



ENDOGENOUS DEVELOPMENT

M A G A Z I N E

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COMPAS

Policy support for
endogenous
development

Seed Diversity
Celebration
in Peru



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.



Seed Diversity Celebration in Peru

Editorial

Each year at the end of the harvest season the rural village Queromarca in Peru hosts a colourful seed-blessing ceremony. This event involves dancing, music, seed-blessing rituals, while farmers also discuss the challenges they are facing, such as climate change. The ceremony enables community members to be better prepared for the challenges ahead.

For Andean indigenous communities, community well-being requires the fulfilment of material needs (like having food and good health), social needs (like community sharing and cohesion) and spiritual needs (like engaging in rituals). Understanding this perspective of well-being and applying participatory approaches to measure it has been the focus of the ETC COMPAS network since 2007.

In this issue of Endogenous Development Magazine, we present the results of this effort by a selection of COMPAS partner organisations. As you will see, these results have inspired several governments. For example, the governments of both Bolivia and Karnataka State in India are currently implementing policies based on endogenous development approaches (pages 16-19 and 26-29). The approach to integrate traditional medicine developed by I-AIM (Institute of Ayurveda and Integrative Medicine) with support from ETC COMPAS is now being implemented in eight Indian states (pages 22-24). This policy support for up-scaling localised experiences is in line with United Nations recommendations as presented in the report 'Agro-ecology and the Right to Food', written by Olivier de Schutter (page 21).

These are tangible results. But many challenges lie ahead. In Ghana, for example, sacred forests are threatened. Illegal mining followed after the government had granted a mining company permission to prospect and mine for gold, without informing the local communities. In line with the Convention on Biological Diversity, COMPAS partner CIKOD is now developing a Bio-cultural Community Protocol to address these challenges.

This is the last issue of Endogenous Development Magazine in the present phase of the COMPAS network. However, our work continues, as new programmes are being developed on all continents, focusing particularly on Biodiversity Community Protocols (page 31). You are invited to continue following our activities by visiting our website! www.compasnet.org

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



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CHANGE STORIES

effective tools in monitoring change

COMPAS experience in Sri Lanka shows that recording and analysing so-called Change stories enables organisations to complement quantitative Planning, Monitoring & Evaluation systems and get a more in-depth, qualitative understanding of the complex processes of change. Collecting Change stories is a qualitative monitoring tool in which community members of different ages and genders are systematically asked to narrate about the most important changes as a result of project efforts. The COMPAS Sri Lanka network, comprising Future in Our Hands (FIOH), the Biodiversity Research and Information Centre (BRIT) and Gami Seva Sevana (GSS), has worked with Change stories since 2009.



FIOH, an NGO with over 20 years of experience in the Uva province in south-east Sri Lanka, has been working to reduce (the dominant) chemical use among families engaged in dry-land and irrigated rice farming. One of the organisation's aims is to enable farmers to use traditional seed varieties, which requires adaptation of the National Seed Act. By collecting Change stories on a project to facilitate reduced use of chemicals and conversion to cultivation of traditional paddy varieties, FIOH gained new insights.

Traditional paddy farming in Sri Lanka is based on collective action and two fundamental Buddhist concepts: Ahimsa - doing no harm, and Mettha - loving kindness. Under this system pests (or 'unwanted creatures') are driven away with nature-friendly and spiritual techniques that support the Buddhist worldview.

Beyond quantitative indicators

In the early years of its existence FIOH developed a participatory methodology, called "the social mobilisation approach", to facilitate change in community organisation and income generating activities. Under the ETC COMPAS programme, FIOH started with the endogenous development approach in which change is seen as a combination of material, social and spiritual aspects. One of the challenges has been to develop a more holistic way of monitoring the complex processes of change that can capture all these aspects.

Towards this end, in 2007, eight wellbeing indicators for monitoring change in agricultural practices among 250 farming

households had been developed. It was noted, however, that indicators dealing with the spiritual dimension were missing. Therefore, a ninth indicator was added in 2008 (See Box).

The indicators have been used to monitor the impact of an FIOH project to reduce the use of chemicals and support conversion to traditional paddy varieties among targeted and non-targeted families. Though these tangible changes could easily be measured, it was difficult to capture the associated cultural and spiritual empowerment of the communities, in spite of the addition of indicator 9. To report on the more qualitative aspects, FIOH decided to start collecting and analysing Change stories and to conduct an experiment with this method of qualitative monitoring. Between 2009 and 2010 a total of 48 stories per NGO were collected, leading to 144 Change stories.

We found that the most significant change for the majority of women was empowerment

Change stories in practice

The main objective of the Change story methodology is to learn how stakeholders have become empowered. For this purpose 24 persons from each community were selected, specifically four from each of six categories (grandfather, grandmother, father, mother, son, and daughter) in order to obtain insights from 'direct' as well as 'indirect' beneficiaries. The field staff asked individuals to narrate the changes that had taken place during the project



The Change stories showed that empowerment was the main outcome of the project efforts, especially for women. These ladies have now become leaders in their village.

intervention period related to traditional organic farming, ecological landscaping or ethno-veterinary practices. The stories were collected by three teams of two persons, including three women. During the regular monitoring meetings of the Sri Lanka COMPAS network, samples of the stories were read and discussed.

Shortcomings in understanding were noted and the most important change stories (24 in all) were selected. These stories were discussed more in-depth with the storytellers again, to ensure that they reflected as accurately as possible the changes brought about by the project as perceived by the community members. The field staff visited the storytellers on average 2-3 times to collect and rewrite the stories. It was a continuous process in which economic, social and spiritual issues

were discussed with community members, both individually and in groups.

Women's empowerment and wellbeing

We found that the most significant change for the majority of women was empowerment. This was expressed through recognition from the community, leadership positions in community



We are now promoting 'traditional nature-friendly farming' instead of 'organic farming'

organisations, increased decision making at home, and more economic power. This is exemplified by the story of Sunitha (mother):



"The most significant change in my life after working with the FIOH-COMPAS program is that I became a seed banker. Nowadays one of the most difficult things in practising

traditional agriculture is lack of seeds. When I wanted to cultivate I had to borrow from my mother. She gave me seeds with a lot of restrictions and advice. Later I thought that I should save seeds for our own use. Now I have about 50-60 varieties of seeds. The majority of them are traditional and endangered. Having a seed bank is not just a matter of building up a collection of seeds; it

is like looking after a family. Seeds are my children. I give seeds to others, which is a dana (offering). This earns me great respect in the village. It also helps me to accumulate skills (karma) for the betterment of my life."

NGOs adapt their strategies

Collecting the stories is time consuming,

Interacting worldviews in promoting nature-friendly farming

Spiritual

Agricultural practice now in harmony with religious beliefs

Social

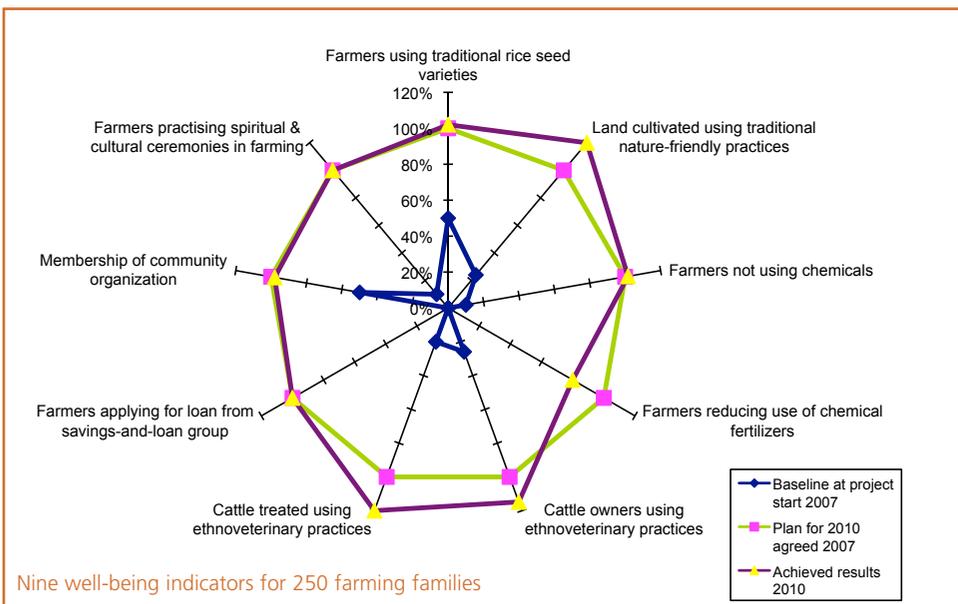
Empowerment of women in community organization

Material

Reduced production costs and better price for organic products

but it effectively complements quantitative monitoring tools. NGO staff, field staff as well as community members welcomed the Change stories as an enriching contribution to monitoring results. At the beginning the main constraints were related to the limited recording skills of the field staff. Gradually field staff started to improve their skills.

