

WOMEN, INTANGIBLE HERITAGE AND DEVELOPMENT: A FEASIBILITY STUDY

Report Submitted By

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EXECUTIVE SUMMARY AND RECOMMENDATIONS

1. The following recommendations stem from a critical analysis of representative works in the area of women, development and intangible heritage with specific reference to the Asian region (excluding Central Asia and the Pacific). The survey of literature has laid ground for a frame of analysis upon which alone any viable set of recommendations can be based. The assumptions arrived upon are:

- i. that the preservation of the intangible heritage has its starting point in its *conception as a living body*. Unlike tangible heritage, it is conserved in its true dimension only when it is being drawn on, interpreted or recreated by the communities that developed it. This being so, to contribute to the preservation of intangible heritage means in large measure fostering the conditions that allow those individuals, groups and nations that conserve it to develop culturally in accordance with their traditions;
- ii. ever growing change stemming from market led development, urbanisation, migration, culture industries, tourism etc. has led to a point where *the 'pure' form of the living body of the community no longer exists*. Instead exists an unevenly affected process of development that has destroyed forests and its concomitant lifestyle- material, religio-ritual, artistic expression; familial relationships, gender relations -without replacing this with a modern, fair, equitable, law governed society;
- iii. caution should be exercised *against romanticizing 'tradition' and 'culture'*;

- iv. policies have to flow from sound *empirical studies* that are informed of the manner that *macro* policies increasingly impinge upon the *micro* level;
- v. that though women have traditionally been living a comparatively less constrained life among indigenous people a *nuanced approach* needs to be taken of the differences within matrilineal and patrilineal societies, and within them, between traditional 'mainland' societies to be able to suggest steps for women to be empowered to create, preserve and transmit intangible heritage;
- vi. the long decades of struggle for *women's rights*, development and empowerment ought *not to be jeopardized with any absolutist idea of culture* and women's role in 'traditional' societies.

2. Examination of representative studies on the field suggest that any effort towards the promotion of a living environment for intangible heritage to flourish is only possible if *women's capabilities are built* and if the issue of *livelihood and economic sustainability* is built into any programme that is visualised for the protection and transmission of intangible heritage. Capability building can be facilitated with: (a) *Land rights* for women; (b) *Water rights* for women; (c) *Management rights of forest resources* (d) *Political representation* at local and national decision making bodies; (e) Efforts to bring women together for *collective actions* generate confidence, clarity and courage; (f) collective efforts initiated by the state, NGOs, women's organisations, peasant organisations etc. to be *literate* in the sense of learning how to negotiate with the state and market in an empowered fashion; (g) access to *market and control of income* that leads to the question of; (h) *intra-household* bargaining strategies. The following recommendations stem from this understanding.

3. Land Rights for Women.

The case for arguing for land rights for women is very strong on a number of counts:

- i. *women* have better repayment rates and are therefore offered *better credit risks* than men;
- ii. supporting women as farm managers could make for a more talented and *better informed pool*, than one consisting solely of men;
- iii. in so far as the allocation of economic resources such as land to women within poor households improves their own and their children's *nutrition and health*, it could *increase labour productivity* as well, both immediately and in the future (through the children);
- iv. it is possible that land in women's hands could lead to a different, *more environmentally sound use of the resource*.

4. Measures for Strengthening Small-Scale Systems of Water Management.

- i. Small-scale systems of water management exist almost everywhere, for example in Maharashtra and Gujarat in India and in the Mekong region. *These small-scale schemes and the roles of women and men in them, need to be investigated for their possible usefulness for sustainability of irrigated cultivation.*
- ii. *Competing use of water*, as for instance in rubber processing in some areas of Xishuangbanna, which could pollute potable water sources, *and their gender*

- dimensions need to be investigated for identifying potential conflicts in water use and ways of resolving them.*
- iii. *Participation of women in management of community water resources, conservation (e.g. pre-collection ponds for rainwater collection) and irrigation need to be studied and these systems of water conservation and management need to be promoted.*
 - iv. *Steps to establish a regional network of organizations (government, non-governmental, and research institutions) and individuals in this field, especially representatives from the indigenous communities and women among them, to promote awareness of indigenous systems and an exchange of research and experiences in this field in order to advance the aim of sustainable development.*

5. Measurements for strengthening women's participation in forest management.

Studies are required to take note of local and regional differences in the role of men and women in forest resource knowledge and management. The key issue is the increased role of local people and women in the management of forest resources.

6. Representation in the social and political decision making bodies.

Women have to be represented in the decision making bodies like the Tribal Councils and Panchayats in India. This is a slow but effective mechanism to ensure women's ability to make decisions on various issues affecting their lives. This process has however to be accompanied by a general process of democratization that ensures women's representation in the local bodies and ensures this through a democratic process.

7. Capacity Building of women and men so that they are able to actively and competently intervene in public debate on issues that affect their lives and livelihood. This capacity building can only be done by adequate building up of health, education and political resources.

8. Intellectual Property Rights of the Indigenous Communities

- i. In any development based on the knowledge of farmers, women and indigenous peoples, the source of the knowledge and of the parental genetic material must be first acknowledged and then adequately compensated. Concerned institutions and persons should urgently formulate legal schemes for protecting the intellectual property rights of the indigenous communities.
- ii. In these schemes for protecting intellectual property rights both the existing gendered nature of the production of knowledge and, where appropriate, the identification of indigenous communities and innovative women and men should be taken into account.
- iii. Part of the difficulty in the ratified Convention of Biological Diversity (CBD) is that while the CBD sets general principles, it leaves the operational details to bilateral agreements between countries. Efforts to devise ways of overcoming this has to be initiated.
- iv. Opening new channels of communication within governments may offer partial solution to an existing gridlock. Normally environment ministries are responsible for biological diversity issues, agricultural ministries control farmers' rights, and

commerce or trade ministries control intellectual property rights. The need is for people to sit down together.

9. Promotion of Indigenous Knowledge

- i. *The setting up of institutes to promote indigenous systems of knowledge, as has been done for medicine in Yunnan, China, for the Dai and Naxi communities or in Kerala, India, though as yet on a limited scale, would help preserve and develop these knowledge systems. In these institutions care needs to be taken to ensure an adequate representation of women practitioners from those communities.*
- ii. *Based on the indigenous communities' knowledge (as in the case of Dragon Blood in China or water cleaning nuts in India) develop and promote uses of natural products which will increase the market value of these materials and;*
- iii. *develop systems which would provide the indigenous communities with adequate support and incentives for the preservation of these plants and genetic materials. Priority may be given to promoting sustainable cultivation of plants.*
- iv. *The processing of the plant materials should be carried out by enterprises located with the indigenous communities, and by training members of these communities for various aspects of these processes, which would ensure that these communities get an adequate share of the value added in processing. This is to ensure that they do not remain just primary producers.*
- v. *Affirmative action should be taken to ensure proportional representation of women at all levels in training and employment schemes for processing, repair and management of facilities.*

10. Horizontal collaboration between government agencies

The different ministries e.g. agriculture, public health, education, industry etc. should work together through the help of the local Ministry/Department of women and women's organizations to formulate a series of plans to support development of women and intangible heritage.

10. Role of universities and intellectuals

The issue of intangible heritage and women's development in all its complexity has to be brought into university discourse. This could be done through different ways:

- i. *UNESCO has to initiate a process to encourage seminars, workshops, lectures in the field;*
- ii. *Area specific researches that make a judicious combination of empirical field work (the micro) and a clear theoretical understanding of the impact of macro processes like the economics of globalisation, the role of international institutions and the host of new international legal instruments that have come to place to facilitate the working of the global market players;*
- iii. *A special effort has to be made for an inter-disciplinary approach to studies on intangible heritage and women's development. This is particularly relevant for as the findings of the feasibility study show the area has to be studied with expertise drawn from anthropologists, sociologists, economists, environmentalists, international lawyers, folk lore specialists etc.;*
- iv. *This could be accompanied/ followed by efforts at inclusion of the concepts within the syllabus. This would involve going beyond the process of documenting oral*

- traditions and *transmitting it to the next generation in their context in order to preserve them as a living form*. Possible methods would be to teach local languages, oral traditions, traditional music and traditional techniques of handicrafts in the formal education system in an integrated manner to capture the spirit of the context within which they emerged.
- v. Dissemination of the new initiative to *major research institutes* with special reference to women's and development institutes;
 - vi. *Inter-university debates* could be conducted at the national level followed by a process of shortlisting leading to regional and then international contests.
 - vii. Holding of *quiz competitions*.
11. Studies of different orders should be sponsored on:
- i. *micro level studies* of each area to map the details necessary for any effective planning for building conditions whereby women can be empowered for the creation and transmission of intangible heritage. The feasibility study has clearly shown that important differences exist in gender roles, cultural norms and state practices.
 - ii. studies to *gauge the impact of macro policies like structural adjustment on micro level actors*
 - iii. studies on *conflict resolution and dispute processing traditions of indigenous communities and women's special role in them*.
 - iii. legal studies on the Intellectual Property Rights and their implications for intangible heritage and women.
12. Imaginative use of the media.
- i. To encourage the media to cover this issue a system of *awards* and *fellowships* could be instituted.
 - v. The *awards* could be given for each region/country for the best story/feature for each media form for each year.
 - vi. The *fellowships* could be given to deserving applicants who would be supported in their endeavour to promote the idea of intangible heritage and women's critical role in it. A selection body of eminent personnel of each region would conduct the process of selection. The fellowship should be widely advertised as prestigious and significant.
14. Creation of a UNESCO website on women, intangible heritage and development.
15. Organising of Traditional Science and Technology Exhibitions and sale in cities and towns as an attempt to disseminate knowledge of women and intangible heritage.
15. Exhibitions of artisanal crafts that also teach the processes and contexts involved in the creation of these crafts.
16. Recognition of the role of women musicians can be promoted by UNESCO: by encouraging each country to document women composers and compositions to increase references to women's compositions in school text books; to give equal opportunities for

men's and women's compositions to be performed; and to draw attention of the administration in charge of equal opportunities to women's role in the musical heritage.

17. The use of folk crafts in present day industrial design and the need to develop adequate, long term sustainable strategies. The need for *market research* for the products and *identification of loopholes* therefore become critical in the project.

18. *Innovative efforts should be made to introduce technology* in experimenting with new product development; increasing product range, quality, quality, marketability and accessing new markets . UNIFEM has initiated such measures for *Cambodian handicrafts*.

19. The system of *Living National Treasures* already in place. Similar recognition for Women Living Treasures could be devised. In 1950 the government of Japan gave special recognition to bearers of skills and techniques essential for the continuation of certain important intangible cultural properties. Individuals recognized were designated as "*Living National Treasures*" But *there could also be collective and group recognition*. The idea itself falls under the UNESCO 1989 Recommendations on Safeguarding of Traditional Culture and Folklore. Many member states have acted upon this. The need for recognition of the special role of women in this ought to be recognized and similar recognition procedures could be worked out.

20. States that decide to introduce a system of Women Living Human Treasures will have to establish a means of administering it appropriate to the circumstances. There is no one recommended method. Though it is not necessary to create this system within a legal structure, *legal provisions* can help.

21. With a *formal, legal structure* in place people will know how the system functions and what can be expected of it. Legal provisions can be used as an educational tool in instructing the public about the intangible cultural heritage and women's special role in creation, preservation and transmission.

22. *Creation of Endowment Funds* for making grants to creative (disadvantaged) folk artists. An example is the Endowment Fund of National Folklore Support Centre, Chennai, India to honour folk artists, encourage and present those artists' creative expression and practice that reflect the myriad cultural traditions that make up the nation by strengthening the infrastructure of support for the folk artists/ groups.

23. *International Cooperation* is a very important mechanism. Extant regional associations like the ASEAN and SAARC could be persuaded to act on the area. The "*ASEAN Declaration on Cultural Heritage*" was signed on 25th July 2000 in Thailand is an instance in pointer. But unfortunately the document lacked a gendered perspective. Available literature on the SAARC did not indicate a similar exercise.

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INTRODUCTION

1. *Women are central to the maintenance and vitality of culture* in societies worldwide. Their roles in relation to intangible heritage are of particular significance, and encompass what may be described as fundamental realms of culture, which are often indispensable in maintaining and transmitting traditional knowledge, cultural identity and familial and cohesive social relations. They include, but are not restricted to language, codes of ethics, behavioural patterns, value systems and religious beliefs. In most cultures, women play the principle role in raising children, through which the intergenerational transmission and renewal of many forms of intangible heritage occurs. In maintaining and passing on intangible culture to future generations, women often integrate new forms and techniques, thereby recreating and transforming culture.

2. There has been *a lack of recognition and misunderstanding of the principal role of women in the creation, preservation and transmission of traditions and know-how*. Academics, policy makers and activists have increasingly realized the shortcomings of a top down approach to development and come to recognize the key role that local knowledge and people could play in. This reorientation has been accompanied by the

understanding that women are not passive objects of development but active subjects and agents of skills, knowledge and abilities that have been largely rendered invisible. This invisibility can be explained in two possible manners: the first that a top down approach to development assumed that ordinary people have nothing to offer in terms of expertise and knowledge; the second that if they have anything to offer it would be the men, not women who would be repositories of knowledge.

3. Further research and awareness to redress this is therefore urgently required. The decision of UNESCO to commission regional studies such as this reflects this urgency. The purpose of this feasibility study are three fold:

- i. to *survey existing research and activities.*
- ii. to *inform strategies* which aim to *enhance the role of women as custodians, protectors, transmitters and creators of intangible heritage.*
- iii. to *provide a much needed basis of information* from which to *identify appropriate future directions and activities* on which to move constructively.

4. The recognition of the role women play in the creation and transmission of intangible heritage itself is an important landmark in development studies and practices. This study however would also like to suggest that it is necessary to be wary of any uncritical acceptance of any model of development- top down or bottom up. What one has in mind is both the earlier model that asserted the virtues of an universal top down development and the more recent all-out critique of modern development, science and technology and an absolutist glorification of traditional culture and gender relations. Apart from providing *a much needed basis of information* from which to *identify appropriate future directions and activities* on which to move constructively one deems it necessary to re-look the critique of development with a big D and understand the contexts within which the question of intangible heritage and women should be looked at.

RELOOKING THE CRITIQUE OF DEVELOPMENT

5. The last decade has witnessed an increasingly strident criticism of development and its impact on women. The sources of criticism has been both *epistemological* and *empirical*.

