



Rurality is the only way to save the world

Madhav Gadgil

WATAG (Weavers Artisans & Traditional Performing Artists Guild)



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১৭৭০/১১৭৬ গণহত্যা গবেষণা আন্দোলন ॥ জনভাণ্ডার ॥ অপ্রাতিষ্ঠানিক গবেষণা উদ্যম ॥ বই প্রকাশ
পরিকল্পনা ॥ গ্রন্থাগার প্রকল্পের অধীনে জ্ঞানগঞ্জ ॥ উপনিবেশ-বিরোধী, কর্পোরেট-বিরোধী চর্চা, ২৪/১৮,
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প্রকাশ করলেন বিশ্বেন্দু নন্দ, অত্রি ভট্টাচার্য

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Madhav Gadgil: Custodian of Life and Nature



Madhav Gadgil was not merely a scientist; he was a socially conscious researcher, an ally of biodiversity, and a dreamer of a system for protecting natural resources through public participation. At the heart of his thought and work was the intimate connection between this land's multifaceted forms of life and its local communities.

The Knowledge and Resource Rights of Common People

The most important aspect of his philosophy was the belief that the traditional knowledge and management practices of local and indigenous communities must be given primacy in the work of nature conservation. In his view, any policy imposed from above is not sustainable. Rather, true conservation is achieved through collaborative protection systems, led by and built with the active participation of local communities. He emphasized 'people's science,' where decisions regarding the stewardship of forests, rivers, and land would remain in the hands of local people.

He was a stern critic of the destructive frenzy carried out in the name of blind development. His writings and speeches highlighted how large projects, unplanned urbanization, and monoculture farming destroy biodiversity and the livelihoods of ordinary people. He not only offered criticism but also showed an alternative path. His proposal was for ‘nature-friendly development’—development that respects ecological limits and is built upon local resources and wisdom. The recommendations of his committee regarding the Western Ghats were a reflection of this thought, identifying sensitive zones and advocating for their proper conservation.

He spoke plainly about the weaknesses in our government’s structures and policies for nature protection. He observed how the disharmony and contradictory actions between different departments harm nature and the poor. He opposed the tendency to strip local people of their rights under the guise of protecting specific species or plants. His firm conviction was that the true guardians of nature must be the people connected to it.

Madhav Gadgil’s departure has created a void. But his thoughts and ideals will remain the means to fill that emptiness. He taught us that biodiversity is not merely a subject for cataloguing; it is the foundation of people’s culture, economy, and future. Even today, as climate change and the depletion of natural resources pose a major crisis for us, his philosophy is more relevant than ever. He was an epoch-making thinker, whose legacy will provide us the strength to continue the struggle.

Atri Bhattacharjee,

13.1.2026

An open letter to Dr K Kasturirangan by Madhav Gadgil.

Dear Dr. Kasturirangan,

JBS Haldane, the celebrated 19th century scientist and humanist who quit England protesting its imperialistic invasion of Suez to become an Indian citizen has said: Reality is not only stranger than we suppose, but stranger than we CAN suppose! I could never have imagined that you would be party to a report such as that of the High Level Working Group on Western Ghats, but, then, reality is indeed stranger than we can suppose!

In our report to the Ministry of Environment & Forests, based on our extensive discussions and field visits, we had advocated a graded approach with a major role for grass-roots level inputs for safeguarding the ecologically sensitive Western Ghats. You have rejected this framework and in its place, you advocate a partitioning amongst roughly one-third of what you term natural landscapes, to be safeguarded by guns and guards, and two-third of so-called cultural landscapes, to be thrown open to development, such as what has spawned the 35,000 crore rupees illegal mining scam of Goa. This amounts to attempts to maintain oases of diversity in a desert of ecological devastation. Ecology teaches us that such fragmentation would lead, sooner, rather than later, to the desert overwhelming the oases. It is vital to think of maintenance of habitat continuity, and of an ecologically and socially friendly matrix to ensure long term conservation of biodiversity rich areas, and this is what we had proposed.

