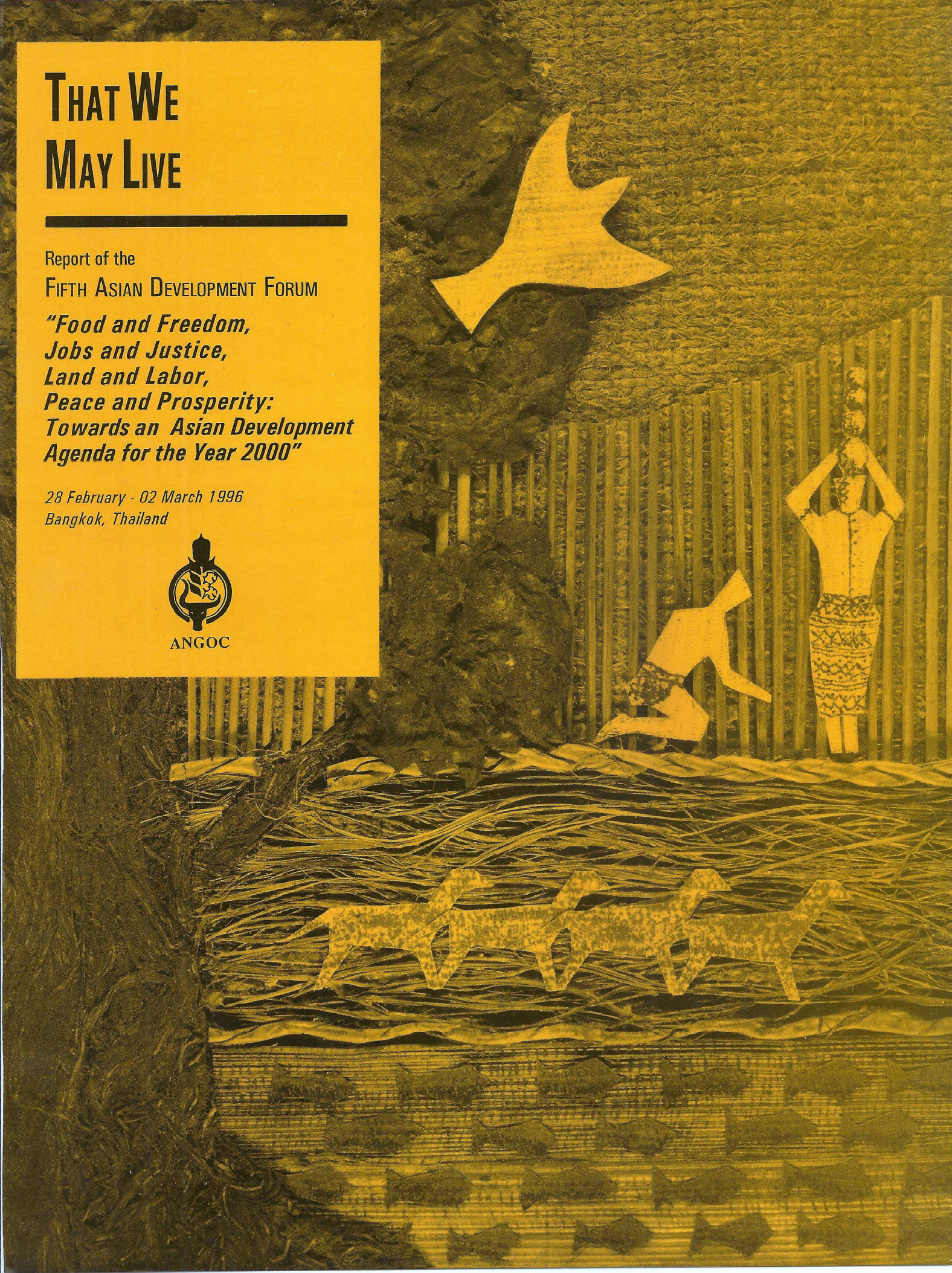


THAT WE MAY LIVE

Report of the
FIFTH ASIAN DEVELOPMENT FORUM

*"Food and Freedom,
Jobs and Justice,
Land and Labor,
Peace and Prosperity:
Towards an Asian Development
Agenda for the Year 2000"*

28 February - 02 March 1996
Bangkok, Thailand



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ANGOC

Asian NGO Coalition
for Agrarian Reform and Rural Development

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FOREWORD

*Bishop Antonio J. Ledesma, S.J., Chairperson, ANGOC
and Antonio B. Quizon, Executive Director, ANGOC*

In the last five years, ten Asian countries have witnessed a series of national and regional forums on the themes of "Food and Freedom, Jobs and Justice, Land and Labor, Peace and Prosperity." These forums have involved nearly a thousand NGOs, gathered in a process of dialogue, reflection and planning. Conducted in 1991-96, the Asian Development Forum (ADF) became more than just an annual event; it also served as the venue for Asian NGOs to reassess their responses to the rapidly shifting socio-political and economic environment of the region.

For together with the *promises* of progress brought to the Asian region by global economic integration also came the *threats* of growing poverty, widespread environmental degradation and breakdowns in community life. Thus, Asian NGOs awakened to the need to look beyond their small, isolated projects -- to search for new development paradigms and ways to link up efforts towards a common, alternative vision.

Thus ADF became an active search for development alternatives: Is there truly an alternative development paradigm, grounded on concrete Asian experience and values? How can Asian communities assert their dignity and integrity in the face of rapid globalization of technology and the economy? Where are the "centers of excellence", i.e., the innovations and examples by which people link their local actions to global interventions towards change?

The choices of annual themes for the ADF thus reflect the concern for community realities and the emerging challenges of globalization.

"Community-Based Resource Management" was the theme chosen for 1992, highlighting a major issue of debate at the UN Conference on Environment and Development. ADF I emphasized that the real arena of struggle for sustainable development lies at the community level, not at the global level. For what affluent societies may call "environment" are really *survival* questions for the poor.

In 1993, ADF II examined the theme of "Sustainable Agriculture and Food Security" -- bringing together perhaps the largest gathering of sustainable agriculture practitioners in Asia. ADF II debunked the premises and promises of Green Revolution technology, and affirmed an alternative agricultural paradigm that is based on the regenerative properties of nature, on equitable social relations, and on the intrinsic link between farmers and their soil.

In 1994, ADF III reaffirmed "Village-Centered Development" as the prime focus of NGO efforts, highlighting the need to view villages as self-sustaining economies. Three strategic sub-themes were discussed: (i) community (social) enterprises in contrast to business (profit) enterprises; (ii) financial intermediation mechanisms for the rural poor; and (iii) alternative economic accounting systems.

"Transforming Institutions towards the Empowerment of Asian Grassroots Communities" was the theme for 1995, exposing how International Financial Institutions such as the World Bank and Asian Development Bank and the World Trade Organization adversely affect the lives of Asian grassroot communities.

In the face of globalization and the increasing dominance of such institutions in development processes in Asia, ADF IV examined ways by which communities and groups assert their rights, as well as pressure for changes towards a greater democratization and accountability of international institutions.

The theme of the Fifth Asian Development Forum, as reported in this volume, returns us to the overriding concern of the five-year process -- "Food and Freedom, Jobs and Justice, Land and Labor, Peace and Prosperity." ADF V thus attempts to synthesize previous forums in building a people-centered, sustainable development agenda for Asian communities.

Food is a minimum, basic human right, but it is meaningless without freedom. The theme of freedom reminds us that much of our efforts today must center not only on political freedom but, equally important, on economic freedom and opportunity. Together, *food* and *freedom* are the most basic rights of an Asian -- indeed of any -- community.

There exists a distinctive Asian value of freedom -- the survival ethic for all, moving from the shared poverty of the past towards a shared prosperity of the future. It is *justice* that is community-based, concerned about the effects of world trade liberalization and globalization.

Globalization has also spurred the rapid deterioration of Asia's vast and diverse land and water resources. Hence, Asian NGOs -- increasingly active participants in the environmental movement -- must continue to express the now-universal concern for ecological harmony.

Many Asian peasants continue to till land they do not own; the prevailing agrarian structures remaining mired in bonded labor. There is need, therefore, for widespread agrarian reforms to harness *land* and *labor* for the benefit of all.

Finally, in this era of liberation wars and ethnic conflicts, we are reminded of the need for amnesty with honor, and of peace with dignity. As there can be no peace without development, there can be no *prosperity* without *peace*.

We thank all the speakers, presentors and participants of the Fifth Asian Development Forum. Their efforts make them co-authors of this publication. The Forum was honored to have as speakers two social activists - Obaidullah Khan and Sunderlal Bahuguna - both well-known and respected for their struggles in different arenas: Khan in grassroots social movements and Bahuguna in international development institutions.

We thank especially all the ADF Country Focal Points for their tireless preparatory work, commitment and coordination activities for this Forum. These are: the Association of Development Agencies in Bangladesh (ADAB), Association of Voluntary Agencies in Rural Development (AVARD), Japanese NGO Center for International Cooperation (JANIC), Management Institute for Social Change (MINSOC), NGO Federation of Nepal (NFN), National NGO Council of Sri Lanka (NNGOC), NGO Coordinating Committee on Development (NGO-COD), Philippine Partnership for the Development of Human Resources in Rural Areas (PhilDHRRA), Rural Development Foundation of Pakistan (RDF), and Wahana Lingkungan Hidup Indonesia (WALHI).

Also, we express our appreciation to all participants of the in-country consultations, as well as past ADF Focal Points and participants.

Raul P. Gonzalez and Ricardo G. Abad summarized the piles of documents and audio tapes of the past five years to produce this remarkable volume. Nathaniel Don E. Marquez of ANGOC acted as the overall coordinator for the Forum and this publication, while Ma. Victoria Maglana documented the actual proceedings.

We cite as well the valuable assistance of the Sasakawa Peace Foundation for making the Forum and this publication possible.

Finally, we acknowledge the following for assisting at various stages of publication: Dave Ingles, Roel Ravanera, Antonina Ducusin, Mira Ofreneo, Alma Briones, Marivic Mandalihan, Teresito Elumba, Gloria Punay, Marissa Perez and Lalaine Angeles. ■

MESSAGE

Koshiro Takada, Program Officer, SPF

The Fifth Asian Development Forum (ADF V), held on February 28 to March 2 1996 in Bangkok, culminates a long series of discussions by NGO leaders on alternative visions and strategies for sustainable development in Asia. Its theme, "Food and Freedom, Jobs and Justice, Land and Labor, Peace and Prosperity: Towards an Asian Development Agenda for the Year 2000", was based on the results of the group's past four forums: community-based resource management in 1992, sustainable agriculture in 1993, sustainable livelihood in 1994, and the reform of institutions in 1995. This document summarizes the discussions of these development forums; its general circulation will inform many others of the ADF's contributions to development policy.

The Sasakawa Peace Foundation (SPF) is most pleased to have supported this tremendous effort. The Foundation wishes to express its gratitude to the many NGO leaders who spent much time and energy to make the ADF forums a success over the past five years. Through their efforts, many will recognize the realities that Asian people have shared and eventually, *should* share.

The ADF has three overriding goals: *first*, to initiate five annual forums for NGO leaders to deliberate on relevant development issues of regional and national concern; *second*, to promote an alternative development vision and agenda which reflects Asian NGO needs and aspirations; *third*, to increase awareness of and promote policy dialogue with officials of governments, donors, and international institutions on the results of the ADF. Towards this end, the participants of ADF V presented their position in the Bangkok Declaration, a statement that represents the views of NGOs and people's movements from ten Asian countries -- Bangladesh, India, Indonesia, Japan, Malaysia, Nepal, Pakistan,

Philippines, Sri Lanka and Thailand -- all of which have different political situations and stand at different economic stages. The Sasakawa Peace Foundation shares the position of the Bangkok Declaration, commits itself to the ADF's development agenda, and considers it an obligation to support the pioneering work of NGO development leaders in the future.

The impact of the ADF was greater than what we had expected at the start. Its assessment of Asian realities and recommendations for change has received much support from various sectors. As such, the responsibilities of the participants of ADF I to V to translate their vision into concrete policies have become greater and more urgent.

The five-year effort also makes the Foundation more appreciative of the key role played by ANGO as the ADF's secretariat and organizer. In the future, ANGO will continue to play an important part in sustaining the common goals of ADF participants, a task recommended in the evaluation of the ADF.

We thank especially Mr. A.Z.M. Obaidullah Khan, Mr. Sunderlal Bahuguna and Mr. Edgar Valenzuela whose presentations during ADF V provided helpful guidelines to the participants, and contributed greatly to the success of the Bangkok meeting.

Finally, our deepest appreciation goes to Bishop Antonio Ledesma, S.J., Mr. Antonio B. Quizon, the staff of ANGO and all the participants of Fifth Asian Development Forum for making ADF V, the final and critical stage of discussions, an enormous accomplishment.

The Sasakawa Peace Foundation is proud to be a part of this success. ■

INTRODUCTION

Asia is home to more than half of the estimated 1.1 billion poor people in the world. About two-thirds of Asia's poor live in rural villages where poverty is at its worst since access to social and institutional services and ownership of productive resources are skewed in favor of urban residents.

In the past forty years, the world's population has doubled. The dominant "growth-at-all-costs" development paradigm has increased global economic output five times; and Gross National Product (GNP) has increased, even in the developing countries. In the same period, however, the number of people living in poverty has doubled.

The current development paradigm has failed to alleviate the plight of the poor. In most cases, the billions of dollars of bilateral and multilateral assistance to Third World countries has benefited only the wealthier 10% to 20% of the population.

In many developing countries, an increasing GNP has not had any direct correlation to poverty reduction. In fact, it is ironic that current development practice - as instituted by governments, business and international financial agencies - has had adverse impacts on the culture and social and political fabric of the rural communities of Asia. Rather than the promised prosperity, the reality of many Asian rural communities is increasing poverty, worsening communal violence and unabated ecological, social and cultural degradation.

Beginnings of the Asian Development Forum

In February 1991, the Asian NGO Coalition for Agrarian Reform and Rural Development (ANGOC), with the support of the Sasakawa Peace Foundation, organized a planning meeting for an Asian development forum that was attended by NGO leaders from eight Asian countries. The

outcome of the meeting was the five-year Asian Development Forum (ADF).

The Asian Development Forum (ADF) is envisioned to be an annual venue for the proactive efforts of NGOs to strengthen Asian communities in charting a development course that is based on their needs and aspirations. The ADF Forum brings together key development thinkers and practitioners to address, in a systematic manner, relevant issues of people-oriented development in Asia. To date, nearly a thousand NGOs from ten countries have participated in the ADF national and regional consultations.

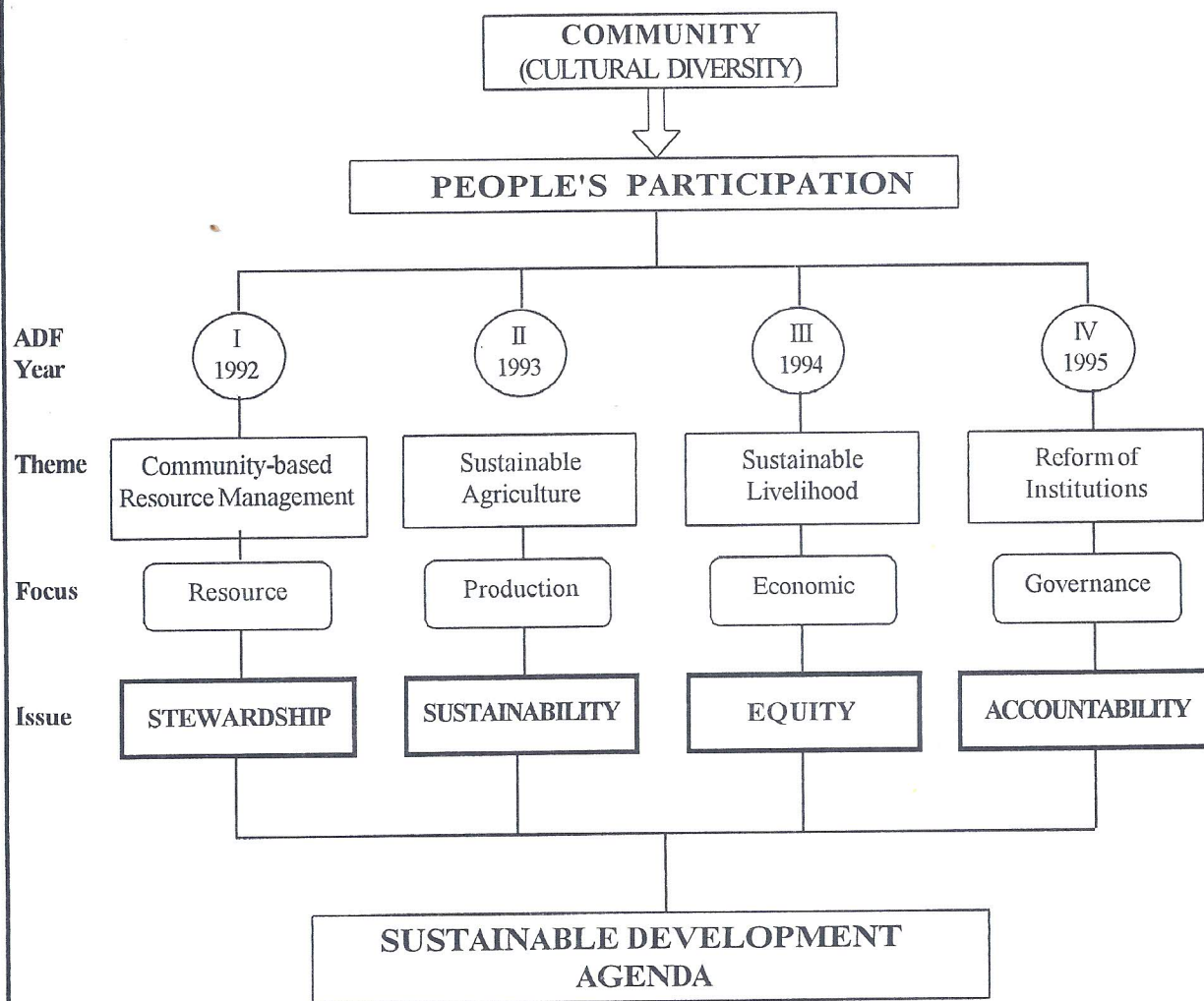
The ADF has three overriding goals:

1. to initiate five annual forums for NGO leaders to deliberate on relevant development issues of regional and national concern;
2. to promote a vision and an action agenda of people-centered development that reflects Asian NGO needs and aspirations; and,
3. to increase awareness and promote policy dialogue with officials of governments, donors and international institutions on the findings and results of the ADF forums.

The five-year ADF is tasked to address key issues that are central to the development of strong, self-governing and self-reliant communities by drawing upon the successful experiences of communities in poverty alleviation and in sustaining community resources. It capitalizes on core Asian values - the sense of community, mutual self-help, living in harmony with nature, spirituality and kinship with the land - that have unified Asian cultures and enabled them to endure over time.

The Asian village community is the locus of development, the institution upon which rural people muster the needed strength to propel themselves forward to meet their needs and collective aspirations and become major players in

CONCEPTUAL FRAMEWORK OF THE ASIAN DEVELOPMENT FORUM 1992-1996



ADF: V
1996

Focus: Asian Rural Poor Communities

Areas of Action:

a) Policy Advocacy

- > Building Democratic Space for People's Action
- > Advocacy Agenda on NGO Consensus Documents on ADFForum Themes

b) Action Programmes

- > Issue-based Networking at Regional and National Levels
- > Solidarity-Building among like-minded NGOs and POs
- > Capacity-Building for Human Resources Development
- > Initiation/Mainstreaming of Sustainable Development Agenda

development. The ADF Five-Year Program treats the issue of people's participation as having a cross-cutting dimension by recognizing the democratization of power as a prerequisite to achieve people-centered development.

The ADF Process

The ADF is organized in cooperation with regional and national NGOs in Asia. The support of indigenous national networks of NGOs in ten Asian countries (Bangladesh, India, Indonesia, Japan, Malaysia, Nepal, Pakistan, Philippines, Sri Lanka and Thailand) is critical to the success of the Forum as it is they who have direct links with the peoples' organizations, grassroots communities and NGO movements within their countries.

Planning-cum-Evaluation Meeting

The preparation for the annual ADFForum is initiated through a Planning-cum-Evaluation meeting of national focal points. This activity sets the future direction, theme and operational plan for the conduct of the ADFForum.

The two-day meeting begins with an evaluation of the results of the previous ADFForum and a report of follow-up activities undertaken by both the Secretariat and the ADF country focal points. Henceforth, a theme is chosen to highlight critical development issues being faced by the Asian rural poor. Since rural Asia is basically agricultural, the themes of the ADFForum have revolved around the needs of the peasantry.

National NGO Consultation Meeting

Case studies are then prepared by each of the countries. These cases are written by the national focal points or by action researchers. The studies focus on the pre-identified theme of the Forum: analyze the policy context at the national level and its impact on the environment and community, examine people's responses, and present concrete alternative solutions that have implications for national policy.

The papers are discussed and refined in a national NGO consultation organized by each of the focal points. Action plans are then drawn up for follow-up activities and preparations for the country presentation at the ADFForum.

The country papers, which are used by NGO practitioners, advocates, and policymakers as a source of valuable information, also serve as reference points to strengthen existing linkages between NGO practitioners and create new linkages among like-minded NGOs and communities.

Asian Development Forum Meeting

The ADFForum is the main NGO activity at the regional level. The activity starts with individual presentations on the results of the national consultations. Regional theme papers are also prepared to synergize country-level experiences and touch upon cross-cutting regional perspectives and issues by analyzing the links between local and national initiative with macro or regional realities.

The ADFForum concludes with the formulation of a regional plan of action for NGOs. The findings are then magnified and disseminated by NGOs and shared with the Asian communities.

Themes of the ADF

First Asian Development Forum (New Delhi, India, 1992)

In this first meeting, the ADFForum examined the theme of "Community-Based Resource Management," confronting the issue of resource stewardship through the questions: "who owns?" and "who controls?"

The participants concluded that Asian peasants would never have the opportunity to take charge of their lives unless they first secured control over land and water resources. For generations, the peasants' lives had been largely dependent on the landowner; unless this relationship is changed, development is unlikely to take place.

□ *Second Asian Development Forum*
(Cagayan de Oro, Philippines, 1993)

The second ADForum focused on the theme of "Sustainable Agriculture Towards Food Security and Enhanced Quality of Life." The forum participants reached the consensus that sustainability could be attained only through the adoption of a new perspective on agriculture that is based on ecological soundness, ecological viability, appropriate technology and holistic science, social justice, equity and cultural sensitivity.

□ *Third Asian Development Forum*
(Katmandu, Nepal, 1994)

The theme of the third forum was "Village-Centered Development: Towards Sustainable Livelihoods for Asian Grassroots Communities." The Forum examined innovative livelihood systems and analyzed economic models derived from communities that have demonstrated self-sufficiency. It focused on social enterprises that have evolved in Asian countries as a reaction to business enterprises that have weakened rural communities, taking into account how these communities view the current growth paradigm in relation to their long-term development goals.

□ *Fourth Asian Development Forum*
(Kuala Lumpur, Malaysia, 1995)

In 1995, the ADForum shifted its focus from the community to the external forces that impinge upon the development of the community, including national governments and international financing agencies such as the World Bank and the Asian Development Bank. Using the theme "Transforming Institutions for the Empowerment of Asian Grassroots Communities," the participants analyzed the structures and agenda of these institutions and determined how they should be reformed and made accountable to the needs of Asian communities.

□ *Fifth Asian Development Forum*
(Bangkok, Thailand, 1996)

The fifth ADForum adopted the overall theme of the Asian Development Forum, i.e., "Food and

Freedom, Jobs and Justice, Land and Labor, Peace and Prosperity: Towards an Asian Development Agenda for the Year 2000." It had two specific objectives: (i) to achieve a working consensus and commitment for a people-centered Sustainable Development Agenda for Asia that emerged from the four ADForums and country-level consultations, taking into account relevant global events and processes; and (ii) to formulate concrete and practicable action plans for the effective promotion and implementation of the above agenda.

The 34 participants from ten Asian countries consolidated the findings of the four previous meetings to evolve a sustainable development agenda for grassroots communities in Asia. Three major areas of intervention were agreed upon by the participants, namely: (i) Natural Resource Management, Sustainable Agriculture and Agrarian Reform Towards Food Security; (ii) Village-Centered Development; and (iii) Human Rights, Gender Equity, Social Justice and Peace.

As agreed upon during this fifth meeting, the ADForum will continue to function at three levels: direction-setting, policy advocacy and on-the-ground action projects.

1. *Direction-Setting.* This refers to the visioning process that has evolved from the ADForum Five-Year Program. The integration of the consensus documents arising out of the four ADF themes will result in a development action agenda for grassroots communities for the 21st century.
2. *Policy Advocacy.* Each consensus document from the ADForum will be used for policy advocacy and dialogue with governments and international institutions. Policy advocacy will focus either on expanding the democratic space of people's organizations and NGOs or in lobbying governments for specific changes advocated by the ADForum themes.
3. *Action Projects.* This will include networking of NGOs, solidarity-building among like-minded NGOs, capacity-building programs to strengthen the human resource base of NGOs and People's Organizations and initiating and mainstreaming sustainable development programs at the grassroots level. ■

PEOPLE-CENTERED DEVELOPMENT: A SUSTAINABLE DEVELOPMENT AGENDA FOR ASIA

THE VISION

Asia's hope for the future lies in a successful search for an alternative model of human progress. In contrast to the traditional prescriptive answers of the Western-based development model that Asian countries have embraced, this alternative paradigm listens to the inherent needs, natural roles and philosophies of peoples and communities.

