



Field Projects -
Advocacy for Smallholders

**AGROECOLOGY
AND SUSTAINABLE
DEVELOPMENT**



**TOGETHER,
BUILDING A FAIR
AND FRATERNAL
WORLD**

This report has been produced by the International Action and Advocacy Department (DAPI) of Secours Catholique-Caritas France, working closely with a number of our partners. Our deepest gratitude goes to all those who have been involved with this report. The report has been coordinated by Jean Vettraino with support from Jean-Noël Menard and Vincent Minouflet.

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Publishing director: Marc Laroche.

Design: Secours Catholique-Caritas France, Communication Department.

Cover photo: Lionel Charrier - MYOP / SCCF - Ethiopia, March 2014.

October 2016

Translation: Edward McGregor, January 2017

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Puerto Rico, Bolivia, July 2013. A nursery producing plants for the development of agroforestry, supported by agronomists from CIPCA.

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AGROECOLOGY - UNLOCKING THE FUTURE!

“Understanding the cornerstones of agroecology” requires “a sustained and significant collective effort, comparable to the efforts that went into conquering space. (...) Without doubt, the future of humanity depends far greater on this research than any programme looking at IT, electronics or telecommunications.”¹ Moreover, according to the head of rural development for Caritas Kaolack (Senegal), the transition to agroecology “requires awareness raising among all sectors of society to promote practices which do not harm the environment. (...) We train and support people, before handing over control to them so they can run projects for themselves. We promote human values which will allow people to live in dignity.”² This work is necessary all around the globe. In Odisha, India, the Manav Adikhar Seva Samiti (MASS) NGO supports smallhol-

der farming systems as well as the protection and regeneration of forests, by prioritising the sustainable management of natural resources. MASS focuses directly on bolstering the livelihoods of local communities where, as across rural India, agricultural and forest produce are the main sources of income. The use of agroecological techniques (including organic compost and seeds adapted to local conditions) also increases incomes as there is no need to purchase fertiliser or chemical pesticides.

This report will primarily focus on agroecology projects and the views of partners³ in the Global South⁴, projects and partners supported by Secours Catholique-Caritas Europe (SCCF). The wide range of practices are tailored to providing local solutions for sustain-

IN OUR PARTNERS' OWN WORDS⁷

Agroecology according to Caritas Bangladesh

"Agroecology means integrated agricultural systems (combining crops, fisheries, livestock and forestry) which allow poor and marginalised smallholders to develop sustainable production, allowing for equitable distribution and consumption, built on the principles of environmental protection and preservation of biodiversity through the careful use of local natural resources."

Agroecology according to Caritas Man (Côte d'Ivoire)

"It is a system of agriculture which incorporates at its core ecological and environmental concerns. It is less damaging for the environment; it integrates the ecological functions of the local area."

Agroecology according to Caritas Mongolia

"Agroecology is a system of sustainable (agricultural) production which has a positive impact on the environment."

Agroecology according to the Centre for Research and Promotion of Smallholders (CIPCA), Bolivia

"Agroecology is a model of production linked to the environment; it is both socially and economically sustainable and offers an alternative to agro-industrial production and to the impacts of climate change. This model contributes significantly to local, national and international food security and is primarily used by small-scale family and community farmers."

nable agriculture in myriad different regions. All the initiatives are built on the principles of empowerment, action, resilience and integration of the social dimension. These characteristics stem from the desire to see a profound change in our food and agriculture systems, moving towards diversified agroecological systems.⁵

AGROECOLOGY USES NATURAL RESOURCES AS FAR AS POSSIBLE AND REDUCES EXTERNAL INPUTS TO A MINIMUM

ONE CONCEPT – MULTIPLE MEANINGS

The term "agroecology" (sometimes written "agro-ecology") has various meanings and numerous definitions exist.⁶

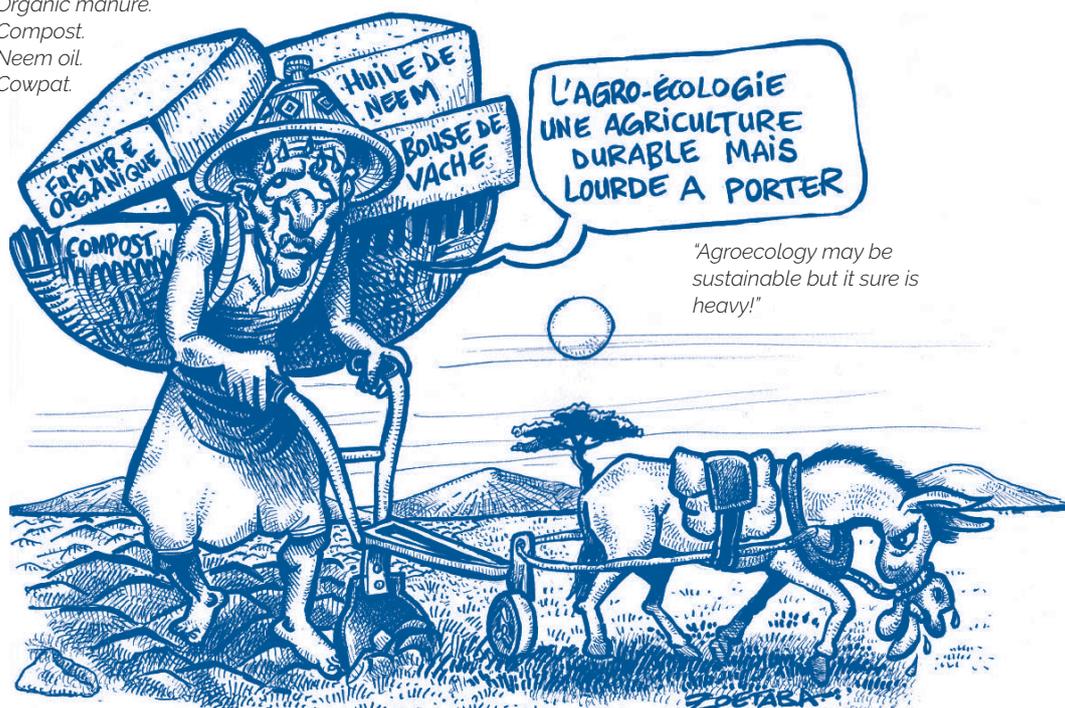
Agroecology uses natural resources as far as possible and reduces external inputs to a minimum (fertilisers and pesticides, such as insecticides, fungicides and weedkillers). It favours biodiversity and requires the combination of different plants, which complement each other agronomically, as well as prioritising the use of organic matter (composting) and the combination of crop production with livestock. Agroecology includes organic farming⁸, the distinction between them stemming from the fact that, under certain circumstances, pesticides or fertilisers can

be used (in low quantities) in agroecology. Agroecology covers three main areas:

- A technical approach to sustainable agriculture, based on the optimal use of the local ecosystem (nature "assists" the farmer), whilst trying to reduce stress on the environment and preserving natural resources and their ability to replenish themselves.
- A research field for agronomists and other scientists – in literal terms agroecology is the science of agricultural ecosystems, looking at natural mechanisms and interactions within an agricultural ecosystem. The focus is on understanding, developing and optimising the agroecological techniques which use these interactions.
- A social movement which promotes agriculture based on the principles of agroecology, namely agrobiodiversity, efficient use of resources which allows for their replenishment and synergies and natural balance.

As such, agroecology covers many situations and practices, at different scales, which are the subject of an increasing number of regional guides.⁹ Agroecological smallholders favour and preserve biodiversity which is beneficial to their activity. This is done via the combination of cultural or agro-sylvo-pastoral choices, by soil

Organic manure.
Compost.
Neem oil.
Cowpat.



Source: Grain de Sel, no. 63-66, June 2013-July 2014, p. 45.

maintenance with worms and bacteria, as well as natural solutions to pests (certain species of birds, insects or predators). "Organic waste" is a resource used to maintain soil fertility and improve its capacity for water retention. Recycling organic waste and energy normally means that no chemical inputs are needed. Choices are made taking an overarching view of the agricultural ecosystem and not focussing on the separate production processes.

CLEAR BENEFITS

Agroecology, both in the North as in the South, brings clear benefits for the most disadvantaged.¹⁰ ADEL, a Palestinian SCCF partner, compiled a table to highlight the benefits of agroecology. The findings are based on the experience of Imane Turkuman de Naseryah, who has a farm near Nablus. Below is an extract from the table:

INDUSTRIAL AGRICULTURE	AGROECOLOGY	ADDED VALUE OF AGROECOLOGY
Very expensive inputs	Cheaper and more profitable inputs for farmers	Higher income from agriculture
Soil degradation and loss of biodiversity	Improvement in soil quality and biodiversity	Increased yield per hectare
Large amount of water wasted	Smaller and limited amount of water used	Optimal use and conservation of water
Persistent environmental pollution	Protects the environment from pollution	Healthy and risk-free environment
Dependence on one product per area	Based on agricultural diversity in a single area	Improved security of harvest and revenue
Dependence on foreign businesses for inputs	Independence from foreign businesses	Financial independence for farmers and the country

The range of “added value” resulting from agroecology summarised in the table is echoed by other partners. OCDI Dapaong (Caritas Togo, Dapaong diocese)¹¹, puts forward the example of the increase in or at least added stability of, household incomes. Caritas Antsirabe (Madagascar) underscores the sustainable access to agricultural products. Caritas Mongolia highlights the fact that the beneficiaries of their programmes implemented in the 2010-2016 period have been able to grow five or six new vegetables which could withstand the winter; this meant they did not have to depend on (processed) imported food from China. Agroecology also has a strong social dimension, evidenced by many experiences in Latin America. In addition to the societal benefits stemming from community or family farming-led agroecology, the agroecology movement has also been able to formulate social and political demands touching on areas such as access to land, access to markets and the role of agricultural production. Numerous studies¹² highlight the benefits brought by agroecology in the development of sustainable food systems.

Whilst agroecology presents a number of clear benefits, it also brings with it a certain number of limitations. These limitations are not dealt with directly in this report. It should nevertheless be mentioned that working conditions and remuneration (dealt with in chapter 4) are key. On this subject, Ibrahim Coulibaly, vice-president of the West African Network of Smallholders and Producers (ROP-PA) and president of the Malian National Coordination of Smallholder Organisations (CNOP), noted that “agroecology requires a lot more work than agrichemical agriculture. You have to gather up organic fertiliser, decompose it, spread it on your fields, you have to find plants to act as organic pesticides, weed by hand ... for example, you need 40 barrows of decomposed organic fertiliser for a hectare of land, whereas with agrichemicals you only have to buy and transport one bag of fertiliser.”¹³ The drawing on the previous page gives you an idea of the problems faced.

It should also be noted that the period of transition to agroecology is often difficult and also brings with it many risks for smallholders. “As the most rigorous studies highlight, the main problem comes with the drop in yields which occurs during the transition stage. Training also needs to be taken very seriously. We

AGROECOLOGY ALSO HAS A STRONG SOCIAL DIMENSION



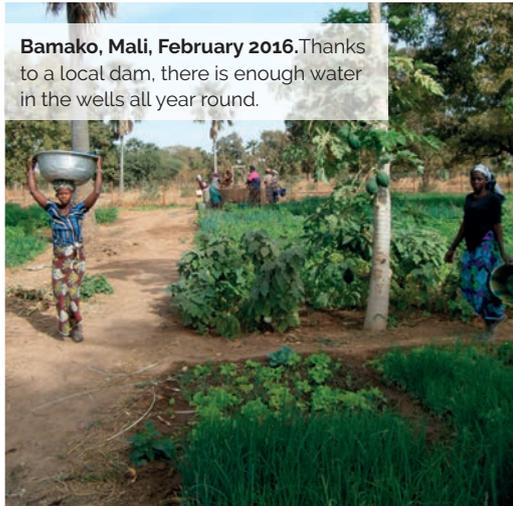
Kaolack, Senegal, 2014. The women from the village have created a market garden which provides enough food for their families with the surplus being sold on.

© YVES LEFORT / SCCF

must not forget that those who have transitioned to agroecology so far are those who most wanted to do so, and thus have been highly dedicated and have developed best practice. The transition to agroecology cannot be imposed on someone; the farmers need to want to do it and to want to learn.”¹⁴ Nevertheless, it is interesting to note that these “pioneers” committed to agroecology despite public policy favouring other models of agriculture.

AIMS OF THIS REPORT

The main thrust of Secours Catholique-Caritas France’s international work consists of supporting projects from our local partners in the Global South. These projects aim to support vulnerable populations and to combat the different forms of poverty and exclusion they are faced with. In rural areas¹⁵, these are most often hunger and malnutrition. In this context, agriculture must not only help them to achieve their own food security, but also improve the management of resources in their territories. It must also lead to economic development, create social links and solidarity and promote local culture and knowledge. These activities form



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part of the approach to allow marginalised individuals and communities to live in dignity and consequently contribute to their empowerment.

This report highlights examples of agroecological practices and sustainable agriculture from SCCF partner projects¹⁶. Caritas International and Caritas Europa, along with other Catholic international solidarity networks, such as CIDSE¹⁷ or FIMARC¹⁸, support similar projects and advocacy work. Their primary aim is to support family and smallholder farmers¹⁹, who, by producing three-quarters of all the food in the world, hold the key to our future. This work is part of a far broader movement of smallholder organisations and associations, including La Via Campesina²⁰ and a wide range of non-governmental organisations.²¹ This support is needed now more than ever, as reaffirmed repeatedly by Pope Francis before the Food and Agriculture Organization of the United Nations (FAO) – “Apart from water, land use also remains a

TO SUPPORT FAMILY AND SMALLHOLDER FARMERS, WHO, BY PRODUCING THREE-QUARTERS OF ALL THE FOOD IN THE WORLD, HOLD THE KEY TO OUR FUTURE

serious problem. The hoarding of arable land by transnational firms and States is increasingly worrisome, since it not only deprives farmers of an essential asset, but also directly affects the sovereignty of nations (...) Yet we know that most of the world's food is produced by family farms. So it is important for FAO to strengthen partnership and projects that promote family enterprises and encourage States to regulate land use and ownership fairly.”²² Echoing her predecessor, Hilal Elver, the current UN Special Rapporteur on the Right to Food, calls for the use of agroecology as, in addition to its many environmental benefits, it is the model most likely to help smallholders and rural populations, above all women.²³

This report's primary objective is to explain how agroecology benefits the most disadvantaged and strengthens their inalienable dignity. Its secondary aim is to contribute to reflection on the options for sustainable agriculture which will allow us to achieve a real reduction in hunger across the world whilst preserving our “commons”. This reflection is integrated into a number of recommendations for States which are presented at the end of each of the four

chapters of this report.²⁵ Reality shows us that, even in countries which favour agroecology, the gap between word and deed remains large²⁶; a lot still remains to be done.

The recommendations are built on the work of our partners, actors in the countries of the South, as well as on discussions with other organisations, most notably within the Coordination Sud.²⁷ A growing number of civil society organisations are advocates of agroecology as the best way to achieve sustainable food and agriculture systems at a global level.²⁸ In its own way, this report aims to continue discussions on how we shape, via agroecology, the future of our planet.

THE TERM “SMALLHOLDER”

This report uses the term “smallholder” in reference to those who live on an agricultural holding from which they earn their livelihood via family farming, including those who are subject to some form of wage agreement (the case of many “landless smallholders”). The majority of smallholders in the world are women and so “female and male smallholders” would be more accurate. For simplicity, we have used the non-gender specific “smallholder”²⁴.



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Kara diocese, Togo, February 2013.