Moreover, freshwater biodiversity is far more threatened than forest biodiversity and lies largely in what you term cultural landscapes. Freshwater biodiversity is also vital to livelihoods and nutrition

of large sections of our people. That is why we had provided a detailed case study of Lote Chemical Industry complex in Ratnagiri district of Maharashtra, where pollution exceeding all legal limits has devastated fisheries so that 20,000 people have been rendered jobless, while only 11,000 have obtained industrial employment. Yet the Government wants to set up further polluting industries in the same area, and has therefore deliberately suppressed its own Zonal Atlas for Siting of Industries.

Your report shockingly dismisses our constitutionally guaranteed democratic devolution of decision making powers, remarking that local communities can have no role in economic decisions. Not surprisingly, your report completely glosses over the fact reported by us that while the Government takes absolutely no action against illegal pollution of Lote, it had invoked police powers to suppress perfectly legitimate and peaceful protests against pollution on as many as 180 out of 600 days in 2007-09.

India's cultural landscape harbours many valuable elements of biodiversity. Fully 75% of the population of Lion-tailed Macaque, a monkey species confined to the Western Ghats, thrives in the cultural landscape of tea gardens. I live in the city of Pune and scattered in my locality are a large number of Banyan, Peepal and Gular trees; trees that belong to genus *Ficus*, celebrated in modern ecology as a keystone resource that sustains a wide variety of other species. Through the night I hear peacocks calling, and when I get up and go to the terrace I see them dancing. It is our people, rooted in India's strong cultural traditions of respect for nature, who have venerated and protected the sacred groves, the *Ficus* trees, the monkeys and the peafowl.

Apparently all this is to be snuffed out. It reminds me of Francis Buchanan, an avowed agent of British imperialism, who wrote

in 1801 that India's sacred groves were merely a contrivance to prevent the East India Company from claiming its rightful property.

It would appear that we are now more British than the British and are asserting that a nature friendly approach in the cultural landscape is merely a contrivance to prevent the rich and powerful of the country and of the globalized world from taking over all lands and waters to exploit and pollute as they wish while pursuing lawless, jobless economic growth. It is astonishing that your report strongly endorses such an approach. Reality is indeed stranger than we can suppose!

With warm personal regards,

I remain,

Yours sincerely,

Madhav

Res: A-18, Springflowers, Panchavati, Pashan, Pune 411008, Tel 020-25893424 Office: Biodiversity Department, Garware College, Karve Road, Pune 411004, Tel 020-41038236 , Fax 020-41038233
Mobile: 988115341

Rurality is the only way to save the world

17-point charter in favour of farmers-artisans. Based on Madhav Gadgil's proposition



This proposition was written in discussion with Madhav Gadgil et al. in 2013, 1420 (Bengali calendar), immediately after the ADB Biennale in Delhi. A group of artisans from Bengal participated in this movement. Representatives from 30 countries across Asia joined this protest. It was there, during discussions with Madhav Gadgil's group, that this proposition was formulated. We, on behalf of farmers-artisans, have rearranged and rewritten it afresh. After the man-made disasters of Wyanad or Uttarakhand, read this proposition anew.

Rurality is the only way to save the world. What are the educated middle-class thinking for those whose displacement remains invisible, who are being silently but forcefully displaced from their ancestral livelihoods as big capital takes over their village markets, who are losing their acquired knowledge, skill, and market pride to become daily wage laborers under schemes like NREGA, thrown by the state's left hand for a few hundred rupees a day?

Recently, India's politicians, media, and administrators are unabashedly expressing their wholehearted support for big capital-dependent industry, corporatization of agriculture as an alternative to traditional farming, massive industrialization and urbanization by seizing agricultural land. We, the traditional textile, craft, and artisan communities of Bengal, who live in villages, who carry forward India's thousands of years of tradition day after day through our acquired knowledge, skill, and wisdom, believe that this trend will bring ruin to today's India. The indiscriminate takeover of agricultural land for industrialization will inevitably displace countless rural Indians. Over 70 years of independence, 8 crore rural families have been displaced. This is the government figure. No one knows the unofficial figure. We, the educated middle-class, know nothing about what has happened in the lives of these development refugees.