The vision of people-centered development that has emerged from the Asian Development Forum departs from the growth-centered vision in many fundamental respects. These differences begin with its definition of development as:

a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly-distributed improvements in their quality of life consistent with their own aspirations.

People-centered development accepts only development that is just, sustainable and inclusive as authentic. Many of the increases in economic output considered as development by the proponents of the growth-centered vision produce only short-term, often illusory advances for a few at the expense of the long-term welfare of the larger society. Such development is radically different from that advocated by the people-centered perspective.

The underlying theory of people-centered development argues that underdevelopment is largely a consequence of the concentration of economic and political power in the hands of a small elite which lacks a true entrepreneurial orientation. Too often, this small elite is interested more in using the

monopoly powers of the corporation and the state to collect economic rents than in increasing the productivity of available resources.

Elites expropriate and sell natural resource endowments, consolidate lands in vast estates, exploit dependent labor, monopolize domestic and international trade, mortgage the country's future through international borrowing, and invest their own savings abroad. The economy may be booming, but the benefits to the larger society are marginal, even as the ecological resources on which the well-being of future generations will depend are squandered.

According to the people-centered vision, real human progress depends on restructuring social institutions to release society's true productive potentials based on the sustainable use of its social and natural resource endowments. This vision in turn depends on redistributing political and economic power, restoring environmental stewardship by the community, redistributing political and economic power and reducing wasteful consumerism. It redefines development in terms of transformation rather than growth.

People-centered development does not see a world divided between the developed and the underdeveloped. Rather, it sees a world divided between the over- and under-consumers of earth's natural bounty. It views the extravagant use of resources not as the sign of an advanced society, but rather as a wasteful and sociopathic squandering of the heritage of future generations in response to the condition of a spiritual and social deprivation brought about by a growing dominance of economic over non-economic values.

Overconsumption is a psychological dysfunction. Overconsumers are in some respects more underdeveloped and in greater need of

“development” than are the underconsumers. Reducing their consumption resources without consequential reduction of real well-being is a very high priority for overconsumers.

People-centered development is not anti-growth. It is pro-selective growth that enhances human well-being and ecosystem vitality. At the same time, it calls for a selective reduction of economic output and consumption in those areas that do not meet this standard. Preference in resource allocation is given to the needs of those deprived of the means of meeting their basic needs and to investments that preserve and enhance the productivity of earth’s environmental resources for the benefit of future generations. It calls for a basic reform of our measures of economic progress to take account of full social, environmental and economic costs.

Central to this vision is increasing equity as an essential foundation for authentic growth. Consequently, people-centered development calls for equity-led, rather than export-led growth.

Other principles that lead to policy choices quite different from those of growth-centered development include the following:

1. Encourage economic diversification; avoid over specialization.
2. Strengthen and broaden participation in the local ownership and control of productive resources.
3. Allocate local productive resources first to the production of goods and services that meet the basic needs of the local population.
4. Allocate to exports only surplus productive capacities - those not required to provide for local basic needs - and concentrate on exporting products with a high local value added.
5. Encourage development of dense networks of independent, politically-conscious and voluntary people’s organizations.
6. Devolve decision authority to autonomous, locally-elected and financed local governments.
7. Provide incentives that favor use of recycled over new materials.

8. Promote intensive, low-input agricultural practices that make use of natural ecological processes.
9. Limit the use of non-renewable natural resources and promote the development and application of technologies that enhance the regenerative powers of earth’s ecological systems.
10. Nurture reverence for life and a sense of stewardship responsibility for earth’s natural life forces.
11. Maintain international accounts in balance and avoid acquiring external debt.

***In the end, the lives of
all, rich and poor,
depend on protecting
the ecology.***

The current demands of international agencies that local economies be oriented toward production for export to repay debts and finance imports are particularly counterproductive. Such acts legitimize the transfer of the control of local resources to large, unaccountable corporations and work in the interest of international banks over those of local people. They emphasize the earning of foreign exchange to satisfy the tastes of the affluent for imported goods over the enhancement of local incomes to meet basic needs.

Both the growth-centered and people-centered visions profess improvements in human well-being as their goal. In particular, people-centered development and the revisionist growth-with-equity version of growth-centered development share a concern for human resource development. However, the existence of common ground in the area of social services should not be allowed to obscure the fundamental nature of the differences involved between these two development visions.

Nor should it obscure the fact that the growth-centered vision has an inherent appeal to the rich

BANGKOK DECLARATION

Thirty-four participants -- representing non-governmental organizations and people's movements from ten Asian countries of Bangladesh, India, Indonesia, Japan, Malaysia, Nepal, Pakistan, Philippines, Sri Lanka and Thailand -- met in Bangkok on 28 February to 2 March 1996 for the Fifth Asian Development Forum. The Forum served as the culminating point of the five-year ADF process which involved over 200 groups meeting in regional fora and nearly a thousand organizations from ten countries meeting in local and national fora.

Food and Freedom, Jobs and Justice, Land and Labor, Peace and Prosperity

We, the participants of this Fifth Asian Development Forum, representing non-governmental organizations and people's movements from ten Asian countries of Bangladesh, India, Indonesia, Japan, Malaysia, Nepal, Pakistan, Philippines, Sri Lanka and Thailand, after lengthy and intensive discussions on the overall theme of the Asian Development Forums I to V during a meeting in Bangkok, Thailand on 28 February to 2 March 1996, hereby adopt the following Declaration:

GENERAL PRINCIPLES:

1. We express our deep concern over the growing poverty, massive and unabated environmental destruction, and displacement of communities across Asia, which have been brought about by the dominant growth-led development paradigm that promotes the exploitation of labor and natural resources and the increased concentration of assets and power in the hands of a few;
2. We recognize that the dominant growth-led development paradigm has brought a rising tide of materialism and commercialism that has widened disparities and eroded our rich diversity, community spirit and cultural values, leading to the breakdown of Asian community life and thus, aggravating instances of communal violence;
3. We are concerned over the continued denial of basic needs, particularly food security, and of human rights to vulnerable groups, especially women, children and indigenous peoples;
4. We are disturbed at the continued build-up of armaments and other threats to peace and democracy in Asia and other regions; and
5. We reaffirm our solidarity with people's non-violent struggles and movements for survival, dignity and change across Asia.

AN ALTERNATIVE PEOPLE-CENTERED SUSTAINABLE DEVELOPMENT PARADIGM:

We resolve to work towards the promotion of an alternative people-centered sustainable development agenda that:

1. Builds upon the diversity of our cultures and spirituality whose roots lie at the core of our Asian identity and values;
2. Restores the rights of communities over their resources and livelihood;
3. Recognizes the autonomy of communities to design and realize their own development with gender equity and human development;
4. Restores and enhances the freedom and self-governance of grassroots communities and places them at the center of development; and
5. Enables people to achieve self-reliance and self-sufficiency in their basic needs, live in a culture of peace and harmony and organize themselves to deal with all forces that impede their empowerment.

ACTION AGENDA

Towards this end, and as we approach the 21st century, we commit ourselves to the following action agenda:

1. On Natural Resource Management, Sustainable Agriculture, and Agrarian Reform towards Food Security:

- 1.1 To engage in policy advocacy by participating actively in the World Food Summit 1996, the WCARRD process, and engaging FAO, APEC, WB, ADB and others in relevant undertakings;
- 1.2 To develop capacity-building programs in agrarian reform, consumer education and sustainable agriculture (SA) to upscale work being done, popularize the application of SA practices and increase the hectares covered;
- 1.3 To pursue systematic research on landlessness and agrarian reform in the Asian region and on comparable agrarian reform experiences, including models and verifiable indicators;
- 1.4 To scale up and replicate existing initiatives that have proved effective in attaining food security and sustainability; and
- 1.5 To utilize technology for improved communications and links among NGOs, people's movements and private and public agencies.

2. On Village - Centered/Community-based Development:

- 2.1 To enhance present capacities in village organizing, planning and self-management through innovative approaches in training, study tours, apprenticeship and information-sharing;
- 2.2 To disseminate case studies highlighting community initiatives and experiences in village/community savings and resource mobilization, micro-enterprise and marketing;
- 2.3 To document and facilitate the exchange of experiences of people's movements;
- 2.4 To further develop village technologies in herbal medicine, small-scale food industry and preservation, and traditional arts and crafts;

2.5 To disseminate information among NGOs and people's movements in the region through correspondence and publications exchange;

2.6 To develop a regional database - housed at and maintained by ANGOC - of village-centered community-based programs in various countries;

2.7 To convene regular gatherings of NGOs and people's movements to examine and validate lessons in village development and devise more appropriate and effective strategies; and

2.8 In all these, to affirm and cultivate indigenous culture and the spiritual life of the Asian village/community.

3. On Human Rights, Gender Equity, Social Justice and Peace:

3.1 To cultivate a culture of peace by, among others, the concrete and timely expression of our solidarity with specific people's struggles and human rights issues;

3.2 To develop training programs that heighten the advocacy skills and competence of NGOs, people's movements and villages/communities;

3.3 To establish a network of country focal points tasked to document, study and disseminate information on human rights violations and issues for purposes of policy advocacy;

3.4 To create a task force that will formulate policies and programs, design recommendations and monitor the implementation of gender equity programs within the ANGOC and ADF networks;

3.5 To constitute a task force that will study existing constitutional safeguards on human rights within the region and make policy recommendations regarding human rights issues (including transmigration, refugees, UN monitoring and others) and the application of human rights instrumentalities within the context of Asian culture; and

3.6 To develop collaborative linkages with existing women and human rights groups and maximize all available means of communication.

and powerful because it accepts existing power structures and legitimizes their use to confiscate and exploit resources for extravagant, luxury consumption, even honoring such actions as contributions to the collective good.

The people-centered vision poses a direct challenge to such privilege, exposes its underlying hypocrisy and calls for its elimination. At the top of the list of wasteful uses of resources targeted for elimination are military expenditures, which in Southern countries have the primary purpose of suppressing popular discontent and protecting existing privilege.

The more vigorously the growth-centered vision is pursued, the more rapidly the global environmental crisis accelerates. In the end, the lives of all, rich and poor, depend on protecting the ecology. The force of arms can protect privilege for only so long in the face of a disintegrating social fabric and escalating violence. Those who live behind guarded walls find themselves increasingly imprisoned by their own privilege - all the while awaiting in fear the day when their walls will be breached. However, by accepting the need for change, they may anticipate a less privileged, but on the whole, far more satisfying future.

Five elements of this people-centered development vision have been articulated in the meetings of the Asian Development Forum: **stewardship** through community-based natural resource management; **ecological and food security** through the promotion of sustainable agriculture; **equity** through the promotion of community social enterprises; **spirituality** as the basis of the Asian community; and **decentralization and democratization** as the guiding principles towards re-defining political accountability and security.

**STEWARDSHIP: Community-Based
Natural Resource Management
(CBNRM)**

Community-based natural resource management (CBNRM) is not a novel, NGO brainchild. Indeed the operative word is restoration. Almost all pre-colonial societies have a

tradition of community stewardship of land, fisheries, forests and other natural resources. Allowing for variations across countries, CBNRM in pre-colonial South and Southeast Asia had a number of distinct features. The community was the village. Land was the main form of economic wealth. Individual members of the village owned parcels of it, apportioned by the head according to need. Ownership, in this sense, though, did not imply rights of disposition for whatever reason; private holdings were handed down through generations to be worked by the clans for their livelihood.

There was also communally-owned land, usually found in the periphery of the village, which was cultivated by a designated group. The produce was used to pay for articles of clothing, pottery, implements and other items made by village artisans assigned to such work; to provide for the needs of the village head; and to barter goods with other villages. Certain areas of the forest were also marked off for community use. This community forest supplied individual member's fuelwood, food, medicinal and other needs. There were, however, clear stipulations as to how much could be harvested by every member - as well as the kind of penalty reserved for those who got too greedy. The communities were self-sufficient economic units, producing almost everything they needed. These societies also had a highly-developed sense of equity and set up rigorous measures to ensure that no one had too much or too little.

Alas, we all know that these self-sufficient villages have long since disintegrated, crushed underfoot in the capitalist stampede for colonies. These pre-colonial republics, which flourished with hardly any need for foreign relations, are now barely sustained by total integration into the global market system. Fortunately, NGO efforts to revive the spirit of the CBNRM are slowly bearing fruit. Skeptics who dismiss CBNRM as a throwback to a romanticized former way of life are mistaken; so are those who theorize that CBNRM would reduce the country to a patchwork of communities set up as fiefdoms going their own uncoordinated ways. Neither does CBNRM require a country to do a Maoist China - shutting its doors to the world in a fit of xenophobia. CBNRM involves the restoration and effective management of the natural resource base.

ADF Regional Action Plans for Community-Based Natural Resource Management

At the Asian Development Forum in 1992, the participants stated that the proper role for NGOs is to create the environment and conditions whereby people can regenerate their capacity for self-determination and their self-respect. Only then will the people have the confidence and the courage to take hold of their lives and pursue the kind of development that is based on their aspirations. The participants further agreed to implement the following action plans to promote Community-Based Natural Resource Management:

1. Build Viable People's Organizations
 - 1.1 As a minimum requirement, communities need to be financially self-reliant. Without this financial independence, the communities' demand for autonomy loses much of its persuasion. Self-reliance requires the mobilization of their own resources, thereby reducing dependence on external interest groups.
 - 1.2 Just as importantly, communities that take on the task of sustainably managing local resources - which requires short-term but painful sacrifices in exchange for long-term benefits - must be prepared for the long haul.
 - 1.3 Organizing communities also requires values formation to reinforce communal ties and the traditional respect for nature.
 - 1.4 Capacity-building is another important component. This involves more than training the people in sustainable resource management methods; it also calls for the preparation of people to manage the organization by themselves and to deal with governments and other agencies confidently.
 - 1.5 Equally important in building a viable organization is community goal-setting, which must be facilitated by the NGOs in such a way that the people themselves, based on their perceived needs, are able to identify their objectives and the programs necessary to fulfill them.
2. Create a Favorable Policy Environment for Community Based Natural Resource Management (CBNRM)
 - 2.1 This involves efforts to ensure that agrarian reform, urban land reform, aquatic resources reform and similar programs are implemented speedily and effectively.
 - 2.2 At the same time, NGOs must initiate programs to obtain whatever benefits are available to people under the existing policy framework in order to lay the groundwork for more genuine people-oriented policies.
 - 2.3 NGOs should also undertake research into the legal basis of community land claims which derives from customary rights and laws.
 - 2.4 NGOs should also step up the campaign against illegal logging, conversion of prime agricultural land into industrial estates and other such uses, destruction of mangroves, dynamiting and trawling in territorial waters, and other environmentally-destructive activities involving vested interest groups.
3. Form Partnerships with Government
 - 3.1 Notwithstanding the obvious difficulties and pitfalls in working with government, NGOs promoting CBNRM need the resources that governments control. Also, in certain situations, the government has even proven itself to be a useful ally.
4. Build a movement for CBNRM
 - 4.1 NGOs must take the back seat and let the momentum be sustained by the people themselves. However, NGOs should help communities to network with one another and provide opportunities for their integration.
 - 4.2 At the same time, NGOs should generate wider mass support for CBNRM, not just among marginalized groups but also among other sectors of society.

Conscious efforts to revive the spirit of community-based natural resource management are slowly gaining momentum in Asian countries. Resource management initiatives, which correspond with the local ecological system, the cultural environment and indigenous knowledge are most successful when the people themselves have a central role in their own development and respond to a felt need of the community.

As an alternative paradigm, Community-Based Natural Resource Management is based on the following key principles:

1. Recognition of community stewardship of the land, fisheries, forest and other natural resources;
2. Recognition of the people's role as guardians of an environmental stewardship ethic;
3. Recognition that religion provides a useable framework for the resurgence of this common tradition of environmental stewardship;
4. Promotion of self-sufficiency;
5. Recognition of security of land tenure as a basic precondition of sustainable land resource use;
6. Cultivation of a highly developed sense of social equity; and,
7. Elimination of a ruling class whose power is based on wealth.

ECOLOGICAL AND FOOD SECURITY: Sustainable Agriculture

NGOs involved in sustainable agriculture are working to reaffirm a basic but little recognized truth about food. As stated so eloquently by the late Dr. Dioscoro L. Umali, "Man has a right to adequate food. This right is the bedrock for other human freedoms. Therefore, what we are experiencing is a massive infraction of this human right."

At the Second Asian Development Forum in 1993, sustainable agriculture (SA) was presented as an alternative model to the Green Revolution. To be

sustainable, agricultural systems must have the following attributes: (i) based on an integrative and holistic science, (ii) supports development of human potential, (iii) culturally sensitive, (iv) founded in the use of appropriate technologies, (v) ecologically sound, (vi) socially just and equitable, and (vii) economically viable.

Many strategies to mainstream sustainable agriculture were explored at the forum, but at the heart of every one of these seemingly divergent approaches is a recognition of this basic right and a commitment to preserve it. The participants of the Second Asian Development Forum arrived at the following consensus on the features of sustainable agriculture as an alternative paradigm to Green Revolution agriculture:

1. Sustainable Agriculture (SA) presupposes a holistic, systems-approach to agriculture that accounts reliably for and responds effectively to all factors relevant to the farming system.
2. SA entails a deep understanding of biological cycles. Traditional agricultural practices are an enormous storehouse of knowledge of these cycles accumulated through thousands of years of experience. SA practitioners should develop these indigenous knowledge systems, adapting them to existing conditions and supplementing them with modern science.
3. SA is not limited to alternative regenerative agricultural techniques. It is equally concerned with cultural sensitivity and social justice issues and recognizes the need for economic and political restructuring by advocating a bottom-up, participatory approach to development.
4. SA advocates should recognize the crucial role of women in agricultural production, and **must** make their liberation from gender oppression a prime concern.
5. The transition from conventional HYV agriculture to SA is not a painless, worry-free undertaking. NGOs and sympathetic government units must be prepared to help supply adequate social safety nets to ease the transition and prevent farmers from being discouraged by the move.

ADF Regional Action Plans for the Promotion of Sustainable Agriculture

At the second ADForum in 1993, the participants agreed on the following action plans for the further promotion of sustainable agriculture in the Asian region:

1. *Research.* NGOs should strengthen their research capacity as follows:
 - 1.1 pilot sustainable agriculture;
 - 1.2 set up ethical standards for SA practitioners;
 - 1.3 develop SA research methodologies for NGOs;
 - 1.4 produce resource maps of specific areas;
 - 1.5 conduct research on different eco-systems.
2. *Training.* This is required by both practitioners and the general public and may be accomplished by:
 - 2.1 setting up an SA Adult Education Institute;
 - 2.2 developing and conducting consumer education seminars.
3. *Policy Advocacy.* NGOs and national research institutes should try to influence the policies of governments and international bodies by:
 - 3.1 initiating a review of the UN system, the Consultative Group in International Agricultural Research (CGIAR), the Asian Development Bank (ADB), World Bank (WB) and the General Agreement on Tariffs and Trade (GATT);
 - 3.2 campaigning for a ban on hazardous pesticides;
 - 3.3 studying and monitoring SA-related policies;
 - 3.4 undertaking follow-up action on developments concerning intellectual property rights (IPRs) and biological technology.
4. *Information Base and Documentation.* This should include such projects as:
 - 4.1 developing certification standards for SA products;
 - 4.2 preparing a directory of SA practitioners and practices;
 - 4.3 using ANGOC newsletters and those of other organizations to disseminate SA-related information.
5. *Regional Strategy for SA.* NGOs should work synergistically towards:
 - 5.1 a common SA agenda;
 - 5.2 consensus on an SA framework;
 - 5.3 region-wide networking;
 - 5.4 an NGO position on botanical pesticides and organic and rapid composting;
 - 5.5 alternative marketing schemes (e.g., international, regional and national SA fairs).
6. *Mainstreaming SA.* Efforts should be made along the following lines:
 - 6.1 giving recognition and awards to SA innovators;
 - 6.2 initiating a review of the UN System;
 - 6.3 lobbying for a "UN Decade for Sustainable Agriculture;"
 - 6.4 deepening the discussion on food security, gender, energy and lifestyle transformation as they affect Sustainable Agriculture.

6. SA is a knowledge-intensive system, unlike Green Revolution agriculture where research is concentrated in well-endowed research centers, government extension units, universities and laboratories of agricultural inputs manufacturers. SA requires a farmer to be a research scientist in order to tailor SA techniques to particular farm conditions.
7. The knowledge-intensive nature of SA requires farmers to be informed and educated so that they can understand the myriad issues related to sustainable agriculture.
8. Powerful vested interests - landlords, agricultural inputs manufacturers and others - stand behind Green Revolution agriculture. SA advocates should understand the workings of these groups in order to better deal with them.
9. The more highly-distributed character of sustainable agriculture does not preclude the need for alternative centers of research excellence. NGOs should lobby governments to create such centers while setting up their own research centers.
10. To respond to the need for quick and ready access to market and technical information, SA practitioners should make use of traditional media (newsletters, books, magazines and radio) and more modern systems (microcomputers and telecommunications networks). Training of committed and knowledgeable SA extensionists should likewise be given priority.
11. Farmers should be the co-creators of knowledge and lead implementors of SA programs. They should not occupy inferior positions in hierarchical management structures.
12. Local people's organizations should serve as the leading force in the spread of sustainable agriculture, i.e., share common costs, exchange information, provide mutual help and build a political force capable of defending the people's welfare and standing up to vested interests.
13. To ensure the permanence of SA's success, meaningful local autonomy must be vested in the village, the most basic political unit. The village government and council must have the power to decide on crucial local issues, such as, watershed and forest management, education, irrigation, public works, agricultural extension and health care.
14. Networking - to secure the support of professionals, unions, the academic community and government officials - is crucial for lobbying efforts and to build up an economically and politically potent force for the adoption of sustainable agriculture.
15. SA advocates should facilitate cooperation between peoples' organizations, NGOs and government, for the latter's resource capability remains unmatched. Working with government need not mean cooptation by the elite. Instead, NGOs should strive to make the state more responsive to the people's needs and more representative of their interests.
16. Because of the scarcity of affordable credit in the rural areas, the establishment of accessible rural credit facilities should be a major SA undertaking. NGOs should lobby governments and private banks to offer more loan programs to benefit the rural poor and, at the same time, assist in the development of rural credit cooperatives that can enter into collaborative ventures with established financial institutions.

SPIRITUALITY: The Basis of Community

All life is an expression of a single spiritual unity and the spiritual growth of the individual consists of advancement towards the full, conscious realization of this unity. Spirituality, community and a bonding to place or habitat are central values that have unified Asian cultures over the centuries.

These values remain strong in many traditional societies. They are basic to the Asian belief that balance and harmony should govern relations among humans, with the individual interest subordinated to the community interest. The same values of balance and harmony governed relationships between humans and nature in traditional Asian societies.

This was manifest in countless cultural norms, such as the injunction that, when a tree is harvested, two must be planted. Where nature has been scarred, it must be given time and opportunity to heal. Where large-scale technologies are invoked, as they were in massive Asian irrigation systems, they must work in harmony with natural forces.

A balanced and harmonious relationship between human communities and their natural environment is strongly associated with a reverence for the spiritual unity of life and a strong bonding to community and place. It is a symbiotic relationship in which the individual exists and functions as integral to the whole. The related sense of social and spiritual union is likely to be most fully developed within communities that share a strong link to the regenerative gifts of their natural habitat. Such communities almost universally develop cultural values that maintain a sense of continuity linking both past and future generations to physical place. The traditional expression of this spiritual relationship remains powerfully manifest in the villages of the island of Bali in Indonesia. It finds more contemporary expression in the experience of the Swadaya Movement in India. It remains central to the Asian sense of identity and purpose.

In addition to the gift of life shared by all of nature, the human species was endowed with the special gift of self-awareness. With this powerful gift, our species set out on a unique evolutionary course of social, material and spiritual advancement as we consciously reshaped our relationship with the living earth. Yet, as with all powerful abilities, this gift conveyed both creative and destructive potentials.

The path of Western development has produced many material and technological advances. But it has also alienated us from the most fundamental truth of our own nature, our spiritual oneness with the living universe.

The misuse of our collective gift has turned life against itself. Even more than anti-people, contemporary development practice is anti-life. If allowed to play themselves out to their ultimate extreme, the alienating forces that an obsessive commitment to economic growth has unleashed will result in our mutual self-destruction as surely as if

we unleashed the long-feared nuclear holocaust.

In his book, *The Dream of the Earth*, Thomas Berry refers to the dynamics of our consumer society as the supreme pathology of all history, a pathology in which humanity has virtually defined consumption as the highest human purpose. He suggests that we have lost our way due to a lack of a story that gives meaning to our existence that a dedication to consumption can never provide. That story must give us a sense of our special role and purpose in life's evolutionary journey.

