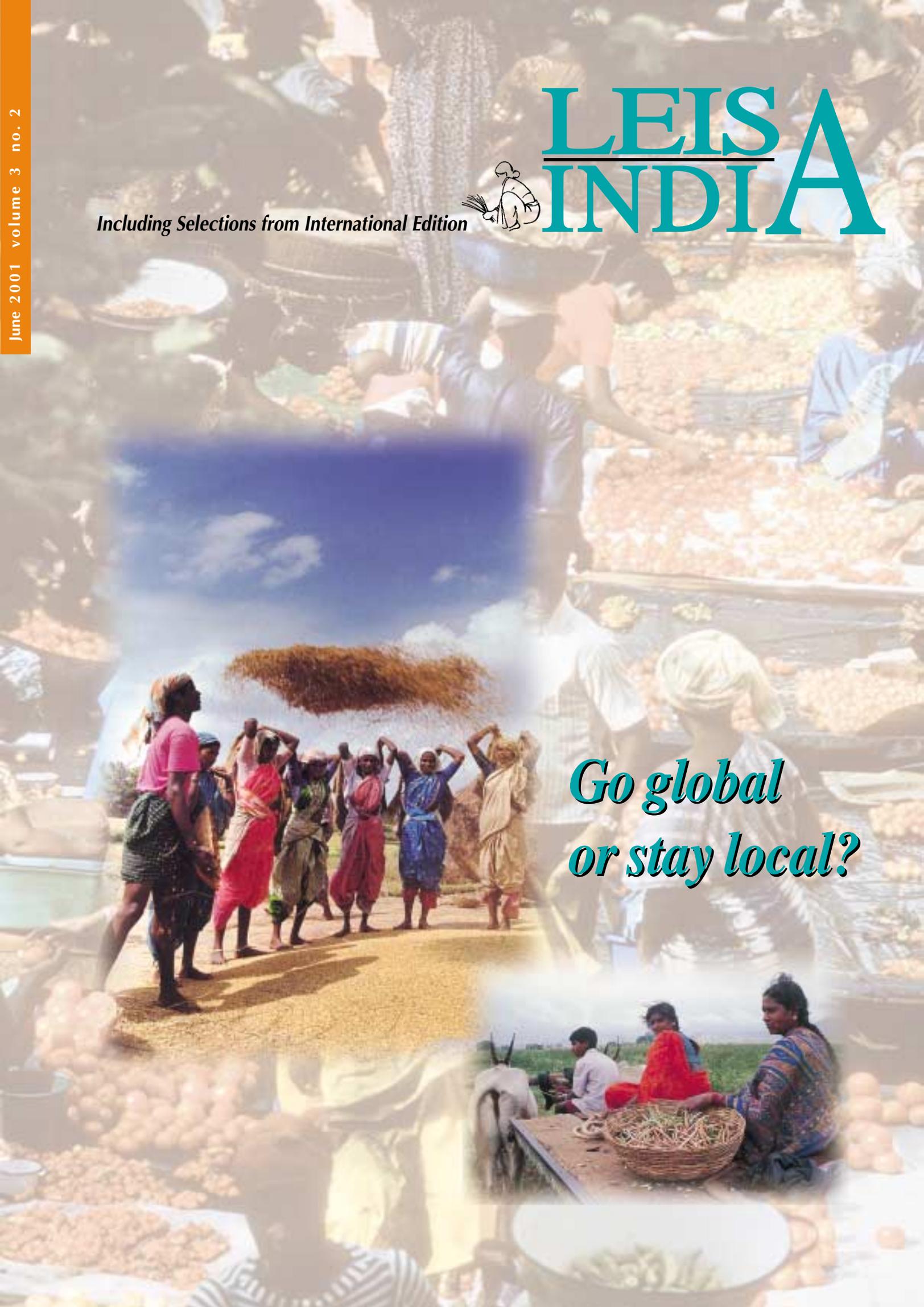


LEIS INDIA



Including Selections from International Edition



*Go global
or stay local?*



LEISA

June 2001 Volume 3 no. 2

LEISA India is published quarterly by AME Foundation in collaboration with ILEIA

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DESIGN AND LAYOUT

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PRINTING

Nagaraj & Co. Pvt. Ltd., Chennai

LEISA Magazine is produced in 3 editions

LEISA Magazine - Global edition
LEISA Revista - Spanish edition
LEISA India

The editors have taken every care to ensure that the contents of this magazine are as accurate as possible. The authors have ultimate responsibility, however, for the content of individual articles.

The editors encourage readers to photocopy and circulate magazine articles.

We highly appreciate your enthusiastic response to this issue and seek your continued encouragement. We regret the delay in the production of the magazine owing to unavoidable circumstances. We are trying our best to bring it out regularly.

There is a lot of discussion and turmoil around 'globalisation', the complex economic and cultural processes of change that are presently reshaping societies.

Dear Readers

This issue of LEISA magazine is on the impact of 'globalisation' on small farmers and their strategies to cope with these processes. The articles herein show that small farmers have great difficulties in being competitive in the global market, that their communities and cultures are falling apart and their natural resource base is degrading. Communities are returning to local solutions. Experiences in many countries in the South show that endogenous development of local economies, can be very beneficial for farmers and their communities as well as for the local environment. Market farmers in Europe, too, are successfully using low external input strategies to cope with economic stress, and a growing 'slow food' movement is giving back value to traditional food and regional production systems. In reaction to globalisation, civil society and small farmer organisations are calling for 'localisation', not only as an economic solution for small farmers but as a global and general approach to sustainable development.

We are extremely grateful to NOVIB for supporting the cost of printing and distribution of this issue through MYRADA.

The editors.

AME transforms from a bilateral project into an Indian Organisation – AME Foundation. Registered as a Trust, operational since April 2002, AME continues to work in 3 States: Karnataka, Andhra Pradesh and Tamil Nadu. AME Foundation intends to build up on the momentum created in the project phase. The focus is still on improving the sustainable livelihood options of the poor and marginal farmers in the dryland tracts of Deccan plateau. However, efforts would be made to strengthen its role as a resource organisation promoting sustainable agriculture. In this pursuit, AME will be guided by eminent personalities who constitute the Board of Trustees.*

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Trade and Hunger - the impact of trade liberalisation on small farmers

John Madeley

A recent survey covering 39 developing countries in the South describes the impact of trade liberalisation on food security, poverty, ecological sustainability, gender etc. The

sweeping changes in the name of structural adjustment have not brought prosperity to the majority of the people. Unable to compete with cheap imports, many small farmers are being pushed out of their livelihoods. Others are being forced to take up export crop production at the expense of local food production and food security. Women are greatly affected by the loss of subsidies, drying up of credit, male labour migration etc. It is startling to note that countries, who a few years ago were self sufficient in certain products, have become key importers of the same products. The survey suggests a fundamental review of dominating trade policy in favour of protecting the livelihoods of small holders in developing countries and providing food security.

AME Foundation promotes sustainable livelihoods through combining indigenous knowledge and innovative technologies for Low-External-Input natural resource management. AME is an innovative training programme and resource centre enhancing synergies between institutions and individuals involved in sustainable agriculture.

ILEIA is the Centre for Research and Information on Low-External-Input and Sustainable Agriculture. It seeks to exchange information on LEISA by publishing a quarterly newsletter, bibliographies, and books. ILEIADOC, the data base of ILEIA's documentation centre, is available on diskette and on ILEIA's Homepage: www.ileia.org. Back issues of the ILEIA Newsletter are also available on ILEIA's website.

LEISA is about Low-External-Input and Sustainable Agriculture. It is about the technical and social options open to farmers who seek to improve productivity and income in an ecologically sound way. LEISA is about the optimal use of local resources and natural processes and, if necessary, the safe and efficient use of external inputs. It is about the empowerment of male and female farmers and the communities who seek to build their future on the bases of their own knowledge, skills, values, culture and institutions. LEISA is also about participatory methodologies to strengthen the capacity of farmers and other actors, to improve agriculture and adapt it to changing needs and conditions. LEISA seeks to combine indigenous and scientific knowledge and to influence policy formulation to create a conducive environment for its further development. LEISA is a concept, an approach and a political message.



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Nayakrishi Andolon - recreating organic farming based communities

Farhad Mazhar and colleagues

It is not only floods that pose a threat to the livelihoods of Bangladeshi farmers, it is also the practice of so-called modern agriculture. Farmers are well aware of the many negative effects of chemical-based cultivation and monocropping. Nayakrishi Andolon, or the New Agriculture Movement, began as a search for new ways of food production and has a following of nearly 65,000 farmers throughout Bangladesh. Organic farming, conservation of bio-diversity, indigenous knowledge and marketing locally are some aspects of the community-based movement.

Globalisation and the mountains: Evidence from Uttaranchal

11

Dr. Vir Singh and Shilpy Singh

Newly created State of Uttaranchal, internationally famous for its mass movements, could not elude the globalisation processes. Highlights the policies and practices which are marginalizing mountain communities and inoculating ecological vulnerability in the region.

Drilling of Rice Bowl and conservation of seeds:

Response of peasant society to globalisation of agriculture in Chattisgarh

Hasrat Arjjumend

Peasants of Chattisgarh have certain traditions through which they attempt to exchange, preserve and proliferate the different local varieties of rice as social response to the market forces.

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Photo: PAN-AP

Go global or stay local? Farmers return to the local economy

Editorial

International trade is growing fast. Products traded internationally are found everywhere in evidence of 'globalisation'. The World Trade Organisation (WTO), World Bank (WB), International Monetary Fund (IMF) and national governments enforce trade liberalisation and the removal of trade barriers with the strong conviction that it offers the best route to increased prosperity. Farmers are promised increasing benefits from free trade if they specialise on those products, which can be sold on the global market most competitively. In line with this thinking, export agriculture, Green Revolution

(GR) technology and biotechnology are promoted globally (World Bank 2001; IFAD 2001) as the tools to increase agricultural production, alleviate rural poverty and eradicate hunger.

The negative impact of free trade

However, an analysis of the impact of free trade shows that most small farmers cannot compete on the global market (Madeley p.6.) Decreasing prices and growing costs, due to national price policies, cheap imports and a host of other reasons, are forcing farmers to sell below cost price and (Panwar p.8). Women farmers are affected disproportionately; this poses a threat to the food security of their families. In some countries, the production of main crops by millions of family farmers, like wheat in Brazil and oil seeds in India, has reached a near full stop and brought about large-scale unemployment (Madeley p.6.). Many small farmers have become tied up in debt or in contract production, thus becoming poorly paid workers on degraded land (Hassrangsee p.36). Due to the disintegration of the collective spirit and the feeling that they have lost control, farmers in India often resort to suicide, seeing no other way out (Vasavi p.9). Globalisation processes are seriously marginalizing mountain communities by systematically inoculating ecological vulnerability into the region. Consequences are: monocultures, reduced biodiversity, the abuse of common property resources, crop choices geared up to meet the

demands from the plains, involvement of private enterprises in seed production and medicinal plants cultivation (Vir Singh, p.11). Thus, it is large export oriented farmers, agribusiness and especially Trans National Companies (TNCs) that are benefitting most from trade Liberalisation.

A recent WB study by Lundberg and Squire found that free trade does indeed lead to income growth among the top 60% of the population, but has the opposite effect among the poorest 40%. Since 1990 the number of poor people is increasing again.

Presently 1.2 billion people have to survive on less than 1 US dollar a day (IFAD 2001). 75% of them live in the rural areas, and include indigenous people, small farmers, women and children, who never had a chance to be part of or have fallen out of the global development model.

Globalisation of trade and technology are part of a much broader process of cultural globalisation. Due to the general increase in international trade, travel and mass communication, the Western consumer culture, symbolized by Coca Cola and MacDonald, is spreading fast. This is contributing to the loss of traditional culture, values and knowledge, disintegration of communities, loss of mutual solidarity and degradation of the environment (Vasavi p.9; Norberg - Hodge p.20).

The anti-globalisation movement

In reaction to these processes, a fast growing anti-globalisation movement is strongly manifesting itself. The People's Caravan (p.13) that travelled through Southeast Asia in November 2000 is one such manifestation, which campaigned for food security, land reform and agriculture free of poisons and biotechnology. The warning by IFOAM (p.31) that genetic pollution is spreading fast in the USA shows how important such protests are in raising awareness among citizens.

The World Social Forum in its first global meeting in Porto Alegre, Brazil, discussed the problems caused by

globalisation. The dominance of economic over social interests, the growing inequality, the lack of human rights and respect for nature, and the increasing influence and lack of democratic control of TNCs and international institutions like the WTO were amongst them. But the main outcry of the conference was for a 'different' agriculture. It called for an agriculture that produces the food needed locally and nationally, at human scale, with land given back to the farmers. It called also for minimum price guarantee and control given to farmers and nations instead of to TNCs. Ecologically sound agriculture producing safe food in an animal-friendly way was the alternative.

This emerging alternative to 'globalisation' is increasingly called 'localisation' (Hines 2000). As an alternative development approach, it gives priority to endogenous development - building on local concepts and resources, but does not exclude exogenous development - building on solutions from outside.

Understanding globalisation and localisation

It is important that family farmers are aware of and understand present trends of development, and how they are and will be affected by globalisation. They need to know what opportunities they have on the world market, how they could benefit from localisation and what choices they have to make. By strengthening farmers' organisations to analyse their situation, CIRAD (p.24) is helping farmers to design strategies to navigate their lives in a fast globalising world.

An analytical framework can be very useful for this purpose. The framework used by neo-liberal economists cannot explain local economies sufficiently as it looks mainly at the financial aspects. Pretty (1998) and Bebbington (1999), on the contrary, recognise five different capital assets, fundamental for local economic development and welfare:

- Natural capital - nature's good and services
- Social capital - the cohesiveness of people and societies
- Human capital - the status and capacities of individuals
- Physical capital - local infrastructure and stocks of produced products
- Financial capital - stocks of money

To understand these highly abstract concepts, one should consider the local economy as a bucket that the community likes to keep full. But, the bucket has holes in it. Every time someone buys something from outside the local economy, money leaks out. Each time natural resources are depleted or polluted, the natural stock diminishes. To balance this, money must flow in from the sale of raw materials, products or services to outsiders, or from migration work, pensions, grants or subsidies from outside. In an open market economy, the inflow of money is maximised by making use of comparative advantages, thereby increasing prosperity. But prosperity can also be increased by reducing the outflow of money and other resources by plugging the holes, preventing degradation of the natural resource base and, in a selective way, raising some additional income from outside, e.g., from niche markets instead of bulk markets (see box)

Recreating local economies

It is important to note that local economies are not a strategy to create autarchic communities that are only self sufficient, but totally disconnected from the rest of the world. Rather, it is first to make the best use of available resources (the first four principles), and then to engage and trade with other economies (the fifth principle). OA and LEISA help the local economy in a number of ways. They make better use of available natural and social resources. This is done by minimising the use of external inputs, by utilising and regenerating internal resources (nutrients, water genetic resources, knowledge, skills) effectively or by combining both (see for example the principles of Nayakrishi Andolon, Mazhar et al, p.15)

To face competition arising out of globalisation, farmers should aim to reduce their cost of production, labour, use indigenous varieties, conserve resources, resort to inexpensive plant management and protection practices, cooperate and act collectively. (Seema Hegde p.14, Narayana Reddy, p.28). Examples of Community responses include traditional seed collection and distribution (Hasrat). However, it does require simpler life styles and intensive efforts (NReddy, p.28)

Local economies foster deeper community spirit and self-reliance, ensure a better environment and provide more sustainable jobs (Pretty 1998). Where natural and financial resources are scarce, farmers cannot afford to use these resources in an inefficient and degrading way, as in Green Revolution agriculture. Where farmers cannot compete on the market without depleting their resource base and culture, a self -

reliant local economy is a viable alternative to protect farmers from ending up in the urban drain. Endogenous development of local economies is not backward at all; it is an artful and knowledge - intensive way of living, as demonstrated, in principle, by many traditional 'agri-cultures'.

Mazhar et al. (p. 15), Hasrat (p. 18) and Norberg - Hodge (p.20) present cases of endogenous development of local economies. After experiencing that their natural, social, human, physical and financial capital assets were draining away due to globalisation, farmers decided to return to community based endogenous development. They are recreating their local economies by building on indigenous culture, values, institutions, knowledge, seeds, medicines and traditional and organic agriculture or LEISA. These farmers produce mainly for self sufficiency, but obtain some income from surplus sales on the regional market and from eco-cultural tourism.

Also for market agriculture

Market oriented farmers in economic stress situations follow similar strategies. In the Netherlands and Europe, farming economically is becoming an important alternative to the dominant model of large - scale specialised agriculture propagated by the Government. It is basically a way to counter decreasing prices, increasing costs and the obligation to farm in a more environmentally sound way by mobilisation, use, development and reproduction of internal resources combined with a high level of technical efficiency. Low - external - input agriculture taken up by the economic farmers generates more income and employment and tends to be more sustainable. To obtain additional income, economic farmers diversify with new activities such as subsidised landscape management, organic farming, local products, direct sales, tourism and off-farm activities. (Van der Ploeg p.26)

Local economies and farming economically in the South and North move towards the 'subsistence perspective' which Mies and Bennholdt - Thomsen (1999) explain to be 'empowerment based on people's own strength and cooperation with each other and nature. Rather than endless accumulation of wealth, the aim of the subsistence perspective is happiness, quality of life and human dignity'. Isn't this truly sustainable development ?

Self - reliant sustainable development possible ?

But in the end, whether people really can escape from free trade thinking and take charge of their own development again

may be a matter of community-based learning and values (Molineaux, p.21). Changing the economic, political and institutional system will be a much harder and longer battle, but has to be pursued as well. Small farmer organisations and NGOs are, for example, trying to increase the influence of small farmers in setting priorities for international agricultural research (Gura, p.27). These first efforts already give hope!

References see p. 29-31.

Five principles to enhance local economies

A – Make best use of local resources

1. Plug the leaks by using local renewable resources rather than externally sourced:
 - Organic Agriculture (OA) or Low-External-Input and Sustainable Agriculture (LEISA)
 - Local food systems and direct marketing
 - "Buy local" campaigns
 - Renewable energy generation
2. Recycle financial resources within the system by buying local goods and services:
 - Local currency and barter systems (Pichongsa p.21)
 - Credit unions and other micro-finance arrangements
 - Community banks
3. Add value to local produce before it is sold to the outside:
 - Local processing and manufacturing
 - Labelling and accreditation for food and timber
 - Direct marketing, consumer supported agriculture
 - Eco(cultural) tourism
4. Connect people and institutions to build trust, new linkages and more exchanges:
 - "Buy local" networks
 - Democracy and participatory governance for community planning
 - Strengthening of local institutions, farmers' groups and community co-operatives

B – Exchange with other economies

5. Make use of external opportunities to attract external resources, especially money, knowledge, skills and new technologies:
 - Selling of quality products after value adding, e.g. certified organic or forest products
 - Farmer-to farmer exchange programmes
 - Rural radio, internet and other communication programmes
 - Governmental or non-governmental subsidies for rural development

Adapted from Pretty, 1998.



Photo: COMPAS

What is globalisation bringing peasant farmers in Bolivia?

Trade and hunger

The impact of trade liberalisation on small farmers

John Madeley

A recent publication by John Madeley collates information on the impact trade liberalisation has had so far on food security, poverty, ecological sustainability, gender etc. The survey covers 39 developing countries in Africa, Asia and Latin America. The case studies analyse impacts of the World Trade Organisation's (WTO) Agreement on Agriculture (AoA, signed in 1994), the World Bank/International Monetary Fund imposed structural adjustment programmes (SAPs, going on since 1980) and regional free trade agreements. Some of the key findings, mentioned in the overview, are summarised below.

