**Episode 2, Season 2: Back to the villages, living off the land, with Pavan Muntha**

**Pavan** So we tell them that nature is a source, source of life. It's not a resource that you grab and convert into some product, distribute it, exploit it and destroy it. Persons with disabilities are part of human diversity. I would like to broaden the scope and say that persons with disabilities and human beings are part of species diversity.

**Áine** Welcome to Enabling Commons, a place for conversations with activists, experts and scholars at the intersections of disability and climate change. The podcast is produced by the *Disability-Inclusive Climate Action Research Program* based at McGill University. I'm your host, Áine Kelly-Costello. Today I talked to Pavan Muntha, who is an experienced climate resilience trainer from India. Pavan works with farmers, including farmers with disabilities. In our wide ranging conversation, Pavan holistically describes the connections between how we tend to land our wellbeing and livelihood and planetary health. Let's dive in. I'm speaking with Pavan Muntha. Welcome to Enabling Commons. So lovely to have you here Pavan. Could you start off by introducing yourself for us?

**Pavan** [00:01:17] Sure. Thank you. I'm Pavan Muntha and I'm from India and I work with regenerative agriculture, which is natural farming here. The name which we have given to that. I'm a climate resilience trainer, and work with communities. And I live in Andhra Pradesh, in South India and on the Eastern Ghats, by the foothills of Eastern Ghats. So we help farmers to understand the values of natural farming. And what I mean by natural farming, a farming which would, which would not use any chemicals, fertilizer or pesticide, do not even use any seed purchased from market. We promote farmers self-help groups with women leadership, and through that we collect seeds and help farmers to distribute these seeds among themselves. And broadly, it is called integrated natural farming based on agroforestry models.

**Áine** Thank you so much for that overview. And we'll get a little bit more into the detail of that soon. But I just wanted to go back because your organization, the *Swadhikaar Center for Disabilities Information Research and Resource Development*, started back in 2004, I believe, and originally had much more of a sort of general human rights focus for people with disabilities doing during training in that area. And now you, you know, of course, you've zoned in on climate justice and climate action by upskilling farmers with disabilities. And I wondered if you could explain why this was an important shift for your organization and how you set about orchestrating that, that transition.

**Pavan** [00:03:23] It's a wonderful question. It is not a shift that I, I think; it is only a scope that we have incorporated into the human rights discourse, because general human rights, we look at civil political rights, economic, social and cultural rights. So one of the climate change start impacting lives of people, in fact, which is already impacting lots of people across the globe. It is inevitable that there is a need for changing or rethinking our goals of life. You know, when I say goals applied broadly, I construe the way we understand our civil, political rights, economic, social or cultural rights needs to be understood in the light of the climate change and the impact that is creating on our economies locally, nationally, regionally, internationally. So that is the broader perspective which I have in my mind when I say that we need to relocate our rights in light of climate crisis that we are experiencing today.

**Áine** Yeah. Thank you for pointing out that reframing, because it is so important to recognize that existing rights are under threat because of climate breakdown and that a key way of upholding rights, intersectionality is giving people more livelihood opportunities as you're doing through your programs.

**Pavan** Yes.

**Áine** Yeah. As a blind person myself, I'm aware that it's really quite unusual currently for blind people to be working in the ecological and land based policy area, which you're focused on as a blind person. So I wondered how you found your footing in this space.

**Pavan** Mm hmm. Wonderful. See it is, it is a kind of a transition from academics to agriculture. In fact, that kind of transition is, has happened to me and my family because of our constant interaction with global academic discourses. where in that time, I think in early eighties and nineties, we, many third world countries are exposed to globalization as well as to first-world countries. So in the process of the globalization, privatization initiatives of the world, most of the decisions are taken by the business establishments.

You know, we started looking at the agencies intervening into the investments in industry as well as in agriculture. So at that point of time, we were worried about the farmers rights, basically the land rights and their crop patterns and the, and the impact on the indigenous knowledge systems, inheritance of various traditions and cultural values and their spirituality. We thought that these things will be a threat when global initiatives are impinging on our basic survival.

