

AgroSpecial 3

Exploring Endogenous Livestock Development in Cameroon

Report on the ELD writeshop at Yaounde, Cameroon, 12-18 June 2005

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Foreword

This document has the temporary title: *Exploring Endogenous Livestock Development in Cameroon*. It is the second draft of the workshop report; the first draft was the result of the preparations before, and the discussions during the workshop/writeshop organised by Heifer Cameroon in Yaounde, June 2005. This draft has been edited and completed with notes taken during the discussion by Katrien van't Hooft from ETC/Compas in October-November 2005. It was commented on by various participants, and discussed during a meeting between Agromisa, Heifer Netherlands, and Compas, where it was decided to expand this workshop report with other materials.

The final ELD document to be published should include the following:

- 1 A chapter on ELD and cosmology (Katrien and David)
- 2 Shortened workshop report (Katrien)
- 3 Reactions of farmers and other participants about longer term effects and new insights related to ELD (Ellen and Sali)
- 4 Other regional cases (David and Katrien)

This final ELD publication is meant for a wide public at intermediate level: agricultural schools, extensionists, researchers, NGO's, ministries, farmer organisations in both English and French speaking regions. It aims to stimulate thinking and practices related to endogenous livestock development, highlighting the farmers experiences, as well as the relevance and methodologies of supporting ELD by NGO's and government. The original idea was to publish it within the Agromisa Agrodok Series, accompanying another Agrodok on livestock in Cameroon: *Ethnoveterinary Medicine – a practical approach for the treatment of cattle diseases in East and West Africa*.

This second draft of the workshop report first presents what ELD mean, and the importance of endogenous development in sub-Saharan Africa, as presented by Katrien van't Hooft and David Millar during the first day of the workshop (chapter 3). Chapter 4 present the objectives of the writeshop, info on the participants, and describe and analyse the methodology used. In chapter 5 the outcome of the discussions within the various farmers groups are presented, as well as outcome of the discussions as a result of their presentations. In chapter 6 the supporting organisations (NGO's and government) present their methodologies of working with livestock keeping peoples in Cameroon, India and Ghana, and the results of the discussions with the whole group. In chapter 7 and 8 two important experiences during the workshop are described: the field visit and the example of action research, which allowed participants to gain further understanding about ELD. In chapter 9 the results of the process are described: the methodology used, reasons for the mindshift which took place, and some more specific results. Then the further ideas developed on the strategies and methodologies for supporting ELD are presented. Chapter 10 brings forward further ideas about future activities.

It was very nice to work on this workshop report as it reminded me of all the good moments we shared in Yaoundé. I hope it truly represents what all involved have been trying to express. All comments are welcome. It will be used to provide feedback to the farmers groups and all supporting organisations involved in the writeshop, so they can complement this document with their ideas. Please note that in this document the language-editing and lay-out has not been done in a profound way. So bear with the mistakes in language and otherwise that may have been included. At this stage I have focused primarily on the content.

Katrien van't Hooft, Leusden, November 2005

*Go to the People, live with them, love them
Start with what they know,
Build with what they have
When the work is done, the Task accomplished,
the people will say:*

WE HAVE DONE THIS OURSELVES!

LAO TSU, China, 700 BC

*Quote presented during writeshop by Emil Teleu,
government official presenting the FAO-government programme*

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1 Endogenous (livestock) development

1.1 What is Endogenous Livestock Development (ELD)?

Millennium Development Goals

- 1 Eradicate extreme poverty and hunger (in 2015-50%)
- 2 Achieve universal primary education
- 3 Promote gender equality and empower women
- 4 Reduce child mortality
- 5 Improve maternal health
- 6 Combat HIV/AIDS
- 7 Ensure environmental sustainability
- 8 Develop a global partnership for development with several specific targets

Livestock has a major role to play in poverty alleviation, as the majority of the world's poor keep livestock for their livelihoods. Most poor rural households keep livestock as livelihood and social security strategy. Livestock is especially relevant for most vulnerable groups, such as female-headed households, children, the elderly, and the sick. Through their multifunctional role livestock contributes directly and indirectly to the majority of the Millennium Development Goals (see box). At the same time, livestock is largely underestimated in the government policies. Moreover, where livestock is supported, greater attention is given to commercial operations than to the species and structures relevant to the poor. This focus on animal-productivity, rather than on the strategies of the people themselves that depend on livestock, is common in conventional extension, research and agricultural education.

The Endogenous Livestock Development (ELD) initiative was started in 2004 by a group of people involved in international networks related to livestock and poverty. The initiative aims to stimulate livestock development with the livestock keepers at the centre of the efforts, rather than merely pursuing enhanced animal production. The initiative seeks to create a global umbrella for exchange and networking on ELD, to deepen the understanding of ELD approaches, to support field-based ELD initiatives, and to influence education, research and policies related to livestock for poverty alleviation.

Endogenous means 'growing from within'. Endogenous Livestock Development (ELD) is a people-centred approach, including both the owners as well as the caretakers of animals. It stands for supporting the husbandry systems based on livestock keepers' own innovative strategies, knowledge and resources, as well as their perception of well-being and improvement. It thus indicates the need of working 'people-centred' instead of 'animal-centred' in livestock development efforts, and is therefore also known as people-centred livestock development. ELD implies enhancing the capacity of farmers to solve their own problems, and to develop technologies and skills that serve their own needs to broaden the options available to them, without romanticising their views and practices. This development process includes both local and external resources, and – besides other objectives – can imply producing for local, national or international markets.

(for further info on the ELD initiative: see annex 1)

1.2 The importance of Endogenous Development in Africa (by David Millar)

Life in Africa is changing fast. There exists today a mix of subcultures. Some are primarily traditional, others primarily modern, and there are a mixture of both. We have a diversity of lifestyles, practices, values, religions and knowledge systems. Also African

livestock systems are extremely complex. The colonial past has had a strong impact on the indigenous cultures and peoples, and most of the nations and governments still reflect the major aspects of the colonial system. They support western style development for poverty alleviation rather than enhancing the capacity of people to solve their own problems, based on their own resources, and to develop technologies and skills that serve their own needs. There seems to be a great need for a shift of thinking related to development. This is what 'endogenous development in Africa is all about. But, in order to find the best ways to do this in Africa, we need to look into our own ways of perceiving the world – this is called cosmovision.

The basic element of our way of perceiving life and our lives is not only centred on those living today, but also the relationship with our ancestors and the yet unborn. I would say that in the lives and agricultural systems of African farmers each of these are of equal importance.

In modern life and development this is not the case. It is mainly centred around those living today (80%) and a little bit on the yet unborn (20%). For example there would be the focus on conservation of nature, so the children and grandchildren would have a good world to live in. But this is not of major importance. The ancestors do not play a role in western type development. This is one of the major reasons why African agriculture and development concepts are so different from the western ones.

Despite generations of western influence in African rural communities, the decisions about agriculture in sub-Saharan Africa are heavily based on these concepts of African traditions. Also traditional leaders play an important role. Time moves from the present into the past, then into the future, and back in the present again, through the inter-relationship between those living today, the ancestors and the yet unborn. This encompasses the relationship between man and nature, and also between man and animal. Amongst the Fulani pastoralists, for example, the man-man relationship is centred on their livestock.



Figure 1: Livestock, in this case chicken, play a role in the relationship between man and the ancestors in rural communities in northern Ghana

Therefore, if we think about livestock, we have to look at the whole agricultural system that the livestock keepers are involved in, as well as the human-animal relationships. But this is not enough. We also have to consider the broader vision underneath all this: the way those living today are inter-related with the ancestors and the yet unborn. Only then can we come to understand the best ways to enhance 'development from within', or endogenous development, in our quest towards poverty alleviation in sub-Saharan Africa.

2 Bringing together farmers, ngo's and government representatives

2.1 Background and objectives of the ELD writeshop

In June 2005 an international workshop on endogenous livestock development was held in Yaoundé, Cameroon. The main question discussed was: *How can we have livestock development activities which are as close as possible to the objectives and worldview of the livestock keeping peoples themselves?*

Heifer, Agromisa and ETC/Compas started this ELD writeshop/workshop from a joint initiative. It aimed at pulling together the experiences and insights from both farmers groups and NGO's within Cameroon potentials and methodologies for ELD, as well as insight in what this can mean within their respective communities and organisations. The event also aimed at stimulating networking and lobbying amongst the participating organisations towards more 'people centred livestock approaches', and focused on inter-cultural exchange, by means of participation of NGO's from India and Ghana. One of the final objectives was to jointly produce this document with the temporary title: *Exploring Endogenous Livestock Development in Cameroon*.

The following agencies have contributed to this ELD writeshop/workshop initiative:

- Agromisa, partial funding, support of facilitation, specific Agro dok expertise for finalising and distribution of the publication.
- Heifer Netherlands, counterpart for funding, facilitating the support of Heifer Cameroon;
- Heifer Cameroon, the local partner organisation who organised the write shop, selected the participants and hosted, fed and transported the participants and the team during the write shop, and provided input of their experiences.
- ETC/Compas the Netherlands: professional support to the subject, facilitation of the write shop, and participation in the final editing of the publication.
- CECIK/Compas, professional support to the subject, facilitation, and advice for final editing of the publication.
- Heifer International: to provide support in the facilitation and experiences from HPI
- DIO, Netherlands: preparation of the write shop and support during the writeshop
- LPP/FAO: preparation of the write shop and support during the writeshop
- FRLHT (India) to ANTHRA (India): partial funding of their travels, input of experiences

2.2 Participation

In this event a total of 39 participants from three groups came together:

- Four groups of farmers (total 19) from the north-west region of Cameroon whom in this event were identified as: Fulani pastoralists, ethnoveterinary healers, dairy farmers and goat farmers (or native people). These groups were all supported by Heifer Cameroon. The group of ethnovet healers included both members from a pastoral background and the settled farmers.
- Staff members from supporting organisations: Heifer Cameroon (8) and the government (3) in Cameroon - total 11.
- International participants and facilitators from the Netherlands (Compas, Agromisa, DIO), Ghana (CECIK), and India (FRLHT and ANTHRA) - total 9.

Moreover we had regular visits from a journalist, Yvonne Takang, from SAILD. (for further details on the participants, see ANNEX 2, p.71)



Figure 2: Participants ELD writeshop

2.3 Methodology

General aspects of the methodology

The methodology for this writeshop/workshop has been a very open one. This was necessary because of the experimental nature of the event: to jointly analyse the potential and possible methodologies for ELD between farmers, fieldworkers and government staff. For most participants the whole concept of Endogenous Development in general, and of Endogenous Livestock Development in particular, was not clear before coming to the meeting. The facilitators could only provide a general outline of the concept of ELD and of the programme of the event before we started.

The general idea of editing a publication together during the event, as it was originally conceived, was gradually abandoned. Therefore, the event was not really a writeshop, but rather a workshop, from which a joint publication will emerge. The ideas of how to follow up on this event is presented in chapter 10.

Preparation

Right from the start it was clear that **preparation of the farmers groups** before the event would be of critical importance. A process of preparation was possible because of the direct linkages between Heifer Cameroon and the farmer groups involved: Heifer staff accompanied by two young women from the Netherlands were able to visit each of the farmers groups before the actual writeshop/workshop. Together they discussed the objectives of the workshop and prepared the group presentations on large posters, with written text and photos.

The farmer group presentations were prepared on basis of the following questions:

- How do you keep your animals?
- What role do your animals play?

- To which of these roles do support organisations pay attention to?
- What elements do you need for livestock keeping?
- To which of these elements do support organisations pay attention to?
- How could the work of support organisations be improved?
- What are your wishes for livestock keeping in the future?

A disposable camera was provided to each group, so the farmers could make pictures of the elements within livestock keeping of major relevance to them. They were also supported to make a ‘personal sheet’ with a photo and some background details. Finally, the farmers were invited to bring a token, representing their relationship with their animals. They all brought this token, and this proved a very good way for ‘getting to know each other’ during the initial part of the workshop, and an element which could be referred to throughout the week.



Figure 3: The pastoralist group after the discussions to prepare for the workshop



Figure 4: The group of women goat keepers when receiving those who worked with them to pre-prepare for their presentation

The **preparation of the NGO's** was done on basis of similar questions, so as to stimulate the discussion in the same direction:

- How are the animals managed by the farmers you are working with?
- What do you perceive as the role of the animals for the farmers involved?
- What elements required for livestock keeping are you supporting?
- What methodologies are you using?
- Is your methodology different from others in your area?
- What goes well and what goes wrong, and can you indicate the result of your work?
- Conclusions: How do you think your work could be improved in the future?
- What are the advantages of people-centred livestock development compared to conventional livestock development?



Figure 5: Part of the presentation prepared by the goat keepers, with photos made by the women with a disposable camera

Analysis of the preparation

The preparation of the farmers was good, in the sense that they came prepared with poster presentations (with texts and photos), tokens and personal sheets. Similarly, the NGO's came well prepared. At the same time, however, it was quite unclear to the farmers what was really expected from them. This was especially, because the concept and general ideas behind ELD was not clear to them. The questions were therefore not interpreted the way they were meant. The groups made lists of all their current inputs, and, when it came to wishes for the future, they tended to present a list of inputs they would like to have in the future. The preparation of the NGO's was interpreted well, though also here, there was unclarity about the ELD concept.

We did not request a preparation from the government representatives.

Due to these limitations during the workshop a lot of joint thinking and reflection had to take place, in order to find the relevance and practical implications of ELD for each group and individual involved. During the week, the farmers groups were asked to answer additional questions which were more focused on the methodological aspects of what they had been doing so far, which was used for further analysis and planning:

- Describe your own methodology: what has your group done in terms of livestock development - how have you come where you are today?
- Examples of where things went right and wrong? What did you do in case things went wrong?
- What are your present ideas to continue to improve your situation?
- How do you think this can be supported?

2.4 Programme

- Day 1: Arrival (afternoon) and getting to know each other (evening)
- Day 2: Introduction of ELD concept and endogenous development in the African context. Presentations of the 4 farmers groups with discussions. Preparation of main issues raised during each of these discussions by facilitators.
- Day 3: Presentations NGO's and government/FAO representative; general discussion on ELD; farmer group discussions of main issues raised on day 1 for follow-up presentations on methodological aspects.
- Day 4: Fieldvisit in two mixed groups to two communities also supported by Heifer Cameroon.
- Day 5: Discussion and analysis of field visit; example of action research. Continued discussions of farmers groups. Preparation of crosscutting elements for supporting ELD by facilitators.
- Day 6: Second round of presentations of farmers groups on methodological aspects. Discussion on crosscutting elements for supporting ELD. Presentation to high official. Evaluation and closing
- Day 7: Departure



Figure 7: Indian opening ceremony

Figure 6: Using tokens which indicate one's relationship to the animals turned out to be an inspiring way of getting to know each other



Figure 8: Frequent dancing and singing was much appreciated by all

3 Experiences of the farmers groups

3.1 Experiences of the Fulani pastoralists

Situation

We are Mboro Fulani, a semi-nomadic pastoralist group of Muslim background. While in the past we lived nomadic lives, at the moment most of us are settled agro-pastoralists. We use cattle and cattle meat, manure and milk in the family, taking advantage of manure for their crop production through sedentary and rotational kraaling. We also see these products on local markets. We have land-use rights but do not own the land. Cattle sustain our Fulani livelihood, and are central in our way of life and cultural identity. Cattle are also a means of securing land, a guarantee for loans, and indicate one's prestige. Cattle serve as a social security net: if someone loses all his animals, other members of the community will give that person new cattle. Our cattle also improve the local an national economies by income through trade and taxes.

Besides cattle, horses and sheep are of importance to us. We use horses for herding cattle, transport, warfare, prestige and for income through sales and races. The horse is also used during certain rituals, especially during Ramadan. The sheep we use for sale in case of urgent cash needs. We consume the meat which is also served to our important guests. Sheep have also other religious and social functions: a sheep is slaughtered when a child is born, and at the end of Ramadan.



Figure 9: Presentation of the Fulani pastoralists

Box 1: Issues raised during discussion with pastoralist group

- Securing the rights of Grazing Land
- Dialogue and understanding between farmers and pastoralists
- Improvement of Breed
- Human-Animal relationships
- Go beyond commodity thinking
- Challenges for development

Main strengths and weaknesses

'In our perception the most important problem we are facing is the conflicts over access to land between the Fulani and the settled farmers together with the government. These are caused by overpopulation, corruption and the interests of powerful big ranchers. But at the same time, we the Fulanis are also inflexible: many don't want to give up their way of herding cattle. This land problem is very complex. The NGO's in the area do not have the capacities to deal with it. Our pastoralists communities are very closed, therefore we are lagging behind, especially the women. Other problems we are facing,



Figure 10: Disputes over access to land is the major problem the Mbororo pastoralists are facing

which are closely related to the main problem of land include: overgrazing and ectoparasites (especially ticks).

We have formed a Dairy Cooperative Society, which aims to improve the marketing of the milk we produce. We had the wish to do so ourselves, but the real idea and start came with outside support. We also formed their own association: MBOSCUDA (Mbororo Social Cultural Development Association): which organises Fulani pastoralists groups in north-west Cameroon. We have focused especially on capacity building, reading and writing for women, human and civil rights education. MBOSCUDA has unified us and has worked as a way of linking the Mbororo Fulani groups with the outside world. But we lack human and financial resources.