Development plans have already been made to occupy two-thirds of the Western Ghats, the lungs of South India. You can read Madhav Gadgil's open letter to scientist Kasturirangan on this matter (<http://lokfolk.blogspot.in/.../an-open-letter-of-dr-k-kasturir...>). In the Delhi-Mumbai corridor, massive cities and industrial zones will be built by occupying 14% of the country's agricultural land. Apart from these gigantic plans, attempts to create Special Economic Zones across India are creating another lawless 'India' within the country, supported by the Indian government and backed by global capital. In the industrial zones being created by seizing agricultural land and displacing thousands of agricultural laborers and village industries, none of India's labor laws or various common laws will apply. We, the village artisans, are worried about what will become of India in this flood of development. Since independence, India's vast traditional craft, textile artisans, and other villagers have been victims of this urbanization and industrialization. They will be even more so in the coming days. On that, I would like to present a few thoughts briefly: It is heard that by 2030, 50% of India's population will move to cities for livelihood.



The more projects like the Delhi-Mumbai corridor are implemented, the more people will be forced to migrate to cities. The government and big capital want to legally snatch the lives and livelihoods of rural people. We fear India's development will follow the Euro-American model of development, the foundation of villages will be destroyed, India's existence will be endangered, and 'India' (as a corporate entity) will flourish.

Agricultural land is being indiscriminately taken over for industry. People do not survive by consuming industrial goods. If agricultural land is taken for industry, food prices will skyrocket. Agricultural laborers and farmers will move to cities, transforming from producers to wage laborers. India's soul, the village, will be destroyed. India's middle class may enjoy the pleasures of city life like Euro-America, but India will move towards ruin because the existence of villages will begin to vanish.

The propaganda that cities mean a better standard of living is very dangerous. Whether indiscriminate urbanization is pushing the world further towards global warming is a theory that needs to be rethought. A better standard of living means so-called advanced household appliances, a larger carbon footprint. Bigger factories. Greater waste and plunder of natural resources. Greater threat of world destruction.

We, India's traditional artisans, have been making various goods for the world for at least 8000 years. Back then we didn't use electricity, and even today we hardly use any. Thus, for thousands of years, we have been protecting the world from heating up. Yet, in the roughly three centuries of big industry, the world stands on the brink of destruction. Big industry means crores of units of electricity, crores worth of natural resource waste. These resources are collected from all over the world by displacing local people, almost through plunder with minimal investment (evidence from the East India Company's plunder to recent coal and petroleum resource plunder). This needs to be understood and acknowledged today. We still don't get this recognition.

Even now, neo-colonialism uses India's politicians, police, military, bureaucracy, and judiciary as tools of exploitation. Newly added is the corporate control over the government. In these seven systems, knowing English, wearing clothes like foreigners, thinking like foreigners, studying abroad or in foreign ways is extremely important.

They describe India's religions and castes as enemies of development, just like foreigners. They label the country's innumerable people as ignorant, feudal, uneducated, unskilled, Dalit, tribal, etc. It is they who plan for the villagers, judge them, decide their fate. The middle class is endlessly thinking about how to displace them humanely, how to plunder them legally.





Yet, in building the country (not the state, nor the nation), the role of rural people, farmers-artisans, is the greatest. Regardless of what statistics say. That's why in 2008, when the whole world was reeling under an economic crisis, India stood tall. Even though the corporate sector or Indian government called it a victory of their economy, in reality, 80% of people still remain outside the so-called development net. They run India. Even now, good rains boost India's economy.

Those whom big capital has allowed to run the country know our contribution. They know our power. Therefore, the more they can downplay our contribution, the better for them. If they can co-opt our power, their government's stability increases. The government and corporate sector together want to entangle us in this capitalist system. Hence the drive to link us to the banking system. Not just the banking system, we have been guarding various social and natural resources for thousands of years. Co-opting our power means establishing government control, ostensibly big capital's control, over a huge amount of resources.