6. A fundamental *epistemological* critique of Western knowledge and Enlightenment principles of Rationality and Progress have been mounted over the last decades. Central to this overall critique also has been a recognition of the importance of cultural diversity and the violence

committed to cultural diversity in the name of Development. It has been argued that in Europe it was the aspiration of the Enlightenment which started the erosion of cultures. The Enlightenment preached that with reason as the arbiter of human affairs, human beings would shed their traditional allegiances and particularistic identities and unite in a universal civilization grounded in generic humanity and rational ethics. It was argued further that in the non-European world, cultures came to be destroyed by the combined hegemony of the Enlightenment project and its product- modern science and technology. This was accepted by the non-European elite in order to overcome their perceived cultural 'backwardness' and for alleviating the poverty which itself was a byproduct of colonialism. (Nandy 1993:26)

7. Numerous field studies have *empirically* documented the adverse effect of development on the poor and marginalised in the poorer countries in general and on women in specific. This criticism has been accompanied by the rich body of literature on women and development studies that has demonstrated, (i) the *negative impact* of 'development' on women; (ii) the fallacy of a *top down approach* that has assumed that *poor women are objects* of development and that they have nothing to offer as knowledge producers and development planners; (iii) that *indigenous knowledge* and practices are unscientific and *cultural hurdles* on the path of development. The development process has led to a situation where the indigenous traditional natural resource use knowledge and management knowledge have almost been wiped out in the name of primitiveness and superstition by what is deemed as "productive" western or dominant "modern" sciences and technology. Countervailing the notion that development would automatically improve women's status what actually happened was a worsening in two senses: their socio-economic position worsened directly because of development; the impact of environmental degradation on women's lives. (Xiaogang 1998:1) The violence to nature, by dominant development model, is thus also associated with violence to women who depend on nature for drawing sustenance for themselves, their families, their societies (eco-feminist theory). In rural human-ecosystem, women interact more with natural resources base, they are most often responsible for collecting water, fuelwood, fodder as well as doing agricultural work. Hence, they suffer more from environmental deterioration. This empirical and epistemological background provides the rationale and justification for the focus on women as central creators and transmitters to the maintenance and vitality of culture in societies world wide.

INTERROGATING THE EPISTEMOLOGICAL CRITIQUE OF DEVELOPMENT

8. As stated above there has been a growing voice that critiques development with a broad brush and too often makes a case for an unequivocal glorification of traditional societies. In a curious manner this is a kind of *mirror reversal of earlier western developmental models* that saw tradition, culture and alternative ways of living generally as obstacles to development, progress and growth..

9. *Mirror reversals* are prone to the same errors and pitfalls that mirror images court. As has been argued so often in the recent decades defining the Self in terms of the central Other tends to depict reality in binary oppositions. Such a process too often blurs nuances and present stark contrasts. Illustrations could be the dominant western framework of Savage/Civilized; Rational/Irrational; Science/Superstition. Illustrations from the *mirror reversals* could be a positing of the erstwhile Savage as marked by co-operation and sharing as against a monolithic west (the erstwhile Civilized) characterised by greed, competition and control. Or women depicted as essentially caring, sharing and nurturing and men portrayed as essentially aggrandizing, controlling and violent.

10. *Mirror reversals* operate within an *essentialist paradigm* i.e. they suggest that peoples or genders are essentially/naturally characterised by certain traits. On the other hand, a critique of traditional doctrines and methods is as much needed as a critique of modern technologies. The assertion made by representatives of the "culturalist" views that an earlier reliance on "natural principles" has been replaced by reliance on "principles invented by modern science" denies the reality that all principles (i.e. knowledge and knowledge systems) are invented by humans and none have any non-human origin.(Kelkar 1995:104)

11. *Essentialist frameworks* also operate with *fixed, frozen, timeless notions of culture and tradition*. This has been the central argument of Ecofeminism. *Empirical evidence* would seriously question this because: i.) even within indigenous communities differences are wide ranging and ii.) because all societies keep changing and operating with a notion of an originary point is problematic. For instance the land systems of the different 'adivasi' (indigenous) tribes of Jharkand,India show considerable variation among themselves. They can, however be grouped under two large heads- the communal landownership of the Kolarian tribes (Munda, Santhal and Ho) and the private property in land at least as far as their chiefs were concerned of the Cheros and Gonds. In the 'adivasi' communities of Jharkand land in

India is inherited in the male line. The foundations of the village community is, as a result, that of the male descendants of the original reclaimers of the soil. Within this system of decent women, nevertheless, have had certain definite, though limited rights in land. *These rights have evolved over a period of time: custom is changing even now.*

12. There is *a clear link between ecofeminist thinking and indigenous women's knowledge systems.* Ecofeminism conceptualises the relationship between gender and environment in ideological terms. This theme which emerged in the late eighties sees women as "the natural custodians of the environment". Ecofeminism has recently been the subject of considerable debate, in particular the view that women are closer to nature because of their nurturing and caring role (biological determinism). On the basis of *empirical evidence*, it would be logical to say that *women are closer to nature because of the gender based division of labour in which women are engaged in providing for the everyday needs of the household.*

13. It is because of this close interaction with their natural environment that the indigenous knowledge of women has become so important, especially with regard to *management of natural resources.* Like gender differences, women's indigenous knowledge is *socially constructed* and passed on from one generation to the next.

14. In the face of growing environmental crisis where *the resource base is shrinking* this knowledge is under the threat of being eroded. The latter is also related to *the question of cultural identity.* But to reiterate, this cultural identity is socially constructed and not a timeless given.

15. There is a need to be wary of assuming that the cultures of non-western societies in particular indigenous peoples are necessarily havens of egalitarian and harmonious relationships. Important internal differences ought not to be glossed over and even more importantly an accurate picture of the real empirical situation today has to be taken note of. In other words *change is a key concept* to be kept in mind.

16. Significantly, in the promotion of *cultural relativism* ethnicity has been used to diffuse women's demands for equity and empowerment in the home and outside. In a meeting of women NGOs from 15 countries of the Asia Pacific region, participants explicitly stated their opposition "to the use of Asian values and *cultural relativism for reinforcing rather than eradicating discrimination against women*" (Asia Pacific Women's Declaration, 1995 cited in Kelkar 1995)

17. Yet another issue pertaining to cultural identity and cultural relativism is the tendency to understand culture from a patriarchal viewpoint. In other words *culture is both constructed and gendered.* To illustrate the matrilineal

Khasis of North East India are increasingly under pressure to become patrilineal by certain sections who have demanded that women married to outsiders as well as their children forfeit their Khasi identity as well as all associated social, economic, political rights in the society. What seems to escape the attention of many is that, in the name of protecting the ethnic purity of the Khasi and the interests of 'pure blood' they overlook the fate of the castigated and vulnerable family members who are reduced to the status of outsiders. (Nongbri 2000)

18. This essentialist and cultural critique of development tend to gloss over historical specific differences and would therefore brush the specific impacts of the *structural adjustment programmes* .The gender implication of structural adjustment process which most Asian countries face have to be squarely addressed.

BACKGROUND AND JUSTIFICATION PROVIDED BY UNESCO

19. The majority of existing targets for women's programmes relate to health and education. *UNESCO*, as the only organisation within the United Nations System with *a mandate covering culture* is in a unique position to strengthen its actions to promote the role of women in relation to intangible heritage and development. In recent years, there has been an increasing recognition of *the need to address this role*, as underpinned at the 'Intergovernmental Conference on Cultural Policies for Development' (Stockholm, 1998) which was convened pursuant to a recommendation of the UNESCO Report, *Our Cultural Diversity* (UNESCO: 1998) The report underlined the need to understand and promote culture as integral to human development on all levels, emphasising the significance of traditional values in maintaining cultural identity, diversity and creativity. This approach was reinforced by the 'Global assessment of the 1989 Recommendations on the Safeguarding of Traditional Culture and Folklore; Local Empowerment and International Cooperation' (Washington 1999). There has been however an interesting shift in the UNESCO understanding of the process of creation and transmission of intangible heritage - a shift from a thrust on the product to the producer and process.

SHIFT FROM PRESERVATION TO 'LIVE' TRANSMISSION

20. Earlier concerns expressed by the UNESCO were for the documentation and preservation of intangible cultural heritage, or non-physical cultural heritage as it was earlier termed. Shifts in terminology usually reflect

conceptual shifts. Here two sets of shifts can be noticed. One a shift from reframing non-physical to intangible heritage. The second is the shift of focus from documentation and preservation to transmission and development. Indeed reports on *documentation* and *preservation* had commented on the fact that intangible heritage is part of a living culture. Both its ecology and meaning stem from *the lived context* within which it has emerged and perpetuated itself. The term preservation suggests a fixed unchanging notion of culture while *development* suggests a recognition of the dynamic and changing nature of heritage and an explicit recognition of the indispensable role of living participants. It is therefore imperative to take note of the contexts within which women create and transmit intangible heritage in order to *inform strategies* which aim to *enhance the role of women as custodians, protectors, transmitters and creators of intangible heritage*.

THE STRUCTURAL PARAMETERS WITHIN WHICH WOMEN WILL PROTECT AND DEVELOP INTANGIBLE HERITAGE

21. The broad structural parameters within which gender relations and intangible heritage can be fruitfully analysed are the four principal arenas of contestations: the *household/family*; the *community*, the *state* and the *market*. Gender relations get constituted within and by each of these. The *survey of existing research and activities* suggest that any informed attempt to *inform strategies* which aim to *enhance the role of women as custodians, protectors, transmitters and creators of intangible heritage* will have to first locate the actual structures within which women create, maintain and transmit traditional knowledge. This exercise alone can *provide a much needed basis of information* from which to *identify appropriate future directions and activities* on which to move constructively.

22. The *household/ family*, the *community*, the *state* and the *market* are interacting arenas embodying pulls and pressures which may at specific junctures and in different country contexts, either converge (reinforcing each other) or move in contradictory directions (providing spaces for the building of countervailing tendencies). For instance, a State may take progressive pro-women stance, passing laws, defining policies, and promoting programmes that favour women's interests, while communities within the country may resist the implementation of these measures: the situation in post-independence India and some other parts of South Asia, at several points in time could be so characterised. Or the State, the community and family may reinforce each other in enforcing strictures on women's sexual

and social conduct. Or State policies maybe congruent with the dominant interests of the community but individual families may find that their economic interests are in conflict with the norms set by local communities. Many poor rural households in Bangladesh today are cases in point: here Islamization drives launched by the State and supported by the local communities have dictated greater female seclusion, but such strictures are now contested by many poor women (often with the tacit support of their husbands) who finds that these norms seriously constrain their attempts at economic survival. (Agarwal 1994:80)

23. The relationships between the state, community, family/household and market have to be grasped:

- i. in their *historical specific context* for this may spell different possibilities for improving women's lives;
- ii. that *norms* may seriously constrain women's attempts to *economic survival*;
- iii. that communities are most often controlled by men and norms promoted as *community norms* could well be *patriarchal norms*;
- iv. that while it is crucially important to recognize the central role women have in the maintenance and vitality of cultures worldwide one has to be careful not to gloss over the *power dynamics* that this cultural transmission takes place. This raises fundamental conceptual questions of the *household/family, community, state matrix, market* and what that means for women and for intangible heritage.

24. *Conceptualizations of household and family* are not matters of only academic interest to scholars of sociology and social anthropology or for that matter economics. It can *impinge critically on policy decisions* regarding whom resources and programmes get directed toward. Policy makers in South Asia have (implicitly or explicitly) assumed a unitary household model and have tended to direct resources principally at male household heads, trusting that the resources will be shared equitably within the household; but empirical evidence shows considerable intra-household inequities, and not only in resource sharing. The *bargaining approach* offers an alternative conceptualisation and implies that government policies and resources would need to be directed differently.

25. The *bargaining approach* conceptualises the family/household as a complex matrix of relationships in which there is an ongoing (often implicit) negotiation, subject to the constraints set by gender, age, type of relationship (kinship association) and what could be termed 'undisputed tradition'. The nature of this intra-household interaction could be usefully described as simultaneously containing elements of both co-operation and conflict. For

our purposes here, what is of central concern is in what conditions would women be in a better bargaining position in order not only for intangible heritage to survive and develop but also for ensuring conditions whereby women benefit from them .

26. *Conceptualisation of communities of non-western societies as unmarked by internal conflicts* has been on the rise. This in part can be explained as a reaction to earlier approaches which saw these communities as 'backward' and 'primitive'. Indeed as compared to modern western societies the notion of collective well being, of shared resources are features which characterise many non-western societies. However as mentioned earlier, the non-western world is neither homogenous, nor frozen in time, nor unaffected by either material or non-material features of the dominant world systems.

27. There are *important differences* between the *communities* not only between the Asian countries but within Asian countries too. Apart from *ethnic, religious, linguistic* divisions a central distinction exists between what are now termed *indigenous people* and the *mainlanders*. For the issue of women, intangible heritage and development the question of indigenous people are of immense significance. A more self evident difference is between developed global economic powers like Japan and some of the world's poorest countries of South Asia.

28. The *three main regions of intra- Asian variations* are *South Asia, East Asia* and *South East-Asia*. In the first two, kinship is predominantly patrilineal, barring women from property of their affines, and there is marked preference for sons, together with restrictive practices such as exclusion, making for a highly visible form of female subordination. In South-East Asia, on the other hand, the pre-dominant pattern of kinship is bilateral, with rights of inheritance for women, relative flexibility of marital residence and continuing bonds between women and their own kin, particularly between mothers and daughters. *Community structures* are thus clearly *different* with different implications for the status of women and transmission of intangible heritage.

29. What has also to be understood is that *community structures are intrinsically connected to other structural arrangements like the form of production*. In Asia the bulk of women's labour- force participation is concentrated in *agriculture*. One of the explanations offered for the difference in women's autonomy has been the nature of agriculture practised. In South -East Asia, where the tropical forest cover was cleared only a century or two ago to make way for cultivation, swidden agriculture and other more 'primitive' forms of subsistence persisted longer. Thus, the swidden way of life with its greater independence for women can be

considered as a 'comparatively recent cultural memory in equatorial and tropical Asia. In South and East Asia, on the other hand, long centuries of settled agriculture and other more primitive forms of subsistence persisted longer. It is important to understand *the relationship between features of the ecosystem and other indicators of women's status* (Kandyoti 1985).

30. However it is important to understand that there is more to ancient land-based empires like India and China than *settled agriculture*, although this is certainly important to understand the *nature of domestic groups* among rural cultivators. These agrarian empires also distinguished themselves by *highly evolved systems of social differentiation and stratification in which rural producers were enmeshed in ties of obligation going beyond their kinship groups to landlords, warlords, tax collectors*, etc. It is therefore no accident that in the literature on women and development in Asia that we find the largest number of reference to social stratification, as well to the implications of class and caste membership. *Different forms of appropriation of land and surplus have distinct implications for household formation and the appropriation of women's reproductive capacity.* (Kandyoti 1985)

31. While it is true that control of women's productive and reproductive activities are more rigid in mainland South Asia and East Asia, it is *important not to gloss over the gender dynamics within communities of relatively more egalitarian indigenous communities*. A few instances will make the point. Within the Santhals of present day Jharkhand, India, the technical knowledge of swidden agriculture (in terms of utilization of microenvironments, microsites, multicrops and multivarieties) is more the knowledge of women, who do most of the post-clearing labour in swidden. But, at the same time, there is an increased role of rites and rituals in swidden. Which are under the control of men. This "extra-production" sphere of politics and ideology gains in importance not only as a separate sphere, but also in relation to production, with the product of labour itself being seen as crucially dependent on performance of rites and rituals. Ritual knowledge dominates technical knowledge, because ritual is supposed to be necessary for labour to be fruitful. That there was resistance and a bitter struggle to establish men's authority in the ritual sphere is seen in the Santhal history of witches and witch-hunting. (Bose Mullick 2001) Recent studies among the matrilineal Khasis in North East India suggest that while women have comparative security under matriliney, they are not free from subordination. In Khasi conception, men are believed to be physiologically and intellectually superior to women. Even today there is negligible presence of women in the Legislative Assembly and autonomous District Councils.

