

Kechua Aymara Association for Sustainable Communities

ANDES



Evaluation Report

**Technical and cultural exchange:
Deccan Development Society (DDS), Pastapur (India)
and Potato Park and Lares Communities (Peru)**

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**Sustaining Diversity and Local Livelihoods:
Decentralisation and Capacity Building for the Adaptive Management of Agricultural
Biodiversity and Local Food System**

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1. Introduction

1.1 Background

The technical and cultural exchange between representatives of the Deccan Development Society (DDS), Pastapur (India), and Potato Park (PP) and Lares communities (Peru), took place in the framework of the project *Sustaining Diversity and Local Livelihoods: Decentralisation and Capacity Building for the Adaptive Management of Agricultural Biodiversity and Local Food System*, which is funded and coordinated by the International Institute for Environment and Development (IIED).

This project began in January 2000. Its general objective is to examine the processes of decentralisation and capacity building for the adaptive management of agricultural biodiversity in the context of local food systems and rural economies.

In the case study we are carrying out, we are currently in the second phase of planning and implementing the research. It is in this context that the visit by a delegation from the Deccan Development Society (DDS) of India was organised. This group is carrying out one of the case studies under the umbrella of the global project, as are we.

1.2 The project's framework objectives

The most specific objectives the global project seeks to address, and which would therefore be strengthened by the exchange visit, are as follows:

1. Identify ways to strengthen the capacities of farmers and other agents for the adaptive management of agricultural biodiversity, as well as increasing its benefits and promoting training and responsible action by producers' organisations, agro-enterprises and decision-makers.
2. Analyse how, and under what conditions, participatory methods and approaches can combine modern science with traditional knowledge to bring about adaptive management that enables knowledge to be built about the diversity of functions and values of biodiversity at different levels.
3. Identify and develop indicators to analyse the processes that link local management systems and agricultural biodiversity, with a particular focus on the indicators used locally for the development of wellbeing, equity and culture.
4. Develop and apply a participatory methodology for evaluating agrodiversity that links processes used by groups to manage resources and improve the quality of life of the poorest sectors, the grassroots and local groups.
5. Identify forms of decentralised governance and joint management that can sustain agrodiversity in the context of rural economies.
6. Set up small inter-institutional learning groups at the local and national level to facilitate actions aimed at critical reflection, learning and innovation in the adaptive management of agrodiversity and local food systems.

7. Identify and recommend policies that can be advised for institutionalising the adaptive management of agrodiversity in the context of local food systems.

The project places emphasis on using participatory research methods and the need to carry out the work based on multidisciplinary and inter-institutional teams.

In the project's current stage of development, the work of adapting and developing existing evaluation methodologies is a priority. This involves placing emphasis on participatory approaches for monitoring, evaluating the components and functions of agrodiversity, keeping biodiversity records, analysing ecosystem and landscape functions, impact evaluation, etc.

2. Specific objectives of the exchange

The direct results expected of the Technical and Cultural Exchange between representatives of the Deccan Development Society (DDS), Pastapur (India), and Potato Park and Lares communities (Peru), were as follows:

1. Reinforce the work on training, organisation and self-management for women, as the catalysts of change and innovation in local food systems.
2. Test participatory methodologies for evaluating the values, uses and functions associated with agrodiversity and how local adaptive management can foster and contribute to the wellbeing of low-income local groups.
3. Increase awareness among farmers and institutional actors about the different values associated with agrodiversity.
4. Promote inter-institutional work at different levels, involving small farmers and local stakeholders, in order to develop policies and programmes to strengthen the adaptive management of agrodiversity in relation to local food systems.
5. Strengthen the ANDES team's capacity to conduct participatory research processes on the adaptive management of agrodiversity and its relationship with local rural livelihoods systems.

3. Activities carried out

3.1 Welcoming Activities (Monday 25 March)

a) Objectives

Communicate the Potato Park communities' gratitude to the DDS delegation for visiting them, locate the visitors in the PP cultural and physical space and start the week-long cultural and technical exchange.

b) Expected results

- b.1 A cordial welcome by the PP representatives.
- b.2 The formal start of the cultural and technical exchange between the two groups.
- b.3 Locate the DDS group culturally and spatially.



c) Activities carried out

The DDS delegation arrived at Cusco airport at 8:15, where they were welcomed by the ANDES team. They were then taken to the office where they were offered a cup of coca tea and the whole team introduced themselves.

The DDS delegation was then taken to the hotel in Písaq and the ANDES team went to Cuyo Grande, where the welcoming ceremony was to be held. Local authorities, PP technical staff, the video team, musicians and others were already present, putting the finishing touches to the preparations for the welcoming ceremony. At about 12:30 the women, the video group, musicians and the welcoming committee gathered in the agreed place to await the arrival of the visitors.

The DDS group arrived in Cuyo Grande at about 13:30. They were welcomed with music, flowers and the sound of bugles, in what was an exceptionally emotive ceremony. It was recorded on video by the DDS, ANDES and PP teams. After the words of welcome were spoken and presents were exchanged between the DD delegation, the authorities and PP representatives, a group lunch was provided.

At 15:00 the exhibition of medicinal plants was inaugurated, with women from the communities present. During the presentation a demonstration of traditional dances happened spontaneously, involving the DDS women and the women from the PP communities. After this a ceremony of homage to mother earth took place. Finally, at about 16:30 the welcoming session came to an end and the DDS team returned to the hotel in Písaq.

d) Results achieved

Expected results	Achieved	Not achieved
b.1 A cordial welcome by the PP representatives	X	
b.2 The formal start of the cultural and technical exchange between the two groups	X	
b.3 Location of the DDS group culturally and spatially	X	

The communities were greatly looking forward to the meeting and devoted a great deal of effort to the preparations for it. This meant that the welcome was exceptionally warm and in practice the event was driven solely by the strength of emotions. This did however reduce the importance of certain activities such as the demonstration of medicinal plants, since the women were not able to give their explanations.

e) Lessons learned

- e.1 Advance coordination is essential to ensure that the activities go well.
- e.2 Insistence and perseverance is needed in the preparation of exchanges of this sort and activities should not be abandoned at the last minute, as they almost were in this case.

f) Recommendations and conclusions

- f.1 Combine the spontaneous flow of events with the planned programme of activities.

3.2 Visit to the barter markets in Lares (Tuesday 26 March)

a) Objectives

Promote the exchange of experiences in food security between the women of Lares, the women from the Potato Park and the DDS representatives, to build local knowledge and capacities with regard to:

- Barter markets and exchange systems.
- Records based on participation by the local community as the storehouse of knowledge.

b) Expected results

- b.1 The DDS delegation understands how the barter markets operate as part of the local food system and the benefits they provide.



b.2 The DDS delegation finds out about local agricultural biodiversity and the characteristics of the local food system.

b.3 The local community is more aware of the usefulness of agrodiversity records.

b.4 Cultural exchange strengthens shared identity between communities / populations of countries in the South.

c) Activities carried out

At 4 o'clock in the morning, an ANDES team and Potato Park commission and the DDS delegation left Písaq to travel to Lares. During the journey they stopped several times because of the DDS delegation's interest in looking at the scenery, fields, camelids, etc.

