

Editorial

Thursday, June 20, 2019

Seriously, mercury is rising

Everyone knows that the mercury is rising. People across world now realized that it is the human error that is making the discomfort to our environment. The only means left now is to correct the wrong that we human being had committed.

April normally was most of the pleasant days during 80s. The climatic condition was excellent. The temperature those days was much lower than 30 degree Celsius. Months with Maximum temperature was during June and July. Everyone who are in the 40s know that the mercury level during the hottest month here in the state did not exceed 35 degree Celsius. Summer in Manipur was equivalent with those of the Indian states close to the Rajasthan cities.

Temperature recorded today here in Imphal is 31 degree Celsius and is expected to rise tomorrow. As of today there are no reports of any dead due to the rise of temperature, but for sure news paper of tomorrow will have to reserve space for news story about dead of human by the scorching heat.

20 years back, May season's favourite outfit for the people in the state of Manipur was either a jacket or Jersey. Today, we can't even wear a full man's casual shirt or a long pant. Reason - the mercury is rising, by next year the temperature is likely to reach 40 degree Celsius.

In during late 90's, when people, particularly the environmentalists showed serious concern to the rise in the mercury, the temperature recorded in Manipur On April 14, 1999, was 36 degree Celsius. That was the hottest day people.

Well whom are we going to blame for the kind of happening? Is the drastic change in the climatic condition a natural phenomenon or is it because of the kind of crime committed by the human being? - A matter everyone needs to ponder.

As according to environmentalists, the geographical character of the state is perhaps a boon. The climate of Imphal and other valley districts are maintained by the hills surrounding the valley. As for the Imphal Valley, it is the Langol Hill Range and the number of trees on it that has been controlling the carbon emission. The Khoubrui Hill range, the Baruni etc. too are also important factor that control the climate of the state. Saying so it was the number of wild trees that grows on those hills that actually controlled the climate. When there is no trees in the mentioned Hill range they are too helpless in maintaining the climatic condition of the state.

Is it the common men that have to be blamed for cutting of the trees? Well common man always struggle for live and they do whatever available to feed themselves as well as their family. Those in the village are left with no choice but to cut down the trees for earning their livelihood. As for holding top job in the government and those ruling the state, they know that trees should be saved. Crore and crore of rupees have been spent to make plant grows at barren land of the state. They also know that until a proper planning is taken up by framing a policy for those who are depending on the forest product, the hills of the state which had been controlling the Imphal valley will look barren. So, it is definitely the government that is responsible for the kind of destruction of forest that has been taking place in the state.

Seizure of truck loads of woods is also a means to help in protecting the forest, but if it is done for photo session and publicity matters, then Manipur may perhaps become a desert like state someday.

Government authority's commitment is reminded as the recent plantation of saplings by volunteer of Manipuri Students' Federation at the peak of the Koubru Hill will make no sense.

Villagers of Koubru should be rehabilitated so that they themselves started protecting trees in the hill range. On how to change the mindset of the villagers, it is left upto the bureaucrats to think on it, or what is the use spending so much public money for each of them in the form of paying salary and allowances.

Coming to the new initiative of the Manipur Government's new mission "Go Green" or plant lakhs of sapling is appreciating effort. However, it should not be just for getting applause but for saving the planet. Though small we can contribute by consuming some percentage of the carbon emission by making Manipur a greenest part of the world.

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'International Day of Yoga' Will Not Solve Climate Change. Here's Why

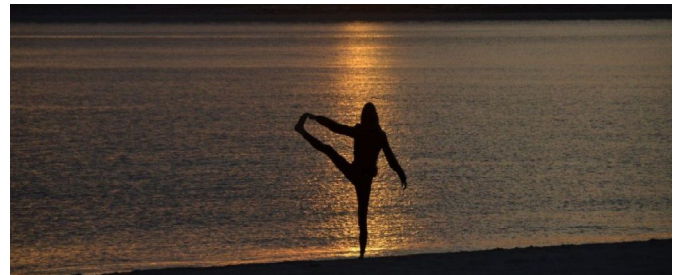
Courtesy The Wire
By : Patrick McCartney

The International Day of Yoga (IDY) is now in its fifth consecutive year. The theme for 2019, aptly enough, is climate action. The claim, this time around, is that a yogic lifestyle can help prevent climate change by healing humanity's relationship with the earth.

In the words of Prime Minister Narendra Modi, a "yogic lifestyle" is not only a powerful instrument to tackle climate change through "changing our lifestyle and creating consciousness", but also a path to wellness that will somehow make us better individuals in "thought, action, knowledge and devotion". However, India has a branding problem. Even though it is the home of yoga, it faces huge challenges when it comes to handling pollution.

The AYUSH Ministry, which oversees the standardisation of yoga on behalf of the government, adds further flourish by asserting that yoga is a practical discipline that develops one's inherent power to achieve a balanced life that can be freed of stress, pain and disease. (Really? One could ask.) Is climate action simply in need of a personality transformation that can be brought about by a mix of standardised postures, breathing, chants and meditative moments? While undoubtedly, there is a case to be made for some benefits, the hard challenges of attenuating climate change still remain mostly in the realm of politics and economic interests, rather than soft choices over culture and what yoga pants to wear to an IDY event.