Based on these stories, the COMPAS partners in Sri Lanka have modified their strategies. For example, they are now promoting 'traditional nature-friendly farming' instead of 'organic farming', as they noted that the younger generation is focusing more and more on nature-friendly lifestyles. In their stories, the young generation also expressed an appreciation of tradition and a willingness to learn from parents and grandparents. This underlines the importance of understanding inter-generational worldviews in agriculture and



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See www.compasnet.org for change stories and report on kidney failure

Kabir Bavikate, environmental lawyer and founding member of Natural Justice

There is increasing recognition for stewardship rights in international law

Kabir Bavikate works with Natural Justice, a South African organisation which supports communities in Africa, Asia and Latin America in securing the bio-cultural rights to their territories and cultures. He also acts as a legal adviser to African governments in negotiations under the Convention on Biological Diversity. Moreover, Kabir assists governments in the development of law and policy relating to community rights and biodiversity, most recently, the governments of South Africa and Bhutan. Together with ETC COMPAS, Natural Justice is developing methodologies to link endogenous development with bio-cultural community protocols.

What are bio-cultural rights?

'Bio-cultural rights protect people's role as trustees of nature. Many indigenous and local communities do not see themselves as separate from the ecosystems they live in and depend on. They have a historical relationship of stewardship with their ecosystems. Their rights and claims, to land for example, originate from a bio-cultural perspective of 'we belong to this land and we have a duty to care for it'. Such a claim comes from a community's spiritual and cultural relationships with their land, their sacred sites, their knowledge and their practices, which have co-evolved with the ecosystem. Bio-cultural rights seek to secure the legal recognition of this

stewardship role. They represent a variety of rights that farmers, pastoralists, fishermen and indigenous peoples are claiming.'

What is the status of these stewardship claims?

'Since the 1990s regional tribunals and domestic courts have begun to recognise the strong cultural and spiritual bonds of communities with their territories as one of the legitimate grounds to establish a property right. This jurisprudential shift has been strongly informed by the decisions of the Canadian and Australian courts in the context of aboriginal land claims, and the landmark judgments of the Inter-American Court of Human Rights. In these cases, communities - by providing evidence of historical stewardship over certain lands - have won pivotal victories against states and corporations that claimed rights to the same lands based on a formal legal title'.

'Globally there is a growing awareness of the environmental crisis and an acknowledgement of the role played by indigenous peoples and local communities in caring for the Earth. International law is expanding the grounds on which property claims can be made by communities. Also the movement for the "commons" seeks recognition of the multiple property relations that people can have with land. Multilateral environmental agreements, like the Convention on Biological



Diversity, the Nagoya Protocol on Access and Benefit Sharing and the FAO Plant Treaty, have also begun to recognise these stewardship rights.'

How are bio-cultural rights linked to endogenous development?

'Endogenous development means "growing from within". It is a process whereby a community makes decisions regarding its future from the perspective of its material, social and spiritual wellbeing. The community reflects on what wellbeing means to its members and based on that defines its future relationship with its territory and cultures. There is a significant overlap between an endogenous development process and bio-cultural rights. In both cases the key issues are related to access to local resources and the self-understanding of a community about its relations with its surroundings. Bio-cultural rights therefore have much to benefit from endogenous processes and vice versa. In the end the issue is about communities reflecting upon the content of the rights they want to assert'



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Ghanaian community protects sacred groves from mining

In 2010 it became clear that the mining company Azumah Resources Limited – without informing the communities – was granted permission by the Ghanaian government to prospect for gold in the Upper West Region. The prospecting activities of this company attracted a group of illegal miners who started mining in the community, using armed guards to ward off community members that got near the place. The mining activities posed serious threats to the land, soils, water quality, social security and above all, the sacred groves and sites of the community. In a reaction the Tingandem, or local spiritual leaders, from the Tanchara community came together and formulated a statement. It was the first time in history that a united group of Tingandem undertook such an action. This could largely be attributed to the activities of the local NGO, the Center for Indigenous Knowledge and Organizational Development (CIKOD) on endogenous development. CIKOD also introduced Bio-cultural community protocols as instruments to seek legal protection for traditional knowledge and natural resources.



Community members and NGO staff watch an illegal gold mine in northern Ghana

In recent years the Tanchara community has been the scene of numerous illegal gold-mining operations. These activities have not only scarred the land, but also polluted the river with toxic chemicals used for gold extraction, suspected to be

resources was widely shared in the community. In an interview the following concerns were expressed. *We punish anyone who cuts trees in our sacred groves. Since I became a Tingandem, the groves have not diminished; they have grown thicker*

Bio-cultural Community Protocols (BCPs) link formal laws and customary laws

cyanide and mercury, affecting the community's drinking water. They also pose threats to the Tanchara community's sacred groves.

Protecting sacred groves

In this dryland savannah area, the sacred groves stand out as green clusters of indigenous trees and shrubs. These groves are known to be vital to the survival of the region's biodiversity. They are important to the community as they contain herbal medicinal plants and conserve soils and water supplies. However, the community's main motivation for saving the groves is that they are home to their ancestral spirits, and therefore play a key role in the community's spiritual life.

Traditional regulations for the protection of the sacred groves are enforced by the Tingandem, who are spiritual leaders as well as keepers of the land and advisor to the Chief and the Pognaa, the chief's female counterpart. When the international mining company Azumah Resources Ltd. was granted permission to start prospecting for its mining operations in the Tanchara area, the Tingandem became very worried. Their concern over their sacred groves and other natural

than in the past. They are used to protect the gods who protect all of us. Sawbere Dakora Yirguru, one of the ten Tingandem from Tanchara. And Naa Yaa-yin Niber, regent of Tanchara states: *'Our main concern is a mining company that is about to enter our community. I called a community meeting, so everybody would know about this mining issue. These days nobody wants to look like a fool, so I gathered my people together and now we are united and ready to prevent future problems.'* The

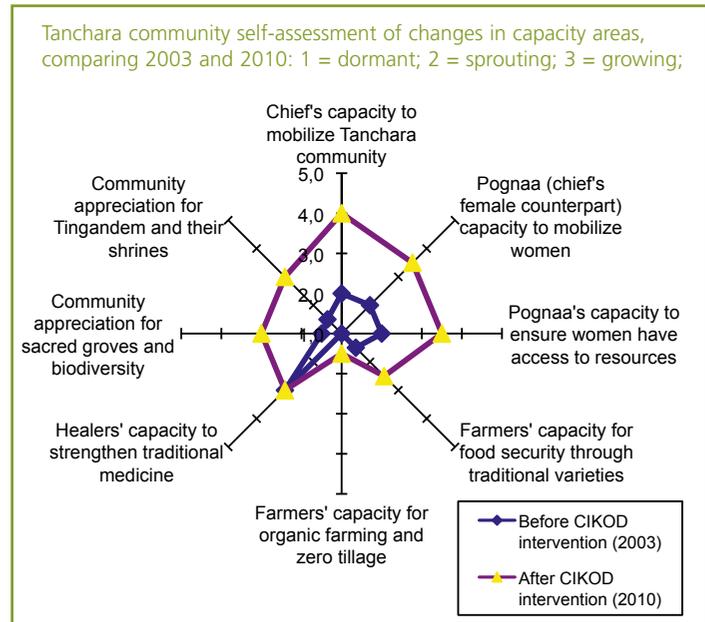
Tingandem formulated a statement protesting the activities of the illegal miners and asking government to safeguard their sacred groves and sites from both legal and illegal mining. All the tingandem appended their thump prints on this paper and requested CIKOD to send this to the appropriate authorities for their attention and action.

Strengthened Community organisation

Since 2003, CIKOD has been working with the Tanchara community, helping them to strengthen their self-reliance and ability to sustain their development 'from within'. To this end, CIKOD has developed and employed a series of tools known as Community Organisational Development tools:

- Community Institutions and Resources Mapping
- Community Visioning and Action planning
- Community Organisational Self-Assessment
- Community Institutional Strengthening
- Learning Sharing and Assessment

The Tanchara community members were trained to use these tools with the aim of strengthening their capacity to respond to issues of importance. Building on these tools, the community identified and



strengthened seven capacity areas essential for protecting sacred groves (see box). These were inspired by a 13-step approach to strengthening endogenous development devised by CIKOD together with the other COMPAS partners in Africa. As part of the process for strengthening the endogenous development of the community, CIKOD introduced Bio-cultural Community Protocols to respond to the problems with the gold mining activities. CIKOD has become one of the COMPAS-Africa pioneers in the development of Bio-cultural Community Protocols (BCPs) and the Tanchara BCP is probably the first of such protocols in Ghana. The African Bio-cultural Community Protocol programme will develop BCPs in three African countries, and enable four other countries to benefit from peer to peer learning.

