



# **DEMOCRATISING THE GOVERNANCE OF FOOD SYSTEMS: CITIZENS RETHINKING FOOD AND AGRICULTURAL RESEARCH FOR THE PUBLIC GOOD**

**Planning and Methodological Workshop:  
19th-24th November 2007, Monte Saraz, Portugal**

**WORKSHOP REPORT**

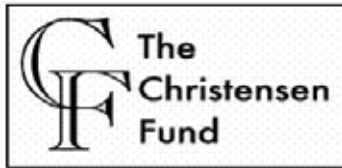
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## INTRODUCTION

Throughout the world, publicly-funded research shapes the choices that are available to farmers, food workers and consumers, and the environments in which they live and work. There is an increasing need to explore ways of democratising the governance of science and technology, ensuring that it continues to serve the public good rather than narrow economic interests. A series of conversations with farmers, pastoralists, indigenous peoples, policy-makers and representatives of social movements between 2005-2007 led to the formulation of a major multi-country initiative to enable citizens to exercise their democratic imagination to decide on the kind of food and agricultural research they want. This international initiative has now become an action research proposal: *Democratising the Governance of Food Systems. Citizens Rethinking Food and Agricultural Research for the Public Good*. This research proposal was prepared by the Sustainable Agriculture, Biodiversity and Livelihoods Programme of the International Institute for Environment and Development (IIED). The following donors have agreed to fund this action research: The Netherlands Ministry of Foreign Affairs (DGIS), the Swiss Development Cooperation (SDC), NOVIB-OXFAM and The Christensen Fund.

The overall objective of this action research is to create safe spaces in which citizens (food providers and consumers) can engage in inclusive deliberations on how to build an agri-food research system that is democratic and accountable to wider society. More specifically, the methodological approach seeks to facilitate the participatory design of alternative, farmer and citizen-led agricultural research. Both non-specialists and individuals with specialist knowledge are encouraged to develop an alternative agri-food research system for the public good.

This participatory process was initiated in 2007 to create safe spaces for small-scale farmers, indigenous peoples, nomadic pastoralists, food workers and other citizens in four regions, with one country acting as host for each region: West Africa (Mali), South Asia (India), West Asia (Iran) and the Andean region in Latin America (Bolivia/Peru). There are plans to further extend these citizen deliberations to other regions, including Europe. In each region, research teams and co-ordinators have been identified.

In November 2007, all regional co-ordinators and team members gathered together in Monte Saraz (Portugal) for a 6-day planning and methodological workshop. The workshop venue was a renovated 18<sup>th</sup> century farming estate<sup>1</sup> surrounded by a landscape of olive trees and vineyards in the Alto Alentejo region of Portugal. This report offers a summary of the discussions and agreements reached by workshop participants at Monte Saraz.

## WORKSHOP OBJECTIVES

1. Explore common ground among participants in terms of personal life histories, values and visions of the future of food, farming, environment and human well-being.
2. Discuss, clarify and agree on the rationale, objectives and scope of the action research project on *Citizens rethinking food and agricultural research for the public good*.
3. Create affinities and bonds around the project's purpose and ways of working, in regional teams and between all teams, e.g. reaffirmation of commitment to citizen choice and agency in shaping food and agricultural research and the governance of food systems.
4. Share case studies and experiences on the methodologies and safeguards (e.g. for credibility, trustworthiness and validity) that could be used in the project in each region, emphasising a 'menu of choices' rather than a 'fixed menu' of methods and process designs.
5. Develop work plans and share initial thoughts on the design of the citizen deliberation process, timetable and choice of methods envisaged in each region, identifying possible needs for capacity sharing/building on the use of specific methods and media.
6. Agree on ways of communicating and exchanging information among country teams and IIED, using the metaphor of a 'nervous system' that helps co-ordinate all parts of an organism. Discuss possible use of new communication technology and web based system that combine e-forum, video clips, audio files and text.
7. Develop joint research agreements, a code of practice and timetable for the project, specifying the roles, rights and responsibilities of regional teams, the IIED co-ordinator and other actors/resource persons.

<sup>1</sup> See: [www.montesaraz.com](http://www.montesaraz.com)



The workshop sessions were facilitated by Maruja Salas, with Michel Pimbert (IIED) as overall coordinator.

## WHO TOOK PART?

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**(Back row from the left) Timmi Tillmann, Diego Munoz E., P.V. Satheesh, Spanish translator, Peter Bryant, Zoumana Coulibaly, Carlos Valderrama, Gary Montano, (middle row left to right) Julio Valladolid Rivera, Maruja Salas, Maryam Rahmanian, S. Kiran, Chris Lunch, (front row left to right) Michel Pimbert, Taghi Farvar, Barry Boukary, Maja Tillmann, R. Uma Maheshwani. Not pictured is Bob Brac.**

## **THIS REPORT**

This report is a summary of the discussions that took place during the six-day workshop. At the beginning of each day Peter Bryant made a brief presentation summarising the previous day's discussions (recorded here in italics at the start of each day's report). A copy of the report so far was displayed each morning for participants to amend if any mistakes were identified. Appendix 1 is a summary of the programme of the workshop.

## DAY 1: 19<sup>TH</sup> NOVEMBER 2007

Participants started to get to know each other by answering a series of questions through drawing.

### **My identity?**

Participants identified themselves as a diverse group of global citizens and activists concerned with injustice. Some talked of a vision of food sovereignty and a commitment to nurturing diversity. They are men and women and family members who are also anthropologists, shepherds, journalists, action researchers, facilitators, natural scientists, historians, veterinarians, gardeners. They identify themselves by where they live now and where they have lived in the past.

### **What I hope to achieve for the future of food and agriculture research**

Participants talked of producing a globally shared vision of food and agricultural research decision-making being led by peasant farmers and citizens. Such a vision leads to action, which promotes a diversity of farmer research and ultimately leads to the protection of food diversity and the right to take back nutritive food and seed rights from the hands of the transnational corporations. We need to 'reformat the scientists'.

### **Name one powerful experience with food and agriculture that changed my life/mind.**

Participants talked of a variety of personal contacts with farmers and pastoralists during their lives, which have enabled them to appreciate their vast knowledge, expertise and the hardships they face. These experiences have been both in the field and in the conference room. Others spoke of personal experiences growing and collecting their own food and working in agriculture, often in very difficult circumstances.

### **What does food and agriculture mean to me?**

It is life. It is culture and it is people's livelihoods. It is a right. It is non-toxic and healthy. Nature gives us joy and pleasure and allows us to socialise, yet the paradox is it is a neglected activity.



**Carlos Balderrama introduces himself to the group.**

## **THE HISTORY OF THE PROJECT IDEA**

*Democratising the governance of food systems: Citizens rethinking agricultural research for the public good.* Michel Pimbert.

(The full Powerpoint presentation can be found in Appendix 4a)

Michel shared with participants how the project ideas have developed over the last three years through conversations in fields, villages, conferences and in the heart of donor communities, in both the South and the North. These conversations were with pastoralists, indigenous people, fisher folk, progressive scientists and intellectuals, consumers and farmers (both urban and rural). The common view heard time and time again was "we have no say in what the scientists are doing", along with concern over the mismatch between agricultural research and the reality of farming systems throughout the world. Small-scale producers<sup>2</sup> and other people talked of a democratic deficit leading to a lack of citizen control over knowledge production, often with harmful consequences for people and the land.

At the same time as these conversations were occurring, there were a number of very significant interna-

<sup>2</sup> Small-scale food producers are those women and men who produce and harvest field and tree crops as well as livestock, fish and other aquatic organisms. They include smallholder peasant/family crop and livestock farmers, herders/pastoralists, artisanal fisherfolk, landless farmers/ rural workers, gardeners, forest dwellers, indigenous peoples, and hunters and gatherers, among other small-scale users of natural resources for food production. Among indigenous peoples who live off the land, some are farmers whilst others are hunters and gatherers or pastoralists.



tional and national developments. The concept of ‘food sovereignty’ was becoming a part of the international vocabulary. In Mali it was enshrined within the nation’s overarching agricultural policy. Other countries and coalitions have also been pushing for an alternative paradigm for food and agriculture. Further confirmation that research is a central issue for farmers came in 2006 through an unprecedented citizens’ jury of small farmers in Mali, which explored genetically modified organisms (GMOs) and the future of farming (l’ECID).<sup>3</sup> No fewer than five recommendations from this intensive five-day process called for agricultural research to be reorganised to better serve the needs of small farmers. This deliberative process echoed the outcomes of the Prajateerpu<sup>4</sup> citizens’ jury in India, which also emphasised the importance of strengthening farmer-centred innovation systems.

Also significant has been recent efforts to assess the impact of agricultural research through the IAASTD (International Assessment of Agriculture Science and Technology for Development).<sup>5</sup> The IAASTD was launched as an intergovernmental process guided by a multi-stakeholder bureau, under the co-sponsorship of the Un Food and Agriculture Organization (FAO), Global Environment Facility (GEF), United Nations Development Program (UNDP), United Nations Environment Program (UNEP), UNESCO, the World Bank and the World Health Organization (WHO). The project is a major global initiative, developed from a consultative process involving 900 participants and 110 countries from all regions of the world. Michel’s response, after discussion with some members of IPC<sup>6</sup>, La Via Campesina, indigenous people’s organisations and others, was not to enter this ‘invited policy space’ which is created from above. Instead, Michel argued for the need to create, from below, a series of independent and parallel ‘popular or citizen spaces’ where people can gain confidence, discover their voice, analyse, mobilise and act. At the very least, these ‘citizen spaces’ can complement the IAASTD because this intergovernmental process has not developed any mechanism for local perspectives to be directly included in discussions and policy recommendations on the future of agricultural research.

The action research proposal that emerged from these conversations thus explicitly aims to strengthen the voices of small-scale producers and other citizens in setting agendas for scientific and technological research, as well as in framing policies for food and agricultural research. The emphasis is on using: 1) participatory approaches and methods to include diverse actors in deliberative processes and safe spaces. These include citizens’ juries, consensus conferences, citizen panels, scenario workshops, deliberative polling, multi-criteria mapping, participatory visioning exercises and other culturally appropriate fora for deliberation and inclusion; 2) a set of carefully-designed safeguards to ensure the quality and validity of the knowledge and actions generated. Such safeguards are needed in collaborative inquiries where the political stakes in the outcome of this way of knowing are high. Safeguards need to be combined in mutually reinforcing ways to ensure that deliberative processes are broadly credible, trustworthy, fair and not captured by any interest group or perspective; and 3) linking formal decision-making bodies and processes with spaces in which expert and experiential knowledge are put under public scrutiny, by engaging relevant social actors and coalitions of interest. Michel noted that central to making sure that the voices of small-scale producers and consumers are heard is the need to work with the media from an early stage in such processes.

Whilst the choice of entry points and framing of issues will be made by regional and local actors, Michel anticipates that some of the citizen deliberations and recommendations will focus on: i) the control and allocation of funds for scientific, technical and socio-economic research; ii) non-specialist and citizen involvement in agenda setting for research and in defining *upstream* strategic priorities and policy; iii) ways of knowing and doing research based on extended peer communities and different traditions of knowledge and practice, including the strengthening of autonomous learning and action mediated by horizontal networks of citizens; and iv) governance, oversight and inclusion in the production and validation of knowledge embedded in policies and technologies for food, farming and the environment.

3 For more information see the resources section in Appendix 3.

4 For more information see the resources section in Appendix 3.

5 For more information see the resources section in Appendix 3.

6 International NGO/CSO Planning Committee, a global network of civil society organisations and social movements concerned with food sovereignty issues and programmes. For more information see the resources section in Appendix 3.

## EXPECTATIONS

All participants were asked to consider their expectations for the workshop. Some expectations were shared by a number of people, namely a desire to:

1. get to know each other
2. explore methodologies to be used (including their difficulties)
3. decide action steps.

## OUTCOMES

During conversation the following workshop outcomes were suggested:

1. a plan of activities in the region and between regions.
2. a common understanding on the role of a democratic way of researching agriculture and food systems
3. for regional teams to have a better understanding of what methodologies can be used.



**Facilitator Maruja Salas explains the week's programme**

### OUR STRUGGLES

Participants from regional teams were asked to present the following:

1. A brief description of the context in which they work, including the following main features:
  - agriculture and food systems
  - rural development
  - people's livelihoods
2. Current policy issues affecting agriculture/food research and the emerging trends
3. A power analysis considering:
  - coalitions of power shaping agricultural research
  - factors involved and their strategies (including social movements)

Most of the presentations were Powerpoint based. The slides from each Powerpoint presentation are included in Appendix 4. Throughout the presentations some of the group (Timmi, Maruja and Michel) were asked to record any insights they wished to share with the group. These insights are recorded below, either as part of the discussions or in separate boxes.

*We were taken on a series of journeys through the world, where we marvelled at the diversity of climatic conditions, landscapes, and, importantly, plants grown by small farmers. We saw glimpses of unique cosmovisions which demonstrated the deep relationships between farmers and their land and indigenous knowledge systems which have developed from years and years of experience and wisdom. However, all of us talked of threats. The threat of neo-liberal inspired industrial agriculture, which has forced urban migration, created uniformity and hardship and for some ultimately led to suicide. This force has also led to a reduction in investment in government agricultural research services, which has often served only big business and the needs of the large farmer. It is also most recently for some of us the site of a second US funded second Green Revolution. However, there is hope from all of us that we may in some way through this project be able to influence the research agenda for the benefit of the small farmer. This work may use our existing links with peasant communities, farmers' organisations and, where they exist, social movements.*

### OUR STRUGGLES 1: Mali

Barry Boukary and Zoumana Coulibaly: Kene Conseils.

*(The full Powerpoint presentation is included in Appendix 4b)*

Historically the centre of a series of empires and one of the richest countries in the world, Mali has endured a long dark period of colonisation. Mali has existed in its present political form since 1960. In 1968 there was a military coup, which led to a single party government until 1991. The nation has enjoyed relative democracy for the last 20 years, with a strong emphasis on decentralisation. The population of around 12 million consists of some 23 ethnic groups.

A drop in cotton and gold prices has badly affected the national economy. The road link with Côte d'Ivoire has closed and this has severely disrupted international trade. A national strategy to tackle poverty has been launched.

The economy is dependant on agricultural activities, with 40% of exports derived from the farming sector. The nation is divided into four main agro-climatic zones. There are 46 million hectares of agricultural land, with most land dedicated to pasture. Eighty percent of the population makes a living from farming in the country's severe environment. Climatic conditions mean that agriculture is very risk-prone. Unfortunately only 1% of the most important agricultural product—cotton—is processed within the country. Fishing is another important traditional activity.

The agricultural sector is served by three ministries, a new Commission for Food Security and active federations of farmers' organisations (AOPP: Association des Organisations Professionnelles Paysannes; CNOP: Coordination Nationale des Organisations Paysannes; and the Chambers of Agriculture). Some 830 civil so-

ciety groups also exist. Government legislation in the form of the loi d'orientation d'agricole (2006) affirms a clear commitment to food sovereignty and represents a major progressive policy instrument. The content of the legislation was shaped through active consultation with farmers. Mali is also a member of regional groupings such as l'UEOMA (Union Économique et Monétaire Ouest Africaine) and ROPA. US foundations also have a presence and are working towards a new Green Revolution (AGRA - Alliance for a Green Revolution in Africa<sup>7</sup>). The Malian partners see their involvement in this action research project specifically as a tool to challenge the government to implement the new legislation within a framework of food sovereignty. There is a decentralised network of public agricultural research activity.

The subsequent discussion focused on the following themes:

- The democratic government has stimulated the growth of a vibrant media (e.g. neighbourhood radio using local languages) and they have subsequently been very important in shaping the new agricultural legislation.
- In the process of the formulation of the loi d'orientation d'agricole, some government personnel were uncomfortable with the commitment to consultations with farmers' organisations. A memorandum devised by farmers' organisations was printed in the press. The key question is how will this new legislation be implemented?
- Immediately after Independence, farmers' organisations demanded radical changes to the way farmers were served by government (for example, some extension workers were also police officers). They demanded that agricultural research consultation groups of farmers be formed; however, in practice the researchers were not committed to a participatory way of working.
- The CNOP has been directly contacted about their involvement in this project and all three farmers' organisations have key roles to play.
- In Mali and W Africa there is a lack of funding for agricultural research. The Alliance for a Green Revolution in Africa (led and financed by the Bill and Melinda Gates Foundation (BMGF) and Rockefeller Foundation) want to appear as the public network of agricultural research, provide funding, 'reformat minds' and so drive the agenda. This is being resisted by the farmers' organisations and civil society. There is a need for a global debate on the role of such organisations and the promotion of a second Green Revolution.
- Who are the main actors? The legacy of French colonialism works through the elites, especially in the cotton sector. The second set of actors is the strong farmers' organisations which negotiate with government. There few other places in W Africa where farmers' organisations have such a strong presence (this interplay of actors in shaping policy is a key feature). Other actors include the BMGF etc., who try to shape policy to transform the agricultural economy and link with international markets. Fourthly, there is an important push by international organisations such as the EU (European Union), Syngenta, Monsanto and the World Bank to transform the sector through the promotion of GMOs and intellectual property rights.



**Barry Boukary (right) offers a background on the situation in Mali. Sat next to him are Michel Pimbert, Zoumana Coulibaly and Maja Tillmann (left)**



#### Insights

- Colonisation of local knowledge systems (exploit and repress).
- Neo-colonisation of development policies (poverty reduction, MDGs).
- Instrumentalise participation — vulgarise research.
- Need to include ethnic ways of knowing into research and policy.

