this includes individual and collectiveness of participation in attending ecological crisis in all levels/being apart or being part of, by government or civil societies) as in recent Covid-19 sense of social distancing (Caste/class distancing, perhaps in access to medical facilities owing to income disparity and caste discrimination at least in India) or physical distancing rather than germs discrimination in terms of caste, creed, religion etc. for germs does not discriminate. As to the cause of the virus and its origin, the debate as to whether it originated from Wuhan, China or as countered by China on United States as origin of the virus is a matter of debate. China seems to be bearing the heat of this origin and its spread and causing millions dying for sheer neglect of information pass on as and is basis should have been in the first instance. The reason for the delay in spreading the news for precaution to stop this spread(human to human) could have been averted had immediate action in this regard was initiated through the UN too? The role of United Nations becomes doubtful as Chinese influence on it is known fact. The veto powers of the UN system (Security Council) have always been doubtful too. As this veto system is the protective umbrella for the five countries and others are in no say or in no way to veto then just token protest as have been seen in the functioning of the UN since its inception after the Second World War. Therefore, it is rightly suggested time for implementation of the reforms in UN with more participatory in decision making for the world community as responsible society. India has proved to be responsible democratic country despite huge challenges it has which is quite different from other democratic countries with its gigantic or mammoth population of 1.40 Billion (Where more than 60 % of its population would be youth force by 2050). This again is the envy of the other developed countries. Fortunately young people are not real target of the pandemic. However, this does not mean that children and youth and even women are completely unaffected by the pandemic. In many ways the slowdown of the economy in the world affects all (K. Roshan Morve, Covid-19 Pandemic Poem Volume II: 2019; “When the world will have peace?). India needs to plunge into United Nations Security Council and so are other continental representatives so that in the new normal such event of large scale deaths with sinister intent is preventable. United Nations must react sensibly without any bias and prejudices in any decision making for the world community. But till then cooperation in combating the pandemic is supreme duty of the people across boundaries transcendent as virus does not discriminate once it inflicts (No caste/class or social, political, religion, and related divide). Therefore Covid-19 in the positive side is non-discriminatory in nature once it inflicts upon any person irrespective of status except that the poor are marginalized in access to healthcare system in some countries as the case may be in India, a kind of social/caste distance and not necessarily physical distance(Chiru S: 2020). Our Prime Minister, Modi declared to the world that reaching/distributing development (vikas) benefits does not discriminate caste, creed, religion, and gender divide in India.

Corona virus, commonly known as, COVID-19, i.e., **Corona Virus Disease, 2019** Pandemic is a virus that has brought down the world to its knees. Rich or poor for most of the rich countries as was the case of Europe and the United States were affected more, e.g., in Italy the old man sacrificed his Ventilator or ICU kit in shortage and breathed his last to give oxygen/life to younger generation. Poor people are most vulnerable as the treatment cost

are quite high and health infrastructure, medical kits are less accessible and not easily available, man or woman, though women were said to have less mortality rate because of immunity factor. Young or old, though majority more deaths were from older age groups, children were not spared but in fewer cases, including animals as originally the virus was from animals to humans but now mostly from/of human to human transmission mode (Chiru S. Concept Note COVID-19 Cell).

Global output was projected to decline by 4.9 per cent in 2020, 1.9 percentage points below (Chief Economist Gita Gopinath) the IMF's April forecast, followed by a growth at 5.4 per cent in 2021, indicating a grimmer economic outlook as the pandemic continues to ripple across the globe. The issue of flattening the curves through curbs and where the World Is Flat A *Brief History of the Twenty-First Century* (Friedman Thomas L., 2005) holds relevance to technological point of view and man power resources irrespective of the location involved in containing the pandemic (neoliberal Orthodoxy advocated by Thomas Friedman who argues similar to Commercial Liberalism that free trade, private property rights and free markets will lead to a richer, and more innovative, more tolerant world applicable in normal times as could be in New Normal) of course, several Chinese Apps have been banned and under the radar, it continues even today particularly by United States preceded by India and several European countries. This is largely because Chinese expansionism affecting directly or indirectly many actors in international politics, such as in South China Sea and Indo-pacific region where China is being tried to be contained through Quad consisting of USA, India, Australia, and Japan. Neo-Neo debate addressed by Republican liberalism which holds similarity to democratic peace as propounded by Immanuel Kant with inclination to respect for citizens rights, and are less likely to go for war with their democratic neighbours as is the case of USA and Canada in contrast to the neorealist views (though neo-realists view has somewhat similar with that of neo-liberalists). As, both have somewhat common views on the concept of cooperation and anarchy as by Waltz(offensive) who considered effects of structure and explanation of the unit level in a unit or bottom-up explanations. Thus structure is defined by the ordering principle of anarchy and the distribution of capabilities across units, which are states. Also assuming that there is no differentiation of function between units. Robert Keohane has stated that neo-liberal institutionalism borrows equally from Realism and Liberalism and represent status-quo perspectives and are problem solving theories (Robert Cox) meaning both theories address issues and problems that could disrupt the status quo viz., the issues of security, conflict, and cooperation. They are system maintainer theories. Neo-realist theory focuses on issues of military security and war (military are used to promote soft power diplomacy too: Durant Cup Football Tournament displays that as Indian Army organize it to promote sporting culture and related components such as food, culture etc. of Popular Culture; this is similar to Soft Power Diplomacy or what Susanne termed the mixed of both Soft and Hard Power Diplomacy as Smart Power). Neo-liberal theorists focus on issues of cooperation, international economy, and most recently the environment. This study is attempted in this regard in the context of environmental concerns. The withdrawal of USA from global warming/boiling and climate change crusade was indeed that one needs to think seriously (Now with Biden-Modi new policy, the Climate Change has entered centre stage in World combat for Climate Change and Global Warming/boiling). The world witnessed withdrawal of Britain too from European Union (which needs to be addressed by Rishi Sunak, the new Premier). These approaches are somewhat isolationist in nature (relative gains/absolute gains; Structural Realism) rather than liberal view of cooperation and free market. This arrogant behavior is intolerant in nature/approaches too as

these countries are supposed to contribute (being developed countries: USA is the maximum contributor of carbon dioxide where USA emits around 25 per cent of the global total but has only 4.5 per cent of global population) more in combating climate change issues.

The neglect of biodiversity, global warming/boiling and climate change are attributed for this pandemic (Barnett, J. 2001; Barry, J., and Eckersley, R. (eds) 2005). At the same time right across our door-step, the AMPHAN (Super Cyclone) is also attributed to lack of human activity during the Lockdown. Whether we have breathed clean air (as pollution level has improved drastically during Lockdown) with global economy in recession or Un-lockdown the crisis with curbs imposed, and as the world race for the vaccine being achieved for curing the disease, but certain self care methods are recommended such as home quarantine for asymptomatic/pre-symptomatic (persons without symptoms but likely to spread the virus though less virulent than symptomatic case) which must be followed along with wearing face mask at all time especially stepping out from homes when if so necessary, sanitizing the hands with soaps/hand rub with alcohol based liquid, wearing protective gear like face shields, wearing hand gloves including sanitizing surfaces that are of constant touch such as door knobs, ramp frames etc.(United Nations Directives, 2019/20).

The study will seek to justify how far indigenous education is value-based and relevant for global spaces of transformation in the 21st Century of the Northeast Indian context.

Value-based education can be available in the teaching-learning pedagogy and its employment, the scheduling of the class-room, extra-curricular activities, and personal involvement. Therefore, values-based education organised so as to secure the fullest possible development of body, mind and heart; and a fruitful channelization of the life-energy in pursuits that contribute to the growth of both internal and external personality. It offers a sufficient training of the mental faculties in the fields of various humanities and social sciences. It ultimately provides the requisite help, through a powerful spiritual atmosphere, for the soul to come forward and gradually begin to govern a balanced, peaceful and spiritual awakened life. Thus, value-based education is the vehicle of knowledge, self-preservation and success. It gives not only a platform to succeed, but also the knowledge of social conduct, strength, character and self-respect (Sarma: 2013). In this context the value-based education is also the realization and preservation of the mother tongue vernacular, the symbol and identity of expression and freedom, which is the hallmark of true existence and identity, honour and dignity.

However, in combat for the pandemic being apart/physical distance and related protocol is doing one's part to tackle the spread of the menace to this day as Covid-19 is there to stay/to live with mankind in evolving mutation or otherwise(Chiru S.S.: 2020). The divine oneness, the Creator of all universe wants this from beings created by Him. India is known for ' Vaisudas Kutumbakam or the World is one family. Human nature consisted of human virtue and other elements including that of brute beasts. The notion of virtue was used to legalize the institutions of slavery and patriarchy (Castiesm in India holds similar to Greek or Hebraic societal practices of Jesus time, particularly as that of between the Jews and the Gentile world(Samaritan) of social, political, religious etc. divide). The understanding of human nature justified a rigid social hierarchy which questioned the 'humaneness' of women and slaves, as they were perceived as not capable of possessing virtue or excellence. The

indigenous people perception was too of the patriarchal world, except that of Khasi indigenous tribes (matrilineal/matriachal) in Meghalaya of Northeast India of which but to this day they are struggling for inclusion of their mother tongue language into categorization of scheduled languages as Eighth Schedule of the constitution of India. So are Tripura tribals echoing for Romanized script rather than Bengali script including separate administrative provision (Biolinguistic and ecology is discussed in this study)

Indigenous/aboriginal/tribal people like Naga issue on civic culture cause has not been in the direction of withdrawal/indifference or not refusing to take up any responsibility for social process so that the kingdom ministry (faith matters/Messianic Kingdom) is realized on earth as it is in heaven. In this process the Indigenous/aboriginal/tribal peoples like Nagas, particularly the civil society followed the method to actively participate in the temporal world. However, how far is participation on collective basis of ecological approach as land owning/and belonging is of different in nature as per land tenurial practices in their society. Collective ownership of land gives one only authority of using but not owning it. John Locke, father of liberal view was that when a person mixed his sweat with soil in making a mark, it becomes his/belongs to him. However, the indigenous peoples land ownership is based on community/village; individual; clan depending on the system being practised. My late father and other village people did/do similar occupation/markings land by doing the way John Locke prescribed.

