ENDOGENOUS DEVELOPMENT

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METHODOLOGIES to support Endogenous Development

Endogenous development

Endogenous development is based on local people's criteria for development and takes into account their material, social and spiritual well-being.

The importance of participatory approaches and of integrating local knowledge into development interventions has become broadly recognised. However, many of these approaches experience difficulties in overcoming an implicit materialistic bias. Endogenous development seeks to overcome this bias by making peoples' worldviews and livelihood strategies the starting point for development. Many of these worldviews and livelihood strategies reflect sustainable development as a balance between material, social and spiritual well-being. This balance is illustrated in each article with a box containing the three interacting worlds (see also p.3). The main difference between endogenous development and other participatory approaches is its emphasis on including spiritual aspects in the development process, in addition to the ecological, social and economic aspects.

Endogenous development is mainly based on local strategies, values, institutions and resources. Therefore priorities, needs and criteria for development may differ in each community and may not always be the same as those of the development worker. Key concepts within endogenous development are: local control of the development process; taking cultural values seriously; appreciating worldviews; and finding a balance between local and external resources.

The aim of endogenous development is to empower local communities to take control of their own development process. While revitalising ancestral and local knowledge, endogenous development helps local people select those external resources that best fit the local conditions. Endogenous development leads to increased biodiversity and cultural diversity, reduced environmental degradation, and a self-sustaining local and regional exchange.

Techiman paramount chief and his elders in Ghana
Photo: ©Peter Lowe

Editorial

Traditional leaders and indigenous organisations continue to play an important role in many societies around the world. Decisions in agriculture, health or conflict resolution are often taken under the guidance of traditional authorities. But in what way can we understand how traditional leadership functions and how this relates to their way of seeing the world? The COMPAS network believes it is important to understand these matters to be able to support traditional authorities so they can assume developmental roles, for example in conserving natural resources. What are the gender dimensions of traditional knowledge systems? How can we support communities to conserve biodiversity while building on cultural values? These are some of the key challenges for endogenous development: building on tradition to meet the challenges of the future. We devote this issue of the Endogenous Development Magazine to methodologies: how have support organisations understood the worldviews of the people they work? What steps have been taken?

Yet, traditional knowledge is eroding in many societies. Many young people for example regard traditional medicine as less efficacious than modern medicine. How can the traditional knowledge of their grandparents be made more appealing to the younger generation? Within the COMPAS network, we are trying to understand how beneficiaries are empowered across gender and generation by documenting most significant change stories. The motion for debate in this edition (page 32) also addresses the issue of kindling the interest of young people in their traditions.

We hope you enjoy reading this edition of the Endogenous Development Magazine and welcome your comments.

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The spiritual, social and material dimensions of life are **inseparable** in endogenous development.

Photo: FIOH

The social mobilisation approach facilitates community change in Sri Lanka

The Sri Lankan NGO Future In Our Hands (FIOH) has over 20 years of community development experience in Uva province, working with smallholder farmers engaged in dry-land and irrigated rice farming. During this time it has developed a highly participatory methodology, the social mobilisation approach, for facilitating change in the communities.

Link between farming and worldview
The group and village level forums provide a solid platform for strengthening traditional agriculture. Traditional farming practices are based on collective systems and the worldview of the communities. In turn they also support this worldview. Traditional farming used to be based on the fundamental Buddhist concepts of *ahimsa* (doing no harm) and *mettha* (loving kindness). Under this system there are no 'pests'. All creatures have a function in nature. They use nature-friendly and spiritual techniques to chase away 'unwanted' creatures. Working with nature made the system sustainable.

Social mobilisation is a development intervention philosophy. At the heart of it lies the concept that individuals in a society cannot make a change in their lives unless they have an intrinsic understanding of their own situation. In this approach, the work in the community starts with the training of a social mobiliser, and from there on the local level organisations are strengthened to function independently.

Under the COMPAS programme, FIOH started to consciously include a more holistic approach, whereby the community development process is conceived of as a combination of the material, social and spiritual aspects that encompass the genuine aspirations of the community members.

Social mobiliser training

Once FIOH has decided to work in a particular community, the first step is to select and train a suitable local person to act as a social mobiliser. The mobilisers are trained in small groups of 10-15 participants. The objective of the training is to develop an appropriate attitude in the mobilisers so that they can strengthen the community organisation process in a holistic way.

The social mobilisers learn to use various participatory tools, such as mapping, for deeper analysis and understanding of the community's situation. In this way they can elicit a complete picture of the lives of people in the community. Another important element is training in participatory monitoring and evaluation.

During the training programme, the mobiliser starts interaction with the community to jointly gather information about the community's economy, and its social, cultural and religious/spiritual background. He or she engages in deep analytical discussions with community members. Maps are made together with community members. During this process, the areas where intervention is required are identified, as are the indicators for wellbeing that will be used for monitoring and evaluation later on.

Collective effort can be an important way to escape from the poverty trap

The information collected is further elaborated and analysed each time the mobiliser returns for classroom training. This process of alternating community immersion with classroom session for reflection is repeated six times, ideally during a period of six months.

Local level organisation and planning

With the situation analysis as the basis, each participating household develops an action plan, and sets priorities for the coming 1-2 years. These might include aspirations such as completing the house, digging a well, a child's schooling, or cultivating the land. The household plans are then discussed in groups. The role of the social mobiliser here is to steer likeminded community members into small groups of 5-10 people. The members of the local-level groups are self selected, based on their close proximity to each other, similar interests, and economic and social status.

The social mobiliser also facilitates discussions about trends in the village and the community institutions that existed in the past. Often the groups decide that collective effort can be an important way to escape from the poverty trap. Actions include revitalising useful traditional forms of collective action that have been lost over time. An example is *attam*, a labour-sharing system in which farmers work on each other's paddy lands. This practice was lost with the introduction of chemicals and machines during the green revolution. Another example is the use of traditional saving methods, such as saving in kind. This generally takes the form of a group savings scheme, which further strengthens the collective feeling within the group. While spirituality is not usually explicitly mentioned in the plans, participants confirm that revitalising these practices strengthens spiritual aspects of their lives.

At present FIOH works with 630 groups and a total membership of 4556 people, with an average of 7-8 members in one group.

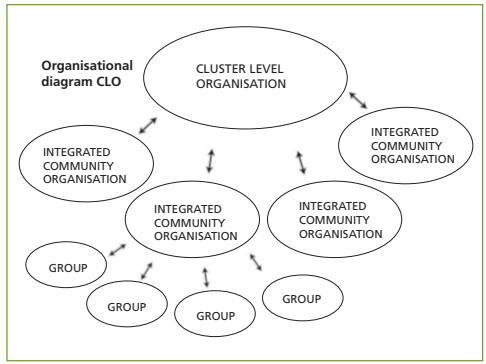
Village level forums

Once local groups are mature enough, the mobilisers facilitate the process whereby they join together to form a village level Integrated Community Organisation (ICO). An ICO consists of 5-7 local groups. A membership fee is charged for joining an ICO. The ICO also collects excess funds from member groups as deposits, and uses these as a revolving fund. In addition, the ICO mobilises funds from formal credit institutions and NGOs, and provides these to the local groups for income generation activities.

The village level plan developed by the ICO includes the activities identified by the local groups, such as training on traditional paddy farming practices or implementing traditional rituals and ceremonies at different stages of cultivation. At present there are 57 village-level ICOs, with an average of 11-12 groups per ICO.

Mobilising external resources

All the ICOs in one administrative division (100-150 villages) are organised into a Cluster Level Organisation, a CLO. There are 6 CLOs in FIOH's working area. A CLO is also a member-based organisation: the ICOs become members by paying a membership fee, and the main officers (chair, secretary and treasurer) are elected. When working out the CLO plan, the ICO members need to have a clear picture of what they can achieve using their own resources. This plan is then used to identify



where members need more outside support for facilitating their planned activities. This may include credit, higher-level training on traditional farming or organising exchanges with villages in another region.

FIOH draws up an annual plan in which it integrates the requested interventions that are financially and otherwise feasible. CLOs and ICOs regard FIOH as one of the many external organisations through which they can mobilise support.

Monitoring and evaluation

The planning process that starts at the household level and continues up to the group, community and district levels is highly participatory and reflects wellbeing aspects as they are perceived by the community members. The aspirations embodied in the plans are well connected with the participants' worldviews, as a result of the mobilisers' facilitation and the activities implemented (see box page 5).