## OUR STRUGGLES 2: India

PV Satheesh: Deccan Development Society<sup>8</sup>

(The full Power Point presentation can be seen in Appendix 4c)

Arable land makes up 48% of India's land area; the country possesses the largest irrigated landmass in the world. India's population is 1.1 billion, and 60% of the workforce is in farming, which contributes 17.5% of GDP. The nation has massive discrepancies between rich and poor; on the one hand there is a super rich class, and on the other there are some 260 million people who are described as hungry (India is 94<sup>th</sup> on the Global Hunger Index, behind Ethiopia). Small farmers are under tremendous pressure: there have been 150,000 farmer suicides recorded (Madras Institute of Development Studies).

India's *sui generis* system protects farmers' rights to an extent; however, the government has put into place colonialist seed laws through which farmers face prosecution if they sell seeds without registering them. The government wants to regulate seeds, however the seed industry is the regulator but is itself not regulated. In the last year India imported twice as many seeds as in 2001.

Agricultural research has been hijacked by the push for genetic engineering. For example, one university department has gone into direct agreement with USAID to do biotechnology research. The NATP (National Agriculture Technology Project), with a budget of US\$250 million, was funded by the World Bank and implemented by government research departments. The second Green Revolution is centred upon GM and is driven by companies like Monsanto. The media makes a tremendous noise but does not understand agricultural issues; this is further aggravated by its conglomerate ownership which does not have farmers' interests at heart.

The neo-liberal economic reform process of the 1990s is central to the context within which agriculture operates. The government has supported the establishment of a series of SEZs (Special Economic Zones), which favour the industrialisation of the local economy. In Andhra Pradesh alone, 14 such SEZs exist and have led directly to the acquisition of agricultural land by the government. Civil society has been very critical of such moves, seeing them as an attempt to eliminate the poor. The promotion of corporate industry (e.g. pharmaceutical companies) is also facilitated through World Bank conditionality. Agricultural land is further threatened through the increase in bank credit for real estate and housing (primarily for the middle classes), which in Andhra Pradesh has led directly to the real estate mafia buying up significant amounts of agricultural land. Energy security is also a linked issue. Our land is being increasingly taken away from farmers<sup>9</sup> while at the same time there is an overarching pressure to buy nuclear energy from the US.

### What is the Deccan Development Society trying to do?

DDS works exclusively with marginalised castes, and primarily women, in a number of villages in the state of Andhra Pradesh. Working in women's *Sanghams* (voluntary village level associations of the poor), it helps them fight for autonomy (food autonomy, health autonomy, media autonomy and relevant education). Amongst other achievements the organisation has established 55 community gene banks of traditional seeds, formed food sovereignty coalitions (and a FS Trust) and an Organic Farmers' Coalition, and shown how poor people can feed themselves and also feed the landless within the community. DDS is com-

<sup>8</sup> For more information see the resources section in Appendix 3.

<sup>9</sup> Uma requested that additional information on the World Bank's role in land policy reform be included within this report. For further information refer to an extract from the World Bank report 'India Land Policies for Growth and Poverty Reduction' (2007) included in Appendix 3a.

mitted to farmer-led research, for example working with cultivated foods, uncultivated foods and medicinal plants. As part of its farmer and peasant-led<sup>10</sup> research it also strongly critiques and opposes Bt cotton. Its Community Media Trust works with ‘non literate’/‘visually literate’ women who produce their own videos. The showing of one such video as part of a public campaign led by DDS was one of the main contributors leading to the boycott of Monsanto in the state. As part of SAGE (South Against Genetic Engineering), DDS gathered half a million signatures to aid the fight against ‘terminator’ technology. Such coalition work is typical of DDS’s approach. The organisation continues to use other media approaches, such as community radio (which sees people as producers, not consumers, of radio) and citizens’ juries (it is currently exploring the idea of a tele jury).

The subsequent discussion focused on the following themes:

- DDS and its relationship with government. DDS started some 22 years ago working directly with farmers and then taking their message to local regional and national decision-makers. It currently has a staff of 75 but has a policy to not increase in size but instead to increase alliances. Initially the government ridiculed the organisation, but today in AP the government looks to work closely with DDS and will shortly be doing so through a pilot project involving 100 communities. The relationship is made difficult by the lack of a national policy on food sovereignty.
- Farmer suicide. This is the extreme manifestation of the problems with agricultural policy. The suicides were predominantly cotton farmers who were faced with increased input costs (pesticides, etc.), a decrease in credit and resultant borrowing from multiple sources at high interest rates (seen by them as the only option). At least 70% of the 150,000 were cotton farmers and almost all of them died by consuming pesticides. Today micro-finance institutions (who see poor people as ‘marketable’) have entered rural areas. In some cases of non-payment farmers are humiliated and their property forcibly removed. This situation has been forced directly by government agricultural policy, which supports high input agriculture which requires farmers to borrow in order to buy the necessary inputs. Agriculture is made to appear as unsustainable and so people are encouraged to move to cities and join the manufacturing industry. Today in AP 17% of people own 60% of the land and every day roughly 300 farmers sell their land. There are indications that in the process of encouraging corporations to enter the agricultural sector, a few state governments are looking at blueprints for hinterland airports where produce from big corporate farms might be directly sent for export.
- The relationship between researchers and farmers. DDS has established a number of farmer-led research groups which meet every month to exchange information (video and community media has been important in this context). During discussions it was also noted that agricultural research and policy-making institutions were in the past dominated by the Brahmins and the upper castes.
- Marginalisation of some forms of knowledge. In India it was noted there are tribal communities who are amongst the world’s first food producers. As part of colonisation there was an attempt to promote certain types of knowledge at the expense of tribal knowledge, so that today such tribal people are not considered as farmers.
- Whilst reflecting upon the actors involved, the following observations were made. There is strong corporate sector involvement in every stage of farming, the emergence of real estate speculation (which is undocumented), the presence of the World Bank at the macro economic level (which is reducing democratic space) and a relative lack of farmers organisations (FOs) and social movements (SMs) coming together around Food Sovereignty and an alternative vision of development.

#### Insights

- Epistemology: literacy, oral cultures.
- Rich tool box for cycle of autonomy and biodiversity.
- Economic justification, poverty, eco economics.

<sup>10</sup> Peasant and farmer are contested terms we need to examine the history of their use and their origin.

### OUR STRUGGLES 3a: Andean region: Bolivia

*Carlos Balderrama, Gary Montano, Diego Munoz: Mainumby – Nakurutu.*

*(The full Powerpoint presentations are included in Appendix 4d,e,f)*

Bolivia's land mass of one million km<sup>2</sup> consists of 22 eco-regions: some very dry, some very wet, some very fertile and some with a great richness of biodiversity. Half of the arable land is used for pasture with large tracts of land being burnt, some to make way for agriculture. Of the population of nine million, 68% are described as indigenous and three million live in rural areas (2001). The population is increasingly moving towards urban areas (especially to the two main cities). While in the urban areas 26% of the population has access to basic necessities, in rural areas the figure is only 1%.

Agriculture contributes 15% of GDP. The majority of the land is used for industrial agriculture and is in the hands of the corporate companies. One indicator of this is the massively increasing production rate of exportable soya. Eighty percent of the workforce is in smallholdings and community land. The nation is now a net importer of wheat (60% of its needs) and potato (when in the past we were self-sufficient). In common with other countries there is a tension between local knowledge and other science-based knowledge systems.

There is also massive inequality, with the lowest percentile of the population earning 0.2% of the national income and the highest percentile receiving 43%. Nevertheless, Bolivia has great opportunities for change.

The political context is important for understanding the rural reality. State services are not present in rural areas (no police, legal services etc.). To pay taxes and access services you must travel on average at least 100kms. A very bureaucratic legal framework also fails to recognise new forms of enterprise and activity in rural areas; for example, to become a legal enterprise costs approximately 140% of the per capita income. This situation reveals a deeper neo-liberal interpretation of enterprise.

In the absence of capacity in government, social movements have filled many of the gaps. For such social movements in the 1990s the primary issue was land; however from 2000 the focus has increasingly been on economic and political issues. Since 1983 the nation has prioritised neo-liberal development, driven mainly by the private sector. Significantly, the Popular Participation Law has made it possible for resources to go from national to local government and in turn to empower people at a local level. This has led to increasingly powerful indigenous groups, leading ultimately to the formation in 2005 of the new national government. Neo-liberalism still exists, but now there is an alternative vision and alternative proposals from the new government and its supporters which draw on the need to work in harmony with nature and with the family as central. There is a need for policies that respond to the demands of the actors and new instruments that must be driven by indigenous thinking. Research must be central to this. There is a lack of capacity and 'maturity' to be able to develop the instruments needed to realise this vision. This project can help the nation identify research methodologies which may go some way towards developing more targeted rural development policies that can be implemented by local and national government.

### OUR STRUGGLES 3b: Andean region: Peru

*Julio Valladolid Rivera: PRATEC (Proyecto Andino de Tecnologías Campesinas)*

*(The full Powerpoint presentation is included in Appendix 4g)*

Julio made his presentation in the hope that his words should enter our hearts more than our minds. He described PRATEC's approach to working with peasants as being about accompanying them to achieve what they want.

Peru enjoys great linguistic and cultural diversity (45 different languages). The coast, high mountains and jungle all support traditional agriculture. 'Modern' agriculture is only practised along the coast and in some valleys. In 1994, 83% of farmers were peasant farmers and 16.5% were bigger farmers. The peasants are always marginalised and primarily work to eat. There is a great diversity of tuber crops, corn and grain in Peru, which makes for a healthy diet. The Andes are the home of the potato (3,500 types of potato, which are a legacy of Peru's ancient culture). Crop uses are diverse; for example black quinoa has anti-oxidant properties. This diversity has been created by the wisdom of the people, nurturing practices and secrets. For example when the Andean cross appears (in the night sky) the peasants know when to harvest. Likewise, other significant signs include the appearance of certain plants or a change in snake skins (meaning more rain). Nurturing (farming) practices such as the 'andenés', 'waru waru' and 'chacras', make it possible to

cultivate marginal environments. All the scientific research in Peru is done for the larger farmers.

Peru has some 7,000 peasant communities, all of which have traditional authorities. Families work together on the farm. A central characteristic is the respect for and love of seeds. The sacred mountains are also important, thanks to a cosmovision which we describe as “*how a culture relates to nature*”. We nurture the fields (and have done so for ten thousand years) and celebrate and respect them. We are all at the same level and live in self-sufficiency. In Julio’s own words, “*To understand this it took me 45 years because in the past I was a genetic engineer. When I took this knowledge to Andean communities I could see it didn’t work. So I had to nurture myself with the peasants as my teachers and masters. If there is a limitation to Andean agriculture it is from us the classical researchers who use the science and technology of the modern West*”. Julio called for a reversal of knowers in agriculture and food systems and the recovery of memory.

The discussion after the Bolivian and Peruvian presentations centred on the following main themes:

- Referring to Julio’s presentation one person commented on how impressive it was to see a researcher making this journey. Similarly he had met a researcher in Burkina Faso who had undergone a similar transformation. Change cannot come from minds shaped by the modern school because they have, in the Malian expression, been ‘formatted like square heads that are hermetically closed’. Change must come from traditional herders as they have a freedom of thinking and no boundaries. How can we reconcile this vision and the power of the dominant system, which devalues these traditions of knowledge?
- The new Bolivian government’s ability to affect change. Some of the participants questioned the description of the new government in Bolivia as lacking maturity (i.e. not mature enough to affect change). Others felt that after only 25 years of democratic life it is a huge challenge to decolonise the practice of public policy. There has been a big debate on agroecology and understanding the value of peasant knowledge; the challenge for the indigenous government is how to manage the state to implement such policies. Current policies were described by one participant as disorganised. There are many powerful forces exerting pressure upon government policy-makers (neo-liberal power, intellectual power and geo-political power, for example the influence of Venezuela). This is compounded by the fact that the government is essentially a union of social groups, with a diversity of views. The question asked was does the government have the *maturity* and experience to implement such policies at the same time as resisting the pressure of the neo-liberal economic model? The group was reminded that the Bolivian government has made significant achievements. It won with 54% of the vote, has nationalised mines and has plans to change the structure of land ownership (most of the land is presently in the hands of big business) to guarantee food sovereignty and to change from solely the production of raw materials to include processing for community benefit.
- On a positive note the Morales and his current government’s popularity polls have increased, so those resisting change may soon have no choice. It was also suggested that some of the development institutions are starting to recognise the need for participation and are looking for ways to protect indigenous knowledge; this is an opportunity for change.
- PRATEC’s approach. The organisation works alongside farmers, not taking innovations to them but instead recognising that they are experts and trying to motivate their memories. They work to strengthen them and to enable them to strengthen their cosmovision. The talk is more of the gathered wisdom of the ancients, not of knowledge.
- The possibility of meeting points between indigenous knowledge and the new science of dynamic complexity (which rejects reductionist models of knowledge) was briefly explored. Julio confirmed that in Peru scientific research only benefits the large farmer. The official research stations are now being dis-



Julio Valladolid Rivera (right) and Gary Montano



mantled. They no longer have an impact, even upon the work of the large farmers. Today big business buys the best land and uses its own technology to produce food for export. There is no research input. Nonetheless, agricultural policy-makers still use researchers as their point of reference. However, others questioned the need to construct a bridge between the two ways of knowing: one from a world vision of biodiversity and the other from a vision of uniformity and sameness based on efficiency and profit. Others suggested that as the modern scientific community is not monolithic, maybe we can build bridges?

Insights from Timmi and Maruja:

- Understand the invisible nature of indigenous knowledge
- Affirm cultures (cosmovision of diversity)
- Decolonise the science and technology minds
- Decolonise concepts (capital, poverty, development, sustainability etc.)
- Creative diversity vs uniformity and monotony

## OUR STRUGGLES 4: Iran

*Maryam Rahmanian CENESTA (Centre for Sustainable Development and Environment)*

Maryam works with small farmers and nomadic pastoralists in Iran. Situated in West Asia (note rejection of the colonial term the Middle East), the nation has a population of 70 million and a very dry climate, which amongst other things produces wheat, barley and fruit. Nomadic pastoralism is important, as is fishing. Regionally there is a huge diversity of economies linked to the presence or absence of oil. Bahrain, for example, has 0.7% agriculture while Kyrgystan 39% of GDP. Iran's economy was primarily agricultural until oil was found. Today agriculture contributes 12% of GDP. There are varying degrees of poverty throughout the region. In 1979 the revolution stressed the need for food self-sufficiency. However, this process was stopped due to the subjugation of left-wing thinkers and the war with Iraq. On the other hand, a push for rural development has provided the country with an excellent rural infrastructure. The population has doubled since 1979, but urban migration has seen the decline of the rural population (by 40%). Most agriculture is based around small and medium-sized farming and most farmers have other forms of income (small farms are typically 1 hectare in dry areas and 5-10 hectares elsewhere, large farms are 200+ hectares). Due to the dry and mountainous nature of the landscape there exist only pockets of industrial agriculture. However, one impact of industrial agricultural practices has been the drying up of the Aral Sea.

In Iran the state is central to all development. The state provides many subsidies (e.g. petrol, bread, public transport) and a huge civil service, which is financed through oil. Income from oil brings many opportunities, which may have made some complacent. In the face of massive uncertainty the country must start to confront a series of important questions. What will happen when the oil runs out or there is war or sanctions? How do we organise our agriculture to face these possibilities?

In agricultural research, new government policy will see the privatisation of research, which currently takes place through university or government research departments. Despite the nation's isolation it is still forced to respond to the same trends as the rest of the world. In keeping with such international trends the government research budget has been drastically cut. Government researchers see themselves as underpaid and subsequently they value contact with the outside world and are searching for a system which gives them recognition. Researchers have also accessed a system of government scholarships for foreign education.

The good network of rural roads has allowed farmers to easily access extension workers and agricultural inputs. Such contact with extension workers reveals a contradiction: on the one hand, farmers have become dependent on researchers and extension workers, yet the workers complain that the farmers do not listen. The extension department has shown an interest in participatory approaches but not in the field of research.

A power analysis reveals the central and omnipresent nature of the government. There are no political parties and policy-making is based on 5-year development plans. Instability within government results in regular changes of senior civil servants and ministers, making relationship building with NGOs difficult. Little room exists for civil society (only 3 or 4 small NGOs deal with agriculture and they are not independent). Farmers' organisations exist but in the main do not represent the views of small farmers. The media is completely controlled by the state (although there is widespread use of the internet and satellite TV). Civil society is largely unable to work in rural areas without government approval. Within such a context it is

very difficult to identify a strategy to promote the concept of food sovereignty, although there is the opportunity to bring about small scale change through personal contact.

Important actors within agriculture are the FAO (Food and Agriculture Organisation of the UN), CGIAR (Consultative Group on International Agricultural Research), ICARDA (International Center for Agricultural Research in the Dry Areas), CIMMYT (International Maize and Wheat Improvement Centre) and IRRI (International Rice Research Institute).

The subsequent discussion focused on the following themes:

- Farmers are able to access agricultural resources through government-run semi-private companies—‘agricultural service companies’—which sell seeds etc. (vegetable seeds are mainly imported from Europe). They can get credit from the Agriculture Bank.
- CENESTA,- an Iranian NGO-, works with two small communities of small farmers and pastoralists. Most of the work is with pastoralists on rangeland management. It is relatively easy to organise the pastoralists because of their long history of organisation.
- The contradiction, which is not yet recognised, within agricultural extension is of a privatised future and yet a desire to work with a participatory approach. Ideas of participatory research have come from outside the country via universities. There is no real participatory research because there has not yet been exposure to such an approach from outside the country.
- The rangelands were nationalised as part of the ‘White Revolution’ (designed to settle the nomads who had military power). Prior to this tribes controlled a winter and a summer pasture, which were collectively managed. The government now gives permission to individuals to manage the pastures.
- There is an opportunity for this project within Iran because as tribes have reorganised themselves it is now easier to have relationships with government. There is some space for working.
- As a reflection on the actors involved, the following observations were made. There is a great centralisation of power through the government. Journalists and actors in the media are highly controlled, there is a lack of CSOs and social movements, and those farmers’ organisations that do exist are close to government.