The gift of awareness conveys an awesome responsibility not shared by other species. Unless we accept and act on that responsibility, our species will surely perish along with the countless others our prodigal behavior has sentenced to extinction.

To accept responsibility for life does not imply rejecting modern technology or returning to the lifestyles of those groups that continue to live untouched by the modern world. We are poised to reach for new levels of social, intellectual and spiritual advancement far beyond the reach of previous generations specifically because of our current potential to meld both ancient and modern wisdom to this end. However, to prepare the way, we must restore the social, spiritual and economic connections of the individual to nature, place and community that "development" has disrupted.

To become truly people-centered, our social practice must become life-centered. We must replace an anti-life development practice with a life-affirming social practice. An important starting point will be to replace the prevailing economics of alienation with its antithesis, an economics of community.

EQUITY: Community/Social Enterprise

The relentless pursuit of economic growth and the unhampered intrusion of capital into investment areas tend to uproot Asian peoples from their livelihood and communities. As a result, there is a breakdown in community life as traditional bonds are replaced by consumerist values.

ADF Regional Action Plans for the Promotion of Community Social Enterprises

At the third ADForum in 1994, the participants agreed on the following action plans for the further promotion of community social enterprises in the Asian region:

1. As communities get organized, NGOs will have to take on additional roles. They must begin to engage in the larger policy debates on economic policy and on the true state of poverty - through public awareness campaigns and direct discussions with governments and external institutions.
2. NGOs should develop tools by which they can better analyze the true net worth of community resources and can put forward arguments and data in the form of economic analysis. One such tool is the community-based accounting system.
3. NGOs and local communities must address the lack of access to credit in the countryside. They must recognize the innate capacities of the poor to generate savings, honor their debts and build-up local capital. They must start from where the people are and build on what they have.
4. Training for social entrepreneurship within the communities must be promoted actively. Social entrepreneurs are those who are able to combine a hard-nosed business approach with the delivery of basic needs and services to a community.
5. Special attention must be paid to the needs and capacities of rural women, given the various socio-economic and cultural burdens that impinge on their lives.
6. NGOs must break out of their isolation and strengthen collaborative efforts with other NGOs as well as the government for the delivery of services.
7. Area-based networking efforts should be promoted among NGOs and people's organizations (POs) for knowledge-sharing, provision of mutual protection and support, lobbying and building up a politically and economically potent force.
8. Multi-level tripartite mechanisms among NGOs, local governments and the central government should be organized to promote larger-scale community projects and to access central government resources to meet community needs.
9. NGOs must continue to advocate for policies that effectively decentralize and devolve state power and resources to the village.
10. To expand voluntary action, NGOs must seek reform in existing laws that restrict their democratic space, including infringements on basic human rights such as the freedom of association, speech, and assembly, as well as official regulations on their registration, funding and mobility.
11. Finally, NGOs must strengthen their own systems of accountability and avoid creating community dependence on their external assistance. They must expand beyond the scope of their immediate circles to create strategic working alliances with other sectors of civil society.

In the light of the above, citizens are re-examining a new path, one that operates within the economic framework of community and places people at the center of its efforts. This new path takes the form of an alternative development paradigm, known as "Community Social Enterprise," which involves the implementation of sustainable livelihoods in the village. Sustainable livelihood refers to the means by which a community meets its basic needs for food, shelter, clothing, security, recreation and spiritual upliftment, as well as management of its resources.

Community Enterprises are organizational entities that provide economic and social benefits for a group of beneficiaries through livelihood undertakings. They differ from mainstream business enterprises, not so much in their search for operating profits and gains to the disadvantaged and poorer sectors of society. At the same time, they give equal importance to the ecological soundness of their chosen livelihood as well as to their contribution to the quality of life and well-being of the community as a whole.

Community enterprises are also exercises in restructuring the community economy in terms of the internal relationships and bargaining power not only among members of the community but also between the community and external economic forces, such as companies and financial institutions.

Hand in hand with the implementation of community enterprises, an alternative economic accounting system should also be adopted, one that takes in the totality of human productive activities, i.e., household, firm and other forms of productive activities. This village-centered economic accounting system should examine a community unit that includes both the citizenry and the habitat with the definable characteristics of land, water, soil, cover, vegetation, marine resources, among others. In effect, this alternative accounting system captures a more realistic picture of human activity.

This alternative paradigm of Community Social Enterprise is based on the following principles:

1. *Equity with Growth.* People-centered development is not anti-growth; it calls for a selective kind of growth that emphasizes equity

and overall increases in community well-being, gives preferences to dispossessed people, and restores the environment.

2. *Full Accountability.* A community-based development model recognizes the capacities of people to manage their resources and surroundings in a sustainable way. It reaffirms the kind of community life where people observe greater accountability for their actions. Therefore, the community accounting system takes into account the aggregate human productive activities over a given area, where the household, firm and other entities are subsumed. Unlike conventional GDP accounting, a community accounting model uses the household as its basic unit, assigns variables to all community resources and takes into account the social and environmental costs of production.
3. *Holistic and self-sustaining.* Community enterprises seek to redefine the development agenda in terms of the pursuit of transformation, rather than the search for growth. Development is defined as equity-led growth, while the path towards equitable growth is holistic, self-sustaining, participatory and people-centered.
4. *Participatory, Bottom-Up Decision-making.* In developing sustainable livelihoods, communities should formulate plans with broad participation. They should focus on consistency with basic needs, preservation of their resource base, use of environment-friendly technology, wide distribution of benefits and harmony with cultural and religious values.
5. *Productivity Linked with People's Well-being.* A community-based economy links productivity with the well-being of households, and not of corporations; it values livelihoods for their true income, rather than as mere "labor" or an expense of production. It seeks to restore balance in the community environment as a life-support system rather than as a free resource of nature to be exploited.
6. *Emphasis on Agriculture.* Livelihood programs should be tied closely to agriculture, since this continues to be a major contributor to many local economies and the main source of livelihood for

ADF Regional Action Plans to Promote Decentralization and Democratization

At the fourth ADForum in 1995, the participants agreed on the following action plans to re-define the accountability of international financial institutions and Asian governments to rural communities using the principles of decentralization and democratization:

1. *Information-Sharing.* This involves the active and timely exchange of information among NGOs on current developments at the regional and national levels, e.g., the legal and policy environment for NGOs.
 - 1.1 Examine existing NGO publications as possible channels of information.
 - 1.2 Utilize and maximize all available communications and resources to supplement existing publications of NGOs. Strengthen linkages with local community media.
 - 1.3 Publish a "Tool Kit" or a primer on information on such institutions as the WB, IMF, WTO, etc. and the issues associated with each.
 - 1.4 Develop a mechanism, e.g., a newsletter, through which information from focal point NGOs can be disseminated to NGOs and other tactical allies. ANGOC can serve as a clearinghouse for this purpose, e.g., by compiling all electronic mail addresses and facsimile numbers.
 - 1.5 Formulate a common format for documentation of project experiences to identify strengths and weaknesses related to the following issues: relevance, community participation, sustainability, cost-effectiveness and impact.
2. *Solidarity-Building.* This involves providing proactive support to grassroots struggles in transforming institutions.
 - 2.1 Devise a system through which NGOs can respond quickly to issues that involve other NGOs, e.g., through letter barrages to heads of state.
 - The focal point should be alert in informing other countries about these issues to initiate such influence.
 - 2.2 Determine a list of priority issues on which efforts and resources can be concentrated. This "hit list" should be updated constantly by the focal organizations. At the same time, the positive efforts of NGOs in empowering communities should be promoted.
3. *Capability-Building and Institution-Building.* The organizational capacities of NGOs and local communities should be developed to engage in policy advocacy with institutions. Training should be provided to individual NGO staff and community leaders who work directly on the issues. Given the multiplicity of existing training institutes, the possibility of setting up an exchange program or region-wide training activity should be explored. For example:
 - 3.1 NGOs are welcome to seek assistance from the People's Management School, which specializes in grassroots management and in identifying management concepts that would enable communities to interface with the environment and take responsibility for their development.
 - 3.2 The Technical Cooperation in Developing Countries (TCDC) group in Indonesia can link up with other institutions in the region that specialize in institution-building.
 - 3.3 NGOs seeking to participate in the campaign for reforms in multilateral development banks, such as the ADB, are welcome to join a month long ADB Campaign Internship being sponsored by ANGOC.
 - 3.4 NGOs are welcome to submit applications for the six-month training program for rural development workers at the South East Asia Rural Social Leadership Institute.

rural poor populations. However, a similar emphasis should be given to non-farming rural activities as a source of alternative livelihood.

**DECENTRALIZATION AND
DEMOCRATIZATION: Redefining
Political Accountability and Security**

People are sovereign over institutions. Institutions are created and mandated by the people to administer laws and regulations, promote the common weal and preserve peace and order in civil society.

However, conflicts now exist between the people and their vision of development and the policies of governments and international assistance agencies. Unrepresentative governments have wielded police power, often bordering on state terrorism, to foist harsh economic development designs on hapless populations and to quell dissent.

The dominant paradigm of external institutions that impinge on the Asian village may be summarized as follows:

1. Imposition of political restrictions on people's countervailing power
 - 1.1 the national interest is equated with the interests of the state and the ruling classes
 - 1.2 an increasing number of regulations is imposed by governments to restrict NGO activities
2. Advocacy for centralized planning and decision-making
 - 2.1 institutions decide and plan from the center
 - 2.2 faceless bureaucrats run public institutions
 - 2.3 too much attention is paid to tradition or compliance
 - 2.4 institutions are guided by the credo "no retreat, no surrender"
3. Withholding of development activities from public knowledge

4. Promotion of total integration of Third World countries into the global market economy
 - 4.1 diminishing political space among governments
 - 4.2 promotion of a culture of consumerism and materialism

In response to these impositions, people have become more active in challenging the policies of the government and have started advocating alternatives that are more consistent with a people-centered development vision. The people have decided to pursue development by themselves based on their social, cultural and local identity.

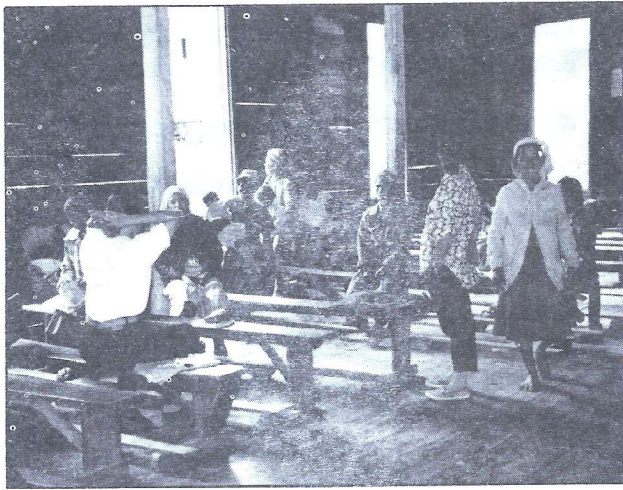
People's actions take different tracks. One track is monitoring projects of the World Bank, Asian Development Bank and international financial institutions. Mobilizations and media campaigns are launched to call attention to failed projects and to change destructive and inappropriate policies.

A second track is implementing large-scale service programs to reach wider areas and more

***It is only appropriate
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organizations.***

beneficiaries. This is in keeping with the NGOs' long-term commitment to develop self-reliant communities that improve the quality of life of the poor. One project is the Bangladesh Rural Advancement Committee's oral rehydration training program that has benefited 90% of the poor households in Bangladesh.

A third track involves people from the voluntary sector entering official resource institutions to bring in the agenda of the poor and effect changes from within. In the Philippines, NGO leaders have occupied and are occupying key cabinet portfolios of



government, e.g. in the Departments of Health and Agrarian Reform.

Such actions are initiatives towards decentralization and democratization. They enable individuals and communities to actualize their human potential by contributing to social undertakings. After all, one has to think, believe, and act in favor of the community because one's interests - indeed, one's loftiest aspirations - are served and secured that way.

Finally, when people mobilize to take control of different areas of community life, they replace the need for various governmental functions and, thus, lessen the control of resources by the government.

At the fourth ADF in 1995, the participants outlined the following principles of an alternative development paradigm to transform institutions for the empowerment of grassroots communities:

1. Political decentralization and democratization:
 - 1.1 allows local communities more participation in decision-making
 - 1.2 allows recourse to non-violent means in resolving conflicts
 - 1.3 restores and enhances the freedom and self-governance of grassroots communities
 - 1.4 considers people to be at the center of development
 - 1.5 enables communities to achieve self-reliance and self-sufficiency

2. Transparent, rational and democratic decision-making by the state.
3. Decentralized economic decision-making and management of communities and regions.

CONCLUSION:

People-Centered Development as a Vision for Transformation

The people-centered vision calls for a radical restructuring of political and economic institutions to allow the full flowering of society's productive potential, based on the sustainable use of its social and natural endowments.

Even now, the positive contributions of the alternative paradigm can already be acknowledged. The emphasis on the mobilization of the poor into groups, effective decentralization of administration, installation of local-level planning processes, development of mechanisms for popular participation through formal institutions and informal groups, formulation of policies for the decentralization of industries - all these owe direct inspiration to the rising concern about poverty in rural Asia and to a significant shift in policy.

The emergence of NGO initiatives working toward the creation of a just, sustainable and inclusive society will unfold in ways that will create a new organizational reality. It is only appropriate that the leadership in this creative process will come from private citizens and grassroots organizations.

Grassroots citizen support for this alternative vision is rapidly gaining support in many quarters around the world. While the NGO community provides important leadership, NGOs are only one element of this emerging movement. Growing numbers of economists are leaving the fold of orthodoxy and joining the search for new models of economic analysis consistent with life on a finite planet. Similarly, elements of the movement for peace, human rights, women's rights, environmental and consumer rights are coming to recognize the centrality of the people-centered vision to their agendas and are melding their forces into a larger transformation movement. ■

THE TWO FACES OF ASIA

WHAT IS HAPPENING IN ASIA?

In his introduction to State of the World 1991, Lester Brown makes the insightful observation that there are two very different prevailing views of our world. One is the world of money, international investment, high technology, supermarkets, modern media, jet travel and transnational corporations. This world is populated by people who read the financial pages, follow the stock market and regularly watch CNN - society's political and economic power holders. They may be troubled by fluctuating oil prices and Third World debt, but from their vantage point, things are going fairly well and the future looks bright. They look forward to new technologies to resolve the environmental problem and open new investment opportunities in the process. The inhabitants of this world expect these and other technologies to open a new era of universal prosperity.

The other is the world of ecology. It is a world of deteriorating soils, disappearing forests, climatic and hydrological disruption, and accumulating poisons. The reality of this world is most directly experienced by people who lack sufficient resources to insulate themselves against the consequences of ecological disasters: the slum dwellers without adequate water and sanitation facilities, the small fisherfolk whose coastal fisheries yield a declining catch, the farmers whose lands produce less each year, the people whose communities host hazardous waste dumps, the agricultural laborer who is gradually being poisoned by insecticides, and the internal refugees of Bangladesh who have nowhere else to go except to the coastal flood plains and islands that are regularly swept bare by raging typhoons.

It is the world of the poor and powerless who, pressed to the margins of the ecology, struggle for survival in the midst of growing social violence and environmental degradation. It is a world of limits,

growing social tension and conflict, broken families, homeless children, and despair. The number of people who live in this world is growing rapidly, the gap between the poor and the fortunate few of the financial world is also growing, and the poor see the future as increasingly bleak. People whose consciousness is shaped by their awareness of this world generally conclude that technology alone can not resolve the crisis in the absence of fundamental social and institutional change.

Unfortunately for us all, the second world is the real world, the physical world, the living world of soil, air, water, plants, animals, and people. The power of the first world is built on and sustained by an insubstantial abstraction - small bits of paper and electronic trades called money that flow instantaneously around the world between computer data banks. One day the world will realize that there is not one among us who can eat, drink or breathe money.

No region of the world reveals more starkly the contrasting reality of these two worlds, the gap between them, than does Asia. There are literally two Asias, existing side by side.

One is Asia, home of the world's most populous and rapidly growing markets, the world's most sophisticated and popular consumer technology, and the world's most widely-touted miracle economies. A region rich in resources and low-cost labor, the booming investment frontier of transnational capital.

Asia is also home of the majority of the world's desperately poor, a region on a collision course between exploding populations and disintegrating ecosystems, a region torn by armed conflict and religious and ethnic tensions.

The phenomenon of poverty has overshadowed all other development issues in Asia. Asia has more than half of the estimated 1.1 billion poor people in

the world. Studies show that two-thirds of the world's poor live in rural Asia. And that the relative weight of the poor among the total rural population has been increasing in the majority of the developing countries of Asia. The Asian experience shows that a high GNP is not necessarily correlated with the reduction of poverty. Ironically, the current development experience - instituted by governments, business, and international financial agencies - has had an adverse impact on the cultural, social and political fabric of Asian rural communities. The overall effects are increasing poverty, worsening violence and unabated ecological degradation.

Yet, it is also in Asia where examples of enormous quantitative and qualitative change in economy and society can be found. As a case in point, Japan's development from an agricultural to an industrial, then to a post-industrial society took place over a short period of time (within the span of 100 years) and given very little space.

Only 2.3 percent of the total world population resides on the land of Japan, which represents about 0.3 percent of the world's total land area. However, 20 percent of the total shipping volume of the global ocean cargo passes through Japan. About 700 million tons of imports enter the country each year while exports are estimated at 70 million. What is shipped in terms of raw materials and other resources inevitably waste. In 1985, for instance, Japan generated 300 million tons of waste. Japan's waste management records in 1989 showed that it recycled about one-third of its waste and incinerated another one-third but left the remainder undisposed.

Japan is an affluent society that is dependent on the resource base, mostly rural and agricultural, of its neighbors. Philippine, Indonesian and Malaysian timber have found their way into Japan since the 1960s. Japan accounts for 40 percent of the total annual world trade in shrimps. Shrimp farming is detrimental to the natural mangrove environment and to many fishing villages of the Asian region. The large Japanese ecological footprint - soil erosion, siltation of waterways and the coastal areas, loss of biodiversity, and loss of the traditional sources of food, medicine and shelter material - have left deep impressions on countries stripped of forest covers.

Typical of a modern society, Japan is being maintained through the consumption of great amounts of commodities to keep the production system going. Similar to the rest of the world's agricultural lands, Japanese farms are like big junkies, conditioned to need ever-larger doses of petrochemical inputs. Mass production, mass consumption and massive waste are part of a lethal loop that will ultimately cause the collapse of the resource base and render false all claims to sustainability. Japan has become a case in point, cited by converts and critics alike, of the current economic development paradigm.

WHAT IS THE PROBLEM?

The current economic development paradigm pursued by governments, business and international financial institutions has failed to address the basic issues of unemployment, poverty and malnutrition and is unlikely to live up to its claim of sustainability. It is an economic paradigm that has failed to benefit the poor, two-thirds of whom live in the rural areas.

This economic paradigm is directly responsible for the creation of the following negative features that can now be found in all Asian societies and is responsible for the poverty of the majority:

1. Monopoly control and ownership of productive natural resources by the economically powerful, resulting in the concentration of local and national decision-making in the elite;
2. Decreasing livelihood opportunities in the rural areas due to the failure of the Green Revolution with its emphasis on high-input agriculture, leading to an increasing rate of rural-urban migration;
3. Deterioration of Asian community values as citizens of the South indiscriminately embrace western culture and lifestyle;
4. Failure of market forces to provide for the basic needs of poor communities; and,
5. Imposition of an inappropriate development agenda by international financial institutions

resulting in overexploitation of natural and human resources to repay debts.

We shall now examine each of these features and their effects on the poor of Asian countries.

□ *Monopoly Control and Ownership of Productive Resources*

Surveying the ecological plunder unleashed by every society that aspired to economic progress, one can only speculate that nature and wealth-seeking humans can not peacefully co-exist. Especially in recent years, man's relentless pursuit of economic growth has unfailingly been accompanied by remorseless pillage of the environment.

Elites as super resource-lords. The concentration of economic and political control in the hands of the elite has enabled these groups to appropriate much of the natural wealth of their and other countries through the monopoly powers of the corporations and the state. Instead of enhancing the productivity of available resources, elites have set themselves up as a super resource-lord, extracting "economic rents" that lead to resource expropriation and overexploitation of natural resources and cheap labor-power.

Driven by need, groups in marginal sectors of less developed countries have themselves fallen upon an already-beleaguered environment, taking as much as they can get, but much more than nature can bear. This, together with the systematic - and infinitely larger-scale - plunder done in the name of economic growth, has sent the planet to the brink of total collapse. In what amounts to a war of attrition, modern men and women are destroying the very world on which their survival depends, while nature - pushed to the limits of endurance - is fighting back by dying.

At the same time, ecological resources, which serve as the economic base from which the impoverished majority generate meager earnings, are increasingly being degraded and depleted. The consequences are evident everywhere around us. Pollutants in the earth's atmosphere are thinning the ozone layer and threatening massive climate changes, such as drought and periodic flash floods. The soils that

produce food are gradually being degraded while the world's per capita food production has been falling. Fish yields are declining, forests are disappearing and garbage is accumulating. These are evidenced in dwindling fuelwood supplies and increased numbers of dried-up wells, polluted rivers, farms turning into wastelands, and empty fishing grounds.

Environmental degradation in Asia. For countries in Asia, the major environmental threats are deforestation, desertification and damage to the genetic and aquatic environment. In Indonesia, a forest fire that raged for six months destroyed 3.5 million hectares of forest land. Some 10,000 square kilometers of watersheds in Nepal are now devoid of vegetation showing signs of desertification. In Pakistan, over 17 million acres of agricultural land are water-logged. Some 6,000 million tons of fertile top soil are lost annually in India. Mangrove forests in the Philippines have decreased by 50 percent in over 12 years. And in Thailand, the total forested area has declined from 53 percent to 31 percent in just two decades.

In short, the few who exercise monopoly control over natural resources are forcing the whole of humanity to expand beyond its ecological niche. Ironically, governments which are set up as the sole authority in matters pertaining to natural resource management, have become among the biggest stumbling blocks to the protection and regeneration of natural resources. In most instances, governments do not acknowledge the capacity nor the right of local people's organizations to manage and control their own resources. As a result, governments have become a kind of overlord, holding monopoly rights to their country's natural wealth.

***One day, the world
will realize that there
is not one among us
who can eat, drink or
breathe money.***

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In Thailand, for instance, "the Royal Forestry Department (RFD) considers all forests its property, to be utilized and exploited as it sees fit." For many years, it earned windfall profits from extensive logging operations and cash crop cultivation on clear-cut land. When the forests were depleted, the RFD clamped down with a nationwide logging ban and declared the remaining forested areas as reservations. As many as 250,000 peasant households are expected to be evicted from their homes to make way for the RFD's new source of income -- large-scale eucalyptus tree cultivation and paper pulp operations. In Pakistan, where government inefficiency has failed to stem the loss of irrigation water, the government has done little to mobilize the communities to make the necessary improvements on the watercourses.

When governments appear to make concessions to people's demand for local control, their interventions have often proved to be inappropriate. In Bangladesh, upazilas working to regenerate their sal forest have been largely left alone by the forestry department in spite of opposition from government-protected timber traders in the area. On the other hand, the government refused to enter into any benefit-sharing arrangement with the upazilas. The lack of tenurial security has fostered a sense of uncertainty among the participating groups and discouraged others from undertaking similar initiatives elsewhere. Meanwhile, in Sri Lanka, there are at least 40 statutes dealing directly with environmental conservation, and as many as 60 others indirectly related to this purpose. The poor implementation of these laws, however, has resulted in inadequate protection for the environment.

Security of land tenure is a basic precondition of sustainable land resource use. In many countries in

Asia, one of the most formidable tasks is to dismantle monopoly control of privately-owned land. In the Philippines, for instance, of the ten million Filipinos comprising the agricultural labor force, only 15% are owner-cultivators while 85% have no control over the land they till. With the double cost-price squeeze, the lack of credit facilities and perpetual indebtedness, poverty has become endemic to farming.

Elite interests hinder the sustainable use of natural resources in other ways. Local people's organizations engaged in agroforestry constantly run up against companies engaged in the illegal lumber

trade; communities working to preserve and replant their mangrove forests are turned back by operators of aquaculture farms; fisherfolk disciplining their ranks against overfishing and the use of destructive fishing methods watch helplessly as trawlers and dynamiters sweep the bottoms clean.



Government complicity. These larcenous attacks on

local resources are not unknown to the government; government officials sanction it in exchange for a portion of the booty. In Sharanpur, India, poor people who depend on Bhabbar grass to make rope have been all but cut off from their supply by a forest policy under which a major part of the Bhabbar harvest is sold to paper mills at much lower prices. In the Bhagalpur district of Bihar, a high court ruled in favor of two waterlords controlling an 80-kilometer stretch of a river in spite of laws abolishing the waterlord system and to the detriment of many fisherfolk.

In Indonesia, 35 hectares of land being cultivated by farmers of Rarahan kampung were selected by the provincial government for conversion into a golf course. In Paikpara, Bangladesh, local landlords and

timber traders dispatched mercenaries to terrorize a group of villagers protecting the forests from lumber pilferage. This act of harassment was done with the tacit consent of local government officials.