So luckily for us, in India, there was a decision by the government itself that foreign investors cannot purchase a land in India, particularly they cannot purchase agricultural land. But still, by then there are these farmer suicides happening across the country because of conventional farming, which is basically a market driven green—green revolution model. So that, that in fact initially gave a lot of yields and farmers prospered to a certain extent. But slowly and steadily, we experienced deterioration of land and coming down of yields and investment in agriculture sector has become very high and farmers slowly started moving into, moving into high pesticide use and high chemical use, thinking that there will be an increase in yield and so that they can get a better price. And because of the marketing and technologies changing or… So that was that scenario that started to really disturb many of us studying in universities in those days. Then we were looking at alternates that, at least 60 to 70% of the population in India are invariably associated with the agriculture sector and they live in rural areas. And, and if you just disrupt their traditional system of agriculture, which is a major source of their livelihood, they will be forced to migrate into the cities, and for other business establishments like realestate and laying of roads and all these things. And then at the same time, slowly and steadily, India is also exposed to I.T. sector in a big way. So for these things, and for various reasons, somehow local governments would not establish such training centres to enhance the skills of the younger generation who would find it difficult to suddenly migrate into cities and look at opportunities of employment. That is one side of the story.

The other side of the story - these young families who are compelled to move to the cities because of the problem stage and challenges they face with the agriculture. They go there only as labourers, because their skills are not fitting to the industry that is growing on the urban side. So and they are invariably expose their children to a kind of poor habitations. And the lack of facilities like basic healthcare, was a challenge. Education of children was a challenge and the transport systems were a challenge and their housing was a great difficulty. And their security, basic security for women was a threat and a lot of exploitation has started happening.

So given these situations, we thought that relocation of farming communities in an urban set up is not an easy thing unless the industry looks at that in the perspective of so-called rights. They would not really address those issues as part of the national policy or state policy. And even if you have policies in place, who will understand that language and how do they really access those policy languages and the conditions that policies set up, and how does one really adopt it and start fighting for their rights? Because most of them are illiterate in many ways; literacy doesn't necessarily mean access to reading or writing. It means access to laws, access to legal systems, access to courts, commissions and various things.

So, we have seen people really entangle in a critical situation which they have never thought of in urban areas. And in such situations, life of persons with disabilities who are either languished in villages without their siblings or parents, or would move around with the parents to urban areas where their human rights were in jeopardy. So this was the real reason behind us moving from city to rural areas and looking at these experiences of people.

And so at that time, we came across with the idea of regenerative farming. The challenge was that these initiatives did not really see the value of traditional knowledge system in a holistic way. So, my opinion here is that when you look at farming, you will have to see it in a holistic way because it is not just a land and some seeds you sew and put some water and use some fertilizer or pesticides and let these plants to grow—no. It's not farming. Farming is about, you know, how you really use your experience inherited from your predecessors. And then identify such best seed varieties and then move into a kind of farming profitable to the farmer, to his health, to his family health, to the health of his entire village. And then when you look at integrated agroforestry system, definitely you will have animals like cows and buffaloes in India, for that matter, which will be integrated into the farming. [Áine: yep.]

Agroforestry, does that mean mono cropping—it is a form in which you will have several seasonal trees, bushes, creepers, crawlers, vegetables, pulses. Each plant will contribute to the growth of other plants and the nutrient exchange. With that, you have several types of plants in a farm which will give us yields all through the year and in between spaces, we will also promote these seasonal annual crops, but the old and them well-being. And we thought that in the process of the natural farming, we will take care of the culture, the traditional knowledge systems, and then, we bring in all these aspects for providing a prosperous platform for farming. So that is how the whole pattern of integrated agro-farming as taken up as a model. And then I got expertise in that because of my association with various other practicing farmers in the villages.

**Áine** Was this back in the early 2000s?

**Pavan** Yes, yes. We just adopted it in 2010, but no one knows about it.

**Áine** And not for people with disabilities specifically either, right? Like you were just starting, though.

**Pavan** It was not disability specific farming initiative, never. But definitely there were some persons with disabilities who were involved in this process. We must understand one thing very clearly here: farming is not an individual activity, like our employment or livelihood systems that we have here. The farming is never an individual activity; it’s a collective activity like to have family involved in it. And in fact, you know, these families, together, share a lot of knowledge and experience.