#### Insights from Timmi

- The difference between IPM (integrated pest management) and food sovereignty and organic agriculture.
- Confusion between participatory research and participatory extension.
- Look at local ‘indigenous’ potential, seeds, water management, rangelands.
- Understanding of property of land (value/problem of traditional systems).



**At the beginning of each day participants were asked to check through the write up of the previous day’s discussions. Pictured is Chris Lunch making changes.**

## DAY 3: 21<sup>st</sup> NOVEMBER 2007

*Recognising that many of the modern agricultural practices, machinery and inputs have their origins in Europe, Julio very clearly contrasted the cosmovision of the Andean Peruvian people with that of Europe. This stimulated us to share further examples of the subjugation of knowledge systems and cosmovisions. We started to examine the efforts of actors (notably DDS) to realise a vision of community controlled autonomous farming built on a foundation of farmer research. Through these discussions we also started to explore some of the principles which may guide our own citizen spaces for autonomous learning and action.*

### OUR STRUGGLES: A REFLECTION

Reflections from the previous day's presentations:

1. We must consider what levels we should work at and where we should position ourselves. Different groups are working at different levels; for example, Bolivia is working at a macro level whereas others have a much more local entry point. For example, with a citizens' jury, do we work with national actors or local agents of change? Both levels are important and so we should start to build coalitions to allow us to do this. Also, what is the scope and scale (how many people are we trying to reach) and size (smaller, groups or larger communities, cities etc.) of the changes we want to achieve?
2. Social movements have entered into political struggles in Ecuador and Bolivia. However, in Peru peasants have reclaimed one million hectares without the involvement of social movements. So, we must work at both national and local level but with a greater emphasis on local. Otherwise we have a 'giant with feet of clay'.
3. There is concern over the marginalisation of 'traditional knowledge' by technical knowledge. Now we are worried that this has led to the reverse. We must beware arrogance based on valuing one knowledge over another. Further, we must take into account the needs of all groups, not only the indigenous (let's not ignore the young people and the middle classes). If we have a vision that is based only upon local knowledge then we are guilty of arrogance. In response to this a parallel was drawn with the reaction from some to feminism. Some argued the concept was too narrow and that we must consider the needs of others too. We reject this, first you must talk about your issues very strongly and then you can rebuild such relationships. Agricultural science doesn't want to consider anything else.
4. What should our perspective be? There are similarities between our socio economic situations. Our perspective must be informed by global and market forces, we must be aware of the geo-politics of the world. We must connect with our pasts and so allow us to consider colonialisms, imperialism and new imperialisms. We must be sensitive to all our diversities and not replace one hegemony with another.
5. Our wider objective is food sovereignty, which is about a fight with power to transform our economies. This is a long term objective.
6. Are we ready to use this opportunity to make big changes? For example, food sovereignty remains little more than a slogan. What is the scope of the changes we want to achieve (scale and size)?
7. Our understanding of agriculture must be broad. We should address the whole 'livelihood system', not just agriculture. We must include pastoralists and nomads, not just cultivators and those connected to the farming system. For example, the tool maker is just as important. Is 'food providers' a more useful terminology?
8. We must also consider changing perspectives within each community.
9. Who are we? What is our role? (leaders? Facilitators accompanying processes, etc?)

### FRAMING THE ISSUES FOR CITIZENS' DELIBERATIONS ON RESEARCH: SOME OPTIONS

*Michel Pimbert (IIED: International Institute for Environment and Development)*

Michel presented ideas on some issues that might be addressed by citizens invited to re-think food and agricultural research for the public good. His presentation reflected his own analysis and was based on conversations with different actors—including farmers, indigenous peoples, as well as donors and academics. Many of these actors have spoken of the need for a transformation of knowledge, which goes beyond reductionist science. For example, in such conversations indigenous peoples talked of the failure of conventional social and natural sciences to manage landscapes. The Quechua in Peru spoke of the need to adopt instead a holistic approach which considers the links with what we know about nature and also our culture, spirituality and well-being.

Equally important is the need to transform ways of knowing about the world, reflecting a more participatory ethos and worldview. This approach recognises that technological fixes are not enough. It sees science and knowledge as part of a bottom up, participatory process in which citizens themselves take centre stage. Instead of being seen as passive beneficiaries of trickle down development or technology transfer, citizens are viewed as knowledgeable and active actors who are centrally involved in both the ‘upstream’ choice and design of scientific and other innovations, and their ‘downstream’ implementation, spread and regulation.

Citizens’ deliberations on the form and content of food and agricultural research can have many different entry points and focus on a variety of key questions, including:

1. *How can we achieve upstream citizen representation and control in decision-making processes in research and development organisations?* Today it is difficult to suggest that citizens should set the agenda for public research and so be framing the important questions. If we don’t have this upstream representation all we will have is fine-tuning, end of the pipe ‘participation’. We must also beware the assumption that if we have a left-wing government and representative democracy, society’s needs will be met. Experience shows that more often than not we cannot trust our representatives to do this.
2. *How should we transform ways of knowing?* How do we do this? Do we democratise existing science and technology research or do we de-institutionalise research for autonomous learning and action?
3. *Can we design autonomous farming systems as mimics of natural systems and so reduce dependence upon external farm inputs and the corporate suppliers of those inputs (agroecology vs input substitution approaches)?* Reducing the social and ecological footprint of agri-food systems implies a fundamental re-design of these systems on the basis of ecology and the emerging science of dynamic complexity. We must also debunk the myths around people and environment interactions when the problem often is the importing of external land management practices onto markedly different landscapes (e.g. the imposition of land range management practices from the US onto complex, risk-prone semi-arid environments)
4. *How can we decolonise economics?* Presently there is an emphasis on market-based solutions with no thinking outside this box (to consider more plural forms of economic exchange based upon for example reciprocity, subsistence based markets, barter etc). ‘Only the stupid confuses the value with the price’.
5. *Can we do without formal social and technical research and instead support more autonomous learning and action by strengthening horizontal networks of citizens?* e.g. farmer networks based on a more egalitarian logic of knowledge exchange; socio-cultural networks of Quechuas such as study groups and video collectives.
6. *How can we find relevant methodologies for us to use in creating safe spaces for citizens to re-imagine food and agricultural research for the public good?* The approach of the citizens’ jury may be useful as part of a structured process. Here citizen jurors are selected, as are witnesses (with diverse perspectives) and an oversight panel. The jury listens and cross-examines a diversity of witnesses, who may be herders from Mali, pastoralists from Iran or those from formal backgrounds. All are experts.

Last, Michel emphasised that we must also recognise the wider context of change. Reclaiming knowledge to make ‘other worlds possible’ must be envisioned in the context of wider social change for two basic reasons. First, knowledge broadly reflects and reinforces specific power relations and worldviews in any society. Deep social change is often needed for the emergence of new knowledge paradigms. Second, whilst clearly vitally important, new knowledge alone will not lead to endogenous development in food and farming.

The transformation of knowledge and ways of knowing thus need to be informed by a vision of what kind of society farmers and other citizens want. In Mali, for example, the overarching normative vision for many producer organisations and rural people is ‘food sovereignty’. So in that context the key question is: *how does research need to be transformed in order to achieve food sovereignty?* Our project cannot embrace everything but our efforts must be rooted in visions for wider changes.

The subsequent discussion focused on the following themes:

- We need to consider different types of report-making, not only the formal written report. In the Mali l’ECID (farmers’ jury) it was important to: a) use local languages and communicators who understand the subtleties of local language; b) have the support of local media (citizens listened to live radio broadcasts in their local languages); c) have strong facilitators who respond to the right for citizens to demand that the record reflects what was expressed and check that everyone understands before progressing to the next stage; d) have a video archive which allowed organisers to go back if there were any doubts; e) have a final report written in local languages and then translated into French.



- The power of such deliberations is that they take an autonomous life of their own. The Prajateerpu (a citizens' jury/scenario workshop on food and farming futures in Andhra Pradesh, India) followed similar steps. The media, civil society and academics were all present and subsequently reported back to their own communities. The process was video filmed and kept as video archives in both Hyderabad (India) and London (UK), so allowing many to witness the ability of citizens to question the most powerful in the Indian nation. A powerful reversal. Ultimately, a report on the Prajateerpu process and outcomes was officially released in the UK Parliament and in Hyderabad (India). The impact went far beyond the micro, with six interviews on the BBC and a British parliamentary inquiry into the role of DfID (UK Government's Department for International Development) in supporting a vision of agriculture which the farmer jurors decisively rejected in the Prajateerpu.
- Michel has made it very clear to donors that this project is about including citizens in decision-making and then directly influencing policies and regulative institutions. As a result, donor policies may be challenged in some contexts. Providing the democratic space for this to happen is an absolute non-negotiable and one for which Michel is willing to put his job on the line (the Prajateerpu process led to a public fight with senior officials in the UK government's DfID). We cannot waste the time of herders etc. in tokenistic participation and 'lead them up the garden path', one participant commented.
- There must be intercultural dialogue; this means not only talking but also exchanging meaning, understanding others and being understood in a complete way; in order for us to do this we must use a variety of media.
- Such a dialogue must be grounded in a quest for justice. This is about creating safe spaces for citizens who have been excluded from decision-making (they are often also the economic poor). Their right to participate has all too often been denied. In an attempt to redress this there is a purposeful bias to include women, indigenous groups etc., as well as an emphasis on using robust methodologies. There must also be appropriate safeguards for inclusion, fairness, transparency and democratic deliberation.

## CONTRASTING THE 'COSMOVISION ANDINO AMAZONICA' WITH THE 'COSMOVISION OCCIDENTAL MODERNA'

*Julio Valladolid Rivera, PRATEC (Proyecto Andino de Tecnologías Campesinas) (The full Powerpoint presentation is included in Appendix 4h)*

Julio started his presentation by stressing that he is not an expert, but that what follows is his personal experience and knowledge from books. This is the first time he has been to Europe.

Peru lies close to the equator and if we cut through the country we see mountains, sea and jungle. Agriculture is practised mainly on the hillsides up to 3,800m (climate change means that land up to 4,500m is now farmed). There is a great diversity of soil types and a very varied climate (80% of the world's climates), which changes from day to day (two years are never the same).

In Central Europe a similar profile reveals a temperate climate with a flatter terrain and little diversity. There is not such a range of micro-climates as Peru. It is with this monoculture in mind that machinery and fertilisers were produced for use throughout the world.

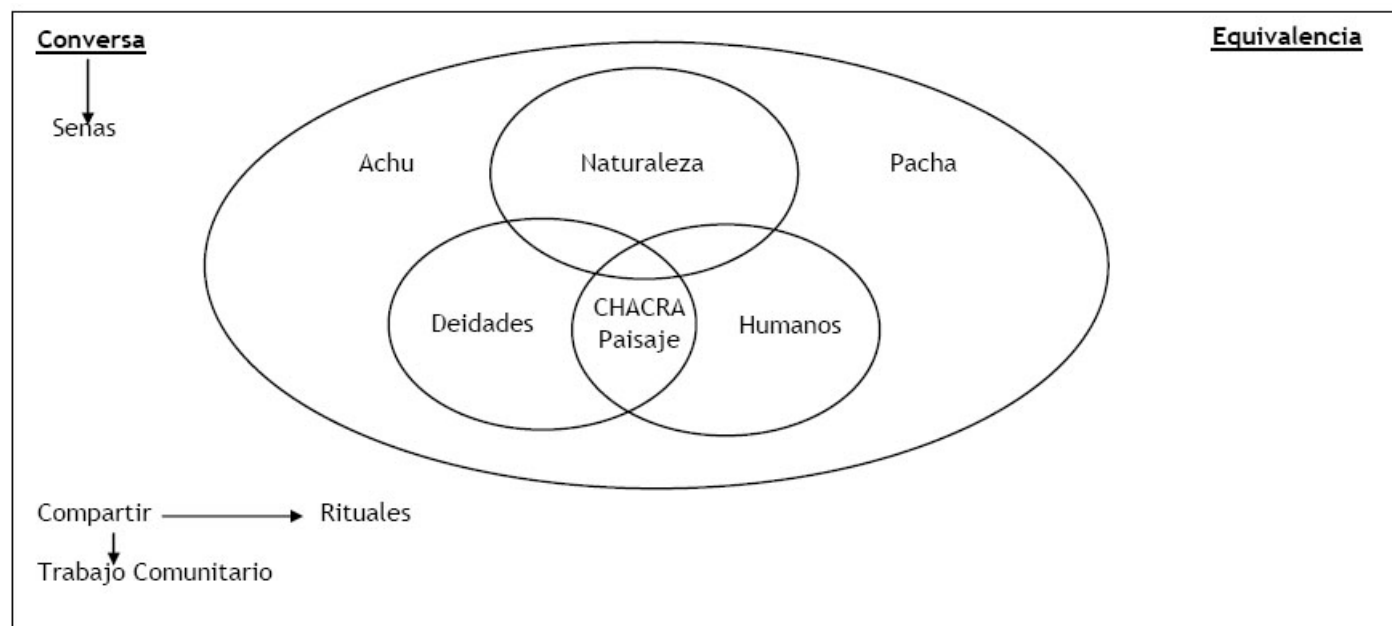
In Peru the cosmovision is one which sees us all as alive. We live as a family with each other and we occupy a space called *Pacha* (not the whole world but one particular location). We have nature, deities and humans as a single community. These are all part of our family. We all nurture, talk only as equals and share and work as a community. Through rituals (when we ask for permission to sow, harvest, store and prepare the soil), we celebrate our love and care for nature.

In the West we have a systemic world vision. We understand our reality in terms of systems, there is no complex reality, there are inputs and outputs and we are driven by concepts of productivity, profit making, competition and food security.

In our Andean Amazonian cosmovision, everything has life. When you eat corn, which you grew yourself with the right rituals and care and love, the corn will feed you better (as it has 'anima'). If you buy corn it doesn't feed you properly. We create diversity, and for us nurturing implies respect and above all love and care. We can't learn this from a book or from videos; these may motivate us, but we must look with our own eyes.

In the systemic world only humans have soul and only human beings can manage in a profitable way. Management, not nurturing, is the central concept. Everything must be objective and has cause and effect.

In the Andean cosmovision you nurture with your '*ayllu*' (family in a broader sense) the diversity of seeds in your '*chacra*' (cultivation field) for the cultural well being of everything. This is Pachacentric.



This is contrasted with the efficient, management and profitable function of the market, producing homogeneous seeds with the help of science and technology for the benefit of humans (an anthropocentric focus).

The Western view of farming is driven by the exploitation of genetic resources for man's benefit. In the Andes the relationship is loving, tender and respectful. The land is our mother, which gives us life.

Dialogue between cosmovisions is only possible as equals, without equal dialogue there is no dialogue. We are confronted with one cosmovision which respects diversity and one which drives uniformity. Unfortunately the Andean situation is replicated throughout the world in all the birthplaces of agriculture (Bolivia, Mali, etc.). Julio concluded by presenting this as a motivation for us.

The subsequent discussion focused on the following themes. Julio's presentation stimulated other examples of knowledge systems destroying others:

1. In ancient Tamil Nadu (in the 3rd-5<sup>th</sup> century AD) there were eco zones which had their own landscapes and which had their own emotions which in turn were reflected in their own poetry. Brahmanism arrived and brought its own type of agriculture. This hegemony was in turn followed by another hegemony of colonialism.
2. Jainism has a similar idea about the life cycle theory of relative truths. Every organism has a life and has different senses. Therefore Jains reject biotechnology and genetic engineering because everything has a life.
3. In Mali each village is an entity in which one finds human space, nature, and the deities. Action in the world is always done in conjunction with these three different worlds. Each ethnic group has a specific way of seeing the world; however, this has been eroded by different forms of colonisation: religious (Islam and Christianity) and also French colonialism, all of which devalue it. Urbanisation has led to further divorce from these knowledge systems: 'towns are ovens for transformation'. We must recognise, however, that although we may feel people agree with new policies, in fact they are offering passive resistance in many subtle ways. Our challenge is how do we create a context to reconcile these different views?
4. In Iran, the nomadic people have kept their shamanistic practices. However, after sedentarisation they moved to the towns. Is it possible to keep this cosmovision in the city? What is left is maybe folklore, which is more uni-dimensional. This suggests the issue of land and land ownership is central. The cosmovision is not static.
5. In Thailand the forestry department controls tribal land above 5,000m. However, they don't appreciate ways of knowing other than their own. If you leave a field for 10 years, to some it looks like a forest but it is a forest field. There is a sophisticated indigenous forest classification system, e.g. a tiger cannot go

there or not even a serpent can go there. People continue to be disbelieved, not just by governments, but also by NGOs. We need to examine whoever says they represent indigenous people: they may be Christian urbanites which is a big limitation to being able to understand other cosmovisions.

6. In relation to Julio's presentation it is important to recognise that although in Europe modern thinking is dominant, there are other ways of thinking and acting (repressed traditions, alternative farmer movements, agro-ecology, mountain farmers etc). We also have a post-modern ecological movement, which strongly values diversity.

## THE WORK OF THE DECCAN DEVELOPMENT SOCIETY

*P.V Satheesh (Deccan Development Society)*

*(The full Powerpoint presentation is included in Appendix 4i)*

DDS works with 5,000 women who can be described as the poorest of the poor (the majority are *dalits*) and are multiply vulnerable (in terms of their gender, caste, poverty and rural location). In the work of DDS the issue of control is key, as are gender justice and the primacy of people's knowledge.