The accompanying monitoring and evaluation system is based on the indicators for wellbeing developed with the community members during the planning process. For instance, one understanding of wellbeing is: 'having ample food at any given time at home'. Ample food means not only having enough for family consumption; it also means having enough for giving alms to monks and to the needy, as this is a way of accumulating merit according to Buddhist teaching. Local groups and higher-level organisations monitor their own progress continuously in monthly meetings, making use of simple charts.

FIOH's experience shows that community mobilisation has enabled farmers to revitalise traditional practices. FIOH has facilitated this process by providing training and exchanges with similar farming communities and the methodology has now also been adopted by different organisations.

Interacting worldviews in the social mobilisation approach

Spiritual
Social mobilisers are trained to adopt a holistic approach to community organisation, which means including spiritual aspects of life.

Material
The group and village level forums provide a platform for strengthening traditional agriculture.

Social
The social mobilisers play an important role in revitalising traditional forms of collective action that have been lost.

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Learning lessons from a traditional healer

K.A.J. Kahandawa works for the Sri Lankan NGO Future in our Hands. He tells us about an encounter with a traditional healer that made a big impression on him. It prompted him to think differently about traditional knowledge and the people who are really preserving it in Sri Lanka.

'I attended a meeting of traditional medical practitioners in Mahiyangana, Badulla district. There I saw an old man performing a ritual and blessing a woman who was ill. I tried to talk to him afterwards but he was not interested. I persisted, and finally he explained that he would not talk about what he did in public. If I was interested I could visit him at home.

'The man lived far away but I managed to go the following weekend. At first he was surprised that I had come, but he treated me as a special guest and I spent the whole day with him discussing his work. The more questions I asked, the more he talked. He described how he treated patients, gave me recipes for snakebite treatments, and showed me his collection of treatment methods and prescriptions for various ailments, written on ola (palm) leaves. To treat different illnesses he also used rituals, mantras, deities and meditation. For everything he did, he had rational, convincing explanations. He treated snakebite victims by reciting verses that he had committed these to memory, but they had never been written down. If I was interested I could record them at a later date, he said.

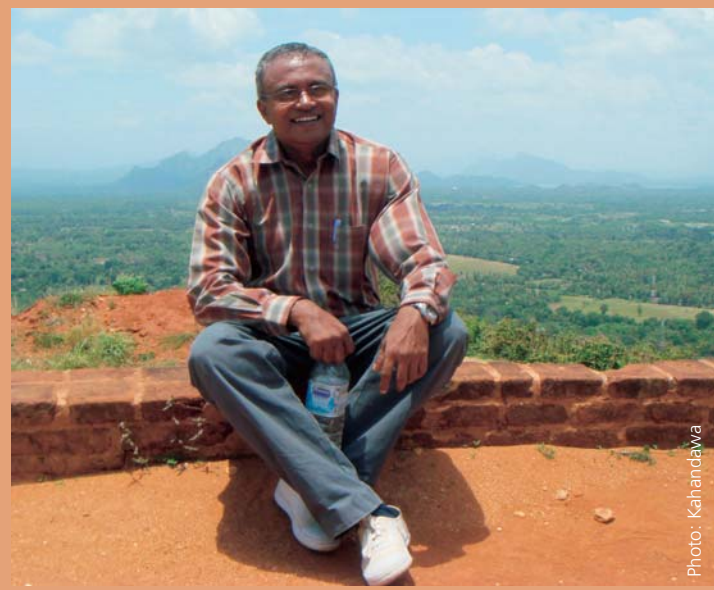

Photo: Kahandawa

'In the afternoon a young boy came to the house and showed great respect towards the old man. This boy had had a motorcycle accident in which his leg was badly damaged. In hospital the doctors said it would have to be amputated to save his life. His parents objected, to which the doctor responded that he would not be held responsible if the boy were to die. With great difficulty the parents brought their son to this healer. The healer took him in and kept him at his house for more than two months, after which the boy was able to walk again. The healer explained his success, saying that doctors do not have respect for human life as healers do: healing is not only about giving medicine, but the spiritual aspects are also important in this work.

Healing includes more than just giving medicine

'I left the healer's house in the evening, and gave a lift to a few youngsters on the road. As we drove along, one of them asked what I had been doing the whole day in the man's house. I told them about my discussions with the healer and that I had learned a lot. After listening, one of the boys said, 'And we thought that this man was half mad!'

'The way this rich traditional knowledge is regarded made a deep impression on me. I wanted to understand more about this man and the work he does. I developed great respect for him and I still maintain a close relationship with him to this day.'

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Promoting health care in India

by reinforcing Local Health Traditions

Photos: FRLHT

In India many local health practices are disappearing due to lack of social and policy support. Interest in learning and practising local health traditions is waning, especially in rural areas. Since 1998 the NGO FRLHT has designed and implemented participatory endogenous development methodologies to promote local health knowledge and sustain the natural resource base. These include Documentation and Assessment of Local Health Traditions (DALHT) in human health as well as ethnoveterinary health practices. The Home Herbal Garden programme mainstreams positively assessed traditional remedies, and in Kashaya Camps decoctions *(kashayas)* are made from herbs that are expected to prevent diseases such as malaria.

Indian medical heritage consists of two distinct knowledge streams: the codified and non-codified streams. The codified streams of medicine are Ayurveda, Siddha, Unani and Tibetan medicine and transmitted through formal education and training. The non-codified systems of folk medicine, such as those practised by local health practitioners of general medicine, bonesetters, birth attendants, paediatricians and ethno-veterinary practitioners are mostly transferred orally from one generation to the next. The local health traditions are largely ethnic community - and ecosystem -specific. They are part of the cultural and spiritual traditions of the respective communities and use locally available medicinal plants from amongst 6200 medicinal plant species and diverse animal parts, metals and minerals. Many of the medicinal plants are used in spiritual and customary rituals and festivals.

During workshops small groups are formed to comment on specific health conditions and remedies

Training programme

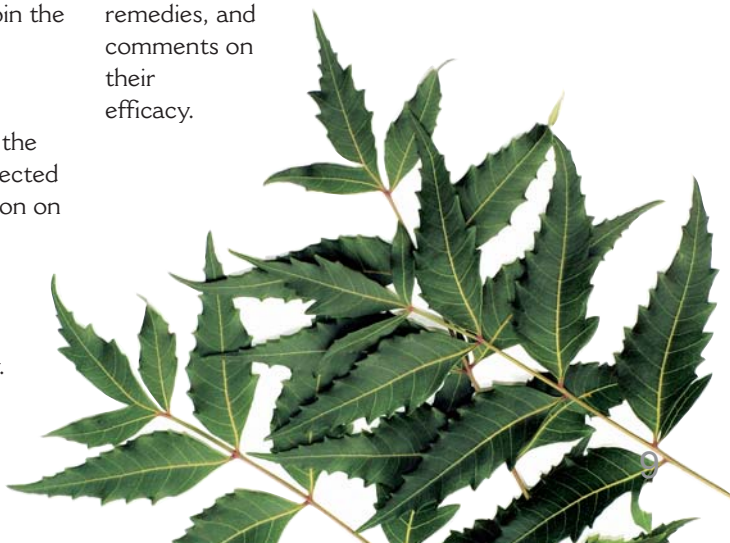
After FRLHT has identified a target area and found an NGO willing to design and implement field-based endogenous development programmes through community based organisations (CBO), a training programme takes place. In three days a group of a maximum of 10 NGO staff, plus key leaders and representatives of the CBO involved, is trained in planning and implementation of the FRLHT Field Programme: Baseline Survey, Participatory Rural Appraisal, Documentation, Assessment and Promotion of Local Health Traditions and Endline Survey. The Baseline survey is undertaken by CBO members, often youth. The survey is intended to capture the extent to which local communities have belief or faith in their knowledge and resources to meet their primary health needs. It normally takes around two to three weeks for the youth to collect the data from the survey households, and about a week or two to consolidate and analyse the findings.

The Participatory Rural Appraisal (PRA), which includes local healers (mostly men) and knowledgeable elderly women, usually starts with a transect walk. The participants map the natural resources, make a health facilities analysis, list 5-15 key health problems and remedies, and list the local healers who treat these priority health problems. External experts - Ayurvedic and allopathic doctors - join the process as passive observers.