**Áine** Thank you for giving the context of how you know, how the conventional farming models were, but also the effects of things that were maybe more visible before climate breakdown and which were also causes in themselves in some ways. So globalization also came with, you know, market-based economic models, right, like neoliberalism. And then, yeah, as you were mentioning, the ways that people were being pushed into cities. And so all those effects on livelihood, I think that's a really important context, the effects on women's rights, the erosion of indigenous knowledge systems. And I think that links really nicely to understanding like climate breakdown doesn't just come from nowhere, right? Like it comes from these things, and it has these effects on then how people live and then needing to be kind of, would you say like, knowledge brokers and your role of being able to pass information along. And I think the other really powerful thing there is like, I think it's really easy to stay in one place as an academic, right to be like, okay, I'm going to write papers on this. But obviously, you've played a much more hands-on role in knowing both the sort of high-level policy and laws of rights, but also the quite, quite detailed understanding of exactly how you know, which strategies can farmers be using to be profitable, but in a in a way that is also really sustainable for the planet and healthy and collective.

**Pavan** Yes.

**Áine** That's incredible. I wondered what are some of the outreach strategies that you use to identify current or potential farmers with disabilities?

**Pavan** Yes, so we have identified potential farmers with disabilities, and many of these potential farmers are part of the government program, which we have initiated in the year 2001-2002. In 2015, it is transformed into community-based natural farming in Andhra Pradesh. Now it is called Andhra Pradesh community-based natural farming in which, but since the disabilities are also identified and integrated into these models, and both men with the disabilities and women with disabilities are coming in. I am one of those resource persons who does a lot of training to these people. And at the same time, I do a disability-specific training. At the same time, I do gender training, so I don't want to see persons with disabilities in isolation in this entire practice, because any farming, needs people; it is a collective action that families get involved in farming practices. So, if there is a person with a disability in a family of four or five, all of them take different responsibilities in different times. I have seen persons with disabilities, for example, helping the woman in the family to identify the best seeds and process them and keep them for the next plantation—that is one activity I have seen from persons with disabilities. The other activity I saw is that they help the sowing of these seeds; they go to the farm with their parents or laborers and they help them in sowing the seeds. And I have also seen persons with disabilities taking these animals, raising them, cleaning them, feeding them, milking and protecting their crops and looking after their health, bringing in doctors and checking them up, and then, packaging the whole thing, the milk, and then sending it to the markets and all that. And I have also seen these guys in food processing: so once the yield is out, you know, you need to process it before you put that in bags and then send it to the market where they really store these food items. So these are the various activities that they does.

**Áine** This is all super great, because I think a few of the things that you touched on. One is, you know, as a disabled person, I think being able to offer trainings to people with disabilities, but also farmers in general and specifically people with disabilities within their family context that they're going to be working in, is really important and powerful. And that kind of leads into my next question then, which is what sort of adaptive measures do you draw on to kind of meet the needs of people with disabilities that your organization is training? And kind of related to that: I'm interested whether you have advice for more, you could say, mainstream organizations who are maybe training farmers, but not necessarily working with farmers with disabilities yet.

**Pavan** Hmm. That's a major gap that we find in this whole training. I must explain the problem, the real challenge that all of us face. So there is a vast difference between a rural area and urban area. Most of the disability sector for that matter, and particularly the guys like me articulating the views or sharing experiences in English. We are all, in a way, urbanized, and then our demands are also totally urban-centered. If you see the United Nations Convention on the Rights of Persons with Disabilities, closely, it doesn't really look into the livelihood needs of persons with disabilities in rural areas and the challenges they face to access all human rights for that matter. So there is no specific mention about that. So that is the gap which in fact penetrated into the heads of those who are working from rural areas. So for example, when I was in the city, my demands as a person with disability was totally different. But when I moved into the rural area, I started looking at the real conditions of life where a majority of the disabled persons, at least in India, 80% of persons with disabilities live in rural areas. So their capacity, the inherited knowledge, and that knowledge is centered around their difficulties. So that is something which we use as a source to train people with disabilities along with others. But still, we experience this knowledge gap between intellectuals from, you know, intellectuals emerging from rural areas and intellectuals coming up from urban areas with kind of a global knowledge system. We will have to negotiate between these two spheres, because you have people who are in villages need a livelihood system that is accessible to them. But those who migrate into the urban area, they will have their job whether they like it or not, some systems which are accessible to them as part of their livelihoods and sustenance. So we will have to maintain this balance, you know, when we offer this training. It's mostly not about the tricks of the trade. It is all about mindsets. You know, that is posing a lot of challenge to us. But however, the question here is when we do these trainings, we give them a comprehensive knowledge of what climate change means, and what inherited knowledge means, and what sustainability means, and what all these things really impact their livelihoods, when you see livelihoods in relation to the other species. You know, that is where I have seen a major shift in the approach when they realize that unless these animals, birds, microbial populations, our water systems, air and drinking water, irrigation water—all these things are protected, it is impossible for human beings to survive. That's the crux of the whole game, particularly in farming, let alone the carbon sequestration, emissions of greenhouse gasses. You know, these things could be handled by maintaining the farm in an integrated agroforestry system, which will really help us to save our soils and keep soils away from soil erosion. And by doing away with chemical farming, we will not be contaminating our water or air, we will not be contaminating our plants, and we will not be contaminating our food. In fact, we will produce food in a very sustainable way, and give nutrient food to human beings and also to our animals, birds and insects. Main business would be the agriculture and farming in the agroforestry, more integrated agroforestry model. But alongside that, there is scope for a lot of ancillary industry in terms of food processing, marketing, value addition… And some of them will start these small small shops—we call them as input shops—where they make these bioinoculants, organically-prepared pesticides, and they distribute them to the farmers. And then, there is a new way that has emerged into the villages where they use locally-made tools which were used traditionally, and also add some technology to that and they create these new implements and also start these small, small repair shops for the maintenance of these instruments. That is how we bring in several aspects into this farming and several persons with disabilities are getting livelihood opportunities.