Trade liberalisation

Under SAPs and AoA, developing countries have to make significant changes in their food and agricultural policies. They are obliged to open up their economies to cheap food imports and to drastically reduce support to their farmers. Most SAPs require more sweeping liberalisation measures than the AoA, and also demand related measures such as privatisation of state-run enterprises, the elimination of subsidies and price controls, and the abolition of marketing boards. By contrast, the AoA centres on trade liberalisation measures – it calls, for example, on member countries of the WTO to reduce tariffs on food imports by 24% over a ten-year

period. The 48 least developed countries are excluded from this and other reduction commitments. The AoA – a deal largely stitched up by the United States (US) and the European Union (EU) under pressure from business corporations – tightens the screw of structural adjustment. The case studies show that this leads to:

Cheap imports

The majority of people in developing countries belong to farming families. Most farmers are small-scale, with at best a few hectares of land and sometimes much less. Competition from cheap imports, from the US and the EU but also from other developing countries, is putting small farmers out of business. Such imports are coming both through commercial channels and through dumping – food sold below the cost of production to dispose of surpluses. Ghana is just one of many countries in this survey which shows how food imports have demoralised small farmers. Having produced maize, rice, soyabeans, rabbits, sheep and goats, the farmers cannot obtain economically viable prices for them, even in village markets. Their produce simply cannot compete with cheaper imports. Domestic food production is at risk as the agricultural sector is placed in jeopardy.

The studies show that liberalisation has led to an increase in the prices of farm inputs, causing huge problems for small

farmers. The study of edible oils in India reveals the common problem of farmers paying more for their inputs but receiving less for their crop. In economic terms, trade liberalisation appears to have worsened the terms of trade between outputs and inputs. Consumers may appear to gain from cheap food imports. But they only do so if they have the money to buy, which many people in developing countries don't have. Cheap food imports damage the livelihoods of small farmers and also the countries' most basic economic sector – its food-producing sector. Also, if trade liberalisation gives more power to monopolies, then consumers eventually stand to pay higher prices.

More priority for export crops

Trade liberalisation, as many of the studies show, has resulted in more land and resources being devoted to export crops and less to domestic food production. In Benin, for example, government incentives have led to an increase in land under cotton: cotton exports have increased at the expense of food production and food security. The main study in Uganda points to evidence that the emphasis on exports, both traditional and non-traditional cash crops, has caused a decline in the production of food consumed locally, both in quantity and in variety. This has consequently undermined the food security of households.

Although governments are generally placing more priority on the export crop sector, farmers are not necessarily receiving better prices for these crops. World market prices for many of them are declining – as is shown in the studies on Kenya, Sierra Leone and Uganda. As private traders, and not governmental bodies, are mostly buying these crops, the prices offered to the farmers are related, in some degree, to the world prices. But the power of the traders may mean that the price offered to farmers is far below the world price.

Transnational corporations (TNCs)

Trade liberalisation is proving very beneficial for large entities such as TNCs – this is clearly seen in the studies on India, Philippines, Uruguay and Cambodia. But it is not just proving beneficial to them, it also appears to be helping them at the expense of the poor. The study on cotton in India shows how trade liberalisation is aiding TNCs at the expense of India's farmers. The FAO study included in the survey notes that this process is leading to the concentration of land ownership *"in a wide cross-section of countries"* and to the marginalisation of small producers, adding to unemployment and poverty.

In Mexico, the winners from trade liberalisation are concentrated in the country's fruit and vegetable growing areas where production is predominantly on large-scale, irrigated farms. There is a *"dramatic increase in investment in these areas, with large farms or firms leasing land"*. This finding is consistent with global patterns. The Cambodia study estimates that 10-15% of the country's farmers has become landless since the adoption of a liberal market economy in 1989. More land is being concentrated in the hands of a few.

Women

The studies on Kenya, Ghana, Uganda, Zimbabwe, Mexico, Jamaica and the Philippines all show how trade liberalisation is impacting heavily on women and accentuating gender inequality. In Kenya, as a result of the liberalisation of agricultural trade, many women cannot afford adequate chemicals and fertilisers, and farm output has declined. In Uganda, liberalisation may mean that the local parastatal depot is closed down, and producers have to go out of the village to sell their produce. If not, they are forced to sell their produce at lower prices to village traders who benefit from it.

Women, who produce 60 - 70% of food in most African countries, have been affected disproportionately by the elimination of subsidies, the drying up of credit and the surge of food imports as a result of trade liberalisation. Prices of

farm inputs have risen and incomes of farming families have come under serious pressure. As a result, many have been forced to cut back on the quality and frequency of meals.

In Mexico, research has shown how male labour migration increases the workload on women and children, who are often withdrawn from school. It is estimated that women now comprise about one third of all the day labourers working in the Mexican countryside. *"To the extent that liberalisation accelerates these trends, it will exacerbate problems of inequality and rural poverty"*, notes the study.

Studies on Kenya, Uganda and Zimbabwe show that trade liberalisation has had some positive effects – in Kenya, for example, it has enabled rural women to engage in micro and small enterprises. But the studies indicate that the negative effects far outweigh the positive.

Unemployment

There are no universal figures on people who have lost their jobs as a result of trade liberalisation over the last 20 years. In Mexico, between 700,000 and 800,000 livelihoods will be lost as maize prices fall, representing 15% of the economically active population in agriculture. In India, the jobs of 3 million edible oil processors were lost. In Sri Lanka there was *"a clear drop in rural employment"*, says the FAO study, with 300,000 jobs lost following the decline in onion and potato production. It would therefore not be unreasonable to estimate a figure of at least 30 million jobs lost in developing countries because of trade liberalisation and related factors. When trade barriers are lowered, many small farmers leave their land and head for the cities and towns in hope of employment.

Environment

The cultivation of cash crops for export imposes considerable environmental costs. In the Philippines, for example,

the extensive use of agrochemicals in export crop production has increased soil degradation and the loss of biodiversity. Liberalisation encourages producers to abandon traditional and ecologically sound agricultural practices in favour of export monocropping. Also, the encouragement of agri-based export cropping in special development zones creates massive colonisation of critical watersheds and the depletion of water resources in irrigated areas, previously planted to food crops. Trade liberalisation can lead to a more extractive and non-sustainable type of agriculture.

Government services

Under SAPs, liberalisation goes hand in hand with a reduction in government support to farmers, such as investment in agricultural research and extension, controlled pricing and marketing, and subsidies on inputs. Governments withdraw and leave their people to the free play of economic forces. Those with adequate resources may survive but the poor are left stranded. The Philippines is a typical case, where insufficient state support for services such as irrigation, post-harvest facilities and farm-to-market roads has meant that small-scale farmers are unable to improve productivity levels or get their products to market at prices that cover costs.

Food self-sufficiency and sovereignty

The negative impact of trade liberalisation on food self-sufficiency, let alone food sovereignty, comes across in many of the studies. The effects of trade liberalisation on India's edible oils sector are startling. Tariff reductions, allowing for massive imports, turned India from being self-sufficient in edible oils to being the world's largest importer in a mere five years. In a number of countries, the liberalisation of markets has increased participation of private firms and individuals in the trade of food



What price will we get for our groundnuts? Farmers in northern Ghana

Photo: Bertus Havenkort

commodities, unlike in the past when public institutions dominated the trade. While, in theory, these activities could generate more employment opportunities, this does not seem to be happening.

Conclusion

As the author of the Thailand study says, “Many of us have been saying for a long time that unchecked, liberalised global trade is a disaster waiting to happen. No one listened. Now it has happened”. Small farmers are bearing the brunt of this “disaster”. But consumers too are vulnerable.

In free trade theory, production will allocate to where costs are low and consumers – poor as well as rich – will benefit from low prices. Much of the trade liberalisation of the last two decades has been based on the hope that agricultural production in developing countries will switch to high value crops for export, which would enable the import of cheap food to achieve food security. Reality is more complicated, however. The FAO study found that in countries like Ethiopia, Sierra Leone and Bangladesh, trade liberalisation did not bring the hoped-for benefits from exports.

Agriculture is the main source of livelihood for hundreds of millions of people in developing countries. If small farmers are out-competed without an alternative source of livelihood, the availability of cheap imported food is not of much benefit to them. According to the studies, governments seem to be misled or pressurised to put too much faith in trade liberalisation, or to do it too quickly, without adequate preparation. Trade-based food security for the poor is – at least for the time being – more a mirage than a fact.

Trade liberalisation is only one factor exacerbating problems for the poor in many countries. The studies often reveal the interaction of factors that affect food security, such as privatisation, domestic economic and financial policies and the incidence of HIV/AIDS. As the study on Thailand points out “*the mess isn’t simple*”; devastating weather patterns, massive unemployment, the need to earn foreign exchange “*to bail out an unbelievably irresponsible private sector*” are all factors.

Yet, liberalisation is a policy choice, and is not inevitable. This survey suggests that a fundamental review of the dominating policy paradigm is needed, and that, at the very least, WTO rules need changing so that developing countries can provide domestic support and other regulations to protect the



Prices are far too low to make marketing of my wheat an attractive option

livelihoods of smallholders and promote food security.

From: Madeley J, 2000. *Trade and hunger: an overview of case studies on the impact of trade liberalisation on food security*. A report of Church of Sweden Aid, Diakonia, Forum Syd, the Swedish Society for Nature

Conservation and the Programme of Global Studies. It is available from Forum Syd, Box 15407, 104 65 Stockholm, Sweden. Phone: +46 8 506 370 99; Email: forum.syd@forumsyd.se .

It can also be downloaded from <http://www.forumsyd.se/globala.shtml>

Causes of rural poverty

Farzana Panhwar

The Sindhi farmers in Lower Punjab, **Pakistan**, are being systematically kept in poverty due to the low prices they get for their products. This is caused by the policy of the Government to keep the prices of wheat and other agricultural commodities low so that commerce and industry can get cheap labour and high profits.

Presently, the price farmers get for their wheat is about half the world market price and half of what they received in 1950, taking into account the depreciation of the Pakistan rupee. When farmers use the optimal levels of inputs (costing approx. Rs 10,000 per acre) they can produce about 1,400 kg wheat per acre. If farmers get a price comparable to imported wheat they can afford to pay for the inputs and get an additional Rs 3,600 per acre. For a family with 5 acres of irrigated land this is an acceptable level of income for 6 months of family work.

Since farmers do not receive sufficient returns, they reduce on inputs by:

- Replacing deep ploughing and seed bed preparation by one harrowing only
- Replacing tractors by borrowed bullocks and own labour for drilling of seed
- Using poor quality seed produced by the farmer
- Using less fertiliser than the optimum
- Replacing most herbicides by manual weeding

- Using family labour for casual work and harvesting
- Avoiding periodic and precision land levelling
- Avoiding maintenance of water courses

This reduces yields to about 600 – 800 kg per acre most of which is for domestic use, seed for the next year and payment for borrowed inputs. Thus family labour is bartered for wheat needed for food with no accrued profits. Transition from subsistence to commercial farming is very difficult, as the costs of additional inputs are not compensated for by the additional returns from additional yields. As wheat production is insufficient to feed the population due to low yields, wheat is imported at about double the price paid to farmers and provided to the urban population at a subsidised price. Rural poverty, unemployment and insecurity, created artificially by forcing farmers to sell their products at low prices, is leading to unprecedented migration from rural to urban areas. These people, who end up living in ever-growing urban slums, face serious hardships and suffering.

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"Hybrid seeds, hybrid crops,.... even the children become hybrid", as an elderly woman put it.

Loss of the local and spectres of the global

A.R. Vasavi

Farmers committing suicide, ever-expanding groups of people migrating to cities, angry farmers destroying unsold fruits and vegetables, riots at the grain markets as prices collapse, the distress sale of land - all these and more are testimony to the loss of the local and the spectre of the global in agrarian India. While the loss of the local is linked to the loss of local knowledge and social support structures, the spectre of the global looms in terms of the subordination of local agriculture to global market and institutional prescriptions, and the subsequent loss of self sufficiency and livelihoods.

The local undervalued and eradicated

The opening up of Indian agriculture to global capital and markets denotes not only a shift from the policy of agricultural self-sufficiency to one of integration into the market, but also of a substantial shift in the human-nature and human-human relations. Linked to the WTO rhetoric of enabling the nation to become competitive and of engaging in the global arena, the new agricultural agenda overlooks not only the strengths of the local, but also its needs and requirements. As many scholars have

noted, agriculture in India is troubled more by the system of unjust access and rights to resources than by a lack of knowledge or capability. Yet, since the economic liberalisation agenda, policies to address the problems of inequitable distribution of resources, including any type of agrarian reform, have been completely overlooked. Instead, the whole body of local agro-ecological knowledge is identified as the basis for problems and is sought to be eradicated. In addition, the State, until now a key player in re-ordering agriculture, is partially withdrawing from agriculture, thereby enabling the emergence of national and international agri-business agencies to become key actors. Currently, in many villages, it is the agents of the agri-business companies whose presence and influence is more visible than that of the state's village and field workers.

Increasing dominance of agri-business

Drawing on their capital and marketing skills, global agri-business companies seek to maximise the low labour costs and eco-specific agricultural production, while retaining the existing pre-capitalist relations of production and work conditions. The establishment of

contract-based seed farms in certain areas, such as Haveri and Ranibennur in Karnataka, are examples. Factory-like production conditions have replaced ecological practices, but the existing land-ownership and labour patterns have been retained. And contract farming based on rigid terms, in which the companies stipulate what, how and how much is grown by every contract farmer, signifies the loss of control over their production that agriculturists are subject to. More than HYV (High Yielding Variety) cultivation, contract farming articulates the dominance of international finance, market and know-how over the economic, social and ecological bases of local agriculture.

Loss of the cultural basis and control

Such intense and significant integration into the agri-business and biotechnology regimes imply not only a loss of the collective, eco-specific knowledge but also of the local, cultural bases of agriculture. Such changes are significantly that of the loss of the veneration of nature, the separation of agriculture from ecology, devaluation of local knowledge, and the re-working of social relations and cultural orientations of people. Each of these is compounded

by the new presence of global agri-business agencies, which re-enforce the individualisation of agriculture initiated by modern agriculture. Farmers interact with agri-business agents on a one-to-one basis, often competing among themselves, for access to information, inputs and assurance for sales. Also, as Lewontin (1998) notes, contract farming based on new bio-technologies renders farmers into wage labourers, a trend that aggravates the on-going pauperisation of medium and small-scale land operators.

Disintegration of the collective and loss of autonomy

Biotechnology based agricultural regimes, promoted by global agri-business, lead to a vertical integration of inputs and outputs in the agricultural production processes (Lewontin 1998). Such vertical integration (whereby the agency sells the inputs and also purchases the produce) at this level is matched and aligned with a disintegration of local, collective orientation to agriculture and the loss of autonomy in the production processes. New seed varieties shorten production cycles and increase productivity but deny farmers the ability and rights to reproduce the seeds. Knowledge and know-how must be gained from external sources, often together with the other inputs of fertilisers, pesticides and technology. As agri-business companies gain absolute control over the production process, States, especially in the developing countries, have less hold over such decisions and loose the right to democratic processing of such policies. This has been specifically noted in the context of the promotion of new biotechnologies, including Genetically Modified Crops (GMCs). In certain parts of India, policies to use and promote GM seeds and crops are not debated in public and people are not given any awareness of the potential fall-outs of such programmes.

Expecting high returns, ending with suicide

Yet, farmers are drawn to such programmes as agri-business agencies advertise the easy availability of a good life. An increasingly consumption-oriented public culture further encourages them to take to high income generating schemes. Expecting quick and high returns, farmers submit to such agendas with little or no anticipation of market downturns, loss of genetic diversity, loss of autonomy etc.

But the entry and growth of markets in the life of a community increases the imbalance of power among members of

an agricultural community and that between a community and the market. Successful agriculturists not only withdraw from the immediate community of production, but identified as “progressive farmers” they form alliances not with the other agriculturists of their region, but with those who have a similar economic status. Further, in producing for the market with inputs from the market and in terms dictated by the market, agriculturists become subject to the turns and fluctuations of the market itself. While production is based on giving priority to market income over household subsistence, the failure of the market can mean the devastation of the household’s food security and the beginning of a vicious cycle of debt. This is specially so for small and medium agriculturists who, with little or no capital or access to resources, take informal credit at exorbitant interest rates, and are unable to recover basic costs at the end of the production cycle. And, crop loss, like agricultural production, has become an experience borne individually. The spate of suicides among farmers from all over the nation is linked to this combination of debt burden, individualisation and the loss of collective orientation in agriculture.

Lack of a farmers’ forum against globalisation

Though several districts of Andhra Pradesh, Karnataka, Maharashtra, and Punjab have reported suicides related to crop-loss, there is no substantial collective pressure from agriculturists against the state and agencies of capital. And, despite the fact that some Indian farmers’ movements question the globalisation of Indian agriculture, a well-developed and cohesive farmers’ forum against the new agricultural agenda is sadly lacking. In fact, membership in and support for farmers’ organisations are not as wide-spread as it is often made out to be. Instead, caste and religion-based mobilisation seems to be gaining strength, which breeds intolerance and pits communities against communities and some privileged communities against the State. Such mobilisation focuses on either reviving old symbols of heritage or in inventing traditions to counter an opposing group’s claims to exclusive heritage rights. While such cultural mobilisation may result in a limited number of agriculturists becoming political actors, it does not translate into policies that privilege economic or social equity.

Redistribution of resources needed

Though Gandhi largely overlooked the political and economic dimensions of rural communities, and most specifically their role in reproducing a hierarchical and unjust system, he recognised the importance of a decentralised, plural, rural culture. Asserting the importance of agriculture as a vocation, he believed it to be capable of being the seedbed of Swaraj; the new ethically and morally grounded system that would enable India to not only break away from colonialism but also generate a new civilisation. Yet, in contemporary India, agriculture and agrarian cultures are increasingly integrated into a global agro-regime that privileges elite consumption and access to capital over ecological and social sustainability. This is generating new tensions. Not only has globalised agriculture disembedded the production system from its ecological base, distanced individuals from the life of the community, rendered local knowledge (Ludden 1997) as “archaic”, it is also fast eroding the very foundational premises of India’s pluralism. While the skewed distribution of land, capital and access to water needs to be addressed urgently, the current trend is to enhance the productivity of select crops, thereby overlooking both the livelihood bases of people and the sustainability of agro-ecological systems. Pre-modern plural agro-ecologies enabled local ecology to influence agriculture, creating a range of agri-cultures. But, individuated, market-oriented agro-regimes lay the foundations for conditions in which the land will be rendered into what Marx (1966) noted as “*cleanly weeded land*” while the dispensed and displaced people will be treated as “*uncleanly human weeds*”.

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Globalisation and The Mountains: *Evidence from Uttarakhand*

Vir Singh and Shilpy Singh

The current surge of globalisation taking all regions and communities of our planet in its fold is perhaps the largest institution-led movement in the history of mankind. It, indeed, is a process that is all set to transform the whole world (its geography as well as communities) in favour of certain dominant areas and already affluent societies, while throwing others into an abyss of misery and endless struggle for survival. Riding the tide of economic liberalisation, globalisation is a process that is likely to culminate in new economic imperialism. Reckless exploitation of the natural resources and/or ecological niches these areas are famous for, would be inevitable. Lofty mountains of the Himalayas, owing to their specific resource characteristics, would perhaps be the worst hit by the strengthening of economic liberalization.

Global treaties, trade-related policies, international institutions, market forces, and reconstructing economies are prompting and forcing the local governments to frame new policies to implement programmes that are often incompatible with their own specific conditions. These policies and programmes are injecting unsustainability into the system and paralysing livelihood security of local communities which are based on using specific natural resources of the region. Fragile mountains readily fall victim to these factors and processes leading to unsustainability. Rampant and indiscriminate 'development' activities meant largely to serve the interests of 'plains', often ignore local perspectives which in turn accelerate unsustainability in the mountains. This process, due to highland-lowland environmental interactions, is also affecting livelihood systems even in the distant plain areas.

The newly created State of Uttarakhand has been internationally famous for its mass movements, like the oft-quoted Chipko Movement, Anti-Tehri Dam Movement, and, more recently, the Beej Bachao Andolan (Save Seed Movement). These have not only been an inspiration for the whole world but also influenced

policies, resulting in Governments enforcing some measures to protect the ecology and the environment. However, this mountain region, owing to dual policies about the politically marginalised mountains could not elude the globalisation process. Some of the effects of globalisation policies on the area are mentioned below.

