



the climate onion


slow-cooking weekends to understand and act in a heating world



Global Stocktake 2023

offers a pivotal opportunity to correct course and accelerate global climate action.

The first Global Stocktake synthesis report has been released and marks the most extensive assessment of global action on climate change to date, distilling over 1,600 documents from diverse sources and drawing from consultations not only with scientists and governments but also cities, businesses, farmers, Indigenous people, civil society and others. It underscores that if we don't take stronger action before the second Global Stocktake in 2028, we may witness the devastating reality of global temperatures soaring beyond 1.5 C.

 *The Climate Ambition Summit took place on 20th September, 2023 where heads of State from nearly every corner of the globe made clear statements about the urgent need to phase out fossil fuels, though conspicuous in their absence were US, China, India, UK, and France.*



Important takeaways:

🎯 The United Nations published the **first Global Stocktake Synthesis Report** earlier in September which contains a comprehensive assessment of our collective progress towards meeting the Paris Agreement climate targets (i.e. keeping global temperatures rise below 1.5C). The stocktake process takes place every five years, with the first report being published ahead of COP28 in December.



The report contains key findings which will be instrumental in steering/shaping the pace and scale of climate action over the next critical decade. Nearly 200 countries will convene at COP28 in December to evaluate their progress, identify gaps, address challenges, and inform the next round of Nationally Determined Contributions (NDCs) to be put forward in 2025.

KEY FINDINGS 📌

- **Current Trajectory:** The report, unsurprisingly, highlights that we are currently not on track towards meeting the long-term targets set in the Paris Agreement. The report emphasizes the need for policies that adopt a whole-of-society approach to address the climate crisis, policies that target systems transformations and mainstream climate adaptation and resilience across all sectors in order to achieve just transitions. Credible, accountable and transparent actions by governments as well as carefully designed climate action plans that are tailored to different local contexts will be necessary.
- **Mitigation and Emissions Gap:** Global emissions, which were supposed to peak between 2020 and 2025, have not yet peaked. Phasing out fossil fuels and rapidly scaling up clean, renewable energy infrastructure will be indispensable towards addressing this persistent emissions gap. Countries face different challenges and opportunities to undertake mitigation measures that reduce greenhouse gas emissions while also delivering health, environmental, and economic benefits. For instance, the report recommends economic diversification as a mitigation strategy where the positive outcomes (creation of more green, secure jobs globally) outweigh the negative impacts (job losses in the fossil fuel sector) in just transitions.
- **Adaptation and Finance:** More ambitious and effective adaptation planning is needed to address inevitable climate impacts and risks which will affect (or are already affecting) the most vulnerable communities. Partnerships with traditionally marginalised groups, including women, youth, Indigenous Peoples and local communities, and ethnic and other minority groups, are important to design adaptation policies that secure the wellbeing and sustainable livelihoods of vulnerable communities. Finance and support for adaptation and loss and damage must also be scaled up to minimise, avert, and address inevitable climate tipping points.
- **Implementation and Technology Transfer:** Access to climate finance, particularly in countries in the Global South, remains insufficient. Wealthy countries must meet their \$100 billion annual climate finance commitment, while also making up for the shortfalls since 2020. The deployment and transfer of clean, new technologies to support the needs of countries in the Global South, is another important finding in the report.



For more details, refer to these articles [1](#), [2](#), [3](#) & [4](#).



- In a landmark court case, 6 young activists take on 32 European nations over climate action, an unprecedented 'climate trial'. [read more at Hindustan Times and The Hindu.](#)
- UN is not climate neutral - what carbon credits often actually mean. [read more at Mongabay](#)
- As democracies weaken, who gets a say in South Asia's climate future? [read more at Third Pole](#)
- Growing number of countries consider making ecocide a crime. [read more at The Guardian](#)
- India's climate discourse needs local narratives. [read more at India Development Review](#)
- Did the G20 deliver ambitious climate & energy outcomes? [read more at Down To Earth](#)
- Can quick-fix solutions address India's growing water woes? [read more at Down to Earth](#)
- Crisis in India's bread basket. [read more at Vikalp Sangam](#)
- Ruza, a traditional water harvesting system for the water-scarce mountains. [read more at Mongabay](#)
- Rice as a peace offering in India's human-elephant conflict capital. [read more at Mongabay](#)
- When citizens take ownership of urban commons. [read more at Mongabay](#)
- Green pilgrimage model balances faith and conservation. [read more at Mongabay](#)

FEATURE DOCU-STORIES

(from Eco India produced by The Scroll and DW)



Floods, droughts, heatwaves, landslides and more! Ecosystems everywhere are under pressure from human-induced climate change and human activity. Can we fix this?

How can we save our biodiversity from the harmful impacts of human activity?
Who are our heroes preserving and thriving in this healthy co-existence with the more-than-human world?





Spotlight: Writeup on Religions and Ecology by Siddhartha

The major religions are not unequivocal in their appreciation of our interconnectedness with the universe, but all of them offer valuable insights and experiences. The late Thai Buddhist monk Buddhadasa Bhikkhu said: “The entire cosmos is a cooperative. The sun, the moon, and the stars live together as a cooperative. The same is true for humans and animals, trees, and the earth. When we realize that the world is a mutual, interdependent, cooperative enterprise... then we can build a noble environment. If our lives are not based on this truth, then we shall perish.” A Western Buddhist has referred to Buddhism as a “religious ecology”.