The study aims at addressing issues that are pertinent to the liberal democratic institutions. As, these institutions are founded on the neoliberal views as that of Commercial liberalism advocating free trade in a market or capitalist economy leading to peace and prosperity as seen in today's world; neoliberal Orthodoxy advocated by Thomas Friedman who argues in similar to Commercial Liberalism that free trade, private property rights and free markets will lead to a richer, and more innovative, more tolerant world; Republican liberalism which holds similarity to democratic peace as propounded by Immanuel Kant with inclination to respect for citizens rights, and are less likely to go for war with their democratic neighbours as is the case of USA and Canada in contrast to the neorealist views (though neo-realists view has somewhat similar with that of neo-liberalists). As, both have somewhat common views on the concept of cooperation and anarchy as by Waltz who considered effects of structure and explanation of the unit level in a unit or bottom-up explanations. Thus structure is defined by the ordering principle of anarchy and the distribution of capabilities across units, which are states. Also assuming that there is no differentiation of function between units. Robert Keohane has stated that neo-liberal institutionalism borrows equally from Realism and Liberalism and represents status-quo perspectives and are problem solving theories (Robert Cox) meaning both theories address issues and problems that could disrupt the status quo viz., the issues of security, conflict, and cooperation. They are system maintainer theories. Neo-realist theory focuses on issues of military security and war. Neo-liberal theorists focus on issues of cooperation, international economy, and most recently the environment. This study is attempted in this regard in the context of environmental concerns. The withdrawal of USA from global warming and climate change crusade was indeed that one needs to think seriously in context of carbon dioxide emissions and share of global population (Now with Biden-Modi new policy, the Climate Change has entered centre stage in World combat for Climate Change and Global Warming). The world witnessed withdrawal of Britain too from European Union (which needs to be addressed by Rishi Sunak, the new Premier). These approaches are some

isolationist in nature (relative gains/absolute gains: Structural Realism) rather than liberal view of cooperation and free market. This arrogant behavior is intolerant in nature too as these countries are supposed to contribute (being developed countries) more in combating climate change issues of carbon dioxide emissions and share of global population.

Considering the seriousness of the relationship between national carbon dioxide emissions and share of global population (in this sense smaller population may also cause greater pollution level as per the status of industrialized country/ies to bigger population globally) where USA emits around 25 per cent of the global total but has only 4.5 per cent of global population. Comparing this to Chinese figures accounting 14 per cent and over 20 per cent of the world's population, while the 35 least developed nations emit under 1 per cent but account for over 10 per cent of the world's population. This was in place debated in the international level as environmental issues also pose a threat to human security (as listed and describe later in this study). Considering the seriousness of the relationship between national carbon dioxide emissions vis-à-vis that the land and its resources are the greatest security for the preservation of tribal identity/indigenous people and green lung for survival of human kind (the data of indigenous people are given later in this study).

Human security was the handiwork of a group of development economists such as the late Pakistani economist Mahabub ul Haq who hugely contributed in conceptualizing UNDP's Human Development Report.

The Human Development Report issued by the United Nations Development Programme (UNDP 1994) defined the scope of human security to include seven areas:

- 1. Economic Security:** An assured basic income for individuals, usually from productive and remunerative work, or, in the last resort, from some publicly financed safety net.
- 2. Food Security:** Ensuring that all people at all times have both physical and economic access to basic food.
- 3. Health Security:** Guaranteeing a minimum protection from diseases and unhealthy lifestyles.
- 4. Environmental Security:** Protecting people from the short and long-term ravages of nature, man-made threats in nature, and deterioration of the natural environment.
- 5. Personal Security:** Protecting people from physical violence, whether from the state or external states, from violent individuals and sub-state factors, from domestic abuse, and from predatory adults.
- 6. Community Security:** Protecting people from the loss of traditional relationships and values, and from sectarian and ethnic violence.
- 7. Political Security:** Ensuring that people live in a society that honours their basic human rights and ensuring the freedom of individuals and groups from government attempts to exercise control over ideas and information.

In this connection, how far is the security in the dimensions discussed above concerns addressed the same in line with the UN mandate coincidentally in nineties of the twentieth century (the end of Cold War between USA and then USSR) with the conflict and violence between/among ethnic tribes of Northeast India, specifically the Naga-Kuki conflict? Presently, in the on-going Meetei-Kuki conflict in Manipur and the affected neighbouring Northeast India (Northeast India and other states witnessed ongoing fury of nature which is mostly man-made ones) and beyond other parts of India (Covid-19, Ukraine War etc.).

The unequal, injustice, and exploitation of the poor in the interest of the rich have been always present, ever since Industrial Revolution and beyond/prior to that persist to this day in similar nature and characteristics. The seven human securities are basic requirement a person and group of persons are to be assured of. A home is a home for me...a nursery rhythm goes. Now every creature is assigned a space/jurisdictional sense/territory/land. So much so is for human kingdom vis-à-vis animal and plant kingdom. All wild animals live in a forest. Now forest shelter/habitats is essential for animals, birds, and reptiles. Human being too generates resources from it. Any habitation of animal/s when disturbed create tensions and lesson learnt. Animals are dying as humans destroy their habitats (humans are attacked too as animal habitats are destroyed by population, consumption, and globalization as seen in last section of this study). Lesson to be learn here. Supposing someone demolishes your house then how will you react? Or someone encroaches your jurisdiction then how will you react? In other words, it is a matter of violation of your rights and liberty. In this sense, passionate defense of world's marginalized peoples, whether the poor, migrants or prisoners, and Pope Francis Amazon text focused on a suffering by the regional local populations. He opined that Amazon's ecological problems should not be separated from social ones as he pleaded for justice for marginalized people focused at of their homes due to illegal deforestation and mining for the outskirts of cities marked by an increase of xenophobia, sexual exploitation and human trafficking. He further added: "Their business, national or international which harm Amazon to respect the right of the original peoples to the land and its boundaries and to self determination prior consent, should be called for what they are: injustice and crime." He refers as "crimes committed against the native peoples during the so-called conquest of America. He stands on "can understand Amazonian sensibilities and cultures from within and made also a closest reference to the idea of allowing priestly marriage in the region (13th February, 2020: Eastern Mirror)." Through these projects companies/with government/s permission land and forest resources tend to be acquired. These acquisitions by government/MNCs etc. impacted the indigenous people (as pointed in this study the co-relation between bio-diversity and cultural diversity). Ownership/belonging of land and resources is a good practice. Capitalistic economy has brought in the concept of private ownership where the economy takes better shape as interest is developed as one's own in maintaining and management by the private agencies/individual as in India after liberalization of economy in 1990s but also opposed as the divide of the rich and the poor. Therefore, under the capitalistic mode of production, management of resources and distribution along with fragmentation becomes an order of the day. Even more so with the globalization inequalities widen between the rich and the poor. The sovereignty of the individual and government/s tend to be taken away by the multinational companies/World Bank/International Monetary Fund. The world is divided into global North and South. The former is the rich and dominant and exploiter and the later, the poor and underdeveloped, and exploited. As issue being dealt here is to do with ecology, I refer straight to the management of global ecology, global warming/boiling and climate change. Now, the global

warming/boiling is mainly responsible to the destruction of forests and its resources, including animals and habitats. In addition, the destruction of forest by fire through the soaring temperatures of the environment and thus forest fire destroys resources and livelihood of mankind as was in the recent Amazon wild bush-fire and Australian wild bush-fires and in Indonesia, California, Philippines, South Wales, and ongoing Canadian forest fire and Tornado in Ottawa etc. The Australian wild bush-fires destroyed huge wine industrial economy. Not only such loss but the global phenomena of forest fires across the world affecting/affected by global warming/boiling and climate change and thus consequential results are pollutions and health hazards to millions of population. When it comes to this linkage between smoke and pollution, what happens in the industrialized countries' waste and pollutions are the global Southerners' health hazards. In other words it is not only countries causing pollutions that suffer but other global countries. Waste management and global mitigation of this toxic waste for better breath and healthy society can be possible if and only if when everyone is aware of the ill effects of pollution. In India, New Delhi pollution level of Air Quality Check (AQC) is almost a thousandth and is termed 'Gas Chamber' choking like Fascist anti-Semitism that killed more than 8 million Jews in the Second World War. The danger level is about 200 (poor) which were recently indicated from Guwahati in Northeastern India. And where I am in location presently in Manipur/Northeast India is in that line. In autumnal air quality and absence of vehicular pollutants during the Meetei-Kuki conflict in Manipur, air quality is recorded 11. When I left Delhi in 2016 for good the pollution level was 100 and in London it was recorded 10. Researches also showed that children will be affected with the disease called schizophrenia where thinking habits and behavioral nature of the children will be most affected by the level of pollution in the surrounding of the child (Denmark researches). Covid-19 being a dreaded biological warfare, where maximum Americans remain the victims (Chinese researcher revealed in latest news) and that health protocol continues to be observed and in Manipur the ongoing conflict between Meeteis (plains people) and Kukis (Hill people) are affecting the psyche of the people and children in particular.

What is called as the integrated approaches is all to do with human as main actors in relation to ecosystems. Otherwise also Operating principles include in governance in downward and upward accountability, transparency, and participation, and equity, rule of law, ethics and responsiveness. Governance is therefore not limited to 'government' but includes the roles of the private sector and civil society. The character of relationships (and the formal and informal rules and regulations guiding such relationships) and nature of information flow between different social actors and organizations are both key features of governance which is underscored as Political security as enshrined in UNDP, 1994—ensuring that people live in a society that honours their basic human rights and ensuring the freedom of individuals and groups from government attempts to exercise control over ideas and information.

The neighboring states of Delhi such as Punjab, Haryana etc are hugely responsible with stubble burning of the remains of straw that causes Delhi pollution and health hazards over and above other pollutants in Delhi of its own such as burning of plastics/vehicle tyres, rubbish etc. and vehicular traffics and fumes, industrial waste etc. (NDTV et. al.)

2019 was a witness to many unnatural phenomena but being called natural phenomena. These were continuing even in 2020 (even in later times as of 2023 in Canada

and so on) as is the case of Australian bushfire. Many forest fires caused by global warming and climate change across the globe in Amazon in Brazil, Indonesia, Philippines, California, and South Wales, and Canada etc. presently. What do they indicate? Obviously these are signs of earth getting warmer/heated up to the extent that you need not require any artificial fire in the form of match stick or other similar device to ignite forest fires and burn down the forest. Even the Ice land (which Donald Trump offered to buy but was turned down) and other water bodies are melting down and some getting dried up and some causing floods and typhoons. Why these frequent global natural phenomena? It is all because of global warming and climate change caused by lack of trees, forest etc or lack of greeneries and depletion of ozone layers that caused black holes and the earth receiving maximum incidence of direct sun rays.