- Common Property Resources (CPRs) constitute the core of farming systems and are the base of livelihood in the Uttarakhand region. They are being increasingly acquired by the Development Corporations, private hoteliers, firms, colonisers, and rich individuals, particularly, for promoting tourism as an industry. Construction of roads, buildings, hotels, summer resorts, honeymoon huts, holiday resorts, recreation centres, sports resorts, etc, is rampant in the region. This is happening even in the poorly accessible areas, pristine alpine meadows close to majestic glaciers. Thus, affecting the delicate ecological balance as well as the sustainability and livelihood security of the people. In the last few decades, more than 40 percent area which was under CPRs has been brought under private use.
- More than 50,000 ha of the area under CPRs (including reserve forests fulfilling various needs of local farmers) was covered with climax oak forests at mid-altitudes. These have been leased out to rich individuals, absentee landlords, and to the Horticulture Department of Uttar Pradesh Government, a few decades ago. About two lakh metric tonnes of the fruit produce from this land floods more than a dozen major market areas in the plains. In fact, virtually no portion of it is retained in the area, thus depriving the local inhabitants of a nutritive produce of their own land, besides causing ecological and economic disservice.
- The Tehri Dam, the highest dam in the Hindu Kush-Himalayan (HKH) Region – is under construction at the confluence of the Bhagirathi and the Bhilangana rivers in Tehri town of

Garhwal. There are fears that this work is being taken up in an area which is seismically one of the most sensitive ones. There is a strong resentment from the locals as several thousand local residents would be displaced. Expected to serve energy and irrigation needs of the plains and drinking water supplies to the Indian Capital, several such large and medium sized dams proposed in the area of Uttarakhand, when implemented, would prove disastrous for the fragile Himalayan mountains and their communities.

- Agricultural transformation in the mountains requiring high chemical inputs and external expertise has been designed to fulfil external market demands at the cost of local needs. Exportable soyabean, for example, replace *Barah anaaj* culture involving as many as twelve foodgrain crops cultivated with finger millet as a base crop. This is leading to genetic erosion and depriving local people of nutritive food ingredients. Virtually all horticultural products grown in the region are relished by city dwellers in the plains. At the same time, thanks to the monopoly of middlemen (mostly from plains), the produce does not fetch remunerative prices for the growers. The ecological niches of mountains are especially suitable for vegetable seed production. This lucrative business, however, is being managed by some national and multinational seed companies exclusively for their own benefit. Numerous valuable herbs of high medicinal and aromatic values are also exploited by external drug firms for their own benefit. The Uttarakhand Himalayas harbour thousands of varieties of flowering plants. The Valley of Flowers of world fame in Garhwal is a unique natural treasure of ornamental plants. Mountain farmers have never been given a package to cultivate indigenous flowers, as they have no market value in the plains. Floriculture in certain pockets (e.g., near Bhowali in Kumaon) is being managed by some external firms,

agri-business farms, and rich individuals on private land purchased from local farmers at throwaway prices.

- Globalisation-directed policies and programmes have been insensitive towards the region's unique cultural heritage and people's rich experience in conservation-based livelihood systems. Pro-market decisions and activities ignore indigenous knowledge and innovations. External intervention neither aims at fulfilling local people's aspirations nor seeks their participation in the implementation of new programmes. Contrary to people's own strategies, it is shortsighted rather than futuristic and sustainable.

Dictated by external market forces and global policies, the globalisation process, in essence, is further marginalising the mountain communities, by excluding them from benefitting from the opportunities inherent to the mountain region, such as high-value biodiversity, unique ecological niche, and adaptation mechanisms. This process also sets conditions to further aggravate the effects caused by mountains' fragility by opening valves of human movement towards the mountains. This leads to increasing population pressure in the area. The damage to areas stocked with climax vegetation (natural oak forests and alpine meadows) so crucial for regulating Himalayas' own micro-climate is accentuated. Dangerous

consequences of systematically inoculating ecological vulnerability in the Himalayan ecosystems by managing monocultures and reducing biodiversity, and increasing intensity of resource use, are well predictable.

Thus, being highly incompatible with the imperatives of mountain conditions, the rapid globalisation is apparently opposed to the processes of sustainability in the mountains. Since it has no room for socio-economic equity (that, despite poverty, which has been a remarkable feature of mountain communities), ethical, and cultural values, it is bound to jeopardise livelihood security of the masses in the region.

Globalisation process, however, can, and should be, made sensitive and mountain-friendly. The Himalayas – our fragile heritage – as is known to the mainstream world of the plains, are exceptionally rich in their natural resources (especially the biodiversity), and people's experiences relating to their conservation and sustainable use. The biodiversity and unique ecological niches of Uttaranchal and other Himalayan states could be pivotal in economic development and welfare of the mainstream areas, the plains. However, mountains should get what is rightfully theirs. In the globalisation process, they must get a fair deal rather than just become a victim of economic parasitism. There must be an economic valuation of the Himalayan biodiversity in the context of global

norms. Prices of varieties / products of this biodiversity must be decided based on their direct values (consumptive use value, productive use value, etc.) and indirect values (non-consumptive use value, e.g., scientific research, recreation, etc; option value, e.g., value of maintaining options available for the future; and existence value, like the value of ethical feeling of existence of nature, etc.)

Indian states lying in the mountains, share many common features, experiences, and, challenges. At this juncture of rapid globalisation, these mountain states should come close to each other and fight for their due share in this process and guide the international institutions to redesign suitable structural arrangements. The marginal mountains can make the mainstream areas realise that through geo-ecological linkages they send all happiness and prosperity to the latter. In order to regain glory and a respectable place for the mountains in the dominant world of the plains, all the mountain states must unite.

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Farmers Jury's views on State Agricultural policies

A one week workshop was jointly organized by Deccan Development Society, Zaheerabad, Central University, Hyderabad, Institute of Development Studies, AP Coalition in Defence of Diversity at Krishi Vigyan Kendra, Pastapur, AP. Invitees included national and international experts from various fields, Government officials and NGO heads, including representatives from AME & APRRM. NGOs working in 10 districts nominated around 100 names of farmers. 19 farmers were selected in which 14 were women. All selected were small and marginal farmers. Their stated background was verified. Many of them were not aware of new trends and reforms proposed in the vision 2020.

Invitees from various backgrounds spoke on the occasion highlighting the following aspects: adopting useful technologies in changing times; plans and programmes of the Govt.; negative impact of WTO on textile and oil seeds industries; identifying, adopting and promoting technologies suitable for rural areas, improving traditional seed varieties and practices; self sufficiency and local economies, danger of monocultures, traditional and organic farming methods, demand for organic products world wide. Three videos were shown which dealt with modernization leading to increased urban migration; benefits of growing organically for exports; a village community achieving self sufficiency promoting urban to rural migration.

After actively hearing and viewing what has been presented on agricultural trends, biotechnology, organic farming, conservation of bio-diversity, farmers worked in sub groups and identified five representatives amongst themselves to present their 'judgement'.

Their conclusions were : Oppose contract agriculture, labour depriving modernization, genetically engineered crops; Suggest distribution of land to the landless; Promote Desiltation of tanks and other water bodies; Assured irrigation; Access to local markets and receiving support prices; Farmer groups to be involved in fixing prices; Improved distribution of essential commodities through public distribution system; Train farmers in traditional and organic farming; Control export of medicinal and aromatic plant products; Improved agricultural loans, promote animal husbandry; Awareness on lost cost and environmentally safe agricultural practices; Introduction of special farmer life insurance policies; Restriction on import of canned, tinned foods; Meet basic requirements of farmers.

(based on A. HariKrishna's report in Annadata)

People's Caravan 2000

Sarah Hindmarsh

Engaging a crowd of over 50,000 on November 30 - one year since the massive protests against the World Trade Organisation (WTO) and its brand of globalisation - the People's Caravan 2000 ended three weeks of activities in India, Bangladesh and the Philippines, with simultaneous events in Japan, Korea and Indonesia. The People's Caravan travelled over 2,500 km through Tamil Nadu, India, Bangladesh and within Manila, the Philippines from November 13 - 30.

The Caravan called for an end to the devastating effects from the globalisation of agriculture and instead advocated genuine agrarian reform, food security, social justice and land and food without poisons.

Over 10,000 people - local farmers, agricultural workers, fisherfolk, students, scientists, teachers, the media, government officials, and anti-pesticide and anti-genetic engineering (GE) advocates - participated in lively discussions at public meetings, press conferences, and educational teach-in's at bus stops, in rice fields, in villages and towns. Food festivals, seed exchanges, songs and street theatre celebrated local initiatives towards more sustainable, healthy agriculture.

The Caravan was organised by Pesticide Action Network Asia and the Pacific (PAN AP); Society for Rural Education and Development (SRED) and Tamil Nadu Women's Forum (TNWF), India; UBINIG and Nayakrishi Andolon, Bangladesh; and Kilusang Magbubukid Ng Pilipinas (KMP), the Philippines; in collaboration with SHISUK, Bangladesh; CIKS and PREPARE, India; Gita Pertiwi, Indonesia; NESSFE, Japan; CACPK, Korea; and Food First, USA.

Rural communities discussed the transition from traditional farming to

export-oriented crop production and its impacts on them - increasing landlessness; hazardous pesticide use; and the potential onslaught of unsafe, unproven experimental GE technologies.

Speaking in Bangladesh on land conversion and the erosion of food security, Santi Gangadharan, a pesticide activist with TNWF, said: "As we travel this country we are very happy to find the fields so full of paddy. In India, most of the farmers have been forced to grow cash crops instead of food crops due to the process of globalisation and liberalisation and because the government wants more export earnings. Now there is no paddy. The fields have been converted into flower gardens for export. Due to globalisation many people in the villages have been forced to leave. They have left their traditional homes, entered urban areas and many of them are without enough food".

Landlessness is rising among the poor farmers of Asia. This tragedy is particularly evident in the Philippines. Rafael Mariano, chairperson of KMP, is critical of the Filipino government's commitment to the WTO in promoting the World Bank's imposition of market-assisted land reform. This involves joint venture schemes that allow landlords and foreign capitalists to appropriate land for export crop production. "In effect, the schemes reduce the farmers to being farm workers receiving measly wages."

Asian countries, in general, are suffering from a collapsing agricultural sector. Much of this has to do with the use of Green Revolution farming practices, underpinned by monoculture cropping and the use of pesticides and fertilisers.

Farmer Jahanara Begum, speaking in Bangladesh, urged farmers not to abandon their traditional farming practises in favour of industrial agricultural methods. "We have so many

varieties of rice seeds, but instead we are going for the varieties of IRRI (International Rice Research Institute) and the seed companies. These seeds need a chemical package. When we use local varieties we get a yield of 40 kg of rice. When we use pesticides and the companies seeds we get 20 kg more but we also destroy our soil, water and biodiversity".

She added: "How many poisons are you using? We have lost our birds, our fish, the wildlife. We have lost all this for 20 kg more and we spend more money on our family's health. Transnational companies - they come, they go. They don't care about our health or our environment.

No more, we've had enough! Stop using pesticides and gradually reduce the use of fertilisers. For our survival we have to commit ourselves to land and food without poisons!"

Sarojeni Rengam, Executive Director of PAN AP, told the crowd that today the pesticides market is a \$32 billion industry. With the advent of seeds, genetically engineered to tolerate herbicides or to be dependent on chemical inducers to promote growth and development, the use of hazardous pesticides will only increase.

Speaking on the development of GE rice, Farida Akhter, Executive Director of UBINIG said, "UBINIG urged all farmers in the rice producing and rice consuming countries of Asia to resist planting GE rice as it is harmful socially, economically, environmentally and also an attack on farmers' sovereignty to produce their own staple food!"

The People's Caravan also celebrated local initiatives towards more sustainable, healthy agriculture. Agriculture that is in the hands of the people, is for the people, and can really feed them and free them from dependence on hazardous pesticides and other dangerous agricultural inputs and technologies.

In Trichy, India, Tony Tujan, chairperson of the Asia Pacific Research Network (APRN), said: "As sustainable agriculture practitioners, we have shown the world that we can grow food without poisons. We must all work together to challenge industrialised agriculture and agrochemical TNCs."

From the 'summary of events' press release.

For more information contact: Pesticide Action Network Asia and the Pacific, Phone: +604 657 0271; Fax: +604 657 7445; Email: pcaravan@tm.net.my <http://www.poptel.org.uk/panap/caravan.html>

People's Caravan 2000



Photo: PAN - AP

Cooperation can challenge Globalisation

Seema Hegde

After the strengthening of globalisation, a wide range of products have entered the Indian Market. These products also include agricultural products. Most of the Indian farmers being marginal and poor are losing their age-old system of cultivation. Since foreign countries dump their products in the Indian market at a lower price, these indigenous farmers are struggling hard to face the competition. It has become difficult for them to preserve the essence of their cultivation methods.

Today in many parts of our country, farmers are protesting against globalisation. In small villages too, farmers are forming young farmer associations in their communities. The Government should take interest in assisting these local communities.

Local communities and young farmer associations must try to reduce their cost of production in order to face the competition arising due to globalisation. For that they have to use indigenous seeds which are not genetically improved. These are more resistant to the diseases and need no pesticides. Moreover, it has already been proven that indigenous products contain more nutrients and are tastier. Hence, these products should be kept separate. The Government has to provide incentives for these farmers and also provide separate markets for their products and see that they get better prices.

One more step in reducing the cost of production is to reduce the cost of irrigation. For this, young farmer associations have to take steps to increase the level of underground water. This can be done by digging pits in the areas surrounding agricultural land. In rainy season, the water gets collected in these pits and gets into the soil. Practising this over many years naturally increases the underground water level. This has already been proven scientifically. This in turn requires less of artificial irrigation and thereby reduces the cost of irrigation. Labour cost should be minimised. For this purpose, young farmers have to develop a strong sense of co-operation between them.

One or two persons from each family should become members of the farmer association. These members should

participate in the works of every other person's land, such as ploughing, sowing, seeding, harvesting, marketing etc. This is completely operated on the basis of co-operation. This also builds integration and unity among them.

This is practiced in some of the villages, in the district of North Kanara in Karnataka State. For instance, people in a small village called Mattigar in North Kanara, practice this method. In their language they call it *Muriyaalu* which means every one doing every one's work.

In that village, some 30 to 40 farmers have joined hands to form an association to minimise the labour cost involved in the process of production. In that region, they mainly grow paddy (in small quantity), arecanut, cardamom and pepper. In the harvesting and growing seasons, these farmers go and work in every other member's land. They need no extra labourers. In the remaining days, they prepare organic fertilizers required for their plants. They refuse to use genetically improved seeds and chemical fertilizers.

Mr. Vijay Hegde, a 28 year old young farmer who is one of the members of the youth association, says, with this system of co-operation, we feel integrated. It gives us more spirit of work. For us, with this co-operative system, working is

a pleasure. This system has made us to feel more united and secure because everyone is there to help everyone in times of crisis."

Such co-operative systems should be popularized. These systems should be spread throughout the country. The Government should encourage these associations to grow those crops, which have greater demand. For this, a market study has to be undertaken on a massive scale and farmers should be provided with adequate information.

With the assistance of the Government and the local people, these farmers' association can be strengthened which could boost the prospects of the Indian farmers and enable them to compete with products priced lesser and also help them to maintain the very essence of their cultivation methods. By developing such associations, farmers can also live happily in this era of globalisation and moreover, 'co-operation', the concept of Indian origin can challenge the worldwide concept of 'globalisation'.

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"Fruit trees are improving the health of my farm and my Family."

Nayakrishi Andolon: Recreating community based organic farming

Farhad Mazhar, Farida Akhter, Jahangir Alam Jony & Rafiqul Haque

Most farmers in the flood plains of Bangladesh shifted to Green Revolution agriculture during the sixties. Farmers began to face ever increasing problems as their survival base was being threatened. Gradually, a group of farmers developed an economically viable alternative to modern agriculture, community based organic farming, which is locally called Nayakrishi Andolon. Now, due to globalisation, the economic conditions for small farmers are deteriorating even further, and Nayakrishi Andolon is becoming a fast-growing movement of farmers.

New ways needed

Tangail is one of the flood-plain zones in Bangladesh. Every year, the river overflows into the paddy lands, often badly affecting the small farmers of the region. In 1988, they approached the local organisation, UBINIG, for support. In working with the farmers, UBINIG found out that it was not only the flood that posed a great problem for the farmers, but also the practice of so-called modern agriculture. To get a more comprehensive understanding of how farmers perceive chemical-based agriculture, UBINIG undertook a study in 1989-90. A wealth of information was collected through group and individual discussions with farmers. The farmers pointed out that:

- The fertility of the soil was clearly declining. More and more fertiliser was required every year to prevent yield decreases.
- The natural fish and frog populations were declining in quantity and diversity.
- Pest attacks in the fields were more widespread and intense.
- A general decline in livestock and poultry populations, not due to economic poverty, but the lack of fodder. The new HYV rice produce less straw than the local varieties.
- There were fewer birds, bees, butterflies and other insects in the village resulting in poor pollination and low yields of fruit trees.
- The nutritive quality of food was declining as farmers produced nearly

no pulses and oilseeds, and a far less supply of fish, livestock products and fruits

- The health situation was worsening, with many more gastric, skin and respiratory diseases, and problems of women in childbearing. Pesticides were seen as killers of human beings, used for suicide and murder of women.

The farmers realised that the total amount of products and income of the farm was declining. In the case of HYVs, farmers figured out that calculating productivity and income on the basis of the yield of a single crop is faulty and misleading.

Nayakrishi Andolon

These experiences led the farmers to search for new ways of food production. Initially, the peasant women took the lead in stopping the use of pesticides, mainly for health reasons. Then, a group of farmers organised themselves to experiment with green manure and compost. Compost made of water hyacinth, available in plenty, became quite popular. This was the first breakthrough - this initial group of farmers became convinced that they did not need to depend on pesticides and chemical fertilisers. Soon 'Nayakrishi Andolon' (New Agriculture Movement) spread from village to village as a community-based movement going beyond sustainable technologies to regeneration of the life activities and social relations of rural communities. It promoted the joy of living creatively with the entire world: human society and nature, visible and invisible, organic and inorganic.

UBINIG plays an inspirational role and is a source of alternative information for farmers. It interprets currently available knowledge into popular language. Together with UBINIG, farmers test new ideas in practical ways. Care is taken not to suppress the wisdom of farmers in the name of "science", yet farming life and knowledge is not romanticised.

Ten principles

As experience and confidence grew, the farmers developed a set of 10 simple principles for Nayakrishi farming.

Principle 1: Absolutely no use of pesticides. Pesticides do not only kill pests, they also kill other ecologically beneficial living organisms. Monoculture is one of the main reasons for pest attacks. Pests can be controlled without the use of poisons.

Principle 2: No use of chemical fertilisers. The land must be made healthy through alluvial sediments, organic fertiliser, crop mixing and agroforestry, which give natural nourishment to the soil and ensure the presence of living micro-organisms.

Principle 3: Manage pests through conservation and constant regeneration of biodiversity. The practice of multi-cropping has become popular, also for pest management.

Principle 4: Agroforestry with integration of local fuelwood, fruit and various multipurpose trees into rice and vegetable fields. Exotic or imported species are generally rejected.

Principle 5: Calculate total production and income of farming to the household and the community as a whole, not as the quantitative productivity of a single crop. This gives a more accurate view of the overall benefits of the farm.

Principle 6: All domesticated and semi-domesticated animals, livestock, poultry and birds are part of the farming household.

Principle 7: Agriculture is also aquaculture.

Principle 8: Seeds and genetic resources are common resources of the community and must be conserved at the household and community level. The privatisation of seeds and genetic resources, the patenting of life forms and genetic engineering is resisted.

Principle 9: Water is wealth because it brings fertile alluvial sediments.

