

# Field Factbook

Understanding on-ground realities of the PRANA Project, the Culture of the Punjabi Farmer & Capturing a Common Language & Aspirations to move ahead together



## Tips & tools for easy fieldwork!

- Be unobtrusive, blend in (clothes, mannerisms) and invite the farmer / partner into a dialogue.
- Begin with a more general conversation about their context; farm, season, weather etc. before specific questions.
- **Building a Common Language:** Good to familiarise with basic Punjabi metaphors (or ‘muhavare’) and encourage responses through them as well. This will help capture underlying beliefs, values & assumptions in Punjabi, integral to farming and change. Some basic one’s are:
  - **“Sat Sri Akal”** : Common greeting
  - **“Jee Aayaan Nu”** : Welcome
  - **“Haanji”** : I Agree
  - **“Changa ji”** : I am good



Punjabi Muhavare To Speak  
Your Heart In A Different Way



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[shorturl.at/dmpAQ](https://shorturl.at/dmpAQ)

## Pictures & Videos



- As the farmer becomes comfortable (1/3rds into the conversation), can start taking pics and short videos, with permission from the farmer)
- **Farm context pics:** can include stubble, stubble burning, happy seeder usage, CRM techniques, storage spaces, machinery used, WORKFLOW on farm, etc..
- **Home context pics:** can include farmer lifestyle, family members, comfort of living, use of appliances and tech @ home, cultural and religious artefacts, proud possessions or achievements etc..
- **Cultural sights & Community spaces pics:** Famous Monuments, museums & temples.
- Also, in the neighbourhood, festival spaces, discussion spaces (e.g. *Satth*), farmer associations etc..

## Culture of Punjab – a primer

*“Pavan Guru Pani Pita, Mata Dharat Mahat.”*

Air is the teacher, water the father, the earth is the great mother.

A few good to know Cultural reads below, to familiarise with the farmer context:

In a farmer’s words....

- For Farmers, owning and working the land was integral to living within a culture that holds **self-reliance, independence and living in tune with nature** in high esteem.
- This rootedness to Earth runs deep in our homeland of Punjab, a lush, fertile, agrarian region intersected by five large rivers – **Satluj, Ravi, Jhelum, Chenab, and Beas**, and its systems.
- **Agriculture is more than a livelihood**; it is the bedrock of the region’s language, culture and, in our case, our religion.
- Our country has long protected its agricultural sector and in doing so protects its local economy.
- This land is at the heart of Punjab’s culture, and without it, Punjab’s traditions are imperilled.

Farming in India not just about land rights.  
They’re about our very identity



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## Culture of Punjab – a primer



- Principles of Sikhism:  
*“Naam Japo, Kirat Karo, Vand Chhako”* which means repeat the name of God, work hard and be self-reliant and share your wealth with others.

*“Sarbat Da Bhala”* (welfare of all),

*“Karseva”* (service).

*“Uttam Kheti, Madhyam Vyapar, Adham Jeevan”* agriculture is considered most venerated profession, followed by business.



- Community Kitchen – **“Langar”**: Selfless food service irrespective of caste, class, race, color is integral to Punjab.

## Culture of Punjab – a primer

- Key Cultural Symbols, emblems: Five emblems were prescribed for the Khalsa or the pure:



Kes (unshorn hair)



Kanga (comb)



Kirpan (dagger)



Kaccha (long drawers),



Kara (bracelet)

These five still form the essence of the Sikh identity, Sikh rehat maryada (code of conduct). **But Punjab is not just about Sikhism, all religions thrive here well.**

- **Bulleh Shah's poetry:** He was a Punjabi Sufi poet, philosopher, and humanist of the 18th century. His poetry emphasized the search for spiritual enlightenment and the rejection of societal norms and religious hierarchy. His poetry has inspired many Punjabi songs.

## Culture of Punjab – a primer

### Living a legacy

As Sikhs celebrate the 550th birthday of Guru Nanak, it's also time for reflection



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### How Guru Nanak used nature in his verses to drive home his point



<https://qrco.de/bdcuc6>

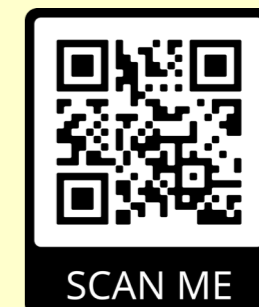
## Punjab: Flora & Fauna

### Harike Wetland



<https://qrco.de/bdd03U>

### Punjab's beautiful natural attractions



<https://qrco.de/bdd04W>



**Visit to Golden Temple followed by experiencing Langar & Community Kitchen:** At Golden temple, to learn about community service of food which demonstrates food for all, irrespective of human differences

**History:** Visit to Gobindgarh Fort of Maharaja Ranjit Singh and Museum in Amritsar: To learn about the history of Punjab as a kingdom and see Punjab warriors in display. Read about Battle of Saragarhi (1897) to learn about the valour of Sikh soldiers



**Landscape of Punjab:** Travel to Villages Bakipur/Jeobala and others.



**\*Local food production:** Learn about the local food production system and about the local cuisines;



Cultural event at PAU by students: Gathering youth perspectives on continuing culture.