The next step is to conduct a comprehensive documentation with the healers and elderly women in the selected villages to gather complete information on the health practices used locally for the prioritised conditions. The documentation of healers is normally done by the same CBO members who did the baseline study. This process usually takes about 2-3 consecutive days, during which 5 - 10 healers are interviewed.

Involving stakeholders

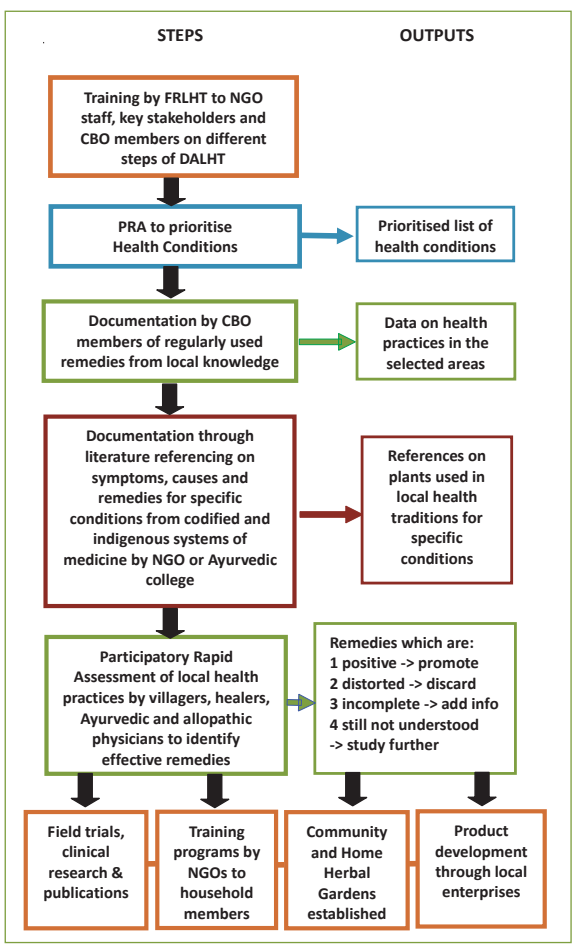
A specific participatory method is the Rapid Assessment of Local Health Traditions (RALHT), which involves all relevant stakeholders. The exercise is called 'rapid' because it does not involve detailed laboratory or clinical studies. The central element is the assessment workshops that include community members, folk healers, practitioners of Western medicine and the Indian system of medicine, field botanists, pharmacologists, researchers, facilitators, NGO staff, reporters and FRLHT staff. During the workshops, small groups are formed to comment on specific health conditions and their remedies. NGO staff facilitate the discussions and report on the process. The natural resources used in the remedies are identified by the community through demonstrations and documented in a voucher specimen collection. Missing data are added and cross-checked. The discussions and individual comments are also documented. In the plenary sessions, each group presents its conclusions on the remedies, and comments on their efficacy.



Differences of opinion are clarified and a common understanding is developed. However, views from different medical streams are kept separate and the aim is to reinforce confidence in the community's healing knowledge.

Remedies with strong empirical evidence from the community and the folk healers are promoted, whether or not they receive support from other medical systems. Practices which are distorted, either because of confusion or controversy within a community, are discouraged. Where there is strong positive empirical evidence from the communities, but negative assessment from other medical systems, remedies are subjected to further research in the communities. This category is referred to as 'data-deficient'. The selected remedies undergo rapid pre-clinical trials in the rural locality, with the active involvement of folk healers, community and representatives from different medical traditions. In each cluster of villages, around 10-15 medicinal plants are selected from the positively assessed home remedies that have been documented for the health conditions prioritised by the community. The NGO then recommends that the local households plant them in their home herbal gardens, for use as home remedies, thus bringing primary health care to their doorsteps.

Documentation and Assessment of Local Health Traditions helps rural communities access health care on their doorsteps



Cheap solutions

The DALHT approach has already been implemented by over 55 Indian NGOs and countless CBOs in seven states of India. In order to promote the use of positively assessed local health practices among households, a Home Herbal Garden (HHG) programme was developed. Economic studies indicate that the average cost of a home herbal garden package containing 15-20 medicinal plant seedlings is 100 Indian Rupees. Training, maintenance and administrative costs of the CBO or NGO work out at 150 Rupees (about USD 5) per household per year. One of the most significant findings from the economic studies is that the health expenditures of non-adopters are five times higher than those of adopters. The majority of the HHG adopters belong to the poorest of the poor: landless, marginal landholders and small landholders; 72% of the adopters were affiliated to women's self-help groups. In recent years FRLHT has started to use the DALHT methodology to look at specific diseases such as malaria, ethnoveterinary practices or anaemia. Whereas the initial DALHT process took three to four months, the time for participatory appraisal has now been reduced to two to three weeks.

Interacting worldviews in DALHT

Spiritual
Local health traditions are part of cultural and spiritual traditions of ethnic communities.

Social
Local healers and knowledge holders are involved in surveying, prioritizing and assessing medical conditions and their remedies.

Material
Health expenditures of Home Herbal Garden programme participants are five times lower than those of non-participants.

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Pasos del Jaguar

What characterises Pasos del Jaguar?

The Asociación para el Desarrollo de la Cosmovisión y Cultura Indígena Pasos del Jaguar is an organisation dedicated to promoting the development of indigenous culture in El Salvador. It is the COMPAS El Salvador coordinator. Our mission is to promote the development of indigenous culture by revitalising principles, values, practices and ancestral knowledge in order to reconstruct the identity of the Nahuat Pipil, an indigenous group living in Western El Salvador.

We engage in political advocacy at local and national level, working together with municipalities, the Legislative Assembly and government ministries to gain recognition of the rights of indigenous peoples. We are supported by institutions such as the *Procuraduría para la Defensa de los Derechos Humanos (PPDDH)*. Our demands include constitutional recognition and the ratification of international human rights conventions that support the rights of the indigenous peoples of El Salvador in terms of language, territory, sacred sites, forms of organisation and spiritual expression.

What priority areas will Pasos del Jaguar focus on in the coming four years?

According to the official statistics, the indigenous population makes up 12 % of the population of El Salvador. Historically, indigenous people have been marginalised economically, politically and culturally. Our first priority, therefore, is the restoration of our native language, Nahuat, as this will confirm our identity and form the basis for further development of our culture.

Los Pasos del Jaguar also uses its experience in the field of traditional medicine to develop community health programmes that are based on our ancestral values and the vision of endogenous development. In the field of sustainable agriculture we are putting the values and principles of our ancestral culture into practice. To achieve these objectives we are working on strengthening indigenous community organisations and conducting political advocacy for indigenous rights.

What does Pasos del Jaguar consider the main opportunities and threats/ challenges in achieving its goals in the near future?

The main opportunity we perceive is the more liberal climate that has arisen with the new government, which is living up to the promises it made during the election campaign. Indigenous peoples have become a priority group in the newly created *Secretaría de Inclusión Social,* which is presided over by the country's First Lady.

Another important element that inspires us to pursue our goals is the empowerment that communities experience from the vision, principles and values that Los Pasos del Jaguar and COMPAS El Salvador support and promote.

A potential threat would be that the current government might not live up to its commitments concerning indigenous peoples. Our political advocacy work might then be frustrated and, if objectives are not met, communities and indigenous organisations will become demoralised.

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Ghanaian community approach

Photo: © Peter Lowe

Working with and through indigenous leaders and institutions

CIKOD, the Centre of Indigenous Knowledge and Organisational Development, is a Ghanaian NGO that regards endogenous development as a framework for using local resources as the starting point for development interventions. The methods CIKOD uses differ from their conventional counterparts because they are based on working with and through traditional authorities, their organisational practices and the natural resources available to them. This enhances the ownership of the development process. However, when engaging with traditional authorities one must be aware of the risks and challenges inherent to this relationship.

Bern Guri, founder of CIKOD recounts: 'My interest in the endogenous development approach was sparked by disillusionment with attempts to modernise agriculture based on external technologies and the failure of participatory technology development to stand the test of time. Reflecting upon what development meant for the communities I worked in, I realised that spirituality and social status are just as important for wellbeing as economic or material gain. I started to understand that local technologies and development strategies have survived because they are intrinsically linked to their local environment and to the worldviews of the people.'