1. CONDITIONS NEEDED FOR THE DEVELOPMENT OF AGROECOLOGY

It is a given that the development of agriculture cannot be separated from the more general conditions for development inherent to each country. This is clear from the title of this report as well as a collective publication from 2012 – Agroecology, a transition towards viable ways of life and development.²⁹

Moreover, the Balasore Social Service Society (BSSS) in India maintain that for the discussions around agroecology to include the whole population, it is paramount to fight illiteracy.³⁰ In SCCF supported projects, agroecology is part of an overarching approach to rural development, supporting the right to food to which it is closely linked. Since 2010, Olivier de Schutter, then the UN Special Rapporteur on the Right to Food, has

AGROECOLOGY IS PART OF AN OVERARCHING APPROACH TO RURAL DEVELOPMENT, SUPPORTING THE RIGHT TO FOOD

highlighted that agroecology contributes to the achievement of this fundamental right. It does so by increasing productivity at a local level, reducing rural poverty, improving nutrition, and supporting the spread of best practice via the participation of farmers³¹. In Vietnam, CENDI³²

supports this assessment and states that five fundamental rights need to be ensured for populations to maintain independence over their livelihoods: the right to jointly manage natural resources

with the authorities, the right to land, water and clean air, a population's right to its own culture and beliefs and the right to live in accordance with its own understanding of happiness and collective wellbeing and the right to farm in accordance with local knowledge.



Gazipur (close to Dhaka), Bangladesh, November 2015. As the result of an initiative from a self-taught villager, it has been possible to develop arboriculture on the edge of the town.

© FANNY DELGUITTE / SCCF

The first part of this report insists on the importance of local knowledge and expertise (1.1) as well as guaranteeing land rights for local communities (1.2). These two elements are vital conditions for the development of agroecology.

INTEGRATING FULLY LOCAL KNOWLEDGE AND PRACTICES

Agroecology is knowledge and labour intensive. It forms part of a participatory approach which integrates local knowledge and practices.³³ Nothing can be achieved without the farmers. "In classical systems, advisors relay a message, developed by researchers, which is relatively simple and above all fairly uniform, whatever the type of holding. Agroecology brings with it some significant changes to this way of working."³⁴

Smallholders, who know their localities, turn instead to complex expertise with its basis in local tradition, which far too often has been forgotten or neglected. For instance, in the rural areas of the Peruvian Andes, ancestral techniques are once again being used, be it for building irrigation channels or the differentiated use of terracing to produce higher yields. These techniques must be taken into account in scientific studies. There needs to be close, on the spot collaboration between farmers and agronomists. Research

THEIR FOCUS IS TO DRIVE KNOWLEDGE SHARING BOTH WITHIN THE REGION AND BETWEEN REGIONS

on ancestral traditions and knowledge, along with their promotion and use, must be included in projects. Ancestral traditions and knowledge also offer potential research opportunities for the scientific community. Project beneficiaries need to be closely associated with research activity and testing. In agroecology, the farmer is an informed stakeholder, not merely the implementer of results. In order to address the degradation of the local environment, OCDI-Caritas Dapaong (Togo) coordinates knowledge sharing and discussion between farmers and scientists in a specialised research centre. The horizontal aspect to the exchange of knowledge and practices is also utterly indispensable, from farmer to farmer and from consumer to producer etc.³⁵ In Bangladesh

and India this has been achieved by setting up "Farmers' Field Schools" or demonstrations run by local farmers on plots of land. These farmers act

as human resources to stimulate discussions with other farmers.

In Peru, the Association for Human Rights (APRODEH) runs a project which aims to make the historical memory the basis for production in the communities of Toraya. The project pays particular attention to agricultural knowledge which has contributed to maintaining the diversity of Andean crops. Using the information they collected, and owing to the



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Rio de Janeiro state, Brazil, June 2012. 33 families farm a 2 hectare plot of a 33 hectare area belonging to a large landowner.

strengthening of community organisations³⁶, traditional practices and organic farming techniques are being used once again (further details of this project are included in chapter 4). In Asia, Caritas Bangladesh has energised a broad partnership of smallholders, university researchers and specialised research institutes to conduct research and actions in the area of agricultural practice and nutrition. The aim is to see the knowledge scientifically recognised as well as to improve and disseminate it to other regions with similar climatic conditions. Thus their focus is to drive knowledge sharing both within the region and between regions. As such, the experiences from the 2014 International Symposium and the 2015 Regional Symposiums on Agroecology (jointly organised with the FAO)³⁷ should be further studied and followed up.

GUARANTEEING SMALLHOLDERS' LAND TENURE IS THEREFORE AN ESSENTIAL PRE-CONDITION FOR AGROECOLOGY, AND, IN ESSENCE, FOR ANY FAIR SOCIETY.

GUARANTEEING LAND RIGHTS IS ESSENTIAL

Smallholder farming is better placed than agroindustry to implement agroecology, most notably as the benefits of agroecology are deferred. "It is in the interests of a smallholder family to improve their ecosystem as their long term survival depends on it. Nevertheless, when

faced with a crisis, immediate survival is the priority and agroecological practices become less important."³⁸ However, real security over land tenure is necessary for any agricultural development, even more so for agroecology which is a long term process. Agroecology requires continuity of practice and long term investment. However, the vicious struggle for land³⁹, an increasingly scarce resource heading to the point of exhaustion, lays bare the competition

between agroindustry and smallholder agroecology. Guaranteeing smallholders' land tenure is therefore an essential pre-condition for agroecology, and, in essence, for any fair society. Nevertheless, "for a number of years we have seen the increasing acquisition of forests, pasture, coasts and other common resources by States, mining companies, speculators, agroindustry and powerful local elites, to the detriment of their legitimate owners."⁴⁰ Their legitimate owners are often smallholders who frequently have less knowledge of the networks and legal instruments which would allow them to seek redress against these powerful actors.

In Senegal, land grabbing has become commonplace over the past decade or so. In Gossas (in the region of Fatick), over 10 000 hectares of farming and pastoral land has been grabbed by investors.⁴¹ In Brazil, the Landless

Rural Workers Movement (MST), which SCCF has supported for many years, fights for popular agrarian reform. Their efforts are part of an holistic approach, calling for access to land, production, cooperation, environmental protection, education, rights, health, gender equality etc. They also try to work together with all sectors of society and the range of varied organisations representing them to construct a societal project. In Brazil, a vast country where agroindustry is dominant, environmental and health impacts resulting from agricultural inputs are widespread and denounced by numerous civil society groups. The MST creates alliances with all civil society actors to build a viable alternative model of production and technological development, based on the principles of agroecology. Moreover, they maintain that agroecological production is a strategic part of popular agrarian reform. Family farming is the path to guaranteeing food sovereignty. 70% of food consumed in Brazil derives from family farming, which employs 74% of all workers and accounts for only 24% of arable land.⁴²

The land rights of vulnerable rural communities are generally substantiated by un-written traditions.⁴³ Indigenous communities⁴⁴ which live in the forests of Asia, South America and Africa are particularly at risk of seeing their land rights violated. Research into and the recording of traditions, advocacy and legal action are the main methods used by partners to ensure the fulfilment of these rights. The FAO has also recently highlighted the fact that in the fight

against climate change, greater recognition of indigenous communities is required, as well as highlighting that States fall short in this regard.⁴⁵ A number of CENDI projects in Vietnam help ethnic minorities in the Mekong basin to benefit from their traditional forest and land management model in order to guarantee their land rights and preserve their spirituality. Despite a recent land law which recognises their rights, the forest is predominantly managed by state-owned enterprises and the Vietnamese National Forestry Office and the government encourages the development of rubber plantations ... At the same time, almost a third of the land is being affected by desertification. One of the projects running is helping a number of the H're communities to obtain community rights to use the land and forest or the recognition of the right to shared management. To achieve this, traditions are documented using a range of different media, including maps, descriptions of resources and customary management models.

Guaranteeing land rights, in particular for vulnerable groups, is a major focus of SCCF's International Action and Advocacy Department with a number of projects in this area also promoting sustainable agriculture. The practices used and the development and capitalisation of local knowledge are a long term investment for smallholders. Agroecology is therefore not a viable option without guaranteeing their land rights. Nor will their food sovereignty be assured, as we will come on to now.

IN THE FIGHT AGAINST CLIMATE CHANGE, GREATER RECOGNITION OF INDIGENOUS COMMUNITIES IS REQUIRED.

RECOMMENDATIONS FOR POLICYMAKERS ON THE CONDITIONS NECESSARY FOR THE PROMOTION OF AGROECOLOGY

- Recognise and promote indigenous and local knowledge and practices.
- Collate and disseminate the knowledge, practices and real-life experience of smallholders. This requires dialogue between smallholders themselves, as well as dialogue with their organisations, civil society and agricultural development agencies.
- Create relationships between smallholders and the scientific research community, including action research, and include these actors in national and regional platforms.⁴⁷
- Apply in national legislation the Voluntary Guidelines on the Responsible Governance of Tenure of Land, Fisheries and Forests in the Context of National Food Security.⁴⁸



© XAVIER SCHWIBEL / SCCF

Brakna region, Mauritania, March 2013. Caritas Mauritania supports village market garden cooperatives by providing inputs, materials or irrigation systems.

2. AGROECOLOGY AS A WAY OF ACHIEVING FOOD SOVEREIGNTY

In an ideal world, smallholders would be able to feed themselves from their work and have an income from the sale of their surplus. Reality is different especially for poor rural populations in the South. In a context where logistics and many further obstacles exist in the economy, compounded by low levels of available finance, the available resources in a territory are the primary means of achieving food security. However, a litany of cases exist where poor smallholders have been forced to sell their land after falling into debt through buying inputs and materials and poorly suited crop varieties.⁴⁹ Monoculture, often promoted by governments, has exacerbated dependence on a single revenue stream.

This chapter will demonstrate how agroecology promotes diversified production (2.1) which boosts the yield of a given area and also

the quality of produce. Given agroecology's intrinsic link to local development, it confers on smallholders the primary role of conserving and working their territories (2.2). These factors have a direct impact on strengthening the food sovereignty of populations.⁵⁰

QUALITY AND DIVERSE AGRICULTURAL PRODUCE

Diversification of production is vital for sustainable agriculture, be it crop rotation, combinations of vegetables, combination of crops and livestock or agroforestry. These practices draw on the positive impact of biodiversity and the complementarity of crops. It also allows for pest control without the use of chemical products. Caritas Mauritania promotes the use of neem in mulch to prevent infestation by termites. Likewise,



Chittagong, Bangladesh, December 2015.
Rearing ducks.

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Caritas Bangladesh promotes the use of mulch (made from agricultural waste such as rice stems and a range of leaves, herbs and bushes from plantations) to increase soil resistance against droughts and floods. Diversification also shares risk among a number of crops. All in all, it gives more varied, healthier food which increases nutritional balance for households.⁵² The pairing of crop and livestock production allows for plants not eaten by humans to be used as fodder, animal manure to be used as organic fertiliser and provides an increase in animal protein for consumption. For Caritas Mauritania, the quality of the produce is one of the main benefits of agroecology. GSMI Myanmar⁵³ adds that communities' wellbeing increases as a result of eating better quality food.

The vast majority of agricultural policies have promoted tradeable monoculture (coffee, cacao, cotton, peanuts, bananas, rice etc.). This has often eradicated ancestral knowledge and practices, which are based on the principle of diversity,

thus having a disastrous effect on soil fertility and food security. In other contexts, the move to simplified cereal-based agricultural systems has also contributed to a lack of micronutrients in many developing countries. This is the reason why many nutritionists "increasingly insist on the need for diversified agricultural ecosystems so that agricultural production can provide a greater

range of nutrients."⁵⁴ In the Kaolack region of Senegal, authorities focused solely on the production of peanuts. Caritas has been working with smallholders in the region for a number of years to help boost their food security

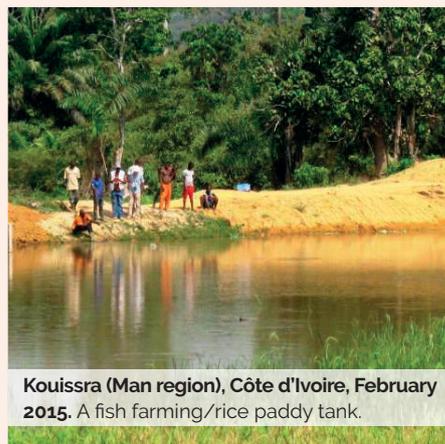
(via reduced dependence on monoculture). Throughout winter, the production of a range of cereals is encouraged. During the dry season, a range of activities are promoted, including livestock, vegetable production and small businesses. Alternatives to chemical inputs are supported, such as the production and use of organic fertiliser. To help prevent against disease, the farmers have a more varied diet and are trained in the production of natural remedies.⁵⁵

DIVERSIFICATION OF PRODUCTION IS VITAL FOR SUSTAINABLE AGRICULTURE, BE IT CROP ROTATION, COMBINATIONS OF VEGETABLES, COMBINATION OF CROPS AND LIVESTOCK OR AGROFORESTRY. THESE PRACTICES DRAW ON THE POSITIVE IMPACT OF BIODIVERSITY AND THE COMPLEMENTARITY OF CROPS.

In Mexico in the 1990s, Caritas in the diocese of San Cristobal de las Casas (Chiapas) began supporting smallholders, particularly those affected by climate change and by a drop in soil fertility, to re-implement the traditional Mesoamerican "Milpa" system. Milpa is a combination of maize, bean and pumpkin production⁵⁶, which can also be combined with coffee and banana production as well as agroforestry. Milpa is at the core of a focus on biodiversity, based on smallholder autonomy. The project, which includes the restoration of ancestral food and agronomy knowledge, led to the implementation of instruments for community development. These included reference techniques for agroecology, seed banks to preserve biodiversity and community gardens for medicinal plants. Food security was strengthened by training farmers in different techniques for sustainable production (preparation, protection and conservation of soils, phytosanitary practices, production of organic fertiliser) and crop diversification. The project is currently using this experience to increase production of food staples, as well as building in livestock production and the exchange of practice.

In Bolivia, CIPCA (Centre for Research and Promotion of Smallholders) have set up agroforestry systems in the Amazon and tropical regions. They consist of a careful combination

COMBINING CROPS AND FISH FARMING



Kouissra (Man region), Côte d'Ivoire, February 2015. A fish farming/ice paddy tank.

© LUIS URREGO / SCCF

In Côte d'Ivoire, Caritas Man explains how "smallholders build ponds for fish farming, but also grow rice in them in the shallower parts. Zooplankton develop around the rice plants and provide food for the fish. Fish farming and rice production are therefore complementary and integrated. As a result, the farmers have no need for pesticides or fertilisers which could pollute the water and kill the fish." In Peru, Caritas Jaen have developed a biennial rotation system, alternating between rice and fish farming. In this system, the fish droppings act as a natural fertiliser.



Chahai village, Bangladesh, February 2015

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of short term or annual crops (vegetables, rice, banana, cumanda, cassava, peanuts, corn, beans etc.), medium term crops (cacao, copoasu, tamarind, pacay, mangoes, coffee, avocados, coconuts, majo, citrus fruits and medicinal plants: dragon's blood, copayer and sucuba) and long term crops (mahogany, cedar, chonta fina, teak and Brazil nut). This method allows for year-round production from the very first year whilst maintaining plant coverage and soil fertility. This can also be combined with poultry and/or sheep production or fish farming. The benefits of this agro-forestry system stretch over many years. For example, the mahogany trees take forty years before they are ready for felling.

SMALLHOLDERS CARING FOR THEIR TERRITORY

According to Silvia Perez Vitoria, "agroecology can only work if it is integrated into a territory."⁵⁷ In Bangladesh, rural populations have attached

importance to good agricultural practices for decades. Of note is their use of a system to intensify rice production, similar to the System of Rice Intensification (SRI).⁵⁸ The rice is sown ensuring sufficient spacing between plants to avoid possible contamination and the need for large amounts of pesticides. Moreover, this system requires less plants and facilitates the combination of crops.⁵⁹ In Africa, Caritas Man benefited from an exchange of experience with Madagascar, where rice is grown intensively without any herbicides. Locally-made manual mechanical weeding machines are used and are effective in controlling weeds. Farmers have to spend less time weeding, pollution is reduced and sanitary conditions are improved. In addition to better working conditions, farmers also see better yields, furthering their empowerment.