At about 9:30 in the morning a visit was made to the Ccachín community with the aim of finding out how one of the three barter markets in the valley (Ccachín, Choquecancha and Lares) operates as a local food security experience. After the guided tour a meeting was held between community authorities and the DDS visitors, during which explanations were given about how barter operates as a food security system for the communities in the area and the Yanatile valley (communities in the lower part of the valley who come up to exchange their produce).

At 11:30 a visit was made to the Choquecancha community, where the DDS delegation was welcomed with Kashuay dances, the sound of bugles and flowers. The community authorities attended the meeting. Afterwards the Wiñay Warmis women's group offered a tasting of a wide variety of local foods and soups as a demonstration of indigenous women's friendship. At the same time, more than 150 women involved in different committees (mothers clubs, handicrafts committees, etc) organised an exhibition of native seeds, medicinal plants and biological pesticides.

In the afternoon there was a video festival attended by local people, the DDS women and the women's commission from the Potato Park. Afterwards the day came to an end in the Lares thermal baths. At 4 o'clock in the morning on the following day the visitors, together with a delegation of women from Ccachín and Choquecancha, left for Cuyo Grande to continue with the exchange activities.

d) Results achieved

Expected results	Achieved	Not achieved
b.1 The DDS delegation understands how the barter markets operate as part of the local food system and the benefits they provide	X	
b.2 The DDS delegation finds out about local agricultural biodiversity and the characteristics of the local food system.	X	
b.3 The local community is more aware of the usefulness of agrodiversity records		X
b.4 Cultural exchange strengthens shared identity between communities / populations of countries in the South	X	

The DDS delegation found out about how the barter market operates and showed interest in replicating it in Pastapur (India). However, there was not enough time for an exchange of experiences on this issue or a subsequent evaluation.

The video festival enabled the usefulness of filming equipment and records to be appreciated.

The Wiñay Warmis organisation judged the exchange of knowledge with the DDS delegation to be very positive and they have asked to keep up the contact between the indigenous women's organisations.

The cultural exchange took place as a result of the high level of interest on the part of the authorities, community members and women of the communities visited (Ccachín and Choquecancha). However, there was not enough time to reinforce the cultural exchange with the activity of sharing experiences of organising women.

e) Lessons learned

e.1 About the content:

- It was very positive for the DDS delegation to see at first hand how the barter market operates. The benefits of barter markets mean that they represent real alternatives for local food systems in other parts of the world.

e.2 About the organisation:

- There was not enough time to carry out the initial programme of activities and/or a lack of realism when the programme for the visit was being planned.
- The women in the Wiñay Warmi group are extremely capable of organising activities and providing services for events of this type.

f) Recommendations and conclusions

Continue working on the role of markets in local food systems as part of the research.

3.3 National Workshop on Biodiversity and Protected Areas, Cuyo Grande (Tuesday 26 March)

Participants:

Jessica Morales Hurtado	INRENA/DGANP
Robert Lettington	ICIPE
Marco Chevarria Lazo	IRD (France)
Mario Tapia	IIAP/ UNDP. In Situ Project
Ada Castillo Ordinola	INRENA/DGANP
William Roca	CIP
Eduardo Caballero	INRENA
Justino Yucra Huamán	ANDES-Potato Park (Chawaytiri)
Javier Llacsá Tacuri	INIA-Cusco. In Situ Project
Michel Pimbert	IIED (UK)
Pedro Solano	SPDA
Hector Cisneros V.	CONDESAN
Miriam Torres Angeles	Instituto de Montaña
Alejandro Argumedo	ANDES
Neus Martí	ANDES-CEA
Paulina Jihuaña Manotupa	ANDES-Potato Park (Cuyo Grande)
Quintín Quispe Tunqui	ANDES-Potato Park (Cuyo Grande)
Sofía Villafuerte Palomino	ANDES
Noé Ramirez Vicencio	ANDES
Antolina Sutta Pacco	ANDES-Potato Park (Chawaytiri)

a) *Background*

The background to the *Second National Workshop on Legal Options for Areas of Special Interest* is the collaboration that has been going on since 1998 between the Peruvian Environmental Law Society (SPDA) and the ANDES Kechuwa-Aymara



Association to explore new possibilities for the management and protection of areas of special interest whose values have not been recognised, protected or promoted by the current Peruvian legal system. Some of the specific projects that have arisen from this collaborative work are the Potato Park in Písaq, the Spiritual Park in Ausangate, and the Camelids Park in Apurímac.



Once the nature of the problem was identified, and the group of Peruvian institutions involved had expressed their interest in working together on a legal and management framework, a first exploratory workshop was organised in 2001. It was held in the SPDA offices in Lima and attended by representatives of several institutions. As a result of the workshop it became clear that there was:

1. An explicit need to study more in-depth the legal options for protecting and managing areas of special bio-cultural interest from the point of view of conserving their many different values.
2. A need to facilitate an inter-institutional group to work and reflect on the issue.

To pursue this, the ANDES Association was made responsible for facilitating the initial working group process, and the SPDA was asked to make an initial exploration of the legal options, to be presented at a subsequent meeting on the issue.

In this context, ANDES convened a Second National Workshop on Legal Options for Areas of Special Interest as part of the programme for the technical and cultural exchange between representatives of the Deccan Development Society (Pastapur, India) and the Potato Park (Cusco, Perú). This was sponsored by the International Institute for Environment and Development (IIED, UK) and its objective was to establish strategies for the management and protection of agricultural biodiversity and traditional knowledge between countries in the South.

b) Objectives

- b.1. Develop knowledge of the range of legal options that exist for protecting and managing areas of special bio-cultural interest in Peru.
- b.2. Carry out a preliminary inter-institutional assessment of which legal options seem to be most suited to the Potato Park's specific characteristics and processes.
- b.3. Define coordination and guidelines for the inter-institutional working group to take forward the exploration of legal and management options.

c) Organisation of the workshop

The workshop lasted for a whole day and was moderated by Dr Michel Pimbert, principal associate of IIED's Sustainable Agriculture and Food Programme. During the morning the following presentations were given as "insights" (see section d):

- "The Potato Park": concept and methodological developments. Alejandro Argumedo and Justino Yucra Huamán (ANDES-Potato Park).
- Possible Legal Options for Protection: presentation of the working document for the workshop. Pedro Solano (SPDA).

The presentations were followed by a round of comments and conclusions reached by the participants in the first part of the workshop. The aim of this was to identify the most relevant questions to explore in the afternoon, in the form of criteria for the preliminary assessment of the legal options presented.

The afternoon began with group work on the preliminary assessment of the legal options. After this the results of the preliminary assessments were presented to all participants (see section 4).

Finally, based on the work done certain conclusions and proposals for continuing with it were reached. These are presented in section 5.

d) The workshop's main themes

d.1 The Potato Park

The Potato Park is a project that has been taken forward since the year 2000 by the communities of Sacaca, Amaru, Paru-Paru, Cuyo Grande, Chawaytiri, and Pampallacta, in the form of an Association of Communities, and by the ANDES Association. The project aims to link the protection of genetic resources to the space, based on the perceptions and local priorities of the communities who live there and manage it. In this framework cultural aspects take on particular relevance, in terms of how the communities manage these resources and the territory and landscape as a whole.