For Ghanaians, spirituality and social status are just as important for wellbeing as economic or material gain

Role for traditional authorities

In Ghana, in spite of a modern political system at the national level, most of the rural population is still organised around the traditional authority systems. The chief and his female counterpart - the queen mother - are regarded as the embodiment of the customs and values of the people. The chief holds legislative, executive, judicial and spiritual functions. Chiefs see to the day-to-day running of the rural communities and, unlike government authorities, they have the advantage of being close to the people. Chiefs are the first to know about water pollution, bush fires, environmental degradation or conflicts. Therefore chiefs can also be the first to stop such abuses - if they are formally empowered to do so.

A 2008 study carried out by CIKOD in eight districts in the Brong Ahafo and Central Regions of Ghana revealed that 96% of the 400 respondents regard the traditional authorities as relevant for development. We did action research in northern Ghana in which we identified indigenous institutions and knowledge systems, and how these contribute to natural resources management, local governance and livelihood development. From this we built up the Community Organisational Development approach (COD), which now comprises a systematic set of five coherent methodologies: Community Institutions and Resources Mapping (CIRM), Community Visioning and Action Planning (CVAP), Community Organisational Self Assessment (COSA), Community Institutional Strengthening (CIS) and Learning, and Sharing and Assessment (LeSA). The COD model is outlined in the box (overleaf).

Festivals as space for dialogue

Once COD methods have been introduced and implemented, festivals provide a good space for community dialogue. Traditional festivals, such as harvest festivals, bring together different community members. They provide an excellent opportunity to organise a one-day forum, where a community dialogue on development can take place. Many people can voice their development concerns and needs, while the impact of development activities can be evaluated. After the event, the communities can be supported to develop follow-up activities.

Impact so far

The achievements are described in oral testimonies collected during an evaluation in 2008. We reproduce one from an opinion leader in Tanchara, B.B. Saseri: 'We mapped out the strategic resources in the village. We had a forum where people brought all types of hidden crops that the village people didn't know. We decided to map where we have traditional medicine, sacred groves and water points, clay deposits, and traditional healers. That was one of the most tremendous impacts CIKOD made and we decided to go further with them.'

Interacting worldviews in the Community Organisational Development approach

Spiritual
Community Institutions and Resources Mapping includes spiritual resources and involves local priests in the process.

Material
Community Organisational Self Assessment strengthens and motivates community to better harness its own potential to obtain material benefits.

Social
Working with local traditional authorities, chiefs and queen mothers strengthens community organisation.

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The six steps in the Community Organisational Development approach

Method	Goal	Steps	Output
Preparation of the self	- Field staff develops appropriate attitude for enhancing endogenous development - Community develops positive attitude towards own resources and knowledge systems	- Initial community visit - Culturally appropriate community entry - Local language or interpreter - Credible contact person	- Field workers with open mind and culturally sensitive - Inclusion of whole community in development process
Community Institutions and Resources Mapping (CIRM)	- To map out the existing institutions (indigenous and formal) and resources (natural, socio-cultural and spiritual) in the community and their potential as starting points for development	- Community orientation meeting listing resources - Formation and preparation of CIRM team: - Field + map data collected by team. - Validation of information discussed in community meeting - Systematisation: writing, follow-up study if necessary	- Validated list of local institutions and resources - Physical community maps, location of resources - Information on their relevance, potential and challenges for development
Community Visioning and Action Planning (CVAP)	- Community envisions the future based on its available resources and develops an action programme to realise this	- Hold community visioning workshop with community and traditional leaders - Prioritise development needs and concrete action plans - Reach consensus on action plan	- Vision statements of community dream - Detailed action plan - Community contract
Community Organisational Self Assessment (COSA)	- Community group self-examination to identify its organisational capacity potentials and gaps	- Reflect and learn from previous development projects in community - Formulate type of support required - Analyse where to get support from	- Stronger motivation of community to use organisational capacity potentials already at its disposal - Self-selected list of organisational capacities and gaps in community - Ideas on how to fill capacity gaps and where to get support
Community Institutional Strengthening (CIS)	- To improve community organisation so that new responsibilities can be taken on and relations with formal governance systems be developed as an interface	- Train community group - Revitalise traditional institutions - Find logistical and financial support	- Well-organised community groups - Community has a voice to dialogue with external development agents
Learning, Sharing and Assessment (LeSA)	- Community peer review process	- Learning visits to other communities - Joint evaluation of community programmes - Community radio broadcast	- Experience sharing on solutions to problems - Audio and video recordings

What does it mean to be the spokesperson *(Akyeamehene)* of a paramount chief in Ghana?

In its Community Organisational Development work, COMPAS partner CIKOD (Ghana) works closely with traditional leaders and institutions, as a way of strengthening communities' own development initiatives. One traditional position is that of the linguist. Akyeame is the Akan name for a linguist, and an Akyeamehene is the spokesperson for a traditional chief.

Nana Oti Mensah II is the *Akyeamehene* of Badu Traditional Area in the Brong Ahafo region of Ghana, and is spokesperson for the Badu Paramount Chief. He comes from the royal linguist Nyinase Clan in Badu. The position of the royal linguist is an inherited one, passed down from generation to generation. As a royal linguist and head of all other linguists in the Traditional Area, Nana Oti Mensah serves the paramount chief and him alone.

A linguist must be a good orator, able to understand the use of proverbs and wise in speaking. When selecting a linguist, permission is first sought from the candidate's parents, who are traditionally presented with a fowl and schnapps. Once selected, family elders and the clan heads coach the candidate. He is installed by being seated on the linguist's stool three times and is later presented to the paramount chief.

The word *akyeame* means much more than 'linguist' (as it is usually translated). The *akyeamehene* is a spokesperson, ambassador, diplomat, interpreter, confidant, advisor and assistant to an elder or chief. As the person of the chief is sacred, possessed by matrilineal ancestors, members of the public cannot speak directly to the chief, and the linguist must be used as an intermediary. If frank expressions are used, the *akyeamehene* puts them into more polite and less offensive language. The elders in a chief's court are sometimes said to be speaking the 'language of the dead'. This is not actually a different language, but refers to the use of traditional proverbs, which together form an encoding of accepted norms, morals and laws. The elders sometimes speak in this way to hide their deliberations from the public, who are unlikely to know what those proverbs can imply.

CIKOD is currently researching the opportunities and challenges for interfacing the *akyeame* and other indigenous institutions with the formal local government institutions to enhance local-level development. CIKOD will use the results to design special interventions that facilitate interfacing between indigenous and formal governance institutions in the Brong Ahafo region.

The linguist's staff is a symbol of authority and the linguist holds one at all traditional meetings and gatherings. The *Akyeamehene* of Badu has various staffs with different symbols, each of which represents a different proverb. The proverb about the elephant says 'when the elephant steps on a trap it destroys it totally so it will no longer function'. The elephant is a symbol of strength and stability.

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AGRUCO's methods strengthen self esteem and cultural identity

In Bolivian society, indigenous culture is associated with backwardness, poverty and ignorance. Some indigenous communities believe that their traditional culture and worldview are the causes of their poverty. They feel they have to learn from outsiders and behave like them, rejecting their own beliefs and identity, if they are to escape from poverty and social exclusion. However, in AGRUCO's experience, the most effective formula for overcoming these problems seems to be the opposite: to revalidate their own knowledge, to reaffirm their own cultural identity and to begin a real two-way dialogue with outsiders where neither party submits to or is subjugated by the other.

AGRUCO (Agro-ecología Universidad Cochabamba) has been working in the Jatun Mayu basin since 1999. A sociologist and an agronomist have worked with 350 families in seven indigenous communities, implementing a sustainable endogenous development approach in the Jatun Mayu basin. The AGRUCO-COMPAS team started by presenting itself at a meeting of the indigenous farmer organisation, which was attended by the heads of the seven communities. It was agreed that an evaluation of the community would be carried out, to decide on the kind of activities to be included in the project.

Drawing up a local agenda

The community self-evaluation proposed by Agruco sought to gain understanding of the natural, social and spiritual resources. It consisted of inventorying farming and agroforestry productivity, pests and diseases (natural), forms of organisation, relationships of production, migration, family income (social) and ritual calendars related to production, rituals and indigenous people's worldviews (spiritual). Agruco presented this agenda and then left the community to establish their own priorities for the evaluation. The themes that the community added were: the role of elders in the revitalisation of local knowledge; the situation of young people and the need to support them in processes of professionalisation; and how to motivate the young to respect their elders, and appreciate their cultural identity and the values associated with it.

The techniques used in the evaluation are shown in the table below, indicating where endogenous development techniques differ from participatory development techniques.