In Indonesia, Sunspirit works in Manggarai on the island of Flores, a particularly poor region affected by climate change and deforestation. The farmers lack training, capital and commercial outlets. The Sunspirit project provides complete support for agroecology

THE AIM OF SUSTAINABLE RURAL DEVELOPMENT ALSO INCLUDES SMALLHOLDERS UNDERSTANDING AND OPERATING IN THEIR ECONOMIC ENVIRONMENT.

including preservation of local seeds. An intensive 12-month training programme for 30 young people, 150 other individuals sent on shorter training courses and individual follow-up for the participants are the key elements of this project. They help to create a core of "innovative"⁶⁰ smallholders who can pass on their knowledge to others in the region. Another element of the project looks at access to loans for the trained farmers to allow them to purchase material and diversify their activity. The impacts in the specific territory are food-related (better access to good quality local food), economic (an increase in production and in farmers' incomes), and environmental (increased biodiversity and less pollution). In Mali between 2015 and 2016, Caritas Bamako noted a net increase in yields of the main cereals grown (millet, sorghum and maize) as a result of agroecology. This has a double impact, improving household food security (coverage for 10 months of the year, compared with only 7 or 8 previously) and generating income (sale of surpluses). In fact, the aim of sustainable rural development also includes smallholders

AGROECOLOGICAL GREENHOUSES IN MONGOLIA – A STEP TOWARDS FOOD SECURITY

In Mongolia, nomadic pastoralism is the bedrock of food production. It provides the main source of income for close to 15% of the population and an additional activity for the vast majority of families. However, the significant increase in animal numbers since the 1990s has led to overgrazing and the degradation of ecosystems. Seeing their vulnerability increase, an increasing number of nomadic livestock farmers have set up in the areas around the capital Ulan Bator. These communities are at risk of food insecurity and of developing cardiovascular diseases, principally as a result of their meat-heavy diet. Caritas Mongolia is running a project to help start family production of vegetables in passive greenhouses⁶² using agroecological methods. The joint-working with the families involved has allowed them to learn construction techniques as well as how to prepare and consume vegetables. The success of this first stage of the project can be seen in the emergence of a local economy around the fresh vegetables (school canteens, markets etc.). This is a step towards food sovereignty for the country which remains heavily dependent on imports of low quality vegetables from China. This change in dietary habits and the choice to use agroecology aims to protect the environment, by limiting the number of livestock and as a consequence the level of overgrazing, limiting the degradation of the Steppe ecosystems and reducing greenhouse gas emissions (methane). Taken holistically, Caritas Mongolia affirm that "agriculture and food production are the basis for life and the economy and act in many ways to create vibrant societies."



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Riberalta, Bolivia, July 2013. The Nazareth community has benefited from the use of 50 hectares of land within an agroforestry system.

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understanding and operating in their economic environment. This should allow for the sale of quality goods in markets, starting with local markets.⁶¹

Magdalena Medio in Colombia is an isolated region. It has been affected by environmental degradation and land-grabbing as a result of mining and agroindustry projects.⁶³ The region suffers from chronic food shortages, a situation that the NGO Programme of Development and Peace seeks to highlight with a view to finding sustainable solutions.⁶⁴ Working with the local population, the NGO has been able to ensure food security in the region. Now they are setting up software which links consumers and producers as well as dealing with logistical issues. Above all they are focused on building capacity in agricultural planning to be able to meet local needs. One of the challenges they faced was competition with

STRENGTHEN CIVIL SOCIETY ORGANISATIONS SO THEY CAN INFLUENCE PUBLIC POLICY

external food aid, which kept the region in a state of dependence. This underscores the need for stimulating the local and regional levels to raise awareness and to strengthen civil society organisations so they can influence public policy. Advocacy tools are currently being developed.⁶⁵

Caritas Kinshasa aims to set up an organised network to link local consumers to produce from cooperative market gardens. Caritas in Mongolia underscores the fact that, to achieve this, organisations present on the ground need to receive more support so they can lead their own development process. At every stage, questions of land and zoning rights crop up.⁶⁶ These aspects are further developed in the final part of this report. Before coming to them, the third chapter of this report deals with an issue that is at the very heart of agroecology – the protection and sustainable management of natural resources.

RECOMMENDATIONS FOR POLICYMAKERS ON HOW TO ACHIEVE FOOD SOVEREIGNTY WITH AGROECOLOGY

- Ensure effective participation of smallholder organisations as well as civil society organisations in the design, implementation and evaluation of all public policies which will affect them.
- Integrate smallholder agroecology into rural development policies, laws and programmes, adapted to the country specific context, and ensure these policies are actually implemented
- Mobilise additional public funds specifically for smallholder agroecology. At the same time, redirect subsidies away from industrial agriculture to smallholder agroecology.
- Promote agroecology by smallholders in international fora, in particular in the Committee on World Food Security.⁶⁷



Bangladesh, février 2015. Grâce à la technique du paillage, le sol conserve son humidité et permet aux plantes de mieux résister aux périodes de stress hydrique et de sécheresse.

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3. PROTECTION AND SUSTAINABLE MANAGEMENT OF NATURAL RESOURCES - THE CORE PRINCIPLE OF AGROECOLOGY

Ecology is, above all, an issue affecting poor populations in the countries of the South. For the majority of these populations, social justice and environmental protection go hand in hand. In reality, they depend significantly more directly on their environment than wealthier populations.⁶⁸ "The 1.2bn or so people who still live in extreme poverty depend more heavily on their natural capital – the revenue generated from their activities linked to nature – than the rich. Those on low incomes derive almost a third of their income from natural capital, whilst those with high incomes are four times less dependent on it. Ecosystem services, such as water filtration by mangroves and other "non-tradable" products, can represent up to 47% of "GDP for the poor" in India and up to 90% in Brazil, which highlights their vulnerability to pollution or climate change."⁶⁹ As agroecology places the management of natural resources at its core⁷⁰, it serves first and foremost to

support poor populations. Caritas Mauritania highlights that one of the main advantages of agroecology for their project beneficiaries is an improvement in the environment, followed by a lower risk of poisoning for them and for their livestock. OCDI Dapaong and Caritas Man also highlight the positive impacts of agroecology on human health with the reduction of skin and endemic diseases.

ACCORDING TO THE TRAINING AND TRANSIT CENTRE FOR MIGRANT FARMERS (CEFOTAM⁷¹) IN MADAGASCAR

"Agroecology gives control to communities and allows for rational management of resources"

In this Chapter, we will examine how the environment and natural resources are the

cornerstone of agroecology (3.1), and why agroecology is particularly effective in the fight against climate change (3.2). We will then move on to look at some ways to support populations in protecting their ecosystems and preventing the loss of their resources (3.3).

First, however, we must insist upon the cultural and spiritual aspects which are intimately linked to the environment for a number of peoples (which will also be dealt with in chapter 4). For these communities, the environment is often inextricably linked with their society and their beliefs and, therefore, "literally vital" to them.⁷² During a workshop looking at environment and agroecology during the World Forum on Access to Land (WFAL)⁷³, an Indonesian indigenous person reminded the attendees of this fact which has been widely documented by anthropologists and underscored by our partners around the world. For instance, for the indigenous persons supported by our partners, forests are not merely the object and locality of village agriculture and community knowledge. They are also the realm of the spirits. In order to protect indigenous ethnobotanical knowledge, care must be taken not to disturb the spirits in the forest. In its final report, the WFAL calls for "the promotion of participatory territorial governance models that involve local populations, in particular indigenous populations, which allow communities to define rules and usage rights in their commons and which allow them to live in accordance with their technological, ecological, economic and cultural preferences." In the South American Andes, indigenous-led movements are often opposed to mining projects. This opposition clearly derives from the desire to protect themselves from various possible sorts of

pollution and the risk of land grabbing. It also stems from the "reaction against the threat posed to a non-human element perceived as a member (of their) collective: a lake, a mountain, a river, a cave, a hillside."⁷⁴

THE ENVIRONMENT AND NATURAL RESOURCES – THE FOUNDATIONS OF AGROECOLOGY

Growing populations and inequalities, as well as the expansion of unsustainable patterns of consumption (and waste) around the world, are increasing the pressure humans exert on our natural world at an unprecedented rate. From an agricultural perspective, it has been widely established that in the coming decades, a number of harmful impacts of from intensive agriculture will continue to pose a serious problem.⁷⁵ Agroindustry's impact on the environment is considerable and will remain so. Industrial fertilisers and, especially, pesticides, and the techniques linked to their use, are major causes of water and air pollution, greenhouse gas emissions and pressure on biodiversity, as well as the deterioration of soil fertility. Vulnerable populations are the first to suffer from this environmental degradation.⁷⁶ Agroecology can feed the world whilst also addressing this range of issues, as highlighted by the FAO International Symposium on Agroecology for Food Security and Nutrition in 2014.⁷⁷ What is needed is agriculture which ensures "good management of natural resources, which is profitable for communities, respects human dignity and which also respects environmental balance."⁷⁸

VULNERABLE POPULATIONS ARE THE FIRST TO SUFFER FROM THIS ENVIRONMENTAL DEGRADATION.

WORDS OF THE WISE

"The earth is scared. She is also life (...). The spirit of the forest is bound to the core of behaviour, traditions, identity and culture [of indigenous people]."

V.H. Ho, Spirit forest of the Co Tu in Nam Dong district, Thua Hien Hue (Hue University), 2010.

"In a values system where the earth, the spiritual and the ecosystem are intertwined and interdependent, the harmonious relationship between man and nature in the village of Vi O Lak become sources of happiness for members of the community."

Livelihood Sovereignty and Village Wellbeing, H're people and the spiritual ecology – An approach to biological human economy theory, 2015, Knowledge Publishing House, p.63.

In Vietnam, CENDI organises sessions for smallholders in their research centre to discuss and innovate their agricultural practices. Each group has to draw up a multiyear integrated management plan for their plot of land. The land is split into plots in accordance with their location on a catchment basin. Each plot has a specific function. The sacred forest and the "usable" forest counteract soil erosion whilst the area for livestock enriches the arable land at a lower level. The idea is to combine environmental protection and increased production from family farming. With the exception of the sacred forest, the plots are managed in such a way so that the crops are complementary. For example, ginger is grown in the shade of the trees.

The fight against deforestation and bush fires are important aspects in the protection of natural resources. In Bamako in Mali, as well as in Kaolack in Senegal, Caritas encourages farmers, livestock herders and hunters to devise new local customs, under the authority of the commons. Bush fires are either banned or severely restricted, corridors for transhumance are defined and vast areas of land are protected. If the removal of wood for domestic purposes is permitted, then its sale is prohibited. Locals travel around by bike to raise awareness and have the authority to apply fines for violations. The aim is to preserve the environment and its capacity for renewal. Caritas also helps families to find alternative revenue streams during the dry season through support for markets gardens, small livestock and small businesses. In Cambodia, the Non-Timber Forest Product (NTFP) association replants bamboo and trees to rebalance

**ALLOWS ENVIRONMENTAL
AWARENESS TO BE DEVELOPED
FROM A VERY YOUNG AGE.**

the environment and to fight against climate change. In Atakora, a mountainous region in the north of Benin with low levels of fertility, Caritas from the Natitingou diocese raise awareness about deforestation and reforestation. Their method tries to make each village responsible for sustainable resource management and involves all generations. Farmers are trained in agroecological practices for restoring and maintaining soil fertility by adding organic matter. Nurseries are set up in every village to provide seedlings for fruit trees and trees to provide firewood. At the same time, a campaign is taking place in the villages to promote the use of better kitchen equipment, which would use less wood and is produced locally. Children are also involved in protecting

the environment and setting up vegetable patches at school. In the north of Peru, the forests in the region of Cajamarca are threatened by logging, illicit crops, mining concessions and the lack of

public institutions. Caritas Jaen is working to improve the preservation and management of natural resources with a view to improving the quality of life for local populations. They do this in a number of ways, including training sessions, technical support for agroforestry techniques on demonstration plots of land, reforestation and the installation of beehives. A number of other projects also contribute to reforestation in the region and to setting up a sustainable production system for biomass.⁷⁹ These reforestation efforts will only be successful if they are part of a broader campaign against deforestation.

Following discussions with farmers, Caritas Bangladesh have integrated soil analysis

AGROFORESTRY – COMBINING FORESTRY AND AGRICULTURE TO BENEFIT COMMUNITIES

We are still unearthing the benefits of agroecology. In a press release from July 2016, the FAO highlighted that "while agriculture remains the most significant driver of global deforestation, there is an urgent need to promote more positive interaction between agriculture and forestry to build sustainable agricultural systems and improve food security. This is the key message of the FAO's flagship publication *The State of the World's Forests (...)* Forests play a major role in sustainable agricultural development through a host of channels, including the water cycle, soil conservation, carbon sequestration, natural pest control, influencing local climates and providing habitat protection for pollinators and other species."

See news article: *Bridging the gap between forestry and agriculture to improve food security*, 18 July 2016, Rome.



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Brakna, Mauritania, March 2013. A market garden set up by a women's village cooperative.

into their food security projects. Samples are taken from each plot by the local authorities so farmers can determine which type of natural fertiliser to use to increase their soil fertility, allowing for better use of local resources. In Madagascar, an alarming drop in soil fertility has been noted. Since 2008, the Social Commission of the Farafangana diocese, in the south east of the country, has been combating this problem and the decline in living conditions for disadvantaged populations. Moreover, Caritas in the Antsirabe diocese launched a campaign about environmental protection targeting young people. The campaign began in schools and allows environmental awareness to be developed from a very young age.⁸⁰

The fair and intelligent use of water resources is also crucial.⁸¹ In Honduras, Pastoral Social-Caritas Honduras (PSCH) work in a number of disadvantaged rural regions in the country. They have seen real success in improving food security by encouraging smallholders to take advantage of less water intensive irrigation systems. This has been achieved through training sessions which encompass the wide range of issues around irrigated agriculture and environmental management. In Brakna, in Mauritania, in a poor region whose economy depends on pastoralism, irrigation systems

are being developed using motor pumps. Rice production for food was intensified using conventional techniques based on mechanisation and the use of chemical inputs. Self-sufficiency in terms of food progressed, but this relative success led to other problems of water pollution. Agroecology offered an alternative method for growing rice which was effective and sustainable. One of the aims of the project is to strengthen the knowledge of agroecological crop techniques so that the team can then pass this knowledge on to other beneficiaries (rice producers, market gardeners, flood recession crop farmers and the members of the management boards of cereal banks).

In Bolivia, CIPCA also promotes irrigation as part of their work on sustainable and resilient agriculture. They promote irrigation optimising the use of surface water via both technical and traditional approaches. They also support the construction and use of slow-forming terraces, the creation of living borders to avoid soil erosion and improve fertility, and the selection and conservation of seeds⁸², guaranteeing higher yields and pest resistance. In the aforementioned areas, crop-based agroecology is combined with the construction of greenhouses, water storage facilities and reforestation activities.

METHODS SUITED TO CLIMATE CHANGE

At COP21, the director of Caritas in Natitingou highlighted the difficulties faced by smallholders in Benin to adapt to climate change.⁸³ Moreover, in Odisha, in India, the NGO MASS maintains that it is essential to raise awareness among smallholders and their communities concerning the negative impacts of climate change so as to encourage them to use agricultural techniques which are more environmentally friendly. The climate expert Jean Jouzel states that "the worst affected regions need to ask themselves some questions about their model of agriculture."⁸⁴ In fact, questions about agricultural models are being asked around the world at a time when we face the twin challenges of hunger and climate change.⁸⁵ Climate change is another challenge to be added to the list that rural populations in the South have to face. These populations are the first to be affected and the least capable to be able to overcome these challenges. This fact was highlighted by numerous studies published in 2015, the year COP21 took place.

Hilal Elver, the current UN Special Rapporteur on the Right to Food has dedicated a report to the issue.⁸⁶ In the preamble to the Paris Agreement,

States recognise "the fundamental priority of safeguarding food security and ending hunger."