The question of biodiversity management is a complex issue to address, due to:

- the diversity of territorial levels on which the processes operate (local: community management; state: policy frameworks and programmes; global: international policies on the protection and commercialisation of resources).
- the dimensions that must be taken into account in analysing the issue (ecological, political, cultural and others).

In functional and organisational terms, the PP has 6 working commissions led by the team of technical workers in the communities. The commissions deal with:

- Regulation and collective trademark
- Medicinal plants projects
- Traditional knowledge and biodiversity records
- Farming projects
- Agro-ecotourism
- Handicrafts

These commissions take forward the work of consolidating the PP. In their thematic areas the priorities in terms of management and protection of traditional knowledge, genetic resources and local food systems are addressed using a multi-level approach. This is done by promoting discussion-based democracy.

The main question to be addressed here is whether the conventional categories and forms of protection in Peru manage to cover the needs of areas of special interest such as the Potato Park and whether they can be adapted to specific local conditions. To answer this question an initial exploration of existing legal options in Peru is needed.

d.2 Legal possibilities for the Potato Park

Background

In the Pisac Valley in the Department of Cusco, Peru, six neighbouring small farming communities¹ have come together with the aim of consolidating an initiative for their land to be declared or recognised as the *Potato Park*. Each community has its own official legal status and a land title certifying ownership of its land, which is registered in the Public Records in Cusco. The total area of the community-owned lands, where about 400 varieties of potato are grown and thrive, is about 25,000 hectares. A Pisac

¹ Amaru, Paru-Paru, Sacaca, Cuyo Grande, Chahuaytire and Pampallacta

Archaeological Park has been established, and it overlaps with the land belonging to 4 of the 6 communities involved in the project.

Objectives

The communities have set up a Potato Park Organisational Committee, and have expressed their wish to formalise their intention of conserving the area with the aim of protecting and promoting the growing of the existing varieties of potato, promoting agro-ecotourism in the area, and carrying out community development activities based on conservation of the area.

Legal options

The legal options for the conservation of sites in Peru focus almost exclusively on the conservation of public land. The country has a major National System of Protected Natural Areas (SINANPE), which includes national, regional and municipal areas. There is also a flourishing concessions system, which includes several different arrangements linked in some way to the conservation of sites, such as concessions for conservation, environmental services or ecotourism. However, these options are based on the assumption that the areas to be conserved are public land, the arrangements for which are in the hands of the State.

As far as private land is concerned, the options are fewer and relatively new. However, they do offer significant advantages, since it can be said that in practice success will depend on private management. The long-term stability of conservation projects could therefore be more secure.

In the case of the *Potato Park*, we believe that the search for legal options should start by looking at those dealing with the conservation of private land. This is because we are dealing with community-owned land and the communities have made a voluntary commitment to conservation and to guarantee it in the long term in the areas involved.

Although in other cases the Protected Areas System has included private land that overlaps almost totally with the protected area, experience has shown that in the long term problems and conflicts have reduced the benefits². This is why we would discard the existing options both in the National System of Protected Natural Areas³ and in the concessions regime⁴.

Following this line of thought, there is a need to review the existing and possible legal options for devoting private land to conservation, and briefly review the implications of each.

1. Private conservation areas.- Basically this involves private lands that, because of their environmental, biological, landscape or other analogous characteristics, help to complete the coverage of the SINANPE, contributing to the conservation of biological diversity and increasing inputs for scientific research and education, as well as opportunities for developing specialist tourism.

² As in the case of the Panatanos de Villa Reserve, which is an area owned by SERPAR.

³ Whether they be national or regional areas. See the Protected Natural Areas Law, Law N° 26834.

⁴ Whether they be concessions for conservation, environmental services or ecotourism. See the Forest and Fauna Law, Law N° 27308.

The legal basis for private conservation areas is the Protected Natural Areas Law and its Regulations. In order to be formalised they require official recognition awarded by the Ministry of Agriculture in the form of a Ministerial Resolution. Recognition is awarded at the request of the owner, who must justify the importance of conserving the area and prove ownership of the land. The legal norms allow several adjacent private conservation areas to be managed as one, based on a common Management Plan.

The most important legal consequence of the declaration of a private conservation area is that the owner is obliged to comply with a Management Plan, which the owner him/herself proposes but the INRENA approves. The Plan basically guarantees that management is compatible with conservation of the area.

In accordance with the Protected Natural Areas Law's Regulations, the special conditions for using the land determined by the Management Plan must be registered in the relevant public records and are binding both for the person who introduced them and for those who subsequently acquire ownership of the land. Although this may give the impression that the declaration of a private conservation area implies a sort of obligation in perpetuity not to use the land in any way that goes against its conservation objectives, the legislation itself stipulates that failure to fulfil the owner's obligations means that its recognition as a private conservation area will be withdrawn. This could also mean that the registration in the public records would be removed and the special use conditions lifted.

This ambiguity needs to be sorted out by a complementary piece of legislation, which INRENA has been working on. It should also establish detailed procedures for the declaration, monitoring and follow-up of these areas.

In the meantime, it should be borne in mind that private conservation areas represent an excellent option for consolidating initiatives by owners who want to conserve their land. As far as long-term legal security for the conservation of these lands is concerned, however, the legislation is not yet sufficient to ensure that the declaration of private conservation areas gives rise to long-term legal protection, since it would always depend on the owner's wishes.

2. Ecological restrictive covenants. - Although this is an arrangement that has not yet been used in Peru, it has begun to be used successfully in other countries in the region. Basically it constitutes a means to impose encumbrances or restrictions on the use of the land, linked to its conservation. As a term, the ecological restrictive covenant does not exist as such in Peruvian law. However, it is perfectly possible to apply it on the basis of the legal concept of the restrictive covenant as provided for in the Civil Code. Article 1035 of the Civil Code stipulates that any private owner can impose encumbrances that benefit another, giving the owner of the dominant land the right to practice certain uses of the subordinate land or to prevent the owner of the subordinate land from exercising some of their rights.

An ecological restrictive covenant, then, would essentially be the application of traditional restrictive covenants for a specific purpose linked to conservation.

Ecological restrictive covenants would therefore have the following characteristics:

- The existence of two areas of land: the *subordinate land*, on which the encumbrances or restrictions on its use would be imposed, and the *dominant land*, which benefits from the encumbrance imposed. A restrictive covenant may, for example, prohibit hunting, restrict the felling of trees or limit the use of pesticides to benefit the environment of the dominant land. It should be borne in mind that it is not necessary for the two areas of land to belong to different owners. The restrictive covenant affects the land, not the person.
- The wishes of the private owners of the land involved.
- Financial compensation is required, ie the dominant land pays the subordinate land for the imposition of the encumbrance.
- Land titles certifying ownership of the land involved, so that the encumbrance may then be registered and be binding upon everyone.
- The ecological restrictive covenant should provide a benefit to the dominant land. If it is not useful or should it prove impossible to achieve its purposes, this will lead to the restrictive covenant being annulled.
- The restrictive covenant is also annulled as a result of the total destruction, whether voluntary or involuntary, of either of the areas of land, the dominant or the subordinate, or if it is not used for five years.
- Restrictive covenants are established in perpetuity, except in the case of a legal disposition or pact to the contrary.