**Áine** Thank you. Yeah, I think you touched on so much there—like, the important question is about the context of firstly, where in the rural areas, next, it’s a question of what do livelihoods actually look like in a changing climate within those areas? At a family level, how does is it look like to preserve indigenous knowledge and connect that with the farming systems that are being used? How do you carry out that training? And then, in there somewhere, it's like, okay, there are, you know, there are people with disabilities and there are people who don't have disabilities, and just finding ways to make it work, I think is what I'm hearing. Tell me about some of the initiatives you've carried out to promote and facilitate opportunities for women farmers, and particularly women with disabilities.

**Pavan** Yes. On one hand, women farmers are stressed out. The household work, mostly these communities in Global South are really going through the patriarchy kind of model where the rights of women are already suppressed and they are being subjugated and exposed to all kinds of violence. So, while confronting the violence, they are now getting exposed to this hard work at home, rearing children, rearing animals and then, you know, supporting their husbands and sons in their farm. And then, you know, they eat really less, you know, they are going to feed their families first—that is something, you know, is very, very bad in our societies. Now, women are alert and they are coming together as groups and understanding these things, and thanks to the intervention of feminism in India and other parts of the world, you know, women are now realizing their rights and they know what their access is to the various legal systems in the context of violence. And many laws have come, but still, there is a lot that women need to do. So, there is a greater role for women, and women with disabilities, who are equally important in the family. And alongside the realization that, you know, their location is very important for them and their integrity as human beings or as species is interlinked with the life around them in their own village or in their own township. When we do the training program, in fact, we initiate the training with the various knowledge systems, having the baggage of various knowledge systems. But what we do is when you get into the training, we put them in groups and pose these questions like, you know, what are the good practices that you have in farming?

**Áine** I'm guessing, you know, women farmers have had a lot less access to this knowledge and to this training given the other demands that are placed on them and given the sorts of violence surrounding their lives, as you've mentioned. So, is that about sort of specifically making sure that that women also, you know, sort of, there's the outreach and the targeting there to make sure that this knowledge is getting through to them as well?

**Pavan** Yes. What we do is we go house to house visits and we tell them about the object of our organization in line with the method of farming, and we will also identify the best farmers in the area. And we then use them as trainers and we organize these exposure visits to their fields. This is all done before the training, and sometimes they’re a part of the training. So we will take around 25 to 30 women, or farmers, persons with disabilities, everybody together. So we take all of them, not increase or go beyond 25 to 30 because of various training skills that we have adopted down the line. So we restrict that, and then we organize these group discussions. Like you don't put all women in one group, or we don't put all men in one group; it's a kind of mixed group with persons with disabilities so that, you know, make them understand each other's challenges, in many ways—in terms of knowledge, in terms of access, and about the violence and other things. There will be special sessions for that. Most of the trainings are three-day trainings, sometimes week-long trainings, and which include a training on lifestyle; you know, what kind of clothes that you wear—are you buying these clothes from market? Are you going to your river? Because it’s all integrated, this kind of stuff. Are you buying steel parts, or clay parts made in your village? Are you buying these agriculture implements from market, or local vendor? You know, where do you go for your maintenance or implements, you know? And what kind of jewelry that you wear? Where do you buy it? Do you buy them in markets? And how do you really get your cosmetics? Are you making them at your home—you know, taking the indigenous knowledge that you have inherited? And we also talk about their cooking; what are the types of food that you make at home? Is it something drawn from your ancestors or is it something that you read in books or cookery shows? If you look into the sources that you have in your own village, depend on your rivers, the pottery, your, you know, goat rearers, sheep rearers, your buffalos, your milk, your food, if you depend on that, you will be contributing to the economy and you will be part of the circular economy of the village, where slowly and steadily, you will realize that your village is becoming self-sustainable and you are very much protected and your interests are taken care of and you are respected for initiating these things.