Techniques used for community evaluation

Techniques	Aspects common to participatory development	Aspects where endogenous development differs
Interviews	Structured and semi-structured with key informants; focus groups through workshops. Questions formulated simply and in local language.	Gaining confidence through an attitude of equality in relationship; accompaniment and informal dialogue with families (case studies). Interviews with at least 20% of community.
Transect walks	Joint participation in both local evaluation (uses, local names) and outsider evaluation (scientific names, density, taxonomic classification) of natural resources.	Deepening of and placing greater value on cultural relevance of natural resources. More and richer local criteria in classification (e.g. of soils).
Talking maps	Value and local relevance of resources available in the community.	Location of sacred places included.Local views and criteria on social organisation of agro-ecological production.
Joining in social and spiritual activities	Participation in events that are not directly related to objectives of the field programme.	Sharing same 'values' in socialising and customs: dance, drink, food. Not trying to be a member of community, but avoiding sense of distance and superiority.
Community workshops	Results of interviews and perceptions of technical team are presented and community gives feedback on outcomes.	Prompting of debate on topics of local knowledge that highlight importance of self esteem and cultural identity in programme implementation

Points of convergence and conflict

The self-evaluation was facilitated by the AGRUCO-COMPAS team and the results of the evaluation were disseminated in the regular meetings of each of the communities. In subsequent meetings they concentrated on identifying points of convergence and/or conflict in the community, to encourage debate and stimulate the interest of the participants.

The joint preparation of calendars of production and related rituals is important. These include the time to observe signs for weather prediction, celebration of the first harvests, and prayers for rain. The calendars also include the amount of time needed to carry out the different activities. This is a very useful tool for planning field activities for improving agro-ecological production. For example, it became clear that the team and the community had been setting their targets too high, given the large amount of time that families devote to their various tasks.

Programme activities were jointly identified both at the community level and for each family. These were drawn up in an Integrated Community Plan for Autonomous Administration and Sustainable Endogenous Development. In the case of Jatun Mayu, the plan included organisational strengthening, food security and cultural reaffirmation as the three main areas of work. The final step in this phase was to agree on the responsibilities of the communities and of the AGRUCO staff.

This process of agreeing activities and responsibilities, which lasted approximately

Techniques used when implementing the programme

Techniques	Aspects common to participatory development	Aspects where endogenous development differs
Learning sessions	Setting out appropriate locally adapted techniques for implementation of a particular activity. Explaining and discussing them, and arriving at conclusions based on local perceptions.	Technical personnel also learn much from the community. Being open to learning from the community and reaching agreements compatible with community's rhythm in terms of time and material possibilities.
Info sheets revalidating local knowledge	Collecting local knowledge.	Disseminating and validating local knowledge in learning sessions. Rebuilding and giving it a collective value, thus increasing the self-esteem of the community.
Info sheets disseminating experience	Dissemination leaflets with basic teaching elements: photos, figures and simple words.	Materials developed from local perspective, with examples from community's own reality. Systematic presentation & dissemination of successful local experiences within community.
Meetings for political/social debate	Presentation of a topic of local interest. Questions and answers.	Presentation of a topic, on which community debates and decides its position. Disseminating position taken to higher peasant management circles.
Family and collective rituals	Matching project activities to rhythm of local rituals.	Encouragement of ritual practices as a mechanism for cultural reaffirmation; building confidence between locals and outsiders. Project activities are guided by ritual calendar.
Attitude of respect towards environment	Not contravening local social etiquette and rituals; respecting them and adapting to them.	Participating in reaffirmation of social and cultural protocols. Adapting to them and trying to understand them as a central theme of community development.
Demonstration areas	Participatory development of technologies.	Participatory development of technologies appropriate to each ecological niche in community, and to family potentials and limitations.
Shared experience	Incorporation of family dynamics in implementation of a particular technology	Participation, revalidation, mutual learning and cooperative synergy in development of production technologies.

a year, yielded an important lesson: obtaining the widest possible participation and encouraging debate are the keys to establishing joint responsibilities for carrying out the activities.

Programme implementation

Once external financing had been secured for the project, field activities started. These were conducted in a spirit of participation, mutual learning, revitalising indigenous knowledge, co-responsibility, respect and trust concerning rituals and cultural identity. The AGRUCO team started by setting up learning sessions. Previously called 'training workshops', the team realised that this term was inappropriate because what was actually going on was an exchange of information between local and external participants; hence the name 'learning sessions'.

At key dates in the agricultural calendar, collective or family rituals were performed, depending on the significance of the date. At least ten family rituals and seven collective ones took place in the period of a year. In the process of sharing with the communities, the team learned that rituality and spirituality were much more important than they had believed.

The techniques used in the project are described in the table on page 18, once again showing how they differ from other participatory techniques.

Voicing opinions

After three years of implementing the project, it was time to evaluate the results achieved through the field activities. The evaluation consisted of two elements. The AGRUCO-COMPAS team interviewed the families, focusing on the opinions they expressed about the field activities and about AGRUCO's work and behaviour in the community. The community leaders assessed the extent to which each family had achieved the objectives set. The team then compared the initial aims with the results of the measurements and interviews, to stimulate debate within the community. The families voiced their opinions, in some cases justifying delays and lack of progress, and in others highlighting the most important achievements.

Communities feel the need for a strong social organisation as it helps them to become less dependent on help from outsiders

The result of the discussion was interesting. The conclusion was that the most important learning point in the process was the need for strong social organisation to support and conduct production projects, so as not be so dependent on help from outsiders. Another conclusion was that the objectives achieved had been possible because they were based on local practices, on the experience of the families themselves, with the help of the technical team on specific points.

Interacting worldviews in AGRUCO's methods

First steps towards better wellbeing

While the communities may not have emerged from their material poverty, nor achieved all of the millennium development goals, they *have* begun a process of positive change. This is based on the affirmation that their own abilities, culture and way of doing things are not bad and are not the cause of their poverty, but rather the basis from which to take the first steps on the path towards wellbeing. AGRUCO learned that increasing self-esteem turned out to be the best outcome achieved, rather than the aims and objectives initially proposed.

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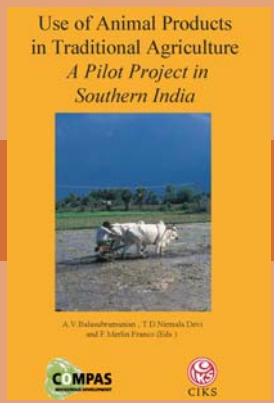
interesting

Learning from the Practitioners: Benefit Sharing Perspectives from Enterprising Communities

The Convention on Biological Diversity (CBD) deals with issues of ethics and equity regarding the sharing of benefits derived from genetic resources between those who conserve them and those who exploit them. This study shows that communities around the world are working on access and benefit-sharing in terms that are not typical of international discussions. Fourteen community representatives were interviewed during the CBD meeting in Bonn, May 2008. The implications of communities' actions on their wellbeing were analysed in terms of basic needs, safety needs, belonging needs and self-esteem. The study ends by suggesting that the CBD should not ignore the community perspective, and can learn how communities are applying benefit-sharing from biodiversity at the local level.

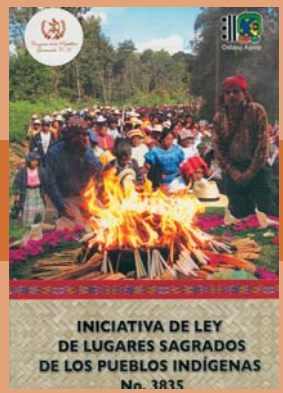
Authors: M.S. Suneetha and B. Pisupati, 2009.
Download from:
http://www.ias.unu.edu/resource_centre/UNU-UNEP_Learning_from_practitioners.pdf



Use of Animal Products in Traditional Agriculture

This book records the results of a pilot project done by the four COMPAS partners in Southern India. Prompted by growing interest in the use of animal products in traditional agriculture, the partners launched a coordinated project to assess claims and counter claims about animal product mixtures used for crop growth and protection. The slim volume includes a survey of the literature on farmers' practices; a field survey on farmers' use of animal products on crops; and the results of field and laboratory studies on the effectiveness of a shortlist of animal product preparations. A useful guide for those involved in this field.