Tanchara BCP: example to others

A Bio-cultural Community Protocol is a document that embodies a statement in which the community affirms its traditional knowledge and practices related to their resources, in order to protect them within the framework of customary, national and international legislation. The BCP also sets out community controls for how to negotiate any commercial agreement with outsiders.

With support from CIKOD, preparation of the protocol has been a tremendously empowering activity for the Tanchara community. Strengthened in their means for self-determination, the traditional leaders, especially the Tingandem, played a key role in developing the protocol and in discussions within the community. This process also helped the community

become aware of their legal rights, such as the right to free and prior informed consent enshrined in the United Nations Convention on Biodiversity. The Tanchara protocol, which is still under development, calls on the mining company Azumah Resources Ltd., the government and other stakeholders to save the community's sacred groves from the impacts of prospecting and mining for gold. After its completion, the protocol will be signed by the Chief, the Pognaa and the ten Tingandem and any other trusted persons selected by the community. The completion of the BCP is a race against the clock, as Azumah Resources Ltd. is trying to bypass the regulations on free and prior informed consent by hiring a communications officer to interact with the chiefs and individual community members rather than the whole community.

The protocol will make it impossible for any individual to bypass the community and grant consent for prospecting and mining. And – as the mining potentially affects the sacred groves of all the communities within the mining concession – CIKOD is expanding the work on BCPs to other communities in the region.

Link with international agreements
The Bio-cultural Community Protocol is directly linked to international policies related to biodiversity conservation. The government of Ghana signed the Nagoya protocol under the Convention on Biological Diversity in May 2011. This document states in article 9-1: *"In implementing their obligations under this Protocol, Parties shall in accordance with domestic law take into consideration*

Interacting worldviews in protecting sacred groves

Spiritual

Destruction of the homes of the ancestors was stopped

Material

The activities protected the land and biodiversity as the main source of livelihood and income

Social

Social disruption was stopped by strengthened community organization.

indigenous and local communities' customary laws, community protocols and procedures, as applicable, with respect to traditional knowledge associated with genetic resources 

Community benefits

Through increased organization the communities were able to drive away the illegal miners, protecting their land, drinking water and sacred forests. In this way their children were no longer leaving school to be recruited as cheap labour in the illegal mining operations. Moreover, related to the legal mining, their issues were put forward to the relevant authorities. In the case of Tanchara, the community members have been able to bring their case to the regional and national governments. Hopefully this will be sufficient to stop or alter the gold mining activities in their region.



For more information: byguri@yahoo.com, www.cikodgh.org and films by Peter Lowe on Ghana: <http://www.youtube.com/user/cikodvideo?feature=mmhum>

International Network of Engaged Buddhists

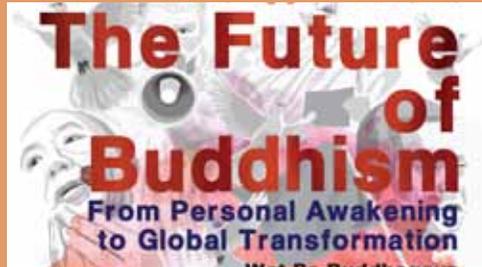


What characterises the International Network of Engaged Buddhists?

INEB is very diverse: it includes individuals and organisations from more than 20 countries around the world, as well as all types of Buddhists, including activists, spiritual leaders and academics. INEB's core mission is to use analysis and the right actions to end suffering in the modern world. INEB has firm confidence in the power of compassion, non-violence and co-existence as revealed by The Buddha.

INEB's goals are to:

1. Develop the perspective of socially engaged Buddhism
2. Promote understanding, cooperation and networking among inter-Buddhist and inter-religious social action groups
3. Act as a centre of information related to areas of interest
4. Facilitate training and workshops that support and strengthen Buddhists and other socially active individuals and groups.



What does INEB consider the main opportunities and challenges in achieving its goals?

INEB aims to creatively recognise and initiate appropriate responses to challenges and opportunities as they unfold. The engaged Buddhists see their 'Right Livelihood' increasingly challenged by worldviews that are not life-supporting but life-threatening. In this way Buddhist practice is not only a matter of inner practice, or community life, but also implies an appeal to address 'structural violence' in present-day societies in a peaceful way.

Therefore, engaged Buddhists are also increasingly focused on organic agriculture, the environment and climate change. Organic agriculture is a common practice that brings the dimensions of individual inner effort, engagement with nature, social activism and awareness of global political regimes together in the hands of the organic farmer as social entrepreneur.

Another main challenge is to maintain the identity of our organisation, ensuring that institutionalisation does not destroy the culture built on relationships.



What priority areas will INEB focus on in the coming years?

The diversity of our membership has generated an understanding of engaged Buddhism as the practice of Buddhism combined with social action for a healthy, just and peaceful world — often in collaboration with non-Buddhist fellows. A commitment to the global community based on wisdom and compassion guides all of our activities. INEB's priorities centre on peace, human rights, gender equality, spiritually based development, diversity tolerance and interfaith dialogue.



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The rise of contemporary spirituality in the West:

potentials and pitfalls for sustainable development

After decades of increasing secularisation, a new, contemporary spirituality seems to be on the rise in the West. This culture, concerned with health and wholeness, nature and well-being, may provide an important opportunity in our efforts to facilitate the emergence of a more sustainable society and respond to global issues like climate change. In this article, the culture and worldview of contemporary spirituality in Western societies is reviewed, both in terms of its potential benefits and its pitfalls for sustainable development.



In many ways, the movement of contemporary spirituality can be understood as a fundamental cultural and spiritual re-orientation of a substantial part of the population in Western societies. Many people ask themselves: Who am I? What is my life all about? How are we as human beings related to nature, and all that surrounds us? What will make me truly content? It is a development that signifies discomfort with, and reflection on, dominant Western assumptions and attitudes, resulting in experiments with alternative ways of working, relating, consuming and living.

This reflection is gradually transforming mainstream culture in Western societies: one need not look far to see how vegetarian food, alternative medicine, green aspirations, yoga studios, and more natural ways of living are penetrating contemporary Western culture, art, fashion and media. In many ways, it is a bottom-up, transformative development that Paul Hawken also documents in his book *Blessed Unrest*: how the largest movement in the world came into being and why no one saw it coming (Hawken, 2007).

Potential benefits

An exploration of the sociological literature shows that this shift in contemporary culture and worldview is a potentially promising force in the context of sustainable development, while also posing specific pitfalls (see Box).

Part of this shift includes what the British sociologist Colin Campbell has called a rehabilitation of nature (Campbell, 2007). In this changing perspective nature is gradually being 'rehabilitated' to something with

intrinsic value and significance, instead of being seen as only a useful resource for exploitation. By many, nature is even perceived as 'sacred'. Religion thus becomes gradually re-located within nature itself and people increasingly turn to nature for moral authority and spiritual renewal.

The rehabilitation of nature is also expressed in conscious consumerism: a preference for sustainable, organic and 'fair-trade' foods and products, which are considered more 'natural', 'pure' and 'honest'. The American supermarket chain Whole Foods is a good example of a large company that caters to this movement. Generally, people who are

Organic and fair trade products are considered more 'natural', 'pure' and 'honest'

concerned with their health, well-being and overall harmony with the environment tend to eat less meat and consume more organic foods. As the Food and Agricultural Organization demonstrated in its report, *Livestock's Long Shadow* (FAO, 2006), such changes in dietary habits may be crucial for making the transition towards a more sustainable society.

Cultural creatives

Additionally, the culture of contemporary spirituality tends to result in increased *societal support* for green political parties, sustainable initiatives and nature and environmental organizations. An organisation like The Sierra Club – the oldest, largest and most influential grassroots environmental organisation in the United States – was founded by, and is still guided by the deeply spiritual vision of John Muir (www.sierraclub.org). Another example is

the Nature College, a foundation in the Netherlands that is inspired by a spiritual sense of connection with all of nature, and from that source is motivated to protect nature, learn from nature and enjoy nature (www.natuurcollege.nl).

The culture of contemporary spirituality also tends to result in an overall atmosphere of *cultural experimentation, renewal and innovation*. The American researchers Ray and Anderson (2000) therefore call this group 'the cultural creatives', emphasising that these people are changing contemporary culture in a more sustainable, conscious and humane direction. This kind of

cultural creativity and innovation is likely to be crucial in preparing the ground for the needed transitions towards a more sustainable society.