An example. Banks are short on capital. Even those under government control. Using the excuse of open markets, they are being left to the aggression of big capital. Yet, the government doesn't take less tax from us. Banks are desperate for capital.

Today, the focus is on the money of rural producers and the urban unprotected. Thoughts of using their money to serve corporate interests. Especially after the 2008 global crash experience, big capitalists have donned a donkey's skin. They are joining so-called social development by throwing money at NGOs with their left hand. Thoughts of handing this money to domestic-foreign capital-gamblers for share market speculation. Today, the deposited money of crores of salaried employees is being used for share market gambling. They, being organized, couldn't make the government flexible despite various efforts. Even after a two-day strike, the government made them hold a begging bowl. Control is necessary. One day it may be seen that their deposits have vanished. Can these rural people manage? However, history is witness that across the world, it is not the middle class, but the rural people who are fighting. They are the only alternative.

It is not so much that these people need to go to banks, but that banks need to come to them is far more urgent. Because if they can be pulled into banks, at the end of the day, their small capital will actually accumulate in banks. Banks will give minimal interest and use this huge amount of money to benefit the corporate sector and share market. The more people move to cities, the more control the government, banks, and corporate sector will have over people's





earnings. Not just control, but by using that money in the share market, the government is providing opportunities for speculative gambling with that money. Are we to remain mere pawns?

Still, many rural people will come to cities due to various compulsions, or will be forced to come. Those who have been, are being, or will be displaced by various development atrocities; or those displaced from their homesteads and livelihoods due to natural disasters caused by global warming; or those whose displacement is invisible, who are silently displaced from their ancestral livelihoods as big capital silently but strongly takes over their village markets, losing their artisanal pride to become daily wage laborers under schemes like NREGA for a few hundred rupees a day – what is the government thinking for them?

In cities, almost everyone is nearly displaced. But these nearly displaced, economically comfortable upper-middle class see themselves as the protectors of the city. Everyone else is an encroacher. These middle class, who control the city's governance, how will they redesign the lives of these legally displaced people coming from villages?

Over the past seventy years, it has been proven that the city's governance system has failed to redesign itself to improve the lives of development refugees, job-seeking so-called uneducated-semi-



educated rural migrants.

The middle-class-run city governance has failed to provide basic services to so-called lower-class people to the same extent it has provided urban comforts to upper-middle-class citizens.

People don't expect employment from the government. They want the government to create the right infrastructure for them. They will manage their own development.

The government must think about to whom it is accountable. The corporate sector, share market, or India's 100 crore people. Only then will plans take shape.

Friendship Theory of the Indigenous Organization Practice
WATAG

A message of blessing from Mahasweta Devi at the Uttarakhand 2012 festival:

This is the name of a fair. A “fair” like the ones I saw in my childhood and youth. It is a great achievement for me that I got to know these people. Throughout my life, I have strived with the desire to know the country and its people. I don’t know how successful I have been. My ability did not match my enthusiasm. The “বঙ্গীয় পারম্পরিক কারু ও বস্ত্র শিল্পী সংঘ” has done exemplary work. They have connections with every district of West Bengal. They are commendably active. Their exhibition will be held at the Gurusaday Museum from May 10th to 20th. Everyone should seize this invaluable opportunity to know the country and its people, and stand by them. Witness the embodiment of the word “পরিবর্তন.”

Friends enveloped in boundless Bengali love for WATAG (Weavers Artisans & Traditional Performing Artists Guild), I wish to share some thoughts with you about WATAG, which operates under your leadership. This will be a long write-up – if you have patience, please read it; if not, you may leave. Rural folks are tolerant, it doesn’t hurt.

Without donations from domestic or foreign corporate or donor organizations, or any government scheme, the Bengal Traditional Artisanal and Textile Artists Union once functioned, and WATAG too is progressing along that path with its own work.