In the South, many of our partners have noted that smallholders confront an increased risk of suffering the negative impacts of climate change. Caritas Morocco has noted this fact and subsequently decided to start a number of agroecology projects for the period 2016-2019 as part of their support programme for Moroccan civil society. They are particularly active in the rural region of Kerrouchen, in the Middle Atlas mountains, where families who have been growing fruit trees (apples, quinces and olives) for over ten years are now coming up against serious difficulties. One of the aims of SCCF supported projects is to increase the resilience of poor populations in the face of climate change and natural disasters.⁸⁷ For CADEV Niger "the rational use of facilities provided by ecosystems leads to an increase in the resilience of communities." Work can be conducted on the choice of

seeds, using varieties, local where possible, which are more resistant to local conditions (climate, relief etc.). Caritas Bangladesh suggest rice varieties which are more resistant to salt water or which have shorter production cycles. BSSS recommends drought-resistant seeds. Crops can also be diversified to eliminate dependence on one single plant. It is also possible to follow Caritas Maradi in Niger's model to promote resilience and climate change adaptation. Their programme supports agripastoral family production in the regions of Tabalak and Kalfou. They strengthen communities' capacities to prevent natural disasters and reduce their impacts by setting up risk management committees in villages and supporting literacy programmes. Mali is another country facing the spectre of climate change. Caritas Bamako, along with the five other Caritas organisations, have sustainable development programmes. They consist of water infrastructure projects (retention dykes and large diameter wells), implementation of agreements on the management and protection of natural resources, and the improvement and reintegration of agricultural

techniques (creation of manure pits and use of organic manure, dissemination of climate resistant and short production cycle seeds, stone barriers for water

infiltration). They promote diversification through market gardens and livestock, and train farmers and others in agroecological techniques which protect and restore soils. In addition to the investment in and dissemination of techniques, these projects also aim to help the villagers to develop or strengthen a shared forward-looking vision of the development of their territory. They also contribute to the institutional strengthening of smallholder organisations.

OPPOSING THE DESTRUCTION OF ECOSYSTEMS AND THE EXPROPRIATION OF RESOURCES

For many years, Humberto Ortiz, Executive Secretary of the Episcopal Social Action Commission in Peru, has maintained that his country, where COP20 was held in 2014, needs to move beyond its current system of development based on the extractive indus-

IN THE SOUTH, MANY OF OUR PARTNERS HAVE NOTED THAT SMALLHOLDERS CONFRONT AN INCREASED RISK OF SUFFERING THE NEGATIVE IMPACTS OF CLIMATE CHANGE.



Pointe Noire, Congo, April 2012.
Oil tankers passing through the village of Tchiminzi have led to water pollution and the degradation of farm land.

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tries.⁸⁸ At issue is which development model to follow and the link to land is clear – “Land belonging to poor people in the South is rich and relatively unpolluted but they do not have the access to assets and resources to meet their basic needs as a result of a structurally perverse trade and property rights system.” (Laudato Si’, §52). Many SCCF partners have devised responses for rural communities and their surroundings to the devastating impacts of agro-industrial plantations and mining and forestry concessions. Human rights violations and environmental degradation linked to oil companies’ operations in the north of Peru⁸⁹ and in Congo Brazzaville⁹⁰ have long been documented and denounced. The cumulative effect of the greed of investors and the weakness of States leads to the confiscation and wasting of natural resources to the detriment of local populations.

In Guatemala, indigenous Amerindians are particularly affected by poverty and exclusion despite living in resource-rich areas. The Polochic Valley is home to a number of agro-industrial (palm oil, sugar cane) and mining projects (nickel) which generate numerous conflicts over land rights with the mainly indigenous smallholder families. Pastoral Social-Caritas Verapaz began by collating information on the concessions granted to mining companies to inform the affected communities, then analysed the environmental impact assessments which had been carried out. A three-pronged strategy was subsequently developed – the

THE CUMULATIVE EFFECT OF THE GREED OF INVESTORS AND THE WEAKNESS OF STATES LEADS TO THE CONFISCATION AND WASTING OF NATURAL RESOURCES TO THE DETRIMENT OF LOCAL POPULATIONS.

strengthening of agricultural production via agroforestry and agroecological techniques, reforestation of community spaces to preserve biodiversity and natural resources, and advocacy and awareness raising for environmental protection.

In Odisha, one of the poorest states in India, tribal groups and groups known as the “Untouchables”, the majority of whom live in poverty, make up half the population. The survival of a number of these groups depends on their access to forest resources,

a right protected in theory by a law on forestry. In addition to developing agroforestry and agroecological techniques, the Manav Adikhar Seva Samiti NGO (MASS) also

contributes to organising forestry groups, as well as creating and supporting representative bodies until they are able to exercise their specific rights over the forest. In Cambodia, NTFP encourages villagers from indigenous communities to work together to combat the destruction and grabbing of their land. They organise in brigades to protect their forest.⁹¹

In Peru, government policy over the past twenty years has favoured large investments in energy and mining projects. These projects cause major social conflict and seriously endanger the environment and the most vulnerable populations. A Caritas Jaen project endeavours to overcome the weakness of the State by implementing a strategy for environmental protection which mobilises a number of smallholder organisations. The communities

involved have disseminated agroforestry and agroecological techniques, producing excellent results for the coffee crop. This has allowed them to use the "fair trade" label to export their coffee and also to export "Criollo cacao" to North America. While production has been diversified, pressure on forestry resources remains too high owing to the fact that there is no reforestation programme. Moreover, protection of the high-altitude rainforest is crucial to conserve water resources in the region. In addition to quantifiable technical outcomes⁹², training and awareness raising sessions aim to further citizen involvement in refocussing public policy for the area on the needs of the inhabitants.

In Bolivia, the integrated management of natural resources promoted by CIPCA allows families to exercise their property rights, to maintain their way of life and, above all, to ensure control of their territory. This brings us back to the issue of securing land rights (1.2), an essential pre-re-

quisite for territorial management, which allows for sustainable exploitation of resources, equal sharing of benefits and the resolution of conflicts linked to natural resources.

Mauricio Lopez, Executive Secretary of the Pan-Amazonian Ecclesial Network (REPAM), frequently sees the impact on smallholders in the Amazon region of climate change and violations committed by the extractive industries.⁹³ It is clear that a change in development model is needed. In short, SCCF and its partners strive for a fairer society. The rural projects supported contribute to this need through choices made relating to the link between humans and their territory.

Agroecology is also a way of structuring communities. It can lead to greater social and political choices, as the next chapter examines. Vulnerable communities have to be given the wherewithal to defend such choices and to improve the balance of power in favour of truly sustainable development models.

THESE PROJECTS ALSO AIM TO HELP THE VILLAGERS TO DEVELOP OR STRENGTHEN A SHARED FORWARD-LOOKING VISION OF THE DEVELOPMENT OF THEIR TERRITORY.

RECOMMENDATIONS FOR POLICY MAKERS ON THE PROTECTION AND SUSTAINABLE MANAGEMENT OF NATURAL RESOURCES

- Guarantee fundamental rights for populations, including indigenous persons, as well as their access to good quality natural resources, beginning with land and water.
- Ensure that collective property and the social and cultural role of land and water (both being part of the commons) are integrated into land and agrarian policies and reforms.
- Recognise and develop the multiple ecological and environmental functions of smallholder agroecology: soil fertility, water, biodiversity, seeds, genetic resources⁹⁴, etc.
- Provide smallholders with the institutional, scientific, technical and financial means to build their capacity for resilience and adaptation to climate change.⁹⁵

Oyuntungalag, Mongolia,
April 2015. Plants grown in a
greenhouse.



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4. SMALLHOLDER AGROECOLOGY VERSUS AGRO-INDUSTRY - A PATH TO ALTERNATIVE SOCIETIES

Smallholders in the South are the leading investors in agriculture.⁹⁶ Nevertheless, on a global scale, governments tend to favour agro-industrial projects which are the dominant reference models for public policy.⁹⁷ Such projects interest international investors and can provide revenue for States. But at what price? These projects often start by stripping usage rights from those that live on the land, reducing their territory and at times chasing them off the land. They destroy or degrade ecosystems and exploit resources without any real concern for their replenishment. These projects also aim to produce agricultural crops (banana and other fruits, palm oil, soya, rice, sugar cane) but the products are often destined for markets to which locals do not generally have ac-

cess. Contrary to perceived wisdom⁹⁸, they are not a good way of solving the problem of food security as they remove the means from those who would be able to do so and also devastate the environment. The Encyclical *Laudato Si'* is extremely clear on this point (§129): "it is imperative to promote an economy which favours productive diversity and business creativity. For example, there is a great variety of small-scale food production systems which feed the greater part of the world's peoples, using a modest amount of land and water⁹⁹ and producing less waste." Later in the same paragraph, a clear statement is also made on the political dimension: "Civil authorities have the right and duty to adopt clear and firm measures in support of small producers and differen-



Gobi, Mongolia, April 2015. The Altan Teush farming cooperative in the town of Bigir.

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tiated production. To ensure economic freedom from which all can effectively benefit, restraints occasionally have to be imposed on those possessing greater resources and financial power. To claim economic freedom while real conditions bar many people from actual access to it, and while possibilities for employment continue to shrink, is to practise a doublespeak which brings politics into disrepute." For our Indonesian partner Sunspirit for Justice and Peace, agroecology is therefore built into the rationale of an alternative social movement.

The final part of this report shows how agroecology can drive social progress. In reality, it contributes to forms of work, organisations and exchanges which allow for fair distribution and mutual reward for smallholders (4.1). It also allows for the development of an alternative social model (4.2). Working with authorities to explain agroecology and ensure that it is accepted is absolutely crucial. Ideally, this advocacy work should be conducted by the populations themselves.

WORK, EMPLOYMENT, TRADE - STRUCTURES WHICH ALLOW FOR FAIR DISTRIBUTION AND MUTUAL REWARD

In France, it is evident how it is "impossible for many young people to become farmers despite the wealth and job creating capacities of numerous projects, despite their role in shaping and maintaining rural areas. What we see is a large social plan in the area of agriculture and a concentration of holdings, which undoubtedly inflates the unemployment figures and also leads to the impoverishment of a large part of rural society. In this vein, the perspective taken on agroecology should be one that encompasses our food and agricultural model."¹⁰⁰ This opinion from the French Economic, Social and Environmental

Committee (CESE) could refer to rural areas around the globe. Employment, and above all youth employment, is a global concern.

Agroecology can offer complex, wide-ranging and quality employment and can also empower smallholders.¹⁰¹ Over time it allows

AGROECOLOGY CAN OFFER COMPLEX, WIDE-RANGING AND QUALITY EMPLOYMENT AND CAN ALSO EMPOWER SMALLHOLDERS.



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Mongolia, April 2015.
Construction of a greenhouse as part of the Market Garden Greenhouse Programme.

for professionalisation and focuses on stability rather than short term profits. In optimising the locally available resources, agroecology requires a larger labour force than conventional agricultural models. With conventional models, a significant share of the added value can be seen at the upstream (inputs, materials, capital, fossil fuels) or downstream stage (greater or lesser degree of sector integration, sales dependent on a fluctuating or oligopolistic market, advertising). When a community organises to create compost, keep earthworms or set up nurseries, it creates jobs¹⁰² rather than losing part of its revenue by purchasing chemical fertilisers or patented plants or seeds. The creation of small livestock holdings, as part of a combination of crop and livestock farming, is part of this same rationale. "The higher work intensity generally allows for better use of the available family labour force which tends to be under-occupied for part of the year. That is why agroecology helps to maintain, and even create, jobs in agriculture, above all during the transition phase which requires specific investments (construction

IN OPTIMISING THE LOCALLY AVAILABLE RESOURCES, AGROECOLOGY REQUIRES A LARGER LABOUR FORCE THAN CONVENTIONAL AGRICULTURAL MODELS.

of soil protection equipment, tree planting, etc.)."¹⁰³

The jobs created are not limited to agriculture. Stoves that use less wood need to be built, as do greenhouses, and people need to advertise local produce. In fact, the development of non-agricultural activity drives wealth and wellbeing for rural areas (see the following section). In the north of Ethiopia, one of the most disadvantaged regions, Caritas from the diocese of Tigray runs a programme trying to improve access to water, promote sustainable agriculture and improve the living conditions of vulnerable communities. In addition to building infrastructure, their focus is on training project participants and the local authorities, who are closely associated with the project, so they can develop their own initiatives at the end of the programme. Fifty women, nominated by women's organisations, receive training in entrepreneurship, capital worth 5 000 birrs (around 228 euros) and regular support from the project partner. In this way they can diversify their revenue

with non-agricultural activities, including producing local drinks or opening cafes, shops or restaurants.

These jobs can support individual empowerment. In the suburbs around Kinshasa, (often single) women run market gardens to meet the needs of their families. Many are un-employed and this activity represents their only source of income. Caritas Kinshasa's project supports them in developing their agricultural knowledge and expertise and with the marketing of their produce.¹⁰⁴ Over 800 women have committed to agroecology, which includes the manufacture of organic pesticides, training on crop rotation and fallow land and the collective marketing of produce. They are able to professionalise their activities and increase their incomes whilst also having a credible influence on policymakers. Similarly in Bangladesh, it is often the family matriarchs who organise among themselves to market their produce. Caritas Bangladesh helps them to get a stall at market where, after having collected produce from neighbouring villages, they sell it directly so as to reduce intermediary costs. This also builds their self-empowerment by giving them a role at the heart of their community.¹⁰⁵ In these different cases, innovative markets for sustainable agriculture have been set up.¹⁰⁶ Reconnecting food and agriculture could be "beneficial in developing food democracy, where all stakeholders, citizens, producers, artisans etc., find the resources to direct the evolution of food systems to a future which is more sustainable."¹⁰⁷

In Togo, the project described above promotes a family model based on the couple, with an im-

portant economic role for both, and on agroecological practice. The results show that this way of living can provide sufficient levels of income.

Moving beyond production, control over marketing improves the income of smallholders. By organising with their family members to sell directly to local and regional markets, smallholders see more profits from their produce rather than part of the added value going to intermediaries.¹⁰⁹ They meet the needs of an accessible market, rather than exposing themselves to risk by operating on volatile or near-monopolistic markets.

There are a multitude of initiatives creating fairer circuits of production and consumption, notably by making them shorter and via the establishment of local farmers' markets. One network in the south of Brazil (Rede Ecovida) links together 180 municipalities and 2400 smallholder families. They use agroecology and markets based on the principle of solidarity to strengthen the links between consumers and producers. The network covers a vast range of produce – fruit and vegetables, cereals, meat, dairy, honey¹¹⁰ Smallholders organising to sell their surplus produce is a vital component of agricultural projects. In Myanmar, GSMI tries to connect producers and consumers¹¹¹ using a smallholder supported system (referred to locally as the "green network" and "green shops").

Cooperatives and similar structures allow smallholders to collectively manage the sale of their produce themselves. Agroecology allows them to strengthen their bond to their territory and environment.¹¹² Support for the

**MOVING BEYOND PRODUCTION,
CONTROL OVER MARKETING
IMPROVES THE INCOME OF
SMALLHOLDERS.**

AGROECOLOGY IN INDIA – A SOURCE OF REVENUE

In the village of Khamaral, a smallholder adopted agroecology and created a range of fertilisers from organic waste (including kitchen waste). His revenue increased from the sale of vegetables and from the savings from not having to purchase chemical inputs. His experience proved the efficacy of the techniques. Another farmer, Murali, who had returned to his village after having previously emigrated¹⁰⁸, also started to use agroecological techniques. Initially, his family rejected the idea. However, in three years he proved its worth, earning between 7000 and 10000 rupees per month. This success has led to a third of the families in the village following their lead. As a result, an informal network was set up. The example has been taken up as a case study by the Bhubaneswar Management Institute, FDH Balangir and Caritas Switzerland.

Kaya, Burkina Faso, August 2010.
A granary in a cereal bank.