Unlike the ozone layer problem, climate change and the enhanced greenhouse effect had been debated among scientists, but only in the late 1980s did sufficient international consensus emerge to stimulate action. Thus, the coinage of sustainable forest management as understood in its definitional evolution. It is perceived that serious disagreements over the likelihood that human-induced changes in mean temperatures were altering the global climate system. The greenhouse effect is essential (The Fourth Assessment Report, 2007 concluded that 'warming of the climate system is unequivocal as is now evident from observations of increases in global air and ocean temperatures, widespread melting of snow and rising global sea level (IPCC 2007: 4) most of the temperature increase 'is very likely due to the observed increase in anthropogenic greenhouse gas concentrations' (ibid.: 8, original italics). The use of the words is significant for the IPCC defines 'very likely' as being more than 90 per cent certain. This represents a change from the previous report which had only estimated that human activity was 'likely' or more than 66 per cent certain to be responsible for temperature increases. A crucial point to be advanced over the issue of the climate change regime (1992 UNFCCC) was the notion of 'common but differentiated responsibilities.' This, in effect, meant that although all nations had to accept responsibility for the world's changing climate, it was developed nations that were immediately responsible because they had benefitted from the industrialization which was generally regarded as the source of excess carbon dioxide emissions that had caused mean temperature increases as is seen earlier.

Where land and resources are taken over by the corporate or otherwise and as such the indigenous people's survival is threatened at the detriment of the ecological balance affected as they are inextricably linked.

Human beings are just care takers for creation. There is none to control disaster completely. One day, the heavens and earth as we have seen today will be destroyed and be replaced by new creation that will last forever. Of course, the nations, societies and individual have been implementing various steps of management on ecology in order to develop and prolong some years or extents. It is men and women's responsibility to be aware on ecology and disasters. However, in all likelihood if Stephen Hawkins is to be believed, he proves right in his researches, the world will not last a thousandth years.

Biodiversity loss cannot be effectively addressed without attention being paid equally to the indigenous cultures as these two—eco-systems and indigenous cultures are inextricably linked. 370 million to 500 million indigenous people play a critical role in conserving

biodiversity. Up to 80 per cent of bio-diversity is located on indigenous peoples' lands, while at least a quarter of all land is traditionally owned or managed by indigenous peoples.

Ecological values and worldviews can be seen across indigenous cultures, as a proof from southern China to the Americas. That is why it is unsurprising that the rich diversity of nature is declining less rapidly on indigenous peoples' lands than in other areas. But the role of indigenous peoples is poorly recognized in most biodiversity strategies and targets. But the care more given to biodiversity for ecosystems are the vital systems on which all life depends are being degraded across the globe. In 2010 Convention on Biological Diversity's Aichi Target 18 calls for traditional knowledge and customary use to be fully integrated into the convention's implementation.

However, it viewed pessimistically that not of the Aichi Biodiversity Targets for 2020 were likely to be achieved fully. And of late it has got some attention but at the cost of lost of indigenous cultures being sidelined. However, as such many are struggling to save their unique cultures, knowledge systems and identities from extinction. Since 2010 Convention on Biological Diversity's Aichi Target 18, there has been a limited progress in the call for traditional knowledge and customary use to be fully integrated into the convention's implementation. This is because of the persistence on continuation of economic policies that drive biodiversity loss.

With 30 per cent of the earth covered by forest, the human need to develop come from the need to fulfill human needs to survive. The human survival depends on the need to sustain the ecosystem which sustains the life and no life can be sustained if we neglect the forest, as it not only sustains life of indigenous communities but also the biotic life. The forest provides environmental services which are important to the agriculture sector and watersheds, wetlands and mangrove ecosystems support the freshwater and coastal fisheries on which many communities depend. This issue has been addressed by adopting sustainable forest management.

Further, as per the research undertaken by Krystyna Swiderska in 2005, IIED, the sustainable development research institute and its partners developed a definition of bio-cultural heritage in order to address this dual extinction crisis. According to him researches with 11 indigenous groups in Peru, Panama, Kenya, India and China has multiple inter-linkages and interdependence between indigenous knowledge, biodiversity, landscapes, cultural and spiritual values and customary laws. They contribute components of bio-cultural heritage, along with indigenous languages.

The tribes' inherent rights to autonomy as a people are the internationally acceptance in nature and in principle. This is consolidated by the International Labour Organization (ILO) Convention 169 that binds international treaty with Indigenous Peoples and land rights. This approach was designed to reverse the integrationist policy (self determination of the Wilsonian policy by which many colonized peoples was set free). However, India refused to sign the 1989 Convention despite its ratification of the Convention 107, opposing the term 'Indigenous'. Of late India is of the view to have softened its stand against autonomy for tribal people as was in 2007 it voted in favour of the United Nations Declaration on the rights of Indigenous Peoples. India recognizes the right to internal autonomy but not sovereign independent approach as was debated well in the Constituent Assembly (1946-1949).

The ownership transfer through takeover for dam in most cases is part of conflict with national laws rather than adhering to national water policy. For indigenous people land and its resources are their identity. So if such identity is taken away by the government including multinational companies the indigenous identity and their right to ownership through traditional way of age old relational nurture of the nature is deprived. Taylor, Longboat, and Grafton(2019) criticize the OECD's report for Global Water Partnership 12 principles of water governance(2015) that have been identified consisting of: 1) open, 2) transparent, 3) participative, 4) accountable, 5) effective, 6) coherent, 7) efficient, 8) communicative, 9) equitable, 10) integrative, 11) sustainable, and 12) ethical. Glocally (to use Fakuyama word) it is assumed that this is State authority over water Governance invisible Indigenous Peoples' own water governance systems and the discourses of water colonialism. As in the name of development, construction of dams worldwide in seventies of the 20th century Indigenous Peoples are displaced blocked access to water and natural resources. The report of the World Commission on Dams entitled (2000) "Dams and Development: A New Framework for Decision Making" posits such development cannot compensate its irreparable damages to the environment, the communities being displaced, and the rights of the people it has violated. Hit hard the most are reported of Indigenous Women by displacement of their common resources, such as forests and rivers for daily survival and non compensation and lack of compensation, and lowering of living standards as traditionally women are deprived of land ownership as properties are not registered in their names. This dates back since 1950s (Carino, J. 1999). Any amount of compensation will never compensate to commensurate the cultural and spiritual ties to ancestral lands. Rapid exploitation of natural resources such as forests, water, and soil has hampered the traditional livelihood of Indigenous women. This State interference in their territorial domain impaired them which are assumed otherwise as their development (therefore, development is in larger interest of the elite few at the cost of indigenous peoples lives). There is massive influx of immigrants in the Indigenous territory. The Indigenous women are impacted as indigenous knowledge and practices as promoters of community cohesion and identity are corroded and displaced either with multinational brands or otherwise as the study eventually concluded with. Thus in coping to changes indigenous women are struggling to meet ends meet, the harsh reality of the aggression of life through development paradigm. In Northeast India the tribal Indigenous people is in constant conflict of customary laws and stewardship (Biblical in concept) as all creatures are God's and so humans are just stewards. However the Sixth Schedule of the Indian Constitution provides protection of Customary Laws, Cultural and Religious Rights with the impunity that Parliament (borrowed from Britain as sovereignty of the Executive where it is empowered to be all powerful except making a man a woman and a woman a man) which cannot do anything unless the Nagaland Legislative Assembly pass it (the present Eastern Nagaland issue of the Indian Parliament and Assembly under Article 371 series where Nagaland Assembly is empowered through this Article as without the Assembly approval Indian Parliament cannot pass any legislative piece). Which is commented as independent sovereignty by the British and American diplomats in 1963 when Nagaland was created (other tribal States too were granted such as Mizoram in 1984 etc of the Article 371 series). But it is pointed out that the Central Water Authority schemes contradicts to the principle of water being a fundamental rights as Indigenous communities are paying lump sum money for water services. Securing property rights has been the movement around the world in Indigenous People. Most importantly the root of the problem is that tribes have a legal right (but not a fundamental right to property under the Indian law). This made the State to acquire tribal lands.

Further stated of large dams in Indigenous lands emit massive amount of methane destroying critical ecosystems and communities in the form of violating Indigenous Peoples' "right to lands, cultural integrity and free prior and informed consent." Every dam has its ill impact as it submerged many villages, uproot their basis of identity, erase their community history, and displace them from their economic survival which depends on their mountains and the river (through rivers originates from the Hill regions of the state of Manipur). For instance, Khuga dam in Churachandpur where many are dying drown in the dam for survival through riverine fishing and compounded by water supply fee which was free before the dam or dawn of dam. Other effects as mentioned earlier. Otherwise also the dam was initially protested of its height, effect on eco-system of the natural environmental degradation and depletion of water and its resources. Lower riparian like Tamenglong district and impact on the people and its environment. This is denial of access to water among Indigenous communities in original form where natural freshwater and ownership rights to the Indigenous Peoples. As dams do not adhere to human rights by not recognizing Indigenous knowledge as in India POSCO Korean multinational project was cancelled on shortage of rules implementation (PESA, 1996; Forest Act, 2006) and somehow water is becoming a privilege (legal rights) instead of it being a fundamental right where in many instances across the globe too State security forces are deployed to Indigenous territories to quell community resistance which result in human rights violations. Thus, it is stated that hydropower dams are false solutions to climate change (good idea with wrong solution). Not only are their lands devastated but their own lives are in danger of extinction. POSCO, Korean steel project is a burning issue. Now the question is as to who is responsible and who is irresponsible in all these projects in the land where the marginalized Indians are displaced and deprived of their livelihood, wherein they have been pastoralizing which is their freedom from want and fear(Chiru, S.: 2018)? Freedom from fear as their land rights is safeguarded. Freedom from want as their land and its resources are intact, and its produces abundant enough for their subsistence (Ibid). That was till the globalization resulted with the policies of economic liberalization. Somehow, the parity wage ratio of man-woman, where in the present MNRGA realistically looked into is in large scale government scheme hints to not only amelioration of the poor but the poor womenfolk, who were marginalized even in the so-called civilized industrialized West in the 17th century. The economic exclusion is experienced through discriminatory nature of inadequate access and availability of opportunities, wage inequalities and non-recognition of land rights. This promotes social discontent and unrest. Thus the need also arise to grant greater recognition to the legal rights of the economically excluded which again is connected to other dimensions such as political, religious, social and education. Globalisation instead of promoting inclusion of the excluded resulted in atrocities against dalits from higher castes being strengthened in power with their integration into the global market and usurps the resources of the poor and marginalized for commercial exploitation, especially to dalits and tribals.