Government's complicity in these illegal acts legitimizes big-time environmental theft and discourages marginalized people from making further painful sacrifices in the name of sustainability.

□ *The Failure of Green Revolution Agriculture*

Food used to be a simple affair: what you needed, you grew; what was left over, you bartered for something else. Later, when food began to be traded, the matter became less straightforward: what you didn't need, you grew anyway, and what you really needed, you bought. Today, food has become far more complex: in many developed countries, tons of food are grown - but not to be eaten.

In the USA and Europe, farmers grow enormous amounts of fruits, cereals and vegetables, then burn most of it to keep prices from falling. For the same reason, US ranchers have been known to slaughter hundreds of heads of livestock, only to bury the carcasses in huge pits, their meat untouched. Food has become not only a commodity to be hoarded, but a weapon to be stockpiled. This has contributed to the current worldwide crisis in agriculture.

Misplaced faith in Green Revolution Agriculture.

In the struggle to feed millions of people adequately, Asian governments have increasingly adopted high-yield, high-input agriculture systems practiced in the West. Economists, bureaucrats and multinational corporations have promoted the widespread use of hybrid seeds, chemical inputs and pesticides.

And yet, mounting evidence collected over the last few decades points to the fact that Third World confidence in high-yield, variety-based agriculture may have been cruelly misplaced. After experiencing dramatic increases in yields, Asian farmers soon realized that they needed ever-increasing doses of chemical fertilizers to maintain the same harvest levels since these very same chemicals reduce the soil's nutritive capacity. The introduction of highly toxic pesticides also brought

collateral damage - killing beneficial organisms, polluting vital drinking water supplies and impairing human health.

Asian farmers have been affected in other ways: (i) the Western model of high-yield agriculture has necessitated larger-scale farming, and (ii) the lure of fast-track economic gain enticed entrepreneurs to replace household food crops with high-value cash crops for export. These have served to drive away growing numbers of the rural poor population from their lands and reduced the already-meager food on their tables. Consumers have not been spared as chemicals have found their way up the food chain. Fast-foods have replaced traditional food; cultures and nutrition have been sacrificed for commerce.

Initially, the Green Revolution was hailed as the program that would solve the problems of low productivity and hunger and move the world towards the goal of food security. Instead of enhancing food security, however, the program has clearly accomplished the opposite. The benefits of the Green Revolution have not been realized by the rural poor who have remained poor, if not become poorer.

Continuing decline in soil fertility. After years of heavy use of chemical fertilizers, the soil's fertility has declined. Progressively more fertilizer had to be applied to obtain the same farm yields. The effects of pesticides were even more sinister. Beneficial insects and organisms, which help control the proliferation of destructive pests, were needlessly exterminated while the offending insects soon became immune to the toxic chemicals. With the monocropped fields providing an ideal breeding ground for the pesticide-resistant insects, crops became even more vulnerable to infestation despite increasing applications of pesticides.

Intensive use of agrochemicals has also caused varying degrees of soil erosion. About 8.1 million hectares of Philippine croplands are eroded; of this, only 5.8 million hectares are still considered to be suitable for cultivation. In Thailand, 39 million rai (over a quarter of total agricultural land) suffer from severe to very severe erosion. India's problem is just as serious: 6,000 tons of precious topsoil are lost every year to erosion, and with it, an estimated 5.37 million tons of chemical fertilizers. Meanwhile, the

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new seed's huge demand for water has resulted in waterlogging, increased soil salinity and, in extreme cases, desertification.

The sustainability of agriculture as a means of livelihood for thousands of small farmers is in serious doubt under the HYV (high-yielding varieties) regime. After almost three decades of the Green Revolution, Asian farmers have become poorer than ever. With yields falling and production costs rising, the "miracle seeds" have become a millstone around the necks of small farmers and tenants struggling to keep afloat in a sea of debt.

In Isan in Northern Thailand, the poorest region of the country, up to 85% of the population earn less than they need to survive; hence, about two million of them leave homes each year during the dry season to find work elsewhere. In the Philippines, half of the rural families earn incomes below the poverty level and two-thirds of them are undernourished. In Sri Lanka, a country believed to have a large smallholder sector, the majority of the rural population now work as wage earners in plantations and export crop farms or in public works and housing construction projects. Their wages have fallen so low while their numbers have increased so much that the poverty of the sector has been cited to explain the magnitude of poverty as a whole.

Genetic erosion. Part of the price that we have paid for the Green Revolution is the cost of extinction. Within the few years of its adoption in the Third World, the Green Revolution has decimated scores of indigenous crop varieties and rare plant breeds that have evolved over thousands of years, and which represent the life's work of many generations of Third World Farmers. For example, only 10 of the 5,000 indigenous rice varieties grown in Thailand before the introduction of HYVs can still be found in the country. The many wild and locally-developed varieties of durian, bananas, mangoes and other fruits have disappeared as have hundreds of medicinal plants. The same is true in the Philippines and Sri Lanka where only a few remain of the almost 3,000 rice varieties that existed before the Green Revolution.

The implications of this genetic erosion on the future of agriculture in Asia and the rest of the world can

not be over-emphasized. When we talk about traditional varieties and rare breeds disappearing, we are talking about extinction. Sometimes, the very genes that plant breeders may need now, or a hundred years from now, to rescue a crop from disease or adapt the crop to new human needs. The loss of genetic diversity limits the evolution and development of agricultural crops. It narrows and eliminates options for the future.

□ *Development as Purely Business Enterprise*

Growth-led development. The growth-led development vision defines progress almost entirely in terms of the economic value of production output. Since poverty is seen merely to be a result of inadequate economic growth, proponents of growth-led development focus their efforts almost exclusively on enlarging the economic pie, leaving the distribution of benefits to unseen market forces.

The relentless pursuit of economic growth and the unhampered intrusion of capital into investment areas have uprooted people from their livelihood and communities. There has been a breakdown in community life as traditional bonds are replaced by consumerist values. People have become increasingly alienated from their spiritual connection to nature and community. The process has set people apart from nature and legitimized the view that humanity has not only the right but also the obligation to exploit nature's bounty.

The growth paradigm is rooted in the institution of money, which has created a powerful illusion that everything has a price. As such, most people today no longer produce anything to satisfy their own needs. Practically everything people want must be bought, and everything people produce must be sold. Work becomes a chore that is paid, rather than an expression of creativity or as community service.

GNP as the measure of development. Current economics is based on the performance of business enterprises. The aggregation of business activities is treated as the basis of a country's development and measured by a national accounting system known as the gross national product (GNP). However, GNP as measure of development has been found to be inappropriate for Asian countries. For example:

1. The measurement of business-enterprise economics relates only to the formal sector. This means that subsistence production, household labor, sidewalk vending and similar unrecorded activities - in short, those activities on which most of the world's poor depend for their livelihood - are excluded from GNP accounting.
2. Business entities do not internalize the social and environmental costs of their production activities. GNP takes no account of the loss of environmental resources or the deterioration of the education level of the workforce over time. It only looks at the financial and economic side of human activity and focuses mainly on the generation or loss of income by the enterprise. This fails to consider the effects of economic activities on the welfare of the environment and society.

Friends of the Earth-Netherlands (FOE-N) is engaged in calculating the sustainable levels of various kinds of resource use on a global scale. FOE-N divides available resources by present and future population estimates to arrive at the equitable per capita share of the ecosystem that is the birthright of every human being. The concept of per capita share is a powerful way of thinking about what sustainability means on a resource-scarce world. When the rich overconsume, they are depriving others of the means to meet their basic needs. When either rich or poor breed beyond the replacement rate, they are reducing the per capita share of the resources that are potentially available to each individual. Both overconsumption and overpopulation can be traced to the dynamics of alienation.

Alienation. The behavior of both rich and poor exacerbate the sustainability crisis: the rich by their overconsumption of resources beyond what the ecosystem can sustain; the poor by having large families that increase the number of human claims that future generations will make against whatever resources remain. Each is responding to the alienation process in terms of their own experience and the opportunities available to them. Overconsumption is symptomatic of the alienation of the wealthy as excess fertility is symptomatic of the alienation of the poor.

In Thailand, 39 million rai (over a quarter of total agricultural land) suffer from severe to very severe erosion.

The wealthy seek to fill their social and spiritual emptiness by consuming the material goods that advertisers claim will provide them with a sense of identity, empowerment, popularity and meaning. The poor seek to reduce the overwhelming sense of insecurity created by loss of community and rights to ecological space by having children, the one thing that they can call their own and the only prospective source of care in their hour of need.

Transnational corporations. The business corporation is a curious creature. Under the law, it has a legal personality with rights, privileges, assets and liabilities apart from those of its human members. The corporation is rapidly surpassing government as society's most powerful instrument for wealth accumulation and concentration of economic power. Through this artificial persona, a few individuals, acting in the capacity of directors and managers, invoke that persona's right of private property to exercise control over huge numbers of financial credits belonging to thousands or even millions of other individuals.

A lifeless legal persona that exists beyond the reach of the nation state, the transnational corporation represents the ultimate accumulation and alienation of economic power from obligation to place or community - the ultimate triumph of money over spirit. Because these corporations have vast financial resources to favor politicians and the media and their financial success figures prominently in GNP accounting, their well-being enjoys disproportionate favor when governments formulate their economic policies.

The transnational banks are the purest and most advanced expression of the separation of economic

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power from any human or natural reality. They operate in a world constructed almost solely of numbers and electronics to facilitate the movement of financial credits to wherever they have the greatest opportunity to replicate themselves without regard for social or ecological consequences.

Homogenizing cultures. The corporation also has another alienating role. In its drive for economic efficiency, it has homogenized cultures through the use of mass media to create mass markets for the products of mass production. This homogenization inevitably weakens the sources of connections and means that people enjoy by participating in a distinctive culture.

Globalization of the economy facilitates both the concentration of unaccountable economic power in the institutions of transnational capital and the homogenization of cultures. These are the central processes of an economics of alienation and a major source of the spiritual alienation that underlies unsustainability.

As markets become globalized, the homogenization process becomes similarly globalized. The same drive for efficiency and market expansion pushes the corporation to demand the homogenization of labor, environmental and other standards to their lowest common denominator, ostensibly to strengthen international competitiveness and create a level playing field but actually, to simplify corporate activities allowing the global standardization of its operations.

□ An Inappropriate Development Paradigm

In 1944, the allied nations led by the United States and Britain created the "twin sister" institutions of the World Bank (WB) and the International Monetary Fund (IMF) in response to the devastation caused by World War II. The WB was established to provide assistance to its member-governments in rebuilding their war-devastated economies. The IMF, on the other hand, was charged with the responsibility of fostering stability and security in the global monetary system. In short, the WB and the

IMF became the primary global ministers of post-war reconstruction and development.

The WB agencies, together with the regional development banks - i.e., Asian Development Bank, Inter-American Development Bank, African Development Bank, European Bank for Reconstruction and Development - comprise the multilateral development bank (MDB) system.

As trade among countries expanded, the production of goods became increasingly specialized: components and raw materials from one country were shipped to other countries for assembly and processing then returned to their country of origin or

re-exported elsewhere. This led to the creation of international mechanisms promoting trade among countries -- the International Trade Organization (ITO) and the General Agreement on Tariffs and Trade (GATT).

WB Influence on Third World development. Whenever a Third World Country applies

for a loan from the World Bank, the latter demands certain conditionalities for compliance by the borrower. In most instances, these conditionalities have adverse effects on the poor. The so-called "Letter of Intent," which contains the list of actions to be adhered to by the government, is purposely withheld from the public to prevent popular opposition during implementation.

In 1980 the WB initiated Structural Adjustment Loans (SALs) to Third World countries; SALs have accounted for about 25 percent of the Bank's lending operations. Though Structural Adjustment Programs (SAPs) introduced by the IMF and WB differ slightly from country to country, these typically involve three types of broad policies:

1. Expenditure-reducing policies, or those aimed at removing the country's external and internal deficits by reducing domestic spending (e.g., wage control, reduction in government spending, reduction in the amount of credit made available to the public);

***Both capitalism
and socialism
embraced the
growth-centered
vision.***

2. *Expenditure-switching policies* focused at changing the basic structure of the economy by shifting the country's economic resources from "non-tradeable goods and services" (e.g., subsistence crops or public services like health and education) towards export commodities; and
3. *Institutional policy reforms*, which are generally outward-oriented and aimed at achieving efficiency (e.g., trade liberalization, privatization and fiscal reform).

Through these programs, the IMF and WB have been able to remold a country's economy and administrative processes to conform to their economic and political agenda. Many government development programs financed by international assistance agencies, tend to assist people in urban areas more than those in the rural areas. Hence, the continuing disparity between the rural and urban sectors. This has widened the gap between the rich and the poor, preserving the dualistic economy.

Similarly, Multilateral Finance Institutions (MFIs) exert increasing influence over society, to the point of reducing people's countervailing power to control them. There is too much planning from the center, tending to assist mainly the urban areas. Hence, the outer regions, i.e., the rural areas, surrounding the capital receive less support and resources.

With the end of the Cold War in the early 1990s, MDBs became perhaps the most potent inter-governmental institutions influencing Third World development, putting greater intervention over governance processes of low-income borrower countries. MDBs have shaped the directions of public spending and borrowing, often requiring developing member countries (DMCs) to modify their domestic policies and priorities. Substantial amounts of the national budget of DMCs have been allocated for debt repayments to the North, leaving these countries with fewer resources to finance their national development. Further, the intrusion of foreigners in the local economy through economic privatization and global market integration, has weakened the people's control over their resources.

National governments conforming to the conditionalities of these institutions have isolated communities by increasing state power while

decreasing people's participation. This has led to increasing poverty among the rural populace, further erosion of the natural resource base, greater food insecurity and the loss of indigenous culture and identity. Women are especially affected in their traditional capacities as food producers, health care givers, home workers and community managers. Governments have also engaged in questionable activities in the name of public interest. Among others, these include national security arrangements and defense and multilateral agreements.

General Agreement on Tariffs and Trade. A case in point is the Uruguay Round of the General Agreement on Tariffs and Trade (GATT) that has marched triumphantly throughout Asia, clinching ratification in one country after another.

While GATT proponents claim that it is the best thing that has ever happened to Asia's economy, the GATT agricultural regime, far from being benign in its effects, is likely to sweep the Asian countryside like a typhoon, transforming it in ways more destructive than constructive. Among other things, it will mean the end of food self-sufficiency, even at the level of rural communities. It will frustrate aspirations for food security that seek to minimize dependence on food imports. It will usher in closer integration of Asian agriculture, including the food crop sector, into the global market where prosperity or bankruptcy will be determined by impersonal market forces and by how well Asian farmers adopt their production to the narrow criteria of "efficiency" and profitability.

The GATT regime is likely to deal the death blow to the South Korean agricultural system, which has long been subjected to strong bilateral pressures to liberalize from the United States. GATT comes on the heels of three decades of U.S. agricultural penetration through such programs as Public Law (PL) 480, which is a massive grain dumping program masquerading as a foreign aid program. The lower prices triggered by these imports discouraged domestic production and led to the drop in the food self-sufficiency ratio from 27 percent in 1965 to 6 percent in 1983 for wheat; from 36 percent to 2.7 percent for corn; and from 100 percent to 25.7 percent for beans.

Korea is now the third largest importer of U.S. agricultural products, with imports rising to \$5 billion by the end of 1991 from only \$1.8 billion in 1986. Under GATT, Korea is faced with no less than the disintegration of the rice-farming household. This is no exaggeration for the 92 percent of the agricultural work force which derives more than half of its income from producing rice that costs seven times more than foreign rice.

A similar crisis in agriculture is likely to occur in the Philippines where 16 percent of the labor force continues to work on the land. Even before GATT came to the Philippines, technocrats had diagnosed that the main problem of Philippine agriculture was its highly protected character and believed that the path to dynamism lay in eliminating protection, deregulating markets, and reducing the weight of traditional crops like rice and corn, which employ the bulk of rural producers. The Department of Agriculture, for instance, has sought to take 2 million out of the total 3.5 million hectares of land from rice production to raising cattle. Other proposals called for export-oriented, high-value added agriculture, such as cutflowers, asparagus and similar crops.

This view clashed directly with most farming groups who pointed out that one of the greatest disincentives to production was the depression of the price of agricultural goods relative to manufactured goods. Moreover, investments in agricultural infrastructure, extension and research and development had been negligible. Finally, land reform, one of the most effective incentives for efficient production, had been systematically derailed despite the fact that the Philippines had more land reform laws than most other countries.

When GATT came, the proponents of agricultural modernization made glowing pronouncements that ratification of the World Trade Organization (WTO) agreement would result in the creation of 500,000 jobs annually in agriculture. Pressed for specifics, the proponents pointed to the cultivation of high-value crops such as cutflowers and asparagus for export.

It was not difficult for GATT critics to prove that these assertions were unrealistic. To be competitive in high-value crops, they pointed out, one needs

years of investment in research and development. Moreover, these crops were still in an embryonic state in the Philippines, with only a handful of cutflower producers being prepared for the export market. Also, the labor absorption capacity of high-value crops is much lower than traditional field crops so that higher agricultural production rates may in fact be accompanied by increased rural unemployment and underemployment.

The GATT agricultural regime, in short, perpetuates state-subsidized American and European domination of the world agricultural trade while abolishing what little subsidies and protective mechanisms there are for Asian agriculture. The consequence is that the USA and the European Union will be able to preserve agricultural systems permanently geared to overproduction by institutionalizing their ability to subsidize their own markets and, at the same time, dump around a third of their total cereal production on world markets. As then U.S. Secretary of Agriculture John Block stated at the outset of the Uruguay Round in 1986: "The idea that developing countries should feed themselves is an anachronism from a bygone era. They could better ensure their food security by relying on U.S. agricultural products which are available, oftentimes, at lower cost."

CONCLUSION:

The Fallacy of the Growth-Centered Development Vision

For decades, the great development debate was defined in terms of a choice between capitalism and socialism. However, more salient to our current world is the competition between the dominant growth-centered development paradigm and the emerging vision of people-centered development.

Indeed, both capitalism and socialism embraced the growth-centered vision. In their core economic philosophy, they differed primarily in terms of whether they favored the corporation or the state as owner of the means of production, and the market or the planner as the allocator of production's resources and bounty. In the end, each assessed its performance by the growth of its economic output.

Though to different degrees and with significant differences in their productive output, both ideologies and economic systems destroyed community and environment, alienated the individual, and catered to privilege.

The growth-centered development vision is largely the creation of economic theorists. In its pure form, it defines development and national progress almost entirely in terms of growth in a single indicator -- the economic value of productive output. The attention of economic managers is focused on the budgets of government and the production, sales, and investments of formal market sector enterprises - with special attention to transactions that flow through international markets.

While each ideology has its distinctive beliefs as to why the opposing system fails to eradicate poverty, both generally attribute persistent poverty among their own citizens to inadequate economic growth resulting from inadequate capital investment. Each economic system is so confident of the efficacy of its own distribution mechanisms that neither gives significant attention to the impediments these pose to economic justice - even while criticizing those of its competitor. Along with capital and technology, people are viewed as one input to the production-driven growth process. People's participation is defined by their roles as laborers and consumers.

Under the capitalist system, the market defines the choices available to people and sets the boundaries of their participation. For the poor, participation of any kind depends on the extent to which the market makes suitable and adequately remunerated jobs available. Those who lack jobs or other sources of financial income are excluded from any recognized form of participation.

In the classical logic of the growth-centered development vision, expenditures for education,



health and other social services are treated as consumption, in contrast to expenditures for "productive" investments such as roads, factories and irrigation systems. Even under the now widely-accepted revisionist theory of "growth-with-equity," social service expenditures are expected to justify themselves on the basis of their contributions to future production - not their inherent contributions to human well-being.

Current wisdom among capitalist theorists dictate that growth objectives are best served by removing constraints to the international flow of trade and investment and by orienting domestic economies to production for export. Popularly known as export-led growth strategies, the favored package of policy prescriptions assume that the larger the flow of goods and capital through international markets, the greater the well-being of the world's people.

Natural resources in growth-centered production systems are valued according to their extraction costs and no adjustment is made in national income accounting for their depletion. This practice leads to the anomaly that the faster nonrenewable resource stocks are drawn down and consumed, the better off people are. Furthermore, since no distinction is made among different uses of economic output, the depletion of oil reserves to finance a repressive regime may be counted as a greater contribution to national well-being than the production of food, clothing and housing for those who need it simply

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because the former is likely to generate greater economic activity.

It has become an article of faith among most policy makers and the general public that economic growth is the key to universal prosperity and to solving nearly all social problems. Growth creates jobs for the poor and taxes for government. Growth creates the surplus needed to clean up the environment, replant forests and control crime and violence. Many people accept the growth agenda as valid and therefore hold government accountable for the performance of the national economy.



The fact that a view is widely held does not, however, make it true. According to the Worldwatch Institute, the annual global economic product has increased by four times since 1950. This means that, on the average, in each of the past four decades, the world has increased total annual output by an amount equal to that achieved from the beginning of human civilization until 1950. Yet during this same forty-year period, we have seen continued increases in the numbers of absolute poor, in environmental destruction and in crime and other forms of violence.

Economic growth in itself has not eliminated these problems. Indeed, there is reason to believe that a distorted emphasis on increasing economic output has made an important contribution to these crises and, if continued, is likely to deepen them.

The presumed connection between economic growth and improved human well-being depends at the most basic level on the assumption that this growth reflects an increase in per person output and consumption. This depends on increases in productivity, which generally are achieved by substituting capital, energy and raw materials for labor, i.e., by increasing the ratio of capital and materials to labor per unit of output. This substitution process means that the same output can be produced by an ever smaller number of people, potentially resulting in the layoff of workers.

Unless overall demand in the economy induces increases in capital investment at a rate sufficient to absorb this surplus labor, unemployment will result. Unemployment means a loss of demand and the generation of savings required for new investment, creating downward pressures in the economy. Staying even is not a possibility in a competitive economy. Individual firms under competitive pressures have no choice but to seek improvements in productivity. If they don't, their competitors will drive them out of the market.

Constant growth becomes an imperative, independent of whether it contributes to meeting real human needs, and it has become government's responsibility to see that this growth is achieved.

In nature, only cancers grow without limit - until they kill their host. That is exactly what the cancer of economic growth is doing. Increasing capital intensity has resulted in more intensive use of energy and materials and greater emission of wastes into an environment already overburdened with them. The whole system becomes increasingly vulnerable to price shocks and requires greater expenditures simply to mitigate the effects of growth itself on the environment and human health. One assessment of the US economy that factors out such defensive expenditures concludes that though the per capita GNP nearly doubled between 1970 and 1990, there was little, if any, improvement in human well-being during that period.

***Staying even is not
a possibility in a
competitive economy.***

Countries that lack sufficient domestic savings to meet the capital investment required to continue increasing productivity with full employment face special problems. If they meet these requirements through foreign borrowing, every increase in capital investment creates a new claim by foreigners on their future output. Future savings must then be devoted to debt repayment rather than to new capital investment.

Unless future savings expand at a sufficient rate to meet both debt servicing and capital investment demands, the only way to avoid throwing the economy into a downward spiral is to accelerate foreign borrowing or the sale of environmental resources primarily to foreign capital. However, neither of these fiscal strategies are actual solutions and only delay the day of reckoning.

As the demand on government to improve economic performance becomes greater, its control over national economic affairs becomes more tenuous. The current trend is towards greater integration of national economies into a single global economy. According to the prevailing free market wisdom, removal of all barriers to the free flow of trade and capital increases economic efficiency and maximizes economic growth in the global system. However, the closer that countries move towards the ideal of open borders, the less control they have over their own economies and the more their fortunes become dependent on an international economy governed by market forces and the unregulated maneuvers of transnational corporations.

To be competitive in their efforts to attract the capital from global financial markets that is required to keep their labor employed, governments find they must keep labor costs (wages and benefits), taxes, and environmental regulations to a minimum, and maintain costly infrastructure services through public borrowing.

Thus, the bargaining power of labor and the state relative to capital declines sharply, and the state's ability to act in response to the justified demands of citizens about deteriorating conditions is seriously eroded. After all, any increases in production costs to private investors will send capital fleeing to countries offering more favorable terms.

Transnational corporations, international investors, and high-income consumers benefit from this arrangement. The state, however, is emasculated as the environment belongs to the highest bidder and the numbers of unemployed grow, with resulting increases in social unrest.

The related breakdown of family and community ties also means that more and more of the responsibility for meeting social needs once met by these institutions is being shifted to the state, thus escalating demands for government-funded services. On all fronts, the state finds itself in a tightening fiscal bind. And, as a consequence of the growing ability of transnational corporations to avoid taxes through bookkeeping transactions and new international agreements that dramatically reduce taxes on foreign trade, many states find themselves deprived of essential tax revenues at a time when budgetary demands are growing exponentially. This puts governments in a straitjacket as they seek frantically to increase revenues from borrowings or the sale of natural resources to meet short-term deficits through means that mortgage the futures of the next generation of citizens.