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professional organisation responsible for the marketing of produce is an aspect of many projects. As such, Caritas Mauritania's project to support food security combines support for agroecological practices for a number of collective structures – rice and market garden collectives (for collective purchase and sale), economic interest groupings (management of cereal banks) and management committees (infrastructure). Collective organisation could also lead to branding or labelling¹¹³ which could help protect smallholders' interests. Labels such as "fair trade" or "product of smallholder farming"¹¹⁴ indicate to consumers that a product has been produced in an environmentally friendly way and ensuring fair remuneration for the farmer. At times, success outstrips expectations. Between 2009 and 2015, with support from CIPCA, an association of smallholder banana producers was able to boost their revenue. In 2011 they received fair trade certification.¹¹⁵ Smallholders in the South can also benefit from a number of other labels, such as "organic produce" which only guarantees the production conditions.¹¹⁶ A lot is at stake, something recognised by the Balasore Social Service Society (BSSS) in India which wants to support awareness raising initiatives on the damaging impacts of products incorrectly labelled as "organic". In Palestine,

ADEL creates a link between fair agriculture and agroecology. It integrates marketing issues into its programmes so the produce from agroecology is prized more highly and farmers can receive a fair price. One of the criteria ADEL uses to select the farmers they work with is the desire to be part of a collective project.

AGROECOLOGY FOR COLLECTIVE WELL-BEING

In the Toraya community in the Andes of southern Peru, the Association for Human Rights (APRODEH) tries to combine reflection on the suffering caused by the armed internal conflict (now ended) with a vision of the future, through developing agricultural activity. These activities allow social and community bonds to be rebuilt whilst simultaneously allowing for work on collective memory, such as the joint construction of a memorial. In doing so, self-esteem, customs and local traditions and knowledge are restored. This example evidences the importance of organisational and institutional innovation¹¹⁷, often neglected for narrow technical and scientific innovation. It also highlights the desire for wellbeing. Wellbeing is not a new idea. It links back to



Puerto Rico, Bolivia, July 2013.

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ancestral culture and a profound reflection on human development¹¹⁸ and can be seen as a process focussed on sustainability and the collective, where the state of being is more important than material possessions.¹¹⁹

Thought on improving collective wellbeing is developing around the world. In France, the Ministry of Agriculture's website states: "Agroecology can realistically provide a concrete response to society's questions on methods of production, health, the environment, safe and healthy food, animal wellbeing and maintenance of our territories. Examining our agriculture is therefore a broader reflection on the methods of production, food systems and collective wellbeing we want in France, for today and for the future."¹²⁰ For Pierre Rabhi, agroecology in basic terms requires the transformation of societies and territories.¹²¹ In Latin America, the focus on wellbeing (*buen vivir*) has been extremely successful over the past decade or so and its links to the environment are abundantly clear.¹²² SAIPE (Agricultural Service for Research and Economic Development) in Peru concentrates on the promotion and the integral development of the Awajun

and Wampis indigenous populations by protecting their territory, a cornerstone of the balance of their life and wellbeing. Thanks to the strengthening of the legitimacy and representation of these populations within Peruvian authorities, the common good and cultural diversity have been safeguarded. In doing so, the project has highlighted to local government the overarching parameters of the life of these populations – wellbeing, inalienably linked to people and the environment. In Bolivia, the values shared by the associations supported by CIPCA have had a role in seeing this concept being introduced into the constitution. The Ecuadorean constitution includes rights relating to nature, establishing the idea that life is not the sole preserve of human beings. Nevertheless, wellbeing is not limited to Latin America. A number of our partners have been following the reflections on this concept, a concept which has been developing for over a decade in Bhutan.¹²³

Agroecology provides solutions which allow us to "inhabit Creation differently". "Some of the environmental changes we have seen are irreversible. They may offer us the 'opportune

moment' to build something different and to collectively redefine what a 'good life' is! New ways of doing, of organising ourselves, new ways of living and travelling, new ways of consuming and producing, new ways of living together...¹²⁴ We therefore need to "change mentalities", according to Caritas Bangladesh, as for the time being, poor and marginalised farmers and producers are following the call to "produce more" using chemical inputs. ADEL in Palestine has noted that the fear of running higher risks (pests, diseases, etc.) during the transition phase to agroecology stops a lot of smallholders from converting. Is there no way of pooling these risks? Agroecology brings more than just new agronomic techniques. It questions the link to production, as well as the links between production, marketing and consumption.¹²⁵ ADEL highlights that agroecology strengthens the bond between farmers and consumers. Globally, agriculture can serve the needs of the citizenry.¹²⁶ As participatory territorial management is inherent to agroecology, it helps to build rural (and urban¹²⁷) societies and strengthens social bonds. Ideally, it also increases wellbeing.

AGROECOLOGY BRINGS MORE THAN JUST NEW AGRONOMIC TECHNIQUES. IT QUESTIONS THE LINK TO PRODUCTION, AS WELL AS THE LINKS BETWEEN PRODUCTION, MARKETING AND CONSUMPTION

The agroecology movement refuses to accept the standardisation of the world and proposes models for societies where humans and nature co-exist in a state of wellbeing. It goes beyond rethinking our food systems and includes rethinking our link to nature and our vision of society. It would be a mistake to think of agroecology without including the social dimension.¹²⁸ For example, agroecology allows for the maintenance of indigenous models of society. In their anthropological report on the H're community in the centre of Vietnam, CENDI presents a village-based society built on collective wellbeing and peace. It shows that individuals from the H're community harbour a real desire to behave favourably towards nature and towards their neighbours. According to CENDI "respect for the spirit of the forest (...) facilitates cooperation and ensures peace, (...) it creates a place of freedom whilst developing a sense of the collective." CENDI highlights that developing agroecology protects the environment, including the spiritual aspects, which people live in. They explain the concept of "a holiday for the earth"¹²⁹ which

evidences the desire of indigenous communities to care for the earth. Agroecology allies the practices and beliefs of populations to the products they use, referred to by CENDI as "spiritual ecology". In the H're village of Vi O Lak, rice has both a material and spiritual role. As such, it should not be replaced, nor should the customs around its production be altered (planting rituals, water ritual, forest ritual) so as not to disturb the spirit of nature which allows the village to feed itself. Nevertheless, the communities are open to the introduction of new varieties of rice, as long as they do not disturb the spirit. Separately, when there is a problem in a H're village, the community comes together to find a solution. There is a strong bond between the spiritual ecosystem, the customary laws and the village leaders. Moreover, CENDI notes that every member of the village is responsible for and must actively participate in the agrarian, community, ecological and spiritual life of the village. They believe that this compulsory responsibility¹³⁰, incumbent on every member of the community, translates into the ongoing conviviality of the entire community. The individual, who is responsible for and ensures customary laws, derives satisfaction from seeing that the day to day harmony of the village is maintained as a result of their actions.

IN THE WORDS OF CARITAS

Agroecology allows for harmony in the community and consequently an improvement in the social network,» (Caritas Antsirabe and Caritas Farafangana Diocese) through a «culture of environmental consciousness» (Caritas Bamako).

In the majority of projects presented in this report, the role of the community – in the broad sense of a community of life and experiences in a territory – is absolutely essential. In fact, promoting harmonious collective wellbeing requires collective action. Taking the example of market gardens in Kinshasa, organisation into associations and cooperatives improves the capacity of the collective to be a recognised interlocutor far beyond their own region.¹³¹

THE NEED FOR POLITICAL ACTION

As Pope Francis emphasises in *Laudato Si'*: "political activity on the local level could also be directed to modifying consumption (...) and planning a diversified agriculture and the rotation of crops. Agriculture in poorer regions can be improved through investment in rural infrastructures, a better organization of local or national markets, systems of irrigation, and the development of techniques of sustainable agriculture. New forms of cooperation and community organization can be encouraged in order to defend the interests of small producers and preserve local ecosystems from destruction. Truly, much can be done!" (§180). However, few governments trust their smallholders.¹³² The persistent development models still see authorities disseminating "modern" techniques, promoting agriculture policies which are far removed from local actors and territories. Sunspirit for Justice and Peace continues to denounce Indonesian food security policies which force farmers, sometimes under threat of violence, to increase their production using chemical pesticides and other chemical inputs.

Rural communities are generally spread across a country and are vulnerable and have little political power. This is despite significant progress in many countries of the South in structuring civil society and smallholder organisations. Conversely, those behind large agroindustry, mining or tourism projects have easy access to those in power.¹³³ A multitude of reports have documented the concentration of power in the hands of those running agro-industrial systems.¹³⁴ Political lobbying is therefore necessary, if only to stop the balance tipping further against smallholders. Many SCCF supported projects aim to help members of vulnerable communities to conduct advocacy work in support of their own ways of life and values. Action in this area needs to be clear and must target policymakers. GSMI, our Burmese partner, agrees on the need to target policymakers. According to GSMI, smallholders will suffer if governments focus on large development projects and adopt policies promoting GMOs and so-called cutting-edge technology. On the other hand, if they focus on promoting local knowledge

and supporting smallholders then, with the help of international organisations and the scientific community, everyone will benefit.

It is important for representatives of vulnerable communities to be more heavily involved in civic life, at a local, regional and national level, in order to effect change and ensure their dignity. Identifying leaders and "pioneers" is an effective way of spreading agroecology projects. Some farmers become interested as a result of the success and the relevance of projects. In a project targeting vulnerable populations in Chad, the selection of beneficiaries takes into account not only how vulnerable people are, but also their potential to become autonomous and to act as a multiplier within their community. Coming together allows smallholders to be able to influence local and regional policies. On the one hand, this influence stems from the successful outcomes of their agroecology projects. On the other, it derives from their demands and their direct involvement in policy and decision making. Taking this approach, CIPCA Peru has been able to develop strong institutional relationships with economic and political actors. Its members

are part of a platform for decision making on rural development and their chairperson has been elected to the municipal council. Rural infrastructure, beginning with roads, has been improved as a result of this initiative.

For a number of years, Bolivia has theoretically had a sustainable development policy framework which is supportive of indigenous populations and smallholders (notably ensuring access to land). Nevertheless, the Bolivian Amazon is seeing numerous megaprojects (deforestation for agroindustry, extractive industries, large dams) which are devastating living conditions and social structures of local populations. CIPCA's actions have always been focussed on ensuring food security for these local populations, basing their work on the principles of agroecology and most notably agroforestry. They promote sustainable development which must be fair, democratic, intercultural and participatory. CIPCA implements an integrated policy called an "Economic and Productive Programme" (PEP), built on diversification of production via agro-sylvo-pastoral activities and the processing and

TO HELP MEMBERS OF VULNERABLE COMMUNITIES TO CONDUCT ADVOCACY WORK IN SUPPORT OF THEIR OWN WAYS OF LIFE AND VALUES

sale of surplus produce. Local knowledge is used and often enhanced via exchanges of experiences; economic bodies are also strengthened and supported (management training and technical support). This approach has led to improvements for the local populations in political (greater participation, stronger community), economic and social terms (improvement in women's health, situation of young people, education, access to healthcare). The activities are continuing and aim to further influence public policy in the area of food sovereignty. Policy proposals for integrated sustainable rural development and environmental development have been drawn up by different smallholders' and indigenous persons' organisations and submitted to local and national policymakers. A number of the proposals have been taken into account, making the organisations supported by CIPCA part of the policy process; the results are encouraging. Nevertheless, the authorities are still authorising a number of agroindustry projects for palm oil or soya. An expansion of the area given over to these

IT IS IMPORTANT FOR REPRESENTATIVES OF VULNERABLE COMMUNITIES TO BE MORE HEAVILY INVOLVED IN CIVIC LIFE, AT A LOCAL, REGIONAL AND NATIONAL LEVEL, IN ORDER TO EFFECT CHANGE AND ENSURE THEIR DIGNITY

plantations is also on the cards ... It is vital to continue promoting agroecology, an inalienable element of the PEP model.

An agricultural model based on agroecology and family farming has a number of advantages and could be more prevalent if the balance of power between its proponents and its detractors was more even. In addition to local advocacy, the push for agroecology and sustainable family farming dovetails with the drive for a fairer society which ensures access to resources for the poorest.¹³⁵ When all is said and done, "agroecology dispels imaginary myths linked to 'progress'. It questions the desire to consume which attributes to a good a liberating power. (...) The whole approach supposes that economic worth (from the methods of production to manner of valuation and trade) is subordinate to the overarching general interest, namely the viability of agricultural ecosystems and human societies. This viability is a quality and a common good, and, as such, originates in a democratic choice."¹³⁶

RECOMMENDATIONS FOR POLICY MAKERS ON INCORPORATING THE SOCIETAL ASPECTS OF AGROECOLOGY

- Advance the marketing of produce from smallholder agroecology, notably in national regulation and market organisation, by prioritising short supply chains and quality of produce
- Support fair remuneration for smallholders, notably via fair trade for smallholder agroecological produce
- Use the International Labour Organization's concept of "Decent Work in the Rural Economy" as the basis for all sustainable agriculture development (quality jobs, workers' rights, social protection, strengthening of smallholder organisations)
- Draw up and implement stricter regulations (environmental and social standards, restrictions on land concentration) which allow agroecology to develop and reduce the expansion of industrial monoculture



Kaolack, Senegal, February 2011. The installation of netting for fish farming has seen local people's income increase.

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SUPPORTING SMALLHOLDERS - THE DRIVERS OF AGROECOLOGY

AN EXPLORATORY REPORT

The singer Tiken Jah Fakoly often says "agriculture is the basis of everything."¹³⁸ It is a question of using agroecology to look after our planet, something Sukleash Georges Costa from Caritas Bangladesh wishes to see¹³⁹, as well as allowing all people to have access in a dignified manner to good quality food. Such changes can never be decreed. They require patient and painstaking work examining the agricultural and food practices in our societies. SCCF works to achieve this, further honing our interventions through our work. First and foremost we do this by supporting smallholders in the South¹⁴⁰, the drivers of agroecology. We believe it is also necessary to develop partnerships with research institutes and universities as well as other civil society organisations and social actors. This

is done so as to expand the scope of the movement, and the movement itself, beyond the vast number of supported projects.¹⁴¹ Caritas Europa notes that "encouragingly, an impressive range of experts, high-level reports and assessments endorse the multiple social and environmental benefits of agroecology (...) There is ample evidence that agroecology works successfully for smallholders and the environment on all continents."¹⁴² Many have noted these facts. In its second report, the International Panel of Experts on Sustainable Food Systems (IPES-Food), an independent think tank co-chaired by Olivier De Schutter and Olivia Yambi, calls for a paradigm shift to diversified agroecological systems.¹⁴³ Even with a range of initiatives all around the world, strong political action is still required to create systemic change and ensure overall coherence.



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Kaolack, Senegal, February 2011. The village of Ndayar has set up secure cereal banks. Cereals can then be sold at an affordable price during the "hunger gap" (period between two harvests) to avoid shortages.

A CRUCIAL SOCIO-ECONOMIC DIMENSION

This report addresses sixteen recommendations to policymakers, clearly setting out the path to follow for sustainable agriculture. These recommendations are drawn from the experience and knowledge of partners in the Global South. The participants at the International Forum on Agroecology, Nyele-ni, Mali, declared that "agroecology is political"; power structures which are detrimental to smallholders need to be changed.¹⁴⁴ Olivier De Schutter describes agroecology "as a mode of agricultural development which not only shows strong conceptual connections with the right to food, but has proven results for fast progress in the concretization of this human right for many vulnerable groups in various countries and environments"

(A/HRC/16/49). On the global level, SCCF is resolutely committed to providing long term support to fair and ecological approaches to agriculture. These approaches must go hand in hand with support to rural and smallholder communities by ensuring they have access to land and control over their natural resources. In a similar vein, the structuring and political representation of these populations needs to be strengthened at a local, national and international level. By integrating social justice and political representation, agroecology contributes to the realisation of the right to food.

NOTES

Translator's note – The majority of the works referenced in the bibliography only exist in French.

¹ Bruno Parmentier, *Nourir l'humanité. Les grands problèmes de l'agriculture mondiale au XXI^e siècle*, La Découverte, 2009, p277.

² Petunia James, *L'agro-écologie, clé du développement sénégalais?*, 11 May 2014. <http://www.20minutes.fr/magazine/aide-internationale-senegal/sensibiliser/en-quete-da-gro-ecologie-19078>

³ See Glossary in annex.