**Áine** That's really powerful because I think there's a couple of things there: one is like, I'm reflecting on sort of when we were talking about gender before and I was kind of asking you, you know, like which initiatives are particularly making sure that that women are included and empowered and what not. And I think that the way that you responded to that really points to like, if you are understanding the context in which they're living and the the other factors that are, you know, part of that fabric that you that you've explained at the same for people with disabilities, like if you have a holistic understanding of that, and are able to cater to that within the trainings, then that is in itself a way of people being able to connect with those trainings and those knowledge systems. And the other part that I think is really interesting is transitioning back to those Indigenous knowledge systems and more local ways of doing things, which I think like, on the one hand, we think about like not wanting to say to disabled people or people who are poor, we're not like “Oh, you need to make this particular lifestyle change in order to combat climate change”, because really it's, you know, it's all the corporate polluters that are causing climate change. But on the other hand, like if you frame it in the sense of actually, like: “How would you feel most integrated and most well-positioned where you stand, you know, like within the rural village, what does it mean actually to be closer to the land?” Like that is a grounding that's really powerful, right. Because that's going back to the fact that, you know, indigenous people are guardians over 85% of biodiversity. And, you know, if we were actually able to let Indigenous knowledge systems thrive and return lands to Indigenous people, then we would not be in the climate breakdown situation that we are in with.

**Pavan** The most important thing is that when they are not interested in romanticizing their life. They also have faced a lot of challenges in sustaining their life. And, you know, if one were to say that “No, you go back to nature, you bring these knowledge systems from other parts of the world and read, read, read, read” and tell them that you go back to nature and you suddenly tell them that “The education that you send your children is not really worth looking at, you know, you stop your children going to school. If you say all these things, they don't listen to us. And it is not right on our part. So what we do is: we will only provide them these choices, you know, whether you want this site or that site; it is up to you. So, you know, I have seen several of my friends and their children working abroad and working in cities in India, and they are finding ways of reaching out to the villages. They are buying land, agriculture land, and they are going for this agroforestry kind of types—integrated agroforestry models. Both persons with disabilities, women and also these men, young men and all of them and those who have completed their 40 years away, or 50 years away, are looking back. "Okay from where did I come? And why I am continuing this life?" Anyway, you know, these life are not sustainable and, you know, this lifestyle, it is not really necessary. It is only a disservice to the health of my family. So they are really thinking of these aspects and they are looking at opportunities to go back to the villages now.

**Áine** Yeah. And I think, you know, all of what you saying speaks powerfully to the impact of your work, which I think if I'm understanding a lot is about giving people the options of being able to move back or remain in rural village settings, but in ways which are really holistic and sustainable, both in terms of planetary and ecological well-being, but also for their own livelihoods. So without forcing them, basically, into that sort of urbanizing lifestyle, which they may not have really chosen at all—it might have just been, “Okay, well, economically, I feel like I need to be in there, employment opportunities wise. I feel like I have to do this”, right. Was there anything else you want to say about the impact that you're witnessing that your work is having?