Since Meghalaya came into being, only two Khasi women have made it to the State Legislature. (Nongbri 2000) It is however important to maintain the distinction between mainland and indigenous people for both their history, social structures, location within hierarchical structures define the specificity of the problems related to women and intangible heritage.

32. Indigenous people are designated in various ways in Asia. In Thailand they are called hill tribes. In India they are Scheduled Tribes. In Vietnam they constitute most of what are known as ethnic minorities; while in China they are most of the minority nationalities. In Philippines they are called cultural communities. The socio-economic and cultural dichotomy between the indigenous people and the dominant populations can be drawn along five dimensions: geographic, production systems, internal structures, gender relations and ideological/religious. Geographically in most of Asia, the distinction is between highlanders and lowlanders, between hill people and plains people. But in Indonesia it is first of all one between the inhabitants of the inner versus the outer islands(Java and the neighbouring small islands vs the rest of the archipelego), but also between coastal dwellers and those living in the (also often upland) interior (cited in Nathan 1998: 1)

33. At the *economic level*, what most of the *indigenous peoples* have in common is a combination of swidden, and terraced cultivation, with a large component of gathering of forest products. They are, as in the evocative title of a book by Kunstadter, *Farmers in the Forest*. In their own internal structures kinship and the community, with forms of community property management, play an important role They are distinctly different in their own internal organisation. A large-scale study in the early 1990s of all communities in India, the Peoples of India project, found that the Indian indigenous peoples (the Scheduled Tribes as they are called) had certain *characteristics that distinguished them from other Indian communities: Cohesiveness, habitat, stress on clan structures, ethnicity bonds, higher position of women, strong sense of identity.*

34. *Conceptualising the role of the state* in understanding gender relations cannot be over emphasised. As reiterated earlier the historical specificity of situations decide the manner that the state, community and family/household interact vis a vis women and development. Alongside family/household and community, the state impinges on the lives of women.. The framework of cooperative conflict and contestation is also relevant in characterising women' s relationship with the State. The demands of women's organizations and NGOs are typically directed both to and against the State. *The State has the power to enact laws and formulate programmes in women's favour; to allocate financial resources for reducing gender bias in access to productive*

resources, employment, education, health; to provide protection from gender violence in the family and community. All these are potential areas of co-operation between organizations working for women and the state. However, *the State can also use its resources and coercive apparatus to reinforce existing gender-retrogressive biases within the family and community, constituting a situation of conflict.*

35. As in the case of community and family, the *state* can add to a woman's intra- family bargaining by direct provisions of subsistence and indirectly by increasing access to employment, assets, markets etc.

36. While the global market is increasingly playing an important role, the nation *state does have a role in negotiating and ensuring terms and conditions which are in favour of ensuring the fruitfull transmission of intangible heritage in a manner that brings benefits to women.*

37. Mention ought to be made here of *inter state co-operation* on questions of development generally and intangible heritage in particular. The "*ASEAN Declaration on Cultural Heritage*" signed on 25th July 2000 in Thailand is an instance in pointer. The declaration was signed by the Foreign Ministers of the ASEAN Member Countries representing Brunei Darussalam, the Kingdom of Cambodia, the Republic of Indonesia, the Lao People's Democratic Republic, Malaysia, the Union of Myanmar, the Republic of Philippines, the Republic of Singapore, the Kingdom of Thailand and the Socialistic Republic of Viet Nam. (see Annexure 1) Significantly absent however is a gendered understanding that recognizes the critical role of women in the creation, protection and transmission of intangible heritage.

38. *Conceptualising the role of the market* in the process of women's development generally and of intangible heritage cannot be overestimated in today's world of globalisation. *Market relations* are unambiguously depicted in economic analysis as guided by self interest. It is in this arena that bargaining takes its most explicit form and has been focussed on in the literature on labour market and trade unions. What is critical is that (a) women's ability to bargain in the market, as in other areas is clearly affected by *gender ideology and practices*; and (b) *owning land* would strengthen women's bargaining power in the market arena as well.

39. The market has an overriding impact today even on the remotest community and the women within it. In globalising India *transnational corporations* are especially targetting *the rural market* for a range of consumer objects. Advertisements in the electronic media increasingly incorporate scenes of rural India, rural men and women.

40. It is also important to take cognizance both of the abstract concept of a global market and the meaning of *the social space of the market* in the local

context. The meaning of the social space of the market is different for women of different societies. Descriptions of Hindu caste society suggest that the 'bazar' is at the bottom of the league in terms of how far the women feel that it is safe and dignified for them to venture there. Many women, of course must visit the bazar, they could not manage if they did not. But they hurry about their business there and return home briskly. They do not choose the bazar as a meeting place for exchange of news and gossip the way men do. (Sharma 1980:42) This source of news and gossip is significant in defining bargaining status vis a vis the market.

41. Survey of extant literature on the state of intangible heritage and women clearly demonstrate *that the issue has to be addressed within the context of (a) family/household, community, state and market; (b) within the economic, cultural, political specificity of the area concerned; to illustrate the family or state of a particular indigenous group maybe very different from that of a feudal 'mainland' society. Each domain of intangible heritage has to be analysed accordingly.*

DOMAINS OF INTANGIBLE HERITAGE

42. The *Discussion Paper* provides an outline of women's role in relation to various domains of intangible heritage and relevant issues which require investigation while it cautions that the topics are by no means exhaustive. The domains listed are:

Traditional Subsistence Knowledge

Health and Healing

Family and Socialisation

Material/Artisanal Culture

Artistic Expressions

Religious Expressions

Oral Literature

Economic Life

The two major external influences on women, intangible heritage and development identified are :

Globalisation

Information Technology

43. The first point that needs emphasis is that *the various domains of intangible heritage are closely interconnected* as most things were in traditional societies- complex or simple. To illustrate religious expressions maybe closely associated with material culture and health and healing. The survey below therefore shall reflect this *inevitable overlapping of domains.*

44. This inter-linkages become clearer if we look at *the UNESCO definition of folklore* where it is suggested that folklore (or traditional and popular culture) is the totality of tradition-based creations of a cultural community, expressed by a group of individuals and recognized as reflecting the expectations of a community in so far as they reflect its cultural and social identity, its standards and values are transmitted orally, by imitation or by other means. Its forms are, among others language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture and other arts. Indeed the domains of economics is both determining of and embedded within these other domains.

45. This all encompassing understanding of folklore has to be buttressed by the basic fact that there can be no folklore without the folk, no traditional culture without living participants in a tradition. This however can only be ensured by policies that cater to *livelihood issues* for then alone can a viable intangible protection regime be heralded.

Traditional Subsistence Knowledge

46. All traditional societies had their own system of indigenous knowledge. Today processes of globalization are threatening their bases. Though the *Convention on Biological Diversity* (CBD) has come into being experts suggest that despite the provisions of the Convention, nothing yet protects the rights of indigenous farmers who harbour traditional domestic seed strains or tribal healers who understand the medicinal properties of wild plants to benefit from the commercialization of these resources. As M.S. Swaminathan, former President of the World Conservation Union and winner of the 1987 World Food Prize observed that *today commercial breeders are more likely to benefit legally and financially from the sale of useful varieties than those who have conserved plant stocks for centuries.*

47. One example of a successful attempt of ecological restoration is the case of the degraded watershed on the upper reaches of Minjiang River in China. From the beginning the project to rehabilitate this watershed has incorporated indigenous knowledge of the Qiang people. Their *knowledge of medicinal plants has played an important role in the conservation of biodiversity.* Another important lesson to be learnt is that because the collection and cultivation of plants for herbal medicines was *an important source of income* for the Qiang people, the cultivation of these plants was integrated into the project to plant trees. (CHINA BP.15)

48. It is important *not to operate with binary oppositions* (the Mirror reversal model) for studies suggest that *women alone do not have a holistic and*

ecological knowledge of nature's processes (Shiva 1988). Experience in Jharkhand in India suggest that men participate in gathering forest produce and therefore are also important as custodians and transmitters of intangible heritage.

49. The current interest in indigenous knowledge is based on the recognition that it can contribute to a *local sustainable development strategy*, taking into account local circumstances, potential, experiences and wisdom. Not only should indigenous peoples be given additional resources, they should also have a *greater access and control over local resources*. Another important condition for sustainability is that the people, *both men and women*, are given the *opportunity to participate in the political affairs of the community*.

50. In most traditional societies, *their knowledge, agriculture and animistic beliefs can hardly be separated*. This has resulted in a sustainable form of shifting cultivation and use of natural resources. In Ratnakiri, Cambodia, *women* play a significant role in not only shifting agriculture in terms of labour but also in *decision making*. It is their responsibility to *select plots* of land to be cultivated in the new agricultural season, as well in *selecting rice and vegetable seeds*. In the highland area, it is *men* who usually chose which piece of land is going to be cultivated. (Kelkar et al 1997; pp34-35; Van de Berg, 1998:pp. 17-18). This kind of differences ought not to be glossed over. *Detailed field studies* have to be sponsored to build a comprehensive data base upon which recommendations for action should be taken. This is particularly important in the context where trends towards binary oppositions and 'absolutisation' of cultures and genders are strong.

51. *Sacred Groves* can be considered as a part of forests left untouched by the local inhabitant, and protected in the name of the local village deities. Studies indicate that several such groves exist throughout the South Asian, East Asian and South East Asian region. The sacred groves are the repositories of unique and rare plants. They are the home of myriad's of insects, birds, reptiles, animal and store houses of the country's diverse natural wealth. *Folklore* plays an important role in the conservation of sacred groves. Member states should be persuaded by the UNESCO of the significance of these sacred groves to humankind as a whole and to the cultural heritage of each community and nation. The need for further recording and strict measures to protect them should be undertaken.

Health and Healing

52. Traditional health care practices in one form or other continue to be prevalent in almost every country. Many of these are based on herbs, roots,

tubers, leaves etc complemented by psychological and emotional treatment through magico-religious rites. In India the tribal people or Adivasis live closest to nature and have great knowledge and understanding of herbal and other natural medicines. Since good health, sickness and death are related to spirits, propitiation and appeasement of deities and neutralization of evil spirits form an essential part of the psychosomatic and an integral part of the tribal healthcare system.

53. Initially newly independent states, inherited from the erstwhile colonial states' a strong hostility towards traditional medicines seen as both unscientific and irrational. Dismissal of entire indigenous knowledge systems as mumbo-jumbo were common. As a study of the India National Commission for Women observed that "of late, interest has been evinced by health managers, planners, opinion-makers, social and medical scientists in the traditional system practised among the tribal communities in the country. The therapeutic aspects of traditional medicines in the management of disease and maintenance of positive health standards are yet to be fully discovered. Further, the supernatural, mystic, environmental and socio-cultural aspects in the health care system are no longer rejected as inconsequential." The study further suggested that extensive studies need to be conducted to assess the psycho-somatic impact of rites and rituals on the human system. In recent years WHO, UNICEF as well as developing countries like India, China, Sri Lanka, Sudan, Egypt and some African and European countries have recommended the inclusion of tribal medicine and health care system in the ongoing primary health care system (National Commission for Women: July 1996)

54. It has been suggested that these systems are more acceptable for traditional communities for "they understand tribal ethos and traditions very well". Interviews with researchers and activists in India (VHAI) suggest interestingly that it is the failure of the existing state health delivery system that often leads to a resurgence of traditional health system. It was also noted that various herbal medicines were used for contraceptive measures though the modern medical system is still largely innocent of it. Studies in Bangladesh demonstrate similar instances. In the rural areas of Pakistan women- grandmothers, mothers and aunts are fundamental cultural educators, they are the source of information, education and training in topics such as fertility, pregnancy, nutrition, hygiene and health.

55. While the need to tap in to find further information on traditional health knowledge is there, it is important not to neglect the *large scale impact environmental degradation has had on women's health*. Women have seen their economic and domestic workloads increase in response to declining

water tables, deteriorating water quality, depleted forests and degraded soils. Poor rural women tend to be disproportionately affected by environmental degradation since their economic activities usually depend directly on the environment and natural resources. As agricultural productivity falls and supplementary forest foods are not as widely available, the whole family's nutritional status may suffer. If women must work harder to meet their daily responsibilities, they also must expend more energy and calories. Since women generally eat last and least, they often consume fewer calories than they burn. The *adverse impact of norms on women* should be noted here.

56. To reiterate the dangers of mirror reversals and gender essentialism, it is significant to note that in the tribal system of medicine, advanced knowledge of herbal medicine, acquired through a period of training with a guru is a *monopoly of men* in studies of communities among indigenous people of Jharkhand, India. But knowledge of contraception and abortion is still a female monopoly. Another study of the Ratnakari province in Cambodia also reveals that of the 9 kind of healers only 2, the massage expert and birth attendant are women.

Family and Socialization

57. Daughters are less important than sons is much of South Asia, as any patriarch will aver, because at an early age they marry out into another family. Living comfort comes from daughters-in-law, brought in from other families who have conditioned them to be submissive and hence valuable and economical labour force, precisely because of their undervaluation. (Kandyoti 1985:49)

58. The patrilocal extended household, in so far as it totally appropriates its women's labour and progeny, also render their work totally invisible. This undervaluation and invisibility of women's work is not only a result of their lack of access to property and lack of control over the products of their labour. The withdrawal of women from non-domestic work is in addition, a mark of status, institutionalized in various seclusion and exclusion practices such as veiling and purdah. Women work hard and are in fact valued as brides for their ability to work hard but their families gain status from pretending that they do nothing. This is the pattern of much of mainland South Asia.

59. The institution of purdah further reinforces women's subordination and increases their dependence on men since it restricts their movement and narrows their options, even when they do need to earn a living. Since the observation of purdah is so crucial for the reproduction of the status of the

family, women will resist breaking the rules even when it is economically necessary. This in turn makes them economically more exploitable in market terms. Mies (1982) shows in her study on Narsarpur, India that the ideology of seclusion makes women willing to accept extremely low wages, since lacemaking is very compatible with both seclusion and domestic work. Yet lace-making accounts for 90 per cent of Andhra Pradesh's handicraft export earning, and exporters and traders realize very large profit from this household industry.