⁴ This report will not examine the strong consensus in favour of agroecology in France which was the subject of a symposium in April 2013 at the Palais du Luxembourg entitled "Agroecology, a practice of the future". A summary as well as all the interventions are available on Joel Labbé's website, senator for Morbihan (www.joellabbe.fr/colloque-lagroecologie-une-pratique-davenir). According to the CSA October 2016 Barometer Les français et la lutte contre la faim dans le monde (The French and the Fight Against Hunger in the World), conducted by CFFD-Terre Solidaire in cooperation with La Croix, the French overwhelmingly support a small-holder agroecological model of agriculture. Cf. La Croix, October 2016 *Les Français plébiscitent l'agro-écologie pour nourrir le monde* (pp.12-13). <http://www.la-croix.com/Journal/Economie-et-entreprises/Les-Francais-plebiscitent-l-agro-ecologie-pour-nourrir-le-monde-2016-10-14-1100796136>

⁵ Emilie Frison (coord.), *From unity to diversity. A paradigm shift from industrial agriculture to diversified agroecological systems*, IPES-Food, 2016 ; Pierre Stassart et al., *L'agroécologie : trajectoire et potentiel. Pour une transition vers des systèmes alimentaires durables* GIRAF position on a reference framework for agroecology, Belgium 2012.

⁶ In France, the 13 October 2014 law known as the law on the future of agriculture, food production and forestry sets down agroecology as the main principle for public policy in the area of food, food production and agriculture – "systems of agroecological production, including organic production, which combines economic, social, notably through high levels of social protection, health and environmental performance. These systems favor the autonomy of agricultural holdings (...), by maintaining or increasing economic profitability, by improving the added value of produce and by reducing the use of energy, water, fertilisers and phytopharmaceutical and veterinary medicated products, in particular antibiotics. They are built on biological interactions and the use of ecosystem services and the potential available from natural resources (...). They contribute to the alleviation of and mitigation against the effects of climate change."

⁷ The quotes in the box highlight the comments of our partners, taken from a survey on agroecology. In addition to regular discussion on the topic, the following partners provided specific responses to the survey: Adel (Palestine), Cadev (Caritas Niger), Caritas Antsirabe (Madagascar), Caritas Bamako, Caritas Bangladesh, Caritas Farafangana (Madagascar), Caritas Kaolack, Caritas Kinshasa, Caritas Man (Côte d'Ivoire), Caritas Mauritania, CENDI/SPERI (Vietnam), Training and Transit Centre for Migrant Farmers (Madagascar), Gaia Sustainable Management Institute (Myanmar), Non Timber Forest Products (Cambodia), Ocdi Dapaong (Caritas Togo).

⁸ For further details on the crossovers and differences between agroecology, organic agriculture etc., please see the following summaries available on-line (French only): Stephanie Cabantous, *Petite lexique éco-lo-agricole*, 2013; Cyril Dion, *Permaculture, agroécologie, agriculture bio: quelles différences?*, undated.

⁹ Refer to, for example: Agrisud, *Guide des pratiques agroécologiques, Département de Mbour, Senegal*, 2015. For Southeast Asia: Jean Christophe Castella and Jean-Francois Kibler, *Towards an agroecological transition in Southeast Asia: Cultivating diversity and developing synergies*, Gret, 2015.

¹⁰ Jacques Caplat and Pierre Rabhi, *L'agroécologie est adaptée aux populations les plus démunies*, 15 March 2016. http://www.lemonde.fr/idees/article/2016/03/15/pierre-rabhi-repond-a-sarkozy-l-agroecologie-est-adaptee-aux-populations-les-plus-demunies_4883370_3232.html

¹¹ The programme is run by a consortium comprising OCDI (Charity Organisation for Integral Development) Caritas Dapaong, JARC (Rural Catholic Young People and Adults) and CARTO (Tambimong Ogaro Centre for Rural Activities).

¹² The list of publications on agroecology is constantly increasing. For a recent (June 2016) bibliography of the main reference documents refer to: Emilie Frison (coord.), *From unity to diversity. A paradigm shift from industrial agriculture to diversified agroecological systems*, IPES-Food, 2016, pp. 76-91. There are also myriad websites dedicated to agroecology, many of them good quality, including: international institutions (such as FAO), research institutes such as CIRAD, INRA or even AllEnvi (National Environmental Research Alliance), whose work includes studies on agroecology and soils (to mention just the French examples), websites for the exchange of practice (for example www.osez-agroecologie.org), websites containing case studies (www.oaklandinstitute.org/agroecology-case-studies), associations (www.sol-asso.fr, <http://terre-humanisme.org>, etc.).

- ¹³ Grain de Sel, no. 63–66, *Regards croisés: quels obstacles à l'agroécologie?*, July 2013–June 2014, p. 34.
- ¹⁴ Interview with Thierry Brunelle, 8 July 2016, Paris. <http://carritasclimat.fr/2016/09/entretien-avec-thierry-brunelle-1/>
- ¹⁵ Barring a few exceptions, the projects supported are all in rural areas. The challenge of feeding urban and peri-urban areas is not dealt with in this report. Cf. Nicolas Krausz, Isabelle Lacourt and Maurizio Mariani, *La ville qui mange. Pour une gouvernance urbaine de notre alimentation*, Editions Châlres Leopold Mayer, 2013, specifically the chapter *Vers un changement d'ère: l'agroécologie*, pp. 38–44, and the introduction to *Agro-écologie* in Xavier Laureau, *Les 101 mots de l'agriculture urbaine à l'usage de tous*, Archibooks, 2016, pp. 19–21. Further works looking at these issues include Carolyn Steel, *Ville affamée. Comment l'alimentation façonne nos vies*, Rue de l'échiquier, 2016, as well as a range of publications from civil society, for example: *Nourir les villes, défi de l'agriculture familiale. Des innovations locales et paysannes en Afrique de l'Ouest*, CFSI and Fondation de France, 2014.
- ¹⁶ See the list of projects in annex. Whilst the projects included here are still ongoing, the agroecological practices and thoughts of a number of our partners date back over many decades.
- ¹⁷ <http://www.cidse.org/content/tag/agroecology.html>
- ¹⁸ International Federation of Rural Adult Catholic Movements (FIMARC), *L'agroécologie: une réelle alternative, Voix du monde rural*, 2013, no. 111.
- ¹⁹ Cf. Lyon Manifesto adopted by Coordination Sud and Confederation Paysanne during the Civil Society Forum for Smallholder farming, held in Lyon on 17 and 18 December 2014 as part of the International Year of Family Farming. Cf. also: Grain de Sel, no. 67–70, *AIAF 2014: quel bilan? Les défis à venir pour les agricultures familiales*, July 2014–June 2015; Pascal Erard, *Défendre les droits des paysans: pour une déclaration des Nations unies*, Les Notes de la C2A no. 23, Coordination Sud, December 2015.
- ²⁰ Numerous publications exist on the international smallholder movement. For a recent summary, see: *Peasant agroecology for food sovereignty and mother earth. Experiences of La Via Campesina*, Via Campesina notebook no. 7, November 2015.
- ²¹ Declaration from the International Forum on Agroecology, Nyeleni (Mali), 27 February 2015. For a brief history of this movement: Laura Silici, *Agroecology. What it is and what it has to offer*, IIED, Issue Paper, June 2014, pp. 10–11; Third World Network (TWN) and the Latin American Scientific Society of Agroecology (SOCLA), *Agroecology: Key Concepts, Principles and Practices*, 2015; see the section on *Agroecology and rural social movements*, pp. 13–14.
- ²² Address by Pope Francis, FAO, 11 June 2015. <http://www.fao.org/about/meetings/conference/c2015/address-pope-francis/en/>
- ²³ Hilal Elver, interview with Rose Hayden-Smith, 11 July 2016. (<http://www.truth-out.org/opinion/item/27322-the-right-to-food-an-interview-with-hilal-elver>) See also the conclusions of an extensive field study conducted in Malawi by sociologist Rachel Bezner Kerr: *Using agroecological and participatory methods to improve food security and smallholder farming households in Southern Africa*, CIRAD Food Security Seminar, 13 June 2014.
- ²⁴ For further details see: Jan Douwe Van der Ploeg, *Les Paysans du XXI^e siècle. Mouvements de repaysannisation dans l'Europe d'aujourd'hui*, Editions Charles Leopold Mayer, 2014; notably chapter 2 *Qu'est-ce que la paysannerie?*. Cf. also the paper by anthropologist Marc Edelman, *What is a peasant? What are peasantries? A briefing paper on issues of definition*, prepared for the first session of the Intergovernmental Working Group on a United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas, Geneva, 15–19 July 2013.
- ²⁵ As part of the 2017 French presidential campaign, SCCF with CCFD-Terre Solidaire, Oxfam France and Peuples Solidaires-Action Aid France has prepared a set of recommendations for the candidates. Proposal no. 10 specifically concerns agroecology.
- ²⁶ See, for example, Maureen Jorand's (CCFD-Terre Solidaire) opinion piece, *Non Monsieur Le Foll, malheureusement, la France ne soutient pas l'agroécologie en Afrique*, Liberation, 29 July 2016. www.liberation.fr/debats/2016/07/29/non-monsieur-le-foll-malheureusement-la-france-ne-soutient-pas-l-agro-ecologie-en-afrique_1469267
- ²⁷ Frederic Apollin and Laurent Levard, *Répondre aux défis du XXI^e siècle avec l'agroécologie: pourquoi et comment?*, Coordination Sud, January 2013. Contained therein are the contributions to the December 2012 seminar on agroecology by the Food and Agriculture Commission (C2A).
- ²⁸ ACF International, *Agro-ecology: the necessary agricultural transition towards nutrition security for all*, March 2016; Cris­tiana Peano et Francesco Sottile (dir.), *Agroécologie. Document de position*, Slow Food, December 2015. In Germany in September 2016, national and international solidarity organisations, foundations and smallholder organisations

published an excellent brochure, yet to be translated: Ales-sa Heuser et al., *Besser anders, anders besser. Mit Agrarökologie die Ernährungswende gestalten*, INKOTA-netzwerk, Oxfam Deutschland MISEREOR, September 2016.

²⁹ Publication by the desertification working group, with drafting coordinated by Patrice Burger from CARI.

³⁰ Cf. the Association SOL conference, *Agroécologie et éducation. Quels enjeux? Quelles perspectives?*, Les Aperos Thematiques, 22 June 2016.

³¹ These points are further developed and substantiated in chapter 3 of his report A/HRC/16/49, December 2010. The June 2016 IPES-Food (International Panel of Experts on Sustainable Food Systems) report provides considerably greater detail on these issues.

³² CENDI (Community Entrepreneur Development Institute) is an NGO established in 2015 by SPERI (Social Policy Ecology Research Institute), which defends the interests of indigenous persons in Vietnam. SPERI facilitates exchanges with other networks of indigenous persons around the world to promote the idea of "wellbeing".

³³ On the nuances and links between "local" and "indigenous" knowledge, please see Manuela Carneiro da Cunha's (online) lessons at the Collège de France: *Quelle bature, quels apports des savoirs autochtones?* (2011-2012).

³⁴ Anne Legile and Sebastien Treyer, *L'agroécologie ou le retour de la raison dans le développement agricole*, in Grosclaude Jean-Yves, Kumar Pachauri Rajendra, Tubiana Laurence, *Regards sur la Terre 2014. Les promesses de l'innovation durable*, 2014, p. 96.

³⁵ Declaration from the International Forum on Agroecology, Nyeleni (Mali), 27 February 2015.

³⁶ For details concerning the extent of interest in community-based living, see the interview with Pedro de Velasco entitled *Liberté, communauté, gratuité* in *Revue Projet* no 331, December 2012, pp. 76-83.

³⁷ <http://www.fao.org/about/meetings/afns/en/>

³⁸ <http://www.alimenterre.org/ressource/repondre-aux-de-fis-xxieme-siecle-l%E2%80%99agro-ecologie-pour-quoi-et-comment>

³⁹ Land tenure can be defined as the "the complete set of rules which define the rights of humans, social groups and institutions to the land and natural resources they possess. These rules determine the nature of these rights, how they

are allocated between the different actors, how they are guaranteed and how they are administered. It is therefore a social link to increasingly coveted resources." (*Grain de Sel*, no. 57, January-March 2012, p. 5).

⁴⁰ Luca Miggiano (dir.), *Terres communes. Sécuriser les droits fonciers et protéger la planète*, Oxfam, International Land Coalition, March 2016, p.11. See also: Rights and Resources Initiative, *Who Owns the World's Land ?*, RRI, 2015.

⁴¹ Gilbert Sene, *Accaparement des terres et bioénergie: un risque pour la sécurité alimentaire et la préservation des exploitations familiales agricoles. Cas du département de Gossas, Région de Fatick, Sénégal*, January 2014. See also: *L'accaparement des terres, un nouveau problème au Sénégal*, 12 May 2014. <http://www.20minutes.fr/tv/actus/114133-L-accaparement-des-terres-un-nouveau-probleme-au-senegal>

⁴² According to statistics from the Brazilian Association for Agrarian Reform and the Brazilian Institute of Geography and Statistics.

⁴³ Cf. the work of the Professor of Political Science James C. Scott in particular.

⁴⁴ Understood in the sense of the UN Declaration on the Rights of Indigenous Peoples.

⁴⁵ FAO News Article, *Indigenous peoples central to efforts to combat climate change*, 21 July 2016, Rome.

⁴⁶ Traditionally, the sustainable management of fertility by smallholders is intergenerational. For this reason tenant farming, the lynchpin of tenure rights for smallholders in France in the post-war period which has maintained a primarily family-based model of farming, includes the transfer of tenure agreements over the farm from parents to their children.

⁴⁷ Examples exist in Latin America, Asia and Africa.

⁴⁸ <http://www.fao.org/nr/tenure/voluntary-guidelines/en/>

⁴⁹ These problems can drive smallholders to commit suicide. In India in 2014, 12000 took their own lives; Maharashtra, one of the largest states in terms of agriculture, saw record numbers. Cf. <http://www.courrierinternational.com/article/inde-les-suicides-dagriculteurs-en-forte-hausse>

⁵⁰ Miguel Altieri and Clara Nicholls, *Diffuser l'agroécologie pour la souveraineté et la résilience alimentaires*, in *Agroécologie. Enjeux et perspectives*, Alternatives Sud, vol. 21, 2014, pp. 35-64.