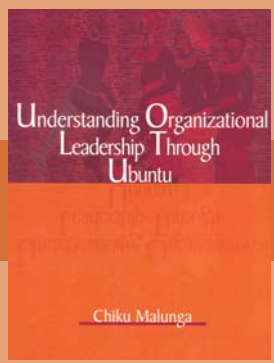
Eds. A.V. Balasubramanian, T.D. Nirmala Devi & F. Merlin Franco
Available as a PDF from www.compasnet.org (publications)



Proposed Law on Sacred Sites of Indigenous Peoples from Guatemala

This proposal was accepted by the Congress of the Republic of Guatemala on 19 August 2009. The Proposed Law details how sacred sites and sacred objects will be governed by a Council of 52 persons, giving proportional representation to 10 indigenous groups of Maya, Garifuna and Xinka peoples. The aim of the Law is to guarantee the historic, cultural and spiritual rights of indigenous peoples to know, respect, dignify, use, conserve, administer and access sacred sites in Guatemala. The decree applies to all sacred sites, natural and man-made.

More information: www.oxlajujajpop.org



Understanding Organizational Leadership through Ubuntu

This book offers a creative, innovative and holistic approach to understanding organisational leadership using the principles embodied in the African philosophy of personhood known as Ubuntu. Using African proverbs, folktales and indigenous concepts, the book discusses the organisational principles of Ubuntu and the leadership lessons that modern organisations can learn from these principles. The principles include sharing and collective ownership of opportunities, responsibilities and challenges, the importance of people and relationships over things, participatory leadership and decision making, loyalty, reconciliation, experiential learning and knowledge management.

Author Chiku Malunga is the director of Capacity Development Consultants (CADECO).
Published by Adonis & Abbey
ISBN: 9781906704490
For more information:
www.adonisandabbey.com

International Healers' Conference

In November 2009 COMPAS and its Indian partner FRLHT organised a very successful international healers' exchange on traditional medicine (see also picture back cover). 15 traditional health practitioners from 9 countries visited around 100 traditional health practitioners in the Indian states Orissa, Tamil Nadu, Kerala and Karnataka. Immediately afterwards an international conference was held in Bangalore. The conference culminated in a Declaration calling on all governments to legalise traditional health care systems and integrate them into official national health care systems, signed by traditional health practitioners, NGOs, researchers and policy makers from 18 countries. The conference received widespread media attention, from the Indian and international press and was co-sponsored by Department of AYUSH, Ministry of Health, India; United Nations University - Institute of Advanced Studies, UNDP Equator Initiative, EcoAgriculture Partners and the Global Initiative for Traditional Systems of Health.
A Policy Brief which emerged from the conference is attached to this magazine.
www.healersexchange.org

Alliance for Food Sovereignty in Africa

AFSA was founded on 25 November 2009 to represent small holder farmers, pastoralists, hunter/gatherers and indigenous peoples in Africa. AFSA believes that the current African government practices do not go far enough to protecting Africa's food sovereignty, biodiversity and the culture and livelihoods of her people. The declaration, signed in the presence of the President of Ethiopia, urges African leaders to champion small African family farming systems and protect the rights of African people to indigenous seeds, plant and animal genetic resources.
The Bole declaration was signed by: African Biodiversity Network (ABN), African Centre for Biosafety (ACB), Coalition for the Protection of African Genetic Heritage (COPAGEN), Comparing and Supporting Endogenous Development (COMPAS), Eastern and Southern African small scale Farmers' Forum (ESAFF), Genetic Resources Action International (GRAIN), Indigenous Peoples of Africa Co-ordinating Committee (IPACC), Participatory Ecological Land Use Management Association (PELUM).
www.compasnet.org and ww.gaiafoundation.org

Reviving the use of fire in the Borana rangelands of Ethiopia

Photo: Getachew Gebru

Controlled burning of bush vegetation was a long-standing practice in the Borana pastoral system before it was banned in the late 1970s under the national forest and wildlife conservation strategy of Ethiopia. According to Borana elders, the impacts of the fire ban have been disastrous: the subsequent bush invasion has killed grass and substantially increased livestock loss to predators. Getachew Gebru, a livestock expert in PARIMA, outlines the steps taken to revitalise the use of fire as a range management practice in the Borana rangelands in southern Ethiopia.

The Ethiopian government's conservation strategy was implemented in pastoral areas without properly considering its suitability for the conditions of rangeland ecosystems. However in 2000, an outreach and action research unit was established in southern Ethiopia under the Improving Pastoral Risk Management on East African Rangelands (PARIMA) project. In 2004, we began work on participatory rangeland management. One goal was to revitalise the Borana system of range management, including the use of fire. In this process, PARIMA established long-term partnerships that included local communities, pastoralist organisations, NGOs and government agencies.

Three major principles

The main thrust of PARIMA's work is to support the Borana traditional institutions, and is guided by three major principles. First, that livestock keeping takes place within the cultural and agro-ecological complex of the pastoralist society. The second is that actions to support these livestock keepers are most effective when based on their own innovative strategies, resources, and perception of wellbeing. The third principle is that pastoralist knowledge and other local resources need to be combined with appropriate outside inputs, based on the pastoralists' own culture and worldview.

Getting started

We started by consulting pastoral specialists about the Borana worldview and ways of managing natural resources. During an intense exchange meeting in 2004, three issues became clear. Borana range management practices include natural, social and spiritual elements; the traditional system had been weakened, but opportunities existed to strengthen it; there had been considerable loss of grazing land due to bush encroachment, and the fire ban was given as the main reason.

The key lesson learned at this meeting was that the pastoralists had already started to take initiatives themselves that development agents could build on.

Conflict avoided

Five months later, PARIMA organised a follow-up meeting with pastoral traditional leaders, community members, district and zone administrators, and regional government office representatives. A potential conflict of interest was avoided by bringing all stakeholders together; the community's stand was adopted by the district office, which in turn took the case up to the regional level. At the meeting, presentations were made by pastoralist elders from the community, a researcher who had studied the extent and severity of bush encroachment and a regional government expert on the fire ban. From the discussion that ensued, it became clear that there had been a misinterpretation of the decree banning fire, and that clarity was needed so that an action plan could be drawn up.

Development activities were prioritised and the loss of forage emerged as the most urgent problem. The participants also underlined that lack of fire had been a major factor in the transformation of large areas of the Borana Plateau from mixed, grass-dominated savannah to situations dominated by woody bush vegetation. Then a follow-up field review and documentation study was performed. This revealed the advantages of the use of fire: control of bush, ticks and predators as well as rangeland renewal. Moreover, it became clear that the successful resumption of range fire in the region would not be easy, as the practice had been abandoned more than a generation before.

Including the decision makers

To bring the plight of the pastoralists to the attention of the government decision-makers and to actively include them in the search for solutions, PARIMA facilitated the formation of discussion platforms at district, zone, and regional levels. Besides pastoralists, these platforms included participants from the government, research institutes and NGOs. They enabled pastoral communities to express their concerns and propose solutions, as well as making them part of the development process right from the start.

First the revival of the local range-fire practices was discussed during two district level meetings. The Borana traditional leaders made first-hand presentations, which made the researchers and policy makers aware of the gaps in the law, and the damage this had caused. In the following months similar meetings were held at zone and regional level.

Meanwhile PARIMA and the Regional Agricultural Research Institute coordinated training of selected pastoralists, NGO representatives, researchers and government natural resources experts. Experienced pastoralists and an outside

expert trained them on application and control of fire. Thus the local range management practices were effectively integrated with modern knowledge on the controlled application of fire.

Once the capacity building work had been successfully completed, the next move was to develop a multi-stakeholder approach to the wider application of fire in the Borana rangelands. This resulted in various institutional arrangements, including an alliance of pastoral communities, researchers, policy makers and other development actors. Steering committees on fire were formed at district, zone and regional levels. The fire task force under the district-level steering committee is of special relevance, as it decides on the appropriateness of a proposed burn. This task force includes pastoral leaders and members of the grazing council, research organisations, local government technical offices and NGOs.

Controlled fires work

After the big rainy season in the area, PARIMA and the pastoral leaders did a post-burning assessment. The results showed that the condition of the herbaceous layer had improved, many noxious bush species had been killed, grasses used for housing thatch had increased, livestock suffered less from ticks, there were fewer attacks from predators, and cows' udders were less damaged by thorns. All these helped improve the pastoralists' livelihood.