60. Even with clear cultural and religious differences, the Asian countries share many traditional ideas of women's role commonly associated with child rearing and staying at home. In much of South Asia, for example people consider women's place is principally in the home, where their tasks are limited to bringing up children and carrying out domestic chores. Therefore, their success in life completely depends on the efficiency with which they play their role as wives and mothers.

61. People in Bangladesh consider that as women's knowledge is acquired through informal education, they do not need school, given that the education system does not offer the skills or knowledge suitable for carrying out the responsibilities of a mother. It is believed that the level of education of women should be lower than that of their husbands. It is also thought that educated daughters-in-law are less willing to adopt the rules, values and discipline of the in-laws. (Kabir UNESCO, Dhaka, 1999. pp.2-4.)

World over women play a fundamental role in the shaping of values. In Pakistan, women are considered as the principal transmitters of values and therefore their conduct, following their cultural and religious guidelines, must be irreproachable. The same is true of Bangladesh. Mothers in Bangladesh influence the conduct of their sons and daughters during early childhood, but have more influence over the girls who stay at home while their sons tend to go with their fathers. Girls are reprimanded if they speak out loud while for boys this is considered a virtue. Parents value a co-operative and malleable attitude in their daughters and disapprove assertiveness. From their sons they seek assertiveness and a questioning attitude. Fear and shyness in boys would be socially undesirable. The socialization process is gendered in both the values transmitted and in the structure of transmission. Thus while women transmit values, educate attitudes, fathers continue to be the "administrator." The question of control and coercion is therefore deeply embedded in the process of socialization and transmission of values.

Religious Expression

62. In traditional societies and more so of indigenous societies religious beliefs are part and parcel of a *holistic world view* that unites nature and culture into a harmonious whole. The dominance of organised religions in part have displaced these visions. Studies of intangible heritage of religion and women's role is in need of further investigation.

63. Religious education is extremely influential and the values that are handed down from generation to generation are not questioned. In Pakistan, women play an important role in the education of the family, inspired fundamentally by Islam. The most important contribution of women is in the teaching of the Koran, which they see as the ultimate Divine Book and code of conduct. Currently, it is estimated that around 60 per cent of Pakistani women are literate in the Koran. Most of these women, both urban and rural areas, teach the Koran to their children.

64. For thousand of years, China was a country in which patriarchal society prevailed, and where the values based on Confucianism had a great influence on the perception of women, both by men and women themselves. The idea that men are above women because the sky is above the earth has prevailed for years. Traditionally, according to the "Three Obediences" doctrine, when a woman is young she depends on her father and brothers; when she marries she depends on her husband; and when her husband dies she depends on her sons. As in all Asian countries the mother is very important in the education of her sons and daughters but it has been argued that in China this is buttressed by the weight of Confucian philosophy.

65. Apart from women's role in the transmission of organized 'high' religions it is important to study whether women's everyday religious beliefs and practices have a potential for cultural unity and peace.

Material/Artisanal Culture

66. In the *developing countries* of the Asian region, a sizeable section of the rural work-force have been *traditionally dependent on small-scale and cottage level manufacturing activities for their employment and income*. For the female labour force cottage industries are a more important source of employment than for the labour force as a whole. In Bangladesh, e.g. almost a third of the female labour force in the rural areas are engaged in manufacturing. In Indonesia and Philippines, the corresponding figures are about 14 and 12 per cent respectively (compared to 9.5 and 7.0 per cent for the total rural labour force). A survey in Nepal found this share to be 36 per cent. High female labour input is also found in rural industries of Thailand.

A major factor which can explain this high proportion is that they are mostly located within the homestead (or in the neighbourhood) so that women can work there without having to disrupt their household chores. This point demonstrates the close interlinkages between gender hierarchies within the family/household, community, and market. Studies have suggested that these facts indicate that the promotion of rural industrialization can contribute to an increase in female labour force participation in rural areas, which in turn can reduce the dependency ratio and thus, contribute towards the alleviation of poverty (Islam 1987) At one level this may go against a purist notion of protection of intangible heritage of rural craftsmen and women. But it is important to reiterate the fact that unless conditions for basic subsistence is ensured for the creators of intangible heritage, there is no way that a lasting solution can be provided.

67. Development of both women and intangible heritage can be worked out only if formal and macro issues like the effects of the economy, polity, educational structure and health on the lives of women are taken up. The issue of *livelihood* is of key importance with regard to material and artisanal culture. For example North-Eastern India which is largely inhabited by tribal population, the rising costs of raw material, decline of indigenous crafts, price structures, diversification of crops etc. have adversely affected both women workers and women entrepreneurs. (*Lokayan Bulletin* July-October 1995)

68. Another crucial issue is the *notion of authenticity* that was dealt earlier. The clash between tradition and modernity continues only if one views the two concepts as static. *Artisans have historically always been known to respond to new technologies and materials and to expand their markets wherever possible.* Labeling crafts as an example of India's living traditions against the backdrop of the modern museum displaying extinct ones, or viewing them as traditional crafts vis a vis contemporary arts and crafts cannot be the crucial issue here.

69. The last decade of the nineties has been the apogee of the Craft Fair in India. This nationwide State and NGO (non-governmental organisation) sponsored phenomenon has fixed locales (fair grounds, community centres and the like) in every city of visitation and has its own bureaucratic apparatus governing selection of crafts and their representatives who are not necessarily craftspeople themselves. They are the well known handloom and handicraft expositions and large scale fairs featuring leather, food and agriculture, popular art. The Kala Mela or art fair held in Kolkata, India hosted by the Lalit Kala Akademi is a case in point. It is a mass art event...drawing on groups and regions that lie outside the metropolitan elite

circles...(and) over the years, become an integral part of the 'national public life. Tapati Guha Thakurta (1996:35) Fairs of traditional sciences and technologies are an important component of National Congresses on Traditional Sciences and Technologies. They represent the voice and work of the artisan/practioner that includes both a visual documentation and sale of their craft products. In Japan the State is clear about the presentation of 'national heritage' and the institution of Museum is strongly entrenched in the life of the people. In India the museum is yet to become a popular institution for the dissemination of culture, 'master' `craftsman'/women awards are not exclusive enough and designers continue to occupy an ambivalent position between fine art and not so fine craft.

70. Innovative efforts by UNIFEM have been made to *introduce technology* experimenting with new product development; increasing product range, quality, quality, marketability and accessing new markets for Cambodian handicrafts. These efforts address the long term strategic need for the Cambodian handicraft sector to be more market-oriented and re-establishing traditional handicrafts as a source of sustainable livelihood for women producers, while creating greater employment opportunities.

Artistic Expression

71. There are various kinds of carriers of tradition: those who are directly involved in performing the performing arts; those who participate in them only indirectly (audience participation); those who do not perform but appreciate them with culturally defined "proper attitude" such as enthusiasm, seriousness and enjoyment, so that they together with the performers make the performative atmosphere divine; or those who show little interest in performing arts but are there anyway. In any case, the performing arts are carefully structured in idioms more or less familiar or intelligible to the carriers of the tradition. In this sense, performing arts are parallel to a language or a dialect in that both performative and linguistic systems function as means of communication, although that which is communicated maybe different in nature.

72. *Dance* is one form of artistic expressions. Community dancing is an important part of indigenous social life. Significantly this was disapproved of by both Christian and Hindu reformers in India. Indeed in the caste society of India, dancing was looked down upon as something done only by "professional" women who are virtual prostitutes.

73. In India, the last fifty years have succeeded in reviving classical traditional and folk dances of which India has a great heritage. They were

revived but artists themselves feel that dance has great *problems* today in India. Two problems identified are the (i) the threat to the continuance of the beautiful traditional dances in their *pure forms*, for there is a great deal of distortion of the arts for (ii) there is a *prolific film industry* which is, with few exceptions, of very poor quality and is the major form of entertainment escape, for the mass of Indians...(UNESCO:1978) Significantly this issue of 'purity' and hierarchy of high and low culture has come under severe criticism in the last two decades. An increasing number of the best artists in the Third World have been going abroad in recent years to teach their classical and traditional dances to people in the West. Some have again seen a danger in this for India would be being drained of its most valuable educators.(UNESCO :1978)

74. *Folk music* was born as "voice of people in daily life" and it has been handed down from generation to generation as used in prayers, labour, dances and various kinds of rituals. Folk music in many cases is closely linked up with words in daily life. In the words of songs the spirit dwells. Folk music thus has developed as a means to fulfill wishes for safety of labor, good harvest, happy marriage etc. (ACCU, UNESCO:1994) There is no point in just preserving recorded folk music as intangible cultural properties. Folk music should be sung and enjoyed by the public and handed down from generation to generation. While the aim of preservation is to retain the original form, for the sake of wider dissemination, transformation is sometimes necessary. These two are conflicting works. However, only through these conflicting works, folk music could be handed down to the 21st century onward not as a national treasure but also a heritage of the human being.

75. Komal Kothari, well known for his work on documenting the oral epics of Rajasthan, India argues likewise that the study of oral epics also open the possibility of studying the social context, cultural fabric and living patterns of the people. There is a need to explore further the social composition of the audience, performance space, time, musical instruments associated with it, the level of gender sensitivity within the community, participation of different age groups. He also emphasised that among folk performers there are two categories - professional and non-professional. Significantly the *non-professional groups are mostly women groups and they perform only for the selected groups*. But the professional music singers are mostly men and used variety of instruments also. They also receive a lot more support from concerned agencies.

76. Surveys of available literature again point to the need of addressing basic *questions of livelihood*. One view is that market success has to be at the heart

of this effort for unless the craftsperson can be assured of a decent quality of life through sustained earning, nothing will keep the next generation to their heritage. The only sustainable assurance can come from buyers. The moot question that arises is which buyers. And what ought to be the mechanisms that markets do not destroy but instead enhance intangible heritage. One suggestion is *the use of folk crafts in present day industrial design and the need to develop adequate, long term sustainable strategies*. The need for market research for the products and *identification of loopholes* therefore become critical in the project.

Economic Domain

77. Women in South, East and South East Asia have a critical role in the *economic well being and survival of the family and community*. Their visibility however is largely determined by the social relations in place that define economic production. As mentioned earlier patrilineality and patrilocality may create conditions that the dominant norm is to pretend women do not work. In India a nationwide debate on the category of work itself was prompted by the women's movement and women's studies.

78. The importance of *women's contribution in meeting rural household needs* is now well documented. Women's role in *artisanal production* has already been noted. Women may be co-breadwinners, either working together with their husband on collective household fields or pursuing their own independent income and food generating activities. Independent income generation by women often helps ensure stability and income of the household which is particularly important if the bread-winning ability of the men is problematic.

79. Scholars have observed the *greater autonomy of women* in South East Asia and the contiguous North Eastern part of India. This greater autonomy of women in South East Asia appears to be a part of a complex cultural phenomena since it would be simplistic to explain this away with reference to discrete factors such as labour-force participation, religion etc. It has been also argued that the status of women in Asia are primarily ecologically determined. In South-East Asia, where the tropical forest was cleared only a century or two ago to make way for cultivation, swidden and other more primitive forms of subsistence persisted much longer. Thus, the swidden way of life with its greater independence for women can be considered as relatively a more recent cultural memory. In South and East Asia, long centuries of settled agriculture have obliterated any such memories and consolidated patrilineal kinship and female subordination.

80. For highly patriarchal societies like mainland India, Bangladesh and Pakistan the image is that men are the undisputed heads of households. Even in these societies, many women do try to secure some individually controlled resources and incomes. In other societies like the Philippines, the norm is that of couples making decisions jointly with specific domains of female or male influence. For instance women may be particularly involved in the selection of seeds and other inputs, the amounts of fertilizers and chemicals to purchase, or in deciding how much the household could pledge to irrigators' association.

81. Whatever maybe the traditional forms of kinship some basic economic facts today are leading to some common patterns. Increasing *poverty*, leading to *migration* or *male abdication of responsibilities* to women folk have led to what has been termed feminization of poverty and growing number of women headed households. There are however significant inter regional variation and the need exists to have better micro level data base. For instance in Malaysia a large number of rural men engage in government jobs and women take over agriculture. In Sri Lanka and Thailand there are instances of women migrating out, it is more common that men leave. In Nepal high out migration lead women to run agriculture also leading to other kinds of difficulties. Evidence from Nepal suggests that single women have *less easy access to irrigation water*, partly because they are not supposed to attend water users' meeting. (Zwarteveen 1994:19) The case for water management rights is very strong on all counts for women.

82. The case for arguing for *land rights for women* is very strong on a number of counts. The first count is to recognize in a tangible fashion the 'intangible' and tangible economic role women play in the economic sustenance of the family/household, community, nation and the world at large. Women have better repayment rates and are therefore often better credit risks than men. Indeed, the experience of several non-governmental credit institutions such as the Grameen Bank in Bangladesh, which cater to the very poor, indicates that women are better credit risks. Since 1983, the Grameen Bank in Bangladesh has been giving special preference to female household members in providing credit: In June 1998 the scheme covered 9000 villages, providing credit to 413,000 members, of which 83.8 per cent were women. (Hossain 1998). Here the perceptions of poor peasant women in Bihar are also revealing. During a discussion on land access and government credit, some insisted: 'If the land is in women's names, the loan money cannot be spent on drink or frittered away'. (Cited in Agarwal: 37) Also, supporting women as farm managers could make for a more talented and *better informed pool*, than one consisting solely of men. In so far as the

allocation of economic resources such as land to women within poor households improves their own and their children's *nutrition and health*, it could *increase labour productivity* as well, both immediately and in the future (through the children). Moreover it is possible that land in women's hands could lead to a different, *more environmentally sound use of the resource*. Where men's and women's land-use fail to correspond, whose priorities ought to be taken?

Oral Literature

83. The most amazing part of *oral literature* or what is more commonly known as folktales is their *universal appeal and great wisdom*. Folktales are the result of collective creativity of a community. The role of women as transmitters and creators of lullabies are too well known to be reiterated. Yet in urban Asia today most women no longer know the lullabies they may have heard as a child. Traditional rituals were not complete without such story telling. *Oral literature* goes into the aspirations, memories, dreams, life-patterns and indigenous knowledge of various peoples. Documenting in its live context is only one of the challenges. The other is to ensure the transmission to the next generation. The significance of a world divided by ethnic and national rivalry has much to learn from the universal human messages embedded in oral literature. Indeed increasingly it is being realized that women have a key role in opening up possibilities for peace, whether of conflicts of a local level dispute or international ones. Women in South Asia have indeed explored people to people contact and attempted to act as messengers of peace.