Box 2: Steps of the methodology the Mbororo Pastoralists have followed with Heifer Cameroon

(approach HPI support-driven)

- Step 1 Identification of a potential (in this case by HPI/Cameroon) – especially related to ethnovet
- Step 2 Information build-up on local knowledge and practices based on mutual trust and confidence between Mbororo and HPI
- Step 3 Capacity building through training
- Step 4 Input support before implementation of development activities
- Step 5 Joint and continuous documentation, testing, experimentation and validation of ethnovet practices (local and by laboratories)
- Step 6 Implementation of other activities, such as breeding with Boran bulls
- Step 7 Formation of Ethnovet Council of Experts and other pastoralists organisations, such as MBOSCUDA
- Step 8 Spreading and upscaling: jointly (HPI and ethnovet healers) facilitated workshops on ethnovet practices

Support received from outside for Mbororo Fulani pastoralists

- *Government services have supported us related to livestock disease and compensation for loss of animals. But the government does not seem to be committed to the livestock sector.*
- *The rural training centre (RTC) from a church organisation has supported us in breeding stock, fattening bulls and training facilities.*
- *Other support organisations include: APESS, ILO, PLAN and HELVETAS.*
- *Heifer Cameroon has worked with us, especially in the field of ethnoveterinary medicine. Together we formed The Ethnovet Council of Experts, and extensive documentation, assessment and validation of ethnoveterinary practices has taken place.*

In general we agree with the way these organisations are working on capacity building, awareness of our rights, support to our own organisations, upgrading cattle, secure cattle nutrition during dry season, and networking. But there are also major problems with the support organisations:

- *The organisations do not address the most important problem we have, which is related to the access of land*
- *They make promises they cannot fulfil*
- *Access to the organisations is often difficult*

Challenges for pastoralists themselves

We propose the following solutions based on our own strengths as Fulani pastoralists:

- *We need actions to reassert and empower ourselves as pastoralists, for example through education and networking. Before pastoralist societies can interact with others we really have to know what we have ourselves – to have more self-esteem and reassert ourselves.*

- *We need to change the role of women: Our pastoralist communities are very close and therefore we are lagging behind, especially the women. If women have the opportunity learn to organise themselves, and interact more with the non-Mbororo farming community, we will be able to advance as pastoralist community.*
- *We need to adapt to changing circumstances and the land problem. The situation is changing due to the growth of our population. We need to develop new integrated farming systems in which both pastoralists and crop farmers are complementary. Encourage grazer community groupings*
- *We need to open up as a pastoralist society: We need to be more active in nation building and policy making: take active part in political parties, for example, or participate in local community activities. We should not stand aside anymore, but stimulate organisations, more collaboration and networking.*
- *We need to make donors better understand the main issues we are dealing with*
- *We need to go beyond commodity thinking, and not focus only on not focus only on livestock; also include some crop farming in our own activities.*
- *Initiate more self-organisations, such as Mboscuda. We could think of forming producer groups, or breeder groups.*
- *Breed improvement of our cattle: we need both multi-purpose animals (which are fast-growing and high yielding) as well as the mono-purpose animal (for beef production on extensive grazing, and for milk production in semi-intensive system.*
- *We need to relate to others who can do some forms of documentation. Not only related to ethnobotany, but also to animal breeds and other issues.*

Ways development agencies can enhance this process:

- *Gaining a more holistic understanding of us as pastoralists and the main issues we are facing. The Mbororo-livestock relationship has to be well understood before any interventions are introduced.*
- *Supporting of GO's, NGO's, and Civil Society organisations in the dialogue between pastoralists and non-grazier communities, in order to find new integrated farming systems and options for co-existence;*
- *Supporting the empowerment of the pastoralists through information and networking. Support pastoralists in dealing with challenging organisations with opposite (political) interests.*
- *Supporting the legal and political aspects related to securing the rights to grazing land:*
 - 1 *to ensure appropriate application of existing regulations*
 - 2 *adaptation of certain regulations to local situation*
 - 3 *besides private ownership also allow collective ownerships for land-use*
 - 4 *clear definitions for grazing and farming land*
- *Development agents need to show their own agendas and be more accessible.*

Reactions to plans of the pastoralist group:

- *You have presented very strong points, and presented solutions very close to yourself. You have showed clearly which road you want to take.*
- *You have been very critical on yourself, about your own system, the way people react to change, and the role of the women in your societies, and proposed solutions which are based on this analysis.*
- *Support does not need to be demand driven: when a support organisations sees a potential, then you can go.*

3.2 Experiences of the Ethnovet healers

Situation

The ethnovets present here during this ELD writeshop are all member of the Ethnovet Council. Most of us are Fulani pastoralists. The only organization the ethnovets work together with is HPI. Experiences with research organizations have not been good: in the past these research organizations only tapped information from us and didn't give any feedback. That is why we only work with HPI.

We work with training of farmers groups of HPI and do some research on ethnovet medicines. We also work with other farmers. Common vets are often not available for the farmers. During the training of farmer groups we discuss how to prevent diseases; the management medicinal plants (gardening, harvesting, processing, how to protect plants); ethnovet treatment of diseases like erysipelas and blackquarter, and general problems like wounds, mange and other ectoparasites, worms, poisoning, agalactiae (lack of milk production), difficult birth and castration. We also participate in the training of paraveterinarians.



Figure 11: Picture presentation of the ethnovet group, highlighting their activities and experiences

Although we are working as general healers, there are specialists under us (wound treatments, worm infections, abortion, fractures, skin diseases, difficult deliveries, poisoning). We do treatment of animal diseases, using mostly ethnovet medicines, and follow-up on the effect of these treatments. We collect, process and sell the medicinal plants to the farmers. We also do experiments with ethnovet remedies versus western veterinary practices. We collaborate with research institutes in this respect. We also report of outbreaks of diseases to vets, farmers and related organizations.

Related to payment of our services: if the ancestors give plants for free, we do not charge. But in case we have to sacrifice an animal for the treatment, then we need to charge. Also if we have to go to another village's forest for taking medicinal herbs for our treatments.

Ethnovet medicine is a broad concept for us. We need to look at livestock health in a holistic way.

It does not only imply the treatment of animals. It also includes:

- Disease prevention. This is a major part of our work (60%). It includes sanitary methods (cleaning, washing, disinfecting); quality of feed and water; mix of salt/ medicinal plants in feed and/or water; prevention of seasonal outbreaks.
- Human care: We sometimes treat humans, especially first aid in emergencies and emotional healing. Caution needs to be taken here – regulations are necessary. It is not promoted during our courses to other farmers.
- Crops – the use of medicinal plants to avoid pests

- *Environment, especially the sacred forest and watersheds: the most useful medicinal plants can be found there, we plant trees in these natural ethnvet gardens and place bee-hives. This aspect is very important for us and needs to be further developed and supported.*
- *Socio-cultural elements*

The healing includes herbs (medicine plants and by products), products of animal origin (eg. urine, cameleon), products of non-animal origin (eg. clay, seawater), as well as spiritual elements.

Examples of spiritual elements in our treatments include:

- *Performing a ritual before harvesting herbs*
- *Look upon a plants as a gift of the ancestors – so you have to be responsible in its use*
- *Before the initiation into the use of plants and healing, sometimes a ritual is performed, in which a ram, goat, chicken and sometimes even cattle is given*
- *In the case of some medicinal plants regular sacrifices are performed (libation included) to the ancestors*
- *Certain plants require rituals during their use*
- *Dreams can predict certain outbreaks or problems*
- *We maintain natural ethnvet gardens in sacred forests and watersheds, where we also communicate with our ancestors.*
- *Women healers cannot access the sacred forest to collect medicinal plants during their menstruation period.*



Figure 12: Traditional way of preventing infectious chicken disease by placing herbs, a bottle and a knife at the entrance of the home-
stead

Box 3 Issues raised during discussion Ethnovet healers

- 1 Various dimensions of ethnvet healing
- 2 Intellectual Property rights
- 3 Ethnovet as a broad concept health in a holistic way
- 4 General healers and ethnvet specialists
- 5 Dependence/independence Ethnovet Council from HPI
- 6 Recognition of Ethnovet practitioners by (local) government
- 7 Improvement of sustainability

Main strengths and weaknesses

The Ethnovet Council has a central group of 26 healers, and a total membership of around 300. We are presently operating as an independent group, registered like a CIG (Community Interest Group). We work mainly with HPI farmers on training, bringing plants, making plant albums. HPI forms groups of farmers, brings them together and the ethnovets give trainings. The ethnovets are free to decide, what they are going to teach the farmers. The only evaluations of these training session are the reports made by the ethnovets, describing what has been done during each training session.

There is a lot of respect and trust between the council members and HPI: HPI is like a ‘mother’ to the Ethnovet Council. During the quarterly meetings of the Ethnovet council, a person of HPI is present and advises. HPI also supports us during the experiments with ethnvet medicines and give us feedback. Further attention is paid to experimenta-

tion and research (in a lab in the USA; ethnovets get follow-up about the outcomes of this research). There are 3 organisations that work with Ethnovet: HPI; The Council and Kakwa Biofarm. Although the council has grown independent, we still feel dependent on HPI. That is one of the reasons the Ethnovet Council is not as active now as it used to be before.

One of the problems we face is that we don't get paid for our training work with HPI. We have costs due to travelling long distances for harvesting plants and visiting farmers, and processing plants. We also provide our own animals for ethnvet experiments. We feel obliged to HPI to collaborate in all these things because HPI has also done a lot for us – HPI is like 'our mother'. But coming from a workshop/meeting you need to bring back with you something for the family. We need to be compensated for the training we give to others. Times are changing and we need more money for support our families so we need to be paid in one way or another. What makes us go on in this work is our wish to improve animal health and finally human health of our communities.



Figure 13: Ethnovet healer with her family. Women healers are often limited in their access to sacred forests to collect medicinal plants

Related to intellectual property rights there are several issues. When we participate in workshops and study tours we need to know for what purpose the information will be used. Acknowledgement and reward is necessary for our information. Moreover there is much yet not discovered, so we welcome support for that.

Although we are recognised by local government, ethnvet practices are not well recognised on national level. Some Church/religions are also opposed to Ethnovet practices. In case we run into a problem we are not protected by any law/regulations. We want to know more about Ethnovet development in other countries and how they are recognised by the government.

HPI does not pay attention to establishing the ethnvet gardens, both herbal gardens and natural ethnvet gardens in sacred forests. The sustainability of the medicinal plants is threatened, due to drought, unsustainable harvesting methods and bush fires. Another issue that the harvesting, processing (grinding), and storage of medicinal plants needs to be improved. The conservation of medicines, especially liquid drugs is a problem for us. The follow up of the farmers trained is difficult. Despite the trainings, some farmers don't practice ethnvet. If the farmers don't practice ethnvet themselves the healer has to go to the farmers, which implicates problems of movement.



Figure 14: During the field visit a lot of commonalities between ethnvet practices in Cameroon and India were observed

Box 4: Steps of the methodology the Ethnovet healers have followed with Heifer Cameroon

(approach HPI support-driven)

- Step 1 HPI/Cameroon invited ethnovet healers from several communities in north-west Cameroon to share our indigenous knowledge related to livestock diseases
- Step 2 Pastoral societies selected their best ethnovets to work with HPI/Cam because there was mutual trust
- Step 3 HPI/Cam organised an expert meeting between ethnovets selected by the communities and a team of multidisciplinary experts in different areas of livestock
- Step 4 Visit by the expert team to individual ethnovet members to jointly document information.
- Step 5 Formation of Ethnovet Council of Experts (1989) and continuous support to this council.
- Step 6 Continuous documentation of ethnovet practices
- Step 7 Support to ethnovet research through laboratory experiments

Support from outside

The collaboration between the ethnovets and HPI exists for a long time, and HPI has facilitated the formation of the Ethnovet Council (see box 4) as an independent organisation in 1989. Before that ethnovet practices were more individual and varied according to the different ethnic groups. Positive aspects in the relation with HPI are the founding of the Ethnovet Council and the feedback the ethnovets get of the experimentation and laboratory research of ethnovet medicines.

As indicated the major problem is that the ethnovets doesn't get paid for their work with HPI in a way which covers their costs. Moreover, in the collaboration HPI has focused mainly on the herbal medicines for the healing of animals. HPI has not paid due attention to the broader concept of ethnovet medicine, the cultural and spiritual aspects involved, nor to the potentials of our work for disease prevention, crops, and environment.

Challenges and plans for the future; the methodology to get there (phasing out situation)

- *Mobilise all our members of the Ethnovet Council to discuss ways of becoming independent and self-sufficient as an organisation;*
- *Work out common agenda, the structure of the organisations etc. and ways to seek support from people who are benefiting from the ethnovet council in kind or with money.*
- *Organise a meeting between Ethnovet Council, HPI and Kakwa Biofarm to look for future ways of collaboration.*
- *Collaboration with organisations on equal level and under agreements. Kind of agreements depend from type of organisation (for example in case of agreements about intellectual propriety, the organisations needs to state exactly wants and needs from the ethnovets.)*
- *Link Ethnovet Council with the government, civil society, other healers and non-council ethnovets.*
- *Obtain recognition as healers and formalisation of the Ethnovet Council from the Ministry of Livestock; look for ways of policy influencing*
- *Highlight broad concept of ethnovet medicine and existence of specialists*
- *Install regional ethno medical forests and protect existing sacred forests*
- *Expand community ethnovet gardens where possible*
- *Improvement of level of ethnovet medicine through our own ethnovet experiments*
- *Continuous documentation in various forms of our work (database of resources and practices)*
- *Exchange and networking to share this information with similar organisations, NGO's and universities in other regions and countries.*

- *International exchange on ethnobot development, and strategies how other ethnobot healers have been recognised by their government*

Ways development agencies can enhance this process:

- *Acknowledge broader concept of ethnobot medicine*
- *Collaboration with Ethnobot Council on equal level, based on agreements.*
- *Support Ethnobot Council in their efforts for recognition by the government, and registration as ethnobot healers (similar to traditional healers in human medicine)*
- *Assisting in protecting ethnobotanical forests in the sacred forest areas, and herbal gardens in communities*
- *Training for methods processing and conserving herbal plants*
- *Training and exchange activities with ethnobot specialist from other regions*
- *Further support in the data base*
- *Support ethnobot experiments and research (animals, laboratory research)*

Reactions to plans of ethnobot healers:

- This requires a phasing out strategy for HPI
- HPI welcomes and appreciates that the ethnobot council wants to become independent. Ethnobot council needs to state clear objectives and strategies.
- ANTHRA will be happy to share processes and databases to organise and process information at village level with the ethnobot council.
- Why have you been able to come up with the spiritual and cosmic aspect of healing now? What you see at the surface may not be all the deep elements that are needed for healing. The confidence during this workshop has helped us to come out with these spiritual aspects of our work. We want this to be included in future work with support organisations.
- In contrast to India, in Cameroon it is not possible to register as healer for both human and animal health.
- Related to intellectual property rights (IPR): healers have their own way of protecting their knowledge. This is important especially in the case of practices that may annoy the ancestral spirits, if not treated adequately.
- Related to limitations of women: these practices are often not full proof. For example, in Ghana elderly women can enter the sacred forests without limitations. You can build on that.
- Related to the use of sacred groves: build on the regulations within the communities about the use of the sacred groves, and the punishments imposed in case of misuse to prevent exploitation.
- Is knowledge a trading commodity? It is important also to establish ways to preserve the knowledge for future generations.

3.3 Experiences of the Dairy Farmers

Situation

We are small scale farmers with mixed-crop livestock systems. The topography of the area where we live is mountainous with an average altitude of 1200 metres above sea level. Temperature ranges from 15–24 °C. The average annual rainfall is 1500 mm. With increasing population and intensification of agriculture, the pressure on the limited amount of land has increased. Besides crops we keep pigs, goats and chicken. These species have a quick turn over and are also used for socio / religious functions. Examples are the use of pigs and fowls during funerals and weddings. Overgrazing has resulted in a decline of the fertility of soils. The vegetation is predominantly of the savannah type with low nutritive value.

In the past we have formed Community Interest Groups (CIG) were formed to support the pig, goat, chicken and gardening activities. Dairy farming was gradually gaining importance, as an income generating activity with the aim to invest the money earned in these other animal species. In 2001 HPI started working in our communities after a collective request for assistance. The choice of species to be worked with depended on the amount of land each of the farmers owned: pigs for families with no land; goats for families with little land; cows for families with more land.



Figure 15: Dairy farmer with picture presentation of the ethnoveg group, highlighting their activities and experiences

The support with dairy cows started with training (plan housing, basic animal health care) and received their first pure bred Holstein Frisian (HF) cows in 2003. We were trained in the zero-grazing dairy method. The HPI-dairy-project provides income for the households: the milk and milk products like yoghurt, cheese and butter are for sale and own consumption. Manure is used in agriculture and sold to other community members. The dairy activity also provides employment for the whole family, as well as to other community members.

Live animals are sold only to HPI, because HPI pays double the price that other farmers would give. These farmers don't recognize the value of the HF-cows and pay the same prices for these cows as they would do for local breeds. The dairy cows are also a kind of hobby.



Figure 16: Part of the presentation of the group of dairy farmers

Box 5: Issues raised during discussions with dairy farmers

- Why more HF cows?
- Other local options for family income and nutrition? E.g. pigs, goats and poultry for more quick turnover.
- Other cattle breed?" Look at the choice of breed within the farming system as a whole
- Role of Artificial Insemination (A.I.) narrow genetic base
- Potential strength of organised farmers
- Negative experiences of 'pushing dairy' in India as well in developed countries (e.g. the Netherlands)
- Village cottage milk processing versus larger milk processing plants
- Leaving processing and marketing of milk and milk products to others (why control the whole system?)
- The dependency on support from outside

Main strengths and weaknesses

The pure HF breed cows are now kept in zero grazing. Sheds have been constructed for them with local building materials. The animals are fed with fodder: concentrates, grass, farm residues. Especially in the dry season farmers have to go far to collect fodder. HPI provides the trainings about housing, some of the housing materials, the HF cows, feeding (concentrates), basic animal health care including vaccinations and deworming. We

have to provide grass for cows, water, labour, as well as the processing and marketing of the milk products. The farmers don't have to pay in money, but with the offspring of the cows. This is handed over to another community member as part of the Passing on the Gift methodology.



Figure 17: the time required for feeding the dairy cattle in the zero-grazing system is around 6 hours a day

We have organized as a group of dairy farmers and co-operate with each other. We are like a child of HPI: we are still leaning on them. But we will go forward and both contribute in partnership, until we are self-supporting.

Box 6: Steps of the methodology the dairy farmers with Heifer Cameroon

(approach Heifer Cameroon was demand driven)

- Step 1 Individual farmers: familiar with pigs, goats, poultry and gardening
- Step 2 Formation of Community Interests Groups
- Step 3 Application by individual CIGs to HPI for assistance
- Step 4 Screening the groups and agreement with HPI
- Step 5 Decision making process on what animals to be kept
- Step 6 Training in zero-grazing training and animal management techniques
- Step 7 Stable construction and pasture development
- Step 8 Placement of the animals Only those with sufficient land and pastures were given cows.
- Step 9 HPI provides assistance with drugs and feeding (concentrates).
- Step 9 Village cottage for milk processing constructed
- Step 10 Training and refresher courses continued
- Step 11 Formation of Dairy cooperatives of POGs after first calves were born
- Step 12 Formation of Cameroon Union of Dairy Coop. Societies after realising the monopoly of the dairy industry

Support from outside for dairy farmers

The dairy sector in Cameroon is young. We only collaborate with HPI. This option was available to us and we have accepted it. We are now working at the 'village cottage level' for milk-processing, and we want to grow from here. We like working with cattle and are proud of our HF cows. We still have out chicken, goats and sheep. Our whole family is involved in this activity. We believe it creates an opportunity for the next generation, for our children. The milk has improved the nutrition and education of our children.