3. Other arrangements. There are other legal possibilities, based on factors no longer directly linked to biodiversity conservation, but they are linked for example to the importance of the area as agricultural land, as a tourism area or even for archaeological reasons. In fact, for each of these features the relevant sector has protection or ordering categories that could apply to this particular case.

Moreover, it may also be possible to propose the objective of achieving the enactment of a specific piece of legislation recognising the Park, which would be "made to measure" for the Park. A Ministerial Resolution would be adequate given the specificity of the case, although we know that in the past specificity has not been a barrier to obtaining Supreme Decrees or Laws. In this case, a prior legal basis is not required, since it would be a special piece of legislation for a special case. However, this piece of legislation would only award recognition and could be used to defend the area against threats from third parties. It would not be sufficient in itself to guarantee that the owners (the communities) continue to manage the site compatibly in the long term.

d.3 Discussion and criteria for a preliminary assessment of the legal options

The main questions that arose from the presentations had to do with the need to ensure that the legal option chosen as the most suitable should:

- provide for operationalising the concept of Farmers Rights, as established by the FAO, in the future

- offer a strong means of defence against hypothetical global threats arising outside the local area
- be able to deal with the dynamics of local ecological and socio-cultural processes
- fit with and coincide with the communities' future prospects,
- promote local capacity-building in the decision-making process and management of resources.

The need to define priority protection objectives was also stressed, in order to be able to adapt the legal protection arrangement to them. These objectives could include the protection of agro-diversity, a marketing strategy, protection against future threats, etc.

However, from the point of view of technical viability and under a general approach, the most relevant criteria for the preliminary assessment of the legal options were the following:

1. Promotion of agro-diversity conservation.
2. Promotion of local control as the right of the communities over their knowledge and resources.
3. Strong defence against threats coming from higher territorial levels.
4. Adaptation to ongoing change in dynamics and processes in a context of complexity and uncertainty.
5. Adaptation to future frameworks for implementing Farmers Rights.

d.4 Preliminary assessment of the legal possibilities for the Potato Park

	Points in favour	Points against
1. Landscape Reserve	<ul style="list-style-type: none"> - Legal protection in the SINANPE framework - Image, name - Allows direct uses - Modifications 	<ul style="list-style-type: none"> - No protection for related knowledge - Places conditions on community ownership - Dependence on the State for management (director, park wardens, etc) - Vulnerable to political changes of opinion about the management of Protected Natural Areas
2. Private Conservation Area	<ul style="list-style-type: none"> - The communities already have an agreement - State recognition - Ongoing ownership - Flexibility in terms of change and adaptation - Technical assistance opportunities - Funding opportunities - Management Plan proposed by the communities - Possibility of combining with other arrangements (contracts, restrictive covenants, etc). 	<ul style="list-style-type: none"> - No legal security for conservation in the long term - Formal obligations to the State (eg reports) - Level of the legislation (Ministerial Resolution) - Incomplete legal basis
3. Ecological Restrictive Covenants	<ul style="list-style-type: none"> - Security in perpetuity - We could define it as we wish - No dependence on the State - Funding opportunities - Could form part of the management objectives of a PCA 	<ul style="list-style-type: none"> - Requires monitoring - Limits future options - Charges - Unknown arrangement
4. Made-to-measure norm	<ul style="list-style-type: none"> - It can be however we want - We can aspire to a high-level piece of legislation - State recognition - Does not give rise to obligations - Can be combined 	<ul style="list-style-type: none"> - In itself does not guarantee management of the area - We would be absolutely dependent on the State
5. Contracts/ agreements	<ul style="list-style-type: none"> - First necessary step - Agreement between the communities - Combinable - Strengthens the communities - Defines Management Plan 	<ul style="list-style-type: none"> - Vulnerable to termination - Does not give rise to State recognition - Does not protect the area against third parties

e) Results and conclusions

e.1 On the legal options

Following on from the preliminary assessment described above, it was considered advisable to combine several of the legal options examined, because they are complementary rather than mutually exclusive.

Interest was also expressed in the Biodiversity Law, because it offers the possibility of establishing Agro-diversity Areas. The objectives and criteria for establishing these areas coincide perfectly with the characteristics of the Potato Park.

Considering all the above, it would seem advisable to pursue a dual strategy for reinforcing the Potato Park legally over time, based on:

a) Combining the options suggested during the workshop in the following way:

<i>Time</i>						
5. Contracts/ agreements						
2. Private Conservation Area						
3. Agro-diversity Restrictive Covenants						
4. Made-to-measure norm						

The first thing to do should be to draft a Management Plan for the Park.

b) Studying the mechanisms for applying an Agro-Diversity Area for the PP in the framework of the Biodiversity Law and bringing it before Congress for approval.

e.2 On the continuity of the work

At the end of the workshop, it was agreed that there is a need to continue the work of discussing the management and protection of those areas that have values different to the ones traditionally taken into account for protection, such as cultural and agro-diversity values.

Those attending the workshop expressed their willingness to continue working together because of the relevance and nature of the issue. It was proposed that the SPDA the ANDES Association should continue to facilitate the group’s work, and this was approved. The next step is to define in more detail an integrated proposal for protecting the Potato Park based on the legal arrangements discussed.

The initiative was considered to be extremely interesting, and it was proposed that contact should be made with similar initiatives in the rest of the Andean region. Also mentioned as key was to specify and define the communities’ expectations, as the fundamental condition for establishing a legal protection option. The communities therefore need to be involved in this debate on legal options.

3.4 Workshops on Agro-Diversity and Traditional Knowledge Records (Wednesday 27, Thursday 28 and Friday 29 March)

a) Objectives

Start the technical exchange work between the two groups (DDS and PP) on agricultural biodiversity and traditional knowledge record keeping. Discuss the suitability of a *unique system* for protecting traditional knowledge and genetic resources. Start the process of obtaining a collective trademark for the Potato Park.



b) Expected results

- b.1 The PP group (technical staff, women, political representatives, etc) is made more aware of the usefulness of records and their potential, by using participatory discussion methods.
- b.2 Exchange and reinforcement of knowledge about record keeping between the DDS group and the PP group.
- b.3 Exchange and reinforcement of knowledge between the DDS group and the PP group about the usefulness of video techniques as a tool for protecting the information and knowledge contained in the records.

c) Activities carried out

The activities in the area of agro-diversity and traditional knowledge record keeping were carried out over three consecutive days.

The methodology planned by the ANDES team was redefined together with the DDS team on Wednesday 27, in an initial planning meeting to discuss and reschedule the activities for the following days.

Wednesday 27 March

The work on records began at 10:30 on the Wednesday with the screening of a DDS group video. The video showed the record keeping process using participatory methods which encouraged discussion in the communities. This video raised the awareness of the PP people present, and encouraged a round of questions aimed at finding out more about the local systems and functioning of the communities in India and the Potato Park (see Appendix 1). This session lasted until lunchtime.

After lunch (13:00), and starting at about 15:00h, representatives of INDECOPI and SPDA gave the following presentations in an open session:

- "Potato Park Collective Trademarks and Products", Sara Martínez (INDECOPI)
- "Intellectual property instruments that can benefit the Potato Park communities", Manolo Ruiz (SPDA)

- "Reflections on the Law to Protect Traditional Knowledge in Peru", Begoña Venero (INDECOPI).