DDS works through the *Sangham* (voluntary village level associations of the poor) to realise a vision of community-controlled autonomous farming. Central to this is the concept of autonomy, as opposed to rights-based development which dominates debate. The discourse of rights emanates from Western thought and is individualistic (from a property oriented discourse). Instead, autonomy is something claimed by myself (it is not a request for rights from others).

The *Sanghams'* vision for agriculture is based upon traditional knowledge (knowledge based, not information based). Agriculture is rainfed, diverse and low external input. The agriculture of 'many other small, medium and large farmers is cash crop dependent and debt ridden and has, as a result, collapsed amid widespread despair. Every farmer working in DDS communities works with over 15 varieties of seeds. 100 villages have seed banks and there is no need for outside seeds. In direct contrast the cash croppers are desperate for external seeds. Indeed recently, in trying to access such seeds from outside, some have been fired at and seven were trampled to death.

DDS has established a local food production, distribution and storage system set-up through a multi-staged extensive dialogue. Villagers take part in soil mapping, which determines which inputs are needed where; entitlement mapping, to identify and discuss criteria of poverty; and the production of entitlement cards for each villager. Finally, hunger mapping asks if anyone is still hungry in our communities? If the answer is yes, food kitchens are then established, breaking the myth that the poor cannot help each other or themselves.

Biodiversity festivals are another feature of DDS's work. Through these, biodiversity plans are formulated through dialogue with some 300,000 farmers. When the question is posed whether we should stop traditional agriculture and instead adopt industrial agriculture, the answer is a resounding "no!". The DDS Community Media Trust has made some 70 films which address local, regional and national issues. The women-led investigation into Bt Cotton has now been produced in multiple languages and is an excellent farmer-to-farmer success story.

DDS works through coalitions with over 1,000 communities. Its vision of farmer-to-farmer research is being realised. DDS has created pictorial data sheets which allow farmers to monitor their work. Once a month they come together to exchange information and reach conclusions. Such research also includes non cultivated foods, which at times of stress especially, form 30–70% of people's diets and help balance nutritional availability. DDS continues to support farmers' fights against GMOs. Every village has a farmers' group which, through farmer research, analyses the performance of GM seeds and which through SAGE (South Asian Genetic Engineering Coalition) has petitioned (half a million signatures) against terminator technology.

The subsequent discussion focused on the concept of autonomy as opposed to rights-based development. The example of the food rights campaign in India was given as part of a critique of a rights-based framework. Access to food is so much more than a right. The right for school children to be fed has been claimed by government; however, what about the quality of food and its origin? On the other hand, the language of

autonomy has been adopted by the private sector in India (and religious groups), who then ignore certain rights (enshrined in the constitution) gained through a long constant struggle. It must not therefore become an overarching ideology. The autonomy discourse came to the fore through Latin American social movements (for example, Via Campesina) who refuse to live as part of a rights system imposed from elsewhere.



**PV Satheesh prepares dinner**



## DAY 4: 22<sup>nd</sup> NOVEMBER 2007

*The group started to explore just a few of the huge variety of methodologies which may be suited to our purposes: participatory village planning and an example of deliberative inclusive processes (DIPs), the citizens' jury. We were shown participatory and deliberative processes, which have operated at a local, national and international level. Experience constantly reminded us about the need to use these approaches based upon a very strong value system. This value system must recognise the need to develop autonomous spaces for learning, which privilege knowledge systems and opinions which may have become marginalised in the drive towards a neo-liberal inspired vision of rural life. We were warned of the ease with which such processes may become threatened or co-opted by those in positions of power or used in an instrumentalist fashion. To counter this we were shown a very strong set of safeguards and techniques.*

### MENU OF METHODOLOGICAL CHOICES

The team examined a selection of methodologies which may be useful in deciding which approaches to use as part of the project in each region. For the two sessions participants split into two language groups (English and Spanish).

### PARTICIPATORY VILLAGE PLANNING

Timmi Tillman

*(The full Powerpoint presentation is included in Appendix 4j)*

Timmi summarised an agroecology training and planning activity held earlier this year in the mountainous region of the Villuercas in Cañamero (Extremadura) district of Spain. The training aimed to apply the concepts of endogenous development and agroecology using tools of participatory action research (PAR) and leading to a participatory planning meeting.

The participants were farmers from Villuercas, agroecologists and local activists who worked together for seven days. This included two days getting to know each other and practising the tools to explore local knowledge, three days of field work and two days for interpreting the results and committing to action. Participants were learning a practical approach for working with farmers and exploring their ways of knowing. The idea was to create a future vision based on well-being, rather than development. Thus the approach did not involve problem analysis, which leads to a hidden agenda of development projects, nor technology transfer. The process chosen hands over responsibilities to local organisations, local action groups and activists and promotes alliances and networks.

### Bridging epistemologies for mutual understanding

The basic methods included inter-cultural dialogue, an appreciation that there is another knowledge system, the use of joint visualisation, joint interpretation based on testimonies, the facilitation of groups (based on testimony and joint interpretation) and a joint life experience, living with and in the community. The tools were chosen to explore space categories (village maps, resource flows, transects), time categories (calendars, historic diagrams, cycles), and how to approach wisdom (biographies, matrices, drawing, vision of the future, tree diagram, triad of seeds). The tools were designed to identify the specialists within the community, before deepening the knowledge with these specialists. Although it has its limitations, drawing was used to create a dialogue (e.g. a calendar of activities). It is a tool for both documentation and communication.

### Role of local knowledge

This was a starting point for farmer experimentation and a way of understanding local perceptions of space and time. It goes deeper into the wisdom of local specialists and recognises that the community is not homogeneous.

The participants grouped into four thematic teams: fruit, horticulture, crafts and food, and animals. Each group identified their own work plan for three days of fieldwork, such as visiting gardens and herders, learning from farmer experts, the local grafter and the bone healer (who subsequently joined the group). Together with local specialists they developed graphic representations of resource flows, historical diagrams, and production cycles of local varieties. Next, at the Cultural Center of Cañamero, the results were interpreted, leading to the production of a mural. This was then used in the planning session and presented in an exhibition, which led immediately to the creation of a fruit tree nursery.

The action plan was formulated to address issues such as the commodification of land and biodiversity; over-dependency on markets; chemicals and other inputs with higher costs and lower prices each year; poisoning of the soil, plants and people; alienation of local cultures; marginalisation of elders and their wisdom; and the limiting regulations of the European Union.

Together, the local activists and farmers decided upon a plan of action for producing healthy food, transforming the market by creating a cultural product for a more conscious community, forming an association, creating markets for local products, establishing farmer-to-farmer advice, reorganising the tree nursery, etc.

The discussion in the English-speaking group focused on the following issues:

- Satheesh questioned the use of terms such as wisdom. In India this is a contentious issue. In the context of the relentless drive towards a knowledge system, 'wisdom' is patronising as it has less value than knowledge.
- Reply: In our approach data is seen as information without cultural consideration; wisdom is information with the consideration of culture. There is knowledge shared by all, but there are some who have more specialist knowledge. The bone healer is wise because he has a rich contribution to make to the whole community.
- How sustainable is this process? Will people continue with it? After three days how can you produce an action plan? Timmi suggested that sometimes there are changes that we may not yet be aware of. In similar work in the Andes a process produced plans and through the planning matrix it became clear that 90% of the plans needed no finance. You may realise ten years on that something has happened (For example in the Black Forest they still talk about the planning activities used through a similar process). The aim is not to produce an unsustainable institution.
- Have researchers and scientists been exposed to such a process? In another workshop in Badajoz (Extramadura) there were three groups of participants: local activists, and people from research organisations and a research station. The researchers had the biggest problem with the concept of agroecology; they may be personally in favour but they get their orders. Therefore, 'we need to reformat the scientist or de-skill them'. Many scientists will still struggle with such an approach. In India during a teleconference between women farmers and scientists, women showed a ten minute film on why they want agrodiversity. "Scientists said 'no, leave it to us'".

The discussion in the Spanish-speaking group focused on the following questions:

- Is it easier to apply the methodology in Spain where the relationship between agents and farmers is built upon less hierarchical lines than the relationship between Andean farmers and urban agents in Bolivia? In PAR such meaningful cultural interchanges are achieved irrespective of the place where it happens, instead being dependent upon the personal stance of each person in terms of mutual respect, open minds and the desire to dialogue. An example offered was an interaction with a person who had described how he had died for three days. Respect is essential when the process of interaction takes us into unexpected situations. PAR requires the giving back of knowledge in a process of public presentation in order to visualise the challenges and to push for decisions on which action should be taken.
- How do we ensure that the process doesn't lead to irrelevance or manipulation? All topics are discussed/debated and the facilitator welcomes rather than inhibits the taking up of different positions/attitudes.

## CITIZENS' DIPS AND CITIZENS' JURIES

Michel Pimbert, IIED

*(The full Powerpoint presentation is included in Appendix 4k)*

Michel's presentation introduced the group to a set of deliberative methodologies, namely DIPs (deliberative inclusive processes), and then examined in depth the methodology of the citizens' jury (CJ). Deliberation in this context emphasises including those previously excluded from decision-making processes and involves the careful, in-depth consideration of issues and actions. It is relaxed, and (drawing on Athenian traditions), involves direct interaction between people. We must not de-link such processes from political values otherwise they end up maintaining things the way they are. It must be grounded in self-reflection.

DIPs include an array of methodologies such as citizens' juries and panels, consensus conferences, multicri-

teria mapping, public hearings, deliberative polling, visioning exercises etc.<sup>11</sup>

CJs are made up of a number of key elements:

- a selection of citizens who are enlisted by certain processes
- an independent oversight panel
- invited specialists who offer evidence for consideration of the jurors.

There are many examples of where such processes have had policy impact: *Prajateerpu*<sup>12</sup> (India), Mali<sup>13</sup> and in the UK (a CJ with older people and another on GM crops).

What is the aim of such processes? They can be used in an instrumentalist fashion, as a means of ‘facilitation’. To avoid this we must be clear of the values behind them. They’re about knowledge and power reversals (and so require constant vigilance). They are not a magic wand. There is nothing neutral about them, as they include those previously marginalised. They are about broadening, cognitive justice and seeking equivalence in cosmovisions and knowledge systems. They must also be about linking micro deliberations with broader policy change (for example, donor policy).

The process may evolve as follows: initially a variety of actors is brought together into a steering committee (in Mali, the comité pilotage). A great deal of work is involved here. In addition, an oversight panel (OP) of recognised individuals acts as a watchdog, checking for fairness, balance and rigour, and acting as a sounding board for the key group. The selection of specialist witnesses (usually 5-7 in number) must be checked with the OP. Generally they are people with a commitment to democratic values and deliberation (they may include indigenous people, representatives from academia, farmers’ movements, journalists, donor agencies, etc.). The OP also helps disseminate information and influencing future policy. The chair is usually a prestigious person. (If the OP agrees it is useful to record and film their feelings and analysis.)

Jurors can be selected using an approach from the judicial system (recruiting randomly off the electoral roll). However, in many countries in the South this is not appropriate as many people are not registered and women may not appear on such a register. ‘Purposeful sampling’ may be used if hearing the voices of excluded ‘target’ groups, who have not been previously heard, is a priority. For this purpose a snowballing technique may be appropriate, making contact with various groups, villages etc. to give a large pool of nominations. Selection criteria can then be used (e.g. gender balance, different categories of small farmers/producers, ability to communicate well and in public to allow report back to villages). It is important to ensure the person recruited can make the necessary time commitment. This is a long process.

Specialist witnesses may be academics or traditional plant breeders, farmers from other countries, or anybody with specialist rural knowledge. They are not just people with academic knowledge. They need to be knowledgeable about their subjects. They need to be good communicators, people who can engage and talk with passion and agree to be cross-examined. Ideally they should be present for the whole process, so they can be recalled. This must be clearly explained to the witness. The organisation the witness comes from (if applicable) must also approve witness involvement. This can be difficult for witnesses from corporations.

Facilitators should have excellent local language and communication skills in addition to village level facilitation and conflict resolution experience. They should have local knowledge of rural realities. One facilitator is not enough (in Mali there were five facilitators for 45 people) and there should be a gender balance. They should have empathy and social commitment, with political and social values. Their role is about creating safe spaces.

Organisers should put in place safeguards for credible, plural and transparent processes. There should be diverse control of funding (in case a donor doesn’t like what’s happening and pulls out). (Interestingly *Prajateerpu* was part-funded by the Rockefeller Foundation). A variety of perspectives must be heard, for example equal numbers of anti- and pro-GM views (therefore invite World Bank, Monsanto, DfID etc.). Media presence is necessary both to amplify citizen voices and also to observe the fairness of the process during and beforehand. In Mali seven different radio stations covered l’ECID, with some 650,000- 800,000

<sup>11</sup> For more detail see *Participatory Learning and Action*, issue 40, available for download at [www.iied.org/NR/agbioliv/pla\\_notes/index.html](http://www.iied.org/NR/agbioliv/pla_notes/index.html)

<sup>12</sup> *PLA Notes* 46 has a series of articles on *Praateerpu* and is available for download at [www.iied.org/NR/agbioliv/pla\\_notes/pla\\_backissues/46.html](http://www.iied.org/NR/agbioliv/pla_notes/pla_backissues/46.html)

<sup>13</sup> See [www.iied.org/NR/agbioliv/ag\\_liv\\_projects/verdict.html](http://www.iied.org/NR/agbioliv/ag_liv_projects/verdict.html) for more on the Mali farmers’ jury, l’ECID.

people listening (including people from neighbouring Burkina Faso and Ivory Coast).

The production of recommendations is not enough to affect change; there must be links with movements. These intermediary agents can be important relays, using the outcomes to push for policy change. To achieve this, part of the design process should include developing relationships with wider movements (e.g. organisations campaigning for food sovereignty, Nyéléni 2007<sup>14</sup> etc.). In Mali if there had not been these links maybe the CJ would not have had such an impact. Organisers of such processes are often subject to intense criticism. Building relationships with social movements is one way of protecting oneself. Michel concluded by warning that the process is not linear and fundamentally rests on a theory of social change. For him it's all about:

*“...giving to individuals the means to participate....in the daily construction of the rules of living together and to rethink political, social and economic relationships in order to civilise them at a deep level, through the permanent exercise of the freedom to participate.”*  
Meda (2000)

The subsequent discussion in the English speaking group focused on the following issues:

- Avoiding ‘facipulation’ of the process. How can we ensure this, other than through self-reflection? It is the case that powerful groups will never be happy with news that goes against their own interests. We can be open about the fact that this research is partisan: we can't represent the views of all, but instead we want to hear those who have been previously excluded. We need to be clear about this bias in favour of excluded groups. We must design processes that are not a sham, for example in one Brazilian CJ, social movements rigged the debate. In Michel's experience, it is not only corporations who threaten to destabilise the process, but others too. Even leaders of some farmers' movements and farmers' unions may feel unable to believe that local people can come up with their own views.
- Time frame. The first year is spent preparing the ground, getting the oversight panel together, building relationships with the media etc. This can take seven months or so. A failure to invest time in these activities will lead to little more than development tourism. The process must be ongoing so as to allow recommendations to be fed into policy-making processes (e.g. jurors going to different places to share ideas with different people).
- Taking into account the different contexts in which we all work, would it be possible to use a less controversial issue (in a CJ) which is less politicised? The framing of issues in such a process should be related to the political context. It may also be possible to encourage local people themselves to decide upon the issue.
- Where possible we should try to build upon local cultures of participation. In Mali the process built upon l'Espace d'Interpellation Democratique (l'EID), a government consultation activity held every year in December. The process used was a hybrid of traditions, a combination of citizens' jury methodologies with the Malian EID.

The discussion in the Spanish-speaking group focused on a number of observations and questions:

- In Bolivia there are already many organisations, so there is a risk that people would say why are you taking these people and forming a new organisation.
- There is great value in raising public awareness through having such a debate, but what do you do if you have a corrupt press, indifferent politicians and professionals with closed minds?
- The final report should be written primarily in the local language and jurors should be acknowledged as co-authors.
- CJ location. In Bolivia it may be best to have four different CJs for each place where the team works.
- Media. The media can be used to raise awareness and not just publicise; however, ‘the media is a Molotov cocktail which must be handled carefully’.
- When starting the process one should already be thinking about who the allies at local and national level are.
- It was questioned whether such a CJ process could be used in places such as Huancavelica, where local leaders opposed to the mining company have been ‘disappeared’. We need to look after ourselves too.