Even today, good cloth is created on looms - not in mills; to make good, rust-free iron products, Dokra blacksmiths are unmatched - it doesn’t happen in iron factories. Even today, good pottery is



made on hand-spun wheels with the magic of the potter's hands. Even today, farmers cultivate poison-free crops - they give birth to millions of lives with their own hands. Life-saving medicines are still prepared by rural traditional healers from plants and herbs. Good bamboo work is done by hand, jute work is done on looms by weavers - not in jute mills. Bengal possesses abundant labour, skill, vast knowledge and its own indigenous technology, which keeps Bengal's villages standing on their own feet today, with producers and distributors. Therefore, the shockwaves of the devastating 2008 event did not affect India - the villages of India are not entangled in the web of that toxic-debt, big capital-backed banking economy. And its decentralized production-distribution system is like the descendants of the blood-seed (Raktabīja), who know how to survive even through terrible state upheavals, even under the wrathful visage of a destructive ruler.



Only the skill, tradition, and indigenous technology-dependent rural producers, sellers, and distributors can fight against the destructive actions of big capital.

The small traditional producers of Bengal's villages, empowered by their skill, knowledge, tradition, and own technology, have presented the signature of their craft in defiance of big capital for thousands of years - even today.

They sold their produced goods in Asia, Europe, America, Africa for thousands of years, until the pre-British era before de-industrialization.





They taught Europe to wear good cotton and silk cloth, gifted natural indigo dye, provided rust-free iron, and had a near-monopoly business in 70 industrial and 100 agricultural goods.

The powerful have caused the extinction of many arts of the rural people, but much knowledge, skill, and technology remain - that is Bengal's wealth.

In the last five years, Bengal has shown a new path; in the coming decades, it will make that journey even firmer.

Today, Bengal's small traditional producers are ready to come under one umbrella, active in protecting the life, livelihood, economic system, and production-distribution environment of themselves and all rural people.

One such initiative has been the registration of the Weavers Artisans & Traditional Performing Artists Guild (WATAG) in Bengal.

Its work is somewhat like that of Chambers of Commerce - but not like the monopolistic nature of open market capital. This organization, like Bengal's rural people, does not believe in patents or copyrights, hence works to protect the interests of its

own production-distribution-skills-technology, taking various initiatives for that.

The newly formed Guild has started to see some results from various steps initiated to completely safeguard the interests of rural-producers-sellers-distributors.

With your continuous goodwill, WATAG, having been registered only in February, has not only stood on its own feet but can also walk with tentative steps. WATAG is an organization registered at the address of a village in Dinajpur.

Bengal was not only an urban-based theoretical-practical ground; its foundation was the village, an attempt is being made to clarify this through this initiative.

One must look beyond Kolkata and district towns if one dreams of making Bengal's villages self-reliant, to make Bengal-Bengalis give up urban dependencies.

In just a few months, with your theoretical and friendly cooperation, WATAG has done several works:

a) In the village of South Dinajpur where it is registered, it organized a one-day 'Uttarranga 1423', Dinajpur Village Culture





Festival, with at least 1000 artists and 40 groups – that day, at least five thousand people ate there for three meals. This happened without any NGO or government aid – only through members’ subscriptions this huge event was conducted – the participation of the Santal community in this work is unforgettable.

b) It has presented a Village-Technology-Culture training plan at the newly established Raiganj University; this diploma study program is about to start immediately – WATAG is perhaps also about to implement such a village-centric, practical yet theory-based education project across Bengal.

c) Through the initiative of Sophie-Sujoy, a 15-day workshop is being organized in Kolkata in the month of Shrabon-Bhadro (August), where there will be a joint confluence of Bengal-Europe



technology and craftsmanship, and those products will be marketed in Europe on their own merit. A Bengal-Germany joint team will be formed, which will regularly monitor the market and work on new creations blending technology and art.