While the foregoing are simplistic and partial explanations for highly complex and poorly understood systemic dynamics, they point up profound changes in our global context that invalidate much conventional economic logic and demand a search for new frameworks for economic and development policy. They also suggest some of the reasons why it is imperative that we undertake a basic rethinking of our approach to improving human welfare in line with a people-centered vision that strengthens the problem-solving role of the citizenry, seeks a balanced relationship with environmental resources, returns the control of the economy to people and strengthens the voice of the community in economic decision-making. ■

ASIAN NGO INITIATIVES IN PEOPLE-CENTERED DEVELOPMENT

Emergence of the NGO Sector in Asia

The voluntary sector has played a key role in the history and development of most Asian countries. But non-governmental organizations (NGOs) as we know them now are of more recent origin, and have developed in their own unique cultural, political and economic contexts.

A long history of nationalist and socialist movements, agrarian struggles and religious influence played key roles in shaping the NGO sectors in India, Indonesia, the Philippines and Sri Lanka. In Nepal and

Thailand, indigenous self-help village societies emerged in the context of the relative isolation of villages and the absence or weak control of an external colonial power. But it was the entry of foreign-based NGOs that influenced the development of the NGO sectors in Nepal, Pakistan and Bangladesh. The Bangladesh NGO sector grew in the

1970s, due to the massive relief and rehabilitation efforts and resources poured in by the international community following the 1971 post-war independence.

In terms of their relative numbers, scope of activities and overall influence on development activities, the NGO sector is weak in Malaysia and Pakistan, relatively strong in Bangladesh, Indonesia, Nepal and Sri Lanka, and very strong in India and the Philippines. It is difficult to determine the number of NGOs in each country due to the lack of comprehensive data, legal restrictions on registration and the absence of common definitions. Nevertheless, there are some indicative figures.

Table 1: NGOs in Selected Asian Countries

Country	Number	Comments
Bangladesh	12,000	Groups registered with the Ministry of Social Welfare in 1988; includes all private, non-business organizations.
India	--	No figures available, although studies cite "at least a hundred thousand" voluntary associations (referring to both NGOs and People's Organizations)
Indonesia	500 to 1,000	Estimate of development NGOs.
Malaysia	100	Estimated number of development NGOs, but excluding social clubs, credit societies, welfare associations, etc.
Nepal	750	Conservative estimate of development NGOs, 1994.
Pakistan	--	No estimates available.
Philippines	18,000	Estimate of all registered non-profit organizations by the National Economic Development Authority, 1988.
	2,000	Estimate of development-oriented NGOs by CODE-NGO, 1993.
Sri Lanka	200	Estimate of development-oriented NGOs having national NGO network linkages, computed from ANGOC listings, 1994.
Thailand	--	No estimates available.

(Sources: Quizon 1990, Singh 1990, Huda 1990, Kean and Singh 1990, Bokhari 1990, Riker 1990, PACT 1993, Fonseka 1990)

It is difficult to generalize about the different types of NGOs in the nine countries. There are a number of possible typologies, e.g., according to composition (self-help groups vs. self-help promoters); scope of operations (local, regional, national networks, international organizations); target sectors (rural development, fisheries, environment, etc.); and size (small, medium, large).

In addition, there is a growing trend of integration within the NGO sector, both vertically and horizontally, through numerous umbrella networks organized along common issues (agrarian reform, anti-pollution), area-based linkages (provincial, upazila, state), sectoral involvements (environment, consumer activities) or sectoral compositions (private foundations, church and religious groups, university-based organizations). Networking structures tend to be loose, based on voluntary cooperation and around identified common needs, i.e., to share information, to build solidarity around mutual problems or concerns or for mutual protection against perceived external threats. Within networks, individual NGOs maintain their own identity and independence; decisions are arrived at mainly through consensus.

The rise of people's movements and non-governmental organizations (NGOs), particularly during the 1980s when NGOs became significant actors in national development, is a clear indicator of the limited capacity of the civil bureaucracy to respond to social issues and to provide basic services. NGOs have displayed their capacity to reach communities through informal, flexible, innovative and cost-effective approaches and have shown action-oriented results and new concepts that have found socio-political space at the macro and micro levels. Development activities ranged from personal and consumer-directed campaigns, such as campaigns on nutrition and food safety, to global campaigns such as the protection of plant genetic resources.

But most NGO activities focus ultimately on providing direct assistance or support for the building-up of rural people's organizations - by addressing community-felt issues and by meeting specific community needs. People's participation and

NGOs must advocate for more substantial reforms on the national policy level.

people's empowerment are key working principles: Asian NGOs, whatever their specific program of involvement, invariably believe that the key to participation lies in organization. Hence, community-based and sectoral-based organizing takes several forms, e.g., cooperatives, women's groups, irrigator's associations, farmer's organizations as well as agrarian reform and anti-logging advocacy campaigns.

Specific fields of specialization seem to be more pronounced in rural credit schemes and income-generating activities, agricultural production and marketing, rural nutrition and health, literacy and non-formal education, social forestry and reforestation, fisheries and women. The majority of NGO programs in Asia are rural-based with specific target groups, such as farmers, women, youth and (even) policymakers. A few have urban populations as their target clientele while some attempt to link up rural producers with urban consumers.

The range of motivations behind NGO activism is broad and includes religious orientation, youthful idealism, theoretical aims, a desire to repay society and the need to establish experience. Nevertheless, some basic NGO characteristics include a strong orientation to the community and the poor, emphasis on participatory processes and decentralized decision-making, direct linkage with target sectors, and organizational flexibility in programs and operations.

In several Asian countries, NGOs have been able to make significant and visible contributions to national development in varying degrees and magnitude by shaping public policy, providing experiments that have been adopted successfully as national programs, and directly implementing programs at a significant or national scale. (*please see Table 2*)

Such contributions have been recognized both at the

Table 2: Significant NGO Impact Areas in Selected Asian Countries

Country	Significant NGO Impact Area	Country	Significant NGO Impact Area
Bangladesh	Health and family planning	Pakistan	Income generation: savings and credit
	Institution of primary health care approach		Environmental protection, training on natural resource management
India	Passage of the generic drugs law	Philippines	Community organizing: establishment of family planning centers, health care
	Credit and livelihood generation		Agrarian Reform (AR)
	Alternative systems for collective marketing		National coalition-building among peasant organizations
	Introduction of new agricultural systems		Passage of Comprehensive Agrarian Reform Law
	Implementation of massive afforestation programs		Tripartite field implementation of AR
	Setting up of nursery systems		Agriculture/Forestry/Fisheries
	Agrarian Reform and resource rights		Introduction of Farming Systems
	Productivity and distribution of bhoodan and gramdan lands		Banning of certain agri-chemicals
	Credit and livelihood generation		National coalition-building among fisherfolk organizations
	Facilitation of the poor's involvement in collective economic activities		Environment: public awareness and constituency-building
Indonesia	Human rights, peace work	Sri Lanka	Provision of credit to the poor, particularly women
	Cultural rights and social integration		Setting up of cooperatives
	Formal and non-formal educational programs		Pre-school education in grassroots communities
	Women's rights and issues		Health: developing village-based preventive health care system
	Constituency and movement-building		Environment: public awareness and constituency-building, tree-planting activities
	Environmental protection		Thailand
Recognition of NGO roles in the National Basic Law for the Protection of the Environment	Community organizing: rural and urban community development; children and youth development		
Human rights issues	Health: community health promotions		
Nepal	Environment: community forestry	Human rights	
	Community and rural development activities	Communications: media for development, technical support services and information dissemination.	
	Non-formal education	Malaysia	
	Health		Public awareness and constituency-building

national and international level by government and donors alike. At the international level, NGOs have advocated for institutional and policy reforms within the Multilateral Financial Institutions, by challenging the issues surrounding the latter's growth-oriented paradigm.

The Evolution of NGO Perspectives and Strategies

In recent years, the basic strategies utilized for addressing poverty have undergone certain substantial changes. As NGOs in Asia gained more knowledge of the nature of development and the potentials of their own role, they have pursued increasingly sophisticated and -- from a policy perspective -- more powerful strategies. This has involved a lengthening of their time perspectives, a broadening of their analysis of the problem, and a shift from operational towards more catalytic roles.

Traditionally, NGOs seeking to address poverty issues engaged in direct delivery of relief and welfare services. Simple infrastructural projects, roving medical clinic services, donations of food and implements -- these have, and still constitute essential and appropriate responses to emergency situations demanding an immediate humanitarian response. However, such actions have increasingly been seen to offer little more than temporary alleviation of the symptoms of underdevelopment.

In Indonesia, for example, intermediate NGOs are known as "self-help" promoters (SHPs). They are autonomous, self-directing intermediary organizations which service primary groups of village communities or people's organizations, which are known in turn as "self-help organizations". Under such a set-up, intermediate NGOs have served to create "alternative" delivery mechanisms for goods and services. In Bangladesh, inhuman suffering and massive destruction wrought by the War of Liberation in 1971 called for immediate relief and rehabilitation interventions. From distributing food, medicine, blankets and clothes, NGOs further engaged themselves in constructing houses, mobilizing transport facilities, and developing physical infrastructure for the victims of war. Well-known Bangladeshi NGOs such as the Bangladesh Rural Advancement Committee (BRAC), Gonoshasthya Kendra, and Caritas were formed from the spontaneous responses during this period of extreme crisis.

Next came a generation of NGOs who have increasingly recognized that direct delivery of food, clothing, shelter and health care attacked only symptoms and not the root causes of poverty. Hence, their actions revolved around self-help -- sustainable improvements in the lives of the poor by increasing the poor's capacities to meet their own needs. Such NGOs emphasize community development activities as a means to promote self-reliance. Most Asian rural development NGOs today belong to this category.

Still, at present, an increasing number of NGOs are again re-examining their basic strategies, with the realization that acting on their own, NGOs can effectively reach only a few selected localities. At the same time, self-reliant initiatives can be sustained only to the extent that the national development system, involving both private and government agencies, responds to local efforts. Since government commands the most resources required for broader impact, NGOs must advocate for more substantial reforms on the national policy level. These are what David Korten has called *Third Generation NGOs*.

Increasingly, many of these third generation NGOs have begun to take root, with a macro perspective of problems, and a policy agenda with government and other mainframe institutions. The substantial growth of NGO networks in many Asian countries and their increasing willingness to engage macro institutions in critical dialogue indicate continuing trend towards the broadening of NGO perspectives and roles.

The Policy Environment of NGOs

Most Asian governments have official policy pronouncements which recognize the role of NGOs and the voluntary sector. But in many instances, actual government practices contradict with official declarations and commitments on popular participation and people empowerment. Legal restrictions are imposed on the official registration of societal groups and NGOs. Stringent controls are placed on funding, particularly those sourced from foreign donors. Restrictions on travel, both within and outside the country, close

Table 3: Laws and Regulations in NGOs in Selected Asian Countries

Country	Salient Features of Existing Laws and Regulations on NGOs
Bangladesh	<p>1961: The Voluntary Social Agencies Ordinance specifying that all voluntary agencies must register and be approved by the Registration Authority; this body also has the power to: (i) approve the constitution of agencies and all amendments thereof; (ii) inspect all books of accounts and other records of the agency; (iii) suspend or dissolve the agency for failure to comply with ordinances.</p> <p>1978: Foreign Donations Regulation requires NGOs to report any foreign aid received and obtain prior approval of foreign-funded activity.</p> <p>1982: Ordinance No. XXXI prohibits any citizen or NGO from receiving any foreign aid without prior permission; also, donors must obtain prior government approval for any foreign contributions to any citizen or NGO.</p> <p>1983: Nira-III of the Security Branch of the Ministry of Home Affairs sets the procedure governing foreign donations.</p>
India	<p>Five-Year Plan recognizes the role of voluntary organizations.</p> <p>1984: Foreign Contributions Regulation Act requires NGOs which receive foreign aid to register with the Ministry of Home Affairs.</p>
Indonesia	<p>Law No. 2-1982 recognizes the roles of NGOs in addressing environmental and development problems.</p> <p>Law No. 8-1985 on Social Organization stipulates: (i) State ideology of Pancasila be the guiding principle of all social organizations; (ii) Obligatory registration of social organizations; (iii) Social organizations required to report and receive approval of foreign aid; (iv) An umbrella organization be set up to coordinate the activities of social organizations; (v) Social organizations operating at village level coordinate the activities with the LKMD; and (vi) Government able to suspend and dissolve social organizations.</p>
Malaysia	<p>Societies Act of 1966 specifies that all social organizations must register and be approved by the Registrar of Societies</p> <p>1983: Amendment to the Societies Act stipulates: (i) social organizations must report all foreign financial and organizational assistance to the Registrar; (ii) registrar is authorized to: forbid foreign contract; conduct searches of social organizations without a warrant; remove members from social organization's Board of Directors; dissolve social organizations.</p>
Nepal	<p>1992-97: Eighth Five-Year Plan recognizes the NGO role. To help increase NGO effectiveness, the Plan stipulates that the government will: (i) define specific areas and sectors where NGOs have a comparative advantage; (ii) simplify rules and regulations for NGO registration and organization; (iii) modify tax laws.</p> <p>1993: Amended Social Welfare Act changes the Social Services National Coordination Council (SSNCC) into the Social Welfare Council and stipulates that NGO membership in SWC is now discretionary.⁷</p>
Pakistan	<p>1961: Similar to the Voluntary Social Agencies Ordinance of Bangladesh.</p> <p>1962: The Voluntary Social Agencies Ordinance stipulates specific requirements and procedures covering agency registration, maintenance of accounts and registers, change of address, etc.</p>
Philippines	<p>1987: Memo No. 150 of the Economic Affairs Division creates a standing committee to review all proposals for funding of NGOs from foreign aid.</p> <p>1987: Section 23, Article II of the Philippine Constitution states that "the State shall encourage NGOs, community-based or sectoral organizations" while Article XIII on the "Roles and Rights of People's Organizations (POs)" stipulates that: (i) the State shall respect the role of independent POs; (ii) the right of the people and their organizations to effective and reasonable participation at all levels shall not be abridged; (iii) the State shall, by law, facilitate the establishment of adequate consultation mechanisms.</p> <p>1989: NEDA Board Resolution No. 2 provides guidelines for GO/NGO Collaboration, including: accreditation for program participation; availment of tax exemption, funding support and incentives to NGOs; and provision of mechanisms for GO/NGO collaboration.</p> <p>1991: Article III, Chapter IV of the Local Government Code spells out the following policies for NGOs and POs: (i) local government units shall promote the establishment and operations of POs and NGOs to become active partners in the pursuit of local autonomy; (ii) local government units may enter into joint ventures and other cooperative arrangements with POs and NGOs to engage in the delivery of certain basic services and enhance the economic and social well-being of the people.</p>
Sri Lanka	<p>Voluntary registration for groups seeking legal status through CAP 105, Trust Act with Public Trustee, Company Act No. 17/1982, Voluntary Social Service Organizations Act of 1981.</p>
Thailand	<p>While the law recognizes NGOs as non-profit organizations, these are classified further as foundations or associations. Applicant-organizations must stipulate that they will not be involved in politics. Foundations, even when registered, do not automatically receive tax exempt status.</p>

monitoring and, at times, prohibition of certain NGO activities - all serve to hamper the evolution of real people's participation. (please see Table 3)

In many Asian countries, NGO action is still effectively curtailed by an inhospitable policy environment. In countries where voluntary action is tolerated or even encouraged, NGOs often risk being co-opted by government and rendered ineffective.

NGOs dedicated to increasing productivity and income at the grassroots level are often frustrated by the lack of convergence, indeed by the outright incongruence, between micro and macro efforts. Any improvements in the conditions of living of the poor through community enterprises are often eroded by the effects of structural adjustment programs that governments carry out precisely in the name of development. In a very real sense, where micro-macro development linkages are concerned, the former serves as the poor's only safety net against the latter.

On the other hand, NGOs can not ignore the need for vertical integration of on-the-ground projects with policy reform. As a framework, policy reform directs programs and projects on a national scale and enhances the effectiveness, efficiency and replicability of successful programs and projects. Therefore, there is a need to encourage responsiveness and direct accountability of governments and multilateral financial institutions to disadvantaged groups.

People's Participation as a Distinctive NGO Contribution

It is in the aspect of people's participation where Asian NGOs have distinctly transformed their independent poverty alleviation measures beyond what government approaches have attained. NGOs tend to stress greater involvement by beneficiaries and target groups, thereby increasing the effectiveness of their programs.

Asian NGOs see their role as creating the environment and conditions whereby people can regenerate not only their capacity for self-

determination but their self-respect. As Bangladeshi NGOs believe, the key to breaking the hold of the poverty-trap lies not in the flow of financial resources in abundance but in restructuring the predominant power relations through the empowerment of the poor, development of their institutions and evolving an effective and just distribution of resources.

The main strength of NGOs seems to lie in their collective experience and practice of participatory approaches and the application of such approaches to a broad range of endeavours -- whether in health, consumer protection or agriculture. NGOs have given "participation" its various institutional forms -- from community and sectoral organizing and creation of self-help groups to public campaigns, constituency-building activities, networking, participatory research and monitoring, community statistics and planning.

Peoples' Organizations (POs) are the best and most direct expression of people's participation, of organizing the poor -- farmers, landless rural workers, forest dwellers, women and youth. As self-help groups, multi-purpose cooperative societies such as those in Sri Lanka, Nepal, India, Malaysia, Philippines and Thailand have increased local capacities and potentials based on available resources and felt needs.

The varied participatory approaches have been refined and tempered through a constant process of "action and reflection" under varying situations. But more than an approach, participation is viewed by most NGOs as a value or principle in itself -- as a parameter for measuring the very impact or success of programs. It must be noted that governments and international organizations often tend to promote participation merely as a methodology or management tool, and thus this has led to many failed attempts at replicating successful programs.

□ People's Management and Control of Natural Resources

Land Tenure Security. For most people's organizations and NGOs, access and control of natural resources is still the most fundamental issue -- almost compatible to "a right to survival" itself. In

dismantle monopoly control over privately-owned land. Of 10 million Filipinos comprising the agricultural labor force, only 15% are owner-cultivators while 85% have no control over the lands they till. In Bangladesh, 60% of households are without land. NGO initiatives in accessing productive resources entail securing tenure to land, water, and fodder.

NGOs must initiate programs to obtain whatever benefits are available to the people under the existing policy framework. For instance, the organized landless groups in Bangladesh collectively took possession of Khas land illegally occupied by large landowners, took lease of dried out river beds and re-excavated them for conversion into a large stretch of water for fish cultivation. To push for agrarian reform, there are existing support centers of NGOs and POs on agrarian reform, community information through participatory data gathering and planning, field reports sent to policymakers, information dissemination, and the holding of dialogues and consultations among governments, NGOs, and POs.

TriPARRD, or the Tripartite Partnership for Agrarian Reform and Rural Development in the Philippines, is a partnership between NGOs and POs that aim for actual land transfer and the delivery of support services. Antique in the Western Visayas was one of the initial provinces for TriPARRD implementation. From 1989 to 1992, over 400 hectares of the targeted 1,393 have been transferred to 224 farmers. Beyond the quantifiables, farmers gained the confidence to pursue their own agrarian reform and to work together with government and NGOs. Farmers now engage in monitoring and implementing the land transfer activities after undergoing training, developing their own people's organizations, and receiving over \$40,000 in support services.

In East Java, Indonesia, where the sheer number of landless and near-landless families makes land redistribution under an ineffective agrarian reform program well-nigh impossible, the NGO-sponsored Land Asset Endowment Program presents an acceptable compromise. Using government-owned land, this Program seeks to guarantee each of the four to five million landless families 25-year renewable rights to holdings of at least 200 m². Though it is not redistribution as the landless would like, the Program hopes to demonstrate that the holdings can be run viably and thus lay the groundwork for genuine land reform in East Java.

In recent years, there has been a growing awareness and concern on environmental conservation and management among governments, media, the academe, and local communities. Hence, in many communities and villages in Asia, innovative ways and means to protect, conserve, repair and manage community-based natural resources are being undertaken. In the Philippines, lobbying for agrarian and fishing reforms continues, while some NGOs have begun experimenting with community-based natural resource management councils and people's agrarian reform councils. In Indonesia, Bina Desa has introduced community-level technologies to ensure water supply for drinking and cultivation. The key feature in all successful grassroots efforts has been community-based people's participation.

A Common Response to Poverty and Environmental Concerns. Responding to environmental concerns is a relatively new area for most NGOs which have not worked mainly or exclusively on environmental issues. But relating environment to poverty concerns is not only necessary but vital to the survival of both human and natural resources. Poverty and environmental degradation form a vicious cycle of depletion and destruction. Damage to environmental resources reduces poor people's livelihood sources and opportunities, increases health hazards, and threatens the very life-sustaining system of poor rural communities. On the other hand, poverty pressures people into destroying their immediate environment in order to survive.

Some of the approaches that have been utilized by NGOs to address the twin issues of poverty and environment are:

1. Disseminating information on environmental issues to various publics, e.g. communities, government, business, etc.;
2. Educating and training technical and field staff and community leaders on environmental protection, conservation, rehabilitation processes and technologies;
3. Initiating field projects on environmental protection, conservation, rehabilitation;

4. Establishing local and international linkages with other NGOs and resource organizations especially, environmental NGOs; and,
5. Setting up projects on community forestry with fruit tree planting and nursery components, homestead gardening, alternative agricultural practices such as organic farming and wasteland development, coastal development, fuel efficient lamps and cook stoves, alternative energy sources such as solar biogas, waste recycling, sanitation and health facilities and services, housing with sanitation and potable water components, and potable water sourcing and facilities.

Environmental as well as rural development NGOs have formed broad-based coalitions and networks to address environmental issues and policy questions. National consultations have been held in order to stimulate policy research and to consolidate the people's legislative agenda. In the Philippines, the former Congress for a People's Agrarian Reform (CPAR) and the National Coalition for Fisheries Aquatic Reform (NACFAR) are two coalitions which have engaged government on its policies on agrarian reform and fisheries respectively.

Caritas Bangladesh is implementing a Drought Recovery Program in the Barind Tracts of the Rajshahi District which is being threatened by desertification. The people have re-excavated ponds in the dry season for irrigation and fish culture. They planted trees on homesteads and the pond banks. While preventing further desertification, the people in the community also generated income and gained employment. The lands are leased from the owners who receive 25% of the gains from the people's fish-raising and tree-planting.

Water loss in the Pakistan watercourses was occurring at an alarming 30% to 40%. The Water Users Associations (WUA) were taught to build, repair, and maintain watercourses to stem the loss of valuable irrigation water. Farmers are first oriented and then organized into WUAs. The WUA takes charge of surveying, designing, and completing the project with incentives for full participation of members. After their success in water management, WUAs have also ventured into agribusiness and sustainable agriculture projects.

Responses to Desertification. For countries in South Asia, the major environmental threats are deforestation, desertification and damage to the

genetic and aquatic environment. NGOs have recognized the problem of desertification although deforestation is seen as the most important and pressing concern at present. The problem of desertification is treated as the effect of hydrological quandary or the degradation of dry lands in terms of productivity and rain-use efficiency.

NGOs are still in the midst of conducting research and formulating plans for intervention though some have already begun by means of small-scale community projects on irrigation, water management, and dryland agriculture. In addressing this problem, some have utilized afforestation and soil management, water conservation programs, and small-scale irrigation systems.

Small-scale irrigation systems such as open wells, persian wheels, village tanks, small pumps, tubewells for groundwater use, and other small facilities have been managed and maintained by community organizations, farmers groups, water users associations and by individual farmers. NGOs usually provide credit support and motivation to partner organizations for them to purchase irrigation pumps. In Bangladesh, these groups are encouraged to sell water to farmers in exchange for crops. The landless groups eventually pay back the loan and become owners of the equipment. Over 400 landless irrigation schemes have been sponsored by various NGOs in Bangladesh.

Community Forestry. Aside from environmental education, research, and training, South Asian NGOs are deeply engaged in afforestation and community forestry programs. Community forestry stresses social cohesion and networking among local peoples to protect themselves and their resources against outside encroachment. As a social movement, it also emphasizes local self-reliance and people empowerment by improving local capacity to handle community problems, strengthening their community spirit, increasing people's participation, and striking a balance between the utilization of forest resources and its conservation.

Bangladeshi NGOs have negotiated with government to allow their partner groups to plant trees along roadsides and other public places. NGOs involved in fisheries management assisted their

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partner groups to identify and take out long-term leases on degraded government land, idle private land, and baors for fish farming.

In South Cotabato, Philippines, SCFI assists families to take advantage of the government's Integrated Social Forestry Program which grants forest occupants a renewable 25-year secure tenure in three to seven hectare tracts of land. In Bangladesh, an innovative project in community forestry is the care-taker system introduced by Bangladesh Rural Advancement Committee (BRAC) and Caritas. Individuals are hired to be caretakers of certain areas with a given salary. The intended beneficiaries are made responsible for nurturing and protecting the trees planted. This system has given the community a sense of belonging with their environment. In Proshika-organized upazilas the farmers collectively decide on a forest protection plan during group meetings. Following the plan, they take up a certain area of the degraded forests, and each member is assigned plots to supervise and patrol.

In community-based interventions, NGOs have learned to respect the traditional structures and values in the communities they are entering. In Asia, traditional and religious beliefs are usually incorporated in forest resource management. Livelihood alternatives should capitalize on the products of indigenous resources while sustaining trees in the forest. Women perform vital tasks in conserving and protecting the forests while ensuring the needs of their households.