We think the zero-grazing system is better than the traditional system for various reasons: (1) to avoid conflicts between pastoralists and settled farmers; (2) to control erosion; (3) to be able to collect manure and urine easily; (4) for disease control, and (5) prevention of theft and accidents. We are pleased with the exotic breed because the aim is milk production. We are now being trained in artificial insemination which is expensive but serves a future goal.



Figure 18: Collecting fodder

Our major problem is related to marketing of the milk and milk products. If we establish good market contracts we can generate employment. Previously the milk was sold to a salesman. But financial problems between him and the dairy farmers have resulted in no further sales to him. At the moment most of the milk (products) are for our own consumption, because of these marketing problems. We have a milk cottage, where some of the milk is processed. But not all milk can be processed or consumed. Moreover the prices are not fixed and usually low. We have no ways to preserve the milk and milk products (like cooling tanks).

For each family the labour for taking care of the cows is around 6 hours a day. The transportation of fodder is difficult and each cow needs around 100 litres of water a day in the dry season. Sometimes we have to hire labour on a daily basis or several times a month. With only 1 or 2 cows per family this is too much work for the income we get from it. Therefore we need more cows and also better marketing structures. There are also several other problems, such as the long and irregular intervals between calving.

Plans of the dairy farmers:

- *We aim to have more cows, as one cow is not sufficient to feed the family, the calf and to meet market demand, and because the market for the milk products is there. Also with more cows there is more efficient use of our time and labour of taking care of them, and we will have enough milk for collection points and be in a better position to compete with monopolies. The constant milk flow will stabilize the market. With more cows we create employment and get more income, which can then be invested in other species. There is more manure for the crops.*
- *We aim to grow from a cooperative of farmers to an union of cooperatives of dairy producers*
- *We already have a village cottage for milk-processing, but it is not well equipped.*
- *To improve marketing we need a better presentation of the products and publicity*
- *Search for potential markets in neighbouring countries*
- *We are already organized as dairy farmers. We need to further organize ourselves to control the whole production chain (price, quality, quantity, establish good contracts)*
- *Share experiences will prevent problems; exchange visits*
- *We aim to work together with other organizations / networks*

Ways for development agencies to enhance this process:

- *Support till the moment that dairy farming is sustainable*
- *More HF cows*
- *Capacity building: how to run of office, bookkeeping, administration, Internet use (for finding markets, information, contacts)*
- *We need to be guided where to buy some essential equipments (rennet, yoghurt culture, lactometer, food-thermometer,)*
- *Credits for medicines and other inputs*
- *Milk processing unit*
- *Support for creating relations/networks, especially to find markets*
- *Vehicle, for transport of e.g. fodder*
- *Vaccination lumpy skin disease*
- *Artificial insemination*
- *Training: dehorning, animal health care, A.I.*
- *Support other animal species*

Reactions to plans of dairy farmers:

- You look very strong and healthy as dairy farmers. Moreover, you are very convinced that this is the right way to go; you have not changed your plans after the first presentation and the discussions about this.
- What is the cost (including the workload) of a litre of milk produced in this way with relatively high inputs? Would it not be cheaper and easier to facilitate the marketing of milk produced by the herds-men/pastoralists in the area, which are producing milk with a low input system? If you could establish a creative alliance with the pastoralists in your area, you could spread your risk.
- You will have to look at your priorities, and have security about the market situation first. You state that there is a market; yet the marketing has proved to be very difficult. If you find that there is a market then you can look into issues such as number of cows, AI, milking equipment etc.
- Becoming independent of outside support as an organisation is more difficult with high level of outside inputs into the system.



Figure 19: Small scale milk testing laboratory

3.4 Experiences of the Goat farmers

Situation

We are members of an ethnic group which has been keeping goats for decades. The traditional system is characterised by keeping goats free range, taking them for grazing and tethering them. Goats have strong cultural significance for us. We also have other animals like sheep, pigs, fowls, rabbits, and guinea pigs. It is a very diverse system. The goats are an important part in this system, they are easy to keep and very resistant to disease and lack of food. The dung of the goats is used to improve the crops and the soil, it increases the production of the crops. This also helps us in the nutrition and food production. The manure also enables us to produce the same quantity of crops on a smaller piece of land, which means spending less time on crop production and decreasing the workload.



Figure 20: The local goat breed has been of great support to the women of this ethnic community

They are used for food, for sacrifices, payment of fines and for the services of traditional healers, and during funerals, weddings, thanksgiving and Christmas. They are the most used species for all kinds of celebrations. Before a married couple can enter into a new house, goats have to be offered to the neighbours. Goats also serve as living bank account; we can sell them when we are in need of cash to buy food, medicines, send children to school and buy soap, clothes and shoes for them so they look nice. This gives us and our children a sense of pride and self-esteem. The goats have become pets for the children. They provide 'happiness' and friendship. Each goat is given a name.

Box 7: Issues raised during discussions with goat farmers

- Cultural significance of goats
- Opportunities for goat raising
- Vulnerability to cheating by outside agents
- Weaning is not abandonment.
- Combination of external and local health practices
- Saving strategy of group with strong equity dimension
- Important outcome of the project – empowerment of the women

Main strengths and weaknesses

In the past we as women were considered often as a bought article, and of low status. But we realised that we could provoke some positive thinking in the lives of our husbands, towards a more socio-economic family development. So some 30 years ago we decided to come together as a women group to ensure more food and other resources in our homes, get a better relation with our husbands by improving our status.

*We started a group with the name of **Touh nin ghi Lum**, which means ‘caring for husbands’. Organisations supported us and we were able to establish a community hall, vegetable gardens and goat raising. The view of the men on their women started to change. Over the years this has improved our situation and created more unity. We came in touch with HPI through other HPI groups, so we approached them and requested support. HPI did a screening exercise: our local practices, amount of land available, financial records of our organisation. Then we were accepted. Our men were sceptical, so HPI also worked with them. They started to support the women, for example by taking over some of the women’s chores, like boiling water or breakfast. This has greatly improved the collaboration within the families, and also things like alcoholism have gone down. This has brought unity in the families. change of responsibility in goat keeping. Because sharing the responsibility for raising goats brought peace, joy, love and understanding, as well as an improvement of living standards. Before, only the men kept goats; with HPI’s focus on women, now men, women and children all keep goats.*

There are good opportunities for goat raising: enough land and pasture, and there is scope for improvement and better management of these pastures. A local goat breed, well adapted to the local conditions, is available. We now have a group saving strategy with strong equity dimension: a revolving fund. The savings depend on one’s financial capacity. This means that funds are available. There is also good local and regional market for our goats and goat products. We do not see the need to sell to international markets, it is not our aim.

We use a combination of external and local health practices: we first diagnose the disease and try to treat the animal with ethno veterinary practices. If the disease cannot be treated with these ethno veterinary practices then conventional medicines are applied. We aim to strategic selling points where goats can be sold. Now middlemen more or less dictate the price. The idea is to form a co-operative and set a minimum price for which the members will sell their goats. In this way the members of the co-operative can set the price and not the middlemen. We feel a bit lost without the support of HPI. Does weaning mean abandonment? We still need encouragement visits and continuous technical assistance, for example about the use of the revolving funds.

Box 8: Steps in methodology of goat farmers with Heifer Cameroon

(demand-driven support)

- Step 1 Women started analysing their lives and role (1989)
- Step 2 Formation of the group in Community Interest Group

Step 2	Various support organisations supported the group: FIMAC provided credit to the group and constructed community hall; Minagri came with technical support on smallscale animal production and gardening.
Step 3	Application for Assistance to HPI; HPI screening exercises
Step 4	Decisions to be made with groups on what animals to be kept by individual farmers
Step 5	Training on pasture development and construction of pens and fences
Step 6	Placement of the goats (2-5 per family) and assistance on feed and drugs
Step 7	Refresher courses/trainings
Step 8	Change in family economic status and in social life, change in village mentality, better impression about how to work with NGO's
Step 8	Phasing out of HPI

Support from outside for goat farmers

We have had many experiences with organisations that came with the idea to support our community. But not all experiences have been positive. The Ministry of Agriculture came with training and farm inputs, which were only supplied if we started using improved crop varieties and training in improved farming methods. But experiences with them have not been bad. Fimac (micro-credit)was the first NGO we worked with. With the credit provided they built the community house. Fertiliser was provided free of charge. The experience with Medino was different. They came and said they would provide the farmers with a loan of CFA 200.000 if they paid 50.000. Some farmers paid this amount plus another additional amount of CFA 10.000 to get the paperwork done. But in the end they never showed up again and the farmers lost CFA 60.000 each.

Shanta Biya foundation supplied hoes, oil and cutlasses, but this did not include any training or follow-up. The Coffee Cooperative also came, but this was dubious. They did not pay for the coffee supplied to them, and cannot be trusted. The Credit Union provided loans and saving facilities. This is positive, as our money is kept in a safe place.

HPI started working with the goat farmers in 1998 and handed the project over in 2002. Since then the women goat farmers have been working independently. HPI provided training and inputs for goat keeping. The number of goats to start with was determinate by available capital. Local breed of goats was used. This project is sustainable because the profit earned with goat keeping can be re-inverted in the goats and other activities we want to be involved in. Negative point: HPI has stopped too abruptly. Feed supply is not as good as before when HPI arranged the supply, and prices are dictated by traders. We feel that some assistance, advice and regular follow-up are still necessary.



Figure 21: One of the women of the group of goat breeders supported by Heifer

Plans of the goat farmers:

- *We are still vulnerable to cheating by outside agents. We need to know the credibility of any NGO before getting involved with them.*
- *The group should send an acknowledgement letter to the supporting organisation in question, so they'll know that inputs have been received. This may also encourage follow-up.*

- *Request the funding agency to visit the community to enhance their understanding of the situation and stimulate dialogue.*
- *Encourage farmer leaders/volunteers to door-to-door visits*
- *We aim to have more goats and inputs for better sustainability*
- *Create strategic selling points and co-operatives to improve prices and markets*

Ways for development agencies to enhance this process:

- *Longer period of assistance/support*
- *NGO has to follow up to see if the inputs reach the farmers or appoint someone to do so.*
- *More courses and training for group member*
- *To support farmers to form marketing cooperatives*
- *Make market more reliable for farmers by informing them when animals are needed*
- *Pay more attention to farmer up bringing*

Reactions to plans of goat farmers:

- The results of this work have been very impressive and show how the work with animals in a locally adapted and locally controlled way can really improve the living situation of the people involved. Striking elements are use of local breeds and other local inputs, and the effect of this work on the gender relationships within this ethnic community.



Figure 22: The goat project has resulted in considerable change in the livelihoods of the women involved, and the relation to their husbands

- Did no men participate in the goat keeping groups? For 23 years it was only women. There were problems for the women when they started to organise themselves, but they tried to solve this as a group and succeeded. Men entered the group around the time HPI came in. The women often have problems when filling out forms, and inconveniences when they have to travel around. Often a man takes on that role. That is why also a man came to represent this group on the workshop. But the men have not taken over. There has been real change. There is now collaboration between the men and the women, also in the kitchen. The men saw that it was good what the women were doing, for example that school fees could be paid. When the women had no voice, the girls had no right to go to school.
- David: In Ghana the women would not want the men to do all the kitchen work. The women rather ask to relieve them from certain chores, such as fetching water or firewood, or release the husband's bike to do so. Gender training has to be adapted to local circumstances.

3.5 Experiences of the north-west pig farmers¹

Situation

The size of the pig farms found in the North West Province differs greatly among farmers, some have one pig and others have over 30 pigs. On average farmers keep 3-5 sows with piglets. Pigs are either kept in raised pens of wood or on concrete floors with concrete or

¹ Only involved in preparation, not during the writeshop.

brick walls or wooden slats. The roof is made of palm leaves or zinc roof sheets. Feed mostly consists of kitchen waste, grass or agricultural by-products and concentrate feed composed of cotton seed cake, wheat bran and kernel cake. Pigs are generally sold at an average age of 7 months depending on demand.



Figure 23: Pig farmer in North West Province

We are raising pigs of various and mixed breeds. The functions of these pigs are: meat production for consumption; manure for crops; income through sale of meat and live animals for breeding purposes; hobby. There are also socio-religious functions: the often a pig is slaughtered for events such as funerals. There are several medicinal uses, e.g. the fat of the intestines is cooked and applied on wounds and rashes.

Strengths and weaknesses

We founded NOWEPIFAC in April 2004. The cooperative has about 100 members and is still growing. It has four branches in different Divisions of the North West Province and its main branch can be found in Bamenda. The task of the Co-operative is to jointly tackle the three major obstacles that limit pig farmers in the North West Province in Cameroon: decreasing prices of pigs without an existing open market for them in Bamenda; the constant rise in prices of pig feed components, and the regular seasonal occurrence of swine Erysipelas.

The advantage members have is that as Co-operative big bulks of feed components can be bought for reduced prices so that the Co-operative can offer pig feed to its members for reduced prices. The other advantage is that the co-operative has been trained in compounding concentrate feed, thus further reducing the cost of feed. The Co-operative has also developed an appropriate vaccination schedule with the help of DIO, the Netherlands in order to prevent disease outbreaks of Erysipelas. The Co-operative farmers regularly de-worm, de-tick and vaccinate their pigs and piglets are injected with iron.

The Co-operative has a meetinghouse where members can buy drinks and come together. Pork meat of member's farmers is also sold there and monthly meetings are held where issues related to pig farming and the Co-operative is discussed. At the moment the marketing of pig meat still is the major challenge for the Co-operative.

A major problem we are facing is the decreasing price we get for the pigs, while the prices of pig feed and other inputs are rising constantly. There is also regular seasonal occurrence of swine Erysipelas and the Governmental Health Services are not adequate. It often takes a lot of time for a vet to come. The veterinarians get a fixed salary regardless of the number of animals they treat. This does not motivate them to work hard. Often donor money does not benefit farmers because most of it disappears in the pockets of selfish individuals in charge of projects.

Sustainable approaches according to NOWEPIFAC:

Plans of the pig breeders:

- *Creating alliances/networking and partnerships. NOWEPIFAC has already benefited from the partnership with DIO who has provided them with practical information on appropriate Erysipelas vaccinations. BELCO-CAM has trained them in the mixing and compounding of pig concentrate.*
- *Change food habits in favour of pork consumption and start eating pork in our own families to give the example.*
- *Creating an environment where farmers can come together and relax and discuss their issues.*
- *Improve trade in pigs through establishing sale points for live animals.*
- *Improved management on member farms and produce high quality pork meat that is distinct from other pork meat available through:*
 - *Professional meat inspection and a skilled butcher*
 - *Creation of selling points*



Figure 24: The case of the north-west pig-farmers NOWEPIFAC was presented by Hanneke Mertens and Ellen Geerlings, who visited all farmers groups during the preparatory period.

Role and activities for development agencies:

- *An attitude change is needed within organisations and those in charge of projects. Generosity and motivation should be the driving forces and not the “fill my pocket principle”.*
- *Evaluation/Monitoring project impact on field level. Project impact should be directly measured on the field by talking to farmers and should not be evaluated in offices. What organisations claim they are doing can differ from what is really happening in the field. Independent organisations or individuals without the presence of staff of the evaluated organisation should do evaluation and monitoring. The presence of staff can easily influence farmers’ responses.*
- *Veterinary Services should be delivered at the doorstep of the farm and the government veterinarians should be paid on a result base, instead of a fixed salary.*

4 Experiences of supporting organisations

4.1 Anthra: Supporting livestock, natural resources and people, India

Situation

At an estimated 440m livestock heads, India accounts for amongst the largest livestock population in the world. Distributed over 100m households in approximately 600, 000 villages. Indian farmers stock animals as varied as the little known yak and Mithun, to the seemingly insignificant backyard poultry. Livestock rearing forms an important livelihood activity for most of these farmers supporting agriculture in the form of critical inputs such as draught power and manure, contributing to the health and nutrition of the household, supplementing incomes, offering employment opportunities, and finally being a dependable 'bank on hooves' in times of need. In rural India animals/livestock means different things for different communities and play different roles depending on the agro-ecological location of that community and their livelihood. In addition land-holding, caste and gender play a critical role in determining the type and number of livestock owned by communities, as also how they are managed.

India is rich in agro-ecological diversity, and concurrently one finds a range of unique livestock production systems that have evolved in each region, in tune with the naturally available resources and needs of the people. This diversity begins with the choice of species reared, breeds that have evolved, management and feeding practices, health care systems that are closely linked to the natural flora and fauna as also local marketing systems. In the Indian context, livestock production and agriculture are intrinsically linked, each one being dependent on the other and both crucial for the overall livelihood and food security of the people /community.



Figure 25: Presentation of ANTHRA about the livestock keeping systems in rural India

Where Anthra works

Anthra works intensively in 2 Indian states: Andhra Pradesh, which is located in southern India, and Maharashtra situated in Western India. In these states we work with communities which broadly area categorized as semi-arid regions, coastal regions and hilly forest regions. Farmers broadly follow 2 different yet inter-dependent livelihood systems, which can be described as 'mixed livestock-crop farming systems' and 'pastoral systems'.

In the **mixed-crop livestock farming system**, 70% are small and marginal farmers as well as landless laborers, from different castes. Type of Agriculture: Traditionally Dry land and Rain fed agriculture. Traditional Crops: Millets-Pulses-Oilseeds- mixed crops, ecological agriculture practices. Traditionally crops and livestock held equal importance. Livestock now has very major role, especially in dry seasons and during droughts. Water sources for humans, livestock and crops are based on traditional water harvesting structures, including traditional water tanks, step wells and open wells. In these regions landless *dalit* communities (historically economically, socially and politically discriminated communities) who own very few livestock, but desire livestock to build their livelihoods.

Major livestock owned: cattle, buffalos, sheep, goats, donkeys, and pigs. The cattle are kept for major agriculture operations, such as ploughing, threshing, transportation, manure, milk, offspring, and for cultural reasons. Buffalos are primarily kept for milk and manure. Goats and sheep: sale of young, home consumption. Pigs: sale of piglets. Donkeys: transportation. Camels are kept in certain areas in Maharashtra. Poultry is kept as backyard poultry for consumption and sale of live birds and eggs, for fighting cocks, and cultural roles.

In the last 30 years there have been dramatic changes with the coming of the Green Revolution technology agriculture. This has resulted in a gradual breakdown of the organic interrelationship between livestock and crops, declining role of livestock, and the growing importance of cash-crop and non-food based agriculture. The detrimental affects of this process also includes the collapse of traditional water structures due to the excessive sinking of bore wells and extraction of ground water. This has resulted in sinking water tables, and huge water crises that has also hit livestock.