d) On members' lands, cultivation in indigenous methods (please do not call it alternative; this is our own method; we now do chemical cultivation as an alternative method; everyone calls this organic, we call it indigenous method) started last year, this year it will be extensive; happening are: 1. Dhenki-pounded rice, 2. Some of our own aromatic rice - Tulaipanji is available, 3. Some rice used as medicine, like black rice - which is cancer-preventive, etc.

e) In Murshidabad, from cotton, spinning thread on charkhas, dyeing in natural colours in Phulia, making Nilambari, Pitambari, Raktambari, and Shwetambari sarees and cloth on Thok Thoki looms - commercially, our weavers are able to do this. Additionally, we are cultivating thread in WATAG, in Bankura's Chhatna, Bardhaman's Ausgram, and Nadia's Chatra.

Along with white, indigenous coloured cotton is also being cultivated - interested in repatriating 'Biti' cotton (likely a specific variety) to the country - we are the ones who can cultivate it - that confidence the farmers, charkha-spinners, dyers, and weavers of Bengal have shown in their own way, standing before the red



eyes of big capital.

f) WATAG's own sales outlet has been operational for the past year at Abani Riverside Shopping Mall, Howrah, named 'Param Maati' - here, various indigenous rural productions of Bengal, which urban educated people call folk art or handicrafts (we call them village produce), are sold regularly.

g) Some publications are being done by the member organization 'Kalabati Mudra' - arrangements are being made for its direct market availability. Books published:

'Ek Neelkanth Bharater Itibritta' by Dipankar De,

'Dinajpur Kathar Ditiyo Monjusha' by Sunil Chandra,



‘Saryubalar Bheshaj Katha’ by Soma Mukhopadhyay and the biography of Manimala Chitrakar (fully coloured).

Additionally, published earlier:

‘Nilambari’r Naksha’ by weaver Manohar Basak,

‘Hawker Katha’ edited by Biswendu Nanda and Partha Panchadhyayi,

And there is the organization’s mouthpiece, monthly ‘Param’ – 23 issues. It was paused in between; hopefully, from the 24th issue onwards, it will be published anew from the coming Ashwin month – according to tradition, detailed cover themes for the next year – 1. Textile Weaving – Second Monjusha, 2. Bengal’s Coins, 3. District Travelogue – Two Dinajpurs, 4. ‘Chhoto Lok’ (The Little People), 5. The Dutch in Bengal, 6. Bengal’s Clay Dolls, 7. Natural Dyes, 8. District Travelogue – Cooch Behar, 9. Bengal’s Mathematics, 10. Almanac, 11. Bengal in the Mughal Era, 12. The Portuguese in Bengal.

Also, a bilingual magazine ‘Gram Shilpo Parampora’ will be published simultaneously – its 12 issue themes: 1. Dashavatar Cards, 2. Bengal’s Paintings, 3. Shola Craft, 4. Conch Shell Craft,



5. Vishnupur's Durga Pat, 6. Dinajpur's Wood and Paper Gamira Masks, 7. Banana Fibre Craft, 8. Alpana, 9. Diwali Pitul (likely metal dolls), 10. Pat (Scroll Painting), 11. Terracotta Tulsi pedestal, 12. Bamboo Weaving, 13. Stonework (Medinipur, Susunia), 14. Santal and Sabar grass work, 15. Tazia, 16. Purulia's Chho Masks, 17. Fireworks, 18. Seed Jewelry, 19. Brass-Bell Metal, 20. Culinary Art - First District ?, 21. New Village Woodwork, 22. Bengal's





Fairs, 23. Buffalo Horn Craft, 24. Bengal's Clay Horses.

h) Work is underway to create an umbrella website, where Bengal's village excellence will be sold, Bengal's traditions, rural initiatives, theories, its members' names, work knowledge, technology, etc., will be known.

i) The work of creating friends for WATAG has begun - Friends of WATAG. Extend your hand of friendship towards the village producers.

/ There are still many things alive in Bengal's villages, ensure they do not become 'extinct' or 'endangered' by observing them with interest.