Pitfalls

But there are also possible pitfalls to this culture of contemporary spirituality. One is the possible association with narcissism, which can manifest in a lack of willingness to make sacrifices and the refusal to take responsibility for the environment and well-being of others. With so much concern for the self – Paul Heelas speaks of 'the celebration of the self' – the individual may become more important than others or nature.

Another possible pitfall is the tendency to romanticise the mythic, pre-rational consciousness and society. This tendency does not allow the integration of the

achievements of modernity, which is likely to result in an alienation from all those who defend the rationalist ideals of the European Enlightenment. It marginalises the impact on society and potentially contributes to polarisation and ‘paradigm wars’.

Towards a global, civic, earth religion

The culture of contemporary spirituality – with its emphasis on the value and significance of all life and nature – seems to be compatible with the values and views of various religious traditions in the South, including those of indigenous cultures. The Earth Charter (www.earthcharter.org) is a powerful example of how these widely shared values can be translated into principles for action. For example, one of the core principles of the charter reads: ‘Recognise that all beings are interdependent

and every form of life has value regardless of its worth to human beings’.

Taylor (2010) has argued that what he calls ‘dark green religion’, or religion that considers nature to be sacred, imbued with intrinsic value and worthy of reverent care, is becoming increasingly important in global environmental politics. He states: *‘It motivates a wide array of individuals and movements that are engaged in some of the most trenchant environment-related struggles of our time. It increasingly shapes the worldviews and practices of grassroots social activists and the world’s intelligentsia... It may even inspire the emergence of a global, civic, earth religion.’*

This movement may therefore initiate as well as signify an increased appreciation of

Interacting worldviews in the movement of contemporary spirituality

Spiritual

Nature enables moral authority and spiritual renewal

Material

Enables greening of the economy

Social

Allows for embedded individuality and interconnectedness

and willingness to care for the wondrous universe that we are surrounded by and the human beings within it. And, by doing so, it may inspire critical reflection and greater connection and cooperation with other cultures and communities, and effective action for a healthier and happier planet for all.

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 FAO, 2006. *Livestock’s long shadow*.

Overview of potential benefits and pitfalls of the culture of contemporary spirituality for sustainable development

Potential benefits

- Rehabilitation of nature: an overall greening of (individual) lifestyles
- Sense of interconnectedness: responsibility and empowerment of the individual
- Embedded individuality: vocation, self-work ethic, service through self-actualisation
- Individual consciousness: higher levels of functioning, creativity and efficacy
- Sense of urgency: willingness to accept change, little attachment to status quo
- Cultural renewal: forces of creativity, innovation and social change
- Subtle activism: support for change through meditation, prayer and positive intentions
- Focus on inner fulfillment: alleviate consumerism and support green economy

Pitfalls

- Narcissism: egocentrism, not taking responsibility, lack of willingness to make sacrifices
- Commercialisation: spirituality as mere means for self- and health-enhancement
- Passivity: losing sight of one’s own contribution
- Exclusive focus on inner work at the cost of addressing injustices in the world
- Romanticising of mythic, pre-rational consciousness (and society): no adequate integration of modern achievements
- Viewed as ‘too socially deviant’ by society, which marginalises impact



Article based on study: Hedlund-de Witt, A., 2011. The rising culture and worldview of contemporary spirituality: a sociological study of potentials and pitfalls for sustainable development. In: *Ecological Economics*, 70, 1057-1065

WATUNAKUY: a revitalised seed ritual in Peru



Each year at the end of the harvest season, the rural village Queramarca - in the Peruvian highlands near the ancient city of Cuzco - hosts a colourful seed-blessing ceremony. From communities near and far, families come for two days to thank Father Sun and Mother Earth, to obtain peace of mind and heart, and to share knowledge, concerns and possible future avenues.

Since 2005 the communities have revitalised this ancient ceremony also known as Watunakuy: the Quechua word for 'visit, bonding and joint learning'. They want to remember that their seeds have sustained them over the centuries, and join forces to find responses to emerging challenges in their lives, such as climate change. According to these communities the best response to these problems is hidden within the diversity of their traditional seeds.



Secondary school teacher from Pitumarca, Peru

This year spiritual leaders from various backgrounds - local communities in the Andean highlands, Cuzco town, Amazonian lowlands, Chile and Ecuador - led the ceremony. Many hours were filled with seed blessing combined with dance and music performed by school children, singing, praying, discussing, eating coca leaves, drinking maize beer and reading the signs from the sacred mountains.

On the second day towards the end of the ceremony, families shared the blessed seeds with each other. In this way the traditional varieties of maize, beans and local tuber crops can travel and multiply in other soils. This may result in new variations of traditional varieties, which, in turn, may offer opportunities to address present-day challenges in times of decreased rainfall and altered growing seasons. COMPAS partner CEPROSI supports the community celebration of Watunakuy.

CEPROSI supports secondary schools in Queramarca and Pitumarca, Peru, in their efforts to link education with the agro-biodiversity. Traditional varieties are grown in school gardens and elders are invited to share their knowledge and wisdom with school children. Between 2007 and 2010 a total of 120 students, 34 teachers and 65 community members participated in the activities.



In Angélica Serna Sarmiento, a teacher in Pitumarca secondary school explains: "Learning about biodiversity has benefitted me, as a teacher and also as a mother. The crops are



nutritious and we have more food available throughout the year. I have been doing some research on potatoes and found that one native potato species helps to activate neurons when consumed. I have been promoting this small potato among my students. I noticed that the children are more active and pay more attention now. I believe that our traditional crops help us to overcome poverty. We may not become wealthy, but we can improve the quality of our lives and health. In this way, we can improve the situation of our families and, in fact, the whole community".



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Holistic well-being assessment adopted by Bolivian government

One of the aims of the COMPAS programme in Latin America has been to develop a participatory methodology to effectively assess the quantitative and qualitative impact of endogenous development programmes. Together with partner AGRUCO, a methodology was developed with two central elements: integrated monitoring of material, social and cultural effects, and the subjective evaluation of quantitative changes resulting from programme activities. This methodology allows a holistic assessment of programme activities by community members themselves. The assessment methodology is now being implemented in 30 municipalities in Bolivia with support from the national government.

Spirituality



Agricultural production

Food Security



Poverty



Local Knowledge



Rules and Regulations



Since 2005 the Bolivian government is being headed by a president with an indigenous background, Evo Morales. Under his leadership the country is searching for a new path towards development that aims for economic growth, while reducing the cultural alienation of indigenous communities and the deterioration of natural resources which have hampered the development processes of the past.

Concepts like endogenous development, intra- and inter-culturality and well-being are key in the new constitution (2009), and have thus become part of national and local policies. The government prioritises the strengthening of local culture, knowledge and community capacities for poverty reduction and sustainable management of natural resources. AGRUCO developed a methodology that measures the progress of endogenous development towards achieving well-being, going beyond mere quantitative indicators such as income and food production.

Developing a well-being assessment

A pilot project was initiated within AGRUCO's ongoing programme *Endogenous development and self-determination in the Jatun Mayu – Uchu Uchu watersheds* in the district of Cochabamba, Bolivia. The main objective of the programme was to contribute to food security and food sovereignty through agro-ecology, improved ecosystems, territorial governance and cultural identity. Programme activities within the material domain aimed to promote organic crop production and use of community funds. Activities in the social domain reinforced local knowledge, regulations and

organisational support related to agro-ecological production. The cultural/spiritual domain was being strengthened through re-valuing and promoting sacred sites and rituals.

A trial with participatory monitoring began in 2006, with the objective of establishing quantitative and qualitative indicators that can effectively measure the well-being of the community members. This process included the following steps:

- *Baseline study.* Community diagnosis of existing resources and visioning, prioritising activities for aspired well-being within the context of local culture and knowledge, complemented with external knowledge and resources.
- *Determining well-being dimensions and indicators.* Indicators, sub-indicators and variables for measuring improvements, including both quantitative and qualitative elements, were agreed upon with community members. The indicators were grouped according to the three dimensions of the Andean worldview: material, social and spiritual.
- *Field implementation.* Activities were implemented focusing on food security, ecosystems functions, governance and cultural identity.
- *On-going monitoring and evaluation.* Monthly community workshops and focus group discussions bringing together community members and external facilitators to monitor progress according to the defined indicators.
- *Validation.* Systematisation of the findings and validation of the impact among local and external actors.

Indicators developed

The following indicators – each with a set of sub-indicators not mentioned here – were determined by community members.