At 16:00 a private discussion was held by the jury, made up of representatives of SPDA, INDECOPI, DDS and IIED, to choose the future symbol of the Potato Park. Prizes were then presented to the winners in a public session that ended at about 5 o'clock in the afternoon.

Thursday 28 March

The day began at 9:30 with the trying out of a biodiversity record using different varieties of potato, maize and vegetables. Women from the medicinal plants and video groups participated, and it should be mentioned that women from Lares were also involved in this activity. The workshop began with the structuring and building of a matrix to try out the record over the next few days. The DDS group was in charge of coordinating this activity, and there was mutual cooperation between the two groups. The workshop was facilitated by the DDS representative, who after a short time handed over the moderation to one of the Cuyo Grande women present. The translator's work was key during this process, to enable the women to understand the participatory method. It was not long before the group of women were working completely on their own, sharing knowledge and taking decisions to evaluate the diversity of products included in the matrix. At certain moments, however, the absence of people who knew more about the specific characteristics of the different varieties being evaluated was felt. It was therefore agreed to invite experts on the planting of native potatoes from the communities of Cuyo Grande, Chawaytiri and Pampallacta to attend the workshop the following day. As the discussion of the matrix was going on, the DDS and Potato Park video groups recorded the whole process.

At 13:00 lunch was served, and at 15:00 an evaluation meeting was held with the ANDES team and the community technical workers to review and redirect the process. After this work continued with the building of the matrix, which was not finished by the end of the day. Before the end of the day, the DDS group performed a ceremony to express their gratitude, as the inauguration of their exhibition of seeds. The day's programme once again ended at about 5 in the afternoon. The Andes team and the DDS team then returned to the hotel in Písaq to carry out an evaluation of the day.

Friday 29 March

At 10:00 in the morning the work on the matrix resumed, now with expert potato-growers from different communities participating as well. As a result of the practice gained the previous day, as well as the presence of the new participants, the work progressed faster. Participants learned from the mistakes made in the matrix the day before and corrected them. As the matrix was being discussed, the DDS and Potato Park video groups recorded the whole process. After lunch at 13:00, work resumed and was finished at 17:00, when attendance by all participants was formalised by registering them in the record book. Afterwards an evaluation was held with the workshop participants, who stressed the following points with regard to the record-keeping process tried out:

- group learning during the process of working on the matrix
- the community's traditional knowledge was made explicit, its value was recognised and it was ordered and structured in the matrix

- the usefulness of the methodology and its adaptability for use in the Potato Park context
- the value of the role played by women was recognised and their capacities were reinforced.

The evaluation session ended at 17:30, bringing an end to the day and the three-day workshop on records.

d) Results achieved

Expected Results	Achieved	Not achieved
b.1 The PP group (technical staff, women, political representatives, etc) is made more aware of the usefulness of records and their potential, by using participatory discussion methods.	X	
b.2 Exchange and reinforcement of knowledge about record keeping between the DDS group and the PP group.	X	X
b.3 Exchange and reinforcement of knowledge between the DDS group and the PP group about the usefulness of video techniques as a tool for protecting the information and knowledge contained in the records.	X	X

In the case of result b.2 it should be specified that it was partially achieved, since the knowledge exchange interaction took place in one direction only, from the DDS group to the PP group. The exchange of knowledge in the other direction, from the PP group to the DDS group, was weak.

In the case of result b.3, the relationship between records and video was not explained to the PP video group.

e) Lessons learned

- e.1 participatory record keeping techniques based on the sharing of knowledge and respect for the opinions of others
- e.2 recognition of the value of local knowledge and capacities
- e.3 recognition of the value and organisational capacity of the group of women.

f) Recommendations and conclusions

- f.1 Study how the methods learned can be used to develop record keeping in the Potato Park.
- f.2 Strengthen the work on the relationship between record keeping and the use of video to protect information.
- f.3 Link the work of reviewing the *Law to Protect Traditional Knowledge in Peru* with the work on records and the debate generated locally as a result of the Potato Park experience.

3.5 Intensive exchange with the communities (Saturday 30 March)

a) Objectives

Provide the DDS group with more in-depth knowledge of the local livelihoods system with regard to farming practices to manage agrodiversity and complementary traditional practices.



b) Expected Results

b.1 The DDS group gains an idea of how resources management and more specifically agrodiversity management operates locally.

c) Activities carried out

At 8:15 in the morning the DDS group met with Potato Park and ANDES representatives in Cuyo Grande to travel to the rural communities. The group travelled first to the highlands of the Chawaytiri community, where they were welcomed by the brothers Pio and Daniel, expert potato growers. They gave explanations to the DDS group about the growing and uses of the more than 240 varieties of potato they have in their fields. Afterwards, at 10:30 in the morning, the group went to the Chawaytiri community to look at local weavings. At 12:00 they started the journey back to Cuyo Grande, stopping on the way to look at the tasks involved in working the soil collectively. In the afternoon, after having lunch, the DDS group gave presents and seeds to all the participants.

d) Results achieved

Expected Results	Achieved	Not achieved
b.1 The DDS group gains an idea of how resources management and more specifically agrodiversity management operates locally.	X	

e) Lessons learned

e.1 The value of local resource management strategies for local food security was recognised.

e.2 Awareness was raised about the value of maintaining agricultural biodiversity in situ.

f) Recommendations and conclusions

f.1 The fact that the DDS group learned on site and at first hand was practical and positive. Visits to communities are a good participatory way of working to exchange strategies and knowledge ("a picture is worth a thousand words").

3.6 Video Festival (Saturday 30 March)

a) Objectives

Exchange the experiences of the two groups, DDS and the Potato Park, in using video as a means to record traditional knowledge and genetic resources. Reinforce the cultural exchange as part of the overall programme. Show the results of the first phase of training for the women in the PP video group. Share the DDS group's experience of institutionalising the filming group and starting its work.

b) Expected Results

b.1 Women in the PP video group receive information on the way of working and management of the DDS filming group, in order to reinforce their capacities in the PP framework.

b.2 The skills and capacities of the women in the PP video group are legitimised in the eyes of the rest of the communities and PP representatives.

b.3 A cultural exchange takes place with regard to the content of the videos and filming and editing techniques.

c) Activities carried out

After lunch, at about 15:00h, a discussion began between the women in the PP filming team and the DDS women's delegation. The DDS women explained the process they used to build their capacities and organise themselves as a filming group.

The Video Festival then began at 16:00h with the showing of three videos by the PP filming team and two videos by the DDS team. The three PP videos showed the value and use of potatoes, the value and use of medicinal plants and the processing of wool to make weavings. The DDS videos were a documentary on the DDS Travelling Agrodiversity Fair and a video on the record keeping process tried out during the exchange programme.