A quantitative assessment showed that, as a result of fire, the overall forage species composition had improved (highly valued forage grass had doubled in cover) and the amount of bare ground had decreased. Based on these positive outcomes, PARIMA produced two guides: one on simple procedures for the application of fire in the context of the Borana plateau, and one on participatory monitoring techniques.

Active participation of Borana elders was crucial in the re-introduction of fire

Conclusions

The use of fire is an example of how a pastoral practice has been documented and strengthened through a process that combined awareness raising, policy change and empowerment. In combination with other range management principles, this will help to restore the pastoralists' ability to withstand drought and improve the condition of valuable natural resources. Nevertheless, more permanent re-establishment of the Borana's fire institutions will still require years of prescribed burning, until enough experience and knowledge have been regained.

The active participation of Borana elders and other pastoral community leaders was crucial in the re-introduction of fire, because they understand best the importance of using fire to manage rangelands. The Borana leaders once again were able to decide where fire is most acceptable within the context of their traditional institution. The role of outside institutions was that of facilitators, and providing back-up in the form of monitoring, technical support and logistics, to inform community decisions. PARIMA's experiences illustrate that pastoral communities are able to take the best of both local and outside knowledge to achieve aims they have defined themselves.

Interacting worldviews guiding PARIMA's project implementation

Spiritual
Pastoralist knowledge and other local resources need to be combined with appropriate outside inputs, based on the pastoralists' own culture and worldview.

Material
Livestock keeping takes place within the cultural and agro-ecological complex of the pastoralist society.

Social
Actions to support livestock keepers are most effective when based on the pastoralists' own innovative strategies and resources, and on their own perception of well-being.

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Most significant change:
COMPAS partners' experience of qualitative monitoring in Sri Lanka

The most significant change (MSC) technique is a form of participatory monitoring and evaluation. It is participatory because many project stakeholders are involved both in deciding the sorts of change to be recorded and in analysing the data. It is a form of monitoring because it occurs throughout the programme cycle and provides information to help people manage the programme. It contributes to evaluation, providing qualitative data on impact and outcomes that can be used to help assess programme performance as a whole. Essentially, the process involves the collection of significant change (SC) stories emanating from the field level, and assessing the stories at different levels.

In Sri Lanka, three COMPAS partner NGOs started using the MSC technique in 2009, after being trained in the technique by university staff. Coordinator Kahandawa (see also page 7) responds to some questions:

Why did you decide to use MSC? In the COMPAS programme, we use a logical framework monitoring system with indicators for measuring change. We attempted to develop indicators to measure social change and spirituality, but that proved difficult. We came up with a few indirect indicators, but it was almost impossible to include the spiritual aspects in the usual reporting. MSC is a way of doing qualitative monitoring, and we are now trying it out.

How does MSC complement your existing M&E system? We have not abandoned the existing monitoring system. It is important to have quantitative information. But the existing M&E system does not account for quality, so we now use both systems.

What are the main benefits you get from using MSC? We gain insight into how the stakeholders and the NGO field staff have become empowered. The information collected helped the field staff to understand how deeply the interventions affected the beneficiaries, who for the first time were able to narrate their spiritual empowerment. Conventional M&E would not capture this.

Was it easy to introduce MSC in your organisation? MSC was welcomed as an enriching method. The field staff have had to learn recording skills. And they need good facilitating skills to be able to delve deeper into how people understand and internalise spirituality. Another challenge is finding a way to present MSC stories to donors who have little time for reading or listening. The strength of the MSC story is the story itself. Making them concise or quantifying them would kill the spirit.

What are the next steps? In 2009, field staff collected and revised 148 stories from men and women of all ages. They recorded and transcribed the stories, and also used participatory video. In 2010, we want to upgrade the field staff's skills in video recording and video editing. We will document how to use MSC for monitoring changes in well-being. We are interested to learn from the readers of ED Magazine on similar or other tools in this respect.

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Source: 'The Most Significant Change (MSC) Technique; A Guide to Its Use', by Rick Davies & Jess Dart.
Download from
www.mande.co.uk/docs/MSCGuide.htm

CEPROSI integrates local wellbeing in Peruvian schools

The Peruvian NGO Centre for the Promotion of Inter-cultural Wisdom (CEPROSI) has been working since 2001 on inter-cultural education in the Andean highlands of Cuzco. One of the focuses is on curriculum development in primary and secondary education to meet the wishes of indigenous parents. CEPROSI has developed a successful model of curriculum change based on the 'learn to live life' concept.

Together with schoolteachers and her colleagues at CEPROSI, Elena Pardo has developed a programme on inter-cultural education for primary schools in which a new teaching-learning process is central. The greatest challenge she faces is to establish an educational process that takes into account and integrates the wealth of indigenous wisdom local people possess. Pupils at primary level learn to read and write in two languages. In addition to usual school subjects, such as mathematics, they also learn how to weave and cultivate plants in the school garden *(chakra)*. The aim is that the process of schooling does not alienate them from their own local context. However, at secondary level the challenges ahead are even bigger. Here the main obstacle is the highly 'Western' training that teachers in Peru undergo, which is entirely oriented towards 'development and progress' and does not take into account rural indigenous reality.

Six steps to get teachers more involved

In an earlier article (in EDM1) we highlighted the inter-cultural education process at primary school level. This article focuses on the participatory methodology developed to achieve teachers' integration at secondary education level. The methodology comprises six steps and is based on initial work in two secondary schools in Queromarca (Tinta district) and in Libertadores de América (Pitumarca district) both in Cuzco, Peru.

Become interested

The process of mainstreaming inter-cultural education from an endogenous development perspective is delicate. Forcing teachers to participate might undermine the sustainability of the efforts. Instead it requires a process of *encariñar* or gentle persuasion, according to Elena Pardo. It is mostly about exposing teachers to the positive results of inter-cultural education. CEPROSI tries to inform teachers by sharing teacher and pupil experiences of inter-cultural education at different levels, and by inviting them to local festivals of music, seed planting or gastronomy. For example, a ceremony for Mother Earth held at a college allowed teachers to reencounter their own roots. These and other initiatives encourage teachers to become genuinely interested and committed, which is the vital first step toward developing a curriculum that includes the 'learn to live life' concept.

Endogenous development opens the way for inter-cultural dialogue, with a curriculum that is seen as 'ours'

Raise awareness

Once teachers at a secondary school are committed to starting a process of curriculum change, CEPROSI conducts a series of workshops. All are directed towards raising teachers' consciousness of the different worldviews present in Peru, their effect on current society and nature, and the worldview that the current educational curriculum promotes. Problems addressed encompass the current environmental, social and spiritual crisis in the region and local answers to these crises. Personal life histories of teachers are also part of the process of awareness raising. In these workshops individual questioning and introspection are important, as are visits to sacred places (such as Inca archaeological sites). The outcome is the recognition and revalidation of local Andean knowledge and more respect for local wisdom and the Andean concept *vivir bien*, wellbeing.

Define the institutional changes

Having understood the local vision and started actions to reaffirm local cultural customs and practices, it becomes imperative to define the institutional changes needed. In the case of the two schools these were:

- changes in the curriculum development of a school garden
- participation of local authorities and
- wise people in the curriculum development process
- improvement of inter-cultural school democracy.

The first source for all these changes should be the local wisdom and experience of Andean nature.

Investigate locally available resources

In order to investigate locally available resources for each desired change, the teachers asked themselves some basic questions: What local wisdom, knowledge and practices can be harnessed to address a particular issue or desired change? What

wisdom, knowledge or practices need to be recovered, strengthened, implemented or claimed as a right?

Teachers and pupils develop a respectful and harmonious attitude towards nature and society

The answers were astonishing. It became clear that while a lot of knowledge and authority is eroding, the Andean concept of wellbeing offers powerful paths to solutions. Much local wisdom was still present, for example on agro-biodiversity, technical agricultural skills needed for the school garden, and local rituals. However, it was clear that local democracy was eroding, and there was no local wisdom that could be applied to the curriculum changes needed.