The indigenous peoples' place is rural in most cases and forest in their surroundings (They are homes to almost 70 million people in the world, besides the fact that another 735 million rural people live in or near forests and savannas, relying on them for much of their fuel, food and income – or converting them to croplands and pasture). The care giving of the ecosystem is done by these people in terms of ecological balance in the integrated system of framework theoretical implication which is empirically practiced. Therefore, their welfare and survivalists approach to maintain ecosystem is of prime importance. After all they are human beings not animals. But even certain animals are considered as endangered species,

why cannot be the case of these people? Indeed they deserve special law to preserve them so that the ecology and cosmological implications on earth can be maintained.

Thus, ecology, bio-linguistic, and bio-cultural diversities play environmental solutions that transcend national boundaries as a feature of international politics. Ecology is the study of these relationships between plants, animals, people, and their environment. Among these, particularly indigenous people maintain ecological balance through their interaction by their constant touch with nature. But this kind of interaction between indigenous people and nature has been disturbed with the advent of globalization/government/corporate interference in the name of development in indigenous heartlands. Particularly with this came exploitation of their land and resources for the greedy capitalists/communists (they both are imperialists).

As against the principle of linguistic basis of state formation, the states in Northeast India were constituted on the basis of tribal identity and ethnicity. The formation of the states of Mizoram, Meghalaya, Arunachal Pradesh, etc. can be traced to the fear of being linguistically subjugated by bigger ethnic communities. The Assamese demanded the recognition of the Assamese language as not only the medium of instruction in the primary and high school but also in the university. This had damaging consequences to the healthy growth of broader Assamese nationality. It directly created a sense of alienation among the tribal groups whose mother tongues are not Assamese. With the growth of the middle class among these tribes, alienation developed in the form of anti-Assamese' feeling, which became stronger with time and finally led to the creation of tribal states of Meghalaya, Mizoram, etc. Even within the Assam state after the breakup of the linguistic cognate ethnic groups indigenous peoples like Bodo tribal community and Tripura tribal groups crave for their own mother tongue language. Therefore, the state formation in Northeast India was not based on the linguistic basis (Bijoykumar Singh: 2020) but termed India's language policy as few elite languages being given priorities at the cost of indigenous (smaller communities) both at the national and regional levels as caste system (discriminatory) of modern India.

The objective of this study is also to discuss diversity, which has been time and again emphasized rather than homogeneity by a scholar like Bekhu Parek, Benidict Anderson and others. It attempts to define identity and culture/language that cannot be forced upon the minorities, who are endowed with rich orality, folktales and folklore, and later reduced to written text, but rather, given the space to promote and encourage, even to the migrants in varying degree of time span, yet embedded in the societal norms. As it is rightly pointed, that humankind, success on this planet has been due to an ability to adapt to different kinds of environment over thousands of years. Such ability is born out of diversity. Thus language and cultural diversity maximizes chances of human success and adaptability. As diversity is directly related to stability; variety is important for long-term survival (Baker, 2001, 281).

In the language of ecology, the strongest ecosystems are those that are the most diverse. Biodiversity is disappearing at an alarming pace. Recent research (e.g. Harmon, 2002) shows high correlations between biodiversity and linguistic and cultural diversity. The relationship may also be causal, a co-evolution where biodiversity in the various ecosystems and humans through their languages and cultures have mutually influenced each other (e.g. Maffi, 2001; Skutnabb-Kangas, Maffi & Harmon, 2004; see also www.terralingua.org). If the detailed knowledge, encoded in small indigenous languages, about the complexities of biodiversity and how to manage ecosystems sustainably, is to be maintained, the languages

and cultures need to have better conditions: they need to be transferred from one generation to the next, in families and through schools. If global linguistic diversity is not to suffer irreparable attrition, as a result of linguistic genocide, major changes are needed in educational language policy.

It is, therefore, further emphasized that language rights are an existential issue for the political and cultural survival of individuals and communities worldwide, ranging from large minorities/peoples such as the 25-40 million Kurds in several countries in the Middle East or the 8 million Uyghurs in China, to the 70 million users of probably thousands of Sign languages worldwide, and small indigenous peoples such as Ánar Saami in Finland (fewer than 300 speakers). The Chirus are estimated at present with a population approximately 10,000 in total, and are dwindling in the sense of reducing speakers/spoken language, leave aside written text. Rishang Keishing, formerly M.P. (Raja Sabha) and longest term served as Chief Minister of Manipur in his speech at Nungsai Chiru village said, "The Chirus are the oldest inhabitants of the Manipur state. Their smallness in number is mainly because of the absorption into the Meetei community."

It is because general human rights formulations are not explicit or proactive enough that efforts have been made since the early 1980s to specify which language rights are linguistic human rights that states cannot be justified in violating, and which can therefore be seen as having universal validity. Invariably the formulations specify the necessary rights that make it possible for a group or people to maintain its language and culture.

It is rightly pointed out that bio-linguistic, biodiversity, and bio-culture are inextricably linked. Therefore, marginalization and suppression of tribal linguistic rights is a slow poison of linguistic extermination and genocide in the Northeast India and across the globe where indigenous linguistic rights are suppressed and dominated as some of the cases seen in above through the process of colonization and imperialism.

The suppression varies from other factors as in population increase in linguistic speaking keep aside written text, commoditization or consumption pattern of commodities(they are used as speakers of foreign languages, and this include sidelining of their own ethnic languages and at the cost of neglecting their mother tongue languages), and technological influence that revolutionized the society through domination in its approach of certain peoples make,(traditional tools in the nature of identity and ethnicity) through globalization and thus indigenous peoples push to the level of primitive technology that encourages nativity and ecosystem friendly sowing and harvesting that generates healthy economic management(technologies in all its kinds and usages destroy traditional ecology and livelihood for the indigenous people).

Population growth and increased demands for national resources—land, forest, smokes of energy and mineral wealth (Reserved underneath the earth's crust explored/exploited)—affect the environment. For environment is man's first right. Traditional ecological knowledge is effective in conserving biodiversity and regulating sustainable resource use, including hunting, wild harvesting, fishing, farming and pastoralism, a form of animal husbandry. This is backed by several studies.

Water is the source of life as without it survival is impossible. As the literature fills the scarcity of research gap genuine information in regards to Indigenous people/women who play a crucial role in water governance(Laltlinzo: 2023), the term being defined in this study, through setting up community protocols(Community river management)the objectives being laid out as to conserve river water, in Churachandpur's case the initiatives taken by Rural Women Upliftment Society(RWUS) which from time to time consultations on projects of the critical concerns that affect the communities surrounding the river including waste management to create awareness on health and hygiene which the Indigenous Women bear the brunt since menstrual hygiene is linked to constant washing in certain remote areas where modern amenities related to it may not be accessible either owing to lack of income or unavailability of water easily(free napkin, in fact has been the petition seeking redressal of menstrual hygiene). The Tuitha river meandering in the heart of Churachandpur is one of such that even recreational opportunity by way of Eco-tourism etc. can come up to generate community income. Thus, riverine fish can flourish as chemicals used in fishing can be prohibited including promoting organic vegetation or milder technique by electric shock rather than agricultural fertilizers. Churachandpur and other Hill districts method of cultivation prominently consist of organic farming. Crop varieties included pine apple as such Churachandpur is the largest producer in the State of Manipur. Other crops range from chillies, ginger, tomatoes, cabbages, sweet potatoes, yum, mustard leaves, banana, oranges and other citrus fruits etc. Churachandpur district of the State sets exemplary of a mix of societal ceiling of inheritance fragmented to privileged daughters either for want of son/s in family or the generosity of the parents (Ibid.). Basically RWUS established in the year 1990 by the local women group of the Independent Church of India (ICI) was on a voluntary basis. Initially RWUS was without office. But in due course of time rented office was set up at Sielmat. Indigenous women started selling fruits and fruit juice to generate income to help poor Indigenous women which later became proper setup with staff engaged in livelihood programme.

This became possible with strong focus on Indigenous(Tribal women in Indian Constitutional term and implication) where RWUS defined its functions and power in Gender and women leadership in terms of decision making in the family and society at large, both formally and informally women decision making in different sector in Church, General Assembly and Village administration(Panchayati Raj is not subscribed in the Hills of Manipur but similar institution on the principle of subsidiary, 1956 Village Authority Act) by way of women reservation earmarked 33 per cent for women through keeping in mind gender friendly customary law: with slogan of 'no child custody no decision making power etc.'; economic empowerment to women by working with more than 500 women artisans, vegetable vendors, natural resources and environment, namely, eco-friendly renewable by advocating ban on plastics and encourage women farmers' role on par with men. Livelihood projects like turmeric, ginger, and other raw materials were provided for cultivation to marketing. Others included river conservation, sewing training, providing solar plates as alternative or complementary to electricity etc. Initially multi ethnic approach where all different communities were involved and this encourages peaceful co-existence and at the same time environmentally viable combat for ecology and ecumenism (the whole inhabited world). This posits made (IWRRAW, 2021) that feminist water governance, ensuring at all levels they are participating, that is governance, management, execution, and outreach. This is a framework envision where water is no longer a privilege but a right. The changing worldview brought about with lived experiences, changing social-ecological, spiritual, and

cultural dynamics. There is urgent need of women integrated in water management especially in indigenous/tribal context.

In the State a move that would boost the tourism sector in the northeastern state of Manipur, Union Minister of State for Environment, Forests and Climate Change, Anil Madhav Dave said that the Centre would develop the Loktak Lake—the largest freshwater body in eastern India. On the conclusion of his two-day official visit to the border state, he said that as soon as he reached Delhi he should be in touch with all Ministries which are connected with the project. He would even take the issue to the United Nations.