The **Pastoral systems** are found amongst communities of traditional castes, such as Hangars, Kurmas and Gollas, which have traditionally derived their major livelihood from their livestock by grazing them on common resources and crop residues from lands that do not necessarily belong to them. They migrate between 2-8 months per year, depending on availability of fodder, water and cultural traditions, according to different patterns: summer migration and monsoon migration. Livestock owned includes goats and sheep. The pastoralists groups with large herds of cattle have virtually disappeared, as pastoralists have shifted from cattle to small ruminants.

Major role of livestock includes: source of income through sale of young stock, sale of wool, manure, penning animals on lands of settled farmers, socio-cultural roles (dowry, festivals, sport). Grazing takes place on open pastures, agriculture fallows, common lands, forests, and crop-residues standing on harvested fields. Watering: is with ponds and tanks.

The following organizations support livestock activities: Government; farmer cooperatives in some areas (dairy cooperatives, sheep & goat cooperatives); NGO's; private traders; banks; private Companies; self-help groups; butchers.

Objectives and methodology of Anthra

Anthra is a resource group that was started by a team of women veterinary scientists in 1992, registered as a trust with a governing board in 1995. In Sanskrit *Anthra* means an expression of joy; in Hindustani classical music, Anthra is the opening verse. The initial aim of our organization was to search for alternate systems for delivering livestock health and management practices to poor people, especially women in rural areas. Today, Anthra is a centre for 'resource, training, research and advocacy for biodiversity-based livestock production and livelihood systems'.



Figure 26: ANTHRA training materials for livestock keepers

Anthra works mainly with marginalised communities - dalits, adivasis, pastoralists, landless groups, small and marginal farmers, and especially with women from these communities. We support and promote viable and sustainable community-based livelihood-

enriching alternatives for these communities. We actively protect, strengthen and work towards keeping indigenous knowledge and the diversity of cultures alive. The focus is on farming and production systems, crops and fodder varieties, livestock and plant genetic resources, medicinal plants and health care traditions, land and water use.

We counter and question policies and programmes, which harm or displace the poor from their livelihoods and violate their basic human rights. Our focus areas of work include: community-led action research, training, publication and educational material, policy research and advocacy, documentation, and support to animal health workers and healers learning forums/networks.

We are concerned about: equity issues and gender concerns; environmental concerns; participatory approaches, and livelihood security. Our methodology is process oriented and not merely determined by targets and outputs. Constant learning through action and reflection and reorienting strategies accordingly, our approach is not prescriptive but evolving.

Box 9: Methodology ANTHRA to support farming communities in marginalized areas:

- Start from the experiences of the local community we are working with. In collective exchange we draw upon the local community, our own experiences and a critical analysis of larger macro policy environment.
- Understanding local dynamics across caste, class and gender
- Organizing communities onto a common platform (institutional building)
- Analyse livestock production systems and problems as perceived by the local community, referring to: livestock production goals; breeds reared and breeding strategies; fodder, grazing and watering resources; housing and other management issues; disease and health care; marketing;
- Working out specific strategies, especially in the areas of promotive, preventive and curative health, as well as fodder, water, breeding, and markets
- Understanding, documenting and actively promoting local knowledge systems
- Action-research on specific problems, such as conserving local breeds, promoting validated herbal medicines
- Training and Capacity building for farmers and where required community health workers
- Empower the communities to demand services from the government, as well as access to resources; build transparent and accountable linkages between the animal husbandry department and the community
- Policy implications – using micro experiences to campaign for appropriate policies- and oppose negative policies and plans

Analysis of this work

There are problems in the large macro-economic sphere, due to globalization, economic reforms, privatization, cut-backs from welfare functions of the state, such as education, health and veterinary services. Fore example research in the universities is now being controlled by multinational and transnational companies. Often these programmes get replicated at a very fast rate and cause enormous problems for the communities at local level. Their penetration into the market and farming systems is far stronger than what small organizations can achieve.

A few things Anthra has learnt over the years:

- Indigenous knowledge (IK) can work if ownership of resources is still with the community, and for simple conditions, not for infectious epidemics.
- Animal health workers are good when they function for public interest and not for private gain; and when they are supported by an effective state-run system.
- Ecological agriculture makes sense if it is for the community first, and not for export.

Take for example the experience of research of IK in animal health care, or what is typically known as ‘ethno-veterinary medicine’, which includes processes related to documentation, validation and dissemination. You find clearly that IK works for certain health

conditions, but not for others. Therefore there is a clear need for a larger role of the state in providing preventive health care for the poor. Yet today in the name of ‘declining state budgets’ the state is rapidly dismantling its entire public health care services, withdrawing from its primary responsibility of providing health care. People are being told to ‘own and pay for services if they want it at their door step’.

In this larger drive, agencies (donors) and the local bureaucracy are pushing IK as the panacea of all ills and as the ‘low-cost’ alternative. The issue is whether it is a low-cost technology or a high cost one- in the interests of improved health care- poor people have a right to both- and each one has its own role to play- one cannot replace the other. So while our research of IK went well in itself, today it is being misused and misrepresented by the proponents of economic reforms, who are pushing for complete withdrawal of a strong public health care system and its replacement by ‘private players’ which poses serious threats of privatising and patenting ITK.

As an organisation we are therefore involved in:

- Animal health workers and healers' network
- Publication of training and education materials
- Documentation centre on livestock practices and policies related to livestock
- Community based action research projects
- Policy research and advocacy

We believe we can improve our work by:

- Learning from our own experiences;
- Learning from other experiences;
- Improved documentation of our work and reflection on it;
- Building these perspectives in amongst others –vet students, other groups working on agriculture.

Issues raised during discussion about work of ANTHRA

- 1 We try to find the ‘real issues’ that people are dealing with in order to improve their lives
- 2 The wild buffalo in Cameroon is more a bush-cow, and not the same as the buffalo in India. The buffalo in India was domesticated about 8000 years ago, and needs water areas to thrive.
- 3 We have not ‘improved pastures’ in our areas of work, as all livestock keeping is based on existing pastures.
- 4 How do you organise the advocacy for landless people towards changing the state policies? Our work on the grazing policy was highly successful. We disseminated information about the situation and a massive campaign was started. A bill was finally approved and now pastoralists can graze their stock in forests.
- 5 There are a lot of effects if you change local breeds. In India there are only 10% non-crossbreeds cattle. We have found that the highbreed and crossbreed breeds only have positive effect if you have the resources to feed them well throughout the year. They do not perform well in poor farming systems.
- 6 We started as a group of women vets, who asked themselves: how can we work with village women as women scientists? We were seeing the effects of government policy



Figure 27: The experiences from India raised a lot of interest amongst the farmers and fieldworkers from Cameroon

in rural areas for the resource poor communities, especially the effects of the breeding strategies. Around 80% of the work with livestock is with women.

- 7 Rural people in our areas prefer goat milk, as it is lighter to digest than cattle milk. The goats eat a lot of herbs which also pass to the milk. This milk is also used for healing, eg. of digestive problems. The goat milk can be pasteurised the same way as the milk of cattle.
- 8 In India the problems between pastoralists and settled farmers are relatively recent, and based on government regulations, for example related to the intensified cropping systems which include irrigation and fertilization. There used to be a symbiosis between pastoralists and settled farmers.
- 9 We promote preventive animal health through: *promotive health*: improving animal husbandry, such as water supply, grazing, fodder, etc ; and *preventive health*: (ethno)veterinary education of e.g. preventive measures, such as vaccination, deworming etc.

4.2 FRLHT: Foundation of Revitalisation of Local Health Traditions, India

Situation

70% of the world's rural poor depends on the livestock as a component of their livelihood (640 million poor farmers in the rain fed areas, 190 million pastoralists in the arid and mountain zones and more than 100 million landless house holds). The total animal care products in India are worth Rs.1500 crores (28 million Euros). The share of herbal products is only 15%. There is a big gap between demand and supply.

India has a rich ethnoveterinary health tradition, and a very efficient system of ethnoveterinary knowledge exists based on practices with thousands of years of experience. Veterinary science in India has a documented history of about 3,000 years. In rural India animal husbandry is an integral part of the family and plays an important social, religious, cultural and economic role. These folk practices have largely remained undocumented and are passed on from one generation to the other orally or by demonstration. The folk medicines are accessible, affordable and culturally accepted, while they are facing the threat of rapid erosion.

Besides the system of local healers, there are household healing systems and the codified medical traditions. These codified medical traditions (Ayurveda, Unani and Siddha) share similar world views as that of the oral folk traditions. Ayurveda has existed for over 3.500 years, and we have Ayurvedic colleges for formal training.

Prevention, control and eradication of diseases of animals are important for the poor farmers. Presently modern veterinary health delivery in the rural areas is facing many



Figure 28: Sign showing the various medical systems in india, which stand at the basis of the work of FRLHT in southern India

constrains such as: (1) delayed treatment because of long distance travel by animal or the doctors; (2) huge treatment cost; (3) residual load in the milk and other animal products (antibiotics, pesticides). The use of the ethno-veterinary practices implies benefits in all these 3 areas.

Objectives and methodology of FRLHT

FRLHT'S started working in 1993 with the mission is to 'Revitalize the Indian Medical Heritage'. FRLHT aims to demonstrate the contemporary relevance of Indian medical heritage by designing and implementing innovative program related to:

- Exposition of theory and practice of Indian systems of medicine
- Conservation of natural resources used in Indian systems of medicine
- Revitalization of the social process for the transmission of the heritage on a size and scale that have social impact

FRLHT believes that the revitalisation of Indian Medical Heritage holds two promises for India: (1) self-reliance in primary health care for millions of households, and (2) original contributions to the world of medicine. FRLHT holds the view that in an era of globalisation, India should make fuller use of her rich and diverse medicinal plant knowledge, for her own needs and to confidently share on fair terms with the rest of the world products and services based on this heritage. The activities related to ethnoveterinary medicine started in 2003.

FRLHT has developed a participatory Rapid Assessment methodology for Local Health Traditions (RALHT), identifying the best and safe ethnoveterinary practices. This methodology is community based in which the community members, folk healers, veterinary and Ayurveda doctors, botanist and pharmacologist play a key role. Ayurveda is one of the oldest traditional systems of medicine in south and southeast Asia, which has legal status as a medical system. The program was supported by: National Dairy Development Board; National Medicinal Plant Board; Milk unions; ETC and COMPAS. Other collaborators include NGO's (BAIF, CCD, SRD, SEVA), folk healers, community members, veterinary doctors, doctors of Indian medical systems Ayurveda, Siddha and Unani, field coordinators and botanists.



Figure 29: The FRLHT methodology to assess local health practices has been successfully developed for human medicine and is now being used for animal health

The **objectives** of this assessment methodology include:

- 1 To document and assess local ethnoveterinary practices for efficacy and safety, based on (1) community experience, (2) evidence from Indian systems of medicine (Ayurveda, Siddha, Unani); (3) modern veterinary science; (4) modern pharmacology.
- 2 To promote positively assessed practices

Box 10: Methodology FRLHT to assess and promote ethnovet traditional practices

- Prior informed consent from folk healers to document ethnoveterinary practices
- Identification of important health conditions of the animals by free listing
- Prioritization of the health conditions (according to criteria, such as commonly occurring diseases, serious/fatal, affecting milk yield, high treatment cost, can be managed effectively by ethnovet practices)
- Documentation of local ethno-veterinary practices, including :
 - 1 Details of folk healers
 - 2 Details of health conditions as per the healer
 - 3 Remedial measures for health conditions: Modern veterinary practices, Indian systems of medicine
 - 4 Resources and voucher of specimen
- Desk research: (1) disease conditions as described by the folk understood per Indian medical system; plant resource with botanical identification as per Ayurvedic pharmacology (2) supportive evidence from classical Ayurvedic text; (3) local health conditions as per modern pathology; (4) modern pharmacological reference of these plants
- Assessment workshop: a pluralistic platform for a cross-cultural dialogue among traditional and modern veterinary science, conducted in a local community with community members, folk (veterinary) healers, modern veterinary doctors, doctors of Indian medical systems (Ayurveda, Siddha, Unani), botanists, and documenters. Each expert comments on a particular health condition and practice based on the data available from their own respective knowledge systems based on desk research. When there is positive evidence for a particular practice either from the community's own experiences or from any one of the systems of medicine, it is taken for promotion. If there are additional aspects to be added to the particular practice based on any experience or literature reference, they are shared and added. If there is any negative evidence about a practice from any of the systems of medicine, the practice is kept apart for further research.
- Promotional activities:
 - 1 Home herbal gardens,
 - 2 Training of village resource persons
 - 3 Product development through local enterprises

Analysis of this work

The methodology described here has been implemented extensively with local health traditions for humans. With veterinary medicine it is only in its first stages. Therefore, this first level of assessment is purely based on consensus among healers and other practitioners supported with literature available. It is not based on clinical study. Out of this first experience we have arrived at the following conclusions:

- 120 plants used for 191 conditions were studied during this program
- 70% of the remedies have positive evidence from various systems of medical and practical experience.
- 50% of medicinal plants can be easily grown in home herbal gardens and are locally available.
- 12 remedies have gone through pilot clinical trials.
- We can conclude that ethnoveterinary practice has immense contemporary relevance and potential.

The promotional activities include:

- 5,620 Home Herbal Gardens have been established since 2002 in south India, in collaboration with NDDB and district milk unions.
- 86 village resource persons are trained in the preparation of simple medicines.
- The Parampariya Herbal Producer's Company is registered under the companies act, amended in 2002. They have received drug licenses for manufacturing 3 herbal products (for mastitis?), which was the outcome of the RALHT methodology.

Issues raised during discussion about work of FRLHT

- 1 The system of local healers in India is being threatened due to cultural erosion. There is less knowledge and the resources are dwindling. Through sharing of knowledge and awards for outstanding contributions, we aim to stimulate the local healers.

- 2 There are also ‘quarks’ who are only interested in money and not in the healing. They do not share the information. ANTHRA follows the methodology of ‘social validation’ to see who is genuine – through a process of mutual trust and sharing of knowledge.
- 3 The traditional healers are not organised. Bringing healers together is an essential element. We have a national association of traditional healers, who also control problems related to ethnvet.
- 4 We have around 120 plants for around 190 animal health conditions. We do not have enough animals to try all the medicaments. Therefore we prioritise the health conditions, and look for the availability of plants for these conditions. Then we do action research on basis of the local experiences, which includes limited testing. Then the results are compared with the codified systems and modern health systems.
- 5 The cosmic dimension of ethnvet practices: (1) prayers when collecting medicinal plants; (2) spiritual elements in healing process itself; (3) harvest medicinal plants at auspicious times (e.g. during full moon); (4) every element of the plant may have a spirit, which needs to be respected; (5) belief that we should not take the last plant or destroy the plant while harvesting parts of it. Not all healers do a prayer before harvesting a plant. It is not always necessary.
- 6 Gender dimension of local healing: only 4% of the local healers are women. They are basically related to midwifery and backyard animals. The women healers are often more invisible, but they do exchange amongst each other and teach others. There is also a belief that, if healing information is passed on to women, that the effect of the knowledge will weaken. The menstrual cycle has negative influences. Now, due to the concern that the knowledge related to local healing is disappearing, there is a positive attitude to passing on the knowledge to women. This is a breakthrough.
- 7 How to motivate healers to share their knowledge? This is based on confidence building and a reciprocity arrangement. The association of traditional healers can also get in touch with the new healers. In some cases the healers get recognised on official level – in Ghana a female healer was recognised as a university professor.
- 8 In India extensive institutions of traditional healers have been established – where is Africa? We are sitting back!

4.3 Heifer Cameroon, Passing on the Gift

HPI Cameroon works with organised local groups of farmers who request assistance. This work includes both pastoralist communities and communities with mixed farming systems. (see info from farmers groups, chapter 5). The role of animals in the life of the involved farmers includes: source of income, used for own family nutrition, used for traditional rites, prestige, self-employment, financial security, and source of manure.

Objectives and methodology of HPI Cameroon

HPI/Cam is a non profit organization, NGO, with its headquarters based in Little Rock, Arkansas in the USA. Mainly through livestock loans, over the last 25 years the organisation has assisted around 15,000 families in Cameroon. The loans are based on the principle of ‘Passing on the Gift’: each family that receives an animal gift must in turn hand over one or more of their animals’ female offspring to another family in need. In this way the ‘circle of hope’ is widened. The development methodology of Heifer is grounded on its *12 Cornerstones for a Just and sustainable development* (see annex 5). Heifer respects the values of the people that it is working with: therefore the cornerstone is ‘spirituality’ is included. The so-called ‘Values Based Planning and Management Model’, based on the Cornerstones, includes a continuous reiterative process of Defining the situation, Envisioning the future, Planning, and Monitor and Manage.

In collaboration with other stakeholders, HPI/Cam works with willing resource-limited families and socially disadvantaged groups to enhance their socio economic status through integrated development of livestock enterprise development in environmentally sustainable ways. By promoting the development of small, medium and micro-livestock enterprises in partnership with the private sector, viable and growing market oriented enterprises owned by assisted communities are established. As a result of self-sufficiency through enhanced food- and economic security, health and family relations, the livelihood of assisted families is improved. As a result the community and/or farmers' organizations become stronger.

HPI Cameroon works in collaboration with other organisations, such as: the Ministry of Livestock, Fisheries and Animal industries; the Ministry of Agriculture; IRAD (Institute of Agricultural Research for Development); SIRDEP (Society for initiatives in rural development and environmental protection, Bamenda); VSO (Voluntary Services Overseas, Cameroon); INADES Formation; Universities of Dshang and Buea; American Peace Corps, Cameroon.

Four major issues have been identified as priorities for the period of 2005-2010:

- 1 Enterprise development;
- 2 Resource base development;
- 3 Sustainable farming promotion;
- 4 Organizational development.

HPI Cameroon assists two types of small holders livestock management systems:

(1) **Intensive livestock system:** here the animals are confined or housed permanently (zero-grazing) in addition to other improved management practices, that will be highlighted afterwards.

(2) **Semi-intensive system:** Animals are fed in the stall and sometimes allowed to graze for some period of the day e.g. sheep, goats, crossbreed cattle.