Material domain

Agricultural productivity

- Land with soil conservation measures
- Agro-ecological production of crops
- Agricultural yields
- Agricultural production with irrigation
- Use of biodiversity

Food security

- Nutritional level of children under 5 years
- Food security
- Diversity of crop foods available
- Diversity of animal breeds and livestock species

Poverty

- Use of community funds (net amount of savings)

Social domain

Local regulations for agro-ecology

- Customary norms for agro-ecological production
- Community organisation to implement agro-ecology

Local knowledge about agro-ecological practices

- Local knowledge practices revalorised and saved
- Community perception on local knowledge

Spiritual domain

- Sacred sites revalorised
- Ritual practices at family/community level revalorised
- Self-esteem and cultural identity

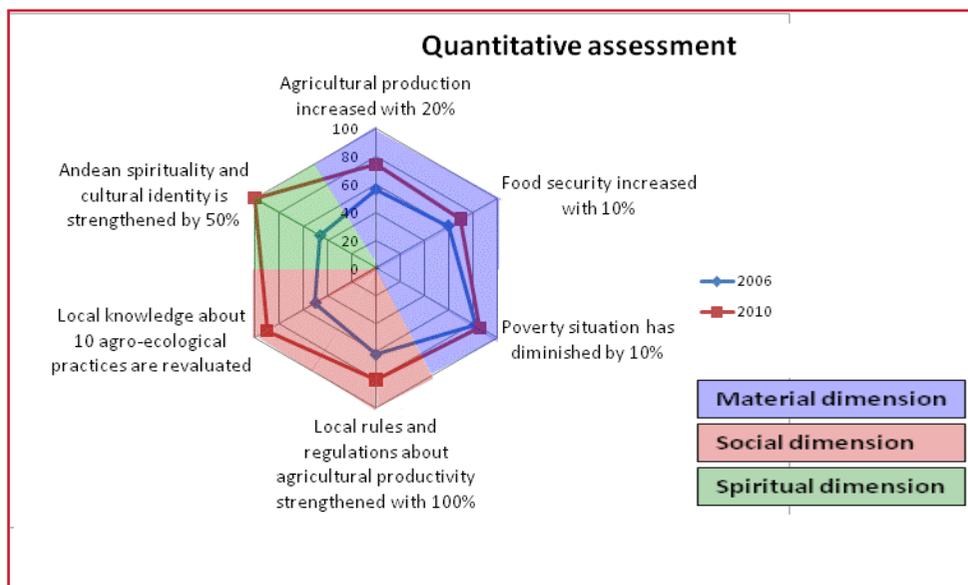
Quantitative and qualitative analysis

Each of the determined indicators was assessed both in a quantitative and qualitative way by community members. Quantitative data were gathered by compiling project and farm data, measurements and through structured interviews. The qualitative assessment was done through interviews, by probing for subjective experience in relation to each of the indicators. For the interviews, a sample of 20% of the beneficiaries was selected, using a stratified random sampling. The first stratum was formed by families who worked intensely with the programme (12%), and the second by producers who did not work regularly with the programme (8%). At the beginning and end of the assessment methodology project (2006 and 2010), surveys and interviews with key informants were held with a total of 103 (of in total 493) families in the project area.

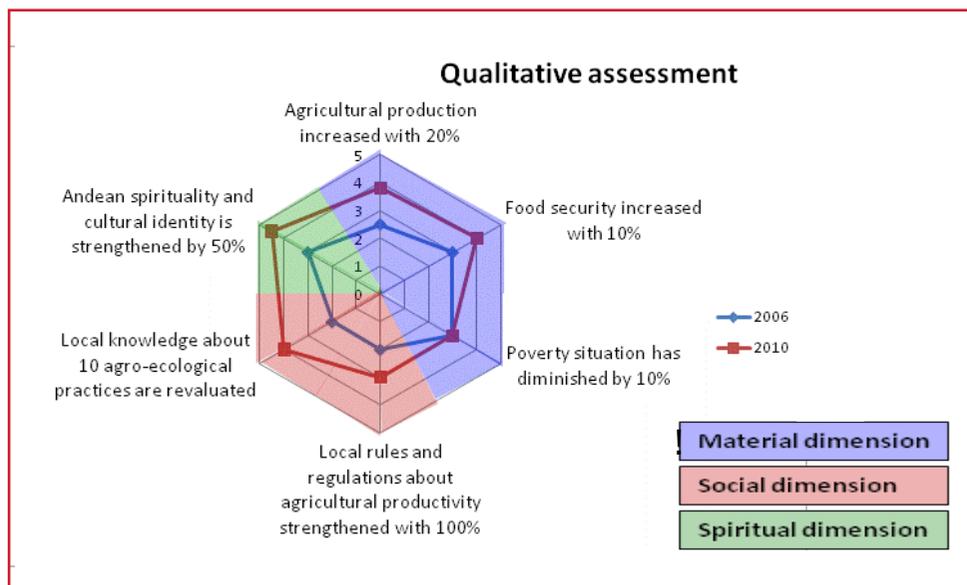
After organising the survey data, the results were shared and discussed within the communities, resulting in an agreed-upon outcome – shown in figures 1 and 2.

Big impact on social and spiritual domain

A first special feature of this assessment methodology is that it integrates the material, social and cultural/spiritual domains. In comparing the results of the baseline in 2006 with the evaluation in 2010, the most significant impact of the endogenous development programme activities appear to be within the social and cultural/spiritual domains. This can be concluded from both the objective (quantitative) impact analysis (figure 1), and the more subjective (qualitative)



Outcome of quantitative well-being assessment, using indicators in material, social and spiritual domains; a comparison between 2006 and 2010.



Outcome of qualitative well-being assessment, using indicators in material, social and spiritual domains; a comparison between 2006 and 2010.

impact analysis (figure 2). This is striking, because the majority of staff time and financial investments within the programme were dedicated to the material domain.

The impact related to the spiritual and social domains required far less inputs in terms of the external NGO, but may have been related to the attitude of ‘convivencia’ – living with the community – of the field staff. This attitude is linked to the focus on complementarity, balance of opposites and reciprocal relations in the Andean way of life. The outcome of the assessment indicates that this attitude is fundamental when external organisations want to support local knowledge and capacities of community members.

Also in the social domain, activities rooted in local knowledge and daily life of the community provide a stronger basis for generating impact than activities brought from outside the community. Similarly,



Freddy Delgado of AGRUCO presents the booklet on the methodology to assess wellbeing to the Bolivian government and Swiss Ambassador in Bolivia

activities in the spiritual domain are part of the collective community memory.

Revaluation of ritual practices such as the ‘k’illpaku’ – painting sheep, goat and cattle to enhance reproduction and well-being – does not require many resources. These activities have a spiritual origin, but also have an impact in the material and social domains.

Increase of local satisfaction

The second special feature of this assessment methodology is the qualitative validation of the indicators (see figure 2). Similar to the quantitative assessment, the qualitative assessment in 2010 clearly marks an increase in the level of local satisfaction in social and cultural/spiritual domains in comparison to the baseline in 2006. All indicators in the material dimension had also increased, except for the poverty indicator.

One explanation may be that poverty has been interpreted in terms of monetary gains, which may need more time to materialise in the form of higher income. This outcome again highlights the importance of ‘convivencia’ to establish relationships of trust and respect, which impact the social and spiritual domains, before any longer term impact on monetary income is perceived. The process described above has resulted in indicators and a methodology to effectively assess the endogenous development process by community members. It combines the material, social and cultural/spiritual aspects of development, including quantitative as well as qualitative indicators. In this way progress towards perceived well-being of

Interacting worldviews in Bolivian wellbeing

Spiritual

Ritual practices enhance reproduction and wellbeing

Material

Agroecology and food sovereignty is the main objective of programmes

Social

‘Convivencia’ – living with the community - is of crucial importance for field staff

community members can be monitored, taking into account the aspects of importance to them.

National policy

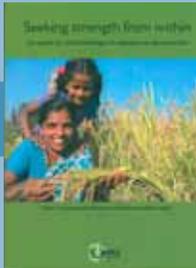
The monitoring and evaluation concepts and methodology developed by COMPAS and AGRUCO are now being used by the Bolivian Ministry of Environment and Water, through the Vice-ministry of Environment, Biodiversity and Climate Change.

The tools are being used to monitor the effects of bio-cultural projects in nearly 10% of all municipalities in Bolivia (32 of the total of 344), which includes 300 communities and around 15,000 families. This 3-year project is financed by Swiss Cooperation (COSUDE) and involves the monitoring of qualitative and quantitative impact. Following a baseline analysis, an evaluation of changes will be conducted to assess project results.



More info: www.agruco.org

BOOKS



Seeking Strength from Within. The quest for a methodology of endogenous development

The COMPAS network supports field programmes of community-based organisations and non-governmental organisations to develop, test and improve the endogenous development approach in dialogue with western-based science. This book is the product of a write-shop during which practitioners from six COMPAS partner organisations documented their experiences with endogenous development approaches. The contributions from Asia, Africa and Latin America describe in detail how the organisations go about their work in community development, health, agriculture, natural resource management and education. The book finishes with a chapter that synthesises the contributions: towards a methodology of promoting endogenous development.