Two aspects of the work of the PP women's group were criticised: the failure to take into account cultural reinforcement factors such as language, and the staging style used. These aspects annoyed part of the audience, mainly the technical team, who complained about the lack of communication between the PP women's video team and themselves during the training and while the videos were being made.

d) Results achieved

Expected Results	Achieved	Not achieved
b.1 Women in the PP video group receive information on the way of working and management of the DDS filming group, in order to reinforce their capacities in the PP framework.	X	
b.2 The skills and capacities of the women in the PP video group are legitimised in the eyes of the rest of the communities and PP representatives.		X
b.3 A cultural exchange takes place with regard to the content of the videos and filming and editing techniques.	X	

e) Lessons learned

e.1 There was a lack of communication and interaction between the PP video group and the technical team prior to the cultural exchange, with the aim of agreeing goals, the context of the work, tasks and results.

e.2 The PP women's video group's organisational and management strategy could be strengthened in such a way as to reinforce their self-management capacities and obtain recognition of the value of their role in local society.

f) Recommendations and conclusions

f.1 Redirect the PP video group's objectives and way of working to include strategies in a common framework of action.

f.2 Build the self-management capacities of all the women in the PP video group.

f.3 Intensify and explore new strategies for using video as a tool for recording traditional knowledge and biodiversity in the face of global threats to patent and steal these local resources.

4. The groups' evaluations

4.1 ANDES Team

Participants: Moisés, Quique, David, Noe, Jimmy, Clara, Omar, Vilma, Cesar, Maida, Ella and Neus.

Day: 2 April

4.1.1 Which moments of the exchange do we remember most?

- Developing the records with the women from the Potato Park communities.
- The matrix containing the women's knowledge about the different varieties of produce.
- The joint dances between the PP women and the DDS women, which arose spontaneously around the exhibition.
- The ritual performed by the DDS group.
- The DDS women's explanations about how they developed the video cooperative.
- The visit to Lares: the barter market in Ccachín and the Seeds Fair in Choquecancha.
- The exchange of strategies between the two cultural groups at the level of communities rather than technical staff.
- The exhibition of seeds given by the DDS group.
- The enthusiasm for finding out about farming practices and the diversity of potatoes in Chawaytire.
- The DDS group's technical knowledge of using video.
- The cultural integration and outpouring during the welcoming ceremony.

- The interest shown at all times by the PP communities in learning and exchanging experiences and information.
- The naturalness of the DDS women's delegation.
- The emotional force of the goodbyes between the two groups.

4.1.2 How useful was the exchange?

The majority judged the usefulness of the exchange to be at a medium to high level. The main opinions expressed were:

Medium level:

- When translation was needed there was often no translation into Spanish. It would have been useful to have translation into Spanish as well.
- Most of the information presented came from the DDS group, and the local communities did not get the opportunity to express their own perspectives in an exercise of reciprocity and complementarity. There should have been a greater exchange of information beforehand, in order to be able to plan contributions from both sides in a balanced way.

High level:

- In a very short time we have learned a great deal about the DDS group's considerable experience in record keeping.

4.1.3 Was the exchange carried out effectively (in terms of the process)?

The majority judged the effectiveness to have been average, for the following reasons:

- It would have been more beneficial if we had had more information beforehand about the needs and expectations of the DDS group, in order to:
 - Prepare the work with the communities better
 - Link the different activities better
 - Foster joint management of the exchange between the DDS group and the PP group.
 - Integrate the work and role of the PP technical staff better in the process.
 - Plan the time realistically to try to complete the set of activities contemplated initially.
- The work we did before the exchange should have been better coordinated, in order to:
 - Integrate the work on video with the work on record keeping. The work on video by the PP filming team was limited to showing videos without reflecting on their usefulness for the work on record keeping and integration in the PP.
 - Make a preliminary assessment of the video work and progress. The videos shown by the team in the festival were not to the liking of some of the audience from the PP communities and the ANDES team itself, because they did not respect some of the principles inherent in the Potato Park project/process, such as:
 1. management and coordination of the work by technical staff in the PP communities, to ensure that it is integrated in the overall PP project
 2. the way the videos were staged did not respect or reinforce cultural and linguistic differences in the communities.

- Make sure that the whole ANDES team attended the activities. Some people were absent most of the time because of:
 1. Coordination and logistical reasons (César)
 2. Unknown reasons (Omar and Vilma)
- The capacity of the women from the communities to absorb the record keeping methodology and start implementing it on their own was surprisingly positive.

4.2 Potato Park Technical Staff

Participants: Paulina (Cuyo Grande), Quintín (Cuyo Grande), Crisólogo (Sacaca), Damián (ParuParu), Antolina (ParuParu), Rufina (Chawaytiri), Justino (Chawaytiri), César and Neus (Andes).

Day: Wednesday 3 April

Satisfactory aspects	Unsatisfactory aspects
1. Good ideas for record keeping methods that can be adapted to our reality and situation.	1. It was impossible to communicate directly with the DDS team.
2. It enabled us to value our knowledge.	2. Imprecise translation.
3. Useful for sharing and increasing individuals' knowledge.	3. The preparation prior to the event was insufficient for the activities that were actually carried out.
4. It was good for reinforcing recognition of women's value and organisational capacities.	4. Lack of consultation and coordination with the technical staff about the video team's work.
5. Greater knowledge of the dynamics and potential of the barter markets.	5. We were not able to demonstrate and show our skills to the DDS team.
6. The National Workshops were an opportunity to make our voice heard and communicate our opinions to the representatives of state institutions.	6. The PP representatives did not put all their effort into the cultural demonstrations, eg they didn't wear traditional dress every day.
7. At the National Workshops we obtained useful information about the legal possibilities for the Potato Park.	7. Some members of the Andes team were absent from most of the activities for logistical coordination reasons.
8. Coordination in the kitchen was really efficient.	8. PP people were slow to participate in the first couple of days.
	9. Lack of logistical materials at certain times.

4.3 Potato Park Video Group

Participants: María, Hermelinda, Valeria, Natividad, Marta, Viviana, Marlene, Lydia, Belarmina and Feliciano.

Day: Friday 5 April

Satisfactory aspects	Unsatisfactory aspects
1. The DDS group brought seeds we had never seen before.	1. Participation was not very good to start with.
2. They showed us how to keep records.	2. We appeared in the videos wearing trousers.
3. We found out about their produce, religion and country.	3. Not much quechua was spoken.
4. They showed us examples of how video can be used.	4. Lack of punctuality.
5. They gave us good advice about how to approach TV channels.	5. One of the translators was not very good.
6. We showed them our customs.	6. It was a bit disorderly.
7. We showed videos	
8. We learned to value what we produce	

4.4 DDS Group

4.4.1 Which moments of the exchange do we remember most?

- The ceremony of homage to Mother Earth
- Barter markets
- Diversity of medicinal plants
- Diversity of potatoes
- People working the land more efficiently than machines
- We thought it was a country rich in everything, but what it is really rich in is food systems and agriculture
- Dancing the first day

4.4.2 How useful was the exchange?

The majority thought the exchange was very useful, and made the following comments:

- We would have liked more interaction with the farmers and people in the rural communities.
- The local Andean system's capacity for self-sufficiency.
- The wealth we expected to find is in rural areas, in agriculture.
- Language was a problem.
- Homage to Mother Earth, everything related to nature.
- It was incredible how quickly the women got the hang of the practical work on record keeping.
- Not much hygiene in the communities.
- The women were far quicker than we were to use the methodology.
- Men were involved in the record keeping work but the interaction was not

- significant.
- Women talked about the records in their own voices and together at the same time.
 - High diversity of medicinal plants.
 - People in the communities seemed to live a healthy life.
 - The food had little oil, it was very healthy.
 - Adaptation of the potatoes to the altitude and environmental conditions.
 - Barter markets.
 - Women's statements in the videos.
 - The welcome was the warmest we have ever received.
 - How biodiversity is used.
 - Very interesting farming practices.
 - Everyone has many varieties of seeds. In India it was DDS that promoted this.
 - We couldn't teach them much about video because people already knew so much.
 - The whole thing was a very important learning process.