Figure 30: Shed constructed for semi-intensive goat keeping in community supported by HPI

Box 11: The methodology of HPI Cameroon for supporting livestock keepers:

- 1 Sensitisation campaigns
- 2 Group Selection;
- 3 Baseline survey/needs assessment
- 4 Participatory project development
- 5 Village based, farmers' driven training;
- 6 Passing on the gift contract and placing of livestock
- 7 Continued support to the farmers through training, livestock feeds, veterinary services
- 8 Monitoring and evaluation through: (1) project self review and planning; (2) mid-term review; (3) end term project review and evaluation

In the project development the following strategies are included:

- Provide land for pasture development and construction materials
- Construction of improved housing and housing facilities for the animals
- Supply of improved livestock species to raise productivity through in kind loans;
- Protection their animals from danger (theft, conflicts)
- Reduction of animal health problems and mortality, through promotion of ethnovet practices, and provision of veterinarian supplies

- To secure the continuous food supply for their animals: improved pastures, concentrates
- To increase production for food and market;
- To protect the environment through confinement of the animals and better farming practices.
- Support to local organizations and empowerment: self help cooperatives and local project leadership
- Crop/livestock integration: provision of seeds and agricultural equipment; promoting agro forestry
- Gender equity approach and HIV/Aids mitigation

Analysis of this work

In the communities this program results in an improvement of farmers' skills and knowledge; resource based accountability; good governance; strategic growth; networking with partners.

The approach has resulted in improved animal nutrition, improved healthcare, enhanced economic security of farm households, facilitated education of children, empowerment of women, enhanced family unity, and a contribution to sustainable natural resource management.

Positive aspects of the HPI Cameroon methodology:

- The trust that is built between HPI and farmers, and between the farmers.
- Respect of the values of all partners;
- The training of village based farmers' leaders as trainers in livestock related subjects.
- Training of ethnobotanists by ethnobotanists themselves (farmer exchange)
- The participatory approach in which all members of the assisted families are involved and contributed to the project activities, through the concept of passing on the gift (sustainability) – depending on the species – after 2-5 years.
- Revolving fund managed by local groups – is one of the challenges. After three months we have a review of the coop performance. Within the coop there is an internal review also.
- The environment is protected through environmentally sound practices.
- The creation of a revolving fund formed by the supply of veterinarian inputs, feed and drugs;
- Training workshops for trainers.
- A team of dedicated, trained and well-motivated staff, whose strengths are further enhanced through exchange visits on all levels.
- An effective and mutually beneficial coalition of partners involved in the programme

Some aspects that require improvement:

- Beneficiaries have problems in marketing their products
- Epidemics of infectious diseases, such as swine erysipelas, has caused high mortality to the livestock of some of the assisted farmers.
- The initial assistance/support package to the farmers was too low to pull them from their state of poverty – need for higher no. of animals in initial stages.
- More emphasis on farmers own potentials and resources;
- Proper implementation of priority identification in the strategic planning;
- To build a stronger relationships amongst all partners

Issues raised during discussion about work of HPI Cameroon

This is presented in chapter 7 (p.51): outcome of field visit (to communities supported by HPI Cameroon)

4.4 CECIK Centre for Cosmivision and Indigenous Knowledge, Ghana

Some methodological experiences with endogenous development

Situation

Northern Ghana is located in the Savanna Grassland belt. This belt is characterised by low vegetative growth of mainly grasses, low shrubs and dispersed trees. Rainfall in the region is unevenly distributed, erratic in start, duration and intensity, and ranges between 900 mm and 1000 mm. The temperature ranges from 22 to 40 degrees centigrade. Agriculture is rain-fed. Most farmers practise mixed cropping of trees, grain crops such as sorghum, millet, maize, legumes such as groundnuts, and root crops such as yam. They also keep livestock in the form of poultry, goats, sheep and cattle. In the dry season there is virtually no cropping, except for small gardens along the riverbeds and dams.

The immediate impression one gets on entering Bongo is that the biophysical environment is seriously degraded. One observes many gullies and sheet erosion due to water and wind. The major causes of this are deforestation for fuel wood, and inappropriate methods of traditional farming, such as uncontrolled bush/farm fires and overgrazing by livestock. The annual population growth rate in the area is 6.8%, leading to serious pressure on the land, with estimates of about 300 people per square kilometre. The average land holding of a farm family is three acres, including rocky outcrops, and is continuously under cultivation. All these aspects have contributed to low crop yields - the average cereal yield is estimated at 300 kg/acre. Inadequate food results in malnutrition of pregnant women and children under six years of age. About 70% of the population are illiterate and shortage of drinking water affects about 25% of the population. To supplement the little income from agriculture, crafts and cottage industries have found a special place in the lives of the people.

Men have two major modes of cash income. The first is cash earned from the sale of crops. Livestock is the other mode of cash income that is evenly spread over the year. Pigs, goats, and poultry are the most common sources of cash; Cattle are sold rarely, and only as a last resort. Income generated from handicrafts (hats and basket weaving) is considerable, especially during the dry season. Dry season gardening in the Bongo area is also quite common due to the proximity of the irrigation dams. Trickle donations from family members living outside the community, and wage labour during seasonal migration of the labour force, are recognised sources of income. Women's income sources can be distinguished as crop sources, livestock sources, and commercial activities. There is marginal income support to women from their husbands. Nonetheless, women provide an income buffer to the household. They contribute to health and school expenses, procure most of the protein and vegetable requirements of the family, buy most of their own clothes, and respond to some social demands for cash.



Figure 31: David Millar from CECIK in discussion with well-known woman farmer in his area

The people combine patrilineal and matrilineal forms of inheritance, with patrilineal being the most prominent. Access to land by women is limited. The primary source of la-

bour is family labour; surplus labour can be purchased directly with cash or in exchange for an animal, or food and drinks. Various organised labour-sale groups exist in nearly all communities. Women groups dominate followed by youth groups. Reciprocal farming arrangements are common among the various groups. The traditional organisation of the household continues to be an aspect of identity, authority, and regulatory arrangement. The head of every extended household is its oldest male member. Female-headed families are common but female-headed households are rare. There are distinct gender roles in farm operations, access to land and other resources. The overall head of extended household presides over matters general in nature. Critical decisions about mobilisation and investments, offence and defence, disposals, opportunities and risks, are better managed at the level of the household.

In Northern Ghana the traditional cult of ‘worship of the ancestors’ is central in the worldview of the rural people. There is also the general belief in an Allfather, and the ancestral arrangement traces itself to the founder of the village or community. God controls our lives through our ancestors, and our spirituality depends on our faith, beliefs, righteousness and living in harmony with nature. The people sacrifice to their ancestral spirits for various favours, and the earth spirit is central amongst the spirits worshipped. The land-priests perform the necessary rituals and sacrifices, which ensure the prosperity of the land, fertility of the people, their crops and livestock. Our traditional interactions with ecology and environment are by: worship of our ancestors and gods; physical contact through farming, hunting, dancing, cooking and keeping livestock; preserving nature through our sacred groves, shrines and spiritual lands.

Generally, there are two categories of landless farmers or occupants: settler farmers and women in rural communities interested in the use of land. The rural woman has very limited access to or control over family land. In crop production, rural women help in the cultivation, harvesting, processing, storage, and marketing of crops. In keeping livestock, especially in northern Ghana, it is mostly the women or the youth who care of, feeds, and waters the animals; except in the case of cattle rearing. Women have more indigenous knowledge related to sheep, goats, and poultry. However, decisions related to the sale of animals and use of the proceeds rest with the men. It is the man who determines when to sell, how many to sell, and even where to sell and whom to sell to.

Two broad groups of constraints have been identified as limiting and retarding the progressive involvement of women in agricultural production: socio-economic and socio-cultural. On the socio-economic front, the outright refusal or reluctance of men to release land to women is a great setback to women in gaining control of their lives, through improved access to economic resources. Moreover, due to their poor economic status, women cannot procure the required inputs such as farm tools, improved seeds, chemical fertilizers, and hired labour.

Socio-cultural constraints facing women in agriculture are equally restrictive. These are related to the social attitudes of men, and, quite surprisingly, also of their female colleagues. Crops such as maize, sorghum, millet, yam, cassava, and pigeon pea are grown by men and are branded ‘male’ crops. Though women venture into the production of these crops, the practice is an exception rather than a rule. Women can cultivate other ‘cash’ crops, mainly legumes and rice; there are no specific ‘female’ crops, however. This restriction with so-called male crops denies the women the advantages of mixed cropping.

Traditional lifestyles are continuously being challenged with calls for renewal. Perceptions about the future and the way to get there differ according to one’s cultural back-

ground, age, sex, the country one lives in, and economic position. In Ghana, in an attempt to bring western style democracy and development closer to the people, our decentralized local government was accompanied with a decentralized budget for all development purposes, including local food security programmes. However, so far, most of the budget has been used for the construction of physical structures, such as schools, roads, clinics, and water sources, as African politicians realized that these are vote-winners used for the electioneering game. Participation in decision-making is narrowed down to party verses non-party members, and the issue of accountability and transparency is re-defined along sectional and factional lines.

Objectives and methodology of CECIK

CECIK is a partner organisation in the Compas network: COMPARING and Supporting endogenous development. CECIK has carried out field experiments with endogenous development in the area of Bongo, Northern Ghana. It is a rural area caught up in a vicious cycle of poverty. It is a socio-culturally rich environment, with strong value systems, traditional leadership structures and systems, spiritual values. The communities are poor, but 'proud in their poverty'.

Box 12: Methodology of CECIK for supporting endogenous development

First community entry:

- We go only on invitation
- Project members alone, not with government. It is more a social occasion.
- Preparation of the 'self' of project staff, through reflection, prayer and intuition: what do I have to offer at personal level, to the community and to my country?
- At the same time preparation by the 'community', through consultation of the ancestors, reflection, intuition
- When community members and project staff agree that energies are positive, the programme can start

Community planning and envisioning:

- Together with government officials & universities:
- Start with whole community
- Joint Analysis of 6 local Resources to see how much potential is available:
 - 1 Natural resources (for example: natural environment, crops, animals)
 - 2 Human resources (for example: local knowledge, the learning methods)
 - 3 Economic/ financial resources (for example: credit, market, saving methodologies)
 - 4 Produced resources (for example: roads, schools,
 - 5 Social resources (family structures, solidarity structures, leadership)
 - 6 Cultural resources: all elements related to the local culture, including spiritual resources (which cannot be identified separately, as they underlie all resources mentioned before)
- Select and start working in thematic activities: group formation within the community according to thematic interests
- Community Institutional Mapping (CIM) of traditional leadership structures and community experts structures related to each of the thematic areas
- Baseline data collection on each thematic theme

Action research within thematic areas:

- Planning of each thematic area using the participatory methodologies, and include role of local institutions in these plans and responsibilities
- Topical Research Input from university on specific themes
- Joint management of plans (between community traditional leaders and field staff)
- Validation sessions (between community experts and NGO, participation of university).
- During community festivals the outcome of action research are presented and discussed

Evaluation and (re) planning:

- Discussions of evaluation findings
- Walks, visits, cross-visits
- Sacrifices and other ritual performances for some of the activities

The methodologies developed by CECIK take into account the worldview of the people in these communities, as well as the way they want to combine traditional with modern

practices in agriculture, natural resource management and several income-generating activities. CECIK has established partnerships with local universities (University for Development Studies in Bolgotanga).

Issues raised during the discussion about the work of CECIK:

- 1 What do you mean by ‘pride in their poverty’? The local perception of poverty does not primarily look at the dress or the number of meals per day. The main criteria for well-being include: how many women you have, how many children, and how many people look up to you within the community
- 2 What about discriminatory issues within the groups, such as against women? Participation does not mean that it is only the community that knows. One of our responsibilities is to provide information about a controversial aspect – not tell them that, for example, ‘the way you treat your women is not right’. So provide them with information through posters, or a radio programme about other ways of doing these things, so reflection can start. It takes time, this way. But now the practices can be discussed. If they remain hidden, they cannot be challenged.
- 3 What themes do you focus on? This includes livestock, tree planting, rehabilitation of sacred lands, experiments with controlling striga in crops, etc.
- 4 If you perceive that spirituality does not exist in your area: you have to look closer, also look for the traditional leadership structure.
- 5 Do you suggest we have to perform rituals ourselves? We do not perform it. Only if it is important in the area that you are included in this, you can do it.
- 6 You only focus on the whole system? We start with the whole community and the whole system. Then according to interest in a specific theme, groups are formed to work on that. In our area livestock work is limited due to the belief in the ‘evil eye’. Therefore we can only work through family groups with livestock, instead of community groups. But that is ok.
- 7 Do you have superstition in your area? Yes, and this is part of our reality. We have to respect it and be empathetic; we have to develop tolerance with other realities.
- 8 Heifer also recognises spirituality as one of its corner stones.
- 9 Religion is different from spirituality. Spirituality is the innermost expression of ourselves – while religion is just one of those expressions, but does not include all.



Figure 32: Discussion about the work of CECIK

4.5 Ministry of livestock, fisheries and animal Industries, Cameroon

FAO food security programme: the micro-project approach

Situation

I am Emil Teleu, working for the Ministry of livestock, fisheries and animal Industries here in Yaoundé. I am also involved in an FAO food-security programme, aiming at poor livestock keepers. Here I want to present the approach we use in this programme: the micro-project approach. This FAO programme has 4 major components: (1) water management, (2) food crops intensification, (3) diversification (horticulture, gardening, small livestock and fish farming) and (4) constraints analysis.



Figure 33: Emil Teleu

In our programme we have decided to focus on small livestock and fishfarming. We believe that this has most potential for poverty alleviation. There are many reasons for this:

- It plays important roles in people's customs (ritual ceremonies, sacrifices)
- It is well integrated in farm activities (food crops-livestock synergy)
- It provides revenues to the poorest
- It requires very little investment
- It is well adapted for women

There are various constraints in small stock keeping, including :

- Difficult access to production factors(land, inputs)
- Markets
- Equipment
- Know how
- Finances
- Insufficient farmers' organisations
- Low productivity

Objectives and methodology used

We believe that a new approach is needed, because we have seen that the 'demonstration farm' does not work. We need to base development more on people's own experiences and circumstances.

- We need to count on the responsibility of the farmers and the supporting organisations alike.
- We are working with individuals, within their groups or communities
- We go beyond livestock, to empower the people with information, knowledge and tools to take advantage of opportunities available where they live.

Box 13: Methodology of FAO/government programme for support to poor livestock keepers

- Sensitisation and information
- Selection of beneficiaries by ha village community
- Training
- Construction of production units (housing of animal, equipment, etc)
- Protocol agreements signed between parties involved
- Financial support for housing put at the disposal of beneficiaries to finish setting up the production units
- Clean the places where the animals will be housed
- Financial support for the purchase of inputs (animal, feeds and drugs handed over to beneficiaries)
- Follow up the mechanism put in place.

Our methodology is based on the following strategic outlines:

- Implicating all potential actors (farmers, livestock keepers, farmer organisations, traditional rulers service and inputs providers, NGO, research institutions, State technical and administrative services)
- Using local capacities (all institutional and human resources available at the local

Principles observed include:

- Profitability
- Gender
- Choosing of the beneficiaries by the members of farmers' groups or communities, on basis of criteria agreed upon by all concerned (the farmers)
- Passing on the support to other members of the group in cash or in kind, depending of the nature of the micro project. This to insure the sustainability of the initiative
- Trust: the whole process is left to the village community (social pressure)

...Helping countries with low income and food shortage to increase and stabilise their production and their productivity as soon as possible.....

(quote by Dr Jacques Diouf, Director General of the Food and Agriculture Organisation of the United Nations (*unofficial translation*))

Issues raised during the discussion about the FAO-government programme:

- 1 In the Poverty Reduction Strategy Papers (part of the strategy towards the Millenium development Goals) we concluded that small scale livestock and fish farming has most impact for poverty alleviation.
- 2 We build on people's own initiatives and do not aim primarily at increased productivity – we need to show that there is a new way for poverty alleviation. This concept is not prevalent in all Cameroon government programmes, only in this one. We are now starting a larger programme with the FAO based on these principles.
- 3 How to choose the recipients: we don't want to know how community members have chosen, we rely on the social responsibility of the community as a whole
- 4 How to have village cottage for milk-processing? The amount of milk per cow is very low (2-3 litres). We support especially the traditional ways of making yoghurt. Only equipment is given, construction of hall for milk processing has to be done by people themselves
- 5 Cheese consumption. There is no local market for cheese – only a very specific market. We need farmers' organisations, so they can organise transport and marketing in the city together.
- 6 There are various groups in one village, working on different aspects and with different species. We organise training with representatives of each group, and auxiliaries of each group. The support is only for 6 months, after that the farmers pay for the training – for example through inputs for other farmers.

- 7 What happens during outbreak of disease amongst village fowl? We count on the solidarity between communities – others support the affected community with village fowl.
- 8 Related to functioning of auxiliaries: they need to be farmers, not state workers. They can be excellent e.g. in vaccination campaigns, they are more responsible than the public service. The auxiliary is the farmer, not someone looking for a job in the community. Negative experiences with auxiliaries: They completely sustain themselves through the payment of farmers; their own interests can take over; only people who can pay can get the service; more disease is better for them. The auxiliaries have to fit into the larger system of veterinary health care. We need the services delivered by the government, such as paravets trained through the government system. Private vets often do not come out of their city offices. The government has been forced to privatise the veterinary services – this has broken down the govt services and made veterinary services unaffordable. Auxiliaries supported by the state? You need both systems (government and privatised-auxiliaries).

5 Outcome of the field visit

During the field visit, the groups were divided into two mixed groups, and taken by bus to 2 communities some 3 hours drive from Yaounde. We were taken by the extension worker of HPI Cameroon responsible for each of these communities. These fieldworkers were not taking part of the ELD workshop. The communities had been instructed for the visit beforehand. The area had semi-tropical forest characteristics; access to the communities was quite difficult. Due to time constraints we arrived some hours late in the communities, where we were welcomed with song and dance.