The Hinduism of the Vedic period is replete with texts and rituals that celebrate the earth (bhū), the atmosphere (bhuvah) and sky (sva). Gods and goddesses are also associated with the earth (Prithvi), with the water (Ap), with fire (Agni) and the wind (Vayu). These Vedic insights were later formalised into the mahabhuta (the five great elements). They were the earth (prithvi), water(jal), fire(tejas), air(vayu) and space(akasa). The tree was considered sacred from very early on. From the Indus valley seals to the edicts of Asokha to the Chipko movement the tree was nurtured and protected. Many families and communities have their own sacred trees and show particular attention and reverence to them.

More than any other tradition the thinking of indigenous peoples all over the worldwide is permeated with the notion, so eloquently expressed by Chief Seattle, that “all things are connected.” In 1933 Luther Standing Bear, the Lakota thinker, wrote: “All this was in accordance with the Lakota belief that man did not occupy a special place in the eyes of Wakan Tanka, the Grandfather of us all. I was only a part of everything that was called world.” Commenting on Standing Bear’s reflections John Grim (Bucknell University, USA.) states that, “ To distinguish the human ‘camp’ is not an ontological separation of beings, or an ethical judgement about superior and inferior relations between species. To think of human, animal, plant, and mineral bodies as separated by consciousness or personality is a category error.” Not only did the human not occupy a special place but the human is also not separate from the earth and the universe.

There are many who think that we are veering towards the brink of ecological and social disaster. Is this because we are inherently hedonistic and licentious as a species or does the problem again lie in a defect of vision, where we have lost the essential connections that underlie our humanity? A North American conference on Christianity and Ecology had a poem as a report. An extract reads:

How much of Earth’s atmosphere must we contaminate?

How many species must we abuse and extinguish?

How many people must we degrade and kill with toxic wastes

before we learn to love and respect your Creation,

before we learn to love and respect our home?

Recent Christian ecumenical thinking states that “all beings on earth make up one household (oikos) which benefits from an economy (oikonomia) which takes ecological and social stewardship (oikonomos) seriously.” (Dieter T.Hessel.)

Field Notes



At Pipal Tree, the role of preserving seeds and making knowledge on local seeds truly accessible to communities has been central to all our agroecology and community farming work.

We conducted a 2-day convention on 9th and 10th September where 70 farmers from 16 districts in Karnataka came together. Our facilitators Srilakshmi, Dwiji, MK Ramesh, Channaraju, Channakeshava and Soil Vasu shared their knowledge and experience on seeds conservation, the reasons for disappearing of indigenous seeds, and why conserving them for future generations is vital for our sustenance, and thus how we can forge locally contextual action plans to conserve seeds. This workshop was organised in collaboration with Soil Trust.

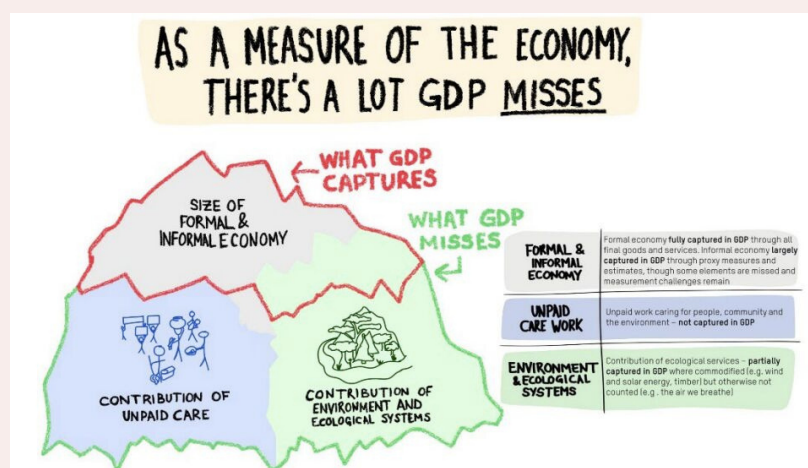
Dwiji focused on how Indigenous seeds are wealth for communities due to their high nutrition and can adapt into varied climates and give good yield, thus, providing family food security. He emphasised that there is a need to be self-sufficient to not depend on multinational companies promoting monocultures, and focus on the intergenerational transfer of these knowledges and practices. MK Ramesh provided a depthful historical context of hybridization of seeds and usage of fertilisers and other chemical inputs that actually affect longterm soil health. He expressed the importance of the Biodiversity Act that finally got implemented in 2017, and that being active with gram panchayats to protect local sovereignty of seeds and farming practices is crucial. On day 2, Channaraju explained the seed conservation manual to allow for recommended practices to filter down to each of the participants and to discuss practical queries and challenges. The convention ended with a reverberating pledge taken by all to commit to indigenous varieties of seeds, which was followed by a distribution of various vegetables and millet seeds.

Resources



essays
videos
infographics

1. Local Action in the Wake of Global Emergency and Collapse: [Transition Town Movement](#) in the Indian context.
2. Climate Change Is Changing How We [Dream](#).
3. The Goba of Ladakh: Current Relevance of Traditional System [webinar](#).
4. Global Tapestry of Alternatives: stories of resistance, resilience and regeneration [Volume 1](#).
5. Smallholder farmers and climate change: [Voices from the Field](#) by The Nudge.





Infographics to assist us in understanding the systemic levers of change and for embodied action towards prosocial and ecological transformations.