4.4.3 Was the exchange carried out effectively (in terms of the process)?

- The programme was very flexible and it was possible to change it.
- The re-scheduling evaluations were also good.
- The process of transmitting knowledge was not vertical.
- There was a lot of participation by people.
- It was enough to use words and hand gestures.
- The structure of some days should have been clearer.

5. General results achieved

Expected Results	Achieved	Not achieved
1. Reinforce the work on training, organisation and self-management for women, as the catalysts of change and innovation in local food systems.	X	
2. Test participatory methodologies for evaluating the values, uses and functions associated with agrodiversity and how local adaptive management can foster and contribute to the wellbeing of low-income local groups.	X	
3. Increase awareness among farmers and institutional actors about the different values associated with agrodiversity.	X	
4. Promote inter-institutional work at different levels, involving small farmers and local stakeholders, in order to develop policies and programmes to strengthen the adaptive management of agrodiversity in relation to local food systems.	X	
5. Strengthen the ANDES team's capacity to conduct participatory research processes on the adaptive management of agrodiversity and its relationship with local rural livelihoods systems.	X	

6. Areas for future work

- a. The areas of work in the future would be the same as they have been so far. As the Cultural and Technical Exchange proved, it is clear that so far they are well adapted to local social, institutional and ecological conditions.
- b. However, the video team's work should be redirected towards the Potato Park's institutional and strategic context. A strategy for record keeping also needs to be defined after what was learned during the exchange, placing emphasis on complementary participation by the different local groups.
- c. In the area of work on policies to reinforce the adaptive management of agricultural biodiversity in relation to local food systems, the momentum built up so far should be kept going, and work needs to be done to develop normative frameworks that can be applied in the medium term.

Appendices

Appendix 1. Introductory activity on record keeping (Wednesday 27 March)

We are sitting in a room in the school in Cuyo Grande. 27 Quechua women are now using simultaneous translation headsets, and Sateesh's talk in English is being translated by the co-director of DDS to the 3 Hindu women listening today.

a) General speech

Words of welcome to Cuyo Grande and the Potato Park by Sr. Justino Yucra.
Simultaneous translation.

Sateesh's Talk

Opportunity to present the experience of the DDS in creating biodiversity records.
Don't have to explain the need for the protection of community knowledge and the urgency. But to recap.

Yesterday we were in a community and we know that you grow about 400 varieties of potato and each is important for different uses.

We also saw 100s of uses of Med Plants. One was an antidepressant. We also know that there are lots of people around the world, big business people, who want to make a lot of money out of those resources and knowledge. Our communities have created and preserved this knowledge for 1000s of years. They will put a price on it, and it might be a situation in the future that Andean populations might need to pay money to an American company to grow their own plants! It may be that that other person claims the plant/use as their own and makes us pay. This process of putting a price on people's knowledge is called patenting. This is what we are trying to fight in our own ways. One of the ways is the CBR. There is a law that says whatever knowledge is in the public domain is not new knowledge and therefore not patentable. It is this classification we want to take advantage of, and make our knowledge publicly available so that people cannot patent it. There are several ways of doing this.

What we need to exchange amongst ourselves are the tools that are being used to protect our knowledge.

First people go to a community and ask lots of questions of the knowledgeable people there and make a list of what they grow.

Then they ask them what other kinds of information is there – what kind of pests are there, what level does it grow at, and so on.

Put them down in a document and date it so that nobody else can claim it as their knowledge.

But this is not enough.

Instead of sitting with 1 or 2 knowledgeable people, we should sit with the entire community and together discuss the knowledge that they have.

Why? Many reasons.

1. The knowledge has been accumulated over several thousands of years, so it belongs to the whole community.
2. Today it is important to sit down and share the knowledge amongst themselves – so it doesn't get lost to future generations.
3. The knowledge has different interpretations. People have learned different things over time and we will actually increase the knowledge and share it.
4. They start discussing amongst themselves and this creates anew a sense of community and helps them produce community consensus.
5. Having had these discussions they begin to value it again and they once again realize the importance of protecting the knowledge – it mobilizes the community. This kind of sharing is very important at this point in time, especially where there are many different generations who may not know very much.
6. There are a lot of people who cannot read and write, so the process needs to be symbols, figures, visual means. Anybody can be involved and contribute fully.
7. All the information gets transferred to a written document. Everybody signs the document to say it is theirs. And they make a motion to protect the knowledge.
8. Hand over a copy of the register to the chief who stamps it and it is left there. The others go to DDS, one to the patent office and one to the national Biodiversity Authority.

The government of India is currently contemplating a bill on Biodiversity and when this happens there will be different levels of protection.

Now the knowledge is in the public domain so it cannot be patented, and it is also in the local community so that they can begin to act on it again.

In India DDS are currently negotiating with the government that everybody applying for a patent will have to prove that the knowledge was not known about before. If a community finds that somebody is applying for a patent on their knowledge, using the register they can challenge the patent in a court of law.

The whole community will understand the fight against biopiracy and every person will understand their rights. The creation of the register mobilizes the community around the register and people become strong in their knowledge of resources and processes and also in their rights and the threats to their rights.

VIDEO

A video made by the DDS

Protecting Community Knowledge

Opens with a community meeting - mapping knowledge. Answers to the questions – what do we grow? There is an actual example of it in a little pot.

1. to list – on a matrix on the ground - the pots are lined up at the top and contain the actual material under discussion.
2. The other lines are the parameters that the people have evolved themselves. Eg is it pest resistant, does it make fodder, what sort of inputs does it need to

- produce outputs? Is it used for ceremonial purposes? What seeds are mixed before sowing and sown together? What are its medicinal properties?
3. Each parameter is given an agreed symbol.
 4. What are the qualities of the crop? All are recorded on the matrix by discussion and consensus. One appropriate person goes up at a time and gives an opinion, and they and the facilitator ask the rest of the community what the consensus is. At this point new personal knowledge comes out of the assembled community. They make corrections as the process is going on. Some parameters have quantitative qualities eg 5 stones is a lot of fodder, 0 is no fodder. Another example of the non verbal nature - Take one crop: In what kind of soils does it grow? They are using different actual soils to signify the different kinds of soil it grows in. Different seasons the crops are sown.

It is not necessary for the facilitator to be able to read and write. One of our Hindu women was the facilitator in the video – and facilitators can change mid process too. At the same time the knowledge is being written down in a book by someone who can read and write.

It can get very complex. For example in what combinations do we grow the crop, and at what distances? In the video we saw there were 28 parameters.