This is where the soft power approach of India appears. AYUSH's Common Yoga Protocol purportedly represents the paragon of moral-political economies that can achieve the United Nations' 17 sustainable development goals (SDGs) codified in *Agenda 2030*. This forms the rubric for assessing and motivating sustainable development across the economy, society and environment. While such social media campaigns exist, like #Tourism4SDGs and Sadhguru's #Yoga4SDGs, their appearance hides the fact that many vulnerable groups are excluded and disadvantaged. Even in the domain of culture, the narrative used to create the demand for a yogic lifestyle is unsurprising. For one, yoga signifies a distinctly middle-class aspiration and performance of an "urban



Regardless of the increase in yoga activism, much of it is another opportunity to signal virtue. Whether the urban yogi is found in New York, London, Tokyo, Bangkok or Hanoi, the inherent spiritual narcissism does not necessarily mean the next 'yogation' (yoga vacation) will include volunteering to save forests or resist the construction of large dams or #OccupySomething. A cursory glance at any number of yoga studio websites shows how they are often presented as urban oases that intensely focus on the consumer-self. This mature-saturation point of the global yoga industry demonstrates the intense competition for relevance. The unregulated spiritual marketplace enables yoga hybrids to avail themselves of a seemingly endless array of options.

While the self-proclaimed protectors of the supposedly "one, true yoga" denounce the heresy of such things as beer yoga, weed yoga, penguin yoga, SUP yoga, acro-yoga, death metal yoga, and so on, such appeals to purity and tradition are themselves founded on ahistorical narratives that essentialise and Orientalise yoga's complex and dynamic history to a static monolith. This is a type of cultural appropriation which is as problematic as any of the hybrids listed above.

Yoga is an integral component of the wellness ideology of "self-care" which proposes that the world will be healed through the self-absorption and self-centredness of the atomised, individualised, docile consumer. However, the alienated and disaffected individual grappling with fast-paced urban living is more often than not investing in neoliberal goals of endless consumption, as opposed to any attempt at overthrowing the structural conditions that separate communities or unify them. This is, of course,

group than is recognised. "Self-care" also implies one is incomplete. Which in turn requires consumption of yoga to fix this and more perceived problems. This perpetual state of self-improvement and self-transformation is a central part of neoliberal ideology. It is also used to fuel economies through consumption of a yogic lifestyle that is promoted as a veritable cure-all, and which has the added benefit of being sustainable and ethical. The urban yogini walking confidently down the street with their yoga mat and take-away coffee (in a re-useable cup) has become emblematic of the cosmopolitan ideal. This includes the preference for expensive organic, sustainable, ethical clothing and other products. A yogic lifestyle is presented as inherently sustainable and ecologically friendly. From this, an individual's consumption and

achieve this than through some form of 'yogation'? Categorised as niche tourism, this sector is amongst the fastest growing. Currently valued at \$680 billion, it is expected to grow to \$808 billion by 2020. It has a 15 percent share of the total tourism industry's revenue and grows at more than twice as fast as the overall tourism industry with a compound annual growth rate of eight percent. However, even though international tourism accounts for roughly 10 percent of the world's GDP, it also amounts for about eight percent of the global carbon supply.

If we travel, for whatever reason, we pollute. Even if it is to eat, pray, live, the capital of yoga Rishikesh has plumbing issues. No amount of yoga will help with this. As the annual number of people choosing to travel for inner



performance of "yogic ways of life" becomes part of a moral index. Every action is measured against the ethical performance of others through the reciprocal obligation of surveilling oneself and others while perceiving health as a duty, as opposed to a right.

In other words, the neoliberal sense of the self, who is marked by consumption, choice and freedoms, draws from the well of the market. New metaphorical wells are now being dug in the fastest-growing sector of the global tourism industry — one which relates to "inner wellness" tourism. Most of this growth is happening in Asia. This is because many government tourism agencies actively push neo-Orientalist narratives that play on the idea that Asia is the magical and mystical land of sages and yogis. This reinforces the stereotypes held dear by foreign as well as domestic tourists.

"Transformational tourism" is considered by industry experts as an attempt to step beyond authentic travel by suggesting a deeper emotional level of connection with oneself, others and the world is possible. What better way to

wellness tourism and yoga-related transformational tourism rises, the necessity for living restrained, sustainable lives and reducing personal carbon footprints continues. Perhaps, being able to reduce one's footprint while traveling is one *siddhi* (yogic power) that really ought to be cultivated? Or, will yoga transform people's ethical choices to travel locally instead of to the mystical, magical, sacred Yogaland that so many producers of yogations offer, inconveniently, on the other side of the earth?

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lifestyle." Even though yogic lifestyles are packaged as paths to emancipation, their consumption only reinforces class disparities instead of offering an alternative.

regardless of any marketing ideal that promotes yoga as a catalyst for connection. Yoga is a boundary. It does more to separate members of the in-group from the out-