Globalisation: of dangers and possibilities

84. Globalisation is seen as one of the central threats to the creation and transmission of intangible heritage. The impact of globalisation is complex and multifaceted. At the very superficial level, globalisation is perceived as a homogenizing force, destroying cultural diversity and lifestyles. At a more fundamental level it destroys livelihood and generations of accumulated knowledge and heritage. As an instance one can take the case of small scale and cottage industries. Liberalised import of finished products has led to dumping a below cost price against which small scale units could not compete. It has also shifted demand away from domestic goods to imported products. Import of raw materials and capital equipment has benefited primarily the larger enterprises who took advantage of the economies of

scale by expanding their production and buying raw materials in bulk. Another instance could be a traditional craft may acquire an export market which may provide livelihood to the craftswomen but destroy their traditional lifestyle. Each of the domains listed above stands at risk.. But the impacts may be differential. Detailed studies are therefore required to generate a comprehensive data base upon which action can be taken. Since it is increasingly accepted that the process of globalisation is on, that the rule of the market is in place it is important to build networks for exchange of information on in order to have an effective counter strategy to protect the marginalised men and women. Indeed individuals and groups have started seeking the possibility of using the Internet for those who are marginalised, those who are on the receiving end of globalisation.

Internet and Cyberfeminism

85. The Internet has revolutionised international communication. The question that arises is how would the internet empower the poor and marginalized women. There are groups of people who have been arguing that the internet can be used positively to connect women from the North and the South and can disseminate information. One established with few of the groups in the course of this study. This study itself, conducted in a span of less than seven weeks has been a learning experience - a task impossible but for the IT Revolution. There are others who speak of cyber-feminism and believe that the Internet is a feminist issue and are interested in possibilities for activism and research on it. This is clearly an area for rich possibility for the field of women and intangible heritage.

Conclusion

86. In *conclusion* it can be stated that examination of representative studies on the field suggest that any effort towards the promotion of a living environment for intangible heritage to flourish is only possible if women's *capabilities* are built and if *questions of livelihood* are built into all schemes for the protection of women and intangible heritage. The twin issues of capability building and livelihood are key towards any viable action plan for the protection and transmission of intangible heritage. For capability building certain important steps would be: (a) land rights for women; (b) water rights for women; (c) political representation at local and national decision making bodies; (d) organised efforts to bring women together on platforms for collective action generate confidence, clarity and courage that

transforms both women and their families; (e) efforts initiated by the state, NGOs, women's organisations, peasant organisations etc. to be literate in the sense of learning how to negotiate with the state and market in an empowered fashion; (f) to integrate in every instance a viable possibility of income generation for efforts at making intangible heritage a real possibility. For questions of livelihood and economic viability detailed studies have to be undertaken to gauge local situation as well as understand the impact of macro economic processes at the micro level. Indeed this study which is a broad overview has just about got a sense of the complexity and diversity of regions and communities and their differential response to global forces of economic globalisation and the host of international legal instruments that have come into place which affects local communities but that which was formed without their participation. Indeed studies and action programmes should always be conceived and implemented by a partnership between scholars, activists and field personnel who are local and who are not . The first lesson learnt from a study on women and intangible heritage is that notions of knowledge, skills and expertise themselves need serious revision.

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UNESCO: 1999 Nurun Nahar Kabir *Women in Bangladesh: Their Role as Educators* UNESCO, Dhaka..

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Annotated Bibliography

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Women, Development and Change: The Third World Experience, Wyndham Hall Press.

Examines women and economic considerations in Third World countries such as Zambia, Taiwan, Bangladesh, Guyana, Nigeria, Pakistan, Nicaragua, and Venezuela. Technology is dealt with in many of the case studies.

Acharya, H.P. (1989)

“Jirel Property Arrangements and the Management of Forest Resources in Highland Nepal”, in *Development Anthropology Network*, Vol. 7(2), pp. 16-25. Institute for Development Anthropology. Binghamton, USA.

The author examines the major aspects of property arrangements in and around the Jiri river valley in Dolakha District and the impact of these arrangements on forest and pasture management. In Jiri, property rights to wood and fodder are very complex and cannot be well comprehended by lumping them grossly as 'forests' and 'pastures', or as 'communal', 'private' or 'state property'. Not only are additional forms of ownership (e.g. joint and cooperative) widespread but rights differ according to the particular resource, kinship, residence, purpose, previous use and season. The author describes the influence of government rules and acts, the joint ownership system and usufruct rights, symbolic methods of protection, the management of conflicts, property arrangements in the neighbourhood and some policy implications. Even with increased external pressures, the Jirel people have maintained a balance between the use of wood and its sustainable availability in the forest. The diversified and differentiated property arrangements practised by the Jirel people have positive effects on use, availability, distribution and conflicts associated with forest and pasture resources and should be supported and strengthened. (Messerschmidt et al, 1993)

Action Plan for the Safeguarding and Revitalization of Intangible Cultural Heritage.

This is an action plan on the occasion of the conference ‘A Global Assessment of the 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore: Local Empowerment and International Co-operation’ held at the Smithsonian Institute, Washington D.C., U.S.A. from June 27-30, 1999.

Website: www.unesco.org/culture/heritage/intangible

Adimihardja, Kusnaka (1992)

Rice and Fish: Dual Function of Rice Fields Among the Kasepuhan People in West Java, Paper Presented at International Symposium on Indigenous Knowledge and Sustainable Development September 20-26, Silang, Cavite, Philippines 12 pp.

In West Java there is a group of people whose social world is considered to be almost completely based on traditional manners and custom. This particular community is the

Kasepuhan people. They live on the slope of Mt. Halimun in the southern part of West Java. The Kasepuhan people still practice swidden agriculture, as well as wet rice agriculture. Until now they have refused the government proposal to change the planting and harvesting of rice from one to two times a year. This proposal is in conflict with their traditional belief. However, the government looks at this refusal as a protest to their agriculture development policy. During the period of rest in the rice paddy field, fish are raised. This process brings economic as well as ecological benefits for the local population.

Ahmad, Asmat A. and Huq, Tahera Yasmin (1991)

Women, Nature and Environment, Environment and Development: A Sub-Regional Perspective: Proceeding of a Workshop Organized by ADAB (Bangladesh), INODEP-ASIA and ACFOD, Bangkok, 1991, ACFOD, Bangkok.

This paper describes rural women's work and traditional beliefs and taboos that regulate their activities. Many development programmes are beginning to tag on a women and environment component to their project policies, but the transfer from policy to action often falls short. Women may be accused of perpetuating "unsustainable activities" without outsiders understanding the underlying reasons why they continue certain practices. Women need to have an integrated role throughout the policy development process, not just within a subsection.

Agrawal, A. (1995)

“Dismantling the Divide Between Indigenous and Scientific Knowledge”, in *Development and Change*, Vol. 26(3), pp.413-439.

In the past few years' scholarly discussions have characterized indigenous knowledge as a significant resource for development. This article interrogates the concept of indigenous knowledge and the strategies its advocates present to promote development. The article suggests that both the concept of indigenous knowledge and its role in development are problematic issues as currently conceptualized. To productively engage indigenous knowledge in development, we must go beyond the dichotomy of indigenous vs. scientific, and work towards greater autonomy for 'indigenous' peoples.

Agarwal, Anil and Narain, Sunita eds. (1997)

“Dying Wisdom: The Rise, Fall and Potential of India's Traditional Water Harvesting Systems”, *Fourth Citizens' Report*, Centre for Science and Environment, New Delhi, India.

This comprehensive report marks a milestone, and indeed a mega-effort to document and analyze the diversity of traditional water harvesting systems across India. The book is the joint product of members of the Centre for Science and Environment and other contributors, who spent seven years 'harvesting' an overwhelming amount of water data.

Agarwal, Arun

Indigenous and Scientific Knowledge: Some Critical Comments.

The distinction between indigenous and western/scientific knowledge can present problems for those who believe in the significance of indigenous knowledge for development. This article examines some of the contradictions and ironies involved in accenting the importance of indigenous knowledge with a view to eliciting a dialogue on the subject. The last part of the article expresses a number of possible ways out of the dilemma.

Website: <http://www.nuffic.nl/ciran/ikdm/3-3/articles/agrawal.html>

Agarwal, Bina. (1986)

“Women, Poverty, and Agricultural Growth in India”, in *Journal of Peasant Studies*, Vol. 13(4), pp. 165-220.

This paper is an exploration of the interlinkages between gender, poverty, and agricultural growth in India. Based on an examination of existing research data, female adults and children of poor rural households are shown to bear a disproportionately high share of the burden of poverty, especially as manifested in a systematic bias against females in the intrahousehold distribution of food and health care. However, there are significant cross-regional differences in the extent of the bias, which is much higher in the northwestern states relative to the southern. Some of the likely factors--economic, social, historical--underlying these differences are discussed. The specific problems of female-headed households are separately considered. The ongoing debate on the relationship between rural poverty and agricultural growth is critically examined, and a detailed quantitative analysis is undertaken of the differential effects of the new agricultural technology and associated growth on the employment and earnings of female and male agricultural laborers. The association between changes in these economic variables and others, such as the incidence and pattern of dowry payments, is also examined, as are the implications of both these aspects for the situation of rural women in poverty in different geographic regions.

Agarwal, Bina (1988)

“Who Sows? Who Reaps? Women and Land Rights in India”, in *Journal of Peasant Studies*, Vol. 15(4), pp. 531-581.

Women's past and existing rights to land in law and in customary practice in India are traced across communities and regions, examining changes in these rights among communities traditionally practicing matrilineal inheritance, and seeking to identify factors impinging on women's ability to claim, control, and self-manage land today. Save for matrilineally-related practices in the Northeast and Southwest, tribal customs, and specific circumstances elsewhere, Indian women have had virtually no customary rights to land. Modern legislation, while a step forward, has yet to establish full gender equality in law or to permeate practice.

Agarwal , Bina (1994)

“Gender, Resistance and Land: Interlinked Struggles Over Resources and Meanings in South Asia, in *Journal of Peasant Studies*, Vol. 22(1), pp. 81-125.

Resistance to oppression, particularly struggles for land rights and gender equality, among South Asian women is examined. Women's resistance to oppression cannot be measured by evaluation of overt acts alone and must include evaluation of covert actions and obstacles to overt resistance. At the same time, alteration of gendered structures of property and power require movement beyond individual-covert to group-overt resistance. Women's resistance must take the form of simultaneous resistance to ideological constructions of gender and associated social practices. Three examples of gendering group-overt resistance are discussed: (1) the 1946/47 Tebhaga sharecropper struggle in Bengal, India; (2) the 1945-1951 Telangana struggle against feudal rule in India; and (3) the 1978 Bodhgaya peasant struggle in Gaya District, Bihar, India.

Agarwal, Bina (1994)

A Field of One's Own: Gender and Land Rights in South Asia, Cambridge University Press, Cambridge, U.K.

This pioneering study argues that the single most important factor affecting women's situation is the gender gap in command over property. In rural South Asia, the most significant form of property is arable land, a critical determinant of economic well-being, social status and empowerment. But few women own land. It draws on a vast range of interdisciplinary sources and her own field research. It traces regional variations across five countries and the author investigates the complex barrier to women's land ownership and control and how they might be overcome. This book makes significant and original contributions to theory and policy concerning land reforms, bargaining and gender relations, women's status and the nature of resistance.

Agarwal, Bina (1994)

“Gender and Command Over Property: a Critical Gap in Economic Analysis and Policy in South Asia”, in *World Development*, Vol. 22(10), pp.1455-1478.

It is argued that the single most important economic factor affecting women's situation and gender relations is the gender gap in command over property. Limitations of both Marxist and neoclassical analyses are noted, and implications examined in the context of rural South Asia, where ownership/control of arable land is a critical determinant of economic well-being, social status, and political power. Data from a wide range of economic, sociological, and ethnographic sources and field research reveal that resources controlled by male household heads seldom benefit female members in equal degree; direct ownership and control of landed property can be critical for women's empowerment and ability to bargain, both within and outside the household. Regional and historical variations in women's command over property across South Asia support the analysis.

This paper focuses on a much neglected issue: the links between gender inequities and command over property. It outlines why in rural South Asia, where arable land is the most important form of property, any significant improvement in women's economic and social situation is crucially tied to their having independent land rights. Better employment opportunities can complement but not substitute for land. But despite progressive legislation few South Asian women own land; even fewer effectively control any. Why? A complex range of factors--social, administrative, and ideological-- are found to underlie the persistent gap between women's legal rights and their actual ownership of land, and between ownership and control. The necessity of collective action by women for overcoming these obstacles and the aspects needing a specific focus for policy and action are also discussed.

Website: <http://www.idrc.ca/cbnrm/documents>

Agarwal, Bina (1997)

"Bargaining" and Gender Relations: Within and Beyond the Household, in *Food Consumption and Nutrition Division Discussion Paper No.27*, International Food Policy Research Institute, Washington D.C.

This paper highlights the problems posed by a "unitary" conceptualization of the household, a number of economists have in recent years proposed alternative models. The models, especially those embodying the bargaining approach, provide a useful framework for analyzing gender relations and throw some light on gender asymmetries. However, at the same time, the models have paid inadequate or no attention to some critical aspects of intrahousehold gender dynamics, such as: what factors (especially qualitative ones) affect bargaining power? What is the role of social norms and social perceptions in the bargaining process and how might these factors themselves be bargained over? Are women less motivated than men by self-interest and might this affect bargaining outcomes? Most discussions on bargaining also say little about gender relations beyond the household, and about the links between extrahousehold and intrahousehold bargaining power. This paper spells out the nature of these complexities and their importance in determining the outcomes of intrahousehold dynamics. It also extends the bargaining approach beyond the household to the interlinked arenas of the market, the community, and the State.

Agarwal, Bina (1997).

"Gender, Environment, and Poverty Interlinks: Regional Variations and Temporal Shifts in Rural India, 1971-91", in *World Development*, Vol. 25(1), pp.23-52.

The paper analyzes the interrelationships among gender, poverty, and the environment in rural India, focusing on regional variations and temporal shifts, 1971-1991. Briefly identifying the major factors underlying environmental degradation, this article explores why and how this degradation, and the appropriation of natural resources by the state (statization) and some individuals (privatization), tend to have particularly adverse implications for the female members of poor rural households. Regional and temporal variations in the likely intensity of these effects are traced empirically by examining individual indicators and through the specification of a set of aggregative indices that

measure differences between states in their gender-environment-poverty vulnerability at a point in time and over time. Governmental and community-initiated attempts at environmental protection and regeneration are also examined, and the importance of gender-directed policies is highlighted.

Agarwal, Bina (1997)

“Environmental Action, Gender Equity and Women's Participation”, in *Development and Change* Vol. 28(1), pp.1-44.