**PV Satheesh (left), Julio Valladolid Rivera, Spanish translator, Carlos Balderrama, S. Kiran, Maruja Salas, Peter Bryant (foreground).**

## **VIDEO OF L'ECID - THE MALIAN FARMERS JURY: 'SENEKELAW KA KUMA - PAROLES DE PAYSANS'**

After viewing the video, there was a discussion on the mechanics of the Malian process which can be summarised as follows:

- The first discussions took place in January 2005, leading to a two-day meeting of elected members of the local government in Sikasso. In January 2006 the comité pilotage (CP) (steering group) was formed. The CP was the heart/engine that drove the process. The first task of the group was to agree on methodology. IIED and RIBIOS (Réseau Interdisciplinaire Biosécurité) were invited to share their methodological experiences. The team also looked at deliberative practices in Mali before deciding upon a methodology, l'ECID (l' Espace Citoyen d'Interpellation Democratique). A central role was given to producers, who had the right to question specialist witnesses. These were not only from Mali, but also from other parts of the world. People who were both pro- and anti-GM crops were invited.
- The jury was composed of 45 farmers. A Malian typology was used to select the farmers: large producers (A); those with limited draft power and 1 plough (B); 1 plough but no draft power (C); and only hand tools (D). Women were selected across all categories, plus a women-only group was formed. The selection criteria favoured C and D farmers and stipulated that at least 30% of farmers should be women. The main mandate of the CP was to identify a methodology and to deal with logistics. Farmers were chosen from the seven sub districts that make up the region of Sikasso.
- Observers who showed willingness, sensitivity and an interest in the process were contacted, e.g. the chair of the observer panel held a high position in government (the ex-minister in charge of decentralisation). Other observers were recruited nationally and internationally and most of them committed to be present for the full five days. At the end of each day there was a discussion with the observer panel to get critical feedback on the day's proceedings. All observers were silent observers; however, upon completion of the process they were free to be as critical as they wished at the end of each day.
- Facilitators were competent communicators and neutral about the topic. If a facilitator was seen to be trying to bias the discussion there was an intervention. All the work of the facilitators was in Bambara, the local language (this was also translated into other dialects). A facilitator was dedicated to each of the four commissions to help with documentation.
- Everyday there were hearings at which witnesses were invited to argue their case and then be cross-examined. The farmer jurors deliberated and gradually built up their knowledge. If they felt they had gaps they would call witnesses back for clarification. The four commissions debated, analysed and then produced their recommendations.
- The role of the media was to transmit the debate to a wider audience; they did not take part in the formal debate. There was live radio coverage of the deliberation. After the live coverage, in the evenings, the radio journalists were free to comment on the proceedings. Similarly the written press wrote



articles and interviewed but did not intervene in the process. The jurors were free to listen to the radio analysis in the evenings.

- The seven radio stations have been exploiting the material and continue to debate the issue. One of the important recommendations was that the organisers should structure feedback sessions in the whole of Sikasso. Farmers, to some extent, have started to do this in their own way. There is undoubtedly a better understanding by small farmers/producers in the region of the issues. The debate has crystallised on the issue of dependency *vis a vis* GM seed companies and has become a major point of discussion in the whole region. All those who were part of the process are still in touch with each other. At a national level (in line with the recommendations) a feedback session was organised in Bamako (which coincided with a very sensitive time in government, so some government officials didn't attend). As a result of l'ECID the Deputy of the National Assembly led a parliamentary debate with the Minister of Agriculture. The Minister of Agriculture was clumsy in his argument and did say he was in favour of GMOs. Following the debate there was much uneasiness and a text on the adoption of biosafety laws was postponed (the public research service was told not to go ahead with on-farm trials). As a result of the process and its impact upon public policy, the researchers from the government's research organisation grew angry. Some started to talk of manipulation within the department and when given the opportunity to talk embarked on a campaign to publicise GM and promote themselves as important actors. They were clearly shaken up. Peter Bryant, after visiting Mali, wrote a paper on the impact of the process upon decision-makers.<sup>15</sup>

#### Further discussion:

- There is no need to choose a specific agricultural product to focus the debate upon. It can be focused on any issue facing those in agriculture. For example, in *Prajateerpu* the judgement was about a much larger vision for the state penned by the neo-liberal provincial government.
- Often with deliberative processes such as citizens' juries there is an implicit assumption that they must not be focused on complex issues; this is not true.
- It was suggested that the video shows a very strong view against GMOs and if people from big corporations watched it they would feel the process had been hijacked. Bob explained that the film came out of 60 hours of local footage and that it reflects the very strong local resistance to GM. Interestingly neighbouring Burkina Faso has adopted GM cotton. In response, COPAGEN (Coalition for the Protection of African Genetic Heritage) will soon be driving an awareness-raising caravan through the country, with witnesses from l'ECID, to show the film and stimulate debate. The risk of process manipulation is very real. Organisers are usually confronted with tense actors and are suspected from both sides. Even though in Mali specialists were invited from all sides (in equal numbers), in the end there were more anti-GMO. We must recognise how realistic it is that the pro-camp will have the guts to show they are accountable. It was helped that we produced a plural space under the auspices of the regional government.
- Powerful moments from the video were recalled during the discussion, notably the observation by one farmer that even if they were to produce more, there would be no-one to sell the surplus to. The answer given to the farmer by the South African farmer sent by Monsanto was you will have more money: "Isn't that what you want?" the farmer went on to explain what she was concerned about was the health of the world.
- In Peru there is proposed legislation, but every time there is a poll, 80% of people don't even know what GMOs are. It is important that this debate should not only focus on the erosion of the quality of health and other factual issues, but also examine impact in terms of the taking away of our knowledge and culture. Culture is our very link with life, it must not be explained in terms of biology.

<sup>15</sup> Bryant, P. (2008) Mali: Ready for the Democratization of Biotechnology Policy Making? in Clark, N., Mugabe, J., Smith, J., with Bryant, P., Harsh, M. and Hirvonen, M., *Biotechnology Policy in Africa*, ACTS Press, available by e-mailing Peter.

## EUROPEAN CITIZENS' PANEL

Peter Bryant

*(The full Powerpoint presentation is included in Appendix 4l, and a full report of the process is available from Peter)*

This project is one of the very few examples of a transnational citizens' jury (like this project, crossing different countries and language groups), and due to its problematic nature, it offers an excellent learning opportunity. The project took place at two levels: (1) ten regional panels across Europe, involving some 500 citizens deliberating on the future of rural areas (e.g. the England panel, described below); (2) a selection of 87 citizens from these panels who then came together in Brussels (European level) for three days of intensive deliberation to produce a set of European recommendations. These were then presented to a group of European politicians and civil servants. The use of the deliberative approach at the European level can be described as instrumentalist, with a limited political vision not grounded in an agreed value system between partners. The English panel attempted to use the CJ approach as a tool for activism rather than as an extractive research methodology.

### The process of the English panel

In recognition of the fact that young people are marginalised from decision-making processes (especially in rural areas), it was decided that half of the places should be reserved for young people aged between 13 and 17. Over four weekends participants aged between 13 and 82 deliberated together. During the first weekend, as part of the informal process, citizens spent time getting to know each other, and sharing their experiences of life in rural areas. The process adopted was an adaptation of the classic citizens' jury approach, which recognises that people communicate in different ways and may feel intimidated by a process which is too formal and too closely mirrors the legal jury model. Issues were discussed through the use of drama, mapping and other fun techniques. During this first weekend no external people (i.e. information providers or witnesses) were involved and space was given for the young people to get to know each other before the arrival of the adults. By the end of this session the group had agreed upon a prioritised set of issues (affecting them in rural areas), which needed addressing in future sessions. The deliberations were interspersed with fun outdoor activities.

In keeping with the desire to use the approach as a tool for activism, time was spent improving citizens' political capabilities (e.g. conducting power analyses and rehearsing interactions with politicians). During the second and third weekends the citizens started their interaction with information providers (witnesses). This was conducted through questioning sessions (citizens writing questions for the information provider which were then asked by the facilitator) and in the third weekend through a world café style approach (citizens moving between themed tables at which various information providers sat). At all stages citizens were invited to suggest information providers who could be invited to the next weekend.

The interaction between older and younger participants brings to the fore the issue of perceptions of engagement. At times during sessions young people were displaying behaviour that some of the older participants felt indicated their non-engagement (e.g. sending SMS messages, giggling). However, young people strongly denied that this showed they were not engaging. At all stages of the project a flexible approach was applied with process design regularly changing to accommodate the needs of the citizens. By the end of the fourth weekend the group had produced and agreed upon a set of recommendations.

### The process of the European Panel

The process of bringing together eight different languages and ten different regions was very challenging. This was made more difficult by the failure of the project partners (in the regions) to agree upon a common set of values and a political vision. Some viewed the process as a sophisticated market research tool while others saw it as a powerful political tool. Contrasts such as these regularly played themselves out throughout the process. The approach combined small group sessions (using two or three common languages) and plenary meetings (to report progress and gain validation). People shared their realities, produced visions and then after deliberation wrote recommendations. These recommendations were then translated into all languages and voted on by asking each voter to assign sticky dots. Some participants felt that the formal nature of the process marginalised citizens.

The degree to which an in-depth, quality transnational deliberation was achieved is questionable. Some participants claimed they only debated with those in their own small group, meaning they only interacted with

citizens from three out of the ten regions taking part.

Recommendations were presented on the final day of the meeting to the decision-makers in a very formal setting. Many were disappointed with the interaction with politicians and at one stage some were poised to walk out. The young people were very skilled at trying to expose the failure of decision-makers to commit themselves to take the project further and engage with citizens.

For the English process, two extra years of funding has been secured and the citizens continue to meet. At their last meeting, upon hearing that the European Parliament's Committee for Agriculture and Rural Development will not be holding a public hearing with the citizens (but will instead meet with 'technical experts'), the citizens decided they will travel to Brussels to protest on the steps of the Parliament building (using street theatre).

The presentation concluded with the posing of a series of questions, which Peter felt are important for those embarking upon a transnational deliberative process. The bracketed comments were added by Peter during his presentation.

1. How can we best link national processes with international processes?
2. Do we need/have a shared project methodology/philosophy? (*We didn't have the luxury of meeting like this to see what our values are*).
3. Citizen selection:
  - a. A citizens' jury that is representative or inclusive?
  - b. Should young people be involved?
4. How can we best influence decision-makers? (*Should we consider how best to prepare decision-makers for such deliberative processes as well as how to prepare citizens?*)
5. How do we achieve deliberation? (*Often the facilitation approach used in such processes is guided by the need to make sure everyone has a voice, rather than pursuing lines of argument to their conclusion*)
6. How can we build upon local cultures of participation? (*For example in England it was important to build upon what young people felt comfortable with, i.e. use of the internet and social networking sites, video etc*).

The subsequent discussion focused on the following themes:

- One participant said they always feel shocked when they see European citizens dealing with politicians: "They are very innocent, they seem to be lost. In Bolivia, you look first at the political agenda. You have to have a local strategy and a national strategy. You have worked a lot with citizens, but not at a national level, where do you want to go?" Peter responded by explaining his frustration with the lack of political vision behind the European project, but reflected that it may not be too late as the project is far from finished.
- One participant expressed the need for some clarification about the Democratising Agricultural Research project: Why have we been invited here? What is the strategy? Why have our organisations been chosen to do the work? Are we looking at international level activism? What will each of us do in our own countries? What is it for? Is it already decided who will work in this project? Michel suggested that the answers to these questions should become clear over the next two days. However, the people here all have an interest in agricultural research and have been part of conversations over the last two years which have led to this workshop.



Taghi Farvar (left) and PV Satheesh

## DAY 5: 23<sup>rd</sup> NOVEMBER 2007

*The team continued to reflect upon possible methodologies which may be of use in all our regional processes. This time the focus was on participatory or community video, both its advantages and its potential pitfalls.*

*Through a very strong ethos of sharing, the team presented to each other what they could offer to others, as well as key elements which need to be incorporated into their own processes. As well as identifying a set of very practical tools (participatory video, citizens' juries, etc.) the group also wanted to revive previously neglected methodologies (e.g. customary institutions for resource management) and spiritual traditions (Sufism), so producing a review of philosophical backgrounds, not just a sterile tool kit. The ideas built upon local cultures of participation and recognised that as well as being linked to the future, participation is also about exploring the past. As the day drew to a close the team then shared commitments they could make. A common theme was the commitment to working in conjunction with other key allies and actors in each region and a call for the process to be strengthened by the inclusion of a European deliberative process.*

### PARTICIPATORY VIDEO: INSIGHT

*Chris Lunch: Insight*

*(The full Powerpoint presentation is included in Appendix 4m)*

Insight is a small not-for-profit participatory video (PV) organisation doing a variety of work in many different countries: amplifying words, connecting worlds, inspiring transformations and valuing local knowledge. The process is key, and is followed by the product. The video is always shared; shared in the village (and so connecting worlds within a community), then shared with other communities. It is a process which leads to change. Insight has been inspired by the work of PV Satheesh of DDS. An attempt is made to use as many people as possible in the filming process and to use games to enhance learning and team dynamics. PLA tools can be given an extra dimension through the use of video. A written report is as dead as the paper it is written on. The process involves experiential learning, acting, doing and then reflecting. The film is watched straight away. The process is able to reach beyond traditional methodologies. Workshops often only attract certain types of people and can be unnatural and formal in nature; in this process mini workshops can be held in the field or in the home, moving from the private to the public sphere. Participants quickly learn about closed/open questions.

#### How does Insight work?

The team started by facilitating the process with communities; however, now the focus is on training. This occurs in about three stages: (1) 12 days training of 12 trainees (for NGO staff, researchers, people working with communities, farmers, etc.) to develop technical skills including spending 4-5 days in the community implementing the project (equipment includes 4 cameras and 4 computers for editing. The cost for semi-professional standard equipment would be US\$ 5000 including a laptop. A good camera is approximately US\$ 600); (2) the participants then edit using simple programmes to produce 4-5 minute films; (3) the team then conducts post-training assignments using the tools, and by supporting each other.

#### What are the applications?

Video can be used for collecting information and then integrating it into a GIS mapping process or beneficiary-led monitoring and evaluation. In the Himalayas an EU funded project aimed to help local farmers identify research priorities for the next five years in three different countries. Twelve days were spent in each country training local people. Films were made to highlight the issues, then shown back to the community. PV can be an excellent tool for developing consensus. Two local leaders were then identified to take the film to a local stakeholder meeting (of scientists and researchers). At the meeting research proposals were created and then agreed, based upon the issues depicted by the video. Can this be applied to CJs?

Chris showed a PV film of turkey farming in Kyrgystan which clarified the process. The film makers (turkey farmers) shared their innovations through the video, first drawing the six squares of the story board, and then filming their message. Such an approach builds upon people's oral traditions.

Insight has produced a handbook for PV which is available on the internet for free.<sup>16</sup>



## PARTICIPATORY VIDEO: PRATEC

Maja Tillmann: PRATEC (Proyecto Andino de Tecnologías Campesinas)

(The full Powerpoint presentation is included in Appendix 4n)

Maja works on similar processes as Chris, except her work has been more long-term, working with the same people over a five-year period. Video gives you 'anima' and helps to strengthen Andean communities, especially the *Allin Kawsay* (good life). Maja showed the video *Sowing for food*, which was filmed in Lamas in the higher jungle of Peru.<sup>17</sup> She has found that often people find the editing process difficult and so she is still very much involved in that task. The Quechua Lamas communities suffered a drought in 2006 and as a result the *Naca* (the nucleus of cultural affirmation) suffered. Waman Wasi organised cooking activities in nine villages; this was filmed to motivate other communities to do the same and to cook using the diversity growing in their cultivation fields. These sessions were very successful because even the laziest people would smell the food and then come and help. Once again the films were shown back to the community, allowing in-depth reflection. The editing at two o'clock in the morning even attracted an audience who enjoyed it so much that they demanded the film be shown five times. It is important that people identify with the video themselves and claim it as their own. The team always ask permission to share the video before showing it in other places. Producing a video is not like writing a report, which is difficult and tiring to do after a day in the fields.

Last week was the first meeting of the *Sacha videastas* (wild/jungle video), a group of grassroots video makers. During this first meeting, visions of the *Sacha videastas* were recorded through drawings, such as their sacred mountain. The drawing of the visions showed that their most important goal is to strengthen their culture. Video is one tool that can help strengthen community life. They also said we can record our culture for different purposes, for example to show it to schools and to the minister/technical people. They also wanted to show the video to challenge the university. The group aim to give back the 'anima' to their communities. Community members want to see the footage shot in their villages at different times of the day so they want their own archives in their community. How can we technically do this and so create an audiovisual memory?

An outsider tried to come and start a project; the traditional authorities said "First look at this video then if you want to join us we can work together". The communities are very interested in seeing videos from around the world (e.g. Al Gore's *An Inconvenient Truth*).

Maja talked about the use of different video formats for different settings:

- *Raw footage* is shown back to the community, for example, at the Celebration of the Cross (June 3<sup>rd</sup>) people decorate the crosses with typical local produce (for example a cross from high in the mountains is dressed with grasses and cheese, while a cross from the lowlands would be dressed with fruit). This tradition is being lost but by sharing the video, community members saw what was happening and straight away decided to make more crosses and revive the festival. Now it is four days long (interestingly, in this case, the raw footage was viewed by the whole community and during the viewing they were able to see significant and meaningful details which would have been lost if the editing had been done by outsiders).
- *Edited videos*: can be viewed by people with little time (for example donors). The edited videos are often shown in festivals and people who see them in other countries have contacted PRATEC and then come to visit the area depicted. People who have migrated to Lima saw the video and wanted to support the process and link with them.
- *Video styles*: rather than hurt by allocating blame, they instead emphasise the potential within a community. The *Sacha Videastas* saw the need to make a video on the dangers of mining, but then realised it would be better to make a video about how they nurture water. For them water is like a person. The videos are made with love and passion.

Maja (with PRATEC) has five years' experience of video making and in that time has edited 33 videos, each one born out of necessity. For example, the Iskay Yachay video was used to show how to include the two knowledges (traditional and modern) in community schools. Voices of parents described what kind of school they want for their children.