Eds Marc P. Lammerink and Sara van Otterloo-Butler

Download the book as pdf from: <http://www.compasnet.org/blog/wp-content/uploads/2011/03/seekingstrength/seekingstrength.pdf>



Ethno-Veterinary Practices.

Mainstreaming traditional wisdom on livestock keeping and herbal medicine for sustainable rural livelihood

Proceedings of the International Conference on Ethno-Veterinary Practices, jointly organized by TANUVAS and I-AIM at South Zone Cultural Centre, Thanjavur (India), January 4-6, 2010

In rural India, folk knowledge on animal husbandry is an integral part of family life and local healers are knowledgeable and experienced in traditional veterinary health care. This volume of proceedings is a store of ethno-veterinary knowledge of India, putting together a total of 27 presentations that cover a range of topics. The compilation has been appended with a specially prepared extended bibliography on ethno-veterinary practices, including more than 700 references in the global context. The book is geared towards students and professionals in veterinary- and animal sciences.

Eds. M.N.B. Nair and N. Punniamurthy
Download from: <http://www.dkagencies.com/doc/from/1063/to/1123/bkld/DK91732171627610408305130881101/details.html>



Testing and Validation of Indigenous Knowledge. The COMPAS experience in Southern India

During the last ten years COMPAS' two partners in India have been involved in wide-ranging activities in the area of agriculture, traditional healthcare and natural resource management. These partners, the Centre for Indian Knowledge Systems (CIKS) and the Foundation for Revitalization of Local Health Traditions (FRLHT), work in five different districts of India. This publication provides an overview of their efforts towards testing and validation of indigenous knowledge of health and agriculture. It covers varied health themes including local health traditions, ethno-veterinary traditions, bone setting practices and treatment for malaria. With respect to agriculture, it focuses on the characterisation of properties of indigenous seed varieties, disease resistance, seed treatment and methodology for rapid assessment of traditional agricultural practices.

Eds A.V. Balasubramanian, K. Vijayalakshmi, Shylaja R. Rao and A. Abarna Thooyavathy
Download from: <http://www.ciks.org/publications.htm>



The Time for Biodiversity Business

"Biodiversity can be good business. Business, on the other hand, can be also very good for biodiversity conservation!"

In an effort to strengthen IUCN members' capacity to develop even more successful businesses, the IUCN Business and Biodiversity Programme embarked on a project to document IUCN members' experiences in developing biodiversity businesses as part of their conservation programmes. This report illustrates a selection of the many great businesses developed by the conservation organisations that participated in this project. The 22 biodiversity businesses illustrated in this publication range from the more traditional ecotourism operations, to producers of natural ingredients that support the growing wellness industry, to nature-focused books. The products are located in all regions of the world. The stories are complemented by the views of 10 experts on issues such as the role of governments, the need to share benefits with communities and the experience of multinationals. This publication is also available in French, Spanish and Japanese.

Written and Published by IUCN. Download the report from: http://cmsdata.iucn.org/downloads/newspaper_web_en_final.pdf



Agro-ecology and the Right to Food. Report presented at the 16th Session of the United Nations Human Rights Council 2011

Agro-ecology and the Right to Food explores how states can reorient their agricultural systems.

Drawing on an extensive review of the scientific literature published in the last five years, Olivier de Schutter, UN Special Rapporteur on the Right to Food identifies agro-ecology as a mode of agricultural development. This mode of development results is the best way to safeguard the human right to food, especially for the most many vulnerable groups. Moreover, agro-ecology contributes to broader economic development. The report argues that the scaling up of these experiences is the main challenge today.

Report presented at the 16th Session of the United Nations Human Rights Council 2011, by Olivier de Schutter, UN Special Rapporteur on the Right to Food.

Download the report from: http://www.srfood.org/images/stories/pdf/officialreports/20110308_a-hrc-16-49_agroecology_en.pdf



?????illustratie

The Wisdom of Sustainability. Buddhist economics for the 21st century

The Wisdom of Sustainability builds on E. F. Schumacher's groundbreaking work on Buddhist economics in *Small Is Beautiful: Economics as if People Mattered*, first published in 1973. Emphasising small-scale, indigenous, sustainable alternatives to globalisation, the author offers hope and alternatives for restructuring our economies based on Buddhist principles and personal development. This book is the authors' evaluation of the global economy, structural violence, the war on terror, and the power of corporations from a Buddhist perspective.

Written by Sulak Sivaraksa. Published by Koa Books, Kihei (Hawaii) USA. 2009. Info: www.koabooks.com

Recognition and support for traditional anti-malarial programmes

Malaria is one of the oldest recorded and dreaded diseases: one of humanity's biggest killers. In spite of country-wide malaria eradication programmes, malaria is still a major public health concern in India, especially due to drug-resistant organisms. Clinical studies by COMPAS partner I-AIM (Institute of Ayurveda and Integrative Medicine) have demonstrated the efficacy of traditional anti-malarial practices based on medicinal plants. The Department of Science and Technology (DST) of the Government of India has provided financial support for further extension of the traditional anti-malarial programme.



Malaria remains one of the major public health concerns in developing countries, with children under five years, pregnant women and HIV/AIDS-infected people being the most vulnerable. According to the World Health Organization 'half of the world's population is at risk of malaria, and an estimated 243 million cases led to nearly 863,000 deaths in 2008'. In 2006 India had an estimated 10.6 million malaria cases.

Herbal medicines: locally available

Communities in tropical regions have traditionally used local flora as a means of preventing and treating malaria. Indeed, over 1200 plant species are used throughout the world to treat malaria and they are used by up to 75% of malaria patients. However, only few of these plants have been studied scientifically, and little scientific evidence is therefore available about the safety and efficacy of their use.

In India, medical systems such as Ayurveda and folk medicine have used traditional herbal medicines for the prevention and treatment of malaria for more than three millennia. The Ayurveda system has a totally different etiological explanation for the malarial type of fever than mainstream conventional medicine.

Many people within the rural communities of India are not able to use modern medicine, as it is difficult to access and expensive. Moreover, many health centres suffer from inadequate supplies of medicine, while the treatments may also result in side effects. Generally speaking traditional medicines are more culturally sensitive, affordable and accessible – being

locally available in gardens or surrounding areas. Around 70% of those seeking help for malarial fever first contact the traditional systems of medicine, thus making it a potential medium for any large-scale community outreach programme.

There is consensus amongst traditional healers that a combination of plant extracts is essential for optimal control of the disease, as they act synergistically and reduce the risk of drug resistance. The plants' active ingredients act either directly on the parasite in the hepatic stage of the disease and relieve the symptoms, or act as an immuno-stimulator.

Close collaboration in clinical studies

Since 2001, the Institute of Ayurveda and Integrative Medicine (I-AIM, formerly FRLHT) has been actively involved in the documentation and assessment of local health traditions, in an attempt to provide

Based on clinical evidence, we see an increased support for endogenous knowledge among mainstream researchers

effective primary health care services at the doorstep of every rural household. As COMPAS partner, I-AIM revitalized bone-setting practices, traditional remedies to counter anaemia and ethno-veterinary practices, and it developed primary health care systems based on traditional medicine.

Between 2006 and 2010, I-AIM conducted extensive surveys amongst 82 traditional healers and practitioners about traditional

anti-malarial practices in the states of Orissa, Andhra Pradesh and Karnataka. Promising treatment procedures were shortlisted and validated through collective efforts of traditional healers, botanists, Ayurvedic doctors, allopathic doctors and malaria experts. A total of four clinical studies were also undertaken to evaluate the efficacy of a traditional poly-herbal remedy for prevention of malaria. Prior to these studies approval of the Institutional Ethical Committee representing various institutions was sought. Shortlisted plants in the remedy were standardised using physico-chemical and phyto-chemical laboratory assays.

The clinical studies were executed in close collaboration with the National Institute of Malaria Research, the formal body for malaria research in India. This institute provided sophisticated diagnostic systems, especially for the blood slide examination,

and was part of the I-AIM ethical committee for the approval of the trials.

Collaboration was also sought with NGOs working in malaria-endemic regions and one PhD study was initiated on herbal malaria prophylaxis through the Manipal University. This collaboration increased recognition among biomedical and research institutes of local health traditions, healers and their practices. The Department of





Filling bottles with decoction of herbs

Science and Technology (DST) of the Government of India has provided financial support for further extension of the traditional anti-malarial programme.