5. The result is a huge visual table of the knowledge the community possesses. It is entered into a register exactly the way it is.
6. Community Consensus is evolved – yes, we agree with the parameters and values.
7. Those who can sign sign, those who cannot put their finger print.
8. Finally there is a verbal endorsement. This is our knowledge, we have sat together, we all agree, we agree to protect this knowledge and we want other people to help us do that too and to store this document with the relevant authorities. The village president signs the full document.

b) Questions

Ignacia: How much of the crops is for local consumption?

20% is for local markets

80% is for export out of the country.

The crops are basically different types of millet and there are some pulses and oil seeds. The Hindus will put all these crops on display this afternoon.

Justino: How far are you on with the register?

We are a community of 75 villages, and all have the registers. We have done 500 registers and are negotiating with the government for a legal status for these documents.

Justino: Has the government in your country provided some support for registers?

We hope that in the new legislation there are phrases which imply our registers, but our government itself is not very active in protecting us.

Orestes: We have in Peru lots of Andean crops and I want to know if people are coming into India to patent crops like they do to us?

Not as much as you – Peru is particularly famous for its biodiversity so they come first to you.

Justino: In doing your register where did you get your ideas? Did they come from inside the village or were there people from outside?

There are a couple of scientists who came up with the idea of the register, but the scientists tended just to talk to the knowledgeable people on a 1:1 basis. It was us who gave the community the space to participate, so that was our idea and that is how we do all our registers.

Orestes: How many years have you been working with registers?

We started working on registers 4 years ago.

Ignacia: In your country do women and men work together or separately? And what kind of animals help you plow?

60% of agriculture is done by the women. We use mostly oxen, bullocks, and some people have water buffalo, and some people with a lot of money use tractors. But most poor people use oxen.

Orestes: In which seasons do you plant your crops, are they for rainy season and dry season?

One starts June, ends Nov, and is rainy season. 2 kinds of soil. Red and Black. In red soil only one crop is possible in the rainy season. In black soil 3 plantings are possible, using the moisture that is in the soil to grow the final crop from September through to May.

Orestes: To follow up. How long does it take to mature in the dry season, and in the rainy season?

We plant crops together. One crop is 3 months, one is 4 months, some are 5-6 months and the longest one is 8 months.

Another woman: What kind of plants do you use for medicinal purposes? Do you grow them in the garden or do you go to collect them from the wild? And do you have ones that are specifically for women?

We grow them in the garden, in the field and collect them from the wild. There are a number of plants we use specifically for women.

President of Sacaca: I'd like to know a bit about your organisation. Does it represent a single community or a group of communities and how did you become one organization?

In India we don't have communities like you. In one village we have different religions and different castes. We represent different religions – like Hindu, Moslem, Christian, but only the poorest caste.

Justino: Are the crops ancient and do you use pesticides?

All the crops are ancient. Most are grown organically, and the whole purpose of our organization is to persuade farmers that chemicals are not the best way to grow these crops.

Another woman: Do you share your food within the community or do you sell it in the market?

In day to day life it is used within the family. At festivals, marriages and rituals food is shared between people, and some food is sold in the market.

Another boy: What is the main objective of DDS?

We work with poor people and mostly women. The main objective is that all poor people should have access to all natural resources, and access to the media – they should control their lives.

Quintin: Does the Indian State support or oppose this work?

The Indian government does not openly criticize or support us. Making registers has not been a difficulty. By the end of next year we hope to do 2000. It is possible and does not involve much money – just people's time.

Quintin: So if the registers are created, do you think the government will support them?

All we want is for the government to recognise them legally. They don't need to do anything else.

Other boy again: I would like to know how do you take the goods to the market? Do you have transport or do you walk?

The land is very flat. They use ox carts, cycle rickshaws, buses, and share trucks with other people. Farmers don't have their own transport.

Video woman with baby: What do women do in India? Do they work mostly in the fields, or mostly at home?

It depends on whether you are rich, poor, a farmer etc. If you are a small farmer you work in your own fields and also for other people.

If you are a middle-income woman you work at home and manage and work in your own fields, you may work for somebody else too.

Rich women work mostly at home, managing their own fields.

Video woman: I would like to know what kind of animals you have in your farms. Do you eat meat at all, at festivals?

Sheep, goats, pigs, cows, buffaloes, bullocks. We use a lot of milk from cows. Bullocks for ploughing and transporting. Sheep for wool and meat, goats for meat. If they can afford it people eat meat twice a week, and if they can't afford it they use meat for special festivals only.

Woman with baby again: Do the women do weaving? And from what kind of wool?

In India there are special castes which are weavers. In the mountains they weave from sheep wool. In our area we weave mainly from cotton and silk.

Do women weave to make their own clothes or to sell in the market?

30-40 years ago weavers used to make their own clothes. Now they are mainly made in factories. There are a few specialist weavers – who will do a little bit for their own consumption, but mostly it is for sale.

Ella: What role does video play for you in the village?

At the moment it is mainly for the registers. It is played back to the whole community and even taken to other communities so that knowledge can be shared. The government seems to recognize video as documentary evidence in legal battles, so it is useful for us there too.

Video girl at the front: Do you have Traditional Knowledge in your communities? Do you have festivals? What are their names and what do you celebrate?

At harvest time women select all the ears and keep them for seeds. Men do not have this knowledge.

We have 86 different varieties with us – we preserve our crops like you preserve your potatoes – again this is the job of the women.

Just before the first sowing we have a festival called Iroca Pocumu. Because it is before the growing season the bullocks are decorated and worshipped. The next day is the Chauti festival. We worship the first 2 crops which are harvested and Chauti is the festival of Ganesh. This is the festival of beginnings. We take all of our agricultural tools and clean them and worship them along with the God.

Dasra is a nine day festival. Most of the crops are about to be harvested. Important for the women's relationship with seed. They borrow seeds from each house and mix them with soil and put it next to the god. They are seeing which seeds germinate well so that they can advise the community which ones to plant in the following year.

There are different celebrations every day and they cook something like 101 different types of vegetables.

Dewali/Depauli. Festival of lights. During this festival farmers harvest sesame and weave the stems into the head of a snake. They take them to the bullocks to worship them. The next day they burn the stems and put them next to the gods. They take the bullocks to walk over the ash, venerating the bullocks and their manure which is so important to cultivation.

The next crop is sorghum and 2 months later, after Christmas, lots of nice food is cooked and spread around the field to mother earth, Pachamama.

The last farmers festival is a time when all the crops are ready to be harvested and they take some ears of corn and decorate their doors. Each farmer displays the crop he has grown. The first ones are given to the village goddess.

When the harvest is over and the house is full of crops, all the daughters who have been married are brought back home and are given new clothes. The eating of Nheem and sugar is traditional, symbolizing taking the bitter with the sweet. It is also when the calendar is read and the weather is forecast and people can therefore decide what kind of crops to grow that year.

Orestes: When you harvest the first crops and offer it to the gods, do you have a particular song? And if so can we hear it?

They sing the song. The grains are in a heap and the song says the grains look like pearls. The song invites the goddess of wealth to come and look at their heap of grains which looks like pearls.

Ignacia: I have heard that there is lots of sun in India, do you use hats?

No, we don't have hats – we have a cloth and women put it on top of their heads – it is part of their sari.