After having watched a video produced by Maja, the discussion focused on the following main issues:

- It was noted that this particular video was so visual it didn't need any translation; the pictures spoke for themselves.
- It was suggested that through this approach people's knowledge can still be valued, but there is a risk that, in the context of Mali where we have seen the arrival of TV, people are so captivated that instead of looking at each other they look only at the source. It can also devalue human relationships, if somebody arrives nobody cares. It is important, but it is not a panacea. Chris replied that he too hates TV, the globalised media which people passively consume. However, PV is a creative dynamic process and so the reactions are very different, there is more energy and sharing and it gives people a weapon against the globalisation of media. Maja agreed by giving the example of how sharing a video is often part of a larger presentation which is often accompanied by talking, making music and sharing food. This discussion was further enriched by Satheesh, who described video as an element we can't escape. As a student of communication over 30 years ago he was inspired by a vision of a global village; however we aren't ready for such a global village being occupied by Pepsi. Instead the globe must become a village, and this can be achieved through the use of video. What are small people left with if they want to make themselves heard and negotiate with the rest of the world? With some 15 years of experience of TV production behind him, Satheesh described working with rural women who can compose much better images than professionals. In India there are lots of examples of the cultural adaptation of video-making. For example, women will talk while seated, which is non-hierarchical, and they use their knee as a tripod to avoid camera shake. We have seen many participatory approaches but they have been hijacked. Hardly anybody uses PRA (Participatory Rural Appraisal) on their own without an outsider. So what is there left for people to use? However, we need to gradually remove 'participatory' from the term and instead use 'people's video' or 'community video'. Chris reminded us of the use of the term *fullticipatory* as opposed to *participatory* (from the Caribbean).
- A concern was expressed about the cost of PV. Chris responded that many NGOs have video cameras tucked away in the cupboard. In Peru mini DVs cost US\$ 3. Hard drive cameras are OK but they can crash. How expensive is it when we consider how much money is spent sending experts into communities who leave after short visits?
- We were reminded that today we are presented with a constant barrage of images and adverts (even cricket is filled with adverts). TV is everywhere. So, how can we create a space within a mainstream context? It's a fight. But mainstream video does still have value; for example, it was a journalist who put farmer suicides into the mainstream context. Video must have a more central role within communities. There are so many TV channels and some make space for community TV; these should be used too. Maja talked of how local TV channels are often very welcoming of the idea of using participatory video as they often have little else to show.
- In trying to link national with international processes there may be a place for the idea of uploading video and then people commenting on them through blogs etc. We need to develop a participatory version of 'Youtube', where sharing can happen directly and a network of people who can train others and spread out through video lending shops. One option for greater dissemination of videos may be through a people's satellite. Satheesh noted that if one hundred villages were to come together to share a satellite the cost would be \$4 each.
- Julio commented that video is an excellent instrument of motivation, which allows us to remember. He commented that after returning from Germany, Maja got back in tune with the Andes partly through doing the Master programme with PRATEC. This helped a lot with learning about the Andean cosmovision, which in turn has helped with the way she makes videos. For example, first we perform a ritual to allow us to harmonise with the video. Each video is about learning.
- How can we use video to influence policy-makers? We should use a two-pronged approach involving both mainstream approaches and autonomous



**R. Uma Maheshwani and S. Kiran have a go at Community Video**

spaces. Maja described the video project *Children and Biodiversity*, which looked at how children's attendance at school removes them from community learning. Parents directly questioned the Minister of Education who enjoyed having a solution offered. In another video, the Quechua lamas were informed about what happens when an oil company comes to exploit oil in the territory. Once the oil company knew they were informed they left, but then the Occidental oil company bought the concession and they don't care about indigenous people. Another video, 'Do we eat money?' was made and shows the Occidental people speaking, revealing their money-oriented spirit.

- The conversation moved on to the culture of aesthetics. One person described seeing their favourite film (from 1960) some 20 years later. Upon watching it the second time they thought it boring; our perceptions change. If you make a video with herders it may be easy to exchange but may not be appropriate for donors or urbanites who are used to fast, multi-message videos.

The group then took part in a fun activity which can be used with groups to encourage them to learn video recording techniques (see box below).

### Participatory video game

All participants stood in a circle facing each other. One video camera was passed around the circle with each person explaining and demonstrating to the next one feature of the camera and its operation. One person (with no or very limited experience) was then identified as the director.

Two large circles were then drawn on flip charts on the floor. Both circles were divided up into approximately 8 equal segments. The segments of one circle were labeled with numbers from 1-8. The segments of the other circle were labeled by parts of the body (e.g. ear, nose, foot). A bottle was placed in the middle of the number circle and spun until it pointed at a particular number (e.g. 5). This was repeated for the body part circle (e.g. hands). The '5' and 'hands' were noted and the spinning repeated approximately 6 times, resulting in a list of 6 body parts by number. It was then the task of the 'director' to order the other participants to fill the frame of the camera with the list of 6 body part number combinations (e.g. 'I need to see 5 hands, 2 noses, 6 eyebrows etc) and produce a short 5 second shot of this.

This activity allowed people to relax, have fun and learn some of the skills of video making.



**The team take part in a fun community video activity.**

## Action planning

### Commitments, affinities and bonds

The participants split into small language groups and considered what approaches they may wish to incorporate in their own region and what they in turn can offer others. The bracketed comments in italics are taken from each group's subsequent presentation.

#### WEST ASIA (IRAN, CENESTA)

What we offer	What we want to incorporate
Customary institutions for resource management ( <i>most approaches assume communities are groups of individuals which need organising, which ignores customary forms of organisation. Revival of these is a clear methodology</i> )	Community media
Community based conservation ( <i>local communities know how to conserve and use, we should build upon this knowledge</i> )	Community biodiversity registers
Mobile/nomadic systems ( <i>not just fixed pieces of land but also seasonal use</i> )	Citizens' juries ( <i>particularly if we apply them to state models of resource management</i> )
Sufism and other spiritual traditions ( <i>built on thousands of years, which can inspire us</i> )	Sufism and other spiritual traditions
	Community-led research

#### SOUTH ASIA (INDIA, DDS)

What we offer	What we want to incorporate
Community media	Cultural forms, folklore theatre
Citizens' jury process	Perspectives on food and farming in local traditions
Community biodiversity register process	Chronicle community memory/history of food and farming systems ( <i>to retrieve what is lacking we need to go back into history to see the way the village was and reflect upon the social relationships which have been eroded through market-driven agriculture</i> )
Community-led research	Make use of mainstream media platforms and academic spaces and so push people's images, realities, perspectives

#### ANDEAN REGION (BOLIVIA/PERU, MAINUMBY/PRATEC)

What we offer	What we want to incorporate
Video	PV
Consultation methodologies	Citizens' jury
Links with public policy-makers ( <i>working with politicians</i> )	PAR and village planning
Strengthening of the nurturing of agro-biodiversity at local level and local wisdoms	

#### WEST AFRICA (MALI, KENE CONSEILS)

What we offer	What we want to incorporate
L'ECID (Citizens Jury)	Participatory theatre
Farmer-to-farmer exchange visits (including cross regional and international)	Marionette (puppets)
Use of local media (radio, video)	PV (community video)

## COMMITMENTS AND LEVELS OF CO-OPERATION

Michel reminded the group that one objective of the workshop is to explore common ground in terms of ways of working, values and methodologies. As this has happened there have been a lot of convergences: now it's time for a reality check. Can we commit time to this and what level of commitment can we make?

### What commitments can IIED make?

1. To provide funding from donors (Dutch and Swiss governments and the Dutch branch of Oxfam-NO-VIB), initially for three or four regions (possibly including Europe in the future).
2. Michel commits to support and accompany the action research process and give support on methodologies (including training) and conceptual back-up.
3. To pay for the sharing of skills on PV/CV and deliberative methodologies.
4. To advocate targeting the big organisations, FAO, CIGAR etc., with help from regional partners and local community members.
5. To work with the media in tandem with regional partners and local community members.

## WHAT COMMITMENTS CAN THE REGIONS MAKE?

### SOUTH ASIA

1. Three years of their time.
2. Current networks: DDS, APCIDD (Andhra Pradesh Coalition in Defence of Diversity, APAFS, APVVU (Andhra Pradesh Vyavasaya Vruthidarula Union), WC (Womens Collective), MINI (Millet Network of India), OFAI (Organic Farming Association of India), LEISA Network, SANFEC (South Asia Network on Food, Ecology and Culture), Green Movement (Sri Lanka), MONLAR (Movement for National Land and Agricultural Reform-Sri Lanka), NAYA KRISHI ANDOLAN (New Agricultural Movement, Bangladesh), CMT (Community Media Trust), MT (Media Trust), CRF (Community Radio Forum).
3. Solidarity approach: Indigenous People's Network of India, NAPM (National Alliance of People's Movements), LIBIRD-NEPAL (Local Initiatives for Biodiversity, Research and Development), Asian Peasants' Council (India and Nepal), farmers' orgs, including BKS, AIKS, NFWF, KRRS, JVV, BGVS, KV, SHETKARI SANGHATAN, EKTA PARISHJD, ALPA (All India Pastoralists Association).
4. Road map:
  - Alliance building (South Asian Steering Committee)
  - Technological method exploration: Andhra Pradesh Tele Jury
  - As above National Jury (Tele Jury) (*Tele Juries: in large geographic regions it will be very expensive to bring many people together so the jury can sit in 6 places and the evidence be presented in front of video cameras so there can be questioning across different places. This can be tested before being used at an international level.*)
  - As above, South Asian Tele Jury
  - South Asian Peasants' Jury
  - Scientist-farmers interfaces
  - Documentation/dossiers on food and farming – people's knowledge (written, video and audio)

### IRAN

1. Three years of their time
2. Partners/networks: CENESTA, several councils of elders of nomadic tribes (*they have already met with the Director of IIED*), WAMP (World Alliance of Mobile Indigenous Peoples) (*Their programme of work is very similar to this project*), IUCN (The World Conservation Union)/ CEESP (IUCN Commission on Environmental, Economic and Social Policy) (TSL / TGER / .....)



## MALI

1. We plan to build upon the outcomes of l'ECID, which generated clear recommendations on food and agricultural research.
2. We will take into account recommendations of farmers' organisations in the formation of a policy framework which stresses food sovereignty.
3. We will start to identify different actors for alliances and coalitions, not only at a local and international level, but also in the whole of the West African region.
4. On the basis of a scoping study we want to organise a participatory workshop where key actors will be invited to share our vision, clarify objectives, agree methodology and develop an action plan with budget etc.
5. We plan to hold exchanges with other African groups and the wider international group.
6. We commit to document the entire process as we are doing here every day.

## ANDES

Our philosophy is thgsi and it will guide all our work. We are not countries, we are *Pacha*, we will work as brothers and so find the best from everyone. We have Lake Titicaca in common.

1. Exchange knowledge and practices (e.g. policy lobbying experience in Bolivia and in Peru, a closer relationship with the local level).
2. Reconstruct the *pacha* under the idea of *ayllu*.
3. Agrobiodiversity, we are not only working on quinoa.
4. Communication platform which will use many types of communication in many places—polycentric.
5. Nurture with love the knowledge of producers of the world who are marginalised (lowlands etc.)
6. We will work with everyone who can be involved.



**The Andean group starts planning. Gary Montana (left), Carlos Balderrama, Maja Tillman, Julio Valladolid Rivera, Spanish translator (foreground) and Diego Munoz E.**

## INTERNATIONAL AND EUROPE

1. Pull together the processes in the region into an international movement.
2. Similar citizen jury to the North in Southern Europe to show similarities (because the research model comes from here). In the South of Europe a movement which opposes the present model of agro-research exists. (*Satheesh commented that even if we have very successful CJs in our parts of the world what we want to be able to say is that in the North the peasant farmers completely reject the established approach to food and agricultural research*).
3. Set up strategic group to link with the IPC's agro research group to reach agro research institutes like FAO, EU and donors.
4. Push peasant regions' arguments into an international treaty for genetic resources discussion.



**Bob Brac talks about the situation in Europe**



**COMMUNITY/PARTICIPATORY VIDEO GROUP**

1. Contribute to developing a neutral community video platform, initially web-based, and set up by In-sight: main aim to share videos and case studies between communities/individuals and organisations using participatory video (so must go beyond the web).
2. Share methods, experiences etc. between participatory video practitioners – Andes (Maja) – UK (In-sight) – DDS (India). Co-trainings etc?

## DAY 6: 24<sup>th</sup> November 2007

## ACTION PLANNING

All groups were asked to present three steps to initiate the implementation of the project: 'Democratising the governance of food systems: Citizens rethinking agricultural research for the public good'. The bracketed comments in italics are taken from each group's presentation.

**Afrique de l'Ouest (Mali), West Africa (Mali)**

# Esquisse de plan d'action – année : 2008

Etapas et activités	Quand	Avec Qui	Echelle d'intervention				
			07 Dec.	An 08			
				Trimestres			
				1	2	3	4
1. Restitution du 1 <sup>er</sup> atelier du groupe international (Monte Saraz) aux organisations alliées et personnes ressources :		Responsables de la CNOP, COPAGEN, Afrique Verte					
• CNOP	x						
• COPAGEN	x						
• Afrique Verte							
• ROPPA (à travers CNOP)	x						
• Ousmane Sy, personne ressource (ex ministre decentralisation)	x						
2. Repérage des acteurs clés, discussions exploratoires		- le jury de l'ECID (parmi les 45 paysans)	x				X
• Organisations paysannes (travaillant dans le cadre de la souveraineté alimentaire)		- Responsables de l'AOPP, CNOP, Afrique verte					
• Des paysans et paysannes porteurs d'initiatives particulièrement intéressantes pour le projet		- Les responsables de la COPAGEN à Bko, Ouaga, Niamey					
• Personnes ressources (un vivier : experts-témoins, observateurs, conseillers, des alliés, etc)		- Responsables du ROPPA à Ouaga					
• Professionnels des médias locaux (radios, vidéo, théâtre utile)							
• Chercheurs « participatifs »							
3. Mise en place du comité de Pilotage, clarification de son mandat (élaboration, adoption plan d'action) brokering and involving local actors		ROPPIA invité Michel Pimbert (2 <sup>ème</sup> quinzaine Mars 08)	x				

4. Poursuite des consultations avec les acteurs, Travaux au niveau conceptuel et méthodologique sur le déroulement du projet				x	x	Comité de pilotage, Personnes ressources	x	x	x	X
5. Création et animations des espaces d'informations, formations à l'attention des acteurs (selon besoin) pour les documenter sur le processus et/ou approfondir des aspects thématiques pertinents pour les futures délibérations						Comité de pilotage, Personnes ressources (niveau local, national, sous-régional, international)	x			

Note: These are all preliminary ideas which will be refined in negotiation with the local actors listed above

## South Asian Region

December 2007 to November 2008

Step	With Whom	Levels (local, national, international)	J '08	A	S	O	Nov
Alliance building	APCIDD, APAFS, CMT, JVV,	L	*	*			
	CRF, LIESA, MINI, OFAI, IPNI, NPAM, BKS, AIKS, NFWF, KRRS, BGVS, KV, Shetkari, Ekta Parishad, AIPA	N		*			
	SANFEC, Green Movement (SL), MONLAR, NKA (Bangladesh) LI-BIRD	I		*			
South Asia Steering Committee							
Scientist-farmer interfaces				*	*	*	
Techno methodological exploration	Andhra Pradesh	L					*
National tele jury		N					
South Asia tele Jury		I					
Documentation							
Chronicle people's history of food and farming systems/peasant traditions (folklore, memory, etc)		AP					
Engage with media		L/N/I					

Alliance building finished by June 2008, scientists ready to dialogue. Media steering committee for south Asia maybe a possibility.