- ⁵¹ The leaves and seeds of the neem tree have insecticidal properties.
- ⁵² Christian Rémésy, *Bien se nourrir et préserver la planète*, Esprit, June 2016, pp. 121-130 ; in particular: *Développer l'agroécologie*, pp.125-126.
- ⁵³ GSMI Myanmar (Gaia Sustainable Management Institute) is the Burmese branch of the SEM (Spirit in Education Movement) association.
- ⁵⁴ Olivier De Schutter, A/HRC/16/49, 2010, p. 13.
- ⁵⁵ Petunia James, *Gilbert Sène : Il y a eu beaucoup de morts au Sénégal à cause des pesticides*, 11 May 2014. <http://www.20minutes.fr/magazine/aide-internationale-senegal/sensibiliser/gilbert-sene-il-y-a-eu-beaucoup-de-morts-au-senegal-a-cause-des-pesticides-1047/>
- ⁵⁶ The maize stems serves as a trellis for the beans, which in turn fix nitrogen in the soil boosting the maize growth. In nutritional terms, maize and beans provide the necessary quantity of essential amino acids.
- ⁵⁷ Interview with Silvia Perez-Vitoria, in *Problèmes économiques*, no. 3135, June 2016, p. 19.
- ⁵⁸ A video of these techniques developed in Southeast Asia as part of an initiative in the east of the island of Java, with support from the Farming Systems Ecology Group from Wageningen University, is available here (2014): <https://www.youtube.com/watch?v=gAe65rwU26s>
- ⁵⁹ The advantages of organic rice production for the empowerment of smallholders in Southeast Asia have been documented. Cf. Lorenz Bachmann *et al.*, *Food Security and Farmer Empowerment. A study of the impacts of farmer-led sustainable agriculture in the Philippines*, MASIPAG, 2009. In particular chapter 4 Rice Yields, pp. 53-57.
- ⁶⁰ The strengthening of agroecological innovation systems for family farming is an issue which has been duly identified by the FAO. Cf. also Valentine Debray, *Des innovations agroécologiques dans un contexte climatique changeant en Afrique*, Coordination Sud, 2015.
- ⁶¹ Local consumption is a high priority in the countries of the South, as identified by Papa Assane Diop from the Senegalese Federation of Non-Governmental Organisations (FONGS-Action Paysanne) in the SOL organised conference in Paris, 14 September 2016, entitled *Local produce: our food as a driver for change. For further context see cf. Grain de sel, no.58, Valorisation des produits locaux : face aux défis, une diversité de solutions*, April-June 2012.
- ⁶² In collaboration with GERES, who developed the standard greenhouses and trained the Caritas team: *Solar Greenhouses for Mongolia: construction guide*, GERES-Cartas Mongolia-SCCF, May 2012.
- ⁶³ Violations which unfortunately take place in many places around the world. Cf. Silvia Pérez-Vitoria, *Manifeste pour un XXI^e siècle paysan*, Actes Sud, 2015, in particular : *Reconquête des territoires ?*, pp.153-156.
- ⁶⁴ Interview with Patricia Condé, *Colombie : le besoin urgent d'une réforme agraire*, 13 October 2014, Paris. www.securite-catholique.org/actualites/colombie-le-besoin-urgent-dune-reforme-agraire-1
- ⁶⁵ See the Action Plan for Food and Nutrition Security, the South Cesar Citizens' Food Mandate and the Citizens' Initiative for Food and Nutrition Security and Sovereignty.
- ⁶⁶ Frédéric Dufaux *et al.*, *Pourquoi la justice spatiale*, in Alain Dubresson and Yvette Veyret (dir.), *Dix défis pour la planète, Autrement*, 2012, pp. 137-147.
- ⁶⁷ <http://www.fao.org/cfs/cfs-home/en/>
- ⁶⁸ Joan Martinez Alier, *L'écologisme des pauvres. Une étude des conflits environnementaux dans le monde*, Les petits matins/Institut Veblen, 2014 [2002, translated from Spanish by André Verkaeren].
- ⁶⁹ World can avert financial and environmental costs of resource depletion and save millions in efficiency gains – new UN report shows how, 5 June 2015, <http://www.unep.org/newscentre/default.aspx?DocumentID=26827&ArticleID=35170&l=en>. Article accompanying the publication of the handbook produced by the United Nations Environment Programme (UNEP) *Sustainable Production and Consumption – A Handbook for Policymakers*.
- ⁷⁰ Miguel Altieri and Clara Nicholls, *Agroecology and the Search for a Truly Sustainable Agriculture*, United Nations Environment Programme, Environmental Training Network for Latin America and the Caribbean, 2005, p. 31.
- ⁷¹ In the region of Ankazobe, CEFOTAM establishes migrants from the High Plateau region on new land. Planting trees and the initiation of agroecological techniques, such as organic fertiliser, are part of the process on this recovered land.
- ⁷² Philippe Descola, *La composition des mondes*, Flammarion, 2014, p. 326.
- ⁷³ WFAL, Valencia, 31 March-1 April 2016 : <http://www.lan-daccessforum.org/>

- ⁷⁴ Philippe Descola, *La composition des mondes*, Flammarion, 2014, p. 324.
- ⁷⁵ FAO, *World Agriculture Report: towards 2015/2030*: <http://www.fao.org/docrep/004/y3557e/y3557e00.htm>
- ⁷⁶ Globally in 2012, 23% of deaths were attributable to environmental factors. Cf. Annette Prüss-Üstün (et al.), *Preventing disease through healthy environments: a global assessment of the burden of disease from environmental risks*, World Health Organization, 2016.
- ⁷⁷ This symposium led to the creation of a high-level roundtable where Ministers of Agriculture from numerous countries examined recent experiences in the domain. The interventions can be found on-line: <http://www.fao.org/about/meetings/afns/en/>. Following this symposium, France set-up at the beginning of 2015 a Group of Friends of Agroecology (G2A), in Rome, which includes Brazil, China, Côte d'Ivoire, Japan, Nicaragua, Senegal and Switzerland.
- ⁷⁸ Interview with Henri Muhiya, National Secretary of the Episcopal Commission for the Natural Resources of the Democratic Republic of Congo, 9 December 2015, Paris. <http://caritasclimat.fr/2015/12/nous-sommes-tous-interconnectes/>
- ⁷⁹ Wood resources increase as a result of reforestation. The next step is ensuring that the amount of wood harvested remains below the rate of replenishment. This is achieved by distribution of improved household equipment. For connections between reforestation and improved household equipment, see *Les foyers améliorés au Burkina Faso avec FAFASO*, 2013. <http://climatdeveloppement.org/wp-content/uploads/2013/12/Pourquoi-et-comment-les-foyers-am%C3%A9lior%C3%A9s-au-Faso.pdf>
- ⁸⁰ The *Encyclical Laudato Si'* insists on the need to raise awareness. For in example, in §14 "the environmental challenge we are undergoing, and its human roots, concern and affect us all. The worldwide ecological movement has already made considerable progress and led to the establishment of numerous organizations committed to raising awareness of these challenges."
- ⁸¹ Frédéric Apollin, et al., *Pour une justice sociale de l'eau : garantir l'accès à l'eau aux agricultures familiales du Sud*, Coordination Sud Food and Agriculture Commission report, July 2012. Guillaume Benoit, *Sécurité alimentaire et climat au XXI^e siècle. Eaux bleues, eaux vertes et sols*, Futuribles no.413, July-August 2016, pp. 5-26 ; in particular: Les retours de l'agronomie, la transition agroécologique, les eaux vertes et les sols, pp. 19-21.
- ⁸² Cf. the on-line SCCF-RFI documentary, *A la recherche des semences perdues*, September 2016; see also: Benjamin Sèze, *Agro-écologie : graines de résistance*, report available on-line and in Messages, October 2016.
- ⁸³ Interview with Father Abraham Ghanaba, 8 December 2015, Paris. <http://caritasclimat.fr/2015/12/moderniser-sainement-lagriculture/>
- ⁸⁴ Coralie Schaub, interview with Jean Jouzel, *La prise de conscience se fait à partir d'événements extrêmes*, 17 July 2015. www.liberation.fr/terre/2015/07/17/jean-jouzel-la-prise-de-conscience-se-fait-a-partir-d-evenements-ex-tremes_1349706
- ⁸⁵ *Hunger: the other face of climate change*. International Conference of Civil Societies on the Climate Agreements, Paris, 26 May 2015. www.faimetclimat.org. In particular, Pablo Tittonell, *Agroecology for food security. Through climate change adaptation and mitigation*. Available on-line.
- ⁸⁶ Jean Vettraino, *La justice climatique comme horizon d'attente*, 8 October 2015. <http://caritasclimat.fr/2015/10/la-justice-climatique-comme-horizon-dattente/>
- ⁸⁷ The increase in emergency situations has led to an increase in post-disaster interventions. These interventions now integrate from the very start prevention efforts to ward off similar future situations and to strengthen resilience for the affected populations.
- ⁸⁸ Interview with Humberto Ortiz, 12 December 2015, Paris. <http://caritasclimat.fr/2015/12/lindustrie-extractive-ne-doit-plus-etre-au-centre-de-nos-modeles/>
- ⁸⁹ Joint authorship, *Le baril ou la vie ? Impacts des activités des entreprises pétrolières françaises Perenco et Maurel & Prom en Amazonie péruvienne : quelles responsabilités des entreprises et des états ?*, CCFD-Terre Solidaire-SCCF, September 2015.
- ⁹⁰ Charlotte Watine, Christian Mounzeo, Brice Mackosso and Grégoire Niaudet, *Congo Brazzaville. Le pétrole ne coule pas pour les pauvres*, SCCF, February 2011.
- ⁹¹ Cambodia is where the loss of tree cover has increased most rapidly around the world: 14.4% per year between 2001 and 2014 according to the World Resources Institute.
- ⁹² The project has been supported by the University of Lima who, working closely with local actors, regularly measure the quantity of CO₂ stored by trees in the area concerned.
- ⁹³ Intervention by Mauricio Lopez, *Les deux poumons de la planète*, 12 December 2015, Paris. <http://caritasclimat.fr/2015/12/mauricio-lopez/>

⁹⁴ <http://www.fao.org/genetic-resources/en/>

⁹⁵ For further information on this issue, see the recommendations from the Coordination Sud Climate and Development Commission for the Paris Climate Change Conference (30 November-11 December 2015): *Agricultures familiales & paysannes et lutte contre les changements climatiques : ouvrons les yeux!*

⁹⁶ HLPE/FSN (High Level Panel of Experts on Food Security and Nutrition) *Investing in smallholder agriculture for food security*, Committee on World Food Security, June 2013. Cf. in response Natalia Carrau and Martin Drago, *Getting into a bind: how trade and investment agreements block progress on agroecology and food sovereignty*. Friends of the Earth International, October 2016.

⁹⁷ This general statement clearly needs to be adapted and nuanced depending on the country. We do note that, even in poor countries, there has been encouraging progress towards sustainable agriculture. Nevertheless, this progress remains slow and insufficient. Cf. Laura Silici, Calisto Bias and Eunice Cavane, *Sustainable agriculture for smallholders in Mozambique. A scoping report*, IIED, March 2015; Matthieu Calame, *L'agroécologie envoie paître l'industrie*, Revue Projet, February 2013, no. 332, pp. 50-57.

⁹⁸ The idea that we must continually produce more food to feed the world by "rationalising", intensifying and concentrating production still sits behind many agriculture policies, even when international organisations recognise that smallholder production plays a vital role in ensuring food security for all. This productivist bias, again denounced by Pope Francis on 16 October 2016 on World Food Day, represents today one of the buttresses keeping the industrial model of agriculture in place. Cf. Emilie Frison (coord.), *From unity to diversity. A paradigm shift from industrial agriculture to diversified agroecological systems*, IPES-Food, 2016 : *Lock-in 6: Feed the world narratives*, pp. 54-55 ; Eve Fouilleux, Nicolas Bricas and Arlène Alpha, *Global food security discourses and the productionist trap*, Communication to the panel Challenges in Food Governance by Carsten Daugbjerg & Grace Skogstad, ECPR general conference, 26 - 29 August 2015, Montreal.

⁹⁹ GRAIN, *Hungry for land: Small farmers feed the world with less than a quarter of all farmland*, May 2014. (Note added by the authors of this report)

¹⁰⁰ Albert Ritzenthaler (rapporteur), *Les circuits de distribution des produits alimentaires*. Opinion of the Economic, Social and Environmental Council. Official Journal of the Republic of France, May 2016, p. 57.

¹⁰¹ Cristian Timmermann and Georges Félix, *Agroecology as a vehicle for contributive justice, Agriculture and Human Values*, Vol. 32, September 2015, pp.523-538. For France: Lucas Véronique, *L'agriculteur, premier acteur de l'agroécologie*, Revue Projet, 2013, no335, pp. 76-81.

¹⁰² Moreover, these activities can support the integration of women in rural areas. An example would be with the installation of compost bins (individual or community), as women more frequently deal with household waste.

¹⁰³ Frédéric Apollin and Laurent Levard, *Répondre aux défis du XXI^e siècle avec l'agroécologie : pourquoi et comment ?*, Coordination Sud, January 2013, p. 24.

¹⁰⁴ They also need to organise to ensure their land tenure rights. Their land, which in legal terms belongs to the state, can be stripped from them for urbanisation or if the value of the land increases as a result of urbanisation. This then ties in with the problems highlighted at the beginning of this report.

¹⁰⁵ For further context: Mafalda Galdames Castro and María Daniela Núñez Burbano de Lara, *Gender and Food Sovereignty: Women as active subjects in the provision of food and nutrition*, Alejandra Morena (coord.), *Peoples' Nutrition is not a Business*, The Right to Food and Nutrition Watch, 7th edition, October 2015, pp. 33-37. It is highlighted that women "must be valued for the role they play as human rights subjects, taking into account the function they have assumed since the origins of peasant agriculture and their productive role in food and nutrition for all peoples. Social movements, within which women's participation is increasingly active, understand women as life's axis of integration and of promoters of good living (buen vivir). Women are seen as bearers of peasant agriculture knowledge, which is based on agro-ecology." Pp. 30-31.

¹⁰⁶ Allison Loconto et al. (ed.), *Innovative markets for sustainable agriculture. How innovations in market institutions encourage sustainable agriculture in developing countries*, FAO-INRA, 2016. Cf. also, among the many examples, the Programme to promote Family Farming in West Africa (PAFAO): CFSI, *Contre la faim, promouvoir les innovations paysannes*, www.cfsi.asso.fr/actu/contre-faim-promouvoir-innovations-paysannes, 6 October 2016.

¹⁰⁷ Cf. the research programme Food Democracy in the UMR Innovation Market Dynamic.

¹⁰⁸ Migration can lead to an acceleration of agricultural innovation (Cf. Yvon Le Coq *La mobilité humaine : une des conditions du développement agricole*, dans *Défis Sud*, no.130, May-June 2016, pp. 21-24). Clearly, for this to be the case, migration

needs to be dignified and be a choice. In Cambodia, the NTFP try to improve the factors determining migration. By valuing peoples' ways of life, young people feel less of a push to migrate to the precarious outskirts of large cities. A good example coming from Odisha is the case of Tularam Amari and his wife Padma Amari from the village of Temrimal. Given their situation, the only option they saw for themselves was to leave the village. MASS persuaded them to try agroecological techniques. Two years later, the couple had significantly increased their income owing to agroecology and had developed new cucumber and cauliflower crops.

¹⁰⁹ The issue of connecting smallholders to markets is being studied in depth by the Committee on World Food Security. The civil society working group on connecting smallholders to markets is coordinated by Javier Sanchez (Via Campesina) and Nadjirou Sall (ROPPA).

¹¹⁰ Miguel Altieri and Clara Nicholls, *Diffuser l'agroécologie pour la souveraineté et la résilience alimentaires*, in *Agroécologie. Enjeux et perspectives*, Alternatives Sud, vol. 21, 2014, p.58.

¹¹¹ In 2015, the Regional Symposium on Agroecology in Latin America (Brasilia, June 2015) highlighted the importance of this link. Cf. the ninth recommendation in the *Final Recommendations of the Regional Symposium on Agroecology in Latin America and the Caribbean*, p. 2.

¹¹² Pierre Compère et al., *L'agroécologie, une ambition pour les coopératives*, *Revue Projet*, 2013, no 333, pp. 76-83.

¹¹³ France was behind the establishment of the protected designation of origin (PDO) control system which ensures the geographic origin of a product and the conditions for production in accordance with a set of specifications based on traditional practices. Unlike a commercial brand, the designation of origin, linked to a demarcated area, always belongs to the producers and not to other intermediaries involved at a later stage of the value chain.

¹¹⁴ <http://www.ethiquable.coop/mot-cle/symbole-producteurs-paysans> ; <http://spp.coop/>

¹¹⁵ Yves Casalis, *Des producteurs de bananes aux revenus multipliés par 6*, *Messages*, November 2015, p. 7.

¹¹⁶ For greater detail, reference could be made to the new AVSF project and the fair trade platform: *Commerce équitable et agroécologie : lancement d'un projet novateur en Afrique de l'Ouest*, Press release, 19 April 2016.

¹¹⁷ Cf. Philippe Baret, *Agroécologie et innovation : jeux sémantiques et diversité de conceptions pour quelles transitions ?*,

Fourrages no.217, 2014, pp. 101-103 and *Déverrouiller l'innovation en agriculture : l'apport d'une approche agroécologique*, 28 January 2016, <http://www.philagri.net/?p=2215>. Cf. also for context the seminar Social innovation, agriculture and sustainable food, 2014-2015, organised by IFRIS with the support of INRA and the Interdisciplinary Laboratory for Economic Sociology (LISE, CNAM-CNRS).