For poor households, and especially for the women who own little private land, forests and village commons have always been critical sources of basic necessities in rural India. However, the availability of these resources has been declining rapidly, due both to degradation and to shifts in property rights away from community control and management to State and individual control and management. More recently, though, we are seeing small but notable reversals in these processes toward a re-establishment of greater community control over forests and village commons. Numerous forest management groups have emerged, initiated variously by the State, by village communities, or by non-governmental organizations. However, unlike the old systems of communal property management which recognized the usufruct rights of all villagers, the new ones represent a more formalized system of rights based on membership. In other words, under the new initiatives, membership is replacing citizenship as the defining criterion for establishing rights in the commons. This raises critical questions about participation and equity, especially gender equity. Are the benefits and costs of the emergent institutional arrangements being shared equally by women and men? Or are they creating a system of property rights in communal land which, like existing rights in privatized land, are strongly male-centred? What is women's participation in these initiatives? What constrains or facilitates their participation and exercise of agency? This article is meant to provide some pointers and to demonstrate the relevance of the feminist environmentalist perspective, as opposed to the ecofeminist perspective, in understanding gendered responses to the environmental crisis.

Agarwal, Bina (1997)

“Re-Sounding the Alert - Gender Resources and Community Action”, in *World Development*, Vol. 25(9), pp 1373-1380.

The author argues that despite a call over the past two decades for a more gender-sensitive approach to development analysis, gender continues to be viewed as a "special interest" issue whose incorporation into projects and programs has been piecemeal at best. She offers an examination of two major resource-related issues-- community participation in resource management and the allotment of land under agrarian reform schemes--to show how women continue to be virtually excluded from new strategies for community development. She asserts that biases which favour males still persist when it comes to deciding who gets what resources, who participates in what, and who has the decision-making powers over communal resources.

Akimichi, T. (1995)

“Indigenous Resource-Management and Sustainable Development - Case Studies from Papua-New-Guinea and Indonesia”, in *Anthropological Science*, Vol. 103(4), pp. 321-327.

In tropical waters reefs provide local populations with food as well as with a source of income. Various types of regulatory measures have been adopted worldwide for the sustainable use of these resources. The cases of Papua New Guinea and Indonesia are examined to evaluate the roles of customary practices under rapidly changing socio-economic conditions. In Maluku, eastern Indonesia, harvesting of coconut, sage, trepang, trochus, and reef fish is controlled by *sasi*, community-based resource management practices, under prior authorization by the head of local government. In Manus, Papua New Guinea, reefs are exclusively claimed and used by certain clan members. Disputes over reef ownership are resolved through either informal compromise between local groups or judgment in the local court, which gives customary practices top priority. These cases illustrate the significant role of local government as an important agency for resource management as well as social integration.

Akimichi, Tomoya ed. (1996)

“Coastal Foragers in Transition”, *Senri Ethnological Studies* No. 42. National Museum of Ethnology, Japan, pp. 227.

This issue of *Senri Ethnological Studies* presents a compilation of findings from field research conducted in 1990-92 with a grant from the International Research Programme of the Japanese Ministry of Education, Science and Culture. The research project, ‘Cultural adaptation and strategies on the use of coastal marine resources in tropical Asia and the southwestern Pacific’, included fieldwork in the Solomon Islands, Papua New Guinea, Indonesia, and Malaysia.

In the book, coastal foragers are defined rather loosely as “those who live by exploiting marine and brackish water resources”. This definition allows inclusion of the Orang Asli of Malaysia even though these people forage among freshwater resources. Other coastal foragers included in the study are: (i) the Semaq Beri, hunter-gatherers of the Malay Peninsula; (ii) the sea-oriented Bajo fishermen of eastern Indonesia (North Sulawesi and Maluku); (iii) subsistence-oriented farmer-fishermen of the Sangihe Islands of eastern Indonesia (who use a 400-year-old sustainable technique for small-scale communal fishing that is in danger of being replaced by a modern, individualistic fishing method; (iv) the Kiwai-speaking Papuans, who eat sago and hunt sea mammals in the western province of Papua New Guinea; (v) the Langalanga, expert fishermen living on artificial islets in Malaita Island of the Solomon Islands; (vi) Chinese commercial fishermen in the Malacca Strait region; and (vii) the Malay commercial fishermen of the Johor River. This documentation of changes in the ways that coastal inhabitants use marine resources in Southeast Asia and the southwestern Pacific provides the fundamental, comparable information that is needed for understanding the contemporary ecology and culture of peoples who live by fishing. Indigenous resource management measures are known in many communities of the Asia-Pacific region.

Website: <http://www.nuffic.nl/ciran/ikdm/4-3/communications/publicat.html>

Alangui, Wilfredo V.

Reconfiguring Traditional and Non-traditional Systems of Conflict Resolution: A Model from the Cordillera, Northern Philippines, Tebtebba Foundation, Inc. Philippines, AIT, December 1998.

This paper is on indigenous knowledge, which is based on the recognition that it can contribute to a local sustainable development strategy taking into account local circumstances, potential, experiences and wisdom. The Igorots of Cordillera region of Northern Philippines are studied as they are becoming more and more dislocated in the economic and political sphere as a result of technological advancement. It brings to light the traditional and non-traditional systems of conflict resolution.

The author makes a case for political empowerment of indigenous peoples, arguing that the way conflicts are resolved have a key role in articulating and defining gender relations. He takes the case of the Igorots of Grand Cordillera Central, who have been struggling to redefine their lives in the face of change and modernization. In this state of flux, conflict is rampant, and this relates to indigenous knowledge, technology and gender relations.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Alcorn, J. B. (1993)

"Indigenous Peoples and Conservation", in *Conservation Biology*, Vol. 7(2), pp.424-426.

The author argues that partnerships with indigenous peoples offer the best option for achieving conservation. This requires recognition of indigenous peoples as equals in negotiations.

Website: <http://users.ox.ac.uk/~wgtrr/bib1.htm>

Alino, P.M., Cajipe, G.J.B., Ganzon-Fortes, E.T., Licuanan, W.R.Y., Montano, N.E., Tupas, L.M. (1990)

The Use of Marine Organisms in Folk Medicine and Horticulture: A Preliminary Study, SICEN Leaflet 1: Supplement of SICEN Newsletter University of the Philippines, Diliman, Quezon City, Philippines Seaweed Information Center (SICEN).

This paper reports briefly on the use of marine organisms in folk medicine and horticulture among the coastal people of northern Mindanao and the Visayan Islands of Bohol, Cebu, and Negros in central Philippines.

Altaf, Navjot

Discursive Invisibility, AIT, Thailand, December 1998.

The author concentrates on the discourse that gives rise to and encourages the rhetoric and politics of personal/feminine history making, feminist interventions. The author argues that at one level tradition is defining the space of the women which is supposed to be hers in a positive construct and on the other this very construct is very limiting and

confining her parameter within the home. As a self-conscious artist, the intention has been to explore the women, place in the history of art, the emphasis being on discursive invisibility of women, which in turn has led the author to reframe their history.

Website: <http://gendeitech.ait.ac.th/gasat/ait.htm>

An Initiative Towards Women Empowerment: Know the Minister, Department of Women and Child Development, Ministry of Human Resource Development. Government of India, India.

Paradigms of social development are changing with greater attention to gender issues at global and national levels. Government of India formulating policies, keeping this in mind.

Website: <http://wcd.nic.in/>

Appleton, Helen and Illercacon, Ilek (1994)

Women's Roles in the Innovation of Food-Cycle Technologies, The United Nations Development Fund for Women (UNIFEM), New York, in collaboration with Intermediate Technology Development Group (ITDG), UNIFEM.

This source book is one of a continuing series of UNIFEM publications aimed at increasing awareness of the range of technological options and sources of expertise, while acknowledging the complexity of the problem of designing and successfully implementing technology development and dissemination programmes. While the other titles in the series concentrate on specific technical areas of the food cycle, this particular book explores the wealth of knowledge and skills that grass-roots women possess in a variety of technical areas, and stresses the value of consulting them and adding to their own experience.

The book questions the low status accorded to women's technical knowledge, and challenges the assumption that it is inferior and non-scientific. It proposes a re-definition of 'science and technology', to include not only systematic research and development carried out in formal institutions, but also the generation of knowledge and skills through informal trial-and-error processes at the grass-roots level.

The basic message to readers is that when technologies are being developed, it is women, as users and producers, who need to be consulted first, because they are the real 'experts'. The source book is divided into five sections: local technical knowledge; technological change and innovation by women; case studies of women's local knowledge; women's local technological innovation and external support; and lessons learned from the case studies and guidelines for development practitioners.

A list of organizations and initiatives which advocate the recognition of women's grass-roots technological knowledge and skills, and promote participatory approaches to technology development which are based upon this local capacity, is included in Appendix I. The publications and papers used in the preparation of the book are listed in Appendix II.

Website: <http://www.styluspub.com/books/book3864.html>

Armitage, D.R. & Hyma , B. (1997)

“Sustainable Community-Based Forestry Development - A Policy and Programme Framework to Enhance Women’s Participation”, in *Singapore Journal of Tropical Geography*, Vol. 18(1), pp.1-19.

Conventional development theory and practice have often failed to recognize the centrality of women in sustainable resource management. A conceptual shift in environment and resource policies, planning and programmes is required to affirm that women are active participants rather than passive recipients of change. To address the need for enhanced women's participation in community-based forestry development, this paper focuses on the policy and programme elements important in the design and implementation of successful community forestry projects. Consequently, the intention of this paper is to increase the awareness of planners and decision-makers regarding methods of operationalizing women's participation in community-based forestry. Building upon previous work from aid agencies and other researchers, a range of institutional, organizational, socio-cultural and project elements are identified. These elements provide a comprehensive framework of the policy and programme issues requiring consideration when promoting women's participation in successful community-based forestry activities.

Ashokan A.

“Indigenous Knowledge and Culture: Kerala”, *AIT-GASAT Asia Conference August 4-7, 1998* , Bangkok, Thailand

A.Ashokan looks at the social, cultural and historical reasons for the present condition of STs of Kerala—Koragas, Naiks of Kasargod and also attempts to understand the structure of tribal economic. Two more issues are health care practices and indigenous medicines.

S.Sasikumar’s work “Development in Socio-Cultural contexts: An Evaluative Study of the Tribal Development Programme in Mayard District, Kerala” looks at how development has failed to take these tribes out of vicious circle of poverty. Development programme failed to look at specific local cultural contexts of tribes.

Website: <http://www.unifem.undp.org/s&tech1.htm>

Aumeeruddy, Yildiz (1994)

"Local Representations and Management of Agroforests on the Periphery of Kerinci Seblat National Park, Sumatra, Indonesia", *People and Plants Working Paper 3*. UNESCO, Division of Ecological Sciences.

The zones surrounding parks and forest reserves are the sites of many conflicts between conservation managers and local populations. Although economic compensation may have been envisaged in the form of development projects, management of these peripheral zones encounters the problem of divergence between conservation managers and village communities in their perceptions, modes of representation and systems of

appropriating resources. The work presented in this paper examines these divergences in Kerinci, an agrarian valley with approximately 300,000 inhabitants that is encircled by Kerinci Seblat National Park, a protected area of some 15,000 km² in Sumatra, Indonesia.

Website: <http://www.nuffic.nl/ciran/ikdm/3-3/communications/publications.html>

Awa, N.E. (1989)

“Participation and Indigenous Knowledge in Rural Development”, in *Knowledge*, Vol. 10(4), pp. 304-316.

A review of the literature on the role of participation in rural development shows that some writers have focused on program design, others on program planning and implementation, and still others on evaluation; but all acknowledge the value of a broadly participatory development strategy in intervention programs. However, there is disagreement on what constitutes participation in the development enterprise. Most practitioners believe that indigenous knowledge is crucial to the success of such enterprise. Examined here are the relationship between participation and indigenous knowledge and the role of the latter in rural development.

Axt, J.R. , Corn, M. L. , Lee, M. & Ackerman, D. M. (1993)

Biotechnology, Indigenous Peoples and Intellectual Property Rights, Congressional Research Service. The Library of Congress.

The world may be experiencing mass extinctions of species. There is now an increase in biodiversity prospecting, but concerns are being expressed that indigenous peoples should be involved in the selection of promising species for collection. Some arrangements have emerged, such as INBio, the NCI Letter of Intent and Shaman Pharmaceuticals, and some of these do involve indigenous peoples. But an emerging issue is the debate about indigenous peoples rights and their possible entitlement to protection of their knowledge under IPR laws. The authors suggest that the most promising avenues for compensating indigenous peoples while promoting biodiversity conservation are not through IPR, but through contracts between such peoples and companies and research organizations.

Ayutthaya Historical City World Heritage

Gives us an insight about the city of Ayutthaya in Thailand Architecture, paintings and art objects of Ayutthaya are unique in their style, design, craftsmanship, materials, integrity and rareness. They express ideas, beliefs and creativity of Ayutthaya and of Thai people. Intangible cultural heritage associated to the nominated property continues to exist to the present. Language, literature, music dancing, sports, cultural entertainment, manner and family relationship, cuisine, handicrafts, festivals and ceremonies are still practices today.

Website: <http://fp.thesalmons.org/lynn/wh-thailand.html#ayuth>

E: mail: info@ayothaya.com

Baboo, Balgovind

Status of Women and Children in Boden Block, Nuapada District: A Study in Drought Prone Area in Orissa, India

This paper views the status of women and children in Boden Block, Nuapada district, Orissa in terms of their location vis-a-vis men as a result of changes in the agrarian economy consequent upon developmental initiatives say irrigation. More specifically, it looks at the impacts of formal legislations, industrial urbanization and agricultural modernization on women and children.

Bailey, C., Pomeroy, R. (1996)

“Resource Dependency and Development Options in Coastal Southeast-Asia”, in *Society and Natural Resources*, Vol. 9(2), pp.191-199.

The concept of resource dependency has been used to describe the relationship between community stability and a variety of natural resource systems. Resource-dependent communities frequently are described as being vulnerable to externally induced changes because of their reliance on a single resource system. Most of the literature on this topic has focused on North America. In this article, the concept of resource dependency is applied to the coastal zone of Southeast Asia. Resource dependency in this context takes on a very different form due to the complexity and high natural productivity of tropical coastal ecosystems. These conditions create multiple economic niches for coastal residents, thus providing an important measure of community stability within the coastal resource system. This stability is being challenged by development policies that promote economic specialization--the classic pitfall of resource-dependent communities. An alternative ecosystem approach to coastal community development is proposed.

Bali CHC Projects**Small Living Culture Demonstration Pilot Projects.**

This paper looks at CHC Project activities in Bali. The project aims at identifying, recording and conserving project aims at the cultural heritage of a place which includes not only tangible but also substantial intangible aspects such as art, music, dance, language folklore etc.

Website: <http://www.unesco.org/whc/news/2503.htm>

Bandyopadhyay, Mridula and MacPherson, Stewart (1998)

Women and Health: Tradition and Culture in Rural India, Ashgate Publishing Ltd, England, U.K.