The people's cultural background, especially their religion, can greatly affect the success of forest protection activities at the village level. In the case of Ban Pa Lan, Chiang Rai in Thailand, the Pa Lan people hold the forest sacred and respect it as the dwelling place of spirits of their ancestors. The community of Pa Lan protects a 300 rai forest which is the source of water for their farmlands and partly supports their livelihood.

Towards a New Vision and Practice of Sustainable Agriculture

When the Green Revolution engulfed Asia, it displaced existing indigenous systems of agriculture. Knowledge became centralized and homogenized. And this centralized power has since become a form of domination over

farmers. This technological displacement led to cultural and spiritual displacement, with peasants and indigenous peoples alienated by the mechanization and chemicalization of agriculture. In Nicanor Perlas' "The Seven Dimensions of Sustainable Agriculture", sustainable agricultural systems must be ecologically sound, economically viable, socially just and equitable, culturally sensitive, based on integrative and holistic science, founded in the use of appropriate technologies, and supportive of the awakening of human potentials. Within the sustainable agriculture (SA) framework, NGOs and farmers' groups in Asia are adopting an alternative way of viewing technology.

Tribal communities are the cultural bearers of what has come to be increasingly known and respected in the academic and development communities as IKS or Indigenous Knowledge Systems (Brokensha, 1990). NGOs in Asia recognize that for agriculture to be sustainable and technology to be viable, they need to be more sensitive to the culture and knowledge of the people. Indigenous cultural communities and peasants do possess their own innovative capacities and farming systems that are highly attuned to ecological factors. SA practitioners in Asia have incorporated IKS in their farming methods and are trying to promote the various farmers' innovations in their own countries. In Thailand, NGO workers from the Appropriate Technology Association (ATA) popularized self-reliant and chemical-free crop production, an example of IKS which they discovered through field visits to farms throughout the country.

The International Rice Research Institute (IRRI) is hard pressed to create a cropping system where five economic species are growing at the same time. The Hanunuos of Mindoro, Philippines, however, are acquainted with 430 crops and can grow as many as 40 species at the same time throughout the year (Conklin, 1957). Their multistoried cropping systems can achieve, at minimal costs, yields that are far ahead of intensive rice farming.

Piloting, field demonstration, and the conduct of exposure visits are some approaches that have proven to be effective in spreading IKS and farmers' innovations. The Mag-uugmad Foundation

in Cebu, Philippines suggests a one-technology approach, where technologies are introduced one at a time so as not to overload or confuse the villagers.

To spread information on SA technologies in Bangladesh, BARRA has organized national level trainings for trainers and mid-level agricultural managers. From an idea formulation meeting with other NGOs, BARRA helped develop FORAM (Forum for Regenerative Agriculture Movement) which now comprises more than 70 NGOs. All of the collaborating organizations conduct action research on SA technologies. Results are monitored and shared with all FORAM members and interested research organizations. Steps have been taken to develop a trial or demonstration farm (in collaboration with CARITAS/MAWTS) at Dhaka for future trainees and visitors.

“Teaching by showing” is also an effective means of promoting technologies. The Centre for Environment Technology Development Malaysia (CETDEM) started an organic farm which served as a model farm to promote sustainable agriculture. Following CETDEM’s lead, similar farms were put up in other parts of Malaysia. Thai NGOs promote sustainable agriculture by organizing farm visit tours and documenting and publishing case studies.

The creation of networks of farmers improve dissemination of information and training. In Sri Lanka, the Network of Organic Farmers disseminate information on organic farming, train farmers in organic farming techniques, and encourage farmers and consumers to support organic agriculture. The Alternative Agriculture Group (AAG), an NGO network in Thailand, has been a major forum for the sharing of experience and discussion among NGOs.

Some Asian NGOs have begun exploring the sixth dimension of SA — the use of appropriate technologies - through an approach known as Participatory Technology Development (PTD). The PTD approach engages the farmer, from the very beginning, in the evolution of new technologies. Participatory technology development means faster adaptation by farmers since the latter would have been involved in all the key decisions from the beginning, all parties speak the same language, and the examples emanate from the same cultural and ecological context.

In the course of their involvement, farmers become aware of the problems inherent in the adoption of certain technologies. With the participation of the farmers, NGOs redesign farming systems that are more appropriate to the socio-economic conditions of the villagers, including the best existing cropping patterns and practices in their area. Studies are also conducted to determine the comparative performance of preferred practices with proposed innovations. Farmer-conducted experiments have proved to be ideal because these enhance the research capability of the farmers and the final design incorporates the technological options preferred by the farmers.

Modern developments in ecological agriculture and peasant practices can be combined fruitfully for greater yields and sustainability. Overall, participatory technology development results in the empowerment of peasants and farmers.

In the Philippines, MASIPAG, a partnership of farmers, scientists and NGO representatives, was formed in 1983 to develop alternative methods in rice production. The farmers’ research and problem-solving skills are harnessed to seek solutions to farm problems. In consultation with the farmers, the scientists then adapt laboratory experiments to actual farm conditions, following which the farmers test the technology on their farms. In this way, the two groups are able to reconcile contemporary and indigenous farming practices. MASIPAG has added more than 50 traditional rice seed varieties to its collection; developed and distributed seeds that produce crops which are resistant to pests, droughts and typhoons; and improved farm incomes.

In Nepal, the Community Welfare and Development Society (CWDS) organized a National Workshop on Regenerative Agriculture with policy makers, administrators, scientists, and NGOs. The workshop resulted in a Regenerative Agriculture program which includes plans for developing a Center on Regenerative Agriculture. By developing partnerships with government agencies, research organizations and other NGOs, CWDS is building its capacity to develop IKS-based agriculture with the rural poor of Nepal.

A number of farmers’ organizations and cooperatives have also set up Farmer Field Schools on Integrated Pest Management (IPM). Instead of the traditional short-term methods that had farmers listening to lectures, these IPM schools have trainors

working alongside farmers in the fields. The trainers, some of whom are farmer-leaders themselves, spend the entire cropping season with the farmers. Through direct experience in the fields, farmers learn the technologies quickly and are able to improvise and share their own knowledge as they go along. In the Philippines, about 22,000 farmers have been trained in more than 2,000 farmer field schools since the program's launching in 1993.

Community Enterprise: Economics in the Service of the People

NGOs provide concrete opportunities for the disadvantaged and powerless to gain access to resources — information, capital, training, technology — not otherwise made available by policies and structures. Many NGOs provide programs in credit and marketing as an alternative to usurers and traders. Skills and technology in micro-entrepreneurship or small-scale enterprise development are also developed. Social welfare services include programs in health, nutrition, daycare preschool education, and adult education among others. Initiatives in accessing markets and services have resulted in strategies such as promoting alternative methods and multiplying use of local initiatives and resources, blending modern with indigenous technologies, promoting rural savings and other surplus and mobilizing these funds, and activating rural service centers.

Capacity-building, community goal-setting, value-formation, and building on the traditional and religious beliefs of the communities are all integral parts of building viable people's organizations in Asia. Organizing must be facilitated by the NGOs in such a way that the people themselves, based on their perceived needs, are able to identify their objectives and the programs necessary to fulfill them.

The struggle of Asian peoples to protect their livelihoods serves not only as an act of protest, but as a reassertion of their rights and human dignity. Sustainable livelihood refers to the means by which a community meets its basic needs for food, shelter, clothing, security, recreation and spiritual upliftment, as well as management of its resources. Its operational principles are shared prosperity,

stewardship of resources, interdependent relationships among sectors and a bias towards poverty alleviation.

A major form of increasing people's access has been self-help groups, particularly the various types of cooperatives (credit and savings, consumer and marketing) which have gained widespread reach throughout the region. Bina Swadaya has helped organize over 18,000 Usaha Bersamas (pre-cooperatives) all over Indonesia in collaboration with government and other NGOs. And where most government-sponsored cooperatives have failed, VICTO in Central Philippines now has some 60,000 members. Other coops have been able to accumulate sufficient savings to gain strong bargaining positions vis-a-vis the private commercial banks, or even to set-up their own banking institutions.

According to Gandhi, community economics is organized on the basis of non-violent occupations involving no exploitation or envy of others. It is organized not on the basis of rights but on the duties of citizens. Those who engage in occupations do not merely earn their living, they contribute to the good of the community through their labors.

After decades of working among communities, NGOs have come forward with a more confident agenda. They seek to revitalize people's bonds with their community and environment through positive, community-based actions. Increasingly, local communities and urban neighborhoods across Asia have begun to confront the rising tide of global market integration through the self-assertion of their rights over their space and livelihoods. More than mere strategy, theirs is an act of fighting back for survival. This growing people's movement is taking shape in the form of savings societies and people's banks, community enterprises, women's forums and many other forms of self-help and voluntary action.

In most parts of Asia, NGOs have simply taken over where government has failed, such as in the delivery of basic services. This has been the case in the Philippines, where NGOs all over the country respond to the problems of countryside development through community organizing, education and training, primary health care promotion, agricultural extension and cultural activities that revive community life.

One emerging trend in Philippine NGO activities is integrated area development. This area-based approach not only seeks to hasten the development of village clusters, it also addresses equity concerns within communities. Thus, efforts towards agrarian reform are combined with agricultural production, producers and consumers are linked through cooperatives, and people interact with local governments in formulating area development plans.

The Agha Khan Rural Support Program (AKRSP) is a model project of rural development in Pakistan. Its main strategy in smallholder development involves organization and collective management, generation of capital through savings, and upgrading of human skills. In increasing the capacity of local people to make use of opportunities to improve their welfare, AKRSP invokes self-help wherein people organize themselves, acquire new skills, accumulate their own capital and improve their capacity to manage their own development. Effective Village Organizations (VOs) have been established through bottom-up planning (villagers choose program directions), long program duration (to build institutions among peoples), and direct implementation by the NGO workers (to allow for flexibility and adaptation). The attitudes of the village people have changed significantly. The people were able to reduce fruit losses after taking courses in plant protection, improve crop varieties through demonstration plots, and manage livestock after training. In the first six years of the program, 526 VOs have been established and 226 productive infrastructure (mostly irrigation channels or link roads) have been completed.

Villages in Nepal, on the other hand, have had a long tradition of mobilizing self-help groups as part of their survival response. Earlier groups carried out activities such as agricultural labor exchange, construction and repair of irrigation canals and roads, organization of rituals and festivals and others. These groups later developed into NGOs with more systematic approaches in community-based planning, mutual help, and advocacy on national and international issues.

In many instances, it is the villages themselves that define their own path to development. One example can be seen in the complete transformation of Ralejan Siddhi, a village in the Maharashtra State of India. In 1976, the agrarian economy of the village was shattered due to massive soil erosion, deforestation, recurrent droughts and overall

environmental degradation. Ralejan suffered from acute scarcity of water and chronic shortages in food supply. As a result, there was total decay in the economic, social and moral life in the village.

But the persistent efforts of the villagers of Ralejan Siddhi over a span of 20 years paid off, bringing complete transformation to the community. Not only did the village achieve self-sufficiency in foodgrains, milk and fodder; it now sells its surplus to nearby villages. Such a dramatic turnaround was made possible by a simple program adopted by the villagers. There were no grand economic designs to speak of, only a simple, day-to-day, problem-solving process. Because they could easily relate to the objectives and see the immediate benefits, the villagers' talents and energies were put to maximum use. This contrasted with the government's incomprehensible macro-economic policies.

Elsewhere, NGOs have learned that by building on local capital, villages and towns could be revived. In the southern town of Tagum, Davao del Norte, in the Philippines, an alternative financing cooperative that rivals commercial banks operates in full gear. Born from humble efforts, the Tagum Cooperative Bank provides its members with a variety of services, foremost of which are credit loans. Members are given higher interest rates for their savings than those given by commercial banks. The bank also ventures into community development projects by extending agricultural assistance to its farmer-members.

Similarly, the Cooperative Development Foundation, an NGO working among rural women in the state of Andhra Pradesh, India, has created a self-sustaining cooperative enterprise whose operations are wholly-financed by members' contributions. By offering lower interest rates on loans, the cooperative has

NGOs have learned to respect the traditional structures and values in the communities they are entering.

broken the rural women's dependence on usurious moneylenders and, in the process, generated huge savings that are reinvested in the communities.

Active people's participation is vital to the success of any community-based enterprise. The foregoing examples show that if people are involved from planning to implementation, they gain that sense of true ownership that encourages greater participation.

The challenge for NGOs is how to expand existing successes in community initiatives by covering larger areas, sharing technologies and approaches, linking up efforts and pushing for reforms in structures and policies of governments and financial institutions.

Re-Defining the Accountability of Governments and International Institutions to Asian Communities

At the national level, NGOs have initiated networking of efforts and federation-building among POs to achieve scale and impact. They engage in direct advocacy work -- building mechanisms for dialogue with government and where feasible and advantageous to target communities, direct partnership with government. The emergence of national associations and networks which actively pursue advocacy work to parallel grassroots actions has led to the exploration of dialogue and linkages with government on specific projects and issues.

NGOs seek to maintain their autonomy from government control; thus, their initiatives tend to maintain a low profile especially in a policy environment that is antagonistic to or restrictive of NGO actions. Still, many NGOs seek to influence the environment within which they operate. While they are likely to resist government coordination, they can temper this through selective collaboration with government.

Asian NGOs have taken joint actions to create greater political space for their development activities. They have established nation-based federations and regional networks of NGOs to aggregate their interests and build links with

But more than an approach, participation is viewed by most NGOs as a value or principle in itself.

institutions both in and outside of government. In some instances, these have served as effective pressure groups which have prompted government to take note and to reconsider its official development plans and policies.

To some extent, NGOs have also employed the strategy of building alliances with key officials supportive of their initiatives. Mainly, NGOs are increasingly staking their claim over the policy process by engaging in direct and indirect policy advocacy. By critically commenting on development problems in national and international conferences and in the press and by advocating policy reforms, NGOs have intensified their political visibility vis-a-vis the government and brought the issue of NGO political space to the forefront. They are involved in policy advocacy in order to create democratic space and strengthen democratic institutions.

Various groups are advocating causes in favor of the disadvantaged sections of society and for structural change. They support peaceful struggles of people for empowerment and against injustice, exploitation, and oppression. In India, whose history has been dominated by socio-religious movements, there have been protests staged by adversely affected people such as peasants, indigenous peoples, and fisherfolk against encroachments and exploitation by the colonial rulers. National campaigns in India have included issues such as labor rights, civil rights, and campaigns against big dams such as the Narmada and Tehri. Through rallies, marches, demonstrations, *Dharanas* (sit-ins), fasts, dialogues, and Public Interest Litigation (PIL) in courts, Indian NGOs have raised awareness, initiated debates, and engaged government in order to facilitate change and reform. Many NGOs in Asia have undertaken advocacy for changes in policies, legislation,

institutions and implementation of development programs.

Notwithstanding the obvious difficulties and pitfalls in working with governments, NGOs sometimes find the government to be a useful ally. For instance, the tripartite partnership of people's organizations, NGOs, and government agencies working towards agrarian reform in the Philippines seems to be a promising model for grassroots reform. NGOs in Bangladesh also collaborate with the government to implement a national land reform program. They have set up a Coordination Council for Land Reform to work in cooperation with the Land Ministry on such activities as identifying the genuine landless, preparing the basic policy document, and training beneficiaries, among others. Unlike the tripartite experiments in the Philippines, however, the Land Reform Program in Bangladesh has lost momentum due to lack of political will.

NGOs have resisted bad development projects and campaigns for reforms, but, on the other hand, they have entered into engagements with international institutions like the World Bank and the Asian Development Bank. Some have formed regional networks to facilitate dialogue on specific issues and projects in countries, as well as to enhance the policy environment for the whole region.

Formed in 1958 with a *shramadana* (sharing of labor) work camp in a backward village, the Lanka Jatika Sarvodaya Shramadana Sagamaya (LJSSS) has blossomed into the largest NGO in Sri Lanka. Their first decade was devoted entirely to work camps across the country that mobilized villagers in road-building, digging of irrigation canals and housing construction, all with minimal foreign funding. The second decade focused on village development using a total approach that included family gatherings, group formation, development education, training schemes, community kitchens, health care centers and pre-schools. Today, the LJSSS has reached some 5,000 villages, about a quarter of all the villages in Sri Lanka. Among the major achievements of the LJSSS are: (i) evolution of an alternative development vision based on indigenous culture and traditions, social harmony and sharing; (ii) translation of the *shramadana* concept into a set of practices for rural economic and social infrastructure development; and (iii) taking pre-school education to the most remote villages of the country.

It has become paramount among NGOs to introduce institutional and policy reforms within the MFIs given the amount of influence these wield. Some NGOs directly challenge the issues surrounding the MFI's growth-oriented paradigm.

For example in 1988, the Asian NGO Coalition (ANGOC) and the Environmental Policy Institute (now Friends of the Earth-US) entered into a partnership to address MDB-related issues but with focus on the Asian Development Bank. As the campaign gained momentum, the effort included not only arresting badly-designed, destructive projects but also engaging the Bank in constructive dialogue on policy reforms and development models that incorporate greater transparency and public accountability.

An alternative course of action is the implementation of large-scale service programs to reach wider areas and beneficiaries. NGOs have helped develop self-reliant communities that replicate and expand practices that increase the quality of life of the poor. Also, people from the voluntary sector have started to enter institutions to effect changes from within. A number of NGO leaders are occupying high positions in government to bring in the agenda of the poor and disadvantaged. For example, NGO leaders in the Philippines are occupying key positions in the Health and Agrarian Reform portfolios.

CONCLUSION:

Lessons from Asian NGO Initiatives in People-Centered Development

Land tenure security. Land tenure security is a necessary precondition for successful community-based resource management. Only when people identify themselves with a given area will they feel obligated to protect their immediate environment and conserve its resources. Access to and control of upland resources require the recognition of ancestral/tribal land rights of indigenous communities and adequate environmental protection from the influx of migrants.

Decentralization and devolution of power/control. Governments, whether national or local,

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should transfer effective control over local resources to the community. Current practices show that this can take any of several forms, i.e., recognition of ancestral and/or tribal rights, delineation of community forests, granting long-term forest stewardship contracts to communities instead of exclusive concessions to private contractors.

Such arrangements have perceived advantages: (i) permanent presence of communities, (ii) intricate community knowledge of and familiarity with the area, (iii) motivation to protect the resource as a source of livelihood especially against external incursions, (iv) internal community controls against possible abuse of individual authority, and (v) greater stability of organized communities rather than governments, whose policies often adapt to changes in structures or pressures from vested interests.

Principle of stewardship. Community-based resource management should be based on the principle of stewardship, i.e., the community acts as caretaker of a common resource. However, the community is granted certain concessions to the resource in the way that guarantees its sustainable use and against over-exploitation.

In community resource management, the people themselves take over functions accorded to the state by national constituencies and international agreements. It builds on the principle of sovereignty of people, the foundation principle on which all governments exist.

Meeting people's basic needs. Any development intervention should start from the people's felt needs.

The struggle of Asian peoples to protect their livelihoods serves not only as an act of protest, but as a reassertion of their rights and human dignity.



No external coercion or argument is as compelling as the people's own daily struggles to meet their needs for subsistence. Long-term sustainability of resources will be difficult while people are more concerned with meeting short-term needs.

Communities that live in the most ecologically-fragile areas - uplands and marginal lands - often do so more out of necessity or circumstance than by choice. Hence, corollary programs are necessary to guarantee greater people's access to and control over the more productive areas, i.e., land reform in the lowlands.

Drawing from a people's cultural and spiritual life. The motivation for, and practice of, community-based environmental action must draw from the richness of Asian cultures and religions -- the deep reverence for nature among indigenous communities, the Gandian spirit of nonviolence, traditional Japanese values of harmony, kinship and respect for elders, traditional community practices of consensus-building and working together (*gotong royong*, *bayanihan*) found in most Asian cultures, and belief in God and a Supreme Creator.

Gender Equity. Women must be given equal voice and representation in the management and control of local resources. In most Asian rural societies, women spend longer productive hours than men -



tending to the household as well as to the family livelihood. Thus, they have an equal, if not greater, stake on how community resources are managed and allocated.

Women, by virtue of their distinct roles and functions in rural societies, will have a qualitatively different perspective on how community resource must be managed. As daily caretakers of the household, they gather firewood, draw the water, and take care of the children, among other duties. Hence, they have greater direct insight into, and concern for, the sources of potable water, the state of the forests, and the general nutrition and health of their family. Women's daily chores bring them in close contact with the state of their immediate environment.

People's participation. People's participation means that people are involved in all stages of the decision-making process. Some of the basic elements of improved people's participation are: broadly distributed control of natural resources, networks of pluralistic people's organizations, high-level of political awareness and well-developed political consciousness, unrestricted access to information and opportunities, and self-reliance.

Importance of community organizing (CO). Community organizing is a powerful tool for people's

empowerment. It involves, among others, building increased awareness, skills formation and asset generation. CO recognizes that the strength of the poor lies in their number and collective moral force. It can be used to ensure the political will necessary for people-centered development.

It must be recognized that local communities are not entirely homogeneous; there are groups who may have varied, even conflicting interests. It is important to ensure effective representation of the poorer sectors and marginal groups.

Role of advocacy. Advocacy must be based on people's concrete concerns and actions. There must be a strong link between grassroots actions and advocacy for policy reform.

Appropriate technology. Appropriate technology is necessary for resource development. In cases where natural resources have been depleted to a critical state, outside technical and financial assistance is necessary to reconstruct it to a level of sustainable use.

Two views on the population issue. The often-raised issue of population pressure should be viewed in balance from both the biological and social points of view. The biological perspective argues the need for population control in order to stem the growing pressures made on finite resources. On the other hand, the social perspective argues that scarcity is due more to the inequitable distribution of resources, and there is a need to democratize access to, and control over, these natural resources.

Re-evaluating macroeconomic development priorities. Macroeconomic development priorities must be reoriented and made consistent to the basic principles of people-centered development. Among others, this include: (i) basic reorientation from being export-led towards meeting basic domestic needs, (ii) effective decentralization of structures and devolution of power and resources, and (iii) an overriding concern for the conservation and protection of the natural resource base. ■

FOOD SECURITY FOR THE VULNERABLE HOUSEHOLDS OF ASIA

A. Z. M. Obaidullah Khan

I am honored and yet diffident as I speak to this fifth meeting of the Asian Development Forum. Why diffident? I recall a statement by Nobel-Laureate Professor Borlough and I paraphrase, "Plants do speak but they speak only in whispers. Unless you go near them, you can not hear."

The same is true of the farmer with the broken ploughs, the Nepalese mother who treks mile after mile to collect a few precious twigs to keep her children warm and to cook for them or another mother from Bangladesh who scavenges the roadside garbage for the dream of her little baby, a morsel of food. You are near them and you can listen to their whispers.

In contrast, most of my colleagues in the international and national bureaucracy are far away. We consider them dumb and therefore, with our goodwill, when we plan and execute the "empowerment" process for them, our benevolence becomes as "malefic as that of the oppressor." (Paulo Freire)

A good example is that of agricultural research systems, international and national. My compatriot, Professor Yunus, founder of the Grameen Bank said recently and I quote:

"Scientists have their own language which is different from the language of the people. The entire network of research institutions and scientists who work there have formed themselves into a single tribe (with sub-tribal villages, local chiefs and their hierarchy) with their tribal language and culture. When I questioned this, I was told: scientists needed their seclusion to

concentrate on their research; but communication with the ultimate user is very much in their mind. Communication works this way - national research institutions learn from the elite international research institutions. National institutions in their turn pass on this knowledge to another group called extension agents. Finally, extension agents bring the "knowledge" to the farmer.

I am told that it is not strictly the one-way communication process I have described. The national system interact with farmers directly and through many other agencies and national and international systems also interact between them.

But given the tribal culture as it is, my guess is that the relationship is more one-way than two-way. This is particularly so because the national system is totally under the control of the government and its bureaucracy."

A sweeping generalization perhaps. Yet my expertise, as a dilettante involved in both international and national research systems, tells me that the elite international centers involve the sub-elite national systems scientists in field trials without the latter having any say in research priority or design.

And the national scientists go down to the farmers' fields, not to learn from them nor to work with them as partners, but to use them as free labour in, very often, a condescending manner. In fact, we, the national and international bureaucrats and technocrats rarely perform our role as servants of

the people with any grace at all, to say nothing of good grace.

So much for a confessional! Allow me now to return to your commitment for a working consensus on "People-Centered Sustainable Development Agenda for Asia."

Confused as I am with the amorphous connotations of "sustainable development" in an abstract global context, allow me to explore the sustainability issues as they relate to the survival strategies of large numbers of people in marginal, and sometimes remote, rural communities and their knowledge system.

My story begins in June 1994 in a forest village in Ban Phue district of Udon Thani and I paraphrase from a Sunday Post report of 12 February 1995. One Mr. Prasit, a district official, came to meet about 300 villagers. They were asked to cooperate in "returning nature to earth." The villagers had no idea what the project was all about, but they promised full cooperation anyway. Living in a forest reserve and without any land title, they had no alternative.