Everyone is responsible in reviving our dying river. Rural Women Upliftment Society, Churachandpur recently organized in-depth consultations inviting eminent activists of the State. They elicited major bottleneck of the water governance. The speaker from Manipuri community mentioned the need of alliances of various frontal organizations. In his speech he reiterated that environment should be conserved through integrated approach in that trees protection that included protection of flora and fauna. However, it is to be reminded that all species of trees are not favourable for water conservation. The consultation of the State from Senapati district reminded in 2017 where nature to be left alone. For when trees are planted they are not cared for. Rather nature be left alone as it can replenish. Certain trees species are neither suitable for growth of food crops nor good for water conservation (Golmei MEC: 2017). Birds are important agent that spread seeds of trees in their excrement and also there is a link of conservation of flora and fauna through restriction of hunting (RWUS: 2023; Golmei: 2017). For water conservation there is noble practice in Asia by the Indigenous people/women through restricting of water exploitation in the location of a dead person who dies for a couple of years to observe the link between the human and the nature (Falkenmark, M.: 2004). Another method used is to encourage undisturbed water area where shifting cultivation is practiced. Other good practices included among others restriction of fishing with harmful chemicals etc. and also to avoid catching small fishes and restrict hunting and fishing during mating season. It is recommended that the importance of inextricably linkage between Indigenous women and nature be observed in environmental studies of traditional discipline. But this is neglected as man feels that the bread winner through hunting where male specialization is dominant (Morve K.R.: 2019, Covid-19). Whereas, Indigenous women have support system provided to male-counterparts even in such activity, in either rites or related security and safety in such adventure. Seedling in agrarian society is most connected with women including weeding and harvesting of crops. Indigenous women play a sacrosanct role in land and related activities. Whereas when it comes to decision making role, Indigenous women are sidelined. Therefore there is an urgent need to encourage Indigenous people/women role in decision making in ecological balance. Much literature highlighted only tokenism of Indigenous women emancipation/participation in decision making bodies of all levels. There is a saying that the poison of the snake is known only by the one bitten. Indigenous women are the brunt of the nature as manmade deprivation and discrimination meted to them are affecting the nature and men-women relationship. The Human Development Report issued by the United Nations Development Programme (UNDP 1994) as defined in Human Security covers vast dimensions, particularly around Global South where discrimination by Global North is predominant and essentially deserves delving in under various securities as spelt out earlier.

I. ETHNIC IDENTITY

Ethnicity is the basis of the identity of an ethnic group or community. Ethnicity is regarded as the “primordial consciousness” of an ethnic group. Ethnicity is the motive force of identity assertion. It is the feeling of belonging of an individual or group. Therefore, identity is also a psycho-social phenomenon which persists in all societies at all times.

II. LAND, TERRITORIALITY, AND IDENTITY

In any ‘communal mode of power’ as one's entitlement to land follows from one's membership to a particular community. Collective ownership of land gives one only authority of using but not owning it. Then land belongs to community or community belongs to land? Here ethnographic and ecological interpretation on mode of use of land surfaces. Maurice Godelier identified land use in the hills as patterned after ‘kinship relations’ within the community in terms of its exchange and actual utility. There is a sort of segregating between land and labour apparently establishes a regime of individual ownership within the community that gives rise to an inevitable landless section. However, the protection of freedom to preserve land (land and territory borderline definition difference in mind) is enshrined in Indian constitution called Sixth Schedule that recognizes traditional custom regulating outsider's access to land and its resources belonging to a community of a tribe per se.

Land or more aptly homeland is attached with nationalism. Land turns into territory only insofar as it is “monopolized” and ‘captured by any state and/or nation.’ Territory, unlike land, has a few characteristics. Territory is an object of ownership and ‘colonization’, while land is not.

III. NATIONALISM AND SUB-NATIONALISM

In the world politics parlance, the end of Cold War that started in 1989 (fall of Berlin Wall) and collapse of former Soviet Union (1990s under Mikheal Gorbacheu era) permitted state subversion nationalism and the need to rethink conventional ‘state centric’ formulations of security. This is empowered by the end of managed exchange rates and deregulation of financial markets undermined state power. The regional concentration of economic development has permitted supra state coordination like most notably Europe as regional basis (Euro-centric). That is why European Union tries to intervene in Manipur unrest over Meetei-Kuki clash which persists despite Central government involvement to control it. Even during scraping of the Article 370 and 35 A of the Constitution of India when Law makers from Europe were brought to witness the freedom enjoyed then by the citizens and tourists across the globe in proving that rights were not curtail in depriving internet service for years as such is definitely violation of right to communication and expression. Whereas, France faces similar violence over killing of a 17-year old boy by police force or every now and then France faces religious conflict between Islam and Christianity. However, so far the European Union has not uttered a word. The digital world has facilitated information revolution that opens up the prospects of global culture either in a homogeneously or as vast plurality of culture, including Diaspora national ones that opens up the floodgates of new forms of nationalism. Recently Kuki agent based abroad was witnessed in Manipur. There are various others based abroad taking up the cause of nationalism and sub-nationalism. Similar

movement as is seen with Khalistan Movement abroad mainly in Canada. Subhash Chandra Bose and his followers did the similar tectique to win Independence from British India.

New form of nationalism was not bound to the existing state system. The new form of nationalism after 1990 was a rapid emergence of ethno nationalism and new nation-state formation (consolidated by the idea of Wilsonian Self-determination countered by integrationist Indian Nehruvian devide and rule policy adopted and endorsed from British India. To this day the policy worked well in Manipur and its conflict of Meeteis and the Zo-Kuki). A new form of intervention is into the internal affairs of weaker states (is India a weaker country?) Federalism is questioned in India as states have power to pronounce of implementation of policies. In this sense Bharatia Janata Party proposal for erstwhile sub-continent Confederation seems to be relevant or not for India as Britain thinks in European Union/Britxit? It becomes less focus on the classical demand for 'one state, one ethno-nation.' Instead, it combines sub-state and transnational connections as is European nations promoting regional autonomy within and across individual states. State nation theory in Northeast India works well as assertion of identity and autonomy are part of solution to Chinese interference in the region which acts as dark spot of democracy and democratic peace of Kant(as discussed earlier in this study). Republican liberalism which holds similarity to democratic peace as propounded by Immanuel Kant with inclination to respect for citizens rights, and are less likely to go for war with their democratic neighbours as is the case of USA and Canada in contrast to the neorealist views (though neo-realists view has somewhat similar with that of neo-liberalists). As, both have somewhat common views on the concept of cooperation and anarchy as by Waltz who considered effects of structure and explanation of the unit level in a unit or bottom-up explanations. Thus structure is defined by the ordering principle of anarchy and the distribution of capabilities across units, which are states. Also assuming that there is no differentiation of function between units. Robert Keohane has stated that neo-liberal Institutionalism borrows equally from Realism and Liberalism and represent status-quo perspectives and are problem solving theories(Robert Cox) meaning both theories address issues and problems that could disrupt the status quo viz., the issues of security, conflict, and cooperation. They are system maintainer theories. Neo-realist theory focuses on issues of military security and war. Neo-liberal theorists focus on issues of cooperation, international economy, and most recently the environment.

IV. THE SOURCE OF LAW

Traditionally the land is owned nominally by the chief of the village and is accessible to the whole village citizens. It is regulated by the traditional customary laws. Transfer of land is possible only based on customary law.

Illegal transfer would amount to a threat to community as it is attached to identity and not a mere economic aspect. Land has been the inherent economic guardian of the traditional society. Social and cultural system and identity are closely linked with the land. Land as identity binds tribals so there is strong belief that their land or territory is the vanguard as a sustenance and livelihood as a community. So, Land and its resources are the main source of livelihood. The economic basis of the tribal identity is the tribal mode of production and the nature of ownership of the resources of the community. Membership of a clan is an important status or criteria for getting access to the resources of the village. A membership of a person

in a tribal community enjoys the prerogative over the sharing of the common resources. Thus ethnicity, identity, and land ownership are inextricably linked in tribal world.

So much so is the identity attached to an ethnic community that there is a popular assumption in their mind that the introduction of any law or legislation for the land tenure in the hill areas will lead to the destruction of their land ownership system based on the age old customs and traditions? All the Acts such as Hill Peoples Regulation Act, 1947; Parliamentary Acts such as 1956 Manipur (Hill Areas) Village Authorities Act, diluted the villages polity by instituting the Village Authority. However this did not affect the land holding system of the tribes in Manipur. Manipur Land Revenue and Land Reforms Act, 1960 enshrined land to be cadastral surveyed, ownership rights conferred and revenue assessed and collected. It was partially introduced in plain areas and some four hill districts, effectively introducing privatization of land in the hill areas, albeit in plain areas of the hills. The Acquisition of Chiefs Rights Act 1967 sought to abolish the Chieftainship among the Kuki-Chins but could not be implemented on account of strong resistance. The Manipur land revenue and Land Reforms of 1989 Amendment Act was also rebuffed. So was the recent land related proposed Bills/Acts similar in that transfer of land from tribal to non tribal is subject to the permission of the Deputy Commissioner of the concerned district council. But as far as inter-community relationship centring land is concerned, it also remains governed by a relationship of inclusion/exclusion. Thus, the very notion of 'belonging' turns out to be an extended network of kinship relations within which land belongs to the 'community'. It becomes not just material resources, but a symbolic domain that regulates social exchange, livelihood and political power. The social –symbolic value of land determines the material value. There are Legislative Acts like Manipur Land Revenue and Land Reforms Act (MLR&LR), 1960. The Act shall operate in the plain areas of Manipur (not in hill areas but included were plain hill areas like Churachandpur, Chandel, and Kangpokpi—Kangpokpi was not a district then). But this Act is extended to the plain areas of the hill districts as above. The Act diluted and disrupted the traditional land system in both the Nagas and the Kuki-Chin areas. The tribals do not object to the extension of the Act in the plain areas of the hill districts (Prof Kamei G.: 2009). The ongoing conflict of Meeteis and tribals/indigenous people presently, particularly Kukis is on this line. The protest is essentially on Meeteis' demand on Scheduled Tribes status. But there seem to be other complicacies involved, such as the above cited Act which was critiqued by G. Kamei who stated that cadastral survey in the Hill Areas of Manipur is not viable as the region traditionally practiced shifting cultivation. There is jhumia cycle originally of 7/8 years or so to 3 years/one year now as population grew that reduced fertility of the soil too (Chiru S.S.:2009). Despite pressure on reduction of jhumia cycle and changing fertility rate of the land accordingly, Northeast achieved the policy of separate sector for shifting cultivation because of its attachment to indigenous practice of cultivation of jhuming. Once to encourage this practice Indian government disseminated regular sum of financial allocation(this is confirmed by Joint Director, Planning, Government of Manipur while the author was Member, Additional Resource Mobilisation, Government of Manipur, 2017) to continue practicing shifting cultivation in the Northeast tribals of India. This traditional shifting cultivation with changing jhuming cycle disenables cadastral survey in the Hill Areas of Manipur. As cadastral survey when conducted would leave the forested areas during the gap of shifting cultivation as Khasland that can be acquired by State government with or without compensation and thus indigenous tribals be deprived of their ancestral land which is sacred and sacrosanct originally that continues to be so even after the advent of Christianity.

