

...implementar u...
...de una cultura del encuentro en tot...
...derechos universales. La ciencia, la cultura, la...
...contribuir al logro de sociedades más justas, so...
...comprometidas con el cuidado de la casa común.

Francisco

PONENCIAS

SEMINARIO DERECHO HUMANO AL AGUA

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23 al 24 de febrero de 2017
Casina Pio IV | Ciudad del Vaticano



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SEMINARIO

DERECHO HUMANO AL AGUA

APORTES Y PERSPECTIVAS INTERDISCIPLINARIAS SOBRE
LA CENTRALIDAD DE LAS POLÍTICAS PÚBLICAS EN LA
GESTIÓN DE LOS SERVICIOS DE AGUA Y SANEAMIENTO

23 y 24 de febrero de 2017

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CÁTEDRA DEL DIÁLOGO Y
LA CULTURA
DEL
ENCUENTRO





“En realidad, el acceso al agua potable y segura es un derecho humano básico, fundamental y universal, porque determina la sobrevivencia de las personas, y, por lo tanto, es condición para el ejercicio de los demás derechos humanos.”

(Laudato Si', 30)

EJE 1

EDUCACIÓN PARA UNA ECOLOGÍA INTEGRAL: EL DESAFÍO DEL FUTURO



Panel 2

EL LUGAR DE LA EDUCACIÓN Y LA CIENCIA EN LA PRESERVACIÓN DEL DERECHO AL AGUA

WATER IS LIFE⁸

RAJENDRA SINGH⁹

Water is life and water is climate, and every religion says that water is life, but there is no religion of today teaching to their communities that if you feel that water is life, then you should worry about water for your body and for your soul. No religion today is teaching their communities, what the community can do with the water and with respect to water and the human body. So yes, yes we are saying so many things..., but we are not practicing them. If we are not practicing our message then, what is it? If we do not practice what we say, we create a problem with the water today. You know, I come from India where there is scarcity of water, where there is the angeriness of nature. These slides you see are from a region in India that has the lowest rainfall in this planet, but that community has made a water body rent for a five years drought, so there will be no scarcity of water despite the engineering or technology available. The community knows what and how much water rains in this region. We can see an elephant in these slides. You know, the elephant shows the measure of the water level in the johad.

When the community relates the scarcity of water to other factors, they can manage. But this modern education system is not teaching these things. The modern system is teaching engineering and technology focused just on the extraction of the resource. The system teaches about the maximum extraction of the water resource and of natural resources for life. So modern engineering and technology are making a greedy humanity. So now that this humanity has been made greedy and that the modern education system is teaching that you can manage everything, there is an education system going in a way against nature; with no respect nor love neither affection for nature or for water. Yes, every religion says that water is life and they are dancing in the temples and mosques, but they are not practicing alike. Water is life but they are just misusing water and they are encroaching the water bodies and they are creating pollution in water bodies. They extract from the underground back and forth. So, today, there are three challenges due to the average education system. The management system is not teaching the communities that they can survive with scarcity and that they can cope with having less water. The modern education system teaches that, if you do not have water, you should take the water from another basin to your basin or to this or that basin.

8 Ponencia desgrabada de la presentación que hizo el Sr. Rajendra Singh y aprobada su publicación. Decidimos preservar el espíritu de la alocución del Dr. Singh y por lo tanto tratamos de mantener este texto lo más parecido posible a la transcripción original de su audio. Aquellos interesados en profundizar las palabras del Dr. Singh están invitados a ver el video y presentación completa en <http://hrw.encuentromundi.org/>, videos del Día 1. [We decided to preserve the spirit of Dr. Singh speech and have therefore tried to keep this text as close as possible to the original audio transcript. Those who would like to go deeper into Dr. Singh words are invited to watch the full video and presentation at: <http://hrw.encuentromundi.org>, Day 1 videos.]