¹¹⁸ Xavier Albò, *Del desarrollo rural al buen vivir*, 2011, pp. 77-82. For a more complete overview: Ivonne Farah and Luciano Vasapollo (coord.), *Vivir bien: ¿Paradigma no capitalista?*, CIDES - UMSA, 2011.

¹¹⁹ Pierre Rabhi, one of the foremost proponents of agroecology in France, holds similar views with examination of the concept of "happy sobriety". He asks "how can we live soberly in such a way that the being is not forsaken by possessions?" Cf. Pierre Rabhi : *Vivre sobrement, c'est une forme de libération*, discussion moderated by Emmanuelle Chevallereau, 3 June 2011. http://www.lemonde.fr/planete/article/2011/06/03/pierre-rabhi-vivre-sobrement-c-est-une-forme-de-liberation_1531614_3244.html

¹²⁰ Ministry of Agriculture, Food and Forestry, *La nuit de l'agroécologie. Débats citoyens autour de l'agriculture*, 23 June 2016.

¹²¹ Cf. the final chapter of his book, *L'agroécologie, une éthique de vie. Entretien avec Jacques Caplat*, Actes Sud / Colibris, 2015.

¹²² Alberto Acosta, *Le buen vivir. Pour imaginer d'autres mondes*, Les éditions Utopia, 2014.

¹²³ See the workshop *Framing the Wellbeing Impact Indicators with Mekong Countries partners and Bhutan*. International workshop by the Action Research Working Group 2015, Bangkok, February 2015; Alejandro Adler Braun. *Gross National Happiness in Bhutan: A Living Example of an Alternative Approach to Progress*, 2009.

¹²⁴ Joint authorship, *Habiter autrement la Création. Au nom de leur foi, des chrétiens, orthodoxes, protestants et catholiques s'engagent pour la justice climatique*. July 2015.

¹²⁵ Responsible consumption, be it individual or collective, whether focussed on purchases or extended to other areas, is strongly tied to food and agriculture. It is not a fad, rather a specific form of collective action. Cf. Sophie Dubuisson-Quellier, *La consommation engagée*, Presses de la Fondation nationale des sciences politiques, 2009.

²⁶ Joëlle Zask, *La démocratie aux champs. Du jardin d'Eden aux jardins partagés, comment l'agriculture cultive les valeurs démocratiques*, La Découverte, 2016.

- ¹²⁷ See note 15.
- ¹²⁸ Silvia Pérez-Vitoria, *Manifeste pour un XXI^e siècle paysan*, Actes Sud, 2015, in particular : *Agriculture biologique et agroécologie : l'art de transformer une critique sociale en un ensemble de techniques performantes*, pp. 63-74.
- ¹²⁹ Members of the H're community only grow crops during six months of the year offering rest to the earth and its spirit during the other six (Spirit of the Rice Paddy).
- ¹³⁰ The notion of responsibility, whether individual or collective, local or international, is of paramount importance in *Laudato Si'*. For example, in § 67, "tilling" refers to cultivating, ploughing or working, while "keeping" means caring, protecting, overseeing and preserving. This implies a relationship of mutual responsibility between human beings and nature. Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations."
- ¹³¹ For an interesting parallel with Mali cf. Patrick Piro, Mali : *Mariam Sissoko, sainte matrone des maraîchères*, 18 April 2016. <http://ccfd-terresolidaire.org/projets/afrique/mali/mali-mariam-sissoko-5435>
- ¹³² Maxime Haubert (dir.), *Les paysans, l'Etat et le marché, sociétés paysannes et développement*, publications de la Sorbonne, 1997 ; Hubert Cochet, *Burundi : la paysannerie dans la tourmente. Éléments d'analyse sur les origines du conflit politico-ethnique*, La Librairie FPH, 1996.
- ¹³³ A reality seen not only in the countries of the South. Cf. for example Reporterre's dossier on imposed useless megaprojects: <www.reporterre.net/+Grands-projets-inutiles-imposes-+>.
- ¹³⁴ Presently, this is one of the buttresses keeping industrial agriculture in place. Cf. Emilie Frison (coord.), *From unity to diversity. A paradigm shift from industrial agriculture to diversified agroecological systems*, IPES-Food, 2016, in particular in section 2 (*What is keeping industrial agriculture in place?*): *Lock-in 8: Concentration of Power*, pp. 57-59.
- ¹³⁵ The majority of contemporary mobilisations and local demands are also connected to their national, and even international, frameworks. Cf. Geoffrey Pleyers et Brieg Capitaine (dir.), *Mouvements sociaux. Quand le sujet devient acteur*, Éditions de la Maison des sciences de l'homme, 2016.
- ¹³⁶ Xavier Ricard Lanata, *Le noyau dur d'une alternative au capitalisme*, Revue Projet, February 2013, no. 332, pp. 63-70.
- ¹³⁷ http://www.ilo.org/global/topics/economic-and-social-development/rural-development/WCMS_436223/lang--en/index.htm
- ¹³⁸ This is a specific reference to a Bambara proverb. Cf. his interview with RFI on 11 April 2014.
- ¹³⁹ Interview with Sukleash Georges Costa, 8 December 2015, Paris. <http://caritasclimat.fr/2015/12/prendre-soin-de-notre-terre-mere/>
- ¹⁴⁰ See note 19.
- ¹⁴¹ The ACTAE project, run by CIRAD and GRET, works towards a transition to agroecology in Southeast Asia and represents a good example of what can be done.
- ¹⁴² Caritas Europa, *The EU's Role to End Hunger by 2025: A study on the Right to Food with concrete recommendations towards sustainable food systems*, 2014.
- ¹⁴³ Emilie Frison (coord.), *From unity to diversity. A paradigm shift from industrial agriculture to diversified agroecological systems*, IPES-Food, 2016.
- ¹⁴⁴ Declaration of the International Forum on Agroecology, Nyeleni (Mali), 27 February 2015.

LIST OF THE MAIN PROJECTS FEATURED

Project (alphabetical order)	Title	Date	Location
SAMUEL RUIZ SOCIAL ACTION	Strengthening food sovereignty and local capacity building of indigenous smallholder communities in the Ch'ol pastoral region of Chiapas	2015-2018	Chiapas, Mexico
ASSOCIATION FOR HUMAN RIGHTS (APRODEH)	Recuperation of historic memory and organisational and productive capacity building of the Toraya communities, Apurimac region	2014-2016	Apurimac, Peru
BALASORE SOCIAL SERVICE SOCIETY (BSSS)	Project to improve food security of rural populations in the district of Mayurbhanja (Odisha)	2015-2017	Odisha, India
CADEV (CARITAS NIGER)	Improving resilience and community adaptation to climate change (Maradi)	2016-2018	Maradi : Tabalak and Kalfou, Niger
CARITAS ANTSIRABE (MADAGASCAR)	Support to the integrated development of the diocese of Antsirabe	2012-2016	Antsirabe, Madagascar
CARITAS BAMAKO	Sustainable development programme in the diocese of Bamako	2016-2018	Bamako, Mali
CARITAS BANGLADESH	Improving food security in the Chittagong Hill Tracts region	2013-2016	Chittagong, Bangladesh
CARITAS BENIN	Promotion of sustainable natural resources management in Atakora	2015-2017	Atakora, Benin
CARITAS HONDURAS (PSCH)	Support for smallholder organisations' economic, productive and social initiatives	2014-2016	Honduras (Juticalpa, Santa Rosa de Copan, Tegucigalpa)
CARITAS JAEN	Environmental conservation and sustainable agricultural development through strengthening local actors	2014-2016	Jaen, Peru
CARITAS KAOLACK	Food security of poor households in the regions of Kaolack, Kaffrine and Fatick Food security and environmental conservation	2014-2016 2017-2019	Kaolack, Kaffrine, Fatick, Senegal
CARITAS KAYES	Food security programme	2016-2018	Kayes diocese, Mali
CARITAS KINSHASA	Project to support the establishment of an organised local consumption circuit using produce from cooperative market gardens	2009-2017	Kinshasa, Democratic Republic of Congo
CARITAS MAN	Support to food security and sustainable development in the diocese of Man	2016-2018	Man (Tonkpi and Guemon regions) Côte d'Ivoire
CARITAS MAURITANIA	Project to support food security	2014-2018	Brakna, Mauritania
CARITAS MONGOLIA	Innovative agricultural approaches and food security in Mongolia	2013-2016	Ulan Bator, Mongolia

CARITAS TIGRAY	Improving livelihoods of populations in two mountainous regions in East Tigray, Ethiopia (Gulomeked and Irob districts)	2013-2018	Tigray, Ethiopia
TRAINING AND TRANSIT CENTRE FOR MIGRANT FARMERS (CEFOTAM)	Support for the establishment of migrant farmers in the Ankazobe region	2014-2016	Ankazobe, Madagascar
COMMUNITY ENTREPRENEUR DEVELOPMENT INSTITUTE (CENDI) / SOCIAL POLICY ECOLOGY RESEARCH INSTITUTE (SPERI)	Supporting rights and access to land through the knowledge and beliefs of indigenous ethnic minorities in the centre of Vietnam (H're people). Customary rights of indigenous communities and shared management of natural resources in the province of Kontum (Ka Dong people).	2016-2018 2017-2018	Kontum province, Vietnam Kontum province, Vietnam
CENTRE FOR RESEARCH AND PROMOTION OF SMALLHOLDERS (CIPCA)	Climate change adaptation and mitigation on family farming systems in Bolivia and the Amazon region	2015-2019	Bolivia
GREEN DIOCESE OF FARAFANGANA	Food security and environmental protection	2010-2015	Diocese of Farafangana, Madagascar
GAÏA SUSTAINABLE MANAGEMENT INSTITUT (GSMI)	Training community leaders and strengthening Burmese civil society	2016-2018	Myanmar
MANAV ADHIKAR SEVA SAMITI (MASS)	Development of 17 villages in isolated tribal regions in the districts of Bargarh and Sambalpur, Odisha	2015-2018	Odisha, India
LANDLESS RURAL WORKERS MOVEMENT (MST)	Supporting agrarian reform and environmental protection	2015-2017	Brazil
NON TIMBER FOREST PRODUCTS (NTFP)	Programme ensuring land tenure rights and protection of natural resources of ethnic minorities in Rattanakiri	2016	Rattanakiri province, Cambodia
OCDI DAPAONG (CARITAS TOGO)	Promotion of sustainable development and fight against desertification in the diocese of Dapaong	2015-2019	Dapaong, Togo
PROGRAMME OF DEVELOPMENT AND PEACE IN MAGDALENA MEDIO (PDPMM)	Citizens' initiative for food and nutrition sovereignty in the region of Magdalena Medio	2015	Magdalena Medio, Colombia
PASTORALE SOCIALE - CARITAS VERAPAZ (PSCLV)	Support for the sustainable development of 10 communities in the Polochic valley threatened by mining activity and environmental degradation	2015-2017	Verapaz, Guatemala
AGRICULTURAL SERVICE FOR RESEARCH AND ECONOMIC DEVELOPMENT (SAIPE)	Leadership and organisational capacity building of the Awajun and Wampis indigenous peoples for the defence of their territory in Alto Marañon	2015-2016	Peru
SUNSPIRIT FOR JUSTICE AND PEACE	Training programme for smallholders in sustainable agricultural development, Manggarai, Flores	2015-2016	Flores, Indonesia

GLOSSARY

AGROFORESTRY: The World Agroforestry Centre (Nairobi, Kenya) provides a definition featuring environmental criteria and sustainable development. "Agroforestry is a dynamic system of natural resource management based on ecological principles, which integrate trees into agricultural holdings and the rural landscape thus allowing for diversification and maintenance of production so as to improve the social, economic and environmental conditions of all resource users."

Source: <http://mots-agronomie.inra.fr/mots-agronomie.fr/index.php/Agroforesterie>

AUTONOMY OF POPULATIONS: "Secours Catholique aims to support autonomy of actions and allow individuals to propose solutions to the challenges they face, and to implement initiatives to address them. It also aims to improve the living conditions of all by making people actors in their daily lives and their future. Finally, Secours Catholique encourages interaction, networking and the exchange of experiences between inhabitants of the same territory."

Source: <http://www.secours-catholique.org/agir-avec-les-plus-fragiles>

SUSTAINABLE MANAGEMENT OF NATURAL RESOURCES: In real terms, there are no "natural" resources. Human activity is always required to "create" a resource. The water in a river, for instance, only becomes a resource when it is used by humans. Sustainable management of natural resources refers to the four dimensions of sustainable development (economic, environmental, social and cultural sustainability). The concept of sustainable management of natural resources has been at the heart of agroecology ever since its emergence.

COMMON HOME: In *Laudato Si'*, the Pope calls on us "to care for this world in which we live" (final prayer), to care for our "common home" (title of the encyclical). This term, repeated frequently throughout the text, deserves mention. The Popes have often referred to the "human family", but Pope Francis expands the idea: no-one can survive without living. The house is a home, a place for us to set down, to find ourselves. We are called upon to consider the earth as mankind's "habitat" and not merely a simple commodity. A habitat which is both provided by and the construction of a living whole. The home is also a grouping (a "household"): our homes are not withdrawn, but belong to a community, able to form numerous relations."

Source: *Lettre encyclique du pape François, Loué sois-tu ! Laudato si', Édition présentée et commentée par l'équipe du Ceras, 2015, 2e édition, p. 229.*

PARTNERS: Combatting poverty means acting with those living in poverty and those actors, partners of SCCF, who accompany them. SCCF is a member of the Caritas Internationalis network, a confederation of 165 Caritas bodies headquartered in Rome. Our approach is based on partnerships and networking. SCCF neither commissions nor directly runs projects. We provide financial and institutional support to requests from our partners. 80% of our partners are Caritas bodies at a national or diocese level but we also support other civil society groups, associations or platforms which are recognised as local development actors.

For further information: refer to our Guide to SCCF Flagship Projects 2014-2016, available on-line.

SMALLHOLDER: This report uses the term "smallholder" in reference to those who live on an agricultural holding from which they earn their livelihood via family farming, including those who are subject to some form of wage agreement (the case of many "landless smallholders"). The majority of smallholders in the world are women and so "female and male smallholders" would be more accurate. For simplicity, we have used the non-gender specific "smallholder".

For further information: Jan Douwe Van der Ploeg, *Les Paysans du XXI^e siècle. Mouvements de repaysannisation dans l'Europe d'aujourd'hui*, Editions Charles Léopold Mayer, 2014. Cf. also Marc Edelman, *What is a peasant? What are peasantries? A briefing paper on issues of definition*, 2013.

VULNERABLE POPULATIONS: The term "vulnerability" can refer to the state of being hurt or the propensity to being hurt. It therefore has different meanings depending on the context. Populations and individuals can be exposed to different types of vulnerability (social, financial, political, environmental ...) which can be cumulative. SCCF acts in support of vulnerable populations, in France as well as abroad: migrants, refugees, homeless children and young people, women subject to exploitation, oppressed minorities, among others.

RESILIENCE: "The recent acceptance of resilience relies on the idea that after a perturbation the system is not characterised by a return to balance, as an expression of a behaviour of resistance, but on the opposite reacts in an often positive, creative way, thanks to multiple changes and adjustments. (...) The term resilience thus implies that the system maintains its structure and ensures its continuity, not by preserving an unchangeable balance or by returning to the same state as before the perturbation, but on the contrary by integrating changes by evolving."

Source: <http://www.hypergeo.eu/spip.php?article263>

FOOD SECURITY: Almost 200 definitions exist of this concept. The most widely accepted comes from the first paragraph of the World Food Summit Plan of Action (November 1996): "Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life."

Source: <http://www.fao.org/docrep/003/W3613E/W3613E00.HTM>

FOOD SOVEREIGNTY: "To ensure food security for each national, regional or local context, there are a range of possible strategies depending on local restraints and the "societal choices" expressed by the population. Food sovereignty is the possibility of a population to have control over the essential choices, which allows them to ensure their food security. These choices relate to modes of agricultural production and the most appropriate methods to guarantee access to food for all. [The neoliberal trade organisation] erodes food sovereignty for populations by restricting their means to focus their agricultural and food systems."

Source: <http://www.csa-be.org/spip.php?article5>

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