Figure 34: Formal welcome of the visitors



Figure 35: Children returning home after collecting snails

The **programme** in the two communities included the following:

- Reception by the community with song and dance
- Formal reception by community and explanation of purpose of visit
- Exchange in small groups between visitors and community members in community and fields
- Large exchange between community members and visitors in more formal setting
- Joint lunch enjoying local dishes



Figure 36: Exchange of experiences from India and Cameroon during walk in the fields



Figure 37: Exchange in small groups



Figure 38: One of the ethnobotanists offered to come back to the village to share his experiences with medicinal plants



Figure 39: Local dishes prepared for a joint lunch between community and visitors

Analysis of the experiences during the field visit:

Strengths within the communities visited:

- Hospitality of the community
- Not only HPI group but majority of community present; village elders, unity of community
- Importance of singing and dancing within the community
- Active group, open mind for innovations, and openness to share their experiences with visitors
- Community funds for cooperatives
- Organised groups to negotiate trade / marketing
- Community with courage; continue after failure
- To tackle a problem they also put in their share / inputs
- Mixed system of crops, animals, environment; close interrelations
- Nature is very abundant; people living with nature, rich animal and plant biodiversity, nature as an ethno-vet garden!
- Good local practices; innovations, using local materials
- Local knowledge about local systems, disease prevention - potential of ethnobotanical knowledge and plants
- Appropriateness of breeds & species; animals in good condition
- Women do not have the 'we want' expectations from the outside



Figure 40: Mixed cropping systems



Figure 41: Nature as ethno-vet garden

Weaknesses and challenges observed within the communities visited:

- High expectations of community for outsiders to bring solutions to their problems

- Little appreciation and under-use of own resources, and not making use of all local resources available (e.g. medicinal plants, bees)
- People now want to do things the ‘western way’
- Distance to markets and bad roads
- Bad water quality; improved water source from project presently does not function well, and has created dependency
- Droughts are increasing
- Malnutrition of children despite richness of resources. Changing ways of cooking observed (to be like the “white man”).
- Women seem subordinated to the men
- Speer grass as sign of degradation; pasture grass not yet developed
- Hunting; extinction of bush meat and predators?
- Lack of modern health care; e.g. lack of vaccines
- Livestock diseases and absence of technical (veterinary) services



Figure 42: Water quality was seen as a major constraint



Figure 43: Wildlife sold as bushmeat along the main road

Observations and questions related to the HPI development activities:

- Stratification of activities based on gender (gender in-equity)
- HPI focuses on 1 species (in this case, goats) instead of the whole system. The chicken in the same community were dying massively due to infectious disease. (*figure 46*)
- Appropriate use of local goat breed in development activity.
- Because of gifts (HPI) constructed goat shed roofs without using local materials (tin instead of local material). Is this kind of goat housing appropriate? Difficulties with upscaling with this technique.
- Change of goat housing did seem to improve goat keeping and more manure available. Moreover, not in people’s homes anymore. Goats not in their sheds during the day.
- Relation HPI only with specific group within the community. ‘Passing on the gift’ was questioned by other community members.
- Did the group look at local pastures instead of only HPI introduced pastures?
- Tendency to market everything. Is this necessary? Goats are for own use rather than for selling them. Only when production goes up the market becomes important.
- HPI only works with established groups. Can HPI also work with several groups within community? For example work with men with goats, and with women with chicken. Do ranking exercises to establish priorities.
- Let community decide on how to use the available money from project, instead of support organisation prescribing the details (housing, feeding etc)?



Figure 44: Local chicken play a major role for women



Figure 45: Local goat breed

What did we learn?

- Major cultural and agro/ecological differences between north-west Cameroon and this region in terms of ‘hardworking’ and being more ‘laid back’.
- Same medical plants are used in Cameroon and India – this greatly boosted the confidence in these practices
- Formality of the setting (in school) inhibited initial exchange between villagers and visitors
- Importance of participating in the dances – and prayer at the beginning of the general meeting. But this depends on characteristics of every community. Also participating and sharing a meal with the community: the way to do this also depends on the community.
- The process of exchange of experiences in small groups within the community allowed communication and learning, and after initial confusion was appreciated by all
- HPI field workers now more aware of the need to look at the whole system for endogenous development
- Interventions from our group aimed at looking at their own resources for development
- Our approach of exchange was appreciated; not top-down
- Interventions from our group to discuss; highlight gender roles
- Offers from farmer specialists within our group to support community afterwards (medicinal plants, bee keeping)
- Ways of entering a community for the first time: with government representatives or not?
- There is a need to understand the local farming system before detailed intervention, and the way indigenous knowledge and external knowledge can be complementary in Endogenous Development
- Be careful in introduction of new species of plants/trees
- External interventions are not sustainable without building people’s capacity to manage them (e.g., dependence for repairing water well).



Figure 46: The formal setting in a local school initially inhibited the exchange between community members and visitors

- In the past, there were fewer diseases and more knowledge on how to prevent them. We can build on that experience for ED.
- Local plants have multiple uses (health of humans and animals) and people can learn about these other uses as well.
- Indigenous knowledge only related to animal health is not enough. One should look at breeding, feeding and other aspects.
- Perception of poverty in Africa: in this community all wore shoes, well dressed, nice chairs. Children were able to drum well. Are these people poor? Children were malnourished. We have to look at poverty perception of the people involved, and not only at income and other elements related to money.
- We need not be exclusive: ELD starts with all possible resources – both local and from outside.
- Village proud that foreigners have visited them: not only materials aspects are important in development activities.
- We should not mine-out everything from a village during the first visit
- We should not talk about ‘good’ and ‘bad’ but open up the possibilities
- Learning also implies challenging the other, which this needs to be done respectfully – there was a heated argument about certain practices between visitor and community member



Figure 47: Local practice encountered in the community visited to keep the evil spirits away, and prevent tragic events from the home and house, such as lightning strike or infectious disease of the animals.

ELD now crystallising:

- We were only looking at ethnovet practices, but now we see that other practices also need major attention, such as animal breeding and feeding (*Prescilla, HPI Cameroon*)
- Now we are encouraged that what we have been doing so far is quite good, we have been confirmed that our own approach for development is holistic and can be the starting point for our actions. This concept, notion, and methodology of livestock development is assuring and encouraging, and I intend to apply it in my new agro-pastoral development project which starts in July this year. (*Sali Django, Pastoralist group*)
- I have learned from school that development is something western. Now we have seen that there is a lot more around, and that we do not have to wait for things to come from outside (*Isaac Gebasin, NGO worker*)
- We should not be looking only at the livestock, but also at the other elements in the lives of the people, such as schools, roads, and water for example. (*vet from government*)
- There needs to be a complementary way in which outside resources are combined with the local resources available. (*Prescilla, HPI Cameroon*)
- Africa is in a continuous reflective process on way how to best combine the local and the external resources. By putting the two together in a good way, for example by doing Action Research on certain elements that people are interested in, people can make more informed choices of their ways forward. (*David Millar, CECIK Ghana*)
- People need to have the freedom of choice about what system and what resources they are going to use. We need to support them in that process (*DR. Nair, FRLHT India*)
- There is still some unclarity with the word ‘endogenous’. Organisations might not want to use it. (*Sagari Ramdas, ANTHRA, India*)

6 Example of action research for eld: the case of the beekeepers

On Thursday morning, one of the members of the native farmers' group, Mboussi Joseph presented his experiences with bee keeping. This was unwillingly omitted during the initial farmers' presentations, and therefore included into the programme at this time. This proved, however, a very good case of action research, and provided a clear example of how to support ELD.

I have been working with bees for a long time. In the past, when I would find a hive within a tree, I would burn it in order to get to the honey. This resulted in a very wasteful system, while the honey that resulted from it was of very low quality. Then I learned about beekeeping from an organisation, that it is possible to have bee-keeping husbandry, similar to sheep keeping. I started to use boxes with small panels adapted to the size, which I can take out in order to harvest the honey. I felt that it was better to do it in this way, also for the environment. I also became more aware of the risks of bushfires for beekeeping, the need for hygiene, and how to control a moth which attacks the bees.

Within my community we have organised as a group to enhance the beekeeping. We felt that our production was still very low, and that it would be necessary to have more hives, in order to have more bees, get more honey, and also make use of the by-products, like polen, propoleo, and wax. We place empty boxes near trees with wild beehives, waiting for the bees to colonise it. I can also give you some very good recipes for cough and sore throat, on the basis of honey, lime and garlic. The three major problems we have are: (1) there are not enough bee colonies; (2) we need more hives; (3) we lack the adequate number of meliferic plants to provide the food for the bees.



Figure 48: Mboussi Joseph presented his experiences with beekeeping

From here the discussion started within the group about ways to solve these problems, and a first start of action research was made. Gradually a shift was made from 'looking for support from outside' to 'looking for things to try' which could be done from now on, while looking for complementary outside support. Below part of this discussion:

- Why not buy more hives from the money you get from the honey? *We need the money to prepare our children to go to school.*
- Can't you reproduce the colonies yourself instead of placing empty hives and wait for the bees to enter them? Then you would not need so many new hives. *That would be a good idea, but I would have to learn more about that.*
- Have you tried other types of natural hives that may be better and attract the bees more? *They may not feel comfortable in this one. This one is quite good, the bees enter it. It is also good because you get better quality honey out of it because the panels can be removed. Moreover you do not kill the larvae.*

Then a lengthy discussion was started that HPI could not simply provide them with hives, but rather look at the whole system the people have devised here, experiment it jointly with the farmers, and the outcome of this can also be used in other areas. So HPI

could do action research together with this group, for example, in order to find the best hives and how to increase the number of bee colonies. In this research, a balance would have to be found between (1) quality versus the quantity of the honey, and (2) the bees' requirements and preferences versus the easiness of handling the bees, (3) using the colonizing versus the non-colonizing (wild) methodology.

There was much farmer exchange on this topic. For example, one farmer from the dairy farmer group showed his experience with filtering out the dirt of the honey, using a bucket and a very clean piece of cloth. Other topics discussed included the ways to prevent termites, various modern and traditional ways of extracting the honey, and ways to enhance the number of meliferic trees.

This discussion of enhancing ELD through action research made us aware of the importance of changing the concepts of 'training' (in conventional, top-down ways) into more to joint action research between farmers and NGO fieldworkers. In this way, the farmers can be in the driving seat of this research, and need not wait for outsiders to come and indicate how to do things. Supporting NGO's can support the farmers, providing them with essential information which they have no access to, and facilitating certain essential inputs, when the need arises within the process of action research.



Figure 49: Farmer exchange



Figure 50: One of the dairy farmers showing his experience with filtering honey in traditional bee keeping systems

7 Results

7.1 Evaluation of process followed and methodology

The concept of ELD initially was initially difficult to grasp for all involved. This was not surprising, as the event was organised in order to shed more light on the concept from various perspectives. This was positive to the extent that there was a lot of questioning and trying to understand going on. But this also included some initial difficulties, for example the fieldworkers of HPI Cameroon initially sometimes felt somewhat ‘evaluated’, as their fieldwork with livestock was taken as a major example of reviewing essential elements of ELD.



Figure 51: Discussions of dairy group to further clarify issues raised during their first presentation. The ELD concept was initially difficult to grasp for all involved.

Later on, especially after the field visit, the concept gradually had become clearer to all, and an atmosphere of ‘joint looking for the best ways’ proved very useful and positive.

An element that caused delay in the understanding of the ELD concept and the discussions about the methodologies for supporting ELD, was the content of the preparation, especially of the farmers groups involved. Though the farmers came well prepared, the content of this preparation could have been better. For example, the pre-workshops with the farmers were focused on livestock and did not include the livelihood system as a whole. Moreover the process and methodology used by farmers themselves for their development could already have been included in the preparation. This element only became apparent during the second half of the workshop (in the 2nd round of presentations). Including this element in the preworkshop would have stimulated a discussion on methodologies for development in an early phase of the workshop. These two elements in the preparation of the farmer groups (the livelihood system as a whole, and their development process till date) should be included in future events on similar issues.

Moreover, it would have been good if we had asked the government representatives to prepare themselves and present their ideas as well. Now this was done unexpectedly by one of them, which was greatly appreciated. But it would have been better if there would have been a preparation for all of them. Moreover, if the methodological discussion would have started at an earlier phase, we would have been able to make the NGO representatives and government staff work as hard as the farmers did, and generate more detailed discussions on the various ways of supporting ELD. For these reasons the event was rather workshop than a writeshop, and it was not possible to draw up a final document during the meeting.

Due to these factors, the decision to build flexibility into the programme turned out to be a correct one. The open nature of the whole event but proved important for the learning process. By focusing on this process of learning and exchange within the group, gradually more insights into the concept and its practical implications for supporting ELD were gained. As a result during the week a certain ‘mind-shift’ seemed to take place. The field visit and the example of action research proved essential ingredients in this process.

During the fieldvisit, by observing and exchanging with the community members, the whole group became aware of the contradiction between the richness of the community in terms of environment and potential for production, while on the other hand, the community members had a strong sense of '*waiting what comes from outside*'. Moreover, during the fieldvisit the exchange of knowledge between Cameroon and India was strengthened, which confirmed the knowledge about local practices in both.

The process of analysis and self-reflection, which was stimulated especially within the farmers groups, resulted in different outcomes in the various groups.

The facilitation and the process of group-building was very much supported by the Heifer-Cameroon way of starting meetings, using song and dance, and the various ways of clapping after a presentation or a comment. Unfortunately, the exchange between the farmers' groups and the international participants did not continue in the evening hours, because dinner was not shared, and there was no evening (cultural) programme. This is an element that could be improved in future activities. Moreover, the programme was too tight, and did not allow for joint leisure or tourist activities. This should be considered in a similar event in the future.

The stimulating way of facilitation during the plenary sessions was another essential element for drawing the various experiences together and clarifying the concept of endogenous development. Moreover, there were two moments within the week (Monday evening and Thursday evening), where the facilitators drew together various inputs in a more coherent form, in order to clarify the process and deal with the time constraint. This proved to be a good way of working. With this experience, we can now plan similar workshops in a more direct way. The open nature should not be abandoned, as the cultural background of each group and location will require programme adaptations during the event.

The final session with the high government official from ICAD, who came for 1.5 hour, was not a positive experience. The exchange was very limited, and he was expressing himself in the sense of '*we are already doing what you are proposing here as something new*'. Though this did not seem to be the case, we were not able to get across the real ideas we had been generating during the week. Moreover, the objective of this visit was not really clear to all the group members, which further enhanced the confusion. The experiences with the government employees who had been participating throughout the week was highly positive. For future events: we can invite key government employees for the whole (or major parts) of the event, ask them to prepare themselves in a practical way (preventing lengthy speeches), and make them go through a process similar to the one the various participants had been going through.

7.2 Reasons for the mindshift which took place

During the week a mindshift took place amongst all involved. The major reasons for this were:

- Early in the week it was concluded that self-reflection is necessary for all involved, not only for the workers of NGO's and governments. This was an essential ingredient during the whole event.
- The field visit to a neighbouring village, where farmers from the workshop exchanged ideas with community members, also proved crucial for understanding. The recognition that local resources and initiatives need to stand at the basis of development efforts, became especially clear during the field visit. The common attitude of '*waiting for what comes from outside*' observed in the communities visited was now ques-

tioned, as was the attitude of support organisations along the lines of *'we know what kind of development actions you need'*. The visit also reminded the visitors of the close interaction of people, animals, crops and environment, as well as the value of local beliefs and practices.

- Recognition of the multifunctional roles of animals, including the social and spiritual ones generated very positive effect and triggered great enthusiasm amongst the participating farmers. The fact that these cultural elements of livestock keeping were taken into account revealed a lot of hidden experiences and motivations of the farmer groups.
- This led to openness to analyse own process by the farmers groups involved, though the level of analysis varied amongst the various groups. Plans of farmers groups were revived on basis of the analysis about their own situation.
- The ways of how to support this became clear, especially through the concrete example of action research with bee-keeping.
- The similarities between local practices in India and Cameroon were striking, which greatly boosted confidence in these practices and concepts. It further confirmed the potential of development *'from within'*.
- During the rest of the week further experiences and insights were exchanged on issues like farmer-led action research which integrates local and modern knowledge, controversies related to traditional practices, and the effect of livestock development activities on gender roles. The farmer groups started looking within themselves to see where the major possibilities for (livestock) development lie. As a result several farmers' groups felt reassured about their own initiatives, and plans which had been in the background were now revived.
- Various highly controversial issues were discussed informally between different groups, like for example polygamy vs. monogamy, and the way women and men look at this.

7.3 Specific results

- A start was made with this document: Exploring Endogenous Livestock Development in Cameroon.
- A list of cross-cutting elements on strategy, methodology and facilitation issues for ELD were identified, discussed and presented
- More understanding about intentions, motivation and strategies between farmers, NGO and government representatives
- Contacts established
- More clarity on ELD for all involved – based on a mindshift which took place during the week
- Farmers plans for the future were agreed upon, based on a process of self-analysis and change (see chapter 5).
- More clarity on ways of supporting ELD and further ideas to use this in NGO's and government organisations involved
- The ideas generated here are also an input for HPI International, Compas, and the international ELD initiative
- More experience in how to organize this kind of event - the process to come to the mindshift towards ELD
- Publications about ELD, poster and other materials which are made available to all involved

7.4 First conclusions: cross cutting elements for supporting ELD

At the final day of the event a set of cross cutting elements for supporting ELD, which had been drawn up by the facilitators out of the discussions during the week, were jointly discussed. They relate to strategy, methodology and facilitation of supporting ELD.

Strategy

- 1 Consider whole farming system (system focus instead of looking only at animals)
- 2 First look at local options available within farming system
- 3 Balance between local resources, knowledge and resources from outside (breeds + all other aspects)
- 4 Recognize and acknowledge people's spiritual + cultural practices and include them in actions (where applicable)
- 5 Consciousness about gender aspects
- 6 Involve local institutions (e.g. village elders)
- 7 Include people's time management, risk management, coping system
- 8 Supporting local experts
- 9 Support local groups to influence policy (creating an enabling environment)
- 10 Reflection how to leave a community / maintain relationship (weaning strategy)
- 11 Support networking + strategic partnerships at various levels
- 12 Include Int. Prop. Rights aspects / define strategy
- 13 Include other forms of research to evaluate local practices
- 14 Enhance cross-generational learning
- 15 Be conscious of group dynamics
- 16 Support people to make informed decisions
- 17 Sharing amongst all stakeholders (farmers, NGO's, government, universities, research centers)

Methodology

- 1 In community entry: be sensitive to local culture
- 2 Baseline survey or community diagnosis → analysis of all local resources available
- 3 Group formation on basis of thematic areas of major interest
- 4 Base-line survey of each thematic area
- 5 Joint action research (instead of formal training)
- 6 Farmer to farmer exchange
- 7 Documentation of local practices + re-dissemination
- 8 Methodologies for joint assessment of local practices (eg. FRLHT)
- 9 Methodology in case of controversial issues (e.g. gender roles): provide information + exposure to other realities
- 10 Process of self-reflection for all involved
- 11 Importance of participating in cultural-social-spiritual events (where applicable)
- 12 Joint monitoring of outcome of action research – for example during community festivals
- 13 Joint sharing of positive and negative experiences, within community and outside
- 14 Support groups to do things themselves

Facilitating issues

- 1 Flexible funding within community (where possible)
- 2 Different approaches in different cultural contexts
- 3 Support communities to access multiple opportunities for development (banks, NGO's)
- 4 Long-term commitment

7.5 Further ideas developed about the strategies for supporting ELD

- Control by local actors is an essential element in the ELD concept, including control over the production chain and marketing etc.
- Therefore empowering communities to demand services and access resources is an essential ingredient of ELD.
- ELD support processes need to evolve organically and therefore cannot be planned totally beforehand
- Diversity in local realities, and therefore in support methodologies
- Community commitment due to joint learning and more equal level of exchange between community and support organisation. Hence a better impact of support efforts and resources.
- As own culture, reality, initiatives and leadership are the starting points of support activities, the outcome brings hope for a better future and more self-esteem
- Importance of intra- as well as inter- cultural dialogue
- The process of ELD requires reflection about the own role by all involved : farmers, NGO's, government workers, etc.
- Objective of support efforts: to support communities and rural families in their efforts to thrive in their communities and to prevent being forced to send family members away in search of work and income.
- ELD focuses on a gentle process: not forcing change onto people. Let the people lead the change with a gentle process.
- Support does not need to be demand driven: when a support organisations sees a potential, then you can go (reaction to methodology of pastoralist group)
- The supporting organisations need to gain a holistic understanding (including material, natural and cultural/spiritual elements) of the situation of the farmers groups involved, the major issues they are facing, and their practices and concepts. For example in the situation of the pastoralists, the concept of poverty and wellbeing; the concept of ethnobotanical practices. This is important before any interventions are introduced or proposed.
- Cultural aspects of livestock keeping, including the human-animal relations involved, can play a central role in supporting ELD
- The supporting organisations should not have a 'commodity focus' (only focused on material aspects), nor only a 'livestock focus'. A systematic focus is required.
- Recognise, understand and participate in local customs and rituals, without evaluating whether these are 'right' or 'wrong'. Recognise that they exist and are important to the community members.
- What are the characteristics of these local rituals and festivals, such as drumming, dancing, praying and calling on 'outside powers'?
- What is the nature of a community group? How do they relate to the rest of the community, to other communities, to outside agents?
- Find the right balance between production-oriented improvements in agricultural management and the value of local practices and beliefs. They are not necessarily exclusive but they can course in different directions and operate at different speeds. The decision about this will have to come from the community members themselves, in dialogue with the supporting organisations.