9 He is a well-known water conservationist from Alwar district, Rajasthan, in India. Also known as "waterman of India", he won the Stockholm Water Prize, an award known as "the Nobel Prize for water", in 2015. Previously, he won the Ramón Magsaysay Award for community leadership in 2001 for his pioneering work in community-based efforts in water harvesting and water management. He runs an NGO called "Tarun Bharat Sangh" (TBS), which was founded in 1975. TBS has been instrumental in fighting the slow bureaucracy, mining lobby and has helped villagers take charge of water management in their semi-arid area as it lies close to Thar Desert, through the use of johad, rainwater storage tanks, check dams and other time-tested as well as path-breaking techniques. Starting from a single village in 1985, over the years TBS helped build over 8600 johads and other water conservation structures to collect rainwater for the dry seasons. He is one of the members of the National Ganga River Basin Authority (NGRBA) under Ministry of Environment, India. In 2008, The Guardian named him amongst its list of "50 people who could save the planet". In the UK he is a founder member of an NGO called The Flow Partnership which aims to counter the negative effects of soil erosion and flooding.

So, this is the mentality of management creating a disaster. The last challenge is that there is also a part from the social sciences. Our modern social sciences never say: "Oh, yes, how much does the nature give to you for your life?". You just enjoy the resources and nobody is teaching us the old teachings. Oh yes, what are you doing? You are doing a lot of things, but you are not gaining so much. Why aren't you gaining so much? You do not do the labor, so you teach social sciences. You just sit in the room, an easy room, and you teach, and just talk, talk, and eat, eat, and meet, meeting and chatting, chatting. So, this type of character is the new modern way of making today. This character is not really making the atmosphere for the water, for promoting an equal availability of water for everyone. All these people say that water is a human right. However, they never say that the water is the equal right of the tree, the equal right of the elephant, the tiger, and the equal right of the river. Nobody says that. So if we ensure the human right to water, the first thing we need is to ensure the right of the river to water, and the right of the life to water. If we all give an equal respect to the nature, then... we can make it... You can see this community, they made a resource mapping on how much it rained, and they made their decision. We have the lowest rainfall, and then they made a water conservation system and developed a discipline for the use of water. So, due to this disciplined use of water, they created water bodies in this region, and the river that was before dry and dead, is now flowing because they coped with the crisis, they coped with the scarcity of water. When we give that education to the community, and the community has the education, think how much they have to enjoy with this resource? So the community makes some disciplined use of water... and does our River Parliament make a discipline? Yes. How much crop are we growing there in our land? But can you see the difference?

In thirty years there has changed the face of the earth. This water level is five feet not only in one well but in more than half million wells; it's recharged in seven river basins, and the seven rivers are now flowing. This old man we can see in the photo used to take the boat two times a year only, the Holi and the Bali. Now he takes the boat every day, two times a day. So, to reach this type of change they know that if they conserve the nature, they have the right to use the water; if they do not conserve, they will not have water. But social sciences education makes it like... "if you are not conserving, you can use the water anyway". Most the pupils living in the cities, make maximum use of the water and pollute the water. So, this experience I am describing is more than a change of a system. When the community conserves the resource and makes a disciplined use of the resource, they make a change on the face of the earth. They make a system where the last rain they can use makes a green heat. So, you know the four types of heat we have: the blue heat, blue heat is real, it splits your particles of the water, and the green heat is the cultural and institutional character of the water. When the clouds come from the green heat, and they give the rain some green heat, the blue heat and green heat, the red heat increases the clouds up, and there are no rains in the yellow heat. So, red or blue or... this yellow heat we see creates greens and provides human needs. So, we created these water bodies, there were no rains in this whole region because of the scarcity of water, and no rain was coming to my region before, because there were very few rains but now these water bodies create that green heat in this region. Due to the green heat, transformation is increasing, and due to the increasing transformation, macro-clouds and micro-clouds join here (as you see in the slide) and now there are good rains in my region.

You can listen to the reports in the radio stations in India, telling that now there is a very good climate change. Due to the climate change adaptation, very good rains are coming there, and now I can say there are seven rivers really united. But, at last, I can say that we need to think about the water, not just the human right. I agree that water is a human right, and everyone has equal right to water, but this slogan and this dialogue is not enough. If we are in the twenty first century, we should give an equal right to the nature and to the river. If we do not

give the right to the river, and we are just thinking about the right of the humanity, this is the greedy character of this planet and this character is not making a bright future. If we are thinking about our bright future, we need to increase the faith on water, and the respect for the water, without faith over water, we can't reach any river. Before the Indian constitution, my community used to say "the river is my mother" and the attitude to the river was like that. But now, they are encroaching the river and polluting the river and this conference sector is now thinking about the better future. Thank you, thank you...