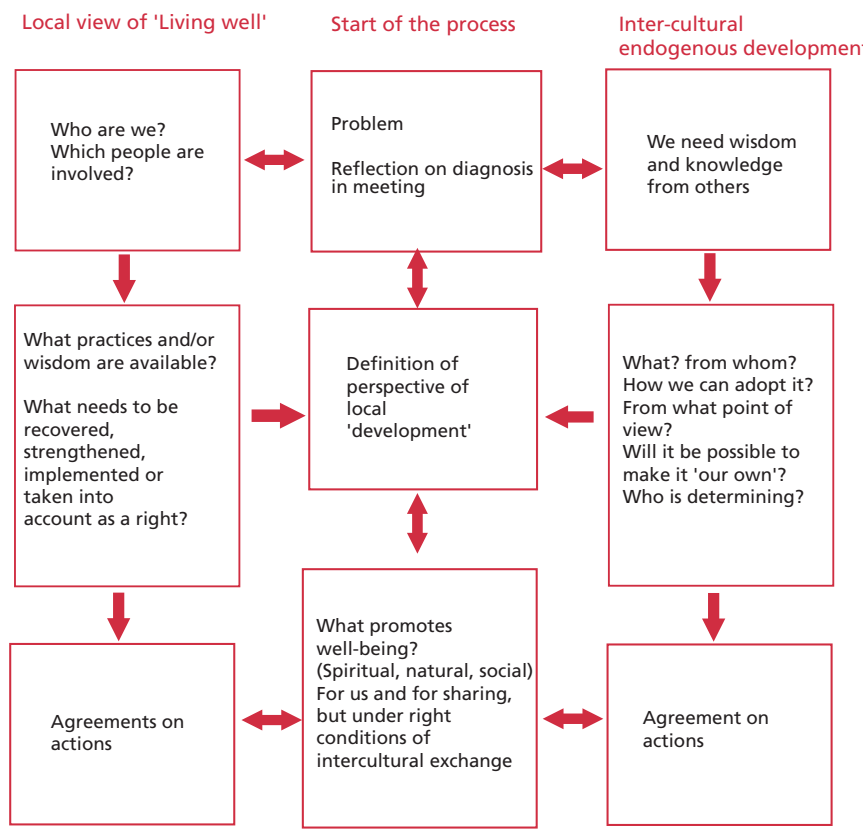
Integrate endogenous development

At this point CEPROSI brought in its experiences based on endogenous development (an external form of wisdom). In this respect, endogenous development can be seen as an interface between 'development' and the local Andean wellbeing concept. This knowledge had to be incorporated in such a way that it did not frustrate the inter-cultural dialogue. Thus the importance of a participatory process of curriculum development, in which parents, local authorities and pupils were involved, was stressed. The process of joint learning has resulted in the 'learn to live life' concept of education. Although endogenous development was brought from outside, it has clearly opened windows for inter-cultural dialogue. The final outcome has become a curriculum that is seen as 'ours'.

Actions to achieve required changes

After both local and external resources had been identified, the teachers and parents involved defined actions and responsibilities required to achieve the envisaged changes. These took into account the prevailing paradigms: endogenous development and local wellbeing. CEPROSI - being the external expert - initiated an inter-cultural and bi-lingual curriculum based on ED, encouraging local authorities to bring in their wellbeing paradigm. By the same token the school gardens should allow for inter-generational learning.

Throughout the process of implementing this step, participatory holistic experiences were integrated, such as engaging in rituals based on the Andean worldview of space,



time, and people, in which the material, the social and the spiritual are interwoven.

Conclusions

The different changes at secondary schools are intended to create 'friendly' schools:

- based on education that respects the different cultural traditions, own language and rituals; as a result of this, the primary language that children learn at school is Quechua, and Spanish is taught as the second language;
- where the learning process takes into account the agro-ritual calendar and festivals of the community; the guardians of local wisdom are involved in the development of the school garden, art, dance and music as well as the gastronomy;
- in which parents are actively involved in the educational process;
- where teachers are friendly and respectful of the different ways of living of the communities.

CEPROSI and the teachers, pupils and parents have come a long way, but the political context of Peru and the local conflicts remain an obstacle to the ideal becoming a reality.

Interacting worldviews in CEPROSI's education approach

Spiritual
Revalidating the sacred as a way to encourage intra-inter-cultural learning, incorporating rituals that embody respect for nature.

Social
Development of intra- and inter-cultural activities to manage agro-biodiversity in a participative way, fostering local norms, revalidating local authority and good governance.

Material
Conservation of agro-biodiversity through teaching-learning. Development of inter-cultural and bi-lingual curricula is a pedagogical innovation.

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Endogenous development is no different from other participatory development approaches

In EDM4, Wolfgang Bayer argued that we need to promote both participatory and endogenous development without trying to differentiate too much between them, as the dominant paradigm in the development world is still top-down, large-scale development. Most responses we received focused on what ED has to offer. We print a selection here.

Endogenous development is not so different from other participatory development approaches, but it is better than other participatory development approaches because the initiative, innate skills and talent are being extracted from and developed through local people's aspirations. This is different from 'planted development' where ideas and methods are set and infused into local people. As long as people are allowed to do what they know best without much training and supervision, the height of perfection is certain; and our society would experience a lot of paradigmatic developments if endogenous development were applied. The fact is that our local people have very many untapped initiatives that border on development.

In summary, endogenous development should be the mantra of our local people.
Ekpenyong Edet, Nigeri

Endogenous Development (ED) is closely related to Participatory Development Approach(PDA). Every PDA must have direct bearing on the recipients or else it will be rejected; it has to blend with their socio-cultural norms, values and tradition. PDA should be cheap, environment-friendly, practicable and results-driven. … PDA is directed primarily at solving local problems by upgrading local knowledge/indigenous practices to achieve acceptable standards.
A. Akingboye Kazeem, Nigeria

Endogenous development should be the mantra of our local people

ED considers the intricate relationship between physical, social, cultural and other elements, whereas PTD has a more limited focus within a given process, being more results orientated. I do not mean that ED is not looking for results. Within the present context of climate change, social unrest, poverty, antipathy and so on, ED has much to offer as it encompasses the multidimensional sphere of society where people can live in harmony. This is possible not only through co-existence in the social sphere, but also through developing technology that can be accessed by the resource poor. ED can enhance the 'spiritual connection', which can drive material development.
Maheswar Ghimire, Nepal

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Photo back cover:
International healers' exchange on traditional medicine, Bangalore, India, 19 and 20 November 2009

upcoming issue

Legal empowerment of traditional knowledge holders rejuvenates traditions

Motion for debate in Endogenous Development Magazine No 6, June 2010

Explanation of the motion

As 2009 comes to a close, the Copenhagen COP15 on Climate Change has not resulted in binding agreements to reduce the effects of climate change. Young people attending the conference were especially vocal in warning that a binding agreement is indispensable, with the message 'Beat the Heat'. Yet the major impact will be on people living in the South.

One strategy for mitigating climate change is to ensure legal recognition and empowerment of communities that are conserving biodiversity. 2010 will be an important year in the development of environmental law for indigenous peoples and local communities (ILCs). Negotiations under the UN Convention on Biological Diversity (CBD) and the UN Framework Convention on Climate Change (UNFCCC) are likely to culminate in two instruments that impact significantly on the lives of ILCs: the International Regime of Access and Benefit Sharing (IRABS) and the Programme on Reducing Emissions from Deforestation and Forest Degradation in Developing Countries (REDD). NGOs and representatives of indigenous peoples and local communities are now questioning in both UN forums whether the proposed instruments will adequately respect and promote communities' ways of life that contribute to the conservation and sustainable use of biodiversity.

As a response to this concern, indigenous and local communities, supported by NGOs such as Natural Justice from South Africa (www.naturaljustice.org.za) and UNEP Kenya (www.unep.org), have been developing bio-cultural community protocols (BCPs). These are a tool that makes traditional knowledge available for further development on legal terms and conditions not dictated by the receiver but by the providers of knowledge. Furthermore, legal recognition is expected to lead to more awareness among ILCs of their rights. It will also legitimise ILCs' traditions for government officials, who often look down upon them.

We expect that legal recognition of BCPs will motivate young people within ILCs to become prouder of their traditions, thus gaining their support in working to meet challenges such as mitigating climate change. But what is likely to be more effective for conserving biodiversity? Working on multilateral conventions or revitalising social processes for development and well-being? Or will these different approaches meet somewhere?

Join the debate

We invite readers to respond to the motion *Legal empowerment of traditional knowledge holders rejuvenates traditions.* A selection of responses will be published in the Interacting section of the next issue of ED Magazine. Please restrict your contribution to not more than 200 words.

Post your views on www.compasnet.org or send an email to compas@etcnl.nl

Motion for debate in Endogenous Development Magazine No 6, June 2010 (for details, see page 31)

Legal empowerment of traditional knowledge holders rejuvenates traditions

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