This micro-study deals with the influence of socio-economic and cultural factors on the health of women in rural India. Based on empirical data collected in late 1993 and early 1994 in four districts of West Bengal, it investigates how these factors affect maternal and child health care practices, health-care behaviour, reproductive health, family planning, perceptions of illness and disease, and utilization of health-care services. The authors' findings suggest that improvement in the socio-economic status of the individual

family and development of the village have a major impact on the health-seeking behaviour of people. These factors have a positive influence on the utilization of health services and family-planning services and the adoption of the small-family norm, irrespective of religious beliefs or caste affiliation. But the findings also reveal that cultural factors play an even greater role, more strongly influencing age at marriage (lowering it), preferred sex of children (sons), and uptake of post-natal health services (reducing it). This confirms the existence of medical pluralism (observed by several researchers in earlier studies done elsewhere) and goes a step further, indicating a distinction between 'consumer-oriented' health-care behaviour for ailments perceived as major, and 'welfare-oriented' behaviour and utilization of services for ailments perceived as minor.

Website: <http://www.ashgate.com>

Bapal, Guru Rao (1998)

Semiotics of Yakshagana, Regional Resources Centre for Folk Performing Arts, Chennai, India.

Among the various forms of folk theatre in Karnataka, India, Yakshagana is the richest and most popular. It is deeply rooted in the districts of Dakshina Kannada, Udupi, Uttara Kannada, and Shimoga of Karnataka State and in the Kasaragod district of Kerala State.

This great theatre is rapidly changing now. The professional troupes are now aimed at making money and thus organizing on a commercial basis. New themes were introduced. Tulu, one of the Dravidian languages, is getting more popularity than Kannada; new experiments are being made in different aspects such as music, dance, text, costumes, stage, style etc.

Barnsley, J., Ellis, D. (1992)

Research for Change: Participatory Action Research for Community Groups, Women's Research Centre, Victoria.

A guide prepared for community groups involved in social change which outlines a method of participatory action research. It begins with an overview of the thinking behind action research, and provides a process for making the decision of whether to undertake research, and if so how to incorporate this into the overall work of the community group. It also explains how to design and carry out research, with a focus on practical information: how to identify the questions, and how to collect and analyze the information. A "Tool Kit" section is included, giving examples of participatory tools and techniques which can be used in the research process.

Berkes, F., Gadgil, M. (1993)

"Indigenous Knowledge for Biodiversity Conservation", in *Ambio*, Vol. 22(2-3), pp.151-156.

Indigenous peoples with a historical continuity of resource-use practices often possess a broad knowledge base of the behavior of complex ecological systems in their own

localities. This knowledge has accumulated through a long series of observations transmitted from generation to generation. Such "diachronic" observations can be of great value and complement the "synchronic" observations on which western science is based. Where indigenous peoples have depended, for long periods of time, on local environments for the provision of a variety of resources, they have developed a stake in conserving, and in some cases, enhancing, biodiversity.

Berkes, Fikret, Folke, Carl, Gadgil, Madhav. (1993)

“Traditional Ecological Knowledge, Biodiversity, Resilience and Sustainability”, *Beijer Discussion Paper Series No. 31*, pp. 34, Beijer International Institute of Ecological Economics, Stockholm, Sweden.

Traditional peoples who depended on their local ecosystems for their essential needs, have accumulated by trial and error a rich body of local environmental knowledge, and in several cases elaborated resource management systems, and developed institutions appropriate for implementing these systems. Biodiversity conservation appears to be integral to many traditional management systems from tropical forests to coastal fisheries. For example, some groups manipulate the local landscape to augment its heterogeneity, use conservation "rules of thumb" to help use species-rich communities sustainably, and integrate the production of several multispecies systems. Thus, self-interest of traditional peoples has been key to biodiversity maintenance. As traditional peoples are integrated into the global economy and come under various pressures, they often lose their resource base, and in the long run, their knowledge systems, social institutions, and their world view which shapes their relations with the environment. The process of decoupling of traditional peoples from their resource base is likely to reduce the resilience of their social systems, as well as their local ecosystems through biodiversity loss.

Berlin, Brent (1992)

Ethnobiological Classification: Principles of Categorization of Plants and Animals in Traditional Societies, Princeton University Press, New Jersey.

The author explains the regularities in classification that persist across local environments, cultures, societies and languages. People recognize and name a grouping of organisms quite independently of its actual or potential usefulness or symbolic significance in human society.

Berman, Tressa, Seitel, Peter & McCann, Anthony (1999)

Local Empowerment and International Co-operation: A Report on the Working Conference, A Global Assessment of the 1989 Recommendation on the Safeguarding of Traditional Culture and Folklore, Cultural Survival.

It brings out the features of the conference held during the Annual Smithsonian Folklife Festival in Washington D.C. on June 20, 1999. This conference was part of an evaluation requested by UNESCO on the content and efficacy of 1989 UNESCO Recommendation on the safeguarding of Traditional Culture and Folklore. The main aim of this working

conference was to investigate the state of traditional culture and consider the protection of world's intangible cultural heritage.

Website: <http://www.mail-archive.com/ecofem@csf.colorado.edu/msg07951.html>

Berryman, Cathryn, A.

Toward More Universal Protection of Intangible Cultural Property.

This paper highlights the motion of state as the guardian of its people's cultural heritage. It also brings to light the national measures protecting intangible cultural property, moral rights, background information's on folklore and means of protection of folklore.

Website: <http://www.lawsch.uga.edu/~jipl/vol1/berryman.html>

Bharara, L.P. (1999)

Man in the Desert. Drought, Desertification and Indigenous Knowledge for Sustainable Development, Scientific Publishers, Jodhpur, India.

It examines how the people of the Rajasthan region of the Thar Desert, India have survived in midst of drought and desertification. The author looks at the problem from a socio-ecological point of view, showing how people from different castes and economic groups have adopted different strategies. Especially valuable are the detailed accounts of people's perceptions and historical recollections of drought and how it has affected the relationships between land, vegetation, humans and animals. The author also discusses the extent, causes and process of desertification. This book looks at the knowledge on the basis of which local people have survived in a sustainable way.

Bhatt, N. & Thomas-Slayter, B. (1994)

"Land, Livestock, and Livelihoods: Changing Dynamics of Gender, Caste, and Ethnicity in a Nepalese Village", in *Human Ecology*, Vol. 22(4), pp.467-494.

Over the past 10 years, the village of Ghusel, Lalitpur District, Nepal, has moved from primarily subsistence agriculture into the wider cash economy, aided by the Small Farmers' Development Program (SFDP) which provides credit to farmers mainly for the purchase of buffalo for milk production, and by the National Dairy Corp which supports local dairy cooperatives. Analysis of ethnographic and survey data (N = 59 households) reveals that buffalo-keeping and milk sales are increasing the well-being of many households, while at the same time creating new inequalities in gender roles and responsibilities, greater inequities between Brahmin and Tamang residents in Ghusel, and placing pressures on the ecosystem for increased supplies of fodder and fuelwood. Evidence suggests that there is critical need for attention to the social, and particularly gender-based, implications of maintaining livestock for milk sales and to the ecological underpinnings of this livelihood system.

Bhattacharya, B. & Rani, G.J. (1994)

"Gender in Agriculture: An Asian Perspective", in *Asia-Pacific Journal of Rural Development*, Vol. 5(1), pp.27-48.

The increasing number of women in Asia who are joining the agricultural work force underscores the urgency of making agricultural policy, research, and extension more gender-sensitive. A review of agricultural policies and programs reveals the inherent gender blindness and male orientation in agricultural policy development, research, and extension undertakings. It is suggested that both macro- and microlevel information be synthesized into a database to sensitize policymakers and programs to gender issues in agriculture.

Biological Diversity: Issues Related to the Convention on Biodiversity: To Improve the Scientific basis for Making Decisions on Environmental Issues, May 15, 1995.

This article deals with the issues related to the global treaty on biodiversity, which was opened for signature at the Earth summit in June 1992. Initially the U.S. Government under George Bush refused to sign it but later on in June 1993 President Bill Clinton changed course and signed the treaty. But within its own boundaries, the U.S. Government faces controversies dealing with implementation of its Endangered Species Act, where many feel that economic concerns sometimes conflict with saving threatened species from extinction. The author writes that measures needed to protect biological diversity may prove difficult to achieve.

Website: <http://www.cnie.org/nle/biodv-2.html>

Blunt, Peter and Warren, D. Michael eds. (1995)

Indigenous Organizations and Development, Intermediate Technology Publications, London.

This is the third volume in the IT series on Indigenous Knowledge and Development. The book contains nine case studies from Africa (Kenya, South Africa, Nigeria and Ghana), four from India, and seven from Asia and the Pacific Rim (Australia, New Zealand, Canada, China, Indonesia and the Philippines). Indigenous organizations are associations formed within a community without external assistance. Such organizations appear to exist in virtually every community; most have local-level community development functions. Until recently these organizations have been overlooked by development agencies. The case studies in this volume indicate the cost-effectiveness of identifying these organizations, understanding their strengths and weaknesses, and working with and through them to strengthen their capacity for self-reliant local-level development. Three case studies explore problems that emerge when new organizations are superimposed on an indigenous organization, and where national policy and central control override the capacity of local-level organizations. Contributions explore the rhetoric of empowerment and participatory decision-making versus the reality of ignoring local decision-making and organizations. The collection cuts across many sectors and includes case studies on Kenyan pastoralists, indigenous financial institutions in India, rural development in China, water and sanitation in Ghana and India, health in South Africa, wildlife conservation in Indonesia and agricultural extension in the Philippines.

Website: <http://www.styluspub.com/books/book2514.html>

Bobiwash Wacoquaaknick, Rodney

Convention on Biodiversity Impact Indigenous Peoples Everywhere, Convention Biodiversity, May 2000.

This article brings out the issues brought forth during the "Fourth International Indigenous Forum on Biodiversity" which was held at Seville, Spain from March 24-26, 2000. This was a follow up to the "First Intercessional Open Ended Adhoc Working Group on Article 8 J" of the convention on Biological Diversity. This Forum met to discuss the major drawback of CBD viz. that although 90% of the world's biodiversity is an indigenous lands and territories, indigenous communities have not been properly consulted and were not involved in the drafting of the CBD. Furthermore, are only minimally involved in the defining and implementation of these parts of the CBD that most directly affect them.

Bodekar, G. (1995)

"Traditional Health Systems: Policy, Biodiversity, and Global Interdependence", in *Journal of Alternative and Complementary Medicine*, Vol. 1(3), pp. 231-243.

There is a resurgence of interest in traditional health care. At the same time, the world's medicinal plant stocks are endangered through deforestation and overharvesting. This situation requires an integrated and comprehensive policy framework to assure sustainability in natural health care for future generations. This article seeks to develop such a framework.

Bose, Mendeherata ed. (2000)

Faces of the Feminine in Ancient Medieval and Modern India, Oxford, New Delhi, India.

This book offers a variety of scholarly studies in the idea, situation and definition including the self-definition- of women in Indian society, from the earliest cultural period up to the present day.

Brokensha David, Slikkerveer L. Jan & Warren D. Michael eds.

IT Studies on Indigenous Knowledge and Development, IT Publications.

IT Publications announces the launch of this series of books, which will highlight the contributions to local, national and international development made by indigenous knowledge systems -- and the tensions which ignoring that knowledge can create. The series constitutes an important and continuing contribution to the instruments available to both the development and the academic community, in their search for a better understanding of these processes.

Website:http://www.public.iastate.edu/~anthr_info/cikard/warren/venice/venice.

Brosmius, J.P. (1997)

"Endangered Forest, Endangered People: Environmentalist Representations of Indigenous Knowledge", in *Human Ecology*, Vol. 25(1), pp.47-69.

Since 1987, Pecan foragers in Malaysia have been increasingly affected by the activities of logging companies, and have protested this with blockades. Simultaneously, they have become the focus of a broad-based international environmental campaign. This paper examines the rhetoric of that campaign in particular the ways in which Western environmentalists have constructed Pecan land rights with reference to Pecan knowledge of the landscape and of the biotic elements, which exist there. Further it is considered how environmentalists have drawn on ethnographic accounts, and how those accounts are transformed in the process of generating images deployed in the campaign.

Brush, S.B, Stabinsky, D eds. (1996)

Valuing Local Knowledge: Indigenous Peoples and Intellectual Property Rights, Island Press, California.

Proceedings of the 1993 conference on Intellectual Property Rights and Indigenous Knowledge, which took place in Lake Tahoe, California, USA.

The book includes sections on equity and indigenous rights; conservation, knowledge and property, and policy options and alternatives.

There is a reference to, 'Peasant farmers and tribal inhabitants of the tropical forest are often versed in the diversity and uses of local plant life. These individuals perpetuate legacies of cultural knowledge and they have few peers as stewards of biological resources. Peasant landscapes are often botanic gardens of incredible complexity--stores of biological diversity, natural compounds and sources of new hybrids.' Unfortunately, this stewardship by uneducated farmers is rarely recognized and almost never rewarded. In 'Valuing local knowledge' the contributors consider a mercantile approach to promoting cultural survival and biological conservation. They propose that cultural or indigenous knowledge be treated as a form of intellectual property. This enables individuals to gain financially from sharing unique and useful knowledge, thus increasing the economic return from biological resources maintained by peasants and tribal people. The idea is that turning public goods, such as knowledge and biological resources, into commodities that can be bought and sold, could enable tribal herbalists, peasant farmers or governments to profit from their knowledge and from conserving plant resources.

Four facts suggest the need for indigenous peoples to control and market their knowledge: indigenous people control and maintain significant amounts of biological resources; these resources are useful to industry and to the world community; both indigenous people and biological resources are threatened; and intellectual property is an accepted way to encourage the creation and sharing of intellectual goods such as knowledge of plants.

'Valuing local knowledge' attempts to define the ambiguous terms in the intellectual property debate: indigenous knowledge, biological resources, compensation and equality. It also suggests options that might contribute towards both conservation and equity for indigenous people who are stewards of biological resources.

Website: <http://www.netstoreusa.com/sabooks/155/1559633794.shtml>

Carlier , Hans (1994)

Himalayan Agriculture: Bibliography for Development, INSAN Publications, Nepal.

The bibliography contains 140 references to books and other publications about indigenous knowledge regarding sustainable agriculture and natural resource management in Nepal.

Most references indicate the library where the publication can be found. This bibliography is a rich source of information for people who work with rural populations in a participatory way.

Website: <http://www.nuffic.nl/ciran/ikdm/3-1/communications/publications.html>

CCIC: Reference to Handicrafts and Handloom Textiles from Andhra Pradesh , Press Information Bureau, Government of India, India.

Women in each household operate the charka, spin and weave the cloth. Fusion happened when Indian craftsmen mingled with the Iranian and North Indian Kalam Kari printers.