Principle 10: Stop the use of deep tube wells for irrigation. A lot of harm has already been caused to the groundwater and to the cultivable land.

Farmers are aware that “external” application of inputs is a hangover from the old habits of chemical agriculture. They are constantly innovating new ways to increase the fertility of their soil, without “external” inputs. Nitrogen-fixing species of plants and trees are growing in popularity. Where chemical fertilisers have been used extensively, a gradual phasing out is suggested so that a decline in crop output is prevented.

Village workers are the backbone

The activities of Nayakrishi Andolon are coordinated through centres run by UBINIG in all districts to which the movement has spread. Training programmes, workshops and meetings are organised at these centres. UBINIG coordinates the activities of experienced Nayakrishi farmers training new farmers. The farmers use the centres as their meeting places and for mutual sharing of information.

The backbone of the Nayakrishi network is the gram karmi or village workers. They are mostly women farmers, who mobilise and train the farmers in their villages. Apart from networking and campaigning, gram karmi maintain audits of the natural resources of the village, which is vital in maintaining and managing the local biodiversity. The information is maintained collectively.

An annual farmers and weavers’ fair is organised in Tangail to disseminate information at a wider level. Thousands of farmers, including those who follow conventional practices, participate at this fair. As such, it is an excellent event for debates, discussions and sharing of information between and among farmers of different areas. Cultural functions are an integral part of the fair.

Nayakrishi and biodiversity

Control over seed is the lifeline of the farming community. Women conserve, propagate and germinate seeds. The loss

of seeds from the household also means a loss of power for women. The women of Nayakrishi, therefore, have started to rebuild their own *veez sampad* or “seed wealth”. The concept strongly contrasts with concepts like “seed banks” or “gene banks”. The peasant women are against any centralisation of seed wealth in the form of a “bank”. Seed collection, conservation, preservation and regeneration in this context states that :

- Women must regain control over seeds and the associated knowledge and skills. The common seeds should be preserved at the household level.
- A specialised network looks after specialised seeds, or seeds that are not considered economically valuable to the villagers in immediate terms. It conducts investigations and tests to know more about particular varieties. There is interaction within and between villages among the seed-network members. Men can also be members of such a network. Information on seeds and collection cannot be shared with any “unknown” persons or agencies without the consent of the group.
- As an initial experiment, a community seed wealth centre enables Nayakrishi farmers to exchange seeds free of charge.
- The community seed wealth centre is based on the knowledge of the women in seed preservation and germination. It uses earthen pots for the preservation of seeds. The seeds are kept in a place not different from a farmer’s house. The impact of the weather is observed closely and a standardised drying method appropriate for long-term preservation is studied.
- All *gram karmi* must maintain a nursery, and conduct nursery activities on a regular basis. Nayakrishi *gram karmi* sell their

seeds and seedlings for generating part of their income.

- More research is necessary to evaluate and compare the performance of different indigenous and “high-yielding’ varieties (HYVs).

With no more poisons used in the villages, farmers see an increase in varieties of fish and a wide range of uncultivated crops, either as partner crops from the multicropping fields or grown on common land. Local species, breeds and varieties of crops and animals are given priority. The trend is in finding a pattern that is best suited for a particular farm in its totality, with livestock, birds and fish. Raising local breeds of livestock is easy and profitable. Local crop varieties are usually economically advantageous and ecologically suitable. Farmers are not against HYVs offered by the formal sector as long as they can collect and preserve the seed, and as long as the varieties do not need pesticides, chemical fertiliser and water. They are strongly against hybrids which make farmers dependent on seed companies. The HYV seeds that can be cultivated the Nayakrishi way play a key role in the transition from the modern to the Nayakrishi system of cultivation.

Preservation and use of medicinal plants

The medicinal species and varieties are maintained and managed in the wild, although a few are domesticated. Nayakrishi argues that the medicinal value of a plant can best be ensured if the plant is collected from its own natural habitat. According to this principle, the maintenance and management of medicinal plants is done at two levels: through the structure of traditional midwives, and through women farmers who specialise in medicinal plants.

There are always one or two households in the village, who take the responsibility

Mixed cropping, it is important to find a combination of crops that is best suited for a particular farm.





Photo: UBINIG

Nayakrishi farmers give priority to local varieties

to ensure that all the common species and varieties are replanted, regenerated and conserved by the farmers. Some women specialise in certain species and varieties. Their task is to collect local varieties from different parts of Bangladesh and to monitor and document the introduction of a variety in a village or locality. They keep up-to-date information on the given species. Such specialisation encourages individuals to develop in-depth knowledge in a particular area. Since this knowledge is highly valued by the group, the person gets much respect and recognition that contributes to the process of building up a collective spirit and knowledge-sharing.

Nayakrishi marketing

The Nayakrishi farmers produce enough food crops to meet their subsistence needs. The surplus of vegetables, rice, pulses and oilseeds is sold first in their own villages, in the local hat – the weekly market, and bazaar – the daily market. People are very interested in buying food products that are grown without the use of chemical fertilisers and pesticides. Consumers are willing to pay a slightly higher price for better-tasting products. However, Nayakrishi farmers do not want their products to be considered as exotic or luxury items. They must be for the common people. So the farmers do not charge higher prices if they do not have to.

In one area, the Nayakrishi farmers from several villages have formed their own market. They gather twice a week and sell all their products collectively. They have put up a Nayakrishi banner to attract people to this market, which is gaining popularity.

In Dhaka, the capital, there is demand for local rice varieties husked in the traditional *dheki* – the husking wood. The

farmers, in a limited way, are supplying this rice to Dhaka.

Counting the benefits

Around 65,000 families all over Bangladesh follow Nayakrishi principles and the movement is spreading fast. Most important is the general confidence among farmers that Nayakrishi is “economically viable”. Besides, the ecological situation is improving, the land is regaining fertility and biodiversity is being enhanced.

Farmers’ livestock populations have increased by between 100-200%. Their cash income has increased by around 50-200%. Mixed cropping is seen to be three times more productive than monocultures. It also provides revenue from cash crops. Farmers are economically better off because they do not have to incur the costs of inputs, while the crop output is almost the same as that of HYVs. Besides providing food security, it also is a good risk management strategy.

The community seed wealth centres have also been extremely effective. After the harvest, the farmers are obliged to return two times the amount of seed they took. This condition is waived if the harvest is unsuccessful. Most farmers, however, return more than is required of them because the seeds and the seed wealth centres are “theirs” and they benefit directly from them. The farmers can also sell their seeds in the market. Many local varieties have been collected and reintroduced. One seed wealth centre has collected nearly 70 varieties of jak fruit.

The farming community is more confident than before in their capacity to change their life situation. Without pesticides and chemical fertilisers and with a diverse, nutritious diet the farmer

families are a lot healthier. There are also cultural impacts such as reduced incidences of violence against women. The very nature of the relationship Nayakrishi brings into the life activities of the villages empowers women, instead of suppressing them.

Potential for upscaling

Poor farmers, those having less than one acre of land, make up 75% of the Nayakrishi farmers. Among them, more women take the lead in mobilising other farmers. Poor farmers are attracted to Nayakrishi mainly for economic reasons. The prices of chemical fertilisers and pesticides have increased significantly, and they have to use more fertilisers than before. Many of them are indebted and forced to sell land because they are unable to cultivate anymore for lack of money.

Over time, Nayakrishi is also gaining acceptance among the middle farmers with 1-3 acres and surplus farmers with 3-5 acres of land. The representation is 20% (middle farmers) and 5% (surplus farmers). While the poor farmers are joining for subsistence reasons, the middle and surplus farmers have acknowledged the economic viability of the organic farming system as a whole. They have also realised the environmental hazards and the loss of biodiversity due to the use of chemicals and the overwhelming practice of monoculture.

At the national level, Nayakrishi is increasingly being taken up by smaller NGOs in their rural activities. Links forged with agricultural scientists is a significant achievement. The Nayakrishi practice has been able to provoke critical reflection in mainstream agricultural thought. A very co-operative and supportive relationship has been built up between Nayakrishi and the main agricultural institutions of the country.

Although policy-makers in the Ministry of Agriculture are quite aware of the Nayakrishi movement, it has received little support at the national level. UBINIG is now trying to influence them through issues of pesticides, seeds and irrigation. Against all odds, it has proven that there is a viable alternative to the destruction of rural societies by “progress”.

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Drilling of Rice Bowl and Conservation of Seeds: Response of Peasant Society to Globalisation of Agriculture in Chhattisgarh

Hasrat Arjjumend

Chhattisgarh, the newly formed state of India, has been considered a rice bowl of the country. Agriculture in Chhattisgarh is subsistence agriculture. Foodgrains are grown in 88.37 percent of the net sown area. Among foodgrains grown, rice is the main crop that is grown on 39.91 lakh hectares and covers 77 percent of the net sown area. According to the scientists at the Indira Gandhi Agriculture University (IGAU), Raipur, at one time, traditional farmers were cultivating approximately 19,000 rice varieties.

Farmers over generations developed different varieties and land races for different geo-climatic and socio-economic conditions. Though these local varieties and land races of rice are under tremendous pressure of globalization, traditional farmers still grow countless local varieties of rice. In Rajnandgaon district alone, about forty local varieties of rice have been recorded to be grown by traditional farmers (see box).

Mejri	Safri
Gurmatia Desi	Gurmatia Nagpuri
Baikoni	Budhia Bako
Terhgi Bako	Ajaan
Kolyari	Chitrakoot
Dhania	Lochai
Kanthe Bako	Manjri
Mudria	Nau Mohar
Kolihapuri	Satia
Ajania	Gaja Kali
Gaja Guda	Nan Keshar
Ramni	Rampuri
Kalsa Jhool	Chhid Ghofa
Chirai Guda	Chirai Nakkhi
Dub Raj	Bans Bhira
Gandho	Dabar
Asam Chudi	Dhunraj Masuri
Gurmatia Gol	Lalu Dhan
Katasela	Khurabal
Uraibuta	Bhata Safri

Paddy farming in Chhattisgarh banks upon massive indigenous knowledge of the peasants. The crop cycle of different varieties are closely understood and only the suitable varieties having compatible

crop cycle are grown in the areas with particular geo-climatic conditions. For instance, in the irrigated plains, varieties having crop cycle of 120 days are generally grown. On rainfed lands, only the varieties having crop cycle of 90 - 100 days are grown. In waterlogged lands, the varieties having shorter crop cycle, i.e. 60-65 days are grown. Varieties requiring transplantation are usually not grown in waterlogged and rainfed lands.

Invasion of Globalization in Traditional Rice Farming

Traditional agriculture had for centuries been considered as a strategy for coping with adverse conditions and has served people for thousands of years in Chhattisgarh. Now it is under stress and on the verge of breaking down. The reasons for this are diverse. The forces of globalization are considered as one of the reasons of the mass disappearance of traditional cultivators of rice. Resultantly, subsistence agriculture and the role of women in farming got neglected. Scientists believed that the traditional varieties cannot be relied upon for high production. Interestingly, the introduction of high yielding varieties (HYVs) of rice has increased the yield only by 2 quintals per hectare, i.e., from 14 quintals per hectare in case of traditional varieties to merely 16 quintals per hectare in the case of improved varieties.

A particularly disturbing aspect of this development is the replacement of such a wide variety of landraces by HYV monoculture. Landrace is more or less synonymous with traditional variety and is usually more viable than a variety. Besides rapid erosion of biodiversity, introduction of HYVs has already led to a reduction of food available for the people of the region, and hence poor levels of nutrition. The recent Food Insecurity Atlas of India, as a consequence, identified Chhattisgarh among others, as the most food insecure



state in the country. What a fall for a state which happened to boast of vast genetic diversity of rice!

Increased use of fertilizers in growing the HYVs is a common phenomenon. Another related problem is the susceptibility of HYVs to pest attacks and the proliferation of weeds due to the loss of natural fertility of the land. This in turn has been countered by increased application of pesticides and herbicides. Resultantly, not only has the soil fertility further reduced, but also eliminated all sorts of insects and weeds that are beneficial to agriculture.

The costs of fertilizers, pesticides, hybrid seeds, machinery and labour succeed in increasing the cost of production. But the rise in the price of the farm produce does not match the increasing cost of production. By cultivating HYVs the farmers have entered the vicious cycle of debt and now they cannot escape the persisting indebtedness. For instance, a progressive farmer, Bansi Yadav, was self-reliant and happy when he used to grow Gurmatia rice. Now he is in trouble and has no option but to depend solely on the Government for seeds and other inputs.

Another effect of globalization of agriculture is the growing dependence of farmers on the Govt. machinery for seeds, loans and agricultural inputs. The

Government as well as the market lobby attains fabulous profits out of the regular sale of seeds and chemicals, but the farmers incur irreversible losses.

Community response against globalisation

Without planned intervention, it is difficult to cope with the challenges of globalisation and the expansion of the consumer culture. Peasants of Chhattisgarh have certain traditions through which they attempt to exchange, preserve and proliferate the different local varieties of rice. In the forested belts of Dhamtari, Rajnandgaon and Kanker districts, the farmer families celebrate a festival on the completion of paddy harvesting. On this occasion, every household brings about a half kilogram of paddy to the place of *Thakur Dev* (chief deity), where they mix everyone's seeds. A heap of seed grains becomes ready before the deity. Later on, an earthen kothli (storage container) is constructed there itself and the entire collection of seed grains are filled in it. The deity then keeps a vigil on that for a few months. When shukl *paksha* of *Baisakh* month (end of April) arrives, the seed grains are distributed back to the same households for sowing, which starts from the day of *teej* (local festival).

A similar tradition of keeping the indigenous seeds alive is traced in Mohla block of Rajnandgaon district. Here some infusion of external innovation has taken place in the local tradition. Lokshakti Samajsevi Sanstha, a Mohla based NGO, has promoted formation of '*janshakti sangathans*' in each of the 265 villages. These local institutions now coordinate at the village level, the celebration of the festival involving seeds' collection and distribution. The festivity is locally known as *akli* when every household brings seed grains of paddy that are mixed together. The mixed seeds are then distributed back. Important to note that here they plan the paddy farming for the next year. Farmers of all classes sit together on this occasion and enjoy the festivity. Lokshakti has also promoted the establishment of grain banks fully controlled and managed by *janshakti sangathans*. Any farmer requiring the seed in the sowing season generally borrows the paddy from the grain bank, and returns it back after harvesting the crop. The grain banks contain only the seeds of local varieties of rice.

There are a few other NGOs in Chhattisgarh which have been working as promoters of traditional farming systems. Rupantar, for example, works in 30 villages of Nagri block of Dhamtari

district. Dharohar of Kondagaon has a seed collection of about 250 - 300 indigenous rice varieties from Bastar district. In the extreme north of the state, Sarguja Gramin Vikas Sansthan along with the successful rainwater harvesting project has also been promoting ecological farming systems. Moreover, there are a few other groups like Prerak, Jagriti and Jan Jagriti Kendra who have been active in preserving the genetic diversity in Chhattisgarh.

Moreover, there are informal networks of local farmers active in rural areas through which they exchange seeds and agro-technologies. There is a lot of variation in the profile of local varieties from one district to the other and from plains to the plateau or valley. Farmers of one area have relatives or acquaintances in other areas. In such conditions, if one farmer finds a new variety he/she brings its seed and cultivation technology onto his/her fields. Such an exchange also enriches the profile of local varieties in the state.

Conclusion

Increasing force of globalisation has been mounting tremendous pressure on the indigenous varieties of rice in Chhattisgarh. Modern agriculture scientists seem to be myopic in recognising the huge repository of genetic diversity of rice in the region. Instead of enriching and saving the gene pool, the scientists have started promoting monoculture, indebtedness, food insecurity, chemical-intensive farming, increased groundwater usage, and an erosion of biodiversity. High production cost based farming systems only benefit the big farmers and agro businessman.

The poor and marginal farmers will soon get entrapped in the clutches of local traders and money lenders. In order to cope with the process of marginalization of the poor, the peasants of Chhattisgarh have devised over a period of time certain strategies in the form of traditions and cultural values that actually challenge the globalization of agriculture. Developing new varieties, exchanging seeds, preserving the grains and lending the seeds are some valuable traditions of the farmers that are considered as the social response of the local people against market forces. Some NGOs in different parts of the state have also commenced to promote the cultivation of local rice varieties and traditional ecological farming. However, in Chhattisgarh, the rural society as well as the NGOs have to build sound association to fight against the invading modern agriculture and globalization. Peasants of Chhattisgarh need to be well prepared to face the

outrage of the enclosure of genetic 'commons'.

Acknowledgements

The article is an outcome of the knowledge and experiences shared by various farmers especially women of Chhattisgarh with the facilitation of their community leaders like Preet Ram Sahu, Rairam Mandavi, Malikram Mahle and Ravindra Gaiwad. The author is thankful to Lokshakti Samajsevi Sanstha for extending every possible help in conducting discussions with the peasants in different villages of Chhattisgarh.

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Trainers Training Manual on Social Organisation and Gender

This training manual is meant for the Community Organisers who are working as change agents in the field of sustainable agriculture development. The training manual is an outcome of implementing a series of training modules to build the capacities of the Community Organisers in terms of bringing about changes in their attitudes, knowledge and skills in understanding and addressing the social, gender and institutional development issues.

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Contact AME for further information



Photo: ISEC

Traditional agriculture in Ladakh

Catalysing change in Ladakh

Helena Norberg-Hodge

When I first visited Ladakh in 1975, life in the villages was still based on the same foundations it had been for centuries, evolving in its own environments, according to its own traditional Buddhist principles. In the past, the region was protected from both colonialism and Western-style 'development' by its lack of resources, inhospitable climate, and inaccessibility. Change came slowly, allowing for adaptation from within.

One of the first things that struck me about Ladakh was the wide, uninhibited smiles of the women, who moved about freely, joking and speaking with men in an open and unselfconscious way. Though young girls may have appeared shy, women generally exhibited great self-confidence, strength of character, and dignity. Traditionally, most significant for the status of women in Ladakh was the fact that the informal sector of society, with women at the centre, played a much larger role than the formal sector. The focus of the economy was the household; almost all important decisions had to do with basic needs and were settled at this level. The public sphere, in which men tended to be leaders, had far less significance than it does in the industrialised world.

Since about 1974, however, external economic, political and cultural forces have descended on the Ladakhis like an avalanche, bringing massive and rapid disruption of all aspects of the traditional culture. Like so many other cultures exposed to the centralised global economy, Ladakh has become ever more dependent on distant centres of production and consumption. As local economic and political ties have been broken, Ladakhis have become estranged from one another. As the speed of life and mobility have increased, familiar relationships have become more

superficial and transient. Villagers have come to be identified with what they have rather than with who they are. As a result of these changes, I have seen the strong, outgoing women of Ladakh being replaced by a new, alienated generation, unsure of themselves and extremely concerned with their appearance. Traditionally, the way a woman looked was important, but her capabilities, including tolerance and social skills, were much more appreciated.

In opposition to these trends, there is now a growing movement at work to restore and promote traditional culture in Ladakh. We at the International Society for Ecology and Culture (ISEC) have been working with an increasing number of non-governmental organisations and Ladakhi leaders to restore respect for Ladakhi culture and to counter the avalanche of forces that have led to a loss of self-respect among Ladakhis. One of these organisations is the Women's Alliance of Ladakh (WAL), which has gained considerable reputation for its work in promoting and preserving the cultural and spiritual foundations of Ladakhi culture. WAL encourages members to retain their cultural identity by challenging the claims of 'progress'. Groups of women from different regions of Ladakh come together to discuss the impact of 'development', their feelings about current trends, and their ideas about Ladakh's future. They talk about how communities and families are being broken down by the psychological pressures of advertising, television, and tourism; about the greed and envy that are now separating people; and about the women who have stopped spinning because it has come to be seen as 'backward'. Ladakhi women have been greatly strengthened by the opportunity to join with others to discuss these

issues. Many now have renewed pride in being farmers, and in providing for their families.