Indigenous/aboriginal/tribal people are the most important part of the ecosystems and environmental dialogue. They are inextricably linked to the nature: practices among the Andean peoples' world is divided into the human and domesticated; the wild—species, ecosystems, water; and the sacred and ancestral for holistic wellbeing, which is achieved through balance between these three worlds. However, with the globalization there are direct impact factors on environment: 1. Population, 2. Consumption, and 3. Technology. Which decide how much spacious and resources are used and how much waste is produced to meet consumption needs(Chiru S.S.: 2020;). In local basis technology displaces workforce in Gandhian sense (Dams in Northeast displaces indigenous people and deprive their natural resources of livelihood of the indigenous people). In consumption category, dams are destroyers of indigenous water source and related ecology. They displaced people and their land and resources from their heartlands by government/private companies are man-made disasters. In the world over this mistake should be avoided to conserve not only the indigenous people but prevent destruction of natural climate as indigenous people are inextricably interlinked with nature (climate change as they called it) and global warming/boiling.

Indigenous people are entitled right to ownership and control over their ancestral lands and natural resources. These include enjoyment of their right to water, lakes, rivers, and other water systems are used traditionally. If the deprivation is meted to and is threatened of its utilization, it has far reaching implications. Therefore, State shall ensure access to their water resources through by being protected from unlawful pollution and encroachment by policies, agricultural, and corporate interests. Thus the State is mandated to provide resources to Indigenous People, particularly women to exercise their self-determination in designing, delivering, and controlling their access to water. Though India is an agrarian country where, 80 per cent of its agricultural labour is performed by women. Yet, she is not recognized as a farmer as being a farmer is synonymous to owning agricultural land. But such deprivation can be corrected with Indigenous Women collective working together democratically to realize the independent economic outlook to feel that such marginalization as Indigenous, women, and even research gap in lack of literature on water and inter-linkages of integrated governance as a common theoretical under-pinning. The study would spawn over Indigenous peoples/Women as care giver to balance anthropocentric view on ecology and cosmological understanding.

Despite all these efforts, lack of funding and tokenized participation (limited meaningful participation) in water related policy-making spaces. Triply(marginalization of Indigenous, women, and lack of literature) burdened by tiny literature source formally on water governance and Asian Indigenous women, compounded by the double marginalization of 'Indigenous', and 'women' that restricts water governance to male dominated. Women occupied less than one/fifth of their highest leadership positions (Survey of Worldwide transboundary river basin organizations)

India has water storage capacity of 225 cubic meter compared to the USA with 6155 and that of China with 2500 WSCP respectively (Interim Report: 2017).

Manipur is bestowed with abundant water resources. Despite the abundance of the annual average rainfall of 1880 mm and despite vast areas of water bodies in the state, only 38.6 percent of households get tap water (Census of India, 2011). However, the scarcity of

water supply is witnessed in all categories of water consumption. Water Bodies are the main source of water supply. And this is rightly acknowledged that the main source is from the Hills of Manipur (Interim Report: 2017), where indigenous/tribal people inhabit who own the land which form the identity as is rightly universally held the view that biolinguistic linkage with bicultural inextricably linked to(Chiru S.S.: 2020).

As per 2005, IIED, a research based on the sustainable development research institute and its partners developed a definition of bio-cultural heritage in order to address this dual extinction crisis. As noted by Krystyna Swiderska, based on research with 11 indigenous groups in Peru, Panama, Kenya, India (also Chiru S.S.: 2007 with Tanzanian education system of Nyerere's as quoted by T.A. Sikshak in his unpublished dissertation: Julius K. Nyerere, *Freedom and Socialism: Uhuru na Ujamaa: A Selection from Writings and Speeches 1965-67*(London: Oxford University Press, 1968), p. 268, and China revealed multiple inter-linkages and interdependence between indigenous knowledge, biodiversity, landscapes, cultural and spiritual values and customary laws—that form key components of indigenous languages(typical lingua franca of more than 200 languages of Tangkhuls of Manipur is excitingly formed into one(1) by Pettigrew, Political Agent of British India and in Nagaland in the form of Nagamese but with exceptional emphasis of 16 ethnic Naga tribes languages of their own and this is indeed respect for mother tongue languages) like Peru's Potato Park, a collective association of five Quechua communities. Therefore another research (e.g. Harmon, 2002) that shows high correlations between biodiversity and linguistic and cultural diversity--relationship may also be causal, a co-evolution where biodiversity in the various ecosystems and humans through their languages and cultures have mutually influenced each other holds relevance. For ecosystems are the vital systems on which all life depends are being degraded across the globe. But the role of indigenous peoples is poorly recognized in most biodiversity strategies and targets, except in 2010 Convention on Biological Diversity's Aichi Target 18 calling for traditional knowledge and customary use to be fully integrated into the convention's implementation. However it viewed pessimistically that not of the Aichi Biodiversity Targets for 2020 are likely to be achieved fully (S.S. Chiru: 2020). And of late it has got some attention but at the cost of indigenous cultures being sidelined. However, biodiversity loss cannot be effectively addressed without attention being paid equally to the indigenous cultures as these two—eco-systems and indigenous cultures are inextricably linked(universally accepted). That is why it is unsurprising that the rich diversity of nature is declining less rapidly on indigenous peoples' lands than in other areas. This reveals that 370 million to 500 million indigenous people play a critical role in conserving biodiversity. This is proved by ecological values and worldviews can be seen across indigenous cultures, from southern China to the Americas. Among the Andean peoples the world is divided into three parts: the human and domesticated; the wild—species, ecosystems, water; and the sacred and ancestral. Their goal is holistic wellbeing, which is achieved through balance between these three worlds. As such many are struggling to save their unique cultures, knowledge systems and identities from extinction. This is despite the fact that up to 80 per cent of bio-diversity is located on indigenous peoples' lands, while at least a quarter of all land is traditionally owned or managed by indigenous peoples. Since 2010 Convention on Biological Diversity's Aichi Target 18, there has been a limited progress in the call for traditional knowledge and customary use to be fully integrated into the convention's implementation. This is because of the persistence on continuation of economic policies that that drive biodiversity loss.

The larger picture that arises is a complete degradation of tribals habitats by tribes themselves as everybody will be driven by an urge to make quick buck without any ethical qualms. The idea of the sacred shall be overthrown by the idea of ownership, which hitherto lay in the domain of values as embodied in beliefs (This is not the case in regards to Kuki tribes in individually or collectively but ownership is retained by the chieftainships/Haosa/chief and as individual oligarch can either prevent or sell on the basis of monetary transaction on land and related resources with outsiders within the cadastral surveyed plain Hill Areas). This immemorial 'value' of the habitat and dwelling is reduced to 'cash value' as is analysed and understood to be by a erudite scholar Biswas Prasenjit about this bill/Act of patta rights". He recommended that land being the subject of bio-political in which un-inspiring ironies of mutual annihilation are written over, it is necessary to reconsider the co-constructing character of cultural and political identities, not just in clashes, but in an ethical co-partnership in mutually sharing the land space of Manipur between the tribes and the plains. This can be turned from colonial binary between the landscapes now need to be converted into a 'cultural intimacy'—inter-cultural relationals co-constructing other's identity as a partner in terms of sharing the resources base could be a solution not only to the problem of turning land into a material and symbolic capital...(the first International Decade of the World's Indigenous Peoples: to strengthen international cooperation for the solution of the problem faced by indigenous peoples in the areas of human rights, culture, environment, development, education and health with the theme of the decade: Indigenous People: Partnership in Action). World Bank study on "Poverty among Indigenous Peoples in more developed Latin American countries (1994-2004) did not change much living in poverty". The findings of the study in first Decadal revealed the following trends:

1. The Constitutional provisions have inherent in them welfarist designs. However, such policies were never implemented wholeheartedly. There was lack of political will on the part of the implementing agencies. The laws concerning reservation, unorganized sector, right to information, Panchayati Raj institutions, Scheduled Areas, etc. come under this category.
2. Some policies are anti-people and anti-tribal. For instance, the policies related to natural resources, i.e., land, forest, water, etc. these resources are exploited by vested interests and the laws of the land are with those indulging in such activities.
3. In the first decade in the context of the judicial interventions and human rights, three trends emerge. First, some judicial interventions had been favourable to tribal. Secondly, despite the fact that some of the court verdicts went in favour of tribal, these were either ignored by the executive and enforcing agencies or challenged and nullified in due course of time. Thirdly, irrespective of Constitutional and legal safeguards to indigenous peoples, human rights violations, which were primarily in relation to their livelihoods, identity, dignity and survival, continued to be committed with impunity.

The Second International decade of the World's Indigenous Peoples was declared (2005-2015) with the main theme: "Partnership for action and dignity."

As to water in the indigenous peoples' sense is free till modern dams through Capitalism introduced water budgeting. But prize awarded for conserving without affecting the world unlike modern dams with destruction of environment to indigenous peoples.

Otherwise water cannot be bought. Water value is so high that it can be compared to Life Giver that cannot be bought with a price. That is why it is made free. For, there cannot be life without water as it contains oxygen. Everything that breathes needs oxygen. The earth has water in abundance unlike other planets(Laltlinzo: 2023). The other exploration to accommodate the greed of man includes the journey to Moon where scientists are optimistic for existence of snow flakes and water, thereby human habitation. Otherwise also Chandrayan-3 aims to provide information through satellite imagery for natural calamities or otherwise and to become as the fourth country to achieve that status besides USA, Russia, and China(Ibid). Various Alien movies are produced in projection of such creatures for future scientific societal life on earth and beyond including Artificial Intelligence (Robotic life, which of course is debated as does by Elon Musk).

The International Labour Organization (ILO) Convention 169 that binds international treaty with Indigenous Peoples and land rights, the tribes' inherent rights to autonomy accepted internationally in nature and in principle. This is consolidated by the approach designed to reverse the integrationist policy. Self determination was Wilsonian declaration for colonial and imperialism liberation watchword. However, India refused to sign the 1989 Convention despite its ratification of the Convention 107, opposing the term 'Indigenous'. Of late India is of the view to have softened its stand against autonomy for tribal people as was in 2007 it voted in favour of the United Nations Declaration on the rights of Indigenous Peoples. India recognizes the right to internal autonomy but not sovereign independent approach as was debated well in the Constituent Assembly.