/ Inform those who do such work on their own initiative about WATAG and bring them under one umbrella.

Request to Friends:

@ This work requires immense resources - WATAG members believe resources don't just mean money - money is certainly necessary but not the only thing; beyond money, they also believe resources mean knowledge, connections, leadership, and correct path-thinking.

@ You must become a friend of WATAG.

@ Those who live outside Bengal's cities, or are acquainted with traditional initiatives in villages, please contact WATAG to get the traditionally produced goods (art, cultivation, and services) of your region

@ Take initiative to become an organizational or individual member of WATAG. First year 200 rupees, subsequent years 100 rupees. To become an organizational member, you must have a minimum of 20 people to become a member.

@ Take initiative to open outlets like 'Param Maati' organizationally or personally in districts - WATAG will stand by you.

---- Teach to think about everything else - we want your leadership for WATAG as your organization.

ফারসি ভাষায় গঞ্জ অর্থে সম্পদ। মুঘল আমলে খেলা - গঞ্জ; আওরঙ্গজেবের ব্যবসায়ী জাহাজের নাম গঞ্জ কি সওয়রি। আমরা ছোটলোকের রাজনীতি করারা, পুঁজি বাদ দিয়ে বিকেন্দ্রীভূত উৎপাদন ব্যবস্থা চালানো মুখমণ্ডলহীনরা, জ্ঞানকেই সম্পদ মানি। সেই জ্ঞান সূত্রে অর্জন করা দক্ষতাই আমাদের উৎপাদন ব্যবস্থার ভিত্তি, যাপনের ভিত্তি। যে জ্ঞান, যে দক্ষতা চর্মচক্ষে অদৃশ্য, তুকে মোড়া হাতে অবাঙমানসগোচর, সেই জ্ঞান আমাদের আরাধ্য; আমরা প্রতিষ্ঠানের বাইরে থাকারা, আমাদের একক কারখানায় উৎপাদনই জ্ঞান আর দক্ষতা অধ্যয়ন, ফি বাজারে হাতে নিয়মিত ক্রেতার সামনে পরীক্ষা দিই, প্রতি পরীক্ষার ফল নিজেই তুল্য করে নিজেকে আরও একটু জ্ঞানী, দক্ষ করে কারখানা আর তার পরিবেশ, কাজের পদ্ধতিকে আরও কিছুটা পরিবর্তন করে আবার বাজারে, সমাজের সামনে পরীক্ষা দিতে যাই, জ্ঞান অর্জন করি আলাপের মাধ্যমে - কারিগর-হকার-চাষীর এ এক অনন্ত সামাজিক শিক্ষা চক্র - জ্ঞানগঞ্জ। জ্ঞানগঞ্জই কারিগর-হকার-চাষী উৎপাদন ব্যবস্থার অক্ষদণ্ড, সে জ্ঞান বৃকে, মাথায় জায়মান। আমরাই তারই বাহক।

জ্ঞানগঞ্জ, উপনিবেশ-বিরোধী কর্পোরেট-বিরোধী চর্চা বৌদ্ধিক জ্ঞানচর্চার আকাশ কুসুম জ্ঞানবৃক্ষের ফল খেতে চায় নি, চেয়েছে চরম বিতর্কিত, প্রায় অনালোচিত বিষয় নিয়ে প্রতিমাসে কখনও একটা, কখনও একের বেশি পুঁথি প্রকাশ করে এই সময়কে বোঝার তাগিদে।

১। টডের তরবারি - ভদ্রবিশ্বের ইসলামোফোবিয়া

২। জি-২০ ডিজিটাল সাম্রাজ্যবাদ

৩। আপাতত বাজার থেকে তুলে নেওয়া হয়েছে

৪। হকার চাষী কারিগর ব্যবস্থা

৫। পলাশী থেকে প্যালেস্টাইন

৬। পুঁথি মুঘল আমলে খোজা - উপনিবেশপূর্ব সময়ের রাষ্ট্র-সমাজে জেডার ফুইডিটি

৭। উপনিবেশ বিরোধী চর্চা এবং আমরা - 'কি করিতে হইবে (না)' - আদিত্য নিগমের সঙ্গে আলাপচারিতা