The women of Ladakh are both willing and able to take direct, collective action to resist the forces that beset Ladakhi culture. A "No TV Day" has been organised, as well as a demonstration that managed to reverse a rule prohibiting the sale of women's vegetables in the central bazaar. In 1998, the WAL organised a tour of twelve villages in order to discuss the kind of future Ladakhi women wanted for their children, and to speak as a collective voice to influence more effectively the policies of both village leadership and the government. A further objective of the tour was to exchange local goods and to raise awareness about the need for the continued replanting of local crop varieties in the face of persistent government pressure to use "Green Revolution" technologies. As the tour moved from village to village, the group steadily grew in size, as women in each village responded to its message.

All of WAL's efforts, we believe, have had much positive impact on different sectors of Ladakhi society. These efforts have helped fuel a mounting dialogue among members of the community about appropriate paths toward the future and have had, at their core, women working for change for women.

■
Helena Norberg-Hodge, ISEC, see page 33.

For more information on the impact of modernisation on the traditional societies of Ladakh and the initiatives supported by ISEC to rebuild self-respect and self-reliance:

- Norberg-Hodge H. **Ancient futures: learning from Ladakh (revised edition)**, Rider Books 2000, US\$12.00. Translated into 30 languages. Available from ISEC, see page .

- **Women's Alliance for Ladakh**, Chubi, Leh, J & K, India, 194101 India



SAT tutors and students merging indigenous and scientific agricultural knowledge

Strengthening Local Economies and Community Identity

Pascal Molineaux

All over the world, the increasing force of social and economic globalisation has undoubtedly been a phenomenon of great impact in the community-sustaining network of human relations during the last decade. Numerous studies demonstrate how human relations inspired in an essentially competitive spirit with market oriented values - actively promoted by global enterprises whose only goal is short-term maximisation of economic profits - are penetrating into the social and cultural value systems of people, displacing traditional values and eroding essential community-based identity structures.

Historically, the human being has always had a deep-rooted communal identity. Constructed through a complex network of interdependent human relations, based on common beliefs and value systems, trust built through social interactions, a common history and spontaneous solidarity, this identity until very recently still gave orientation and purpose to life. A child grew - and should continue to do so - embedded in and protected by a nuclear family, itself within an extended family in which cousins, uncles and grandparents play a

fundamental role, and a healthy community of neighbours and friends. It is in these three social contexts - of the close family members, distant family members and community - that the child develops a sense of belonging, a sense of identity and purpose in life. These, each in their own particular way, serve to educate and guide the child through life.

Organisation and knowledge - cornerstones of education

It is in this context that FUNDAEC's (Foundation for the Application and Teaching of the Sciences) grass roots experience in strengthening local economies and community identity can be analysed. Fundamentally, this experience is centred in the creation and evolution of locally based learning institutions and economically oriented structures that belong, in a true sense, to the local communities themselves. Organisation and knowledge are considered by FUNDAEC as the two main elements needed for people to take charge of their own development and interact as equals with the outside world. The learning institution that evolved in the pursuit of achieving this purpose through education is called the Rural University. It is a community-based

system for the development of human resources. The Rural University sets in motion a series of learning processes in which the knowledge generated by rural people helps to create and increase the forces necessary to resist social disintegration and, eventually, to achieve positive change.

Tutorial Learning System (SAT)

The Tutorial Learning System (SAT in Spanish) is a high school equivalent curriculum embedded in the reality and needs of rural life. It is now approved by the Ministry of Education in Colombia and has close to 40,000 students in Colombia and another 2,000 in seven other countries. It offers an interesting experience in the creation of a locally rooted (and relevant!) educational system connected to a national - and now international - movement of NGOs, public institutions and communities. The local SAT groups, of 15-20 students, guided by a trained tutor from the same community, have demonstrated their potential, as they apply the service oriented principles and concrete knowledge gained through the study of the SAT texts, to become active groups in the strengthening of a community identity. Their activities - which reflect

an enormous diversity – cover educational activities with younger children, environmental activities, education, artistic, cultural and sporting events – and directly or indirectly foment a sense of community, of belonging. These activities have shown a great potential, especially among the participants and other youth in the community, in developing a sense of worth, a sense that rural, community based life is possible. This is remarkable in the context of a country known for its high rate of violence and insecurity, accelerating an already high rate of rural outmigration. No doubt, such a feat is, in each local context, a much-needed contribution to peace and understanding.

Moreover, the SAT educational movement strives to connect the participating students and institutions – now close to 50 NGOs and public institutions in Colombia alone – to the reality of a world advancing towards greater levels of unity. Achieving this, which is at once the promise and challenge of globalisation, we believe, can only be done, if the local, regional and national identities and value systems are strengthened and recognised. If not, globalisation will continue to cause havoc in the local economies, traditional value systems and community rooted identity, as it has been doing everywhere. Giving the SAT students – most of them living in marginal and isolated rural villages – access to modern knowledge systems is indeed a tremendous challenge, as this has to be done respecting their own empirical understanding of life's purpose. This is, in essence, what the programme strives at: providing a social learning space in which the students, with their own life experience, can participate in generating and applying knowledge in their own social and cultural contexts.

Positive results

And indeed, the programme is seen as truly revolutionary, providing very positive results. Graduates of the SAT programme emerge with comprehensive knowledge in agriculture, animal husbandry, soil chemistry, and other fields traditionally associated with rural vocations. They also come out with knowledge about how to create micro enterprises and have a greater consciousness of living in and serving their community. As such, they can, and do, initiate and participate actively in community development processes. Rural youth, who would otherwise have left in search of work, are now staying back and setting up small enterprises within their own communities, and earning their own living. SAT graduates

have, in many communities, begun to take up some of the key public posts, like running the public telephone office, the public library, the local pharmacy, the kindergarten programme etc. These are the types of positions for which, in the past, the municipalities had to (and still do in many cases) find people from outside the community.

Solidarity groups

The other programme in which FUNDAEC has developed a noteworthy experience is in the creation and strengthening of solidarity groups in a wide variety of rural communities. The programme started in 1990, inspired by the example of the Grameen Bank of Bangladesh, with the help of a long-term loan from the InterAmerican Development Bank. The credit was used as an excuse to create local solidarity groups, in the belief that the traditional values of reciprocity, interdependence, trust, mutual help could be strengthened and thus contribute to enhance, in each community, a sense of collective identity. No doubt the increasing presence of a market-oriented economy and values emphasising the competitive, individualistic spirit have contributed to the erosion of such a collective sense of identity. As the programme has grown, the groups have shown great potential, each group receiving a basic training in solidarity-based value systems and the technical aspects of the productive project they plan to implement. On the one hand, the small productive projects have increased the welfare and given a greater sense of security to the participants. On the other, they have helped to foment, or strengthen, in the participants those essential values that gave – and must continue to give – meaning to the concept of community.

Return to community values

Members of solidarity groups support each other by sharing resources, knowledge and labour. Solidarity, in this case, is not confined to a group, but reaches out to other groups and the community at large. A few examples will suffice. One group member, in the village of Padilla in the Cauca department of Colombia, became aware that an elderly woman, living in a small house, in very poor conditions, had a leaking roof. The rainy season was soon to start. The group decided to provide a helping hand, as they had previously established a small solidarity fund. They all participated, during a whole day, in rebuilding the roof – the women preparing juice (the day was hot!) and food in abundance, each group member bringing some contribution for the

reconstruction of the roof – nails, wood, tiles. In one day, the elderly woman discovered she was a member of a community that cared for her, the participants rediscovered how powerful the principle of unity is, and the community recuperated a long-established tradition of mutual help – MINGA – that had of late been abandoned to a great extent. Another nucleus of five solidarity groups, in the neighbouring village of La Arrobleda, decided to pool their resources to buy a bull for their thirty or so milking cows. One person was responsible for taking care of the bull and costs were shared amongst all. They also decided to make the bull available to any community member who might need it, for a small fee. In another community, one of the group members lost her cow as it indulged in the sugar cane based sweet she produced. The group members and other members of solidarity groups in the community chipped in, and she was able to renegotiate the reimbursement of credit she had received to buy the first cow and get more credit to acquire a second cow. Again, this was possible because the network of human relations which make up community life and identity were alive and strong, thanks in part to the solidarity based groups established in the community.

Strengthening local communities

FUNDAEC's experience points clearly at two essential aspects to be considered if local communities are to confront the great – and potentially destructive – force of social and economic globalisation. Providing access to knowledge, in all its modern complexity, along with its generation and application as it interacts with locally based knowledge systems, is one. Efforts to create local structures that serve in strengthening local economies, within the context of a community value system and identity, is the other. And they go hand in hand. ■

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Family agriculture and globalisation

Bruno Losch



Farmer organisations need tools to improve their strategic positioning in relation to local and global change

Family farms throughout the world play a central role in the production, processing and commercialisation of agriculture, and in natural resource management. Family agriculture is characterised by the special link between economic activities and the family structure, which affects the decision making process, the organisation of family labour, the choice of activities and the management of family wealth. Family farms are very diverse and operate in a variety of economic, social and ecological conditions. Family farmers can be landless, small-scale or large-scale; they could produce for home consumption and the local or international markets, and are increasingly involved in off-farm economic activities. Having to adapt to new conditions, frequently, has kept them innovative.

Since the eighties, family agriculture is being confronted with a rapidly changing economic, institutional and political environment. Several crucial economic reforms are taking place: structural adjustment, liberalisation and globalisation of trade and development of regional trade zones. These changes are accompanied by radical institutional reforms due to the withdrawal of state intervention leading to reduction of support services to farmers, reorganisation of production sectors, revision of land tenure legislation, decentralisation of administration and planning, etc. Farmers face international competition, the removal of price regulations and subsidies and the closure of national product boards. In most

countries these reforms also bring political liberalisation that provides new space and opportunities to economic actors, local institutions, professional organisations, NGOs, and civil society in general, at local and national level. Family farmers and their organisations are forced to adapt to these changes. This means improving their skills to analyse the new situation, to develop new strategies, to plan and implement new activities, and to become effective players in the economic and political arena. Professional farmer organisations play an increasingly important role in rural development, taking over services

previously provided by the State and engaging in economic and political negotiations.

The Family Agriculture programme of CIRAD

This programme is one of the 28 research programmes of CIRAD, a French governmental institution, which undertakes collaborative research to support agricultural and rural development in tropical countries. The programme has 4 main objectives:

- To analyse adaptation processes of family farmers and their organisations to the changing environment

The African Farmers' Academy

The African Farmers' Academy (Upafa) has been created by the APM-Africa Network (Agricultures Paysannes et Modernisation) for strengthening the capacities of farmer organisations to better understand the rapid economic and institutional changes that are taking place, designing strategies that match the expectations and interests of their members with the opportunities and constraints of the new (inter)national market place and improving their skills to take part in consultations and negotiations. The CIRAD-TERA Family Agriculture programme is one of the partners in this project. In February 2001, Upafa started with the first module of an alternating training (combining training sessions and individual work on the participants' own organisation) course in Dakar, Senegal. 25 officials from national, regional and local, sub- and multi-sector based farmer organisations from 12 African countries are participating.

Six 15-day modules have been planned for the coming two years. The modules will focus on analysis of the evolution of the participants' local societies and developments in the national and international context (1), changes of the economic (2) and institutional (3) environment of agriculture; the positioning of farmers organisations in a changing world (4), the objectives and approaches of strategic planning (5) and strategic programming and negotiation (6). The second and third modules will be organised in Mbalmayo, Cameroun and Bohicon, Benin respectively.

The training will place emphasis on the participants' experiences and contributions, and will stimulate reflection and action. Each participant will draw up a professional project during the period of training in relation to his/her organisation. The diverse backgrounds of the participants will enable comparison of experiences and passionate discussion.

This initiative is supported by the French Ministry of Foreign Affairs and the Charles Leopold Meyer Foundation.

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- To identify technical, economic, organisational and institutional innovations that enable sustainable adaptation of the agricultural production/ processing units and services to the new context
- To study support structures that can give farmers more control over the processes of change, for example, strengthen farmer organisations to take part in consultations and negotiations.
- To strengthen farmers and their organisations to make better use of the opportunities created by the new economic, political and institutional environment.

The research programme follows three thematic lines:

The **first** focuses on the strategies of the actors and the way they take decisions. It deals with the diagnosis of the production units, their objectives, the changing environment and room for manoeuvre. It provides tools to improve diagnosis and decision making by local actors. Among the current projects are studies of the strategies and dynamics of

farmers in the irrigated zone in Senegal and in the cotton-producing areas of Western and Central Africa, and the interactions between the climatic and economic risks in the technical choices made by farmers in Brazil and Mexico.

The **second** looks at farmer organisations, agricultural institutions and services. It deals with the reformulation of roles between the public and private sectors and the coordination of stakeholder action. Current projects include the collaborative research-action-education programme (see box p.25), support to the African Farmers' Academy (see box p.24), strengthening the role of farmer organisations in research and extension services in Western and Central Africa, helping farmers to improve cotton marketing in Mozambique, and creating a website on microfinance (<http://www.cirad.fr/mcredit>).

The **third** line is on value adding and marketing of agricultural products. It deals with analysis of the regional dynamics of production, processing and commercialisation, and ways to support

rural agroindustry to improve the quality and commercialisation of local products. In this way it mobilises and strengthens local expertise and production systems. Some projects are: promotion of agrifood resources and culinary expertise in Africa, and assistance to the Latin American rural agribusiness network - PRODAR (www.prodar.org), consisting of 15 national networks of development organisations, research institutes, universities and producer organisations. PRODAR promotes rural enterprises in micro-regions – local agrifood systems – to improve the competitiveness and commercialisation of local products, for instance, *camu camu*, a fruit from the Amazon with a high content of vitamin C and *uña de gato* and *sangre de grado*, plants used as natural medicines. ■

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Farmer organisations deal with the challenge of globalisation

The collaborative research-action-education project 'Farmer organisations deal with the challenge of globalisation' finalised its first phase with an international workshop in Montpellier, France, in November 2000. It brought together the country programme coordinators from Ecuador, Chile, Peru, Uruguay, Senegal, Cameroon, Benin, Zimbabwe and China. Several organisations of farmers and indigenous people were involved in each country. This project is implemented with the networks RIAD (Red interamericana agricultura y democracia) in Latin America and APM-Africa with support from Charles Leopold Meyer Foundation and the French Ministry of Foreign Affairs.

The objective of the programme is to provide farmer organisations with methods and tools to improve their strategic positioning in relation to local and global change. The first phase focused on the analysis of the economic and institutional changes faced by family farmers in the past 15 years, how the farmer organisations perceived these changes and the activities developed by the organisations in response to the new challenges.

The workshop provided opportunity for comparison and reflection on the methodologies used and results obtained by the national and international teams, and formulation of the objectives, activities, methodologies and organisation of the second phase of the project. It was concluded, among others, that the economic and institutional reform programmes in all countries are very similar in objectives, principles and orientation, though implemented differently. Farmer organisations, therefore, should not generalise the analysis of their situation nor develop uniform strategies. Each situation is different and has to be analysed thoroughly to understand what room for manoeuvre farmers and their organisations have.

In all countries, the economic production environment has become less stable and family farmers tend to respond with short-term strategies. The capacities of farmers to cope with the constraints and make use of the new opportunities created by the reforms differ largely. This causes further socio-economic stratification and competition for land, and sometimes for water. Agriculture in peri-urban zones and sectors of family agriculture not involved in export production are particularly vulnerable. Many family farmers do not have the resources to improve the competitiveness of their products. Thus, the search for competitiveness and the impoverishment of a large part of the rural population is increasing pressure on the natural resources and the employment situation.

The strategies developed by the organisations vary between technical/ institutional adaptation and efforts to change the rules of the economic and institutional games. Two main strategies in the first category are:

- Improvement of the competitiveness and profitability of agriculture and development of a support structure to reach this objective.
- Development of 'alternative agriculture', technically (sustainable agriculture, biodiversity, etc) as well as economically (direct relations between producers and consumers, fair trade, etc).

Sometimes both strategies are combined. In some instances funding agencies have a strong influence on the strategies followed.

In the second phase of the research-action-education programme the Latin American partners will focus on farmer organisations and democratisation (e.g. decentralisation of power, participation in policy making), farmer organisations and sustainable agriculture, food security and regional integration. The African partners will focus on the contribution of farmer organisations to development of a culture of peace for prevention and mediation of conflicts, coordination of farmer organisations at regional and national level, and rural development programmes implemented by farmer organisations with a sectoral and territorial focus.

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Farming economically to revitalise agriculture

Jan Douwe van der Ploeg

Many of the attempts to revitalise agriculture in Europe and to create sustainable rural livelihoods involve a shift away from agriculture's traditional 'core' activities - production of food and fibre. By means of diversification 'new' on-farm activities such as farm tourism, care and on-farm processing are introduced. These new rural development practices are often perceived as a 'rupture' with conventional farming practices (e.g. conversion to organic farming). However, a considerable proportion of the alternatives in rural development is emerging gradually from conventional agriculture. This will be illustrated by the example of dairy farming in the province of Fryslân in the Netherlands. Similar examples are found also in other agricultural categories, elsewhere in the country.

Farming styles

In the past four decades, farm development in Europe has been dominated by the modernisation paradigm. Continued scale increase and intensification was seen as the only viable type of farm development. Several studies have pointed out that the homogenisation of agriculture - envisaged by modernisation policies - through the disappearance of

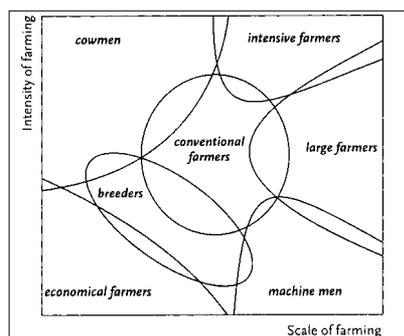


Figure 1. Farming styles in Friesian dairy farming

'non-viable' farms has not, in fact, occurred. Heterogeneity in farm type and structure is a persistent feature of European farming and the indications are that this diversity increased during the modernisation period. The patterns of heterogeneity in agriculture correspond to different farming styles (Van der Ploeg 1994), which are essentially the different strategies applied by farm households in respect of the markets, policies and technologies relevant to them. Figure 1 shows the different farming styles in Friesian dairy farming, they are arranged here according to scale and intensity of the farm enterprise.

Farming economically

Farming economically is the farming style that emerged as one of the most important alternatives and unexpected responses of Friesian dairy farmers to modernisation. Farming economically is basically a strategy to contain monetary costs as far as investments, loans and expenditure on external inputs are concerned. Farming economically, therefore, can be equated with 'low-external-input agriculture'. Central to this farming style is also the mobilisation, use, development and reproduction of internal resources.

In the heydays of modernisation (1960-1990), the strategy of farming economically enabled many farms to remain viable without entering into the logic of modernisation. Today, farming economically seems to have become the dominant style. It provides farming families with a way of countering the increasingly threatening situation of limited milk production quotas, decreasing prices, the high cost of land and milk quotas, and the obligation to farm in a more environmentally sound way.

An example: Hoeksma's farm

Together with his two sons, Taeke Hoeksma runs a farm that is a perfect example of farming economically. Compared to a reference group of some 80 dairy farms, this farm shows a wide range of differences. Taken in isolation each difference is small and may seem almost irrelevant. However, taken together the difference is significant. It should be noted that these individual differences are interconnected.

Veterinarian costs are low on Hoeksma's farm - Euro 38 compared to Euro 67 per cow per year. This is related to a lower milk yield - 6,449 kg compared to 7,526 kg per cow - and higher labour input, which means that more care is given to the animals. In turn, a lower milk yield reflects the fact that less industrial feed is used. One remarkable feature is the combination of high grassland production - 8,453 compared to 7,224 kVEM - and the relatively restricted use of fertiliser - 217 kg nitrogen per hectare compared to 300 kg indicating high levels of technical efficiency. The costs associated with hired labour are also low clearly reflecting the high labour input of Hoeksma and his sons.