## Iran

Step	When	With whom	Levels (local, national, international)
<p>1. Working out the strategy (intro, consolidations, decisions) areas of work: (3 components of nomadism)</p> <ul style="list-style-type: none"> <li>• livestock breeding (the government agencies dealing with this are working to help them get their own breeds back)</li> <li>• rangeland ecology and management (<i>they decide the carrying capacity of any territory vs technicians not taking into account local conditions. We need to move back to traditional approaches and bring together the traditional keepers of knowledge together with the western influenced technocrats</i>).</li> <li>• migration / transhumance (<i>this will help determine the health of the two above</i>)</li> </ul>	Nov 07 - Mar 08	<p>CENESTA</p> <p>Nomad councils (<i>registration of these with government will codify their own arrangements so they can be more widely recognised and gain respect</i>)</p> <p>Government agencies relevant to issues at stake.</p>	L/N
<p>2. Working out institutional arrangements among stakeholders / right holders (<i>including establishment of learning groups</i>)</p>	Jan – Apr 08	<p>Council of elders</p> <p>Government support agencies</p>	L/N
<p>3. Working out action plan 2008 / 2010.</p> <p>(<i>Done by mixed groups not just CENESTA or nomadic groups</i>).</p> <p>Information gathering, information analysis, practical pilot steps, community media including CV, web (<i>web based radio (podcasts) it is easy to obtain rights for a radio station, but how about web based downloads</i>), dissemination, international collaboration (scientific/educational), co-ordinate future activities with WAMIP/CEESP, etc. (<i>need to examine the entire ground where the nomads operate, we need to show how a territory can be managed by the nomads themselves</i>)</p> <p>Note: detailed work plan needs to be formulated in conjunction with local partners.</p>	<p>May – Dec 08 but still planning until Dec 2010</p>	<p>CENESTA</p> <p>Council of elders</p> <p>CENESTA</p> <p>Gov support agencies</p>	L/N/I

Discussion after the Iranian presentation focused on the following issues:

- Where does the cosmovision fit into this? Taghi explained that the elders do this as they are vested with this knowledge. Their knowledge of this incredible amount of diversity is vital. A travelling workshop may be able to register such rich diversity.
- It was noted that the areas of work included in the plan of action were very technical and so do not capture the richness of knowledge and culture. Behind each one of these there is a whole set of individual ways of knowing knowledge. It is important that these are not lost. For example how do nomads describe the dynamics of their lives? How is this knowledge codified? What words do they use? Taghi attempted to give some examples. In this traditional trading system the elders will pick young people and send them out as 'scouts'. They would go earlier in the migratory season, to look around and collect 'data' (such data would be for example indicator species or signs). If a certain fly sits on a certain flower it's time to move. How much snow has there been? Have there been any invasions? This 'data' is collected and brought back and given to the elders. The anthropologist Nader Afshar-Naderi has documented this process of determining the carrying capacity of each territory. Based on this information the decision to move is made (for example, whether to move to a certain side of the mountain which can carry x amount of livestock for x months). Based upon such information they also determine the relationship between the number of women needed to process the dairy and so the number of women that need to migrate and the number of families needed to support them. The nomads would then know how many people need to travel with the livestock; the others would wait like 'nomads on a waiting list'. With the systematic weakening of the councils of elders these self-regulating mechanisms are threatened; they must be regained. In one province CENESTA is about to make a deal with government that would give back all responsibility to the elders. There is such a rich diversity of knowledge from seven hundred different tribes which only they can understand, certainly the government cannot do this and they are starting to recognise this, (non-equilibrium ecosystems maybe useful to us). We are a nation which has been very 'other' directed, as *The Histories of Herodotus* reflect: '*I wonder about these Iranians, everything seems to be run by outsiders*'.
- Someone commented that this process was described using a language we are familiar with (e.g. indicator species). How do pastoral people represent these phenomena using their own knowledge? Taghi answered that while others see hectares, nomads think of bone shaped structures of access routes (tribal routes). A participatory mapping activity of the territories and the resting areas has shown how much the integrity of these areas is being destroyed. Today such routes may be obstructed by military interventions etc. When such corridors cannot be secured the implications are huge. "Rangelands are our soul": nomads cannot stay in the same place all the time as they will not survive. These specialists know all the individual plants and what they do (whether they drain or protect the soil, for example). They also know the properties of communities of plants and for every 'modern' term or description we use they have their own terms. The seeds are kept in a goat skin around the neck of the goat and as the nomads move the seeds drop to the ground. The other goats trample and plough the land. The nomads talk of 'corridors of connectivity'. As an example of the diversity, some tribes have as many as 30 or 40 different types of products just from milk alone. There are 40 names for camels based on their sex and uses and a whole lore associated with each one of these. The nomads separate climate into four seasons, but because they migrate they keep their climate fairly constant, in a way, they create their own climate. Taghi expressed the hope that one of these project meetings would be held with the nomads.
- Customary institutions are a key to all this knowledge. They are a guarantee that we will not impose. If we ignore them we deal with individuals, but the nomads do not consider themselves to be individuals: they are tribes, clans, sub-clans, camps, and the smallest unit, tentholds (not households). Such tentholds are managed by one elder and are the molecule of nomadism. Kinship relations determine all these. Taghi recalled how some of the nomads came to CENESTA asking them for models of how best to manage a fund for collective selling and buying. They were given examples (from, for example, NGOs) but all were rejected because they said the camp is the molecule of organisation and anything below that is useless to them.
- The team discussed the feasibility of providing a safe space in Iran. Taghi explained that talking about these issues in government circles is fine as many government experts and managers have started to recognise that the system is failing due to the lack of involvement of peasants. There is a separation between the Iranian government (which runs development) and the political regime. Within government there is plenty of support and the political regime is not concerned with work at such a level.



## Andes

Step	When	With whom	Levels (local, national, international)
1. Design the <i>ayni</i> plan ( <i>to know each other better and talk</i> ). Bolivia visits Peru and <i>vice versa</i> to share experiences to get the <i>ayni</i> working	Jan to Mar	PRATEC, Mainumby	Regional ( <i>pacha</i> )
2. Start the <i>ayni</i> ( <i>a big meeting in a border area with different activities, and a community workshop which will give us the main inputs about how the ayni will work and under what logic</i> )	Apr to Jun	CHUIMA ARU, JOYA AYMANA, CIDOB, CEPESC, COHAMAQ, CESCOB, CIOTEC, CAYPACHA, KAI-SPALLA	<i>Pacha</i> , communities, other levels
3. Seeding the change ( <i>develop the agendas identified earlier</i> )	Jul, Aug, Sep	Everyone	<i>Pacha</i> , communities, others

This process should be well documented, so we have a memory for ourselves.

This is just a point of entry, first we will meet with PRATEC. We are not limiting, we must start with a few and then build an action network.

## International

Step	When	With whom	Levels (local, national, international)
1. Develop budget and fundraising strategy and find funds for Europe	2008	Bob, Michel	Europe/ France/ international
2. Share information with IPC ( <i>there will be regional processes on food sovereignty, it's important to keep the flow of information going, in the future there may be more formal building of links</i> )	2008	Maryam (as a member of IPC)	I
3. International Treaty on Plant Genetic Resources for Food and Agriculture (FAO) ( <i>the issue of farmers' rights was invented by NGOs in the light of the threat of big seed companies. But with no clear definition of what farmers rights are. We must impose ourselves on this debate. One key moment will be this meeting so this group could ask for a side event to present the results so far. Lobbying of our governments is important. Previously all discussion was blocked by the French government so Bob has a big role to play in lobbying governments. We can help with the lobbying of our own governments</i> )	Oct/ Nov 2008	All regions?	I

## Community / Participatory Video group

Step	When	With whom	Levels (local, nat/int)
1. Send DVDs and case studies from Peru to France	1. 15.12.07	1. Pratec (Maja)	1. I
2. First version web page participatory video portal	Feb 08	Insight & Pratec (Maja)	I
3. Upload Kirgiz turkey farmers film	3. Jan 08	3. Insight	3. I
4. Continue participatory video discussion and inform others of updates	4. Now – Feb 08	4. Insight, Pratec (Maja), everyone	4. I
5. Upload PV Satheesh interview	5. Jan, Feb 08	5. Insight	5. I
6. Provide video Links for PV intro film/turkeys/PV Satheesh interview	6. Feb 08	6. Insight and Peter	6. I
7. Plan with Mali, send profile guidelines for participant and other preparatory notes for training	7. Feb/ Mar 08	7. Insight	7. I
8. Work with Michel to develop next step for Insight in the network	8. Now to Mar 08	8. Insight & Michel	8. I

## Europe

Bob Brac

1. Pull together the processes in the region into an international movement.
2. Similar citizen jury in the North, Southern Europe to show similarities (*because the research model comes from here*).
3. Set up strategic group to link with IPC agro research group to reach agro research institutions FAO, EU and donors.
4. Push peasant regions' arguments into international treaty for genetic resources discussion

Discussion after the European presentation raised the following issues:

- There was agreement that there should be a European element to the project: "The involvement of a Europe group is essential; it will give weight (to the project) if it is also in the North. It's a top priority". Satheesh commented that even if we have very successful CJs in our parts of the world what we want to say is that in the North the peasant farmers are completely rejecting this. Bob went on to explain that working from Europe we are part of the industrial model and in the centre of the monster. In Europe there are not many small farmers; there are also some very unsupportive farmers' organisations who are influenced by the pesticide and seed industries; as a result there are few allies. There is a new push for organic farming but because of the power of the private sector it is small. So there is a need to build a new agenda. In France, the network Bob works with has engaged with scientists who now work together with farmers. Bob's organisation is trying to link this group with the international level to produce a large coalition, but it is difficult. "Our peasant groups are sharing the same struggle as you".
- There are farmers' movements who are linked to FS in their own daily practice; we must therefore ensure we link with them too (e.g. Academy of Black Forest Mountain farmers).
- Peter suggested that we should start to build relationships with sympathetic campaigning organisations too. Firstly, so they are on board with this issue (which for many of them will be a new one) and secondly because many of them struggle to identify a mechanism by which they are able to hear the voices of people from the South. This could provide them with an excellent example of how their work can be directly guided by small farmers through an in-depth, inclusive, deliberative process.
- The IAASTD report will be standard setting for a lot of international agricultural research organisations. It is the result of a four-year multi-stakeholder dialogue. Some of the team have been following this top-down process. The output will be a largely technocratic perspective and a vector of standard development, business as usual. We should take the opportunity to publicise our project as an alternative process, starting with the launch next March. Corporations have pushed for the use of certain language and paradigms in the IAASTD report. So there is an opportunity through the media to say at an international level that there are other voices searching for alternative paradigms for food and

agricultural research. We need to be savvy with the media and explain why we are embarking on this, when and with whom. All we will be able to do at the moment is explain the multi-regional process and the forthcoming debate. But this alone will be a very powerful statement at a time when agriculture is increasingly high on the agenda of the international community. A recent World Bank report is very clearly saying that agriculture is back on the radar screen after 20 years of neglect.

- Who is working on food sovereignty? It may not be possible to map all the different initiatives working on FS but lists of those who attended Nyéléni (Mali 2007), the 2004 forum and the IPC members will tell us who is involved.
- It was suggested a project strategy group should be formed made up of one person from each region. Such a strategy group will have a lot of tasks and so energy must be focused. IPC meetings will happen next year. The situation today is very complex, the WTO talks have collapsed and now there are bilateral trade agreements. Our first priority in media work is working with sympathetic journalists and announcing what's happening. By using regional media teams and media communiqués there are ways of reaching out to the FAO, etc.

## OUR NERVOUS SYSTEM

In this activity each regional team was asked to think of the contents and ways of interaction with other teams and with IIED. This was achieved by asking each group to produce a map showing the links between regions (and IIED) and their forum.

The subsequent discussion raised the following suggestions for working with each other:

- Use new media technology. Some of the activities can only take place by meeting each other; however, we do need to investigate how the web can be used (blogs, podcasts, skype etc). Web2 does lend itself to supporting practice and social networks. Taghi talked of the role of an observatory station where you can have a webcam in the village which is always on and allows people to conference together. Michel would like to investigate some of this and then get back to the team. Given the fact that we are all working with non-literate communities we must transcend the tyranny of the written word.
- Quality control. We need to make sure we do not do things the classical way. For example, donor reporting can be done by the community themselves by video. Web technology such as Sharepoint/Google doc. allows many people to make amendments to documents. Edmundo (attached to Mainumby in Bolivia) works on Web 2.
- We need to consider how to work across language barriers. We still have people who are not working across languages. This can be a way of reducing costs. There may be a need to share knowledge in an experiential way. How do we link up different parts of the body and provide a memory?



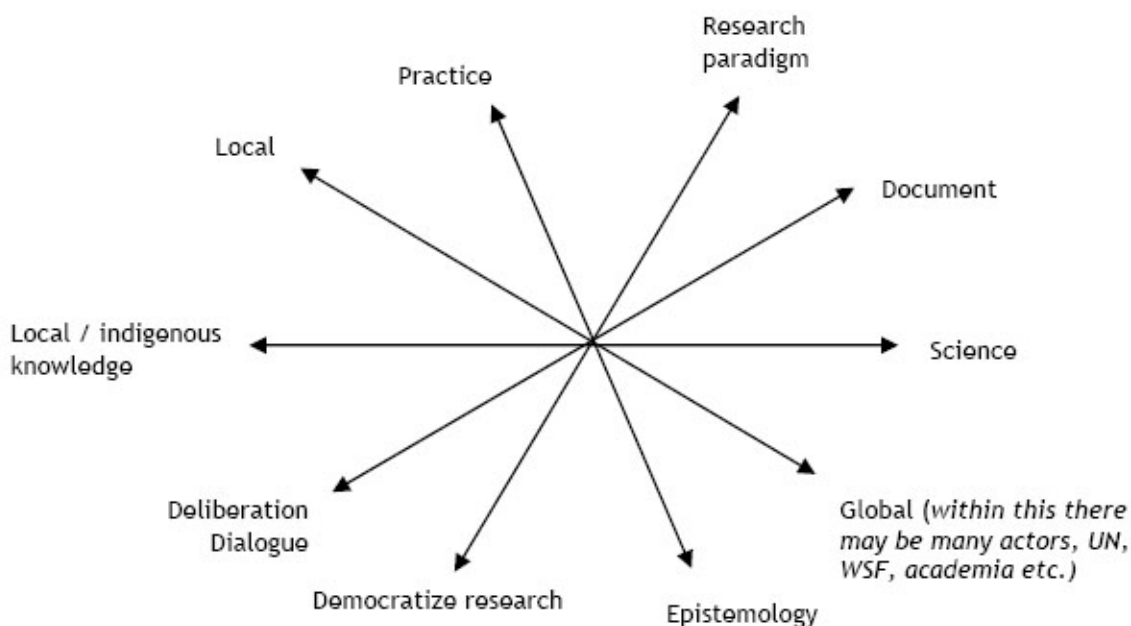


**Our nervous system: A close up view of the IIED section of the diagram**

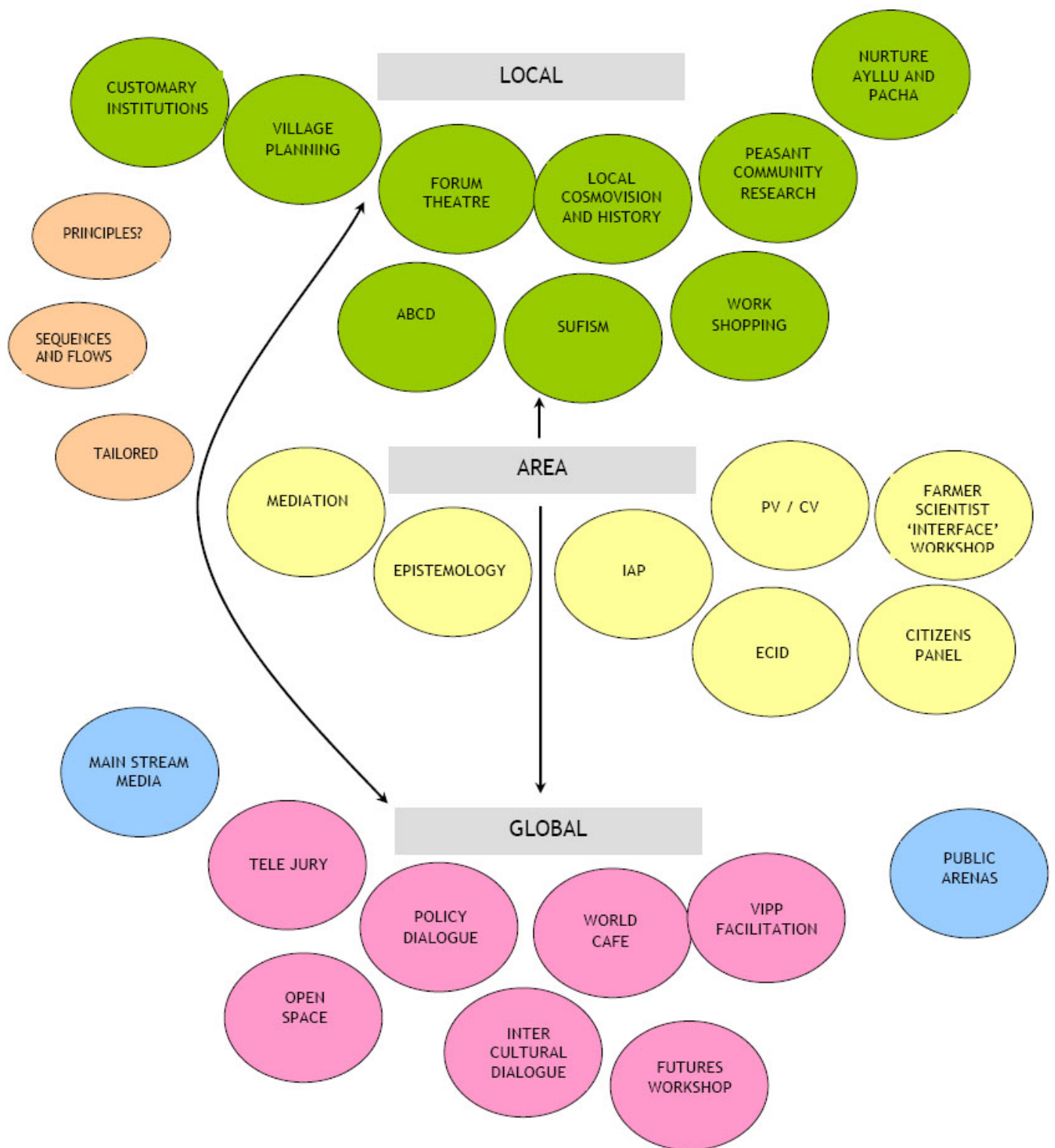
## METHODOLOGICAL DIMENSIONS

*Timmi Tillmann*

A number of different methods have been explored in the last few days, but it is often difficult to judge when to use which method. There are many dimensions within which our menu of methods may operate. It is useful to consider these dimensions when deciding which methods best to use.







Methods: an exploration of which methods may be useful at which level.

The subsequent discussion centred on the following themes:

- It was suggested by one participant that we must be careful to ensure that we are guided by principles and then by methodologies. We need a marriage of principles and tools. There is a danger that creativity may be stifled if we present a ‘tool kit’ stipulating which method should be used at what level. It was suggested that there is a danger stipulating for example that CJs should only be used sparingly and at a national level. In response it was noted that their overuse in India would lead to them ‘losing their edge’. It was further suggested that as a team we already have a set of shared principles. It was agreed that the guide should not be a big manual but that each method should be accompanied by a short overview. Michel noted that it is one of objectives of this workshop to identify tools which may be relevant in certain situations. Whilst in the diagram they are placed at different levels, there is a lot of overlap (for example CJs have a fluid position). The diagram is not meant to be prescriptive.
- Technological support. It was confirmed that IIED is able to offer technological support. If there is a system identified and it is not too expensive and exclusive IIED can look into it (e.g. Web2 for development or video training with our friends from Mali). It was noted that we need to be careful when choosing technology to ensure universal compatibility (for example don’t use Macs as they are not widely used in the South and they are not well-adapted to video editing). The overriding principle is inclusion: open source software, easily pirated software, ‘Copyleft’.....
- It was suggested that once a month a Skype conference be held between project partners. Issues could be circulated by e-mail prior to the start of the discussion. It would be excellent for answering questions such as “I’m having this problem, what should I do? What do you feel?” It was agreed that instead this should be once every 3-4 months and that it should be timed to take into account the different speeds partners will be able to progress.
- Language. The importance of trying to learn the different languages of partners was stressed by one participant. “If a project like this doesn’t inspire you to learn another language then there is something wrong. How can we talk over Skype if we can’t share a language”?
- Project budget: contracts are being signed with regional partners. Trust funds are being established so each regional team then has some discretionary control over spending (this has happened already for Mali and India). About 40,000 euros per country per year is available. Some money is available for work at the international level but the priority is to set up regional processes in the assumption that in the third year we will be linking more with the global.

