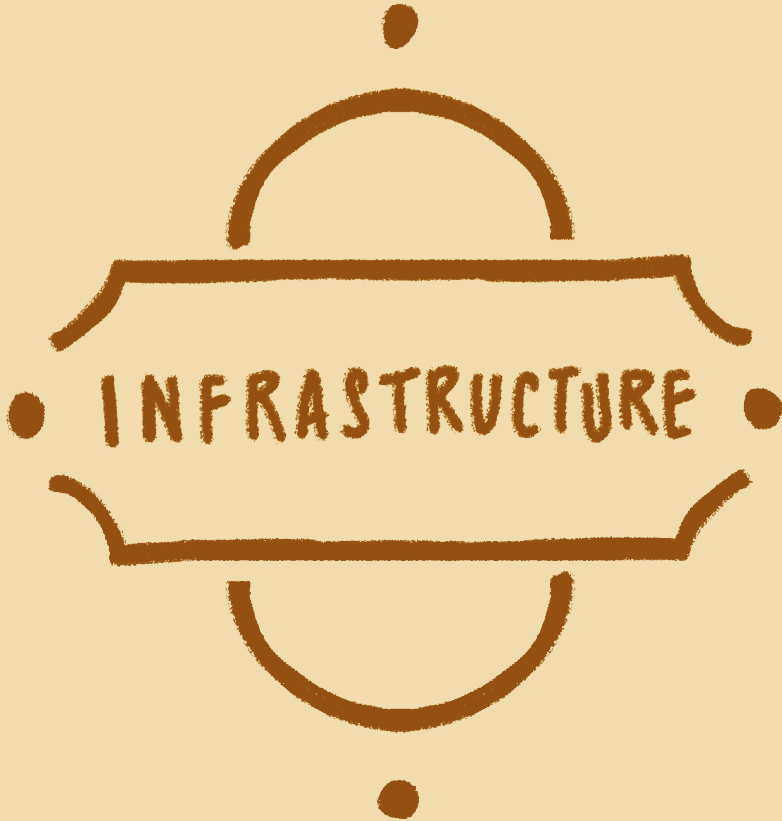


Futures Methods from Around the World



HUMANITY
UNITED



مؤسسة دبي للمستقبل
DUBAI FUTURE FOUNDATION

The nomadic Manganiyar community in the deep Thar desert of Rajasthan in India have the unique understanding of the topography of the land they walk and can find water even in the deepest parts of the desert. This intuitive knowledge is used to create layered water infrastructure:

Palar Pani - surface water captured in aagors (water catchments)

Rejwani Pani - percolated or capillary water siphoned by beris or kuis (surface 'wells') from the dunes

Patali Pani (Fossil Water) - found deep in the water table accessed through a patali kuan (literally a Hadean well)

**Pani means water in the Hindi*

In water scarce regions this nuanced approach to water while allowing it to run its natural course using an intuitive understanding of topography stands in direct contrast to how we think of modern water infrastructure reliant on artificial enclosure.



20 years from now, what if we thought of resources like water in multi-layered ways? How might we develop more layered infrastructure which matches the topography?

Multigenerational households are a common practice in Egypt, Jordan, Tunisia, and in MENA in general. In Egypt it is witnessed in having multi-apartment buildings for the extended family. A parent would build this building, and when the children get married they move into their own apartments within the same building. This allows for the families to continue supporting each other, especially given that children are expected to care for their older parents.



20 years from now how might communal living, rooted in intergenerational, multispecies care, community and individual freedom look?

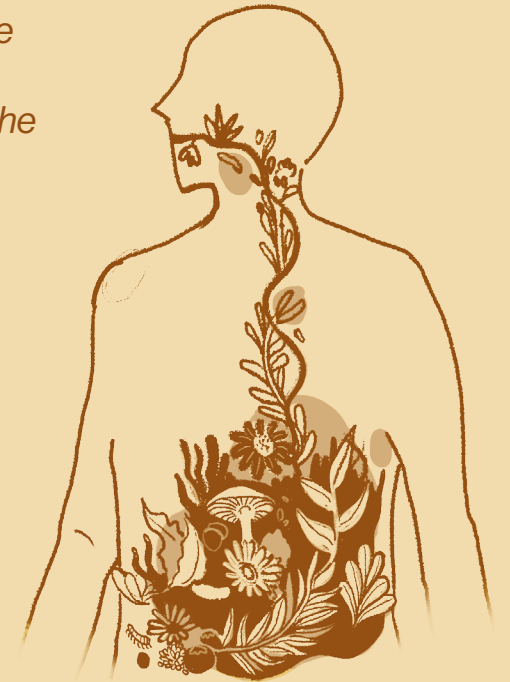
Tikanga is an important cultural concept that could be described as a customary system of values and practices that are deeply embedded in a Māori social context and order. In simple terms, we view tikanga as ‘best practice’ with this having been determined over time for both spiritual and practical reasons.



Tikanga informs how we act in different contexts for example, when you go to a marae (traditional Māori greeting house), tikanga dictates how we interact with one another and how traditional rituals and ceremonies take place. Tikanga sets out an agreed way of acting so that everyone understands how to behave in a way that is respectful and right.

20 years from now what if we had an agreed set of practices and values that honours people, planet and human and spiritual realms?

“We maintain a biocultural relationship through our stomach, by eating plants. The biodiversity of the soil is a reflection of the microbiome in our gut. The fast-paced life in the city separates us from our bodies, from our land.”



*20 years from now, what if we rebuild the relationship between our stomachs and the soil, and let cities become places where biodiversity thrives?
What changes if we no longer eat from living soil?*

In Kibber, an Indian village in the Himalayas every spring a group of women begin to build *kyaaris* (embankments) in their fields to irrigate their fields with the water from snowmelt directed into the village through khuls (irrigation channels). These *kyaaris* are used to irrigate the fields. Yurma, the first cycle of irrigation begins with the irrigation of the fields of amchi & devta (local gods), the next day the water is directed to the families who have faced illness, death in the past year, or have pregnant women who can't work their fields. The third day tipping langzet is reserved for the families who have participated in the maintenance of the irrigation channels, and on the fourth day it is directed to everyone else. Annually two women are chosen as khul managers to resolve disputes and ensure everyone receives their quota.

This practice is a traditional women led management of commons that enables just distribution of water.

20 years from now what if our resources are considered commons (again) instead allowing for private enclosure?



Does anything in this zine remind you of a practice, source of knowledge or wisdom from your community that you would like to share with us?

We shared some of the provocations and questions the entries sparked for us when thinking about potential ideas and implications 20 years from now. Did reading the entries surface any other questions or provocations for you?



Project Principal:

Prateeksha Singh | India | <https://www.linkedin.com/in/prateeksha5/>

Alice Dimond | New Zealand | Alice.Dimond@ngaitahu.iwi.nz

Graciela Guadarrama Baena | Mexico | <https://linktr.ee/okanaga>

Kushal Sohal | India | kushal@soif.org.uk

Lorna Okeng | Africa | lornaokeng@gmail.com

Mansi Parikh | India | mansi@futuretenseinc.com

Soha Rashed | Egypt | <https://www.linkedin.com/in/soharashed>

Zine designed by:

Vidit Jain | India | <https://www.linkedin.com/in/vidit-j->

<https://nextgenforesight.org/project/futures-methods-from-around-the-world/>