As much as on the cost side, there are also remarkable differences on the benefit side. Because of the lower milk yield and the composition of feed and fodder, the fat and protein content of the milk produced on the Hoeksma farm is higher. Combined with a particular distribution of production over the year - winter milk gets a better price - this translates into a higher milk price. When additional revenues from the sale of heifers and cows are also included, the total revenue on Hoeksma's farm comes to Euro 39.41 per 100 kg milk compared to Euro 34.42 for the reference group. The surplus, after deducting all costs except those associated with labour, is Euro 11.12 compared to Euro 5.23. While the labour input on Hoeksma's farm is much higher, the 'nett margin' is the same implying that higher labour input is remunerated according to normal standards.

This concrete example enables us to better understand the concepts of the strategy of farming economically. Agricultural production is built on two resource flows (Van der Ploeg et al. 2000). The first flow refers to the mobilisation of resources through markets in the form of commodities, the second to the production and reproduction of resources within the farm.

Farming economically (low-external-input agriculture) could be specified as the search for the domination of the second, non-commoditised flow over the first, commoditised one. It also involves a search for a high level of technical efficiency - the ratio between the total output and the resources used - without entering too deeply into new chains of dependence, i.e. without enlarging the first flow of commoditised resources. In this way three elements emerge as decisive in the strategy of farming economically.

1. The overall degree of commoditisation is low.
2. The technical efficiency is high due to the centrality of both the quantity and quality of labour.
3. The socio-technical networks through which resources are mobilised contrast with markets as they are primarily based on non-commoditised relations.

All these elements can be found on Hoeksma's farm. Labour and craftsmanship play a central role. The use of external inputs including veterinarian services, hired labour, cattle feed, bought fodder, fertiliser, and animal purchases have been significantly minimised and contrast sharply with practices on farms in the reference group. At the same time the use of internal resources such as grassland and manure is geared to high levels of technical efficiency. In this

respect, it is significant that several of the resources available have been developed and specified so they fit within the overall strategy. Hoeksma, for example, uses traditional Friesian cattle rather than the widely used Holsteins. It is also significant that he and his sons participate in several nature conservation and landscape management schemes.

Relevance of farming economically

Modernised farming with scale increases and farming economically at farm level can both lead to a reduction in cost price. Their effects on rural development in the wider sense, however, are very different (see Table 1).

Farming economically generates more income and employment through decreased dependence on external resources that have to be mobilised through the market, and higher levels of technical efficiency. In addition it is a strong response to deteriorating market conditions and may provide an adequate line of defence to further squeezes that result from the forces of liberalisation and globalisation. Therefore, farming economically is an effective way of reproducing farming over time and one that has shown itself to be highly competitive. Because of the strategy of farming economically, more farms - and therefore employment and income opportunities - have been retained in the countryside and this has contributed to its liveability and social cohesion.

The impact of farming economically on rural development, however, goes beyond strict economic parameters. In environmental terms, it tends to be more sustainable than other farming styles. Several studies have pointed out that economical farming results in relatively low levels of nitrogen loss and that further reduction is in line with their farming strategy. Ecological sustainability and economic efficiency do not necessar-

ily run counter to each other. The two can coincide and strengthen each other within the 'low-external-input' strategy of farming economically.

Starting point for rural development

Farming economically developed historically as a multi-purpose use of resources. Economical farmers worked to secure small benefits wherever possible and together these contributed in generating a viable farm income. In the changing context of rural development, continuous adaptation through small steps for risk avoidance appears to be one of the greatest potentials of the style of farming economically. National surveys indicate that the rate at which economical farmers enter new rural development activities such as nature and landscape management is relatively high, 34% compared to 15% for large farmers. Similar differences emerge when other activities such as organic farming, direct sales, multiple activity or mixed farming are discussed. Farming economically appears to offer a viable starting point and reservoir for diversification into other fields of rural development. Several features of this particular farming style, such as its high labour input, the incidence of surplus labour, independence from external inputs and relatively low stocking densities, result in more flexibility when it comes to the opportunity of taking up new rural development activities. Other farming styles - especially those of large and intensive farmers - are much less flexible.

'Protected spaces' needed

Despite the potential for rural development, the prospects for farming economically are somewhat contradictory. As a farming style it runs counter to the dominant 'technological regime'. The interrelated whole of (new)

technologies, prescriptions, laws and regulations (especially generic legislation to reduce pollution) and knowledge stocks, for example is evolving in such a way that any room for manoeuvre that may have been available for the economical farmers is being progressively reduced. The Dutch agro-expert system that, for a variety of reasons, focuses strongly on economies of scale plays a crucial role in this process.

The critical factor in the success of economical farmers and their institutional allies will be their ability to develop and consolidate what Iacoponi, Brunori and Rovai (1995) have called 'rural districts'. The rural district is a political, institutional or territorial space that provides the conditions necessary to stimulate strategic innovation and the development of appropriate farming systems. Only when such 'protected spaces' are created within the dominant 'technological regime' can the style of farming economically prosper and unfold further along the lines of rural development. The central question for rural development policies at supranational, national and regional level is whether or not they will contribute to the construction of such 'protected spaces'. Such an approach, I think, would be far more cost effective than a multitude of rural development subsidies.

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See original article

Table 1: Comparison of the key features of farming economically and modernised farming

Farming economically	Modernised farming
1. Sustain and/or improve income levels by developing and recombining self-controlled resources	1. To sustain and/or improve income levels new resources are mobilised through markets
2. Flexible and multiple use of resources	2. Resource use and allocation is highly rigid
3. Step-by-step development of proportionate nature (built upon available resources)	3. Continuous scale-increase of disproportionate nature (dependent upon external resources)
4. High level of surplus per unit end-product	4. Low level of surplus per unit end-product
5. Tendency towards multipurpose enterprise	5. High degree of specialisation
6. Local innovativeness is central	6. Dependent on availability of new technologies
7. Step-by step changes, learning by doing	7. Pattern of 'turn-key' projects
8. Centrality of family labour and community networks	8. Pursues technological solutions and formal institutions
9. Can influence off-farm prices and be active in building markets	9. Off farm prices and markets are 'fixed' and are to be passively followed
10. Low level of external inputs, low financial costs	10. Labour is replaced by inputs and new technologies
11. Sustainability (to be) grounded on 6,8,10	11. Sustainability (to be) grounded in 7 and 8
12. Farming is (re)-connected to local ecosystems	12. Farming disconnected from local ecosystem
13. Relatively small resource base needed to generate acceptable income level	13. Relatively large resource base needed to generate acceptable income

Governance in international agricultural research – time for change

Participatory breeding of crops valuable to small farmers in marginal areas of the tropics is not the mainstream research activity of the sixteen research centres in the Consultative Group on International Agricultural Research (CGIAR). With some exceptions in the form of model projects, the research conducted by the centres is focused on Green Revolution agriculture with biotechnology included recently. Small farmers have benefitted little from this approach as they have different needs and apparently do not see its relevance to increase food production. If research priority setting would be done at regional level, and if regional cooperation and participation of small farmers would become a more basic organisational principle, the poor in these areas could probably benefit more from international agricultural research than they did in the past three decades. Many Civil Society Organisations (CSOs) therefore call for regionalisation of agricultural research.

Although the CGIAR has made certain politically important moves, notably by putting its genebanks under the auspices of FAO, by supporting action against biopiracy and by rejecting the Terminator technology, they have not looked into the negative aspects of Green Revolution agriculture. With pressure increasing after the UNCED in Rio in 1992, a "Renewal" was launched, and at the end of the 1990s, a "System Review" questioned the whole CGIAR system. But few changes have resulted.

To increase the relevance of its research to small farmers, the CGIAR took the initiative of organising the Global Forum on Agricultural Research (GFAR) in Dresden, Germany, 21-23 May 2000. Many CSOs as well as the world's La Via Campesina, joined the meeting in a sceptical but constructive mood. The rare opportunity to discuss on equal level with scientists from formal research organisations was considered valuable. They were somewhat sobered when their distinctly different position, especially on modern biotechnologies, was levelled out in a Global Vision, and their offers to collaborate were hardly noticed. However, they backed the idea to have Regional Fora and a Global Forum, where research priorities were to be set, and opted for including development issues in the Fora (1).

A year later, in May 2001, "Change" was on the agenda of the CGIAR biannual meeting of its members, the Northern donor governments and foundations, and

a number of Southern governments. Yet, the decisions taken in Durban, South Africa, point to more centralisation, not regionalisation. Part of the future research was to be organised around "Challenge Programmes". And new topics were presented - the impact of climate change on agriculture; water management; and the impact of disease on livestock production and trade - in order to attract new funding, even before a priority setting process was carried out in the regions.

More centralisation is likely to come from the three other structural decisions:

- To abolish one of the two annual CGIAR member meetings, and to establish an Executive Council administered from the World Bank, Washington. The Interim Executive Council consists of a limited number of "shareholders" (CGIAR/GFAR terminology for donors), and representatives of Centres, GFAR, industry and NGOs. Small farmer organisations (SFOs) do not have a seat. The rest of the donors may come as observers, making the poorer South less likely to afford attendance at the foreseen two to three yearly meetings.
- To abolish the FAO-based Technical Advisory Committee, which had a budgetary say and carried out strategic research planning and impact assessment. These functions will most likely be attached to the Executive Council. The functions of the new FAO-based Science Council are under consideration; in the worst case, they may be limited to peer reviewing.
- To increase power to Washington with a new System Office that provides services to the Centres, especially for public awareness and fundraising. The existing CGIAR Secretariat will probably be integrated into this Office.

CSOs presented their ideas on a regionalised agricultural research system, where the role of the CGIAR would be catalytic (2, 3). This was strongly supported not only by the regional research organisations, but also from many donors. Regional priority setting is important to the CGIAR and its donors. But, the GFAR chair R.K. Paroda could report only very slow progress. Broadening the participation from national agricultural research institutes to include other "stakeholders"

(CGIAR/GFAR terminology for constituencies), like farmer organisations and NGOs seems to be especially difficult. The CSO regional contact persons who were nominated in Dresden have been only marginally involved. In Central America, two parallel processes are developing:

La Via Campesina and the NGO Committee have started regional priority setting by SFOs and NGOs, in addition to the Regional Forum. The GFAR has announced its readiness to integrate the two.

Participation of CSOs at the final CGIAR Mid-Term Meeting in Durban was higher than ever before. The NGO Committee of the CGIAR, after arranging an electronic conference early this year, held an international CSO/SFO workshop in Frankfurt, Germany, that produced a "CSO Declaration for Durban" signed by eighty CSOs (2). An African NGO workshop in Durban, likewise organised by the NGO Committee, supported the issue with a declaration and a press statement; many of the 40 participants were active during the Mid-Term Meeting. The Canadian-based RAFI and the German NGO "Forum Environment and Development" presented a joint paper (3) and commented on the Durban decisions when the meeting ended. CSOs will continue to advocate for the regionalisation of the CGIAR in preparation of the International Centres' Week (renamed the Annual General Meeting) in October 2001. ■

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An NGO report on GFAR 2000 is included.

2 - A respective CSO Declaration for Durban signed by more than eighty CSOs was distributed together with a statement of African NGOs.

3 - **In Search of Firmer Ground**, RAFI Occasional Paper, 19 October 2000; RAFI and German NGO Forum Environment and Development: **In Search of Common Ground II. CDMT - Can Dinosaurs Make Teammates?** May 2001.

Tackle globalisation by minimising production costs and practice simple living

Globalisation has caused anxiety among farmers in marketing their farm products. They face competition posed by developed countries dumping their agricultural products in markets worldwide. Yes, it is difficult to face them. Their products will be cheaper compared to our agricultural products as they are grown in large scale, using machinery and agro-chemicals and GM and hybrid seeds. Hence, it is high time we practice systems that could bring down the cost of production. Luckily, the developing countries are endowed with a rich bio-diversity both in plant and animal kingdom. If we adapt some inexpensive practices in the cultivation of indigenous varieties of crops and animals, the cost of production could be drastically brought down without sacrificing soil health. In addition, the dependency could be brought down for seeds, plant nutrition and plant protection. The other most important factor in cost effective production is minimising the external labour by involving family labour. The main reason for China's cheaper production costs both for industrial and agriculture products, is their hard work. Fortunately, many developed countries are fond of purchasing most medicinal plants and minor millets for their medicinal and rich nutritional values, at a good price. Hence, this is a good time for developing countries and particularly India to exploit this situation by identifying and popularising crops that developed countries cannot produce.

Farmers have to get into diversified activities which are inter-related and interdependent like tree cropping, animal husbandry, and better recycling of farm by-products and human resources. All to be done efficiently and economically without too much dependence on external high cost inputs. Since the indigenous crops and animals are tolerant to droughts and diseases, the occurrences of losses are minimised and give comparatively better income. Similarly, the native animal products like milk and meat are becoming popular throughout the world fetching far better prices. Again, if people are educated about disadvantages of GM and chemically processed foods, the consumption of such western dumped food will be drastically reduced in our countries. Adding to these practices we have to work harder and sensibly to reduce the

cost of production and improve the quality of both agricultural and industrial products. If China can sell their processed products at a very cheap cost, it is because of their hard labour to minimise the cost of production. Hence, hard work is indispensable and is the need of the hour if we have to survive and compete with globalisation and its negative effects on developing countries and India, in particular.

Hence, the government, NGOs and the farmers have to coordinate and understand the problems posed by globalisation and take a collective and comprehensive decision to combat the challenges. It is most important to conserve natural resources like land, water, vegetation and animal species very carefully and efficiently so as to produce food and other consumables at a cheaper cost than products from other countries. Even if we are delayed by one or two years in practicing such low cost external inputs production systems, we will be trapped forever in a serious economic crisis. Each one of us has to



cultivate the habit of saving and minimise wasteful spending whether it is food or other consumables. We have to struggle for survival than indulge in blaming our own government for getting into WTO which is unavoidable with powerful nations forcing this system on the poor countries. If we just learn to live a simple life and avoid luxuries, there are very few negative impacts that we need to face, either personally or nationally through globalisation.

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Agricultural trade in times of globalisation - workshop proceedings and papers

by Silke Spielman (ed).2000. 65pg. ISBN 3-9805354-7-9. BUKO Agrocoordination, Nernstweg 32-34, D-22765 Hamburg, Germany/ bukoagr@aol.com Website www.bukoagr.de

On the invitation of the BUKO Agro Coordination of German developmental action groups, more than 40 representatives of NGOs, farmers organisations, trade unions, churches, and other social movements from all over the world met near Hamburg in October 1999 to discuss "Agricultural trade in times of globalisation". Having discussed a broad range of themes, which are documented as reports from working groups, the participants agreed that agriculture is not just another sector of economic production, but a way of life, which has to be dealt with differently than industrial production and services. Regional development, fair trade, eco-labelling, food sovereignty, national agricultural policies and the WTO are some of the themes. The resolution adopted by the participants for the Third WTO Ministerial in Seattle is found as an annex to the report. It states that they will work together using different ways of influencing the WTO and develop stronger cooperation between farmers, workers, NGOs and other social groups for protecting food security. Although the report is primarily for the participants, its contents could be interesting and inspiring to those involved in trade and development issues. (CW)

Traditional Resource Rights - International instruments for protection and compensation for indigenous peoples and local communities

by Posey D.A.1996. 221 pg. ISBN 2 8317 0355 7 IUCN Gland, Switzerland and Cambridge, UK. Copies available from IUCN Publications Services Unit, 219c Huntington Road, Cambridge CB3 0DL, UK.

Although the UN Convention on Biodiversity recognises the role of indigenous peoples and local communities in enhancing and maintaining biodiversity, it does not provide

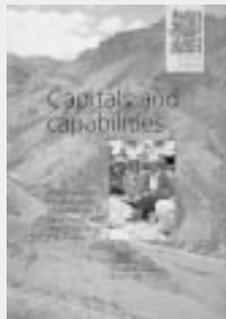


specific mechanisms to protect their rights to genetic materials, knowledge and technologies. The Traditional Resource Rights (TRR) concept presented in this book is proposed as a guide to the development of sui generis (new and unique) systems for protection and compensation of indigenous and traditional peoples for their knowledge, technologies and biological resources. The book provides a detailed overview of a series of International Instruments with the intention of identifying existing support for protection

of indigenous peoples and local communities. Key principles are identified across major agreements and declarations. TRR are viewed in the light of guiding efforts to harmonise human rights with trade, development and environmental laws, initiatives and policies. (CW)

Capitals and capabilities - a framework for analysing peasant ability, rural livelihoods and poverty on the Andes

by Bebbington A., 1999. 54pg ISSN 1561-1256 International Institute for Environment and Development IIED, 3 Endsleigh Street, London WC1H 0DD, UK. E-mail bookshop@iied.org This paper is one of several which provide the contextual and conceptual background to "Policies that work for sustainable agriculture and regenerating rural economies", a collaborative research undertaken by IIED's Sustainable Agriculture and Rural Livelihoods Programme. The paper discusses the limitations to the current debates on the rural sector in Latin America, which have led many to question the future viability of peasant livelihoods in the Andes. It attempts to build a framework that approaches rural livelihoods and poverty without automatically linking its analysis to agriculture and natural resources. The framework looks at resources from a



much wider perspective and considers five types of "capital" assets - produced, human, natural, social and cultural capital. Assets, or capitals in this framework, are not merely means through which people make a living, but give meaning to life. They are not simply resources that people use in building livelihoods, but are assets that give them the capability to be and to act. Access is seen as a critical resource that enables people to build sustainable, poverty alleviating rural livelihoods. Particular attention is paid to social capital as an asset through which people are able to widen their access to resources and other actors. (CW)

The subsistence perspective - beyond the globalised economy

by Mies M. and Bennholdt-Thomsen V., 1999. 246 pg ISBN 1 85649 776 3 GBP15.95 Zed Books Ltd., 7 Cynthia Street, London N1 9JF, UK.

The book begins with a conversation that took place between Hillary Clinton, the then First Lady of the US, and a group of women in Bangladesh. Ms. Clinton's intention was to find out for herself whether the success stories of the Grameen Bank projects were true. In the course of the interview she found out that indeed the women were empowered - they had an income of their own, some assets in the form of cows, chickens or ducks, and their

children went to school. But when it was Ms. Clinton's turn to answer the very same questions, the women concluded that Ms. Clinton was not empowered - she had no cow, no income of her own and only one child. This story somehow embeds the radical alternative to the current globalised, free market industrial system posed in this unique book - a new economics and politics based on a subsistence perspective. The authors explain subsistence as empowerment based on peoples' own strength and cooperation with each other and with nature. Rather than the endless accumulation of wealth, the aim of the subsistence perspective is happiness, quality of life and human dignity. The arguments in the book together with the cases are convincing evidence that real development only works when it is done from the bottom-up. An insightful book that gives food for thought and action. (CW)

Villages for the future: crops, jobs and livelihood

by D. Virchow and J. von Braun (Eds), 2001. Springer (forthcoming).

This publication focuses attention on the problems and the opportunities of rural areas worldwide at a time when globalisation impacts deeply on them. It is based on papers presented at the Global Dialogue: "The Role of the Village in the 21st Century: Crops, Jobs and Livelihood" in Hannover at the World Exposition in August 2000. The selection of articles ranges from scientific papers analysing particular issues of rural development to short reports from practitioners describing examples of sustainable solutions for the rural populations in different regions of the world. The contributions are grouped a round four major themes, which can be seen as starting points for further debate:

- political and institutional frameworks to foster rural development;
- natural resources management and related actions;
- broadening the technological base of rural economies;
- improved linkages between urban and rural areas.

The overall message of the contributions is unanimous: there is a promising future for the rural areas worldwide, if adequate policies can be enforced and more efficient and fair institutions can be created.

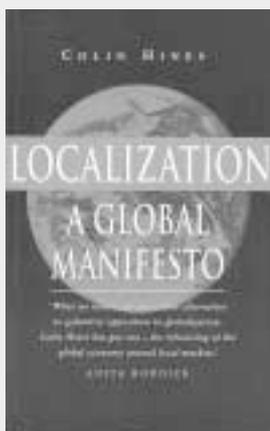
World Development Report 2000/2001: Attacking poverty.