\*To feed into FOODSCAPES

## BUILDING A ONE CONSERVANCY TEAM



**Field Captures & Reflections:** Notes on how the agricultural community is increasingly a beacon to bring about positive change in India once again.

Importantly, when we understand the Punjabi farmer community and PRANA team as a Community; therefore how can we come together as a ONE Conservancy Team? Articulating a Common Language, our Culture, Philosophy, Values and Beliefs that will provide the deeper impetus to carry our work forward together, till 2025 and beyond.

## INTERGENERATIONAL SOLIDARITY FOR CLIMATE CHANGE

For centuries, the Punjabi people have passed down their cultural wisdom orally, with myths, legends and tales.

Primitive story tellers bringing stories from town to town, keeping alive a community; without the umbilical cord of those stories and spiritual threads...Punjabi farmers could not have gone across the world to till the land and become successful without Cultural/ Guru Nanak's teachings (Punjab outside Punjab)

To understand....

How **Quality of life** is not just economic success but also to be understood within the world of symbols and customs proper to the Farmers group.

**Inter-generational solidarity:** Dialogues across generations: A place of conversation and shared hopes. How our difference can be a bridge. Our own cultural identity is strengthened and enriched as a result of dialogue with those unlike ourselves. (Between young & old farmers; PRANA team & farmers, International & Indian)

What's working & what's not?



We have opportunities to learn from the 18 months taken to put the PRANA program together, out of which 6 months have been actual implementation.

**Year 1:** What has worked? What hasn't? The factors contributing to farmer uptake of no-burn approaches; the factors that hindered it. Gathering learning and reflections from the field.

Visit demonstration on Happy Seeder, Super Seeder Smart Seeder, Surface Seeding farm with farmers:

Participate in Farmer's Camp, see machineries of CRM and communicate with the farmers:

**Crop Residue Mgmt.:** Demonstration of wheat crop cultivated through no-burn methods using different technology; Crop residue management machinery, how they look and work; Familiarity to crop residue management terminologies; Challenges faced by farmers in managing residue through interactions.

What's working & what's not?



**Make notes on Technology Solutions used:** What types of solutions were used and with what benefits? What problems were encountered? What was the ground reality in implementation? How was the overall experience?

### Happy Seeder / Smart Seeder / Super Seeder / Surface Seeding

Though PRANA project is technology agnostic Happy Seeder was the first technology which was introduced and adopted by the farmers but there are other technologies of managing residues which have gaining popularity.

Interestingly farmers have innovated a low cost method of managing residue which does not require any machinery at all. Approx. 50,000 farmers have adopted this method so far.

The team will be able to see this method during a field visit.

What's working & what's not?

**Challenges faced & new solutions:** Notes on problems faced Harvest paddy - sow next seed - bales on farmland - who will ship it

(Try to capture concepts: 'Technology Agnostic', 'Kheti Doot', 'Agri Entrepreneur', etc.)

**Specific Benefits:** How are any of these benefits translating down?

Happy Seeder / Smart Seeder / Super Seeder / Surface Seeding:

- ...lowers energy and water consumed while at the same time improves soil health, during the first year?
- ...reported cost savings, improved productivity and improved soil health resulting in increased farmer net profit, in some cases by up to US\$164 per hectare per year, a 15 percent increase?
- Subsidies to the tune of 50 and 80 percent respectively for the purchase of CRM Machinery?
- Objectively assess which part of the PRANA project experience has truly added value to the no-burn behaviours.

## What's working &amp; what's not?

**Equitable Access, Affordability & Availability:** What was preferred (for Happy Seeder or other Solutions) Renting vs. buying? Other constraints in the supply of Happy Seeder. How could PRANA address these constraints by supporting service providers to create a viable business model of renting out Happy Seeder machines as a livelihood option?

**Farmer's Decision making process:** How can we lower risk perception and increase motivation to adopt? How can we anticipate the farmer's decision making mindset and be able to transmit incentives, knowledge and partners in a timely manner – well before the burning season.

**Alignment factors:** Is there a duality that may inhibit alignment between Regenerative Agriculture and Renewable Energy solutions on ground? Could there be additional long-term income streams for farmers based on environmental contributions?

(Meeting with the PAU delegates: Capture all of the above from a farmer as well as implementation partner / PAU perspective to better understand some key decisions taken on partnership

## What's working &amp; what's not?

**\*Pivot or Persevere:**

- What is the way forward? Longer term improvements?
- Explore elements of the strategy where duality exists such as efficacy of in situ VS ex situ, farmer outreach by Khetidoot VS Agri-Entrepreneur models.
- Using no-till and regenerative agriculture practices, in addition to no-burn, improving soil structure and increasing soil carbon.
- Management practices such as crop residue retention
- Protocols that ensure a win-win for environment & farmers.