So, three bulldozers arrived in the village and began clearing the village graveyard full of indigenous trees like *daeng, chik, rung, tabak, krabok, khor, yang na* and wild mango. Incidentally, indigenous trees in this deciduous forest provided the local community with firewood, mushrooms, herbs, and other products as well as grazing ground for cattle. Anyway, in four or five days, 100 rai of what used to be densely-forested land was cleared of trees and ready for reforestation.

"It was a big event. The district Chief Officer came to preside over the ceremony. The district official, an agricultural official and others also came," said Mr. Boonard, the Kamnan of Tambon Khao Sarn. More than 300 villagers also took part in tree-planting in the rain. In five days, the land was replanted with eucalyptus. Another 50 rai is proposed to be cleared in 1995 for eucalyptus farming.

"The villagers wanted to conserve the forest so they could bring their cattle to graze or could collect mushrooms" said villager Chom Thanachai. Having

realized their inability to stop the project, Chom said he would like to see the officials plant more species than just eucalyptus.

The two world views and their contradictions are obvious. For the villagers, the diversity in natural forests is linked to their livelihood security. Local communities, if I may generalize, rely on food collected throughout the environment. Khon Kaen University nutritionist Prapinora Somansang has recorded that, in the rainfed areas of North East Thailand, villagers gather or hunt more than 100 types of natural food from their environment, including wild leafy vegetables, roots, shoots, fruits, insects, fish, reptiles and small mammals. Research undertaken in 82 villages in semi-arid areas in India (Jodha, 1990) revealed that the poor obtain approximately 15% to 25% of their household income from common property resources that, in addition, provide them with one-third of their farm inputs. As it also happens, a number of such resources - fuelwood, medicinal herbs, resins and gums and others - are the responsibility of women and children.

Jodha noted a decline in the geographical area covering Common Property Resources, ranging from 26% to 63% over a 20-year period. In part, this was due to the privatization of land (more than half of which was awarded to the non-poor), population growth, and of course, commercial interests conniving with predatory praetorian guards, such as the forest and land settlement officials.

If access to environmental resources erodes, it is often the poorest of the poor, the women and ethnic minorities that bear the brunt of resulting destitution. If fuel wood is harder to gather, it is the poor who can not buy it in the market, and the additional burden of more distant collection falls on the women.

The other view, however, is driven by the logic of linear growth. Commercial plantations are a sound investment and necessary for industrialization. As for sustainability, all trees of whatever type sequester carbon.

Moreover, homogenized tree farms, like manicured lawns or golf courses, are aesthetically pleasing to the sophisticated eye.

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Let me cite another example. Anne Danya Usher of the Project for Ecological Recovery reports that people in the fishing village of Dato in Patani province in Southern Thailand have been managing the use of 100 hectares of mangrove forest for more than 150 years. They fish in the Bay of Patani, while using wood from the community's forest for making fishing equipment and for fuel. The indirect benefits of protecting the mangroves are, however, more obvious than the direct ones as the coastal forest provides shelter and breeding grounds for marine life that villagers then fish from the bay. Since 1987, people in Dato have been planting trees in an effort to expand the area of mangrove forest.

Contrast this to the resources-based export specialization that has converted 1.2 million hectares of mangroves in Asia into aquaculture ponds. In Thailand, 1.6 million rai, out of a mangrove area of 2.4 million rai, have been destroyed.

Without making any value judgment on the trade-off between a modernizing nation-state's requirement for export earnings and the ecological role of mangroves, or between private profit and livelihood security of coastal fisherfolk, I am reminded of Mahatma Gandhi's famous statement on the dichotomy between sustainability and linear growth: *"The earth has enough to sustain everyone. But it has got too little to satisfy every one's greed."*

Underlying the contrasting world views is the question of right: of the customary and natural right of the marginalized and their local livelihood concerns over the right of nation-states in the name of conservation or of modernizing entrepreneurs for dominating nature and the people who depend upon nature. Yet it is resistance to encroachment on natural and livelihood rights that has occasioned so many known and unknown environmental movements by the ethnic minorities, the marginalized

and women. Long before sustainability became a buzzword in development discourse, village women in Garhwal Himalayas in India chanted the slogan, "what do forests bear - soil, water and pure air."

I know I have already overshot the brevity required of my statement to you. Please bear with me for a few more minutes to talk about food security for the vulnerable households in Asia and of the crisis that looms large on the horizon of 19 food-deficit, low-income countries in Asia.

For the fifth time in as many years, Asia surged forward in 1995 as our "world's fastest growing region." Figures posted at year-end tracked growth at 7.9% -- better than the earlier forecasts of an already hefty 7.3%.

The crisis of poverty is concentrated in the countryside; it also festers in the intractable income distribution gap even in the fastest growing countries in Asia.

The Asian Development Bank foresees regional growth may cool to 7.4% this year. In 1997, this could probably slip further to 7.1% as China, South Korea, Hongkong, Malaysia, Thailand and other high-growth countries ease from economic overdrive.

If we maintain this pace, the economies of our Region could become a full third of world GDP by the year 2000.

Equitably shared, such bounty could transform the lives and hopes of impoverished men and women of our Region - "people with the broken ploughs, who bear the face of hunger; men, women and children for whom it is almost too late."

In this most economically vibrant region, however, we dare not forget that over 493 million are ill-fed. Benefits of today's economic boom remain for these marginalized people "almost too late." The crisis of poverty is concentrated in the countryside; it also festers in the seemingly intractable income distribution gap even in the fastest-growing countries in Asia.

Current statistics for Asia and the Pacific region are depressing. One person in five does not have access to sufficient calories to lead a healthy, active life. Nineteen of this region's 27 developing member-countries of FAO are considered low-income and food-deficit areas.

It is true that, in two decades, South East Asia has halved the numbers of undernourished people and reduced the percentage from 44% to 16% of the total population. South Asia has also reduced the percentage of population undernourished by a third from 34% to 24%, but could not manage to bring down the absolute numbers owing to population growth.

Cereals self-sufficiency ratios are likely to be little changed at 97% in both East Asia and South Asia. At these self-sufficiency levels, net cereal imports in 2010 are likely to be 22 million tons in East Asia but may double to 10 million tons in South Asia.

A slight decline projected for the cereals self-sufficiency ratio in South Asia would double net imports. With prospects of limited export earnings and widespread undernutrition, even small additional import requirements are burdensome. The dominant paradigm of export-led growth could risk diminishing cereal production in favor of raw materials exports. Also, there is stagnation of global demand for some non-food agricultural commodities.

The year 1995 saw the steepest rise in prices of rice, wheat and corn. Nations paid more to buy foodgrains than at any other time since the 1970s. Food prices are primed to rise higher, and this will mean continuing high import costs.

Also, let us not forget the lessons of history. The food crisis in 1972 clearly illustrated that the surplus stocks of developed countries, which could have ensured the survival of all humanity, melted like snow in the sun without the poor being able to receive anything but the crumbs.

Yet, Mr. Whitney McMillan, chairman of the grain giant Cargill says: *"There is a mistaken belief that the greatest agricultural need in the developing world is to develop the capacity to grow food for local consumption. This is misguided. Countries*

should produce what they produce best and trade." (1995)

Let us recall that arable lands are their thinnest slivers in this region. In just twenty years, the balance of the limited, uncropped land will be halved in South Asia. East Asia's will be sliced by a third. And a contemporary Chinese saying goes: "Asphalt is the latest crop."

Many aquifers have been pumped into salt-contaminated jugs. Water supplies today have slipped into a third of what they were in the 1950s. By the year 2000, Asians will use 60 out of every 100 gallons of the world's water. Most will be groundwater, although aquifer withdrawals exceed recharge in many areas. Crippling water shortages have appeared in North China and West and South India. Over-use of ground waters is a policy issue in the Philippines and Thailand.

Moreover, wind and water erosion strip farms in Asia of vital and fragile top soil. Eight countries of South Asia alone lose more than US\$10 billion each year due to land degradation. Water erosion has affected 34% of the 45.4 million hectares cultivated in China. The same has degraded 43 million hectares in Indonesia and 13.5 million in the Philippines. Soil fertility has occurred in over 3.2 million hectares in Vietnam. Salinization is affecting another 3 million hectares in Thailand.

Dr. Peter Kenmore, coordinator of the FAO's Integrated Pest Management Programme, sums up the issues when he says: *"The degradation of the paddy environment, whether by micro-nutrient depletion, atmospheric pollution, pest pressure or toxic change in soil-chemistry is greater than the capacity for genetic improvements in yield potentials that breeders can select."* Indeed, yield is plateauing, if not declining.

These are some of the issues that we all must confront as the World Food Summit takes place in Rome in November 1996. The face of hunger and poverty in Asia bears features of its exhausted environment. The Director-General wants the commitment of all civil society to a world without hungry people and thirsty land.

Allow me to end with an ancient Vedic Chant:

*"What O'Earth I dig out of thee
Quickly shall that grow again
May I not O' pure one
Pierce thy vital spot or thy heart."*

Ecological penury and human deprivation pierce the heart of nature and humanity alike. That precisely, my friends, is the challenge. Will the new century bring for our children abundance and

joy or will they grow up listless in perilous conditions that compromise their survival? Will their sky be resplendent with rainbow and singing birds or will it become even more desolate? Will there only be scorched earth and manicured plantation or will there be forests humming with innumerable species and giving us water, soil and clean air?

These are some of the questions that we must answer if we are committed to heal our planet and ourselves. And that, my friend, is spiritual work. "If we lose the environment, we lose God." ■

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For most of his professional career, Mr. Khan was a civil servant in the Government of Bangladesh. After twelve years as Permanent Secretary in the Bangladesh Ministry of Agriculture, he was appointed Minister of Agriculture and Irrigation, an assignment he held from 1982-83. From 1984 to 1987, he served as Ambassador to the United States and, in 1984 concurrently, as Minister of Communication.

In 1975-76, Mr. Khan was a Fellow at the Center for International Affairs at Harvard University, and in 1988, became a Fellow-in-Residence at the East-West Center in Honolulu. He has spoken and published widely on the issues of bringing the poor into the mainstream of economic development and the complexities and privatization of agriculture. Mr. Khan is also one of the leading poets of Bangladesh, having received a national award for poetry in 1985.

A TOTAL CHANGE IN THE LIVES OF ALL

Sunderlal Bahuguna

At the conclusion of the Second World War, President Truman defined the larger part of the world as "underdeveloped" and sounded the call for "greater production as the key to prosperity and peace." Thus did humankind fall completely under the spell of development with its goal of economic growth.

Today, while admittedly development has brought economic prosperity, it has only been to a microscopic minority in the poor countries. And it has not brought peace to anyone as the blind race for accumulating atomic weapons continues unabated, even in the poor countries.

After World War II, the big powers assured peace; that peace remains a far-off dream. Immediately after President Truman had articulated his formula for development, the Third World War was waged; and this war was against Nature. Prosperity came but at the cost of the destruction of nature and continued suffering for the poor.

A large number of the world's richest 20% live in the affluent, industrialized West while at least half of the world's poorest 20% live in Asia. As development advances, the income gap between the richest and the poorest also increases. In 1960-61, after the first development decade, there were 30 poor people for every rich person. Thirty years after, in 1991, this ratio had doubled to 61 poor people for every rich person.

More distressing is the state of the world's natural resources - land, water and forests - which are being depleted quickly.

Economic development converts everything into cash. Economics is the religion of modern man, the market - its temple, the experts and technocrats - its high priest, and the dollar - its supreme god. The rulers of Asia are followers of this new religion. In the quest to earn more foreign exchange, they do not hesitate to auction off the fertility and moisture of their soils by using the best land to cultivate those plants that are in demand in affluent societies.

The raising of eucalyptus trees in Thailand and India, despite people's opposition, is a glaring example of government apathy and cruelty to the hungry millions. The same is true in India where DuPont, a multinational, is trying to establish a huge factory in Madras that will supply the nylon required by affluent societies. Unfortunately, nylon does not only require huge amounts of water; its very production also pollutes the water.

The invasion of development can be seen in the fields and farms, rivers and oceans, hillsides and mountains. The land has been spoiled by over-irrigation and the over-use of chemical fertilizers and pesticides. The fields have become addicts, needing more and more fertilizer.

At the same time, the rate of increase in production has decelerated. Over the last 20 years, agricultural output has gone up by only 3%, while pesticide use has increased by 340%, fertilizers by 60% and tractor use by 12%. Over the same period, some 8.5 million hectares of land have been taken out of agricultural production while an additional 20 million hectares are suffering from salinity and water-logging.

As development advances, the income gap between the richest and the poorest also increases.

Agriculture has become more water-intensive. Water is being pumped out of the land twice as fast as rainfall is replenishing it. In Ludhiana, Punjab, India, the water level of tubewells is going down by 0.8 meters a year. The situation in the water-scarce state of Maharashtra is worse: while sugar barons dig wells even deeper, poor people loot railway engines during the summer to get drinking water. Around Beijing, China, the water level has dropped from 15 feet in 1950 to more than 150 feet below ground level today.

While the use of water for agriculture, industry and households is increasing, especially because of urbanization, the supply of fresh water is being depleted steadily. Rivers and lakes, the surface sources of freshwater, are dying. Today, the source of the Ganga-Gangotri glacier is receding at the rate of 200 meters a year compared to a receding rate of only 7.31 meters during the last century. Many rivers, such as the legendary River Saraswati, may well disappear within 125 years.

Forests, especially the natural forests, are the mothers of rivers. Natural forests in the tropics, and even in the temperate zones, are fast disappearing as a result of the greed of governments to encash this unique gift of Nature upon which all life is sustained. The new tree plantations being raised can not substitute for the natural forests; they are timber mines and most of these are water-suckers and soil-depleters.

The third source of food is the ocean. Due to deep-sea mechanized fishing, the fish catch is diminishing. Worse, most of the catch is exported to the rich countries, thus depriving the poor of rich protein.

What the affluent societies refer to as "environmental" problems are actually "survival"

problems of the poor. In Asia, the attack on land, water and forest is taking away food from the mouths of the poor. In industrial society, Nature has become a commodity. The harmonious relationship between Man and Nature, which existed in indigenous societies where the communities managed the resources, has disappeared. Man has become the butcher of Nature.

Poor countries have been subjugated by a new imperialism, the economic imperialism of the G-7 countries. This new imperialism will remain until the poor of the world revolt against the current mode of development that has given birth to three persistent global problems: threat of war and internal insecurity, pollution and depletion of natural resources, and poverty and hunger.

Industrialization is the main program of development and the Asian countries are aping the West. While Japan, South Korea and Singapore have become the three leaders of Asia in this regard, other Asian countries are following suit, inviting foreign capital by giving them several concessions that, in turn, uproot poor peasants, fisherfolk and forest dwellers. Foreign capital is putting up huge factories, building high dams, encouraging deep-sea fishing and large-scale mining. These are taking away the resources of subsistence farmers and driving them away from the land and into city slums and even to the flesh trade.

The target of popular opposition should be the following six activities that are responsible for the economic, physical, moral, social and cultural impoverishment of the common people of Asia.

1. Big industries, which displace people from the land and convert the green earth into brown earth.
2. Big dams, which kill the rivers - the mothers of our culture - and introduce centralized management and control of water.
3. Mining, which fleeces the land and creates ugly scars on the body of Mother Earth.
4. Deforestation, which destroys biological diversity (ultimately, the food-base of the poor) and dries up the rivers and accelerates soil erosion.

5. Deep Sea and Mechanized Fishing, including prawn farming on agricultural land.
6. Luxury Tourism, which is responsible for the commoditization of the body and the destruction of culture.

It is heartening that, in spite of powerful forces of authority and wealth, people are challenging such projects and fighting against these. In India, the Chipko movement in Himalaya has forced the government to switch from the commercial forestry of the 1970s to conservation. There are people's movements against big dams - such as Sardar Sarovar in Central India and Tehri in Central Himalaya (the highest dam in Asia), Koel-Karo in Bihar, and Poyam Kutti in Kerala. In South India, ongoing struggles include: the fisherfolks' movement in the coastal region, the tribal movement for village self-rule in Bastar, the peasants' movement in Karnataka against two multinationals, Cargill and Kentucky.

These movements are challenging the centralized resource exploitation policies of the government and are demanding:

1. Control by village communities over the natural resources of water, forest and land;
2. Decentralization of political power; and
3. Equitable distribution and share of village communities in the profits.

These movements are inspired by *Gram-Swarajya* (Village Self-Government), a philosophy of Mahatma Gandhi, the 20th century representative of Asian culture. Gandhi gave practical shape to the ideas of Gautama Buddha (Siddhartha), who still reigns over the hearts of the majority of Asian people.

Prince Siddhartha was faced with the same problem that our rulers face today. Like them, he saw misery all around but, contrary to these modern rulers, he emphatically denied that misery could be alleviated from inside the palace. He left the palace, became a common man, subjected himself to all miseries and hardships and undertook a 40-day fast. Light dawned upon him and he preached that *trishna* (desire) was the root of all miseries. He also differentiated between "need" and "desire." Our

needs should be fulfilled but we should not run after our desires.

Some 2,500 years later, Gandhi reached the same conclusion. He challenged the definition of progress given by materialistic civilization. Gandhi said:

"Human instincts are wavering. He runs after futile things. As you give more to his body, the body demands more. The body is still not happy even after taking more. The demand for sensual desires increases after fulfilling these. So our ancestors advised us to give up the pursuit of desires. They thought it was a useless affair to establish big cities. The people would not be happy in these. There will be gangs of dacoits and streets of prostitutes. The poor will be plundered by the rich. So, they were satisfied

The blind race for more industries and consequent urbanization will ultimately make most Asian countries importers of food grain.

with small villages. They saw that ethical power was stronger than the rulers and their swords. So they regarded the rulers as inferior to the wise seers and sages."

Gandhi expressed these views in 1909. His ideas on new society progressed on this basis. Communities should be self-sufficient in their basic needs of food, clothing and shelter from their surroundings. He believed in the ethos of productive labor.

The answer to the major problems of our times, especially of pollution, is hidden in decentralized production. Big factories are the main cause of air and water pollution. The foul air and polluted water as effluents are the main pollutants. When production is centralized, slums are born. Our big cities are industrial centers and, as such, have all of these evils.

Centralized production systems have exploited the earth and given birth to unemployment and helplessness. It has put the producers and consumers in two distant and opposite corners and, in between these two, has created a whole army of unproductive people - managers, traders, brokers, advertisers and transporters. Finally, individual liberty is also at stake because the centralization of economic power leads to the centralization of political power.

In rural communities, the peasants and craftspeople were knit together, they were independent and their relationship was humane.

Gandhi, while giving his views on the reconstruction of India, said: "The earth provides enough to satisfy every man's needs but not for anybody's greed."

He presented a practical solution: the village communities should be self-sufficient in their basic needs of food, clothing and shelter. Today, however, we need oxygen even more than food because we live in a technosphere where our oxygen requirements are fifteen times more than our ancestors, who lived in a biosphere.

Similarly, we are facing water-scarcity, erosion and deterioration of the soil.

Insofar as food scarcity is concerned, we are already facing it because of the increase in population and decrease in the availability and fertility of the land. Famine has taken the form of malnutrition. The blind race for more industries and consequent urbanization will ultimately make most of the Asian countries importers of food grain, like China. In 1994, China was a net exporter of 8 million tons of food grain, mostly corn; by 1995, it had become a net importer of 16 million tons, mostly wheat (World Watch, News Release, Nov. 1, 1995).

Our problem is to produce more from less land, without losing the fertility of the land. Gandhi foresaw this. When asked about the future of agriculture in 1926, his reply was "Tree Farming." Trees require less labor and less water. They attract clouds and those who take tree products are nearer to non-violence. Now, scientists have found that trees can produce more. When we use one acre of land to produce animal protein (i.e. beef), we get 100 kilos a year; cereals, 1-1.5 tons; fruits, 7 tons; nuts, 10-15 tons; edible seeds, 15-20 tons. Leguminous trees will also improve the quality of the soil through nitrogen-fixation processes in their root systems.

A program of cultivating all land, especially the slopes, for tree farming is the urgent need of countries with more people and less land. This will also solve the problem of water scarcity. We need 1,000 kilos of water to produce 1 kilo of wheat, and much more to produce rice and sugarcane. Suitable tree-species for different ecological zones - to give food, fodder, fuel, fertilizer and fibre - should be identified.

Tree-farming has become essential for the dying Himalaya, which extends to eight Asian countries and decides the destinies of many more people living in the plains. Tree-farming will turn the Himalaya slopes into permanent dams and save the people from the disastrous effects of these dams and floods. The same is true for all the hilly regions of Asia.

Tree-farming will also end the conflict between national interests and local aspirations, which has made these regions as the bases of terrorist activities. Nations need water from the hill but local people need permanent employment. The standing tree will give soil and water to the nation and produce nuts, fruits, leaf fodder and fibre for the local people.

Tree-farming is the basis of a permanent and non-violent economy. As E.F. Schumacher puts it in his celebrated book, *Small is Beautiful*:

"The teaching of the Buddha enjoins a reverent and non-violent attitude, not only to all sentient beings but also, with great emphasis, to trees. Every follower of the Buddha ought to plant a

tree every few years and look after it until it is safely established and the Buddhist economist can demonstrate without difficulty that the universal observation of this rule would result in a high rate of genuine economic development, independent of any foreign aid. Much of the economic decay of Southeast Asia (and of many other parts of the world) is undoubtedly due to a heedless and shameful neglect of trees." (Small is Beautiful, pages 49-50)

Tree farming is the alternative to the industry-created brown world that, in turn, gives birth to crime, drug abuse and city slums. It will re-green the earth, provide jobs to many more and re-establish the long-lost harmonious relationship between Man and Nature. It will also protect flora and fauna that are now becoming extinct.

Centralized industry should be replaced with a decentralized system of production in which every cottage becomes a small factory. The centralized system of production has given birth to an army of unproductive people - managers, bankers, brokers, advertisers and transporters. They take the major share of the fruits of production while the burden falls ultimately upon Nature and the consumers.

To avoid this, the direct relationship between the consumer and the producer should be revived. In rural communities, the peasants and craftspeople were knit together, they were interdependent and their relationship was humane. It should be the criteria of an ideal society that the essential needs of the individual are fulfilled from his surroundings.

No society can be free from pollution and exploitation until it has a decentralized energy system. The existing energy system was born in the West where population was less and more production was needed for the expansion of their trade in the colonies. However, when this energy system is adopted in densely-populated countries, it has thrown many people out of jobs and created environmental hazards.

Our energy priorities should be human, animal, biological, solar, wind, tidal, geothermal and hydro from the run of the rivers. Devices based on the principle of the bicycle should be created to make

the utmost use of human energy. The objective should be to end drudgery and maximize efficiency.

Being the heirs of two great revolutionaries - Buddha and Gandhi - we Asians have a responsibility towards our dying planet. These two servants of humankind have given a practical program to bring the individual and society from Nature (*Prakriti*) to Culture (*Sanskriti*). They defined development as a state in the life of the individual and society in which both enjoy permanent peace, happiness and fulfillment. This is the alternative to modern development, which has taken us from Nature (*Prakriti*) to degeneration (*Vikriti*).

Voluntary workers have an important role in this process. Voluntary workers are not NGOs; an NGO is something supplementary to the government. Buddha and Gandhi never associated themselves with governments. They were not merely Red Cross workers; they took up the work of ending the root cause of the miseries for which the establishment was responsible.

A social activist stands for a total change in the lives of all (*Sarvodaya*). This change is possible with the progress in science and technology. Social activists should share a platform with humanitarian scientists and compassionate literati, artists and journalists to bring about this change. They have to form a creative minority that will provide practical answers to the problems facing humankind and make the silent majority raise their voices for change.

This is the message of our culture which believes that all great objectives are achieved when knowledge, action and devotion are concerned.

Agriculture has become more water-intensive. Water is being pumped out of the land twice as fast as rainfall is replenishing it.

That We May Live

As voluntary social workers, we have to bring the message down to earth but to do this, we need to start the process of change from within ourselves. We need to pray like Gandhi, "Oh god! Give me the strength to be one with the masses." His God was the emperor of the Humble. Humility and self-imposed poverty should be our identity. Like Buddha, we should live on alms, the small contributions from the common people.

The agent of change should bring upon a change within himself. Then, it will certainly bring about change in society. Take us from death to life.

Let us all cry at the top of our voices: Yes to Life!
No to Death!

Let this light of Asia spread, from the East to all over the World, and show the way for suffering humankind. ■

Sunderlal Bahuguna was born on 9 January 1927 in the village of Terhri Garliwal (Himalaya), India. A journalist of leading Hindi and English dailies in India, he has focused his writings on the problems of development and environment in the Himalaya area. For the last five years, he has been campaigning against the construction of a 260.5 meter high Tehri Dam in Himalaya, which will be built within a seismic zone where scientists have predicted an earthquake of 8.5 points on the Richter scale could wipe out the densely-populated Indo-Gangetic plain. His campaign has included two fasts - 45 days in 1992 and 49 days in 1995. For the last three years, he has been living in a shanty near the dam site where he is visited by people from all over India and the rest of the world who seek his advice on environmental issues.

Mr. Bahuguna practices Gandhian techniques of non-violence. He has challenged the traditional concept of development that has made Man the butcher of Nature. He advocates an alternative paradigm of development that aims for permanent peace, happiness and fulfilment. His slogan is "Ecology is Permanent Economy" and "Yes to Life, No to Death."