World Bank 2000. Oxford University Press ISBN 0-19-521129-4 paperback. Email: books@worldbank.org; www.worldbank.org

The World Bank's vision on rural poverty, the causes and a framework for action: promoting opportunity, facilitating empowerment, and enhancing security - with actions at local, national, and global levels. Actions should be site specific, as illustrated by many case study boxes. The publication contains many references and world development indicators. An impressive publication with many good arguments, but lacking an analysis of what economic transition and economic, political and cultural globalisation is doing to urban and rural people. Therefore,

doubts can be raised as to what extent the vision presented in this publication will contribute to end poverty (CR).

Localization - a global manifesto by Hines C., 2000. 290 pg GBP 10.99 ISBN 1 85383 612 5 Earthscan Publications Ltd., 120 Pentonville Road, London, N1 9JN, UK. E-mail: earthinfo@earthscan.co.uk "To protect the local, globally" is the alternative to globalisation that this book very passionately promotes. The book is laid out in 3 parts. The first "The Problem - Globalisation" examines the downsides of globalisation and provides a brief history of trade. Part 2 "The solution - localisation" looks at localisation as something done by people, not as something done to them and discusses the potential advantages of the local. It also considers in detail what is required to build sustainable communities. The seven chapters of this part are dedicated to seven basic steps to be introduced in making the transition towards localisation. Re-introduction of protective safeguards to rebuild local economies localising production and dismantling transnational



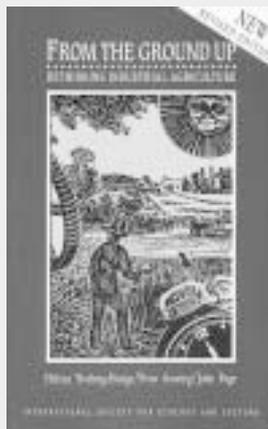
companies, localising capital, a localist competition policy, taxes for localisation are some of them. Part 3 "How localisation might come about" looks at the different entry points to be taken in making localisation a reality and is detailed in 8 chapters. The book concludes, controversially, on the note that localisation will bale out the market and calls all those interested to join hands under the banner, "Localists of the world unite - there is an alternative" (CW)

Taking back the middle for local economies by Jules Pretty, 1998. <http://www2.essex.ac.uk/ces>

An article on the principles and characteristics of local economies and local food systems. Examples are mainly from the UK.

From the ground up - rethinking industrial agriculture by Norberg-Hodge H., Goering P. and Page J. 2001 New revised edition 118 pg. ISBN 1 85649 994 4 Zed Books Ltd., 7 Cynthia Street, London N1 9JF, UK in association with International Society for Ecology and Culture, a charitable organisation based in Devon, UK and Berkeley, USA. The introduction to the book "From global to local - sowing the seeds of community" gives in a nutshell the essence of its contents. It outlines the global industrial food system, globalisation, free trade and genetically

modified organisms and points out the damage in terms of the loss of biological diversity, increased poverty as farmers get pushed out of their livelihoods, and the general decline in agriculture. Having described this rather depressing state of global agriculture, the author brings back hope by showing how people have begun to resist these trends and revert back to what is called the "local food movement". The two parts of the book that follow take up the same discussion, but then in detail. The first, "Industrial agriculture: broken promises" discusses the negative impacts of many aspects such as hybrid seeds, chemical



fertilisers, pesticides, mechanisation and biotechnology. The second part, "The new agriculture: back to basics" shows how a move towards more ecological agricultural practices could undo the damage - social, economic and environmental - done by industrial agriculture. Written in simple terms and an easy-to-read style, the book communicates the urgent need for re-thinking industrial agriculture, clearly and without compromise. (CW)

International trade in agricultural commodities - liberalization and its implications for development and poverty reduction in the ACP states, Policy series 5 by Coote C., Gordon A., Marter A., 2000. 79pg. ISBN 0 85954 518 0: GBP5.00. Natural Resources Institute, University of Greenwich, UK. Copies can be obtained from: NRI Catalogue Services, CAB International, Wallingford, Oxon OX10 8DE, UK quoting EP 5.

One in a series that deals with current policy issues of importance to developing countries and countries in transition, this publication focuses on international agricultural trade and developing countries, particularly the ACP (African, Caribbean and Pacific) countries. It aims to provide guidance on ways to make trade policy more pro-poor and builds up the case in four sections. The first section looks at trade liberalisation and poverty. The second gives an analysis of how ACP countries participate in trade and how it affects poverty, livelihoods, gender and the environment. Section 3 looks at ways of increasing ACP participation and benefits from trade, which includes a section on EU trade and development policies. The concluding section provides recommendations for enabling the poor to benefit from

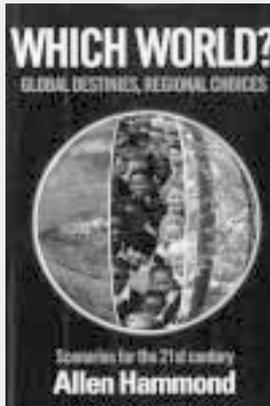
agricultural trade. They are grouped into: international action to help developing countries to get the best deal from trade liberalisation; targeting the export sector in developing countries without overlooking the importance of the food sector in its own right; focused interventions to ensure that the poor benefit from improved opportunities for trade. (CW)

Stolen Harvest - the hijacking of the global food supply by Shiva V. 2000 146pg. ISBN 0 89608 607 0 South End Press, 7 Brookline Street 1, Cambridge, MA 02139-4146, USA

This book by well-known author and environmental activist Vandana Shiva describes the negative impacts of globalised industrial agriculture on small farmers, the environment and the food we eat. In each of the first six chapters, the author talks about the many losses that people face due to globalised agriculture - food security, biodiversity, environmental destruction, loss of control and values etc. All arguments in the book are substantially supported with examples from India, but the case made by the author goes beyond India to people the world over who are affected by corporate-controlled agriculture. In the last chapter, "Reclaiming food democracy", the author talks about public action against these destructive modern trends, challenging people to work towards claiming food freedom in their everyday lives. Written with passion and commitment, the book will not only shock you into reality it will also stimulate you to exercise your rights in reclaiming food democracy. (CW)

Which world? Scenarios for the 21st century - global destinies, regional choices by Hammond A., 1998. 306pg GBP 18.99 ISBN 1 85383 582 X Earthscan publications Ltd., 120 Pentonville Road, London, N1 9JN, UK. E-mail earthinfo@earthscan.co.uk

This book is about the future - an attempt to look at the world in the year 2025 or 2050. It is one of the results of the 2050 Project - a study organised by three major research organisations to consider demographic, economic, technological, environmental, social, cultural, political and other factors that may determine the future of the planet. It also draws on the vast experience of the author in studying global trends. The book constructs three possible scenarios of three altogether different visions of the world - a Market World in which current patterns continue; a Fortress World that reflects fundamental but undesirable social change; and a Transformed World that reflects fundamental and desirable social change. The book also analyses critical long-term trends that would shape the future of the world - demographic, economic, technological, environmental, social, political etc. Considering that global destiny is dependent on regional choices, the book discusses several crucial regional choices that would determine whether the world will become peaceful and prosperous or polluted, impoverished, and violent. In



closing the author suggests that both optimistic and pessimistic futures will be fully within the range of possibility, given the present long-term trends. He believes that the outcome will depend on the choices human societies make in the coming decades. Yet, on a more personal note, the author is reasonably optimistic that the outcome will be closer to the Transformed World vision and cites some examples that he hopes will stimulate further thought and action. Readers are also invited to join the on-line discussion on this topic at www.hf.caltech.edu/WhichWorld and share their views. (CW)

The case against the global economy & for turn towards localization

edited by Edward Goldsmith & Jerry Mander, July 2001. Earthscan, 120 Pentonville Road, London N1 9JN, UK.

ISBN 0 85383 742 3, 336 pp. 14.95 (paperback). Orders@lbsltd.co.uk or www.earthscan.co.uk

The new and fully revised British edition explores the greatest political debate of our time: the blind rush towards a single global economy and its devastating consequences on employment, poverty, democracy, human rights, cultural diversity, and the natural world that sustains us. Twenty four leading economic, political, agricultural, and environmental scholars and activists, fourteen of whom are members of the International Forum on Globalisation, argue that free trade and globalisation are producing precisely the opposite effects to those promised. With 70% of global trade controlled by just 500 corporations, only a radical change in direction towards local economy, democracy and self-sufficiency can assure human welfare and prevent environmental and climatic catastrophe.

Beyond Malthus - Nineteen dimensions of the population challenge

by Brown L., Gardner G. and Halweil B. 2000. 168 pg. GBP12.95 ISBN 1 85383 656 7 Earthsacn Publications Ltd., 120 Pentonville Road, London, N1 9JN, UK. E-mail earthinfo@earthscan.co.uk 200 years after Malthus' legendary essay on population, the world population has exceeded the 6 billion mark. The earth is more crowded today than ever before. A number of limits to sustainability are being surpassed, or are about to be. This book looks at the consequences of population growth on

19 dimensions of human life - environmental and social. Grain production, fresh water, forests, biodiversity, cropland, housing, jobs, climate change and waste, are some of them. It talks about "demographic fatigue" - the growing inability of poor governments with burgeoning populations to cope with new threats to society. It calls for population stabilisation by intelligent and human social and economic policies and suggests some options like debt relief, family planning assistance to those who lack access, educating young people on the benefits of smaller, more sustainable family units etc.(CW)

Genetically modified crops out of control, organic agriculture threatened

The organic industry in the US is in a crisis. Contamination of organic products, namely maize, soybean and canola, by genetically engineered (GE) crops is being reported consistently. Not only is there evidence of organic products being contaminated, but the very seed stock organic farmers depend upon is now also contaminated. There may not even be enough clean organic seeds of some crops, such as maize, for this planting season. For example, 77 of the 281 seed companies in the US found their maize seed to be contaminated with the genes of Starlink GE maize, which is approved for animal consumption only. A further 68 seed companies are still awaiting the results of their tests. Not surprisingly, this contamination found its way into the human food chain and caused the withdrawal from the market of over 300 products. The issue of seed contamination strikes the heart of organic standards. Organic standards of the EU and IFOAM, and many others, are quite clear when they state that GE crops must not be used in organic production systems. GE crops are still not permitted for general cultivation in most parts of the world. However, in countries where GE crops have been given free access, the situation could be as serious as in the US. To put a halt to further use of genetically engineered crops, IFOAM has asked for an immediate ban of genetic engineering in agriculture.

ILEIA fully supports all attempts to stop genetic pollution, as this will not only affect organic crops but also conventional crops and their wild relatives. For consumers, this may mean that it will become impossible to obtain GE free products from these crops.

Stop genetic engineering!

"IFOAM calls on governments and regulatory agencies throughout the world to immediately ban the use of genetic engineering in agriculture and food production, while there is still a chance to stop this unwanted pollution. IFOAM further holds genetic engineering industries responsible for the damage they have inflicted on organic farmers. Governments are therefore urged to pass legislation that makes GE companies liable for all genetic pollution caused by the products they own."

Further information:

- **North America:** Suzanne Vaupel: svaupel@organicfoodlaw.com ; Tel/Fax: +1 916 444 1877

- **Latin America:** Alberto Lernoud: pipol@sion.com ; Tel: +5411 48621424 ; Fax: +5411 47775082

- **Europe:** Luise Lutikholt: info@platformbiologica.nl ; Tel: +31 30 2339970 ; Fax: +31 30 2304423

- **Asia:** Prabha Mahale: ysindia@giasd101.vsnl.net.in ; Tel: +91 124 6388900 ; Fax: +91 124 6388769

Slow Food Movement

<http://www.slowfood.com>

The association founded in Bra, Italy, in 1986 has grown into an international movement with more than 60,000 members in 35 countries on all continents. The manifesto of the movement states, "slow food is the avant-garde response to the fast life that has changed our lives and threatens the environment and the landscape in the name of productivity." The website of the movement is packed with information on events, courses, publications and information on food and drink. Slow Food Editore, the publishing company of the movement, has two quarterly magazines: "Slowfood" on agroindustrial production and "Slowine" dedicated entirely to wine. The Ark of Taste and Slow Food Praesidia are two projects promoted by the movement to protect biodiversity and the right to taste. Information on these projects is posted on the website. Membership can be obtained by on-line registration.

Centre for Environment and Society, University of Essex, UK

www2.essex.ac.uk/ces

The CES is a trans-disciplinary research centre located in the Department of Biological Sciences at the University of Essex. It is engaged in a wide range of basic, applied and action-oriented environmental research, capacity development, teaching and training, and outreach through publications and seminars. Its web site contains some interesting reports on the ongoing research programmes, amongst others on: Sustainable agriculture; Externalities – the real costs; Sustainable development for local economies; and Community participation. There is also interesting reading on conferences dealing with sustainable agriculture and local economies, e.g. Pretty, 1998. Taking back the middle for local economies.

Food Security Resource Centre of the Institute for Agriculture and Trade Policy

<http://www.iatp.org/foodsec/>

On this site you will find an events calendar, organisational listings, a full text document library and on-line discussions on a variety of issues including: food security, food safety, the industrialisation of agriculture, the World Food Summit, US agriculture policy and upcoming negotiations on agriculture at the WTO. This is an interactive website, which allows you to instantly add your events, contact information or even upload documents to the library.

Focus on the Global South

<http://www.focusweb.org>

As reflected in its name, Focus on the Global South directs its attention on addressing issues that affect the whole South, in four thematic areas: economic and financial liberalisation; security and conflict; state, market and civil society; culture and globalisation. Interesting publications on globalisation - bulletins,

books and articles - can be accessed through this website.

International Forum on Globalisation

<http://www.ifg.org>

The International Forum on Globalisation (IFG) is an alliance of more than sixty leading activists, scholars, researchers and writers formed to stimulate new thinking, joint activity, and public education in response to economic globalisation. The website provides contact information of IFG associates, allows access to many relevant publications, gives an overview of upcoming events. Interesting links are available for those who wish to get more information on certain topics or like-minded organisations.

World Bank - environmentally and socially sustainable development

<http://www-esd.worldbank.org>

This address gets you straight to the World Bank's site that deals with environmentally and socially sustainable development. The pages on Rural Development and Agriculture provide access to information on issues related to globalisation at the policy level. It also allows you to follow the electronic discussion on "Agricultural Trade and the World Trade Organisation" being conducted from June 10 to August 10, the findings of which will be taken to the next WTO Ministerial meeting in Qatar in November 2001. The e-discussion aims to provide wide consultations with public and private stakeholders in both developed and developing countries on emerging trade issues from a development perspective. Join the discussion by sending a blank e-mail to join-ag-trade@lists.worldbank.org, give your opinion and get involved.

Centre for Alternative Agricultural Media CAAM

<http://www.farmedia.org>

CAAM, the Centre for Alternative Agricultural Media, is a non-governmental organisation in India working towards a farmer friendly communication system. More detailed information on the many activities of the organisation which include writing for farmers, self-help journalism etc. can be found on the website. Interesting cases of farmers developing alternatives to modern agriculture, written from the farmers' point of view, are posed on the site. CAAM-net is the electronic bulletin of the centre, which is sent out to a network of friends and professionals concerned with pro-farmer communication efforts. You can subscribe to the bulletin by sending an e-mail to caam@vsnl.net with "subscribe" as the subject.

Research Foundation for Science, Technology & Ecology

www.vshiva.net

This Indian based organisation, founded and headed by Vandana Shiva, works on biodiversity conservation and farmers' rights. The organisation is a strong proponent of the grassroots 'localisation'

movement, the countervailing citizens' agenda for protecting the environment and people's survival and livelihood from economic and political 'globalisation'. Among its programmes are:

- **Navdanya**, is its main programme on the conservation of biodiversity. It places the farmer at the centre of conservation and empowers her/him to take control over the political, ecological and economic aspects of agriculture.
- **Diverse Women for Diversity**, one of the latest programmes, seeks to herald a global campaign of women on biodiversity, cultural diversity and food security. It seeks to strengthen women's grassroots movements and provide women with a common international platform to air their views on globalisation, emergency of genetic engineering and patents on life forms.
- **Lok Swaraj Movement** to assert people's sovereignty over decisions and resources that affect their lives and livelihood – food, seed, land, water and the commons and to save the country being hijacked by a new form of colonialism. **No patents on life, Monsanto quit India and Global campaign against biopiracy** are among the many campaigns organised by RFSTE.

There is also information on publications by Vandana Shiva and others. Shiva's latest publication: **Stolen harvest: the hijacking of the global food supply** (p 30), however, is not included yet. Several interesting articles on economic and political globalisation can be down loaded. RFSTE also publishes a hardcopy magazine, **Bija the seed, a quarterly monitor on Biodiversity, Biotechnology and Intellectual Property Rights**. Although this magazine has a strong focus on India, it provides interesting background information for other people involved in the anti-globalisation movement as well.

RFSTE, A60, Hauz Khas, New Delhi – 110016, India. Phone: +91 11 6868077; Fax: +91 11 6856795; Email: vshiva@giasdl01.vsnl.net.in ; <http://www.vshiva.net>

Institute for Food and Development Policy - Food first

<http://www.foodfirst.org>

For 25 years, the Institute for Food and Development Policy - known as Food First - has been committed to establishing food as a basic human right. As a progressive think tank, it has impacted many people through publications, workshops and courses, and involvement in activist coalitions. Food first's stand against globalisation and trade liberalisation is firm and uncompromising. The well-organised website provides access to many of the organisation's reports, papers, fact sheets and backgrounders, which are a must for anyone interested in knowing how real change is being effected, both in individuals and government policies.

Essential Information

<http://www.essential.org>

Essential Information is an NGO set up in 1982 with the purpose of getting citizens more active in their communities. Under the banner, "Essential information, encouraging activism", the website provides information to meet this objective. The Multinational Resource Centre, within Essential Information, provides free information to activists, environmental and consumer groups, and other interested parties in Southern countries, who find themselves increasingly exploited by the abuses of multinational corporations. If you need free information on any multinational company that is operating in your city, region or country, then contact MRC by e-mail mrc@essential.org Skillshare is a project of MRC that sets up meetings between activists and experts from the South and the North to help build the capacity of Southern NGOs to take action on incineration, toxics and waste management issues. More information on this initiative can also be obtained on the e-mail address given above.

International Society for Ecology and Culture (ISEC)

<http://www.isec.org.uk>

ISEC is a non-profit organisation concerned with the protection of both biological and cultural diversity. Its

emphasis is on education for action: moving beyond single issues to look at the more fundamental processes that influence and shape our lives. ISEC has worked in more than 12 countries, from the UK and the USA to Thailand and Bhutan. Its programme in Ladakh, India, which started in 1975, has won international recognition for countering the negative effects of globalisation (see page 20). ISEC supports community initiatives to rebuild self-reliance and self-respect; is involved in local, national and international networking and campaigning to strengthen the localisation and anti-globalisation movement; produces books, reports, films and holds conferences to promote locally-based alternatives to the global consumer culture.

Roots of change, one of its programmes, is a guided group self-study on how globalisation is affecting the own local community and other communities around the world and on what strategies can be developed for effective local action.