Less malaria

The most recent clinical study (2008-2009) was conducted in the Mayurbhanj district (Orissa) through so-called community-based decoction camps, where anti-malarial medicinal plants were administered to volunteers. These camps were organised during the monsoon period

when incidence of malaria is especially high. A total of 401 volunteers from villages with endemic malaria participated in the study. The 200 volunteers of the treatment group ingested the traditional plant-based decoction for the prevention of malaria twice a week for three months. The 201 volunteers of the control group did not take any malaria preventive medication during the three-month observation period.

Community members in the study area - especially the women - showed great interest and were eager to participate in the clinical study. Before the actual study, baseline health information was collected from all volunteers through semi-structured interviews, along with blood smears for microscopy examination and rapid diagnostic tests (RDT). At the end of the study period, the blood examination was repeated.

The outcome of the study indicated a significant reduction of clinical malaria

Study area	Mayurbhanj district of Orissa		Keonjhar district of Orissa		Cuttack district of Orissa and Vishakhapatnam district of Andhra Pradesh		Cuttack & Gajapathi districts of Orissa	
	Study	Control	Study	Control	Study	Control	Study	Control
Year of the study	2008		2007		2006		2005	
Total number of volunteers	200	201	200	116	239	244	399	390
Number of malaria cases (during study period)	10	32	8	48	3	22	24	113
Number of malaria cases (%)	5.0	15.9	4.0	41.4	1.26	9.02	6.02	28.97

Results from clinical studies on traditional anti-malarials

Interacting worldviews in traditional malaria medicine

Spiritual

Increased cooperation between healers, western biomedical doctors and Ayurveda physicians.

Material

Malaria control based herbs has the potential to improve the government's malaria eradication programme.

Social

Increased understanding of the role of traditional healers in the management of public health problems.

cases in the treatment group. During the study only 10 volunteers in the treatment group contracted malaria (5%), while 32 cases of malaria (15.9%) were recorded amongst the untreated volunteers. This outcome was consistent with the outcomes of the previous three clinical studies in other districts and regions (see Box 1).

Potential for malaria eradication

The results of the clinical studies make clear that traditional control measures are effective and have the potential to improve the government's malaria eradication efforts, especially in the more remote areas that have limited access to regular health care services. There is now also an increased understanding of the role of traditional healers in the management of public health problems, such as malaria. Besides improving health security in their communities, traditional healers can serve as a medium through which to increase the outreach capacity of malaria prevention programmes.



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Law on the Rights of Mother Earth



The 'Law on the Rights of Mother Earth' was approved by the Bolivian government in October 2010 following the approval of the World Conference of Indigenous Peoples on Climate Change and the Rights of Mother Earth, celebrated in April 2010 in Cochabamba, Bolivia. According to this law, Mother Earth has rights to life, the diversity of life, clean water, clean air and balance, and the right to live without contamination. An interview with the Bolivian Vice-Minister of Decolonisation, Mr. Felix Cárdenas.

What are the objectives of the Bolivia government with this law?



As indigenous peoples, we have suffered from 500 years of colonisation. The colonial model of development is harmful to Mother Earth in many ways. This has to change. As indigenous peoples we have to show to the 'over-developed countries' that it is possible to live in harmony with nature. But we should also not romanticise the indigenous movement. It's a question of finding the equilibrium between all dimensions.

This law emerged as a proposal of the indigenous peoples to the international UN Climate Change Conference in Cancún, Mexico, in November 2010. We wanted to discuss principles: what risks for Mother Earth are posed by the current production system and neo-liberal economic model? We also wanted to discuss the morality of present-day politics. With this law, the Bolivian government has put the Rights of Mother Earth into the hands of the people and put it on the global agenda.



What are the major challenges to

implementation of this law?

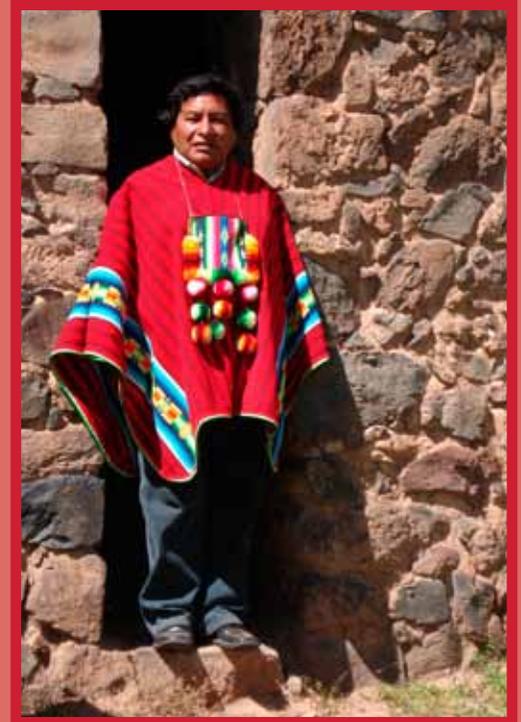
We have to start at the local level, because there are many problems, for example with fundamentalist ecological groups. All have rights, so the key question is: how to balance the needs of human beings with the needs of Mother Earth? Mother Earth is not simply natural resources. For us Mother Earth is Pachamama is spirituality; these elements cannot be separated. Spirituality for us implies respect for Mother Earth, living in harmony with all other living beings. We intend to further elaborate this law in dialogue with the indigenous and social movements.

What is the significance of the experiences of AGRUCO-COMPAS?

As Vice-Ministry of Decolonisation, we have an agreement with AGRUCO-COMPAS on topics like promoting agro-ecology, well-being and intercultural education. On the basis of a new law we will work together with AGRUCO on curriculum development and include these aspects within education at various levels.

What image would represent the Rights of Mother Earth?

Marriage serves as an example of the equilibrium between human beings and nature. For example, the Aymara marriage has a detailed protocol of ceremonies intimately linked to Mother Earth. The family is 'the seed' of the Aymara community, with life rules such as living in 'Ayni' - reciprocity, complementarity and consensus. On the wedding day, the deities of community-managed lands at different altitudes in the highlands are visited and asked for protection. In these time-spaces, and with the



The Bolivian Vice-Minister of Decolonisation, Mr. Felix Cárdenas.

help of both masculine and feminine energies, the spiritual leaders give their teachings to the newlywed couple. In the Andean world, unity means two.

The English translation of the law is available on: www.compasnet.org

Organic farming on the rise in India



Organic farming has reached the level of government policies in India. The States of Karnataka, Uttarakhand and Mizoram developed organic farming policy support as early as 2003-2004; Kerala and Tamil Nadu are now in the process of doing so. Increased public awareness of problems related to chemical food production is resulting in a growing domestic market for organic produce. Government support for organic farming is, however, heavily inclined towards export-oriented agriculture rather than smallholder farming. The Karnataka State government in southern India presently supports over 500,000 smallholder families in making the transition from chemical to organic farming. COMPAS partner organisation Krishi Prayoga Pariwara (KPP) is playing a central role in this process.

Every 90 minutes a farmer in India commits suicide; over the past 20 years this has accounted for more than 185,000 deaths. Most of these farmers are highly influenced by modernisation and have adopted modern agricultural practices. The high suicide rate is mainly due to financial problems related to unpaid debts for the purchase of chemical fertilisers, insecticides and improved seeds.

Since the 1990s KPP has been trying to alter this situation by promoting village development (Grama vikasa) – an endogenous development process with organic farming as one of the central pillars. KPP was initiated by a group of innovative farmers under the leadership of an inspired organic farmer, Mr. Purushothama Rao. KPP's work is based on the premise that true development can only take place when it is built upon local wisdom, collective work and local institutions within the farmer communities. Such endogenous development processes respect local worldviews and have a spiritual foundation.

Organic Village Program

Since its inception, KPP has been spreading the organic farming philosophy and practices among the farming community of the state of Karnataka, while also

increasingly influencing government policies. In 2004 KPP submitted a draft policy on organic farming together with progressive organic farmers, NGOs and farmers associations. As a result the state government announced an organic agriculture policy – the first of its kind in the country. This included the Organic Village Program, jointly executed by the State Department of Agriculture, NGOs and farmers, which aimed at converting 100 hectares of farming land to 100% organic areas in each district within three years.



The Organic Farming Mission aims to convert a total of 528,000 farmer families to organic farming before the end of 2012

KPP was given responsibility for this process in two villages. Between 2005 and 2008 a model village was created in each of 28 districts. In the second phase (between 2007 and 2010) a model village was started in each of the 148 sub-districts (taluk), with a minimum of 250 acres of organic farm land in each village. The activities included training and capacity building on aspects like biomass production, nutrient management, pest and disease

management, soil and water conservation and animal husbandry. The programme also included value addition activities, seed banks, community libraries, and documentation of local practices.

KPP provides training to farmer families based on their worldviews, aiming at Kutumba Jeevana Shikshana or lifestyle training. The families are organised at taluk level, in so-called Savayava Krishi Pariwara – or Families of Organic Farming. The taluk associations are then organised as a federation at state level.