Mr. Bahuguna has received many awards for his writings on sustainable development, including the World Food Day Award.

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A

AN ANNOTATED BIBLIOGRAPHY OF ANGOC PUBLICATIONS

A. WORKSHOP/ CONFERENCE REPORTS

1. Report of the First Asian Development Forum: "Community-Based Natural Resources Management: NGO Experiences and Challenges" (1992: New Delhi). — Manila: ANGOC, c1994, 91 p. ISBN 971-8632-12-3.

This report is a result of the growing concern of Asian NGOs regarding the increasing marginalization of people and unabated environmental degradation in the Asian region. This study presents country case studies and other documented examples of Country-Based Natural Resources Management (CBNRM) initiatives of South and Southeast Asian experiences. NGOs promoting resource management initiatives have realized that any vision for change can not be sustained unless planned and implemented by the people themselves.

2. Report of the Second Asian Development Forum: "Sustainable Agriculture Towards Food Security and Enhanced Quality of Life" (1993: Cagayan de Oro). — Manila: ANGOC, c1994, 182 p. ISBN 971-8632-19-0.

This publication documents the involvement of Asian NGOs and people's organizations in the area of sustainable agriculture (SA). It presents the NGO overview of the agricultural situation in nine Asian countries with divergent approaches to enhance food security. This includes a compilation of papers and discussions which expound on sustainability of agricultural systems and new agricultural alternatives.

3. Report of the Third Asian Development Forum: "Village-Centered Development: Towards

Sustainable Livelihoods for Asian Grassroots Communities" (1994: Kathmandu, Nepal). — Manila: ANGOC, c1995, 132 p. ISBN 971-8632-26-3.

This report puts together the variety of rich experiences among Asian NGOs in restoring the people's connection to nature and community, in attaining sustainable livelihoods, and in regaining spirituality. Various regional and country papers illustrate how the communities and villages in Asia manage their resources and surroundings in a sustainable way.

4. Report of the Fourth Asian Development Forum: "Transforming Institutions for the Empowerment of Asian Grassroots Communities" (1995: Kuala Lumpur). — Manila: ANGOC, c1995. 142 p. ISBN 971-8632-28-X.

The report attempts to examine the present roles and powers of the multilateral financial institutions and governments. It likewise reviews their impact on the lives of people, and assesses people's action towards making them more accountable to civil society. Asian NGOs are working towards empowering poor communities in the region and the people of the world as a whole.

5. Report of the Fifth Asian Development Forum: "Food and Freedom, Jobs and Justice, Land Labor, Peace and Prosperity: Towards an Asian Development Agenda for the Year 2000" (1996: Bangkok, Thailand). — Manila: ANGOC, c1996, p. ISBN 971-8632-29-8.

This publication documents the proceedings of the fifth ADF regional forum which served to synthesize the discussion of the four previous regional meetings into a People-

Centered Sustainable Development Agenda for Asian Communities.

6. Report on a Seminar for Southeast Asia on NGO Management Development and Training: Recent Experiences and Future Possibilities (1987: Tagaytay City, Philippines). — Manila: ANGOC, 1987, 87 p. (Out-of-print, photocopy available upon request)

This report brings together the perceptions of the various organizations involved in NGO Development Management. The importance of sound development management is recognized to improve the management capacity of NGOs for their sustained long-term involvement in development work. This seminar report provides new ideas, better understanding of management needs of NGOs and explored possibilities for collaboration and networking at varying levels.

7. Rural Poverty Alleviation: Issues and Strategies from an Asian NGO Perspective. — Manila: ANGOC, 1987, 35 p. (Out-of-print, photocopy available upon request)

This study attempts to address the key issues of rural poverty and highlights selected government programs. It also attempts to provide a framework for increased NGO involvement in WCARRD follow-up and for developing the NGOs as a necessary and valid sector in rural poverty alleviation. It also documents the increasing patterns of landlessness, growing disparities in urban-rural resource distributions, and a persistently high incidence of rural poverty in most Asian countries.

8. NGO Poverty Alleviation Strategies Towards the Year 2000. — Manila: ANGOC, 1989, 46 p. (Out-of-print, photocopy available upon request)

This study reviews some of the poverty alleviation strategies employed by ANGOC members and network partners in the pursuit of their development objectives. The Asian NGOs have proposed a new formulation of development strategies – towards one that is more basically humanist and people-centered sustainable development. This study hopes to make practical suggestions on a possible range of activities which can be used as guidelines for policymakers and development planners, donor agencies and other NGOs who are seriously attempting to grapple with the issue of rural poverty alleviation.

9. Promoting Government/NGO/Donor Development Partnerships in the Philippines: Report of the UNDP/FAO/ANGOC National Workshop on NGO Involvement in Grassroots Development (1989: Tagaytay City, Philippines).— Manila: ANGOC, 1989, 49 p.

The importance of strategic development interventions in the history of the Philippines cannot be ignored at this time when international development community, including bilateral and external donor NGOs are searching for an effective way to involve the participation of NGOs in the development process. This study attempts to improve the quality of development assistance to the Philippines by bringing together key representatives of government agencies, NGOs and UN agencies as FAO and UNDP for a joint discussion of development priorities and determine the specific areas/sectors for joint collaborations.

10. Strategic Analysis of Development Partnerships in Asia: Report of a Regional Consultation Canadian-Asian NGO Partnerships (1990: Chiangmai, Thailand).— Manila: ANGOC, c1990, 121p. ISBN 971-8632-11-5.

This consultation brings together the Asian NGOs, as well as the Canadian NGOs, to share experiences, insights and learnings in relation to the CIDA-assisted

funding mechanisms. The study likewise stresses the importance of closer partnership relationships between Canadian and local NGOs in development programs in the region to strategically analyze the existing partnerships as inputs for future programming.

11. Southeast Asia Regional Consultation on People's Participation in Environmentally Sustainable Development (1990: Puncak Pass, Indonesia).— Manila: ANGOC, c1991, 2 volumes. Volume 1: Consultation Proceedings, 63 p. ISBN 971-8632-07-709-3.

This report is the product of a series of national and regional consultations held in Southeast Asia during the last quarter of 1989 to 1990 which presents the collective view and reflections of NGOs in Southeast Asia on the state of the environment and challenges of sustainable development. Specifically, it attempts to address environmental issues critical to the pursuit of people-centered development. This report is published in two volumes which are complete documents in themselves. Volume 1 documents the consultation proceedings which includes summaries of the national environmental assessment reports and the regional studies.

12. Southeast Asia Regional Consultation on People's Participation in Environmentally Sustainable Development (1990: Puncak Pass, Indonesia).— Manila: ANGOC, c1991, 2 volumes. Volume 2: National and Regional Reports, 194 p. ISBN 971-8632-08-509-3.

Volume 2 contains the complete, edited texts of the national and regional reports.

13. Community Participation, NGO Involvement and Land Tenure Issues in the Philippine Reforestation Program: Assessment of the ADB-funded Contract Reforestation Program in the Philippines.— Manila: ANGOC, c1991, 44 p. ISBN 971-8632-12-3.

This report examines the ADB/OECF-funded Contract Reforestation Program in the Philippines. It presents an appraisal of the program's field-level implementation from a non-governmental perspective based on field interviews, local consultations and reviews of available secondary data. It presents also valuable feedback from the field, especially in relation to crucial issues of community-level participation and security of tenure for upland dwellers.

14. Southeast Asia Regional Consultation on a People's Agenda for Environmentally Sustainable Development: Towards UNCED and Beyond: Workshop Report (1991: Los Baños, Laguna).— Manila: ANGOC, c1992, 108 p. ISBN 971-8632-14-X.

This consultation presents the alternative views and positions of NGOs on the global environmental issues. It consolidates the perspectives of local communities in Southeast Asia on issues of environment and development. The result of the conference becomes a regional input to the global UNCED-related debates and serves as a springboard for a post-UNCED action agenda.

15. Project Formulation for People's Participation in Rural Development Activities: A Government-NGO National Workshop Report (1990: Tagaytay, Philippines).— Manila: ANGOC, 1992, 87 p. ISBN 971-8632-15-8.

This publication attempts to share the Philippine experience toward crafting a framework and mechanism which operationalizes GO-NGO-PO collaboration in rural development activities. The report advances the rhetoric of GO-NGO-PO tripartite policy dialogues to practical mechanisms for joint activities between government and NGOs.

16. The State of NGOs in Rural Development and Selected NGO Perceptions of Rural Development Policies: Asian Regional Workshop Report (1987: Silang, Cavite,

Philippines).— Manila: ANGOC, 1987, 48 leaves.

This workshop report brings together the perspectives of different organizations, institutions, and national networks of NGOs involved in rural development and agrarian reform from selected countries of Asia. It becomes a strategic contribution in the development of perspectives with respect to constructive relationships between government agencies and non-governmental organizations in the pursuit of development programs and projects in the Third World and in Asia. This report presents a framework in reviewing the state of the art in terms of NGO participation in rural development.

B. PUBLICATIONS

1. *Singing the Same Song: Reflections of Two Generations of NGO Workers in the Philippines*/edited by Margarita A. Lopa.— Manila: ANGOC, c1995, 96 p. ISBN 971-8632-21-2.

This publication puts together the collective experiences, ideas and reflections of the twenty-two leaders of the Philippine NGO movement gathered at scenic Mt. Makiling in Los Baños, Laguna to reflect on the past 35 years of struggle and engagement in the NGO and social development movement. It is also an attempt to discuss further on what has been achieved by NGOs, the impact of these accomplishments on the people they work with, and the exciting innovations being undertaken by NGOs in the various fields in which they operate. The twenty-two leaders who participated in the Reflection-Retreat represent two generations of NGO personalities with extensive involvement in development work from the Marcos era to the Aquino era.

2. *The NGO Campaign on the Asian Development Bank*/by Antonio B. Quizon and Violeta Q. Perez-Corral.— Manila: ANGOC, c1995, 74 p. ISBN 971-8632-23-9.

Realizing the need to reflect on the past and present advocacy work of

NGOs with the Asian Development Bank, this study, a first of its kind, represents a collective effort to examine ADB's role as the Asian region approaches the next millennium with the calls for sustainable development and people's participation. The study likewise narrates the story of the NGO campaign for the past seven years, in terms of broadening public awareness on the social and environmental impacts of Bank policies and development approaches.

3. *Economy, Ecology and Spirituality: Toward a Theory and Practice of Sustainability*.— Manila: ANGOC, c1993, 37 p. ISBN 971-8632-182.

This study presents the outlines of an alternative theory and practice premised on the idea that the sustainability crisis is a direct consequence of development's contribution to disintegration. The disintegration is characterized by traces of human species becoming alienated from its spiritual connection to nature and community. The alternative theory offers a sustainable social practice which must decentralize and distribute economic power in ways that facilitate the restoration of this connection.

4. *Strategic Networking: Asian Experience*.— Manila: ANGOC, c1995, 142 p. ISBN 971-8632-24-7.

This book is a collection of some leading case experiences of strategic networking in Asia in building developmental agenda. An understanding of how strategic networks emerge and operate is discussed in this report.

C. RESEARCH REPORTS

1. *Selected Asian Experiences in Participatory Research to Promote People's Participation in Rural Development: Report of the Joint CIRDAP/ANGOC Programme on Rural Community Participation*.— Manila: ANGOC, 1983, Volume 1, 63 p. (Out-of-print, photocopy available upon request)

This first volume report attempts to capture in words the various processes of dialogue launched between government functionaries at various levels and NGOs and people's groups at the village level. This report gives an imperfect picture of the situation while capturing the spirit of Asia that inspires, that motivates, that brings out the fundamental "human-ness" of the Asian people cutting across organizations and hierarchies in structures.

2. *The Marginalization of Agricultural Labour: Overviews of Bangladesh, Sri Lanka, Thailand and India*.— Manila: ANGOC, 1984, 127 p.

This study attempts to expose the conditions prevailing among marginalized agricultural labourers. It also aims to give an overview of government efforts at land reform as well as of economic indicators of rural poverty conditions.

D. MONOGRAPH SERIES

1. *Interventions for Social and Economic Advancement of the Rural Poor: An Overview of BRAC Experiences*/Khawja Shamsul Huda.— Manila: ANGOC, 1984, 19 p. Monograph series number 1.

This monograph brings together and highlights the experiences of the Bangladesh Rural Advancement Committee (BRAC) particularly their field programmes related to specific target groups of marginal farmers and landless agricultural workers who form part of the vast majority of the rural poor population in Bangladesh.

2. *Impoverishment as Experienced by Landless Workers in a Philippine Village*/Henedina Razon-Abad and Angelita Gregorio.— Manila: ANGOC, 1984, 20 p. Monograph series number 2.

This study describes the socio-economic and political conditions of landless agricultural workers in a village in Central Luzon, the rice granary of the Philippines. It attempts to contribute to a better appreciation of the plight of the landless agricultural workers.

3. Godho Village: A Case Study on an Integrated Village Development Programme/Hassan Khusro Mir and M. Sadiq Malik.— Manila: ANGOC, 1986, 18 p. Monograph series number 3.

This case study highlights selected experiences of the Rural Development Foundation of Pakistan (RDF) which is a national network member of ANGOC. It gives an overview of RDF's activities and provides an in-depth case study of Godho village.

4. Association of Sarva Seva Farm (ASSEFA): 1986 ANGOC Award for Rural Development Awardee.— Manila: ANGOC, 1986, 20 p. Monograph series number 4. (Out of print, photocopy available upon request)

This particular monograph documents the experiences and highlights the activities of the recipient of the ANGOC Award for Rural Development for 1986, the Association of Sarva Seva Farm (ASSEFA) based in Madurai, Tamilnadu, India. ASSEFA is an all India network of small grassroots voluntary organizations working within the framework of Sarvodaya (welfare of all) movement and has made significant contributions to rural development in their own community.

5. Uvagram Foundation (Sri Lanka): An Experiment on Community-Level Participatory Planning and Development Action.— Manila: ANGOC, 1987, 31 p. Monograph series number 6.

This monograph presents Uvagram's participatory approach to community-level planning and development action, directed towards community empowerment. It also highlights both the successes and misadventures of Uvagram's brief three-year history, based on a critical self-assessment made by the Foundation itself.

6. Democratizing Asian Development: A Commitment to Leadership.— Manila: ANGOC, 1988, 19p. Monograph series number 7.

This monograph highlights the conclusions of the ANGOC Regional Seminar on NGO Strategic Management in Asia held last 18-23 March 1988 in Bangkok, Thailand. The conclusion with the over-riding theme of democratizing Asian development is a crucial issue which cuts across countries and levels in society.

7. Sustainable Development Through Bio-Dynamic Agriculture: The ODISCO Approach.— Manila: ANGOC, 1987, 24 p. Monograph series number 8. (Out of print, photocopy available upon request)

This study shows how a group of small farmers and rural workers using organized cooperative labor have been able to develop their organic, diversified, integrated, scientific, cooperative (ODISCO) approach within the basic principles of sustainable agriculture, economic viability, social justice and human dignity.

8. Swarna Hansa Foundation: Catalyzing Village Development Through the Concept of Self-Help: 1988 ANGOC Award for Rural Development.— Manila: ANGOC, c1989, 15 p. ISBN 971-8632-06-9. Monograph series number 9.

This study highlights the pioneering efforts and initiatives of the Swarna Hansa Foundation in alleviating the deplorable living conditions of the most underdeveloped villages in Sri Lanka. In its continuing efforts of promoting self-help and self-sufficient projects, the Foundation serves as an inspiration to other groups working towards poverty alleviation in the countryside.

9. A Framework for NGOs Towards Poverty Alleviation/Chandra de Fonseka.— Manila: ANGOC, c1989, 19 p. ISBN 971-8632-04-2. Monograph series number 10.

The design of this framework of functioning is derived from two main sources: (1) the WCARRD Programme of Action and (2) Mahatma Gandhi's Constructive Programme. This study aims to

provide significant clues and provocative comments towards the answers which ANGOC and its affiliate NGOs must find in its search for a framework of functioning in the decade to come.

10. Government-NGO Interface in India's Development: A Country Paper/prepared by Association of Voluntary Agencies for Rural Development.— Manila: ANGOC, c1992, 34 p. ISBN 971-8632-05-0. Monograph series number 11.

This monograph gives a perspective evaluation of one aspect of NGO relationship in their dealings with the government sector. It examines GO-NGO collaboration and provides basic information on the existing policies related to GO-NGO relationships. A country profile of GO-NGO collaboration in India's development is particularly discussed.

11. NGO Sector in Thailand: Its Potential Role in National Development/Male Suwana-adth.— Manila: ANGOC, c1992, 18 p. ISBN 971-8632-16-6. Monograph series number 12.

This study provides an overview of the NGO sector in Thailand as a basis for future initiatives which aim at strengthening the role of Thai NGOs. It covers the evolution of Thai NGOs from religious and welfare-dominated groups to the present crop of development-oriented NGO. It also suggests future thrusts and directions for the NGO movement in Thailand.

E. STUDY TOUR REPORTS

1. NGO Experiments in Rural Credit and Marketing: ANGOC Development Education Programme.— Manila: ANGOC, 1985, 66 p. (Out of print, photocopy available upon request)

This report provides information on the first training program initiated by ANGOC. It is a contribution to NGO management development and training as it exposed NGO development workers to various styles and

modalities of NGO project management.

2. *NGO Initiatives in Rural Nutrition and Health: ANGOC Development Education Programme.*— Manila: ANGOC, 1986, 106 p. (Out of print, photocopy available upon request)

Rural nutrition and health, in general, have been placed at the backseat of development priorities by developing countries. This publication takes a careful look on the NGO initiatives in rural nutrition and health in realization of the World Health Organization's ongoing global campaign on Health for All by the year 2000.

3. *Selected NGO Experiences on Small-Scale Fisherfolk Development: ANGOC Development Education Programme.*— Manila: ANGOC, 1989, 48 p.

This study attempts to highlight the plight of the small-scale fisherfolk in Asia, particularly those in Southeast Asia, in order to promote awareness and spur purposive NGO action on this sector. It also elaborates on the NGO small-scale fisheries initiatives in Southeast Asia.

4. *Grassroots Actions in Natural Resources Management: Asian NGO Study Tour Report.*— Manila: ANGOC, c1990, 106 p. ISBN 971-8632-10-7.

This publication attempts to capture in detail the perspectives, processes and discussions of a study tour in Uttar Pradesh, India and Central Java, Indonesia. It focuses on the NGO and people's initiatives in their fight against poverty and environmental decline at the community level.

5. *Forests for People: Experiences and Issues in Community Management: Asian NGO Study Tour Report.*— Manila: ANGOC, 1991, 97 p.

This report highlights the experiences and perspectives of the study tour participants in community forestry management. It likewise presents the

various development initiatives taken by the NGOs and forest dwellers in community-based forestry projects.

F. SPECIAL REPORTS

1. *Challenges and Future Directions of NGOs/by Chandra de Fonseka.*— Manila: ANGOC, c1992, 17 p. ISBN 971-8632-17-4.

This special report sheds lights on the nature and implications of the more specific challenges NGOs face namely: the relationships between NGOs and governments, the primary sector of the people's organizations, donors and partners, and other NGOs. It likewise elaborates on the future directions of NGOs in terms of objectives, plans and programs and areas of work in meeting these challenges.

2. *An Overview of Selected Food Issues from an Asian Perspective.*— Manila: ANGOC, 1985, 46 p.

The question of food issues is indeed a complex one and there are several problems that affect the availability of food as well as cause hunger. This publication attempts to raise public consciousness of food and development issues as well as to strengthen the sense of solidarity in confronting the challenge of world hunger, malnutrition and poverty.

This report is also one small contribution of ANGOC towards the objective of World Food Day which is celebrated every October 16.

3. *A Perspective on the State of NGOs in Rural Development: Sri-Lanka.*— Manila: ANGOC, 1989, 26 p.

This study attempts to review the state of the NGO sector in Sri Lanka which operate in the field of rural development. A historical review of the evolution of the NGO activity, an overview of the current status of developmental NGOs and their coalitions/federations, as well as an examination of the experiences of some selected NGOs in Sri Lanka are also discussed.

4. *A Perspective on the State of NGOs in Rural Development: Indonesia.*— Manila: ANGOC, 1989, 18 p. (Out-of-print, photocopy available upon request)

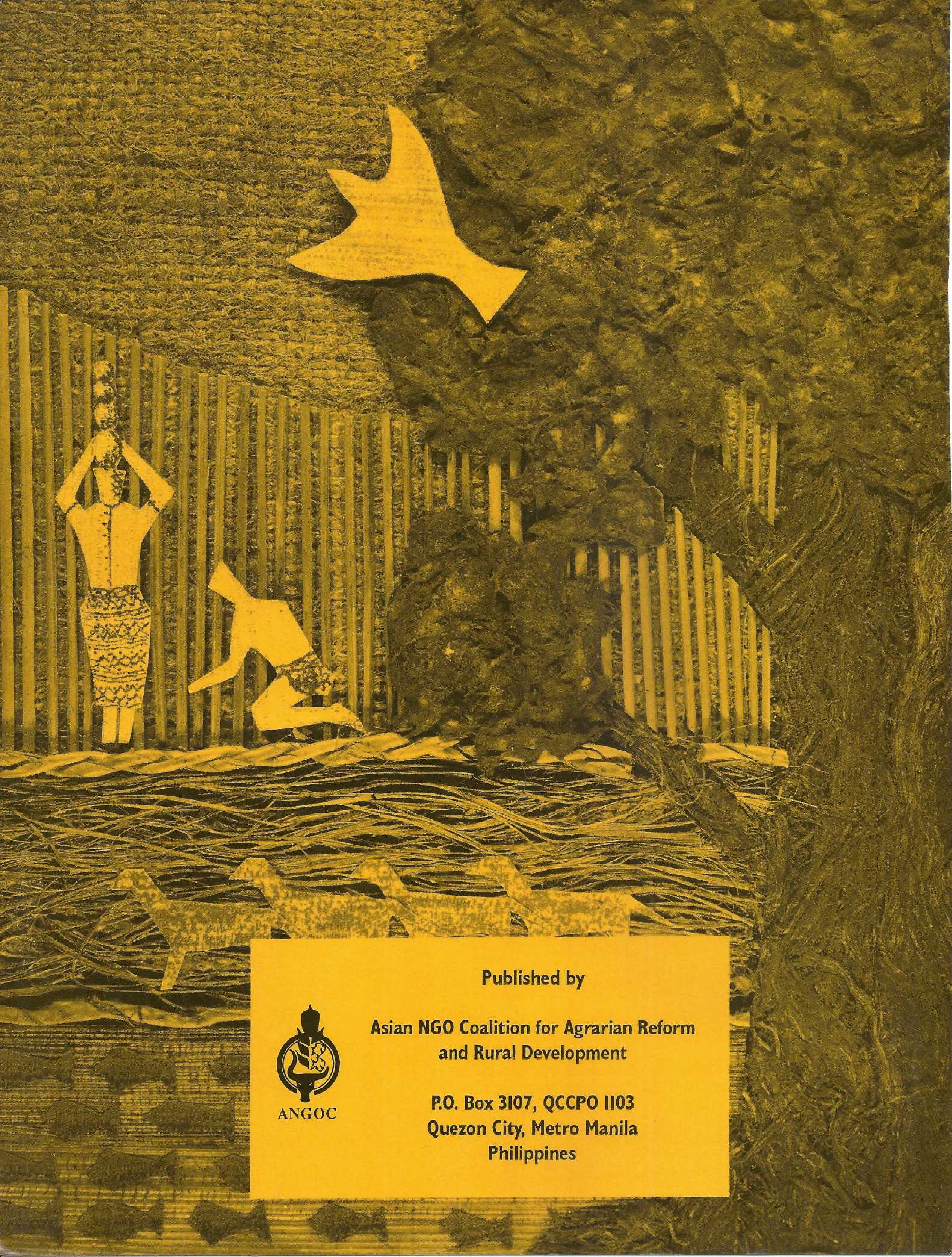
This publication serves as a benchmark to document and provide indicators on the state of the NGO sector in Indonesia as of early 1988. It also takes a careful look on new relationships between government agencies and NGOs; between NGOs and donor agencies; and between NGOs in the First World and the Third World.

5. *In Search of Social Relevance: Philippine Rural Youth in Perspective.*— Manila: ANGOC, 1989, 27 p.

The youth in the Philippine countryside constitutes 70 percent of the nation's population and their participation in agriculture and other productive enterprises cannot be ignored. This study recognizes the importance of the rural youth sector in the country who play a vital role in the nation's growth and development.

G. NEWSLETTERS

1. *LokNiti. Quarterly Asian NGO Journal.* ISSN 0116-9602 (Out of print; issues available for years 1989-93 only)
2. *NGO Management. Quarterly Journal.* Published on behalf of the NGO Management Network by the International Council on Voluntary Agencies. ISSN 0117-2050. (Out of print; issues available for years 1990-92 only)
3. *Bankwatch. Semi-Annual.* A Publication of Asian NGOs engaged in monitoring activities and lending policies of multilateral financing institutions. ISSN 0117-2387. (Available upon request)
4. *Bank Alert. A Supplement of Bankwatch published by ANGOC. Bi-Monthly.* (Available upon request)



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