Publications strongly recommended by ISEC are:

- **Bringing the food economy home: the social, ecological and economic benefits of local food** by Helena Norberg-Hodge, Todd Merrifield and Steven Gorelick ISEC, 2000, US\$7.00 It reveals that the globalisation of food is not only undermining farmers and

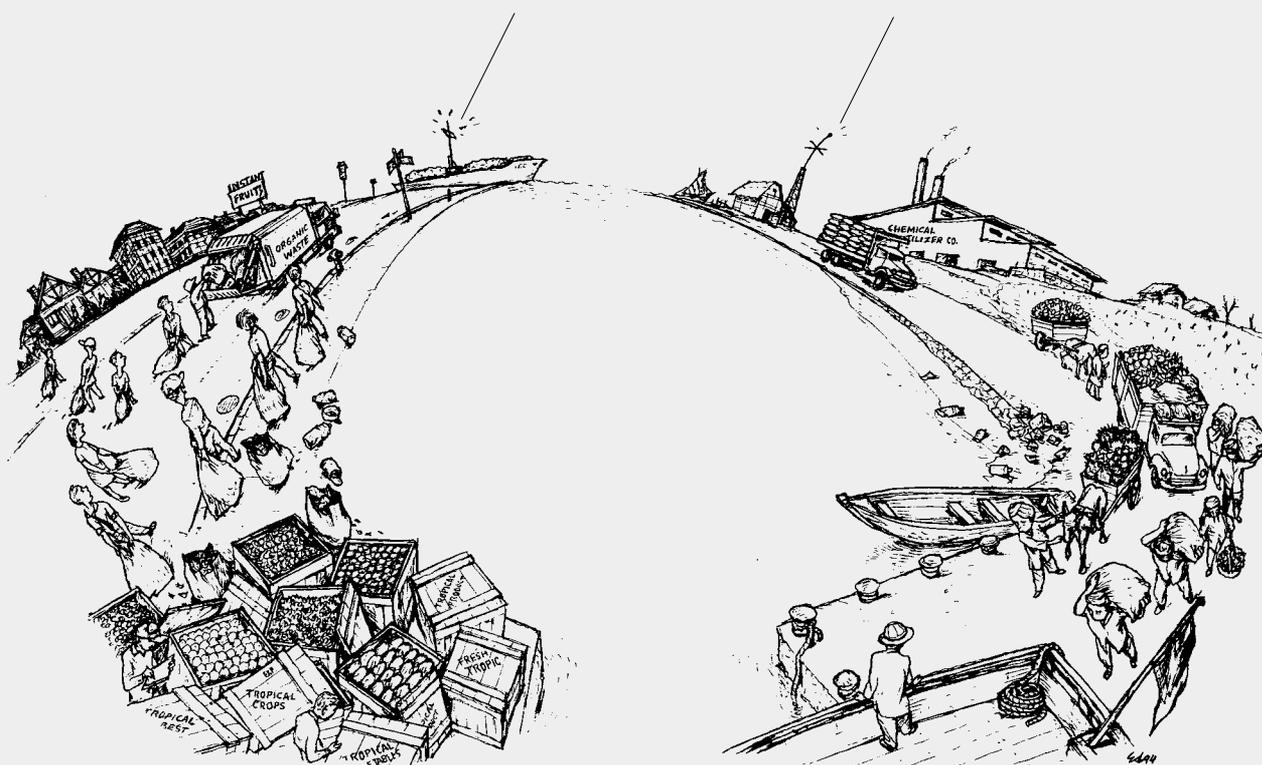
damaging the environment, but also is posing a real threat to human health, food security, local economies and, ultimately, consumers.

- **Small is beautiful – big is subsidised** by Steven Gorelick. ISEC, 1998, US\$6.00 It shows how taxpayers' money is used to promote an ever larger scale of economies. Using numerous examples and astonishing statistics, the author demonstrates how the global economy along with the infrastructures it necessitates is a key factor in the increase in a whole range of environmental and social problems – from climate change to the erosion of community.
- **From the ground up: rethinking industrial agriculture** (new edition) by Helena Norberg-Hodge, Peter Goering and John Page. ISEC and Zed Books 2000, see page 30.

ISEC UK, Foxhole, Dartington, Devon TQ9 6EB, UK.
Fax: +44 1803 868651; isecuk@gn.apc.org;
www.isec.org.uk

Do you want a ship of manure?

Is it a luxury product?



Learning together for change: facilitating innovation in natural resource management through learning process approaches in rural livelihoods in Zimbabwe

by Hagmann J. 1999. 330 p. ISBN 3 8236 1314 6 : EUR 25.60. (Kommunikation und Beratung, Sozialwissenschaftliche Schriften zur Landnutzung und ländlichen Entwicklung 29) Margraf Verlag, Postfach 1205, 97985 Weikersheim, Germany margraf@compuserve.com
The efforts of the Zimbabwean agricultural research and extension agency Agritex and its partners to pioneer an effective farmer-led extension cum PTD approach in the province of Masvingo have been well documented. (see Farmer Research in Practice p. 153-173 and the ILEIA Newsletter v.13 no.3 (October 1997) "Rebuilding Lost Soil Fertility"). The result has become known as "Kutaraya" or "Let's try". It combines solid participatory agricultural extension methods with those of the social change approach known as Training for Transformation. This was realised through the intensive collaboration of the government agency Agritex and the NGO ITDG, with prolonged funding support of the German Government. In this book, Jurgen Hagmann, one of the key researchers in the Masvingo activities from as early as 1991 and still involved in backstopping Agritex, provides a detailed insight into the developments that led to Kutaraya and its successful application. Even more important is its contribution in linking these experiences with fundamental social science insights and discussions. Following scientists such as Röling, he argues that changes in natural resource management practices are not necessarily inspired by technical expertise alone, but are often a result of interactions between various interests and sets of knowledge. Facilitating joint experimentation and learning among resource users can encourage innovation - just what Kutaraya tries to put into practice. Hagmann's efforts to be thorough and cover all aspects have led to a voluminous publication, yet one of great interest for those who are not just interested in the nuts and bolts of farmer-led agricultural development, but also its theoretical foundations. (LvV)

Incentives in soil conservation : from theory to practice

by Sanders DW ... et al. (eds) 1999. 384 p. ISBN 81 204 1347 4 : USD 39.95. World Association of Soil and Water Conservation (WASWC). Science Publisher, PO Box 699, Enfield, N.H. 03748, USA / sales@scipub.net, www.scipub.net
This publication compiles contributions on the use of incentives (direct or food-for-work payments, tax concessions etc.) and disincentives (fines, taxes, exclusion from government benefits etc.) in soil and water conservation programmes from all over the world. The results of such programmes have been mixed, and this book is meant to be an overview as well as a guide for future programmes. The book is divided into three parts: the first deals with the theoretical and conceptual considerations, the second with national and regional programmes and the last presents case studies and projects. It is a combination of experiences that is very valuable. (IHG)

Rural credit and self-help groups : micro-finance needs and concepts in India

by Karmakar KG. 1999. 374 p. ISBN 0 7619 9345 2 : GBP 29.99. Sage Publications, 6 Bonhill Street, London EC2A 4PU, UK / orders@sagepub.co.uk / www.sagepub.co.uk
This book deals with the problems and prospects of rural credit in India. The writer has worked as an officer in various banks for over 22 years, and has made an in-depth study of the existing rural credit delivery system. In this book he makes many valuable suggestions for strengthening and restructuring the system, based on Asian financial role models. The book studies the micro-finance needs of the rural poor, and offers the solution of self-help groups to enable the rural poor to aim for economic empowerment. Recommended reading for rural bankers, NGO volunteers and credit specialists. (WR)

Information management for development organisations

by Powell M. 1999. 160 p. ISBN 0 85598 410 4 (pbk). (Skills and practice series). OXFAM Publications, 274 Banbury Road, OX2 7DZ Oxford, UK.
In this era of information and communication, development organisations can feel overwhelmed by the amount and variety of information available, ranging from wage records and purchase orders to evaluation reports and conference notes. This book can be helpful in understanding the links between the various information items available and in classifying them, so that they can be used as a



tool for planning, implementing and monitoring. The described approach is illustrated with case studies from community groups and non-government organisations. The book can also be used by people only interested in certain aspects of information management as the different chapters can be read individually. Most chapters conclude with a list of practical issues and suggestions which makes it helpful to check what one's own practice of information management consists of. (IHG)

The distribution and regeneration of Boswellia papyrifera (Del.) Hochst. in Eritrea

by Ogbazgi W. 2001. 131 p. Wageningen University and Research Centre (WUR), Department of Environmental Sciences, Silviculture and Forest ecology Group, Droevendaalsesteeg 3, PO Box 342,

6700 AH Wageningen, The Netherlands. (Documents sur la Gestion des Ressources Tropicales = Tropical Resource Management Papers, ISSN 0926 9495 ; 35).

Boswellia is a gum-producing multi-purpose tree that grows in the savannah belt from northern Nigeria eastwards to the highlands of Ethiopia and Eritrea. Despite its economic importance, it has become a threatened species as natural Boswellia woodlands are converted into agricultural fields and unregulated grazing hinders natural regeneration. This paper/thesis research presents distribution and regeneration factors of the woodlands. (IHG)

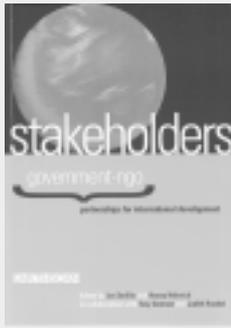
Tropical forest resource dynamics and conservation : from local to global issues

by Wiersum KF (ed). 2000. 172 p. Wageningen University and Research Centre (WUR), Department of Environmental Sciences, Forest Policy and Forest Management Group, Droevendaalsesteeg 3, PO Box 342, 6700 AH Wageningen, The Netherlands. (Documents sur la Gestion des Ressources Tropicales = Tropical Resource Management Papers, ISSN 0926 9495 ; 33).

This book presents an overview of recent social science research in the Netherlands concerning the conservation and management of tropical forests. It describes the three main fields that can be distinguished in contemporary tropical forest research on the basis of several contributions. The first field is related to forest use by local communities including options for community level management of forest resources (Bulu forest tenure in Cameroon and storytelling to ameliorate communication). The second is research at the macro-level about the economic and political processes that can explain forest degradation and conservation (cases from Senegal, Ecuadorian Amazon, Sierra Leone and a political perspective on a Costa Rican environmental campaign). The third field is the most interdisciplinary: it focuses on the land-use dynamics at the forest fringe and refers to factors and forces both at the local as well as the global level (cases from the Tojobal Highlands, Mexico, the highlands of Papua New Guinea and the Philippines and Indonesia). (IHG)

Stakeholders : government-NGO partnerships for international development

by Smillie I, Helmich H (eds). 1999. 317 p. ISBN 1 85383 589 7 : GBP 25.00. Organisation for Economic Co-operation and Development (OECD), 2, rue André-Pascal, 75775 Paris Cedex 16, France. Earthscan Publication, 120 Pentonville Road, London N1 9JN, UK / orders@lbsltd.co.uk
This study provides an overview of the relationships of governments in "Northern" countries, including Australia, New Zealand and Japan, with development-support NGOs in these countries, as well as relationships between these NGOs and both the European Union and the World Bank. The chapter on trends and issues in government-NGO relationships analyses how the NGOs are maturing and becoming more realistic in their dealings with government agencies, but also points to some of the dangers of dependency on government funding. It traces the evolution toward stronger evaluation of NGO activities,



a form of evaluation that tends to focus on output rather than process and learning. Also funding relationships have evolved from matching grants to contracts, blurring the borderline between organisations of concerned and committed civil society, on the one hand, and service providers and executing agents of government, on the other. The largest part of the book - the country studies - are useful as reference material, but are not particularly exciting to read. They give a sense of history and trends, and reveal some of the differences in how NGOs are defined in these countries. However, the current information about official policies with respect to NGOs will quickly be out of date. The book is based on a meeting arranged by the Organization for Economic Cooperation and Development (OECD) in January 1998 to promote open dialogue between civil society and governments of the OECD countries. (AWB)

Agricultural terracing : development perspectives by Ojha ER. 1997. 77 p. Ratna Pustak Bhandar, PO Box 98, Kathmandu, Nepal. This handy, compact and very practical monograph looks at different aspects of terracing. The author, a native of the Nepalese hills, examines evolution, construction, operation, and maintenance of terraces. In many parts of the world, land pressure has been very high for time immemorial given the shortage of arable land and the early demographic pressure. The only solution open to people for survival was by building terraces, no light decision given the tremendous task of constructing and maintaining such structures. Terracing is a last option when all other practices such as contour cultivation, crop rotation and strip cropping have revealed themselves as inadequate in keeping soil erosion in check and maintaining productivity. Different types of terraces are described, the use of which is dictated by the environment as much as by demographic factors and the degree of agricultural mechanisation. Labour is a heavy constraint when dealing with terraces not only for their construction, but also for their maintenance; difficult in case of outmigration or other causes of depopulation. Farmers' participation is of paramount importance in terracing, as illustrated by cases where terraces were constructed through forced labour or when farmers were not convinced of their productivity. The author gives some factors to be considered in a cost-benefit

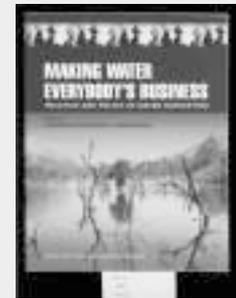
analysis of terraces. There are magnificent pictures in this book giving a glimpse of the enormous toil that must have gone into constructing and maintaining these structures. (WB)

Integrated soil fertility management by Hilhorst T, Toulmin C (eds). 2000. 64 p. ISBN 90 5328 283 1. Ministry of Foreign Affairs, Rural and Urban Development Department, P.O.Box 20061, 2500 EB The Hague, The Netherlands. (Policy and Best Practice Document ; 7). Food security, poverty alleviation and environmental protection are important objectives of the Netherlands' development cooperation policy. A more sustainable agriculture is vital for achieving these objectives, and it is for this purpose that the Netherlands Ministry of Foreign Affairs issues a series of policy documents, which, so far, includes: Sustainable Land Use (1993), Sustainable Irrigated Agriculture (1998), Water for the Future - Integrated Water Resource Management (1998) and Participatory Integrated Pest Management (1999 and reviewed in New in Print 17.1). This new contribution to the series examines the issues at stake in relation to soil fertility management, the reasons why policy makers should be concerned about soil degradation, the lessons learned from interventions in this field and the type of policies which contribute to a more sustainable management of soils. Up-to-date background information! (IHG)

Dynamics and development of highland ecosystems : highlights on the hills in far-western Nepal by Ojha ER. 1999. 279 p. Walden Book House, PO Box 2071, Kathmandu, Nepal. This study, with a lot of quantitative data, analyses the agroecosystem of a remote highland region in West Nepal to determine ways and means of improving the socio-economic and environmental conditions of the people living in this typical low-external-input area from which the resources are gradually draining away. The traditional terrace system is well analysed, building on an earlier study by the same author: 'Agricultural terracing: development perspectives' (see above). A list of recommendations is included in the last chapter. (CR)

Making water everybody's business : practice and policy of water harvesting by Agarwal A, Narain S, Khurana I (eds.). 2001. 456 p. Centre for Science and Environment (CSE), 41 Tughlakabad Institutional Area, New Delhi 110062, India / cse@cseindia.org , www.cseindia.org. After the enormous success of the monumental work "Dying wisdom: rise, fall and potential of India's traditional water harvesting system (State of India's Environment, fourth citizens' report)(1997), about India's traditional water harvesting systems, CSE has published this new impressive book. It continues from where "Dying wisdom" stopped and provides, besides new descriptions of traditional rural water harvesting systems, many examples of communities which have undertaken water harvesting programmes in the recent past. The focus is widened to examples outside

India, and also to urban water harvesting programmes. New technologies which can be useful to safeguard the quantity and quality of water are also presented. It is not only the low rainfall which causes



water shortages, but more the heavy reliance on surface and groundwater alone which calls for a revival of traditional water harvesting systems. Another important problem lies in the heavy dependency on the government for the provision of water. The book is a strong plea to let communities to take water management in their own hands and to become involved in water provision as well as the protection of water resources. (IHG) A package containing Making water everybody's business, Dying wisdom, Water links-2 and the Water harvesting manual is available from CSE for a discounted price of USD 48.00

“Orphanaging baby corn”

The traditional rice farmers of Chiang Mai's Mae Tha district took to baby corn growing in 1983 as a way of supplementing their decreasing income. Rice yields had dropped and the harvest could not even feed the families who lived there, leave alone bring an additional income. The companies involved in buying the baby corn from farmers brought in the seeds and fertilisers, and bought back the produce at guaranteed prices, setting off the costs of inputs.

In the early years, farmers grew baby corn twice a year - in the dry and rainy seasons. A family could survive on the income of 1300 bahts from approximately 0.32 ha. By the nineties, when baby corn production had reached its peak, farmers were growing it six times a year, just to make ends meet. Taking around 45 days to be grown, and another 15 days to be harvested, farmers were forced to work day and night, especially at harvest time. With the land being severely exploited, maintaining production meant changing to improved seeds and fertilisers. This increased production costs, but the guaranteed price for baby corn remained static since 1983.

The buyers grade the corn in 3 sizes according to factory standards: small, medium and large. The low exchange rate of the baht caused by the economic slump brought in higher income to exporters who sped up their exporting. Consequently, only the small sized baby corn was bought as dictated by the Japanese and European markets. Harvesting time is crucial to the size of the baby corn. Just a day too late, and the size would not be right, which meant that only about half the harvest would be bought up. The rest would be rejected. Hence, the income dropped whilst the production costs stayed the same. Yet most farmers had no choice - they were pushed to produce the small sized baby corn that could be sold, risking even their health. Sarcasically, farmers began to call the crop “orphanaging baby corn”.

Nevertheless, a few farming families have turned away from baby corn and taken up alternative agriculture: growing mixed types of fruit trees, garden vegetables and plants. Even some of the baby corn growers have started to include trees and other crops in their farms. Many of them have discovered that concentrating on one particular crop is not a good idea, and that farming needs diversity.

Baby corn production in Mae Tha has reached its peak. Ten years of monocropping has so severely damaged the soil that farmers have to buy more inputs to maintain production which they can't afford. But the only interest of the baby corn exporting factories is a steady supply of raw material and so it's time to move on, looking for greener pastures. This is very usual of modern-day capital, which moves from one place when all its good things have been siphoned off to another place. With making profit the only target, there is no appreciation or compassion towards the farmers or the land.

Adapted from “Impacts of economic meltdown on the villages” published in Thai Development Newsletter, No. 34, January-June 1998

Themes for the LEISA-India



March 2002, Vol.4,1

New ways in small holder animal husbandry

For families involved in agriculture, farm animals are often very important, not only for food and other economic reasons, but also for deep-rooted cultural and social aspects. Should they copy the unsustainable trends from intensive animal husbandry in Europe as often propagated by development programmes? Or should development initiatives build on indigenous practices and involve the people themselves? How could indigenous and scientific knowledge support each other in making animal husbandry healthy and productive? How could cultural and social aspects be dealt with? Is it important to look at gender roles in animal husbandry, especially in terms of access to and control of animal assets and labour division? How should species diversity be maintained, inbreeding prevented and animals upgraded? How can integrated (tree-) crop-animal systems be developed or improved? Should interactions between wild life and domestic livestock be considered? What income generating activities could be developed around animal husbandry to secure the livelihoods of animal keepers? What marketing arrangements are undertaken by farmers and how can these be improved? And what about veterinary services that are so essential to animal husbandry? *Extended deadline for contributions 30th October 2002*

June 2002, Vol.4,2

Rural communication and information management for sustainable family farming.

Rural communication and information management play an important role in spreading information on successful farmer innovations and in getting access to new knowledge. Participatory development programmes increasingly use rural radio, TV and other mass communication media as tools for farmer-to-farmer exchange. In some places, farmers even use mobile phones to get information on market prices. The use of internet and CD - ROMs by development workers, researchers and even farmers for networking and information exchange is gradually increasing as communication facilities improve. Yet, in many rural communities, traditional methods of communication continue to have a significant impact on the spread of information. What practical experiences have been gained with new as well as with more conventional approaches to rural communication and information management to enhance the expansion of farmer movements towards sustainable agriculture? How can access to electronic information and communication technologies be enhanced? How can these technologies be made into participatory tools? What experiences have been gained with local centres for information and farmer exchange? These are some of the practical questions that we wish to raise in this issue. *Deadline for contributions: Nov15 2002*

You are invited to contribute to these issues with articles (about 800, 1600 or 2400 words + 2-3 illustrations or photographs), suggest possible authors, and send us information about interesting publications, training courses, meetings and websites.