৮। হেথা আর্থ, হেথা অনার্থ: উপনিবেশ দখলে আর্থতত্ত্বের ভূমিকা ও ভদ্রবিশ্ব ব্রান্ডসমাজ

৯। হোয়াটসঅ্যাপ বিশ্ববিদ্যালয় - মিথ ও মিথ্যার পাঠক্রম

১০। নাজি নাগপাশে ভদ্রবিশ্ব

১১। বালখাজার সলভিনসের বাঙলার নৌকো

১২। 'দেশ লুপ্ত হইয়াছে' উপনিবেশিক রাষ্ট্র নির্মাণ প্রকল্পের প্রথম সম্মেলন ২, ৩, ৪ মে, ২০২৪ সমীক্ষা

১৩। অনন্ত লুঠের বাখান

১৪। হিরণ্য একান্তর

১৫। কেমন আছ মণিপুর

১৬। উপনিবেশ বিরোধী চর্চা এবং আমরা - 'কি করিতে হইবে (না)' - নন্দিনী ভট্টাচার্য পাণ্ডার সাক্ষাৎকার

১৭। কৃষি পরাশর

১৮। প্রাক-ঔপনিবেশিক অধরা বাংলা গদ্য

১৯। উপনিবেশ বিরোধী চর্চা এবং আমরা - 'কি করিতে হইবে (না)' - অমিয়কুমার বাগচীর সাক্ষাৎকার

২০। গঙ্গার ভাঙন গঙ্গার চর

২১। নাস্তিকের কুস্ত জিজ্ঞাসা

২২। রংপুর ষিং - জাগো বাহে কোনঠে সবায়

২৩। ছাত্রশাসনতন্ত্র

২৪। ভদ্রবিশ্বের আওরঙ্গজেবফোবিয়া ও মারাঠি হিন্দুরাষ্ট্রদর্শনের খোঁজে

২৫। ওয়াকফ আন্দোলন থেকে মুর্শিদাবাদ হিংসা: ফ্যাসিবাদী ইসলামোফোবিয়ার দৃষ্টচক্র

২৬। কর্পোরেট আর বড়লোকের ঘাড়ে ট্যাক্স চাপাও

২৭। নারীর সুরতনামা কয়েকটি ছিন্নপত্র

২৮। দখলদারিত্বের অর্থনীতি থেকে গণহত্যার অর্থনীতি পর্যন্ত

২৯। দুর্গাপুরে গরু ব্যবসায়ীদের উপর বিজেপি যুব মোর্চার তাণ্ডব

৩০। দেশ লুপ্ত হইয়াছে - উপনিবেশিক রাষ্ট্র নির্মাণ প্রকল্পের দ্বিতীয় সম্মেলন সমীক্ষা

৩১। বাঙলার হাট: একটি সাম্যবাদী পরম্পরা

৩২। 'কথামৃত' আনকাট এবং... 'কি করিতে হইবে (না)' - আদিদেবের সঙ্গে আলাপচারিতা

৩৩। বনজঙ্গল গাছপালা

৩৪। আর নয় অঙ্গার - আদানির কয়লা সাম্রাজ্যের বিরুদ্ধে একটি বিকেন্দ্রীভূত রাজনৈতিক প্রস্তাবনা

৩৫। হিম্মাং কুমারের সঙ্গে কথোপকথন

৩৬। অনন্ত ঋণের বাখান - দক্ষিণ এশিয়ায়

আইএমএফ-বিশ্বব্যাঙ্কের শোষণ কথা

৩৭। SIR বিহারে ও বাংলায়

৩৮। গ্রাম্যতাই বিশ্ব বাঁচানোর একমাত্র রাস্তা

৩৯। Rurality is the only way to save the world