## JOINT ACTION ON METHODOLOGY

The following action was agreed:

- |                   |   |
|-------------------|---|
| Key role for IIED | • Wikipedia of methods and approaches (a one page description with references, cases, Powerpoints, video) |
|                   | • Exchange workshop on methods  |
|                   | • Process overview – when to use what   |
|                   | • Diversity of processes  |
|                   | • Document/exchange/systematise   |
|                   | • Capacity building (Principle of <i>ayni</i> ) (facilitators – trainers – researchers).                  |

## CODE OF PRACTICE

Participants were asked if we need a code of practice for ourselves and the way that we operate? The subsequent discussion raised the following issues:

- The code of ethics of the International Society of Ethnobiology<sup>18</sup> (revised 2006) is very useful in working with different communities. It was written as a constructive response to the problems of extractive research and is available in different languages.
- Documentation and ‘copyleft’ or ‘copyright’. There maybe cases where people do not want to publish the material produced. Who is the owner of the material? We must have a code of ethics for our work with local communities. Our process must be documented and reflected upon. The names of all who have contributed (including community members) should be on any documents produced. Maybe there will be a set of differentiated documents, e.g. the Mali group report. We are probably under

18 Available for download in various languages at [http://ise.arts.ubc.ca/global\\_coalition/ethics.php](http://ise.arts.ubc.ca/global_coalition/ethics.php)

some kind of obligation to come up with a document at the end of the process—this (and any other documents) should be available to a wider community of interest.

- • With ‘everything you are doing, do it as if you are playing’.
- • It would be good to have a resource centre which all of us can access. Such resources should stay in the village where they were produced. This happens at DDS, but we need to think about places where the DDS (for example) does not exist, through an already existing community space. The lack of access to resources leads to pirating. It is better described as ‘appropriating’, not pirating.
- • We should think about the use of technology for recording discussions. (e.g. podcasts). It was noted that in some areas pastoralists (e.g. Iran) are sometimes keen and able to use such technologies. “I’ve seen VCR players in a lot of places”.
- • When using community video Maja described how sometimes the film must be taken away (for editing). If it is not sent back credibility is lost. This is part of ethics. In India a similar story was told. Initially after filming had finished the plan was to take the footage away for editing, however some villagers were unhappy with this and blocked the road with bullock carts. DDS now take a small laptop to allow people to watch the film straight away.
- • It was suggested that the team should meet in one and a half years and have a mid-term review to start planning for the third year when the emphasis is to amplify international voice.



**Maruja Salas, Maja Tillmann and Maryam Rahmanian (right)**

## APPENDIX 1: WORKSHOP PROCESS

Welcome and a description of the workshop process: Michel Pimbert

Facilitator: Maruja Salas

### DAY 1

Personal introductions:

Participants were asked to describe:

- my identity
- what I hope to achieve regarding the future of food and agricultural research
- one powerful experience with food and agriculture that changed my life/mind.
- food and agriculture mean to me.....

Presentation: Michel Pimbert: The history of the project idea.

Expectations: Participants were asked to write one expectation they have of the project.

Welcome dinner and social evening

### DAY 2

Presentation of report so far: Peter Bryant

Our struggles, a series of presentations which gave:

- a brief description of the context in which teams work, main features to include:
  - agriculture and food systems
  - rural development
  - people's livelihoods
- Current policy issues affecting agriculture/food research and the emerging trends
- A power analysis considering:
  - coalitions of power shaping agricultural research
  - actors involved and their strategies (including social movements)

Mali: Barry Boukary and Zoumama Coulibaly

India: PV Satheesh

Bolivia: Carlos Balderrama, Gary Montano, Diego Munoz

Peru: Julio Valladolid Rivera

Iran: Maryam Rahmanian

### DAY 3

Presentation of report so far: Peter Bryant

Discussion on insights gained (from previous day's 'our struggle' presentations)

Presentation: Framing the issues for citizens' deliberations on research: some options. Michel Pimbert.

Presentations: Our visions on transforming ways of knowing in agri/cultures.

- Contrasting the 'Cosmovision Andino Amazonica with the Cosmovision Occidental Moderna': Julio Valladolid Rivera
- The cycle of autonomy and the work of DDS: P.V. Satheesh

Afternoon field trip

## DAY 4

Presentation of report so far: Peter Bryant

Menu of methodological choices

- Village planning: Timmi Tillmann      Deliberative and inclusive processes (DIPs) and citizens' juries: Michel Pimbert

Video of l'ECID, the Malian farmers Jury on GMOs and the Future of Farming. 'Senekelaw ka kuma - Pa-roles de paysans'.

- Discussion

The European Citizens' Panel: Peter Bryant

Dinner with homemade culinary delights from India, Bolivia, Peru, Mali, Iran, Portugal, France and Germany

## DAY 5

Presentation of report so far: Peter Bryant

Presentation: Participatory video: 'Video as a soul for good living'. Maja Tillmann and Chris Lunch

Action planning: Commitments, affinities and bonds.

- Participants split into small language groups and considered what approaches they may wish to incorporate in their own region and what they in turn can offer others.

Commitments and levels of co-operation

- Teams were asked to consider what level of commitment they can make

## DAY 6

Presentation of report so far: Peter Bryant

Action planning

- All groups were asked to present three steps to initiate the implementation of the project.

Our nervous system

- Each regional team was asked to think of the contents and ways of interaction with other teams and with IIED. This was achieved by asking each group to produce a map showing the links between regions (and IIED) and their forum.

Presentation and discussion: Methodological dimensions: Timmi Tillmann

Code of practice:

- The question asked of participants was do we need a code of practice for ourselves and the way that we operate?

Evaluation:

Participants were asked to look back at their original expectations and to reflect as a group on whether or not their expectations had been met.



**Zoumama Coulibaly (right) says goodbye to Taghi Farvar**



## APPENDIX 2: GLOSSARY

Wherever possible terminology has been explained within the text. However if a particular term or abbreviation is used more than once within the report it has been included below.

AOPP: Association des Organisations Professionnelles Paysannes (Mali).

Ayllu: family in a broader sense, used in the context of this report as a part of the Andean cosmovision.

BMGF: Bill and Melinda Gates Foundation.

Chacra: The *chacra* is the piece of land where Andean peasants lovingly and respectfully nurture plants, soil, water, microclimates and animals. In a broad sense *chacra* is all that is nurtured.

CJ: Citizens' jury.

CNOP: Coordination Nationale des Organisations Paysannes (Mali).

Cognitive justice: recognises that there are many different forms of knowledge and seeks a process based on a dialogue of knowledges, not by the domination of one at the expense of the others. The concept was first used by Shiv Visvanathan, an Indian anthropologist of science.

COPAGEN: Coalition for the Protection of African Genetic Heritage.

CV: Community video. A term agreed by the group as a more suitable description (than participatory video) of the practice of citizens producing their own video film. The term suggests that the process is owned by the community and is different to the technocratic and depoliticised form which the dominant discourse of participation often implies.

DDS: Deccan Development Society.

DIPs: Deliberative and inclusionary processes.

Food providers: a recognition of the limitation of the term farmer. Food provider includes all those connected to the farming system, for example pastoralists, nomads, indigenous peoples, implement makers.

Food sovereignty: According to the IPC '*Food Sovereignty is the right of peoples, communities, and countries to define their own agricultural, labour, fishing, food and land policies which are ecologically, socially, economically and culturally appropriate to their unique circumstances. It includes the true right to food and to produce food, which means that all people have the right to safe, nutritious and culturally appropriate food and to food-producing resources and the ability to sustain themselves and their societies*'.

IAASTD: International Assessment of Agricultural Science and Technology for Development.

IIED: The International Institute for Environment and Development, an international policy research institute and non governmental body working for more sustainable and equitable global development.

IPC: International NGO/CSO Planning Committee, a global network of civil society organisations and social movements concerned with food sovereignty issues and programmes.

Knowers: anyone capable of constructing ideas.

L'ECID: 'l'Espace Citoyen d'Interpellation Democratique' sur les OGM en relation avec l'avenir de l'agriculture au Mali, a deliberative process which took place in Mali in January 2005, drawing upon the methodology of the citizens' jury and bringing together small farmers to discuss the role of GM crops and the future of farming.

Nurture (to): not in an anthropocentric sense, but instead it is a multi-directional relationship with the world and everything within it. When you nurture you get nurtured. For example when you (as a human)

nurture a plant then the plant is also nurturing you at many different levels, not just as a source of food.

Pacha: Earth

Pachacentrico: Earth centric.

Pachamama: Mother Earth, in the Andean cosmology.

PAR: Participatory action research.

PRA: Participatory rural appraisal.

PRATEC: Proyecto Andino de Tecnologías Campesinas (an Andean NGO).

PV: Participatory video: a set of techniques to involve a group or community in shaping and creating their own film.

SMs: Social movements.

## APPENDIX 3: RESOURCES

BEDE: Bibliothèque d'Echange de Documentation et d'Expériences. A French NGO which contributes to protecting and promoting peasant farming via information work and networking. <http://www.bede-asso.org/>

CENESTA: The Centre for Sustainable Development (CENESTA) is a non-governmental, non-profit organisation dedicated to promoting sustainable community- and culture-based development in Iran and South-west Asia. <http://www.cenesta.org/index.htm>

Citizens' juries: See *Prajateerpu* and l'ECID below, in addition to the following:

A summary of a series of British citizens' juries can be viewed at: [http://www.iied.org/NR/agbioliv/ag\\_liv\\_projects/verdict.html](http://www.iied.org/NR/agbioliv/ag_liv_projects/verdict.html)

The approach was originally used by the Jefferson Centre in the US:

<http://www.jefferson-center.org>

Footage of the British NanoJury (examining nanotechnology) can be seen on:

<http://www.youtube.com/watch?v=7nEiJoR1DoM>

DIPs: Deliberative and inclusionary processes are participatory methods and approaches that seek to enhance deliberative democracy and citizen empowerment. They include such approaches as consensus conferences, citizens' juries, scenario workshops etc.

A special issue of *PLA Notes* can be downloaded for free. *PLA Notes 40: Deliberative Democracy and Citizen Empowerment*. IIED, February 2001 [http://www.iied.org/NR/agbioliv/pla\\_notes/pla\\_backissues/40.html#ab5](http://www.iied.org/NR/agbioliv/pla_notes/pla_backissues/40.html#ab5)

IIED: International Institute for Environment and Development, an international policy research institute and non governmental body working for more sustainable and equitable global development.

<http://www.iied.org/index.html>

IAASTD: International Assessment of Agricultural Science and Technology for Development  
[www.agassessment.org](http://www.agassessment.org)

Food sovereignty: IPC website: [www.foodsovereignty.org](http://www.foodsovereignty.org) and [www.nyeleni2007.org](http://www.nyeleni2007.org)

L'ECID: 'l' Espace Citoyen d'Interpellation Democratique', a deliberative process which took place in Mali in January 2005, drawing upon the methodology of the citizens' jury and bringing together small farmers to discuss the role of GM crops.

The full project report (French), recommendations (French and English), media coverage and video clips can be downloaded from: [http://www.iied.org/NR/agbioliv/ag\\_liv\\_projects/verdict.html](http://www.iied.org/NR/agbioliv/ag_liv_projects/verdict.html)

*Paroles de Paysans-Senekelaw Ka Kuma* (2007). A film by Idriss Diabate on the process and outcomes of the ECID – the citizens' jury on GMOs and the future of farming in Mali. See: <http://www.iied.org/pubs/display.php?o=14542IIED>

Participatory video/community video:

The website of the Deccan Development Society, one of the pioneers of Community video (including video clips) can be found at:

<http://www.ddsindia.com>

Insight's website, from which '*Insights into Participatory Video. A Handbook for the Field*' can be downloaded is:

<http://www.insightshare.org/index.html>

*Prajateerpu*. A citizens' jury/scenario workshop on food and farming futures for Andhra Pradesh (India), held in 2001.

The original project website can be viewed at <http://80.168.88.35/80.168.122.243/prajateerpu.org/>

Reflections on the process include: Pimbert, M. and Wakeford, T. *Prajateerpu*, power and knowledge. The politics of participatory action research in development.

Part 1. Context, process and safeguards. *Action Research* 1(2): 184-207 available for free download at

<http://80.168.88.35/80.168.122.243/prajateerpu.org/download/powerknow.pdf>

Part 2. Analysis, reflections and implications. *Action Research* 2(1): 25-46 available for free download at

<http://80.168.88.35/80.168.122.243/prajateerpu.org/download/powerknow2.pdf>

The informal journal *PLA Notes* 46 has a series of articles on *Praateerpu* and is available for download at

[www.iied.org/NR/agbioliv/pla\\_notes/pla\\_backissues/46.html](http://www.iied.org/NR/agbioliv/pla_notes/pla_backissues/46.html)

PRATEC: Proyecto Andino de Tecnologías Campesinas (an Andean NGO based in Peru).

<http://www.pratec.org.pe/>

## APPENDIX 3a: WORLD BANK LAND POLICY REFORMS IN INDIA

*Uma requested that additional information on the World Bank's role in land policy reform be included within this report and in particular the following extract (key passages have been underlined by Uma):*

**India Land Policies for Growth and Poverty Reduction. July 9, 2007. Agriculture and Rural Development Sector Unit. India Country Management Unit. South Asia Region. Document of the World Bank. Report No. 38298-IN. p.62**

[www-wds.worldbank.org/external/default/WDSPContentServer/WDSP/IB/2007/08/31/000310607\\_20070831102106/Rendered/PDF/382980INoptmzd.pdf](http://www-wds.worldbank.org/external/default/WDSPContentServer/WDSP/IB/2007/08/31/000310607_20070831102106/Rendered/PDF/382980INoptmzd.pdf)

### 3. Options for policy reform

Reduce stamp duty rates and explore the scope for replacing them with a land tax: There is little doubt that the high rates of stamp duty currently assessed upon registering land transfers push people into informality while reducing government revenue. Reducing these rates, which are very high by international standards, is likely to be necessary to ensure the sustainability of any improvements made in land administration. To make such a step revenue-neutral, it may be useful to consider combining it with an increase in the land tax for specific groups, possibly to be shared between states and local governments. While such a decision will not be easy politically, it is likely to have a more profound impact on India's land administration system than a transition towards a title registration system

Eliminate restrictions on land markets: All over the world, land rental markets allow rural dwellers to join the rural non-farm economy in a way that provides those who stay back with access to additional productive resources. Indian evidence shows that rental restrictions reduce equity as well as efficiency. It will thus be desirable to (i) make leasing legal where it is currently prohibited and replace rent ceilings with regulations to facilitate rental markets instead of constraining them; (ii) allow transferability of land by land reform beneficiaries at least through lease and explore options for making the gains from such reform permanent; (iii) drop restrictions on sale of land to non- agriculturalists and subdivision which have little economic justification; and (iv) review legislation on compulsory land acquisition and, subject to the prevention of undesirable externalities, allow farmers or their representatives to negotiate with and if desired transfer land directly to investors rather than having to go through government and often receive only very limited compensation.

Provide options for a wider range of ownership patterns: Although expansion of survey coverage will be critical to ensure that poor people in marginal areas will be able to gain secure land rights, in many of these situations, award of individual title may not be the most appropriate option; indeed some observers have linked such individualization with the break-up of traditional community structures and widespread land transfer. To prevent these, it will be important to have a menu of tenure options, including communal ones, available and to allow groups to choose freely and depending on their specific needs, with the possibility of making the transition to individual holdings at a later stage if desired.

Complement restrictions on tribal alienation with flexible mechanisms providing them with property rights: While there is little doubt that alienation of lands through distress sales is an extremely undesirable outcome that should be avoided, increasing rates of tribal landlessness suggest that regulations are often not effective in preventing it. In the short term, the most promising way to prevent tribal land alienation is likely to be effective safety nets, something that could possibly be combined with mechanisms for communities to have a greater say in whether or not land should be transferable such as a right of first refusal or community consent for sales. Providing tribals with real property rights, either individually or as a group, would in the long term make a more important contribution to their productive development and thus the avoidance of distress sales. Therefore, the longer-term goal should be to implement systematic programs that would recognize tribal land rights - and resolve whatever conflicts exist as a result of past alienations in contravention of the law according to accepted principles of policy.

Develop state-specific roadmaps to improve land policy and administration and monitor closely: Contrary to the case of land administration where the need for change is widely acknowledged and a wide array of experiences can be drawn upon to identify at least the first steps on this way, policy issues remain more controversial. To ensure that any reforms are properly sequenced and synchronized with improvements in the land



administration structure, it will be important to base such reforms on a broad policy dialogue to help set priorities, sequence implementation, and monitor realization of the desired impact. While specific strategies will need to be state specific, there is considerable scope for assistance by the center and for comparing experience and learning across different states.