First results of the programme

By 2008 the Organic Village Program had resulted in important changes in approximately 50,000 smallholder farms. The farms had become multi-enterprises in which various crops were combined with cattle, poultry, fishery and apiculture – in accordance with organic farming standards (see Box). This resulted in increased biodiversity, soil fertility and water availability through the use of organic



90,000 farmers at a ceremony where 600 traditional varieties and 10 native cattle breeds were exhibited

manure, traditional crop varieties, local animal breeds, and botanical control of pests and diseases. Improved product value addition, certification and marketing of organic products also led to increased farm income.

Over time it became clear that some groups of farmers were more motivated to make the transition than others. Farmers with large families and those living in villages farther away from town were most responsive. Moreover, nature-oriented farmers were more interested in organic farming than those with a more commercial attitude. It also became clear that it was easier to convert arecanut – a cash-crop – to organic production than paddy fields.

Organic Farming Mission

In 2008 the positive outcome of the Organic Village Program led to another opportunity to mainstream organic farming, through the constitution of the Organic Farming Mission. The government appointed Dr. Anand, one of the directors of KPP, to chair the Mission committee.

The Organic Farming Mission aims to convert 3000 farmer families in each sub-district to organic farming before 2012, amounting to a total of 528,000 farmers throughout the state. This is around 8% of the total farming community. Farmers receive support for 50% of the costs of the conversion to organic farming in order to attain a farm that meets the 10 main organic farming standards (see Box 1).

Organic farming promotion

Other objectives of the Organic Farming Mission are to alter the negative image of smallholder farming within Indian society as a whole, and to uplift farmers themselves, who increasingly perceive farming as a loss-making venture that is looked down upon by society. This is done through innovative promotional activities that reach a large part of the population.

Radio programme

The All India Radio (AIR) Karnataka broadcasting station devotes around 40 minutes each day to a programming on organic farming, which attracts around 500,000 listeners in Karnataka. The broadcasts offer success stories, interviews with organic farmers, organic farming techniques, songs, and radio-plays regarding farming.

Negilayogi as State Farmer Anthem

‘Negilayogi’ is a poem written in 1930 by the famous Kannada poet Dr. K. V. Puttappa, in which the farmer is considered to be a saint, working for the betterment of society and sacrificing his own comforts. The poem inspires pride in farming and has become the State Farmer Anthem, sung in all government programmes along with the State Anthem.

Farmers’ oath-taking ceremony

On 26 January 2009 the Organic Farming Mission organised a gathering of approximately 50,000 farmers for an oath-taking ceremony. Farmers pledged not to use hybrid seeds, chemical fertilisers or pesticides, not to commit suicide and not to ask for subsidies or credits. Instead they

The Organic Farming Mission helps farmers establish farms that meet the following minimum standards:

1. Keep some cattle
2. Green fodder for cattle
3. Organic manure preparation system and necessary infrastructure (biogas)
4. Mixed cropping or higher degree of crop and species diversity
5. Soil and water conservation structures
6. Aim at agro forestry
7. Kitchen herbal gardens for nutrition and health
8. Alternate fuel sources, and use biogas or solar
9. Toilets
10. Engage in apiculture

pledged to practise organic farming for the betterment of their families and society. The programme was witnessed by former Indian President Dr. APJ Abdul Kalam, known for the India 2020 vision.

Organic farmer procession

As a symbolic gesture to show respect to farmers, the Organic Farming Mission also organised a ceremony in which an organic farmer's family was taken out in a

KPP's experiences with endogenous development show how organic farming benefits small-holder farmers

procession on a chariot, pulled by high-level officials, including Chief Minister of Karnataka State B.S. Yeddyurappa, noted Kannada writers and several spiritual leaders. This event was also witnessed by

former President of India, Dr. APJ Abdul Kalam. More than 90,000 farmers gathered during this occasion, which also included an exhibition of 600 crops and 10 native cattle breeds.

Times are changing

In spite of new organic agricultural policies, overall government support to organic farming is still only a very small percentage of support given to chemical agriculture. Moreover, there is a lack of understanding about the extent to which knowledge of organic farming is already prevalent amongst the farmers themselves. The tendency of the government is to provide funds to agricultural universities and research institutions for generating knowledge and technologies relating to organic farming, rather than supporting smallholder farmers in their transition towards organic farming.

But times are changing. State governments are becoming more alert to the growing internal demand for organic produce, and have been moving towards policies for supporting organic farming. KPP's experiences with endogenous development

in Karnataka show how the transition towards organic farming can be effectively organised to benefit not only urban consumers but also smallholder farmers and rural communities as a whole.

Interacting worldviews in organic farming in Karnataka

Spiritual

Organic farming is more in line with religious beliefs

Material

Karnataka State government supports organic farming with 33 million Euros in 2011

Social

Small-holder farmers and communities also benefit



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Would the economy be better off if the focus in agricultural development was shifted from high-yielding to traditional animal and crop varieties? Would food security be at stake during the transition period? Would food prices increase for urban consumers?

The picture shows an Indian farmer with his organically grown traditional deep-water rice variety, which is supported by the producer company Sahaja Samruda. (www.sahajasamrudha.org).

Traditional seed varieties contribute more to sustainable economic development than high-yielding varieties

Motion for debate on Endogenous Development Website www.compasnet.org

On 25 March 2011 Olivier de Schutter, the United Nations Special Rapporteur on the Right to Food presented his report **'Agro-ecology and the Right to Food'** to the UN Human Rights Council (see also page 21). Below we reproduce statements from this report about agro-ecology and traditional seed varieties:

'Agro-ecology delivers advantages that are complementary to better known conventional approaches such as breeding high-yielding varieties. And it strongly contributes to the broader economic development.'

'Agro-ecology also puts agriculture on the path of sustainability by de-linking food production from the reliance on fossil energy (oil and gas). It contributes to mitigating climate change by both increasing carbon sinks in soil organic matter and above-ground biomass'.

'Farmers often receive commercial varieties as part of a package that includes credit (often vouchers), seed, fertilizer and

pesticide. Such a development may be consistent with a linear idea of progress favouring the replacement by high-yielding varieties of traditional crop varieties in the most productive areas. Yet it is a deeply problematic development even apart from the increased dependency of farmers it leads to.'

'Farmers' seed systems may be particularly important to resource-poor farmers in resource-poor agro-ecological environments, because of the importance, for production in such environments, of locally adapted varieties.'

Post your views on:
www.compasnet.org



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As core funding from the Dutch Ministry of Development Cooperation for the publication of Endogenous Development Magazine has come to an end, this will be the last issue that you will receive. Meanwhile the ETC COMPAS network is developing new programmes!

In Africa and Asia, programmes on *Bio-cultural Community Protocols* are now being implemented while complementary programmes on *power dynamics within multistakeholder* partnerships are being developed. The COMPAS Africa network is in addition focusing on food sovereignty through membership in AFSA, the Alliance for Food Sovereignty in Africa. In Latin America, there are plans for a regional programme on Bio-cultural Community Protocols and a collaborative programme on traditional medicine between India and Latin America. An exchange programme on traditional medicine is also being developed between India and several countries in Africa and Latin America. At the global level, the *Sacred Natural Sites Initiative* is being implemented, seeking collaboration with COMPAS partners in various locations.

Endogenous Development Pioneers

Increased recognition of the work to promote indigenous knowledge and endogenous development is also evident from the official recognition that pioneers are receiving:

- *Darshan Shankar* (foto left) of the Institute of Ayurveda and Integrative Medicine (I-AIM, of the Foundation for Revitalisation of Local Health Traditions) was awarded

the prestigious Padma Shri Award in the field of Public Affairs, by the Government of India on 26 January 2011.

- *A.V. Balasubramanian* (foto middle) of the Centre for Indian Knowledge Systems was awarded an Honorary Doctorate on Indigenous Knowledge by the Gandhigram Rural Institute (GRI) at Gandhigram, Dindigul, on 28 October 2010, for his efforts to promote alternative knowledge systems.
- *Freddy Delgado* (foto right) of AGRUCO (Agroecology Centre of University of Cochabamba, Bolivia) was awarded the national Science and Innovation Award in October 2010 for his innovative work on agro-ecology.
- *David Millar* is pro-Vice chancellor of the University of Development Studies, Ghana, and was awarded the position of Chief by the local Bongo community.
- *Bertus Haverkort* is now visiting professor in the CAPTURED programme dealing with university research and education on endogenous development.
- One other African pioneer, *Cosmas Gonese* from Zimbabwe, passed away in March 2011 and is believed to be meeting his ancestors.

www.compasnet.org will remain the main platform to keep the network informed of all new developments!





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