7.6 Further ideas developed about methodologies for supporting ELD

- Fully evaluate the use and values of local breeds and species of animals, as well as local housing and feeding systems before introducing new ones.
- Support the groups in their (inter-cultural) dialogue with groups with conflicting interests (example pastoralists with settled farmers)

- Support the empowerment through information and networking
- Support in legal and political aspects (eg. pastoralists related to land; ethnovets related to recognition as healers and Ethnovet Council)
- Development agents need to show their own agendas and interests, and be more accessible. People can be vulnerable in relation to donor agents (goat keepers). Prevent ‘fill my pocket’ principle (pig farmers)
- Support farmers groups in the (intra-cultural) dialogue and controversies, for example related to the role of women: the education of women (pastoralists), support of men in women’s tasks (goat group).
- Related to these controversies (for example in gender relations): (1) let’s respect the customs of the people in initial stages; (2) let them experience and express the challenges of their culture, for example through exposure and exchange visits with other cultures; (3) take people through a gentle process that leads to increased understanding.
- Change concept from ‘training’ (in conventional terms) to ‘joint action research’
- Action research in the field supported by elements of formal research (laboratory research, literature etc)
- Training and exchange activities with similar groups in other regions/countries
- Support in creating linkages for local marketing, for example strategic selling points, marketing co-operations, market information (goat keepers)
- Support processing and storing raw products, quality control (dairy farmers)
- Guidance where to buy certain inputs necessary for storage and processing
- Capacity building in internet use, bookkeeping, administration
- Weaning strategy: not abandonment, but other form of keeping in touch? This was not worked out in detail.
- Support local saving strategies (especially relevant in case of women groups)
- Revolving funds managed by local groups
- Evaluation and monitoring directly in the field and with the farmers, and not in the offices.

7.7 Some quotes and reactions

“We love our animals just as they love us. I cannot feel at ease staying for long without seeing my animals. If I visit them they come to me with enjoyment.”

[Explaining the importance and different roles of animals on the profile sheet]

Buhari Amadou, Fulani pastoralist from Bainjong Fundong, Boy division, North-West Province.

“Let us have love for the animals we keep, they have a lot to offer to us”

[Quote while presenting the token, a turkeys’ feather, during the opening ceremony]

Akob Janet Ane, Gender and HIV/AIDS, Heifer International Cameroon

“Sheep are calm and peaceful animals, it’s gift or token shows a sign of peace to the giver and the receiver of the token”

[Quote while presenting the token, a bag made out of sheepskin, during the opening ceremony]

Winkor Elisabeth Ayuni, ethnvet healer

“The highlight for me was the approach which centres on people rather than the commodity (livestock) for development”

[Statement made during evaluation]

“There is no blueprint for livestock development in Africa, therefore listen to those who are involved in it”

[Statement made during discussion]

David Millar, workshop facilitator

“Livestock is not the goal but a means of alleviating poverty”

[Statement made during discussion]

Emil Teleu Ngandeu, government official

“Livestock development should be looked upon as a process, not a product, and this process has to start with the people themselves, whose views, beliefs, values and aspirations should be given the determining factor”

[Statement made during discussion] Anonymous

“Empowering the group, to run it themselves”

[Statement made during discussion]

David Millar, workshop facilitator

“Now we are encouraged that what we have been doing so far is quite good, we have been confirmed that our own approach for development is holistic and can be the starting point for our actions. This concept, notion, and methodology of livestock development is assuring and encouraging, and I intend to apply it in my new agropastoral development project which starts in July this year.”

Sali Django, pastoralist and extension agent in rural development, north-west Cameroon

“This was a learning week ...for me to better understand endogenous livestock development and to see first-hand how it fits into – and is different from – the Heifer approach”

Terry Wollen, Veterinarian with Heifer International USA, in Trip Report

8 Future activities

Follow-up of event (materialised)

At the beginning of the writeshop, the idea was to produce a book in one week time. During the week this idea changed, the writeshop turned out to be more a workshop and at the end of the week, only rough materials had been produced. A lot of work has to be done after the actual writeshop.

- During the first few days after the writeshop, the basic information from all groups was gathered and put together by Roy, Terry and Katrien. This stood at the basis of this second draft, combined with the notes made by Katrien during the whole week.
- Numerous photos and small films have been exchanged after the event (especially Dr. Nair, Terry, Hanneke, Ellen). These are now being used in this document and other presentations on the event.
- Other materials have been made on this event: a poster (Hanneke), an article in the Compas Magazine (Katrien, David, Sali) with a backpage based on the poster. Hanneke and Katrien also made a powerpoint presentation.
- Report in *The Farmer's voice*, a Cameronian journal??
- The organizers and main initiators of this event have remained in contact to discuss follow-up of ELD in each of their organizations as well as further joint activities.
- The participants with e-mail addresses have been added to the ELDev list, which discusses ELD related topics. They have also been included in the mailing list of the Compas Magazine for endogenous development.

Ideas and actions within HPI network

Terry Wollen, veterinarian with HPI International (in his trip report - 22 June 2005):

The challenge is to our way of training and operation – for those who see value in the ELD approach – is to find the right balance between production-oriented improvements in agricultural management and the value of local practices and beliefs. They are not necessarily exclusive but they can course in different directions and operate at different speeds. The decision about this will have to come from the community members themselves, in dialogue with the Heifer field representatives and programme staff.

I am reminded of the good logic of the IFAD report on livestock development for the poor: (1) strengthening community groups; (2) use of local resources; (3) finding market methods and opportunities. Production oriented management inputs (such as improved feeds, crossbreeding with exotic genetics) are not the first in line of assistance in that sense.

What can we do with this new information within HPI?

- Encourage our country program offices, country offices and animal-wellbeing coordinators to review, subscribe (where found useful) and read the Compas Magazine and the LEISA Magazine, and subscribe to the ELDev mailing list. We can direct Heifer staff and program partners to the Agromisa materials on small scale sustainable agriculture. There are numerous other international development publications that can be linked through these resources.
- Include active endogenous livestock development discussion in our planning, workshops and field activities.
- Conduct active research on field experiences that highlight and support endogenous livestock practices
- Report on good ELD practices and active research in our system of recording best practices.

Ideas and actions of larger ELD network

Katrien van't Hoof, Compas/ETC

The ELD network is interested in the experiences gained in Cameroon, especially because of the further clarification about the ELD concept and ways to support ELD. It is therefore of importance that this document will be produced within a reasonable time-frame, so it can be spread amongst the organisations within the network. At the same time the network is growing considerably, as there seems to be interest from various actors involved in livestock development work. Besides the ELDev list, we are working on a website and an info booklet about ELD. We are seeking funds to further this network in the four directions (see annex 1) This Cameroon experience and document fits perfectly in these activities.

What's next / How are we going to continue in the future?

Possibilities mentioned during writeshop:

- Continued collaboration between Heifer, Compas, Agromisa, and other organisations involved
- In India, there is also a magazine dealing with ELD.
- The book 'Bank on hooves' written by Sagari en Nytia has been published recently.
- The Ethnovet-Council has to be stimulated to document their knowledge more and to publish it.
- Exchanging movies: an easy way of exchanging experiences!
- Maybe holding a writeshop and making a movie can be combined.
- Posters to make school children aware of the diversity of breeds and plants are available in India and will appear in English.

Follow-up of participants to see their feed back and new insights on ELD

This workshop report will not be published as such. It will be printed and distributed in a limited number in order to facilitate the following steps to come to a good publication on ELD for wider dissemination. Ellen Geerlings and Sali Django will be requested to do an assignment with the farmers groups and other participants, to see if they can make pictures again of their understanding of ELD, and monitor their change in terms of insights and activities after the workshop. This could be done in consultation with HPI Cameroon, in the first months of 2006. The Ethnovet Agrodok will form part of this process.

The new ELD document will include the following:

- 1 A chapter on ELD and cosmology (Katrien and David)
- 2 Shortened workshop report (Katrien)
- 3 Reactions of farmers and other participants about longer term effects and new insights related to ELD (Ellen and Sali)
- 4 Other regional cases (David and Katrien)

Appendix 1: General information of the ELD initiative

Supporting Endogenous Livestock Development: An alternative vision of livestock development for the poor

The ELD initiative was born out of the concern that, in spite of renewed interest in livestock, the international debate does not seem to be leading to truly innovative approaches that can support the poorest livestock-dependent peoples in the world in an effective way. This ELD approach seeks to support the poor and marginalised livestock-keeping groups, and has been developed by a group of people working involved in various international networks related to livestock and poverty.

We hope that this may be the starting point of a strong international movement of individuals, organisations and networks that are truly involved in ‘livestock-keepers’ development’, with structures that enable to generate insights, methodologies and lobbying capacity. In this sense we are working towards the 8th goal of the Millennium development Goals (Developing a global partnership for development with several specific targets).

The **mission** of the ELD initiative is ‘Improved livelihoods of livestock dependent people through supporting and enhancing development from within’.

The **objectives** of the ELD initiative are:

- Creating a global umbrella for exchange, collaboration and networking
- Deepen the understanding and implications of people-based livestock development
- Support field-based ELD initiatives
- Influence livestock education, research and policies

Some of the **major questions** that need to be addressed in this effort include:

- How can local farmers make use of opportunities of globalisation?
- How to show the potential of livestock keeping peoples for poverty alleviation and reaching the Millennium Development Goals?
- How to maintain the multi-functionality of livestock in the development process?
- What are the best methodologies for in-situ improvement of local practices?
- In what way can external practices and local practices be combined?
- What are good methodologies for supporting local livestock organisations?
- How to deal with internal controversies and negative practices?

Livestock and poverty alleviation

Livestock plays a very important role for the poor and marginalised people throughout the world. This implies rural as well as urban livestock keepers, settled farmers as well as pastoralists. Most poor rural households keep livestock as livelihood and social security strategy. Livestock is especially relevant for most vulnerable groups, such as female headed households, the elderly, and the sick.

It’s multifunctional role includes various elements:

- Resource management: draft power, use of by products, fertilisation of fields, energy for cooking;
- Economic role: food-security, family income, employment, risk mitigation, bank account, transport;
- Ecological role: genetic diversity, landscape management;

- Social role: status, identification, social occasions, local organisations; social transactions;
- Spiritual role: animal totems, ‘living souls’, to communicate with ancestors

The characteristics of livestock when kept in poverty situations, include the following:

- Variety of species are used at the same time;
- Sometimes one species is kept under more intensive conditions for the local market, while the other species are managed under low-input conditions;
- Mostly local breeds are used, as are local and indigenous fodder crops;
- There is a variety of breeding forms and purposes;
- Breeding is dynamic and flexible;
- It is strongly based on informal marketing mechanisms;
- It is based on local knowledge, resources, customs and spirituality.

From these roles and characteristics we can conclude that livestock has important role and potential for poverty alleviation, as well as for organic biodiversity and environmental sustainability. Livestock contributes directly or indirectly to 5 of the 8 elements of the Millennium Development Goals defined by the World Bank and the IMF (see box 1). Meanwhile, livestock is largely under estimated in the national government policies. A study of the role of livestock in the Poverty Reduction Strategy Papers – the centre piece for policy dialogue in all countries receiving financial support towards reaching the Millennium Development Goals– showed that in the plans of the 61 poorest countries of the world, livestock was generally under-estimated, and that greater attention is given to commercial operations than to the species and structures relevant to the poor. (Blench et al, 2003)

Box 1: Millennium Development Goals

- 1 Eradicate extreme poverty and hunger (in 2015-50%)
- 2 Achieve universal primary education
- 3 Promote gender equality and empower women
- 4 Reduce child mortality
- 5 Improve maternal health
- 6 Combat HIV/AIDS
- 7 Ensure environmental sustainability
- 8 Develop a global partnership for development with several specific targets

Other global trends and premises

Livestock policies, education and research are strongly influenced by concepts from industrialised countries. They are primarily directed at commercial farming, and based on the assumption that improving animal productivity aimed at (international) markets will provide the ultimate solution to poverty. In this way they are neglecting the both the complexity and the potential of smallholder livestock keepers- and pastoral systems.

Other global trends include:

- The growing demand for cheap animal products, especially due to the rapidly growing urban areas of developing countries;
- The Livestock Revolution - the increase of large-scale industrialised livestock production systems in developing countries;
- Increased bio-technology (often in the name of poverty alleviation);
- Increased poverty amongst small scale livestock keepers and pastoralists. In many cases, the poor livestock-keepers in developing countries have not been able to benefit from the increased demand for animal products; instead they often find themselves marginalised in terms of resources and markets.

In this context we believe there is a need to focus specifically on the role of livestock from a peoples' centred perspective, based on the livelihoods and strategies of livestock keeping peoples themselves. This implies maintaining the multi-functionality of livestock, as well as focusing on the equilibrium between crop and animal agriculture. The prevailing focus on crops within government policies, production subsidies, education and research, has often lead to poor understanding of the livestock component. Though initiated on basis of experiences in poorer regions of developing countries, Endogenous Livestock Development may have a role to play in more developed regions and countries as well.

What do we mean by Endogenous Livestock Development?

Endogenous means 'growing from within.'

- Endogenous development has been defined as 'development from the inside' or development based on people's own initiatives, knowledge, institutions, resources, perception of wellbeing and worldviews;
- This worldview, and also people's own criteria for wellbeing and development, has natural elements (nature in all its expressions), human elements (people and their relationships), as well as spiritual (religious and animistic) elements. These elements need to be in balance for wellbeing and health.
- Endogenous development includes the use of both combined inside (local) and outside (external) resources, practices and knowledge;
- Development organisations can *support and enhance* the process of endogenous development.

This also applies to livestock keeping. Endogenous Livestock Development (ELD) is thus a people-centred approach, which stands for supporting the husbandry systems based on livestock keepers' own innovative strategies, knowledge, and resources, as well as their perception of well-being and improvement. It aims at development based on capacities, without romanticising these views and practices.

Livestock development on the move

Over the past decades many organisations throughout the world, especially NGO's, have developed participatory and farmer-led approaches to pro-poor (livestock) development, such as PLA (Participatory Learning and Action) and PTD/PID (Participatory Technology/Innovation Development). Also in the livestock field, there are various 'people-centred' instead of 'animal-production centred' approaches directed at poverty alleviation, such as:

- Ethnoveterinary medicine
- Movements to enhance Livestock Keepers' rights
- Pro-poor Livestock Initiatives
- Community-Based Animal Health Care
- Community-Based Management of Animal Genetic resources
- 'Passing on the Gift' initiatives
- Pastoralist networks
- Endogenous development initiatives with livestock
- Urban livestock initiatives
- Family Poultry Networks
- Draft animal initiatives
- Initiatives on control of zoonotic diseases

Over the years, the importance of these participatory approaches and of taking local knowledge into account has become broadly recognised, especially for baseline data col-

lection and problem identification during the initial project stages. But, when it comes to the design and implementation of solutions, however, the methods rarely seek to build on livestock keepers' knowledge and strategies.

Moreover, many of these approaches experience difficulties in overcoming an implicit western bias.

ELD seeks to overcome these shortcomings and biases by making peoples' worldviews, values, knowledge, institutions, initiatives and locally available resources the starting point for livestock development. ELD recognises the value of outside resources and knowledge and helps local people select those that fit the local conditions rather than alienating them from their own culture.

In terms of methodology, endogenous livestock development includes various elements that are not focused on in the more 'conventional' participatory methodologies in livestock development.

Examples are:

- Participatory methodologies on basis of people's own criteria of development, learning, experimenting, communication;
- Self reflection of development practitioners on their own worldviews and knowledge, and how this influences their relationships with the rural people;
- Including the theories and the 'why' of local practices and knowledge (for example, the concept of 'hot' and 'cold' diseases)
- Including existing leadership structures
- Openness towards cultural practices
- Enhancing the multi-functionality and (ecological) functioning of the livelihood system as a whole, rather than merely the livestock production aspect of it.

Join the ELD network!

You are invited to become part of the ELD network.

You can:

- For further information, please contact: Katrien van't Hooft (katrien.hooft@etcnl.nl) or
- Evelyn Mathias (evelyn@mamud.com)
- Join the ELDev e-mail discussion (write message to evelynbarth@netcologne.de)
- Read the People and Livestock (PAL) electronic newsletter (www.life.initiative.net)
- Get a free subscription to Compas Magazine on endogenous development (www.compasnet.org)
- Bring forward your experiences, publications, insights and contacts!

We hope that a growing number of local, national and international organisations will seriously consider the option of endogenous livestock development.