V. THE SIXTH SCHEDULE

The laws made by Government such as the provision of the Sixth Schedule specifically designed for Northeast Tribals which is implemented differently by the states of Meghalaya, Tripura, Assam, and Mizoram (Manipur follows different pattern in the Hills which demanded similar type implementation of that of the four states; personally I recommend Mizoram type, where minorities: Lai, Mara, and Chakma benefitted the Sixth Schedule of the Constitution of India). There is a new demand for Union Territory status by Poulental Haokip, Member of Legislative Assembly of Manipur for Meeteis, Nagas, and Kukis respectively (Interview with NDTV: 30 July, 2023). Forest Acts such as that supplemented by "the Scheduled Tribes and Other Traditional Forest Dwellers Recognition of Forest Rights Act, 2006 complicates matters related to owning forest land by tribes and its proper utilization. (This Act is in line with that of 1960 Act of Manipur where the Hill districts in Manipur, particularly plain areas of the Hill districts are affected of its original indigenous ownership/ belonging). It talks of symbiotic relations between tribes and ecosystems, but reduces this relationship to a framework for 'recognition' and 'recording' of 'forest rights' and identification of 'evidences' that can provide sustainable basis to 'conservation regimes'. The law remains ambivalent about the specificity of forest habitats lived by generations of tribes, records of which are available only in 'oral traditions' and not much in legal documents, except those 'recorded' by colonial masters and few sketchy records of the Churches after the advent of Christianity. The idea of a tenure based habitats as

introduced by the Act shall completely spoil the possibility of conservation of animals, flora and fauna, as all such resources can be sold under ownership.

Thus, the Sixth Schedule of Indian Constitution recognized local customary law/rights to regulate outsider's access to land and related resources (along with the provision of 371 C of Indian Constitution). This provision of Article 244 para 20 of the Sixth Schedule in the Indian Constitution promotes unity to tribals of Manipur (Chiru, S. in conversation with Jairam Ramesh the then Northeast and Panchayati Raj Minister, Government of India). The same is reiterated by Y. Z. Shimray, President, All Tribal Lawyers' Association, Manipur in his Forward to Article 371 C Hill Areas Committee of the Indian Constitution, The Hao Research Initiative, 2014.

The Manipur (Hill Areas) Autonomous District Council Bill, 2021 seeks to repeal and replace the Manipur (Hill Areas) District Council Act, 1971 in order to provide more autonomy to the Hill Area Committee and the District Councils (now referred as Autonomous District Council as they relate to Autonomous Districts) as envisaged under Article 371C of the Constitution of India read with the Manipur Legislative Assembly (Hill Areas Committee) Order, 1972. But in Manipur even the word 'Autonomous' was debated to be deleted as it was felt that the word was almost considered as Independent from the stand point of the territorial domain. The Act is supplemented by Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act 2006. The law remains ambivalent about the specificity of forest habitats lived by generations of tribes records of which are available only in 'oral traditions' but legal testimonial exist in those 'recorded' by colonial masters. The legislation is the condensed statement of a stereotypical response of the collaboration between 'conservationists' and 'law makers'. Conservation matter on biodiversity and maintenance of ecological balance is an interpolation of a scientific authority merely putting the onus on dwellers who assume 'sacred' in the tribal worldview of India's northeast. This is similar to practices among the Andean peoples where the world is divided into the human and domesticated, the wild—species, ecosystems, water; and the sacred and ancestral. Where, this holistic goal of wellbeing can be achieved through these three worlds balance.

The indigenous peoples/tribals in Manipur hills unlike Meeteis who live in plains of Manipur, conserve ecological balance through practice of age old traditions of their forefathers. But recent Acts of the modern administrative system tried to introduce new laws that diluted in some form the indigenous peoples or tribal peoples original practices and traditional customs.

The indigenous peoples/tribals in Manipur hills (Meeteis who live in plains of Manipur have deforested through urbanization and their lands adversely affected) conserve ecological balance through practice of age old traditions of their forefathers. But recent Acts of the modern administrative system tried to introduce new laws that diluted in some form the indigenous peoples or tribal peoples original practices and traditional customs.

There are Legislative Acts like Manipur Land Revenue and Land Reforms Act (MLR&LR), 1960. The Act shall operate in the plain areas of Manipur (not in hill areas but included were plain hill areas like Churachandpur, Chandel, and Kangpokpi—Kangpokpi was not a district then). But this Act is extended to the plain areas of the hill districts as

above. The Act diluted and disrupted the traditional land system in both the Nagas and the Kuki-Chin areas. The tribals do not (now objecting, as could be also seen in 1989 in its failure of Amendment) object to the extension of the Act in the plain areas of the hill districts (Prof Kamei G.: 2009). The ongoing conflict of Meeteis and tribals/indigenous people presently, particularly Kukis is on this line, compounded by demand for Scheduled Tribe status by Meeteis. The protest is essentially on Meeteis' demand on Scheduled Tribes status. But there seem to be other complicacies involved, such as the above cited Act which was critiqued by Kamei G. who stated that cadastral survey in the Hill Areas of Manipur is not viable as the region traditionally practiced shifting cultivation. There is jhumia cycle originally of 7/8 years or so to 3 years/one year now as population grew that reduced fertility of the soil too (Chiru,S.S: 2009). Despite pressure on reduction of jhumia cycle and changing fertility rate of the land accordingly, northeast receive fund for the policy of separate sector for shifting cultivation because of its attachment to indigenous practice of cultivation of jhuming instead of abandoning it owing to alleged deforestation. Once to encourage this practice Indian government disseminated regular sum of financial allocation(this is confirmed by Joint Director, Planning, Government of Manipur while the author was Member, Additional Resource Mobilisation, Government of Manipur, 2017) to continue practicing shifting cultivation in the Northeast tribals of India. This traditional shifting cultivation with changing jhuming cycle disenables cadastral survey in the Hill Areas of Manipur. As cadastral survey when conducted would leave the forested areas during the gap of shifting cultivation as Khasland that can be acquired by State government with or without compensation and thus indigenous tribals be deprived of their ancestral land which is sacred and sacrosanct originally that continues to be so even after the advent of Christianity. This was in place debated in the international level as environmental issues also pose a threat to human security (as discussed already). Considering the seriousness of the relationship between national carbon dioxide emissions, indigenous people are entitled right to ownership and control over their ancestral lands and natural resources. These include enjoyment of their right to water, lakes, rivers, and other water systems which are used traditionally. The access or deprivation is meted to by the government/corporate and is threatened of its utilization, has far reaching implications. Therefore, State shall ensure access to their water resources through by being protected from unlawful pollution and encroachment by policies, agricultural, and corporate interests. Thus, the State is mandated to provide resources to Indigenous People, particularly women (as clean drinking water is fetched mostly by women) to exercise their self-determination in designing, delivering, and controlling their access to water. Though India is an agrarian country where, 80 per cent of its agricultural labour is performed by women. Yet, she is not recognized as a farmer as being a farmer is synonymous to owning agricultural land. But such deprivation can be corrected with Indigenous Women collective working together democratically to realize the independent economic outlook to feel that such marginalization as Indigenous, women, and even research gap in lack of literature on water and inter-linkages of integrated governance as a common theoretical under-pinning (Laltlinzo G.: 2023). The study would spawn over Indigenous peoples as care giver to balance anthropocentric view on ecology and cosmological understanding.

Water value is so high that it can be compared to Life Giver. For, there cannot be life without water as it contains oxygen. Everything that breathes needs oxygen. The earth has water in abundance unlike other planets. Perhaps Mars is expected to have existed with the hope of water bodies and so is the moon. Scientists are exploring these planets to find alternative to the planet earth for human settlement. However, as Indira Gandhi said: "As a

child I always wonder what is wrong with the earth? This is beautiful.” Meaning many are trying to find life in other planets whereas the planet earth has everything that we need but not ill treat with greed to react on us adversely. That is why Mahatma Gandhi said that the earth has everything but not to satisfy the greed of man.

People of Manipur are blessed with the largest lake (Loktak Lake) while there is a shortage of water at many places. Little drops of water, little grains of sand, make the mighty ocean. In Manipur, we have all these called water bodies and related resources. We have water resources but not a drop to drink in Manipur. Rural water supply covers only 2263 out of 2868 habitats in Manipur. It is attempted here with exhaustive water resource management to explain planning, developing, distributing and management to optimum utilization of water resources. This can be initiated through the schemes like watershed component of Pradhan Mantri Krishi Sanchay Yojana (PMKSY). The integration of technology within the watershed for optimum development of land, water and plant resources in a sustainable (the term is similar to forest management as these are integrated approach) manner should be taken care of as a matter of practical necessity. This is where there is a need of integrated approach where water is a system which interacts with other natural and social ecosystems. Thus there is a dire felt need to determine how water should be allocated for economic, social and economical services through bifurcated approach, allowing unnecessary polarities to dominate policy and practice: water quality versus quantity; land versus water; surface water versus groundwater; point versus non-point sources; energy versus water; supply-side versus demand management (Mehan, 2010; Laltlinzo: 2023).

Various individuals have a view of using an integrated approach to overcome a silo or fragmented approach. Therefore an integrated approach has to be taken to water, land use and ecosystems to secure an optimal use of both water and other water-dependent resources. The International Water Resources Management is based on broad and a necessary framework and guiding principle for sector-specific activities and competence and not as a substitute. This is how to advance from single component approaches to integrated approaches to catchments keeping both biophysical and societal processes in focus (Falkenmark et al., 2004: 305, 306, 279 as cited by Neelam Trivedi et al eds., 2013) These are summed up in the most cited definition of IWRM and added that it reflects all key concepts identified in the outcomes expected from effective integration: ‘A process which promotes the coordinated development and management of water, land and related resources, in order to maximize the resultant economic and social welfare an equitable manner without compromising the sustainability of vital ecosystems’ (Global Water Partnership, 2000: 22; Laltlinzo: 2023).

VI. THE ROOT CAUSES OF ECOLOGICAL CRISES

The word ecology, economy, and ecumenism originate from the same Greek word *oikos*. In fact, the human relationship with one another, particularly managing economic resources is an important aspect of ecology (Granberg, 1984). Ecological crisis is a crisis of broken relationship in Christian worldview. Understanding of humans created in the image of God gave rise to anthropological supremacy resulting in ecological crisis. Therefore, Christianity is blamed by White (1967) for the crisis in ecology (In slight contrast to the Andean worldview). He based allegation on the fact that Christianity taught that man had dominance over nature so man treated nature in destructive way. He quotes ‘what people do about their ecology depends on what they think about themselves in relation to things around

them.' Human ecology is deeply conditioned by beliefs about our nature and our destiny—that is, by religion. Therefore, Christians need to focus upon the misinterpretation on God putting dominance of man over other creatures (this literally implies slaves and other World's Southern Hemisphere where exploitation is dominated by Industrialized North in addition to discrimination based on race, sex, political, social, and economic and other man made forms of exploitation).