**Pavan** You see, the kind of questions I see from our community is, is it really worth it to invest huge money in urbanization? So more money leads to privatization of resources, in the sense that more private wealth leads to more exploitation of the nature. And what they do is they buy new houses. And you know what buying new houses means? You destroy your mountains, you destroy your water resources, you destroy your trees for your nature. You just erode landscapes out of shape and then, you exploit all that radiation and you really accumulate heat into that. So, what is it that we are doing in the name of real estate—in real terms? Is it really worth it? So, you know, we will not pay for that. This entire game, ultimately, end up in promotion of private wealth, which leads to exploitation of nature. And we also get questions like “Is nature a resource?” That is false! So we tell them that nature is a source, source of life. It's not a “resource”, you know, that you grab and you convert into some product, distribute it, exploit it and destroy it. Nature is not that, you know. And then, the questions that we also receive are very critical sometimes, like, “At the end of the day, the human population is superior to other species”. Then we say, as per the latest understanding in ecological sciences, they say that human population’s percentage in the universe is just 0.07%. Okay and rest of it is life, like your trees, your mountains, your water? Your minerals and metals and your air, your trees, your birds, your animals, your microbial populations, etc., etc.. We depend on each other, in different forms, and we cooperate with each other.

**Áine** I think what your work does really powerfully—if I had to think about the impacts—would be, hearing you speak about it, is that you're really interested in changing people's mindsets, and like having the big picture, but also the detail to be able to go in and actually run programs and keep involved with those communities and those collectives in order to actually be changing practices at a really deeper level.

**Pavan** The last point for you—since disabilities are part of human diversity—I would like to broaden the scope and say that persons with disabilities and human beings are part of species diversity. And then, you know, when you say that we are part of species diversity, we could see that the major difference among species is about their mobility and communication. Right? So we are, yes, persons with disabilities, we were deprived of because our difference in sense perception, communication and our mobility. You know? And then, various health differences: body shapes, our heights, like color and gender. These are the things which, in fact, either discriminated us and then assimilated us into the system and in accepted as part of the human rights discourse as part of human diversity. But if you take the other parts of species diversity, you will see that there are several trees with different sizes, shapes and different spread, and different rooting systems. And then, penetration into the soils, consumption of your sources of nature, like rivers, you know, there are different sizes of surface water, ground water. And then, you go for these mountains. You know, there are different climate zones in which you see different kinds of rocks and rock formations. So, in that way, you know, human beings are a part of that larger, diverse ecosystem. Okay? So if you take that logic, I think persons with disabilities should use up these, you know, horizontal thinking or kind of an intergenerational approach.

**Áine** Like making an ecological model of disability. I don't know if that already exists.

**Pavan** Exactly, yes, you are absolutely right! Yes. It has to be an ecological model of disability. The traditional human rights model or the social model--I'm not denying that, they will give us good language and, you know, articulate our rights within the framework of Constitution, in our aspirations. But we would have to elevate from those narrow paths. For example, even science, our human rights sciences for that matter, the only use is a very narrow scope, and it will never give us a holistic scope. There is something called a holistic view, which brings all these things and also integrate the environment and kind of an ecological way of finding our resistance, and, you know, work towards restoration of ecological systems.

**Áine** Yeah, thank you. That's really powerful. Do you have any final thoughts on where you would like to see, perhaps, these understandings of disability, but also farming and, you know, these indigenous knowledge systems thriving in rural India in maybe five or ten years time? Any kind of visions of where you'd like the future of this space to be?

**Pavan** Yes, definitely: so I want to see a world where every species, given equal respect and equal opportunity, and that equal opportunity is possible through natural farming practices. And, you know, making people to realize the value of their own village and life around them. And human relationships with animal relationships. And disability, as you said earlier, must be seen in ecology kind of a concept should be put in place. And it's not just visibility ecology, it is the human ecology kind of system, which could be wonderful model. And I do hope that given the conditions in which the economies are collapsing in the world, I think governments and industries are also coming forward to see how they reset the whole economic systems and what are the opportunities that we have in that economic system. For example, what kind of structures that you imagine for renewable energy in agriculture? And particularly in agriculture, integrated agroforestry models? And then, what are the transport systems? And what are the ancillary industry that is coming? And what are the trainings that you require to adopt to the conditions and the process of urbanization and also look back in your own village systems, where your life is more integral to the ecological system that you have? And what kind of ecosystems are required, and what is it that government is coming forward with new ideas, new policies, new laws? And what are the stakes that we have as persons with disabilities and also as part of the community? Human beings and communities of life around us, and how does one really bring that concept into the policy and our media, and our social relationships, and look at kind of wealthy regenerative sustainable livelihoods for us and future generations.

**Áine** Yeah, thank you very much. It's a really powerful vision tying it all together. Pavan, thank you so, so much for your time and insights. I really appreciate it.

**Pavan** Thank you very much for asking all pertinent questions. I hope that it is useful to you and it is useful for people who listen to this.

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