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Appendix 2: List of participants

Farmers

Pastoralist group

Sali Django

Alhadji Buhari Amadou

Alhadji Egi Sule

Adamou Ibrahim Mashko

Ethnovet Practitioners

Wirsiy Lawrence Leinyuy

Winkor Elisabeth Ayuni

William Fozoh

Bobo Joseph Sonjong

Ndum Simon Eno

Dairy Farmer group

Ntabe Christopher Fonyam

Mary Sirri Ndikum

Ngwa Mary Andong

Fointen Joseph Yisa

Ndonue Stephen

Goat Keepers group (native farmers)

Mbeng Simon Nsah

Mbousi Joseph-Aimé

Messenek Ebaya Jacqueline

Misori Juliette Ndoh Babiata

Youyep Emmanuel

Heifer and government staff within Cameroon

Heifer staff Cameroon

Henry Njakoi

Akob Janet Ane

Prescilla Mosoke Nee Sigala

Ngeh J. Toyang

Isaac Gabesin Maah

Utagah Eric Tacho

John Ekue

Dieumou Felix Eboue

Government staff

Blasius Azuhnwi

Paul Kwenkam

Emil Teleu Ngandeu

International facilitators and participants

Facilitators and support

David Millar, CECIK, Ghana

Katrien van't Hooft, Compas/ETC, the Netherlands

Terry Wollen, Heifer International, USA

Roy Keijzer, AGROMISA, the Netherlands

Ellen Geerlings, LPP/FAO, the Netherlands

Hanneke Mertens, DIO, the Netherlands

NGO representatives

Sagari Ramdas, ANTHRA, India

Nitya Ghotge, ANTHRA, India

M.N. Balakrishnan Nair, FRLHT, India

Appendix 3: Detailed programme of the week

When	Time	What	Comments
Sun.12 June	4:00 pm evening	<ul style="list-style-type: none"> ➤ Arrival and dinner ➤ Welcome from Heifer International ➤ Getting to know each other 	<p>Joint prayer before dinner after suggestion of a farmer</p> <p>Through presentation of tokens representing the relationship with animals</p>
Mo.13 June	8:00 am 9.30 11:00-5:00 evening	<ul style="list-style-type: none"> ➤ Opening Ceremony ➤ Logistic issues ➤ Background of ELD and this write-shop ➤ African perspective on Endogenous Development ➤ Preparation of farmers presentations ➤ Presentations of each group and discussion ➤ Videos from India and Heifer Cameroon for those interested 	<p>Indian participants presented their opening ritual, all participated stating their wishes for it</p> <p>Through Powerpoint presentation and discussion in plenary Oral presentation and discussion</p> <p>Each farmer group prepared a corner of the meeting hall with the posters they had brought This was quite a long session of 4 presentations and discussion. Moving around the room made it quite lively. In the evening the facilitators also prepared a list of major issues raised during the discussions of each of the farmers groups.</p>
Tu. 14 June	8:00 am 2:00 pm 4:00 pm	<ul style="list-style-type: none"> ➤ Singing as a starter ➤ Continued presentations: pig farmers ➤ Presentation/discussion work AN-THRA (India) ➤ Presentation/discussion work Heifer Cameroon ➤ Presentation/discussion work FRLHT (India) ➤ Presentation of livestock-poverty alleviation government/FAO programme ➤ Preparation of the field visit ➤ Farmers in their respective groups, formulating answers on the major issues raised during on Monday. Focusing more on the methodological aspects 	<p>This was done throughout the workshop Ellen and Hanneke presented their findings during the visits to this group These NGO presentations were displayed and presented in the small meeting room.</p> <p>Presented by power point presentation, followed by discussion. The preparation for the fieldvisit was very limited; each individual was asked to consider one major question: <i>how can we relate to what people are doing in the community?</i> Although variation between the groups, this resulted in a more profound analysis of the situation. Groups could not finish this assignment on this day</p>
We.15 June	whole day	<ul style="list-style-type: none"> ➤ Field visit to 2 different communities near Yaounde, where HPI has been working with for a few years. Group was divided into 2 mixed groups. The programme in the communities included a welcoming meeting; exchange visits of small groups to the various homes and fields of the community members; an exchange meeting between the visitors and the community; and a joint lunch. 	<p>This resulted a crucial element of the workshop.</p>

When	Time	What	Comments
Thu 16 June	8:00 am 11:00 2:00 pm 4:00 evening	<ul style="list-style-type: none"> ➤ Discussion in two groups for debriefing field visit ➤ Plenary to exchange and analyse findings of the field visit ➤ Presentation of bee-keeping practices and general discussion on this subject ➤ Presentation and discussion on the methodology used within CECIK and Compas in Africa, to enhance endogenous development ➤ Continued work within farmer groups on issues raised; and to document the steps toward change (their methodology) until now ➤ Pulling together the major cross-cutting elements for ELD discussed during the week by the facilitators 	<p>This discussion generated many ideas, including those related to the methodology of ELD.</p> <p>The facilitators realised that this presentation was not taken into account on Monday. In this phase the presentation turned out into an example of 'action research' within the ELD methodology. This was a request of the participants in order to further analyse the possible methodologies for enhancing ELD.</p> <ul style="list-style-type: none"> ➤ The farmers groups had to finish their response on the issues raised on Monday, and also analyse their own methodology for development ➤ Due to time constraints and the tendency to focus on content matters, the facilitators felt the need to give this input for general consideration
Fri 17 June	8:00 am 12:00 1:00 pm 2:30 pm 4:00 evening	<ul style="list-style-type: none"> ➤ Presentations of the 4 farmer groups in plenary as response on issues raised, and analysis of their methodology for development so far. ➤ Presentation, discussion on, and re-editing of cross-cutting elements for ELD ➤ Handing over of gifts from Heifer Cameroon and preparation of the afternoon presentations ➤ Visit by the Director of the Institute for Research and Agricultural Development (IRAD), who briefly went around the room and informally exchanged ideas with the farmer groups. Then the cross cutting elements for ELD were presented and a general discussion was generated. ➤ Singing and dancing ➤ Evaluation: by writing down and then presenting 3 aspects: the positive aspects of this event, the ways to improve for next time, and what do you take back home with you. ➤ Handing over certificates ➤ Discussion on next steps and future collaboration ➤ Closing dance and singing: 'We are one!' ➤ Joint dinner and watching various videos from India and Heifer Cameroon 	<p>This was a necessary and positive step towards further understanding of the methodology.</p> <p>There was general consent on the issues documented, only a few modifications were made.</p> <p>This was probably one of the most difficult part of the workshop. We were not able to really present what we had come up with during this week, and the discussion was not inspired.</p> <p>The evaluation was quite impressive – very good comments came up. The general atmosphere was one of great hopes and ideas for future activities, both within the farmer groups and the support organizations. This was appreciated, especially by the farmers</p> <p>Good ideas came up and addresses were exchanged</p> <p>Let us continue to follow this path together</p>

Appendix 4: Heifer's Cornerstones

Passing on the Gift

Twelve values (Cornerstones) that exemplify our work were chosen by Heifer International staff and partners worldwide through a process that took several years and which is continuously evaluated. The first letter of each was chosen so that they spell out our central philosophy of Passing on the Gifts. Passing on the gift embodies HI's philosophy of practical sharing and caring. Every family who receives an animal signs a contract to pass on the first female offspring to another family in need, and also agrees to pass on to others the training and skills that they have acquired. Many groups also choose to "pass back" an additional animal, or else a portion of sales income, to support their project.

Accountability

The group defines their own needs, sets goals, and plans an appropriate strategy to achieve their goals. HI provides guidelines for planning the project (including the pass-on process), screening recipients, monitoring farmers' progress and conducting self evaluations. The groups are responsible for submitting semi-annual monitoring reports to HI.

Sharing and Caring

HI believes that global problems can be solved if all people are committed to sharing what they have and caring about others. Though not easily measurable, this spiritual aspect of our work is one of our most important cornerstones. Sharing and caring also reflect our commitment to humane treatment of the animals in HI projects, and our shared vision of justice for all people.

Sustainability and Self-Reliance

HI funds projects for a limited time. The project groups must plan to eventually support themselves by member donations, fund raising, or other productive activities. HI has found that self-reliance is most easily achieved when a group has varied activities and finds support from several sources.

Improved Animal Management

Feed, water, shelter, reproductive efficiency, and health care are the essential ingredients in successful livestock management. These must be available so that the livestock provided by HI can be kept healthy and productive. The animals should be a vital part of the farm activities without causing an extra burden on family members or the farm resources in general. The species and breed chosen must be appropriate for the area.

Nutrition and Income

Livestock contribute directly to human nutrition and well-being by providing high quality protein and fibre, and indirectly through draft power for crops and transportation as well as manure for soil improvement and increased farm production. The livestock should have potential for profitability to provide long-term economic security for education, health care, and housing, while serving as a living savings account for emergencies

Gender and Family Focus

Gender refers to the socially defined roles of men and women in each culture. HI's gender program encourages women and men to share in decision-making, ownership of the HI animals, labour, and the benefits of projects. Priority for funding is given to projects in which the whole family participates. On-farm employment strengthens rural families and communities by decreasing the need for migration to urban areas in search of em-

ployment. In addition to the gender program, HI's WILD (Women in Livestock Development) program supports women's projects.

Genuine Need and Justice

HI is a partner to people who truly need an opportunity to improve the quality of their lives, and who can benefit from a modest level of support. Group members develop criteria to determine who will receive animals and related inputs. The poorest in the community should be included in the group membership and receive priority for assistance. Families are eligible regardless of creed or ethnic heritage. Priority is given to groups that have traditionally been neglected.

Improving the Environment

The introduction of the HI livestock should improve the environment by having a positive impact on one or more of the following: soil erosion, soil fertility, sanitation, forestation, biodiversity, pollution, wildlife, and watershed conditions. In addition, the livestock should not cause or worsen any environmental problems.

Full Participation

HI works with grassroots groups or intermediary organizations representing grassroots groups. A truly effective group has strong leadership and organization and is committed to involving all members in decision making. Members of the group "own" the project, and the groups have control over all key decisions.

Training and Education

The group decides on their own training needs and local people are involved as trainers. Training includes formal sessions as well as informal (farm visits, demonstration, model or lead farmers) and is "hands-on" more than academic. In addition to training in livestock husbandry and care of the environment, groups have requested training in diverse topics such as food processing, marketing, group formation and human nutrition.

Spirituality

Spirituality is common to all people and groups, regardless of their religion or beliefs. Spirituality is expressed in common values, common beliefs about the value and meaning of life, a sense of connectedness to the earth, and a shared vision of the future. It often creates a strong bond among group members and gives them faith, hope and a sense of responsibility to work together for a better future.

Appendix 5: View on agricultural development by Minister of Agriculture in Cameroon



Figure 52: Interview of Clobert Chatat in The Farmer's Voice – no.119, June 2005

Farmers should be more committed

"My visit to parts of the south west province is the continuation of a nationwide tour I started a couple of weeks ago at Monatele in the Center Province. It is aimed at going down to the provinces to personally see the level of agricultural activities, how the farmers carry out their activities, as well as the staff of my external services. It is also to put in place the program I announced in Monatele, which concerns farmers in Cameroon. I visited the plantation of some elite, like Dr. Nagama Ngongi, at Lisoka village in Buea, and Dr. Dion Ngute's in Bogongo in Indian division. Their farms are doing well and coordinated too. The elite I visited can be considered as models in this domain, Other should visit them to copy their examples. At my level, I promise to put my technicians at the disposal of these elites in other to assist them better to manage their farms. (...)

I saw on the field farmers who are highly motivated in doing their job despite the limited means. This is very important in our rural development strategy. It's quite good to have people who are ambitious. I also noted that some farmers have taken to our advice of creating new plantations using new planting materials rather than using materials from their old and unproductive farms. (...) Farmers should visit our centers at Barombi-Kang where they can find planting materials of high quality and highly resistant to pest and diseases. They should note that it is quite dangerous to use planting materials from old farms because they will not produce good results. It is important to do away with all old planting materials of poor quality. Those who have practiced this are now benefiting from the good results obtained. They should go to their farms to work and by doing so they should follow the instructions of our technicians on the field in order to improve on their production.

Food crop farmers on their part should be capable of producing enough food not only to feed the nation but to equally make enough money in order to improve our living conditions. My main message is that we have to do agriculture as a means of making money

in order to improve on our living conditions. Consequently, farmers should be more committed in their endeavours and apply the necessary techniques to boost production. (..)

My general appeal goes first of all to the elites. They should invest in agriculture because by investing it will provide jobs to their people and also act as a model to other smaller farmers. Secondly to the youths, who constitute tomorrow's agriculture since our present producers are growing older. They should leave the city back to the village to engage in agriculture. Mind you that if they choose the right crop and apply the necessary techniques on good soil, they would succeed and this will also provide employment to others."

Summary

The Endogenous Livestock Development (ELD) initiative was started in 2004 by a group of people involved in international networks related to livestock and poverty. The initiative aims to stimulate livestock development with the livestock keepers at the centre of the efforts, rather than merely pursuing enhanced animal production. In June 2005 a workshop was organised by Heifer Cameroon in Yaoundé, as a joint initiative from Compas, Heifer International and Agromisa. The objective was to pull together the experiences of farmers, NGO's and policy makers concerning endogenous development in the field of livestock keeping.

Endogenous means 'growing from within'. Endogenous Livestock Development (ELD) is a people-centred approach, including both the owners as well as the caretakers of animals. It stands for supporting the husbandry systems based on livestock keepers' own innovative strategies, knowledge and resources, as well as their perception of well-being and improvement. It aims at development based on local needs and capacities to broaden the options available to them, without romanticising these views and practices. This development process includes both local and external resources, and – besides other objectives – can imply producing for local, national or international markets.

Livestock has a major role to play in poverty alleviation, as the majority of the world's poor keep livestock for their livelihoods. Through their multifunctional role livestock contributes directly and indirectly to the majority of the Millennium Development Goals. At the same time, livestock is largely underestimated in the government policies. Moreover, where livestock is supported, greater attention is given to commercial operations than to the species and structures relevant to the poor. This focus on animal-productivity, rather than on the strategies of the people themselves that depend on livestock, is common in conventional extension, research and agricultural education.

A diversity of lifestyles, religions, values and practices can be found in sub-Saharan Africa. Livestock plays a key role in many local livelihoods, and is commonly used in rituals of Islam, Christianity and traditional worship. The livestock systems are extremely complex, and a large variety of strategies can be observed. The colonial past has had a strong impact on the African peoples, and most of the nations still reflect major aspects of the colonial system. They support a market oriented development concept for poverty alleviation, rather than focusing on enhancing the capacity of people to solve their own problems.

As rural life is changing fast, resources are few, and challenges that the people are facing are increasing, there seems to be a great need for a shift of thinking related to (livestock) development. When considering livestock, we have to look at the whole agricultural system in which the livestock keepers are involved, as well as the human-animal relationships. But this is not enough. We also have to consider the broader vision underlying all this: the way 'those living today' are inter-related with 'the ancestors' and 'the yet unborn'. The worldview also encompasses the perception of poverty and wellbeing, the relationship between man and nature.

Only on basis of this understanding can we find the best ways to enhance 'development from within', or endogenous development, in the quest towards poverty alleviation in sub-Saharan Africa.

Workshop on ELD

In June 2005 an international workshop on endogenous livestock development was held in Yaoundé, Cameroon. The main question discussed was: *How can we have livestock development activities which are as close as possible to the objectives and worldview of the livestock keeping peoples themselves?* There were a total of 39 participants, including four groups of farmers from the north-west region of Cameroon: Fulani pastoralists, ethnoveterinary healers, dairy farmers and goat farmers, all supported by Heifer Cameroon. Staff members from the organisers Heifer Cameroon and the government in Cameroon also participated. Compas partners and NGO's from India (FRLHT and ANTHRA) and Ghana (CECIK) contributed to the inter-cultural exchange.

During the workshop the four farmer groups and the NGO's presented their experiences with livestock development activities. These were used as the basis for the discussions on the essence of Endogenous Livestock Development – a concept that initially both farmers and fieldworkers found difficult to grasp. The multifunctional role of animals became clear: besides their (1) economic role, (2) their role in resource management and (3) their ecological role, animals have a (4) social role and a (5) spiritual role. Examples of the spiritual roles are animal totems, animals as 'living souls' and animals for communicating with ancestors.

The recognition of the multifunctional roles of animals, including the social and spiritual ones, triggered great enthusiasm amongst the participating farmers. The field visit to a neighbouring village, where farmers from the workshop exchanged ideas with community members, also proved crucial for understanding. The similarities between local practices in India and Cameroon were striking, which greatly boosted confidence in these practices and concepts. It also confirmed that development has to start 'from within'. The common attitude of '*waiting for what comes from outside*' observed in the communities visited was now questioned, as was the attitude of support organisations along the lines of '*we know what kind of development actions you need*'.

During the rest of the week further experiences and insights were exchanged on issues like farmer-led action research which integrates local and modern knowledge, controversies related to traditional practices, and the effect of livestock development activities on gender roles. The farmer groups started looking within themselves to see where the major possibilities for (livestock) development lie. As a result several farmers' groups felt reassured about their own initiatives, and plans which had been in the background were now revived. (see box 1)

The representatives of the Cameroon government and the NGO's involved also expressed interest in the ELD concepts. According to Emil Teleu Ngandeu, government official: "*Livestock is not a goal but a means of alleviating poverty. Livestock development should be looked upon as a process, not a product, and this process has to start with the people themselves, whose views, beliefs, values and aspirations should be the determining factor.*" A set of joint conclusions were drawn up on the final day of the event, which will be used to make a publication and further the initiatives related to endogenous livestock development.

International ELD initiative

The international ELD initiative aims to create a global umbrella for exchange, collaboration and networking; to deepen the understanding and implications of people-based livestock development; to stimulate field-based ELD initiatives; and to influence livestock policies, research and education. Various Compas partners (both NGO's and universities) are presently involved in the network, as are international networks in the field of ethnoveterinary medicine, animal genetic resources, livestock keepers' rights, Passing

on the Gift (by Heifer International), and small scale poultry development. The event in Cameroon was a valuable experience in this process.

This approach presents many challenges for development, research and education. Many questions need to be addressed. How can we learn more from livestock keeping peoples themselves? What are appropriate field approaches for enhancing ELD? How can the relationship between livestock, human identity and worldview be included in ELD? How can livestock keeping people make use of the opportunities of globalisation? In what way can local practices and external practices be combined? How can we make ELD gender- and generation- sensitive? How can teaching and training materials on ELD be developed? How can interest for ELD be generated in universities and with policymakers? In a joint effort we hope to find answers towards these questions and further livestock development which provides the opportunities that farmers themselves are looking for.