This is seen and witnessed in the Worldview spilling over into the external world. Besides, the dualism in philosophy with its outright interplay to theology treating reality as one higher, superior, dominative, and active and the other is considered as lower, inferior, subordinate and passive. Therefore, the environmental crisis is also concerned with the kind of creatures we are and is an outward manifestation of crisis of mind and spirit. Without the working to save indigenous cultures to save the heritage cannot be achieved and this can be done through government legally recognizing and protecting indigenous peoples' rights to territories, natural resources, traditional knowledge, and self-determination in active participation of the indigenous people in every level in an afford to save biodiversity(This is discussed later in this study). UN 2030 Sustainable Development Goals can be achieved in negotiating new global biodiversity and this is also key to humankind living in harmony with nature. This holds true in the sectors that are driving their loss such as agriculture, mining, and forestry so as to save the biodiversity.

This can be witnessed in areas such as Meghalaya, Jharkhan, and other areas in Northeast India in relation to mining. Punjab and other agri-agro related areas of production devastated biodiversity as nothing much can grow in the form of trees and outgrowth plants are devastated by farming. Lumbering and related construction works, furniture etc. exploit the forest including dams in the indigenous heartlands violating the rights of the indigenous peoples. Whereas, free fresh water, through streams and rivers being harnessed for electricity generation or otherwise at the detriment of indigenous peoples advantage (water was freely available before dam construction, so were other related resources; in acquiring such indigenous lands/territories they hardly benefit from it as employing them are short of competencies or otherwise, say their native and natural biodiversity is deprived affecting the world of dependency in climate change combat). Thus, factors such as technology that exploits indigenous people and their lands (indigenous people and their ecology) must be discouraged to preserve ecology as they (indigenous people and their ecology) are closely linked to nature and the benefits of biodiversity.

Another radical view is also on the language of ecology, the strongest ecosystems are those that are the most diverse. Biodiversity is disappearing at an alarming pace. Recent research (e.g. Harmon, 2002) shows high correlations between biodiversity and linguistic and cultural diversity. The relationship may also be causal, a co-evolution where biodiversity in the various ecosystems and humans through their languages and cultures have mutually influenced each other (e.g. Maffi, 2001; Skutnabb-Kangas, Maffi & Harmon, 2004; see also www.terralingua.org). If the detailed knowledge, encoded in small indigenous languages, about the complexities of biodiversity and how to manage ecosystems sustainably, is to be maintained, the languages and cultures need to have better conditions: they need to be transferred from one generation to the next, in families and through schools. If global linguistic diversity is not to suffer irreparable attrition, as a result of linguistic genocide, major changes are needed in educational language policy. This emphasis was registered in

Naga Tribes in Northeastern India having Tanzanian similarity in agrarian education (Chiru S: 2007; 2014 Mother Tongue Education). Similar view is echoed by noted wildlife and biodiversity conservation expert P.C. Bhattecharjee who said that traditional institutions in the Sixth Schedule areas of the Northeast have been very instrumental and can be very influential in conservation of biodiversity and wildlife of those areas(11th February, 2020: The Telegraph). Biodiversity and linguistic and cultural diversity linkages as seen in aforementioned holds significance in the light of imbalances/disequilibrium in the approach in giving prioritized attention direly needed for this planet to survive as hospitable not as hostile one.

VII. INTEGRATED APPROACH OF SOFT SECURITY

The integration of technology within the watershed for optimum development of land, water and plant resources in a sustainable manner should be taken care of as a matter of practical necessity. This is where there is a need of integrated approach where water is a system which interacts with other natural and social ecosystems. Thus, there is a dire felt need to determine how water should be allocated for economic, social and economical services through bifurcated approach, allowing unnecessary polarities to dominate policy and practice: water quality versus quantity; land versus water; surface water versus groundwater; point versus non-point sources; energy versus water; supply-side versus demand management(Mehan, 2010).

United Nations provides a clear statement on the World Water Assessment Programme (2006: 47-48) of the relationship between, and the significance of governance and water.

Governance addresses the relationship between organizations and social groups involved in water decision making, both horizontally across sectors, and between urban and rural areas, and vertically, from local to international levels. Operating principles include downward and upward accountability, transparency, and participation, and equity, rule of law, ethics and responsiveness. Governance is therefore not limited to 'government' but includes the roles of the private sector and civil society. The character of relationships (and the formal and informal rules and regulations guiding such relationships) and nature of information flow between different social actors and organizations are both key features of governance which is underscored as Political security as enshrined in UNDP, 1994—ensuring that people live in a society that honours their basic human rights and ensuring the freedom of individuals and groups from government attempts to exercise control over ideas and information(Human Security).

Water governance has emerged as perhaps the most important topic in the international water community in the 21st century, the 2001 Bonn International Conference on Freshwater, a precursor to the 2002 Johannesburg World Summit on Sustainable Development (the term is discussed later in this study). Water governance is one of the Indigenous communities' issues in neoliberal terms (as discussed in this study) of reference and policy where private sectors' action/participation in management of natural resources in the land and seas dispossessed by monopoly of hegemonic transnational corporations in water resources especially in Global South and Asia Pacific. A regional membership network (Asia Indigenous Peoples Pact) of 46 Indigenous Peoples' organizations from 14 countries in Asia

in partnership with Indigenous women and their representative organizations to build a knowledge-base. Despite all these efforts, there is lack of funding and tokenized participation (limited meaningful participation) in water related policy-making spaces. Triply (marginalization of Indigenous, women, and lack of literature) burdened by tiny literature source formally on water governance and Asian Indigenous women, compounded by the double marginalization of 'Indigenous', and 'women' that restricts water governance to male dominated (Laltlinzo: 2023) as women occupied less than one/fifth of their highest leadership positions (Survey of Worldwide transboundary river basin organizations).

No developmental initiatives can be sustained which do not meet the needs of not only the present generation but also the coming generations as the Brundtland Commission report on World Commission on Environment and Development, states that "... We must ensure development meets the needs of the present without compromising the ability of future generations to meet their needs" for Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. That can be done only when the indigenous people are recognized as an equal stakeholder of sustainable development through the policies of sustainable management of forest in the world. In this context the integration approach lauds the bio-linguistic and bio-cultural inextricably linkage of the indigenous people. From the ecological view point of the Hills perspective in Manipur and Northeast India, justice is a form of authentic and life-enhancing interdependence between man between society and its environment. Man-made disasters and the climate change is a major issue for the Nagas (and other communities) in Northeast India (Chiru S.S.: 2019). The recent epicenter at Noney of the Naga inhabited region was a stern warning of its vulnerability in an integrated approach of ecosystems. The seismic zone map of India 2002 indicates about 59 per cent of the land area of India is liable to seismic hazard damage. Zones of intensity are classified as zone V to zone II. Zone V is a very High Risk Zone area liable to shaking intensity IX and above. Northeast India falls under the zone V category. Earthquakes in India can bring harsh reality of unsafe buildings, as about 57 per cent of the land area of our country is susceptible to damages levels of seismic hazards. Such occurrences can be avoided in future earthquake damages through proper preparedness of safe building construction practices.

Besides, Northeast India has international boundaries, mostly with Asian countries. Tibet is the source of ten major rivers in Asia, including the Brahmaputra river where massive dam construction and other activities, including exploitation of the water resources by the downstream countries which are speculated to bear the brunt of ecological crisis and political issues affecting Northeast India of Assam (Ibid). An ecological sustainable earth is a necessary requirement for distributive justice. There is no possibility of justice in a world in which the rich exploit resources at the expenses of the poor and of other life (Charles Birch). The Brahmaputra originates from a glacier on Mount Kailash in Tibet, it is called Yarlung Tsangpo, where several hydropower projects on the river and further plans of Chinese government to divert water from rivers in Tibet shall affect the courses of river and international boundaries. Assam in Northeast India and even Bangladesh is green because of Brahmaputra.

VIII. CONCLUSION

The study is based on the neoliberal views. But in reality national interest (community sense) takes precedence over morality and universal ideals and economic interests are given priority over geopolitical ones. Robert Keohane has stated that neo-liberal Institutionalism borrows equally from Realism and Liberalism and represents status-quo perspectives and are problem solving theories (Robert Cox) meaning both theories address issues and problems that could disrupt the status quo viz., the issues of security, conflict, and cooperation. They are system maintainer theories. European Union discussed recently the Meetei-Kuki conflict which Indian Parliament refuses to discuss as Modi is reluctant to give statement in both Houses of Parliament as demanded by the Opposition parties led by Congress-I (the onus is cognizance in Nationalism and sub-nationalism discussion in this study)

The laws made by Government such as the provision of the Sixth Schedule specifically designed for Northeast Tribals are analogous to Red Indians administrative system in United States. The Sixth Schedule of Indian Constitution recognized local customary law/rights to regulate outsider's access to land and related resources (along with the provision of 371 C of Indian Constitution) are too discussed in this study.

But Sixth Schedule has been implemented differently by the states of Meghalaya, Tripura, Assam, and Mizoram. Manipur follows different pattern in the Hills which demanded similar type implementation of that of the four states. Forest Acts such as The Scheduled Tribes and Other Traditional Forest Dwellers Recognition of Forest Rights Act, 2006 complicates matters related to owning forest land by tribes and its proper utilization. Detailed discussion was attempted in this study. Besides, Hill Peoples Regulation Act, 1947; Parliamentary Acts such as 1956 Manipur (Hill Areas) Village Authorities Act, Manipur Land Revenue and Land Reforms Act, 1960, The Acquisition of Chiefs Rights Act 1967, sought to abolish the Chieftainship among the Kuki-Chins but could not be implemented on account of strong resistance. The Manipur land revenue and Land Reforms of 1989 Amendment Act was also rebuffed. So was the recent land related proposed Bills/Acts which President of India did not give assent.

World Bank study on "Poverty among Indigenous Peoples in more developed Latin American countries (1994-2004) did not change much living in poverty". The findings of the study in first Decadal revealed were mentioned in this study. The Second International decade of the World's Indigenous Peoples was declared (2005-2015) with the main theme: "Partnership for action and dignity."

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