\*To feed into FOODSCAPES





### What is the **COST OF INACTION?**

What is the Cost of doing nothing and continuing with 'Farming as usual?' Also, given that Farming in Punjab is an inter-generational activity and intricately meshed with the culture and pride of the land; if stakeholders don't **OWN CHANGE MAKING**,

What are the other **stressors in their ecosystem currently** that are hampering right action? The current Socio-Political Context? Policy engagement? Others?

### What might break a Farmer's heart about change not happening?

Who will lose what and how much? E.g. Farmers losing control over prices? Or losing land ownership?

Discuss the example of introducing positive feedback loops



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### \*YEAR 2: FOOD SYSTEMS THINKING:

\*To feed into FOODSCAPES

What are the **SMALL STEPS** that need to be backed up for **SYSTEMIC CHANGE** to happen?

How can PRANA positively influence these systemic changes by providing scientifically backed solutions?

From what we have learned, what are the strategic implications of how we go forward? What other aspects of the 'system' we need to bring in?

**Beyond 2025 (Vision, Belief, Values Map) for Farming in Punjab:** Moving away from just burning, which is just a symptom of a larger problem, to a larger body of work and system change for the region -

"What are the structural things that we can work on?" and

"What do we need to start doing from next year onwards to provide for that?"





- When was the last time something big shifted in farming in Punjab?
- What factors caused it?
- What rallied people together?
- Why was it successful?
- What long term outcomes did it achieve?

Discuss the example of introducing positive feedback loops

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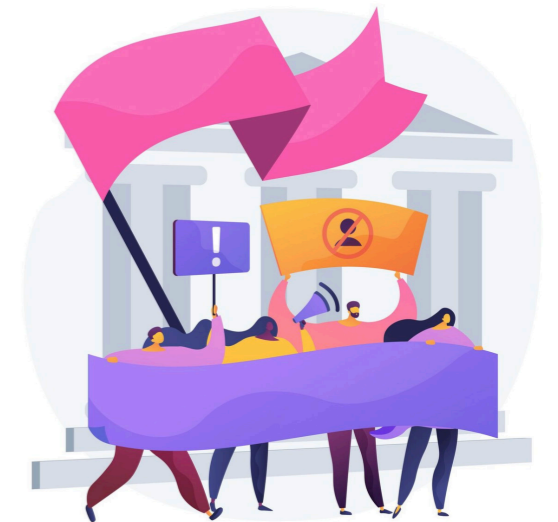


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- In a general context, what memorable Communication Campaigns have led to large scale Behavioural Change in Punjab? E.g., Polio vaccination campaign? Swachh Bharat Abhiyan (Toilet in every home), Covid vaccine campaign? Tell us about why it worked?
- How can we as PRANA 2025, gain your confidence for such large scale change to happen? What will make it implementable and believable?
- What Policy changes and Policy support will be needed to support above changes and confidence? State Agriculture policy being developed for rollout by 31st March 2023.

(Above questions very relevant to PAU & Implementation Partners)





How can we use inputs from our Field FACTBOOK to feed into new FOODSCAPES? Inputs related to:

- Regenerative /Restorative farming procedures
- Food production systems
- Socio-economic factors
- Carbon Credit systems

#### What are Foodscapes?:

Foodscapes are the building blocks of global food systems. A foodscape is defined as a distinct food production geography with specific combinations of biophysical characteristics and management attributes

Watch Video  
What are Foodscapes?

<https://qrco.de/bdd0nx>



Watch Video

**What is a Food System?:** A food system is the complex web of activities—and the beliefs and values that shape these activities—associated with producing and consuming food. This includes the production, processing, transport, preparation, consumption, and disposal of food.

#### Food distribution is a complex global process driven by market demand:

Argentina sends beef to China, which sends tilapia to the United States, which sends wheat to Indonesia, which sends coconut oil back to the United States and China. Even the production of food, which might seem inherently local, is influenced by biophysical, economic, political and community systems that cross local, regional or international borders. A foodscape is the intersection and interaction of all these systems in a geographically defined space.

**Nature-based solutions** offer some of the best interventions to address climate, biodiversity, food and livelihood goals in tandem. Agroecology and regenerative agriculture practices: These are farming practices that restore landscapes in ways that both foster biodiversity and improve its ability to produce healthy food.

**Restorative aquaculture, sustainably managed fisheries, mariculture production:** These are methods that restore ecological function and ecosystem health that has been degraded due to historical production practices, pollution, and overexploitation of fisheries.

**Protection and restoration of natural ecosystems:** These practices include both halting conversion of forest and grasslands for agriculture, and restoring secondary forest and degraded grasslands.

Foodscapes for  
People and Nature



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