Website: <http://pib.nic.in/archieve/lreleng/l1099/r261099.html>

Chandrasekhar, Kamala (1998)

Impact of New Technology on Women, 'All That Glitters Is Not Gold' Describes Aptly Modern Technology, AIT-GASAT, Thailand.

People are carried away by the superficial comfort that modern technologies provide, forgetting that beneath this, the human mechanism is crumbling. Modern developments have cut the thread that traditionally bound people to the earth. It is the cutting of this bond that is leading to man's destruction and the cause of health hazards, particularly that of women. Past few decades, organo-chlorides have dazzled the world, for, which is the place where plastics (organo-chlorides) are not found. Organo-chlorides are the main cause of many serious health hazards, particularly in women, because some of these compounds inhibit foetal development and metabolism. Others cause infertility and complications. WHO report brings out that 20,000 deaths are caused due to pesticides poisoning. Skin and breast cancer is on the rise (15%) due to ultraviolet (UV - B) radiation caused by ozone depletion. The pathetic impact in the agricultural sector is the marginalising of women, who traditionally were contributing substantially to societal betterment. But now, technology is responsible for:

- a) cleave in the rich – poor income
- b) joblessness
- c) feminisation of poverty

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

China: Best Practices on Indigenous Knowledge (2000)

Ecological restoration of degraded watershed on the upper reaches of the Minjiang River. "Interaction of Qiang Ethno Botanical Knowledge and Practices into a Deforestation Project", UNESCO.

In 1980s, the Government of China funded a project entitled ‘Construction of a Protective Forest System in the Upper Reaches of the Yangtze River’ in a bid to restore ecology. Right from the beginning the project to rehabilitate this watershed has incorporated indigenous knowledge of Qiang people. Their knowledge of medicinal plants has played an important role in conservation of biodiversity. Collection of wild medicinal plants is a traditional source of income and are now being cultivated promotion of participating of local people in conservation projects. The knowledge of medicinal plants has played an important role in the conservation of biodiversity and Qiang practices of forest management and home gardening have been integrated into the project. This paper looks into this aspect of indigenous knowledge and gives a detailed account of the project.

Website: <http://www.unesco.org/most/bpik15.htm>

Clift, E. (1997)

“Changing Women`s Lives - A Communication Perspective On Participatory Qualitative Research Techniques For Gender Equity”, in *Journal of Gender Studies*, Vol. 6(3), pp.289-296.

In this paper, there is a description of Participatory Rural Appraisal (PRA), a group of qualitative research techniques that have the potential to raise the status of women, particularly when carried out with all members of a community. Thereafter there is the presentation of traditional formative evaluation research methods such as focus groups and central location intercept interviews and their uses are discussed. There is also a critical analysis of the assumptions about information and audiences that underlie these traditional methods, and the explanation of PRA techniques, the principles that govern their use as well as limitations to date vis-a-vis gender, followed by several examples. The paper concludes by illustrating how PRA can be used from a communications perspective for gender equity in developing countries.

CNN

Witch Killings in India.

Women accused of being a witch after the death of her son. In many areas women accused of witchcraft and are harassed for that by villagers. Wherever an untoward incident occurs in some village`s women are used as scapegoats and ill-treated. Ajitha George doing research on thi8s started that “tardily, ojhas used in give medicine using herbal potions but now tribal health system is falling apart so women are used as scapegoats.

Website: <http://asia.cnn.com/>

Connell, D. (1997)

“Participatory Development: An Approach Sensitive to Class and Gender”, in *Development in Practice* Vol. 7(3), 1997,pp.248-259.

Draws on experience in rural development work in Irian Jaya (Indonesia) to clarify the centrality of popular participation to development. The influence of class and gender

factors on participatory development is discussed, exploring how development agents can support transformational development. It is argued that integrating the strengths of political economy and gender planning into a participatory methodology yields an approach that puts people first, does not isolate or privilege particular sectors, and places subjugation alongside poverty as social evils to be overcome, not simply alleviated. An emancipatory concept and practice of development, in which inequalities and inequities are addressed and that will empower people, demands a delicate and evolving balance between guidance and support, and facilitation and responses, on the part of the development agent.

Convention on Biodiversity: Protection or Threat? Living Traditions? Abya Yala Fund Newsletter Spring, 1999.

This article explains the significance of the Convention on Biodiversity to indigenous People. It also explains the threats faced by indigenous people in this era of Globalization and corporate control over governments and international bodies. Finally, it also explains how indigenous people have responded to these new threats from corporations.

Website: <http://ayf.nativeweb.org/convbiod.htm>

Conway, Eileen

"Gender and Equity Issue", in *IDRC – Report*, Magazine, International Development Research Centre, Canada.

The articles in this issue provide a small window into IDRC activities that address gender and development. It is also an effort to enable governments to create new policies or putting substance into existing ones to give women greater opportunities.

Website: <http://www.idrc.ca/gender/socpol.html>

Cramb, R. A., and I. R. Wills. (1990)

The Role of Traditional Institutions in Rural Development: Community-Based Land Tenure and Government Land Policy in Sarawak, Malaysia, in *World Development*, Vol. 18(3), pp.347-360.

Traditional local-level institutions are frequently considered obstacles to rural development and so attempts are made by the state to impose "dissonant" institutional forms from above. In contrast, this paper argues that traditional institutions should be viewed as the building blocks of a modern, development-oriented institutional structure. The argument is applied to the case of the *Iban* system of community-based land tenure and its relationship with government land policy in the Malaysian state of Sarawak

Creating Alternatives: Women and Work, Society for Participatory Research in Asia, New Delhi, 1987.

This booklet is based on information collected at a workshop that evaluated Oxfam-supported projects in India and Bangladesh. The workshop was held in Bangladesh in 1986. Included are brief descriptions of women's participation in income generating

activities. These include rural credit schemes, land tenure, as well as assistance to rural artisans and small livestock keepers.

Culture and UNESCO

Recommendations on the Safeguarding of Traditional Culture and Folklore Adopted by the General Conference at its 25th Session, Paris, 15 November 1989.

It deals with recommendations passed regarding definition, identification, conservation and preservation of folklore. Other aspects, which are looked into, include dissemination and protection of folklore as well as international cooperation.

Website:http://www.unesco.int/culture/heritage/intangible/recommandation/html_eng/index_en.htm

Cultural Development: The Heritage and Creativity.

This article defines the fields of action in UNESCO's cultural programme in different Asian countries which includes:

- (i) Tangible, intangible aspects
- (ii) Various forms of cultural identity with a focus on inter-cultural dialogue, the protection of artistic and intellectual creator and the promotion of reading.
- (iii) The role of culture in development

Website: http://www.unesco.de/c_english/culture.htm

Cultural Heritage in Development Network

This was launched in January 1998 to coordinate the activities of development and organization and institutions involved in the preservation and conservation of the cultural heritage and to facilitate the exchange of up-to-date information regarding development policies and projects including strategies, experiences and successful practices.

Website: http://www.unesco.org/culture/heritage/intangible/html_eng/index_en.htm

Cultural Heritage: Japan Trust Fund (FIT)

This article looks at the aims, objectives and projects of the Japanese Trust Fund for the Preservation and Promotion of Cultural Heritage. This was established in 1993. The aim of this Trust Fund is to endeavour to preserve and promote outstanding cultural heritage such as traditional and performing arts like dances and music, traditional crafts like ceramics, lacquerware, and dyeing, weaving, oral heritage, mainly in the Asian region .

Website: www.unesco.org/culture/japan-fit/html_eng/background.htm - 24k

Das, P.K. (1994)

"Women in Joint Forestry Management", in *Social Action*, Vol. 44 No 2, pp.56-68.

In 1988, the National Forest Policy in India was released, calling for increased community participation in forest management. However, as with many such policies, women's participation in the design, or a consideration of effects on women are often not

included. A description of women's participation in forestry in various regions of India is presented, followed by recommendations to ensure women's concerns are addressed

Dasgupta, Supriya (1988)

Understanding the Tribal Dilemma: Tribal Women and Forest Dweller Economy, Indian Social Institute, New Delhi, India.

Drawing from the research conducted by Fernandes & Menon (1987) on tribal groups in the Orissa region of India, Supriya presents an overview of the adverse effects of massive deforestation on the lives of tribal peoples. The tribal forest economy is primarily a women's economy, and it is women who are most directly affected by the corporate exploitation of their traditional lands. An overview of the local economy, the religious importance of the forests, and traditional sustainable forest management activities are described. The breakdown of this system has led to increased workload, health problems, and environmental destruction as monoculture forestry is replacing indigenous species. Organizations are now working to try to assist tribal women to regain a measure of control over the forests upon which they depend for survival. Recommendations are presented which could help community-based organizations become more effective.

Davis, A. & Bailey, C. (1996)

“Common in Custom, Uncommon in Advantage - Common Property, Local Elites, and Alternative Approaches to Fisheries Management”, in *Society and Natural Resources*, Vol. 9(3), pp. 251-265.

Fisheries social research has attracted increasing attention in recent debates concerning alternative approaches in the design of fisheries management systems. This essay examines case study and fisheries social research literature with a view to highlighting conceptual-analytical strengths, shortcomings, and lessons with respect to management concerns. It is argued that effective and sustainable management regimes require that central consideration be given to the principles of social justice and distributional equity. Approaching these goals, in turn, requires that research and management design attend to issues such as local-level social structures, gender/ethnic relations, and the distribution of socioeconomic power and material benefits.

Dena Bert, Conny Van

The Influence of Technology on Indigenous Women's Life in Ratanakiri, Cambodia, UNIFEM, Cambodia .

Ratanakiri is a province in the northeast of Cambodia. The forested hills are home to more than ten different ethnic groups, usually referred to as highland people. Their knowledge, agriculture and animistic belief systems can hardly be separated. This relation has resulted in a previously sustainable form of shifting cultivation and use of natural resources. Women play a significant role in this type of agriculture, not only in terms of their labour but also in terms of decision-making. It is their responsibility to select plots of land to be cultivated in the new agricultural season, as well as selecting rice and vegetables seeds. Besides their numerous agricultural tasks, it is women's duty to

run the household. As a result, women and girls have less opportunity to access formal and non-formal education than boys and men, and are less involved in village decision-making because they hardly have the time nor the confidence to participate in these kind of activities.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Dey , Indrajit

Bhumi Kanya: Women's Rural Development in India, Bhumi Kanya Trust, Ranchi, October 15, 2000.

Gives information about Sri and Bhumi Kanya, which are common development projects, dedicated to uplifting less privileged Indian village women thro their participatory involvement in organic farming.

Website: <http://www.humanity2000.com/bhumikanya.htm>

Doane, Donna L (1998)

Indigenous Knowledge and the Use of 'Technology Blending' in Asia: Historical and Current Examples and Gender Implications , AIT, Thailand.

This paper will present an analysis of the contexts in which technology blending is, or is not, appropriate. (Here, 'technology blending' refers to the combining of indigenous/local knowledge and technologies with 'modern'/international knowledge and techniques.) It will be argued that early industrializing countries did not face a significant gap between 'local' and 'modern' knowledge and technologies as they began the process of full-scale industrialization. For this and other reasons (including assumptions regarding the gender, location, and ethnicities of those who have 'local' as opposed to 'modern' knowledge), technology blending and the role of indigenous knowledge have not been considered important issues by economists and other social scientists who assume that modern knowledge and technologies are unquestionably superior.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Draft National Environment Education Guidelines (1991)

Women and Environment Education, National Conservation Strategy Implementation Programme, National Planning Commission, HMG Nepal, in collaboration with IUCN-The World Conservation Union, Kathmandu.

Women are the primary participants in agriculture, food processing, water and fuel collection. They can play a vital role in environmental education at the community level and in the integration of sustainable practices. However, their effectiveness is impeded by their low social status and low access to education and information. There is a severe shortage of formal and non-formal education programmes for women. This chapter summarizes the environmental and social conditions women must contend with in Nepal.

Earth Council and Philippine Council for Sustainable Development (1995)

Weaving the Fabric of Asia's Future: Meeting of National Councils for Sustainable Development in Asia, Papers from Conference held in Manila. Published in San José, Costa Rica by Earth Council.

The Meeting of Councils for Sustainable Development in Asia provided a forum for the discussion of sustainable development concerns of countries in Asia and the Pacific such as conflicts over international natural resources commons, biodiversity conservation, migration, financial flows, trade, the problems of indigenous peoples, and industrial ecology. Mechanisms for regional multi-lateral and bi-lateral cooperation are discussed. Contents: (Selected) Programme, Conference process and roles; Conference papers: Natural resources commons and biodiversity; Financial flows, Trade and investments; Labour and migration in Asia; Migration trends in Asia (Battistella); Agenda 21 and the situation of indigenous peoples in the Asia-Pacific area; Index of indigenous peoples in Asia (Berger); Industrial ecology; Human and ecological security: Earth Charter initiative summary; Earth Charter process; Matrix for an Earth Charter; Principles; Global environmental challenges; International peace and human security; Population and security.

Eck, Diana L. (1983)

Banaras: City of Light, Routledge and Kegan Paul, London, U.K.

In this detailed and minutely researched volume, Diana Eck shows how the sacred and immortal city of Kashi/Banaras has become a lens through which the Hindu vision of the world is precisely focused.

In the 'City of Light', Eck explores the present city of Kashi/Varanasi/Banaras with the help of ancient Sanskrit texts—the Kashi Khanda and Kashi Rashsya—translated for the first time by Eck herself. In using these ancient texts as her guides to understand the sacred life and rhythms of modern day Banaras, the author goes beyond a study of text and context to a study of classical Sanskrit texts and the text of the city, brought together so that we may see this city and understand its sacred structure and meaning as it has been seen and understood by Hindus.

ECOSOC (1993)

United Nations Economic and Social Council), Working Group on Indigenous Populations, Discrimination Against Indigenous Peoples: Study on the Protection of the Cultural and Intellectual Property of Indigenous Peoples, ECOSOC, Geneva.

This study requested by the UN Commission on Human Rights to consider ways to strengthen respect by the international community for the intellectual and cultural property rights of indigenous peoples. The study argues that it would be more appropriate to refer to the collective "heritage" of a people than to intellectual and cultural property. The study concludes with recommendations for action by the international community.

Ecowoman

This article looks at the role of women of the Pacific as technologists and natural resource managers requiring considerable scientific knowledge in their day-to-day lives. Most importantly they are also educators, passing on traditional technologies, especially to their daughters, knowledge of healing practices and medicines, of the goods and tools necessary for their daily lives and of food production and collection.

But these skills need to be fed with updated, information which 'Ecowoman' as a group caters to. It works for the promotion of equal access for girls and women in the science and technology arena. It develops linkages between professional women scientists technologists and women's indigenous scientific knowledge. It ensures that all women, including least educated have scientific and technical knowledge, which will improve their quality of life and ability to care for the environment.

Website: <http://www.wigsat.org/ofan/activities/ecowoman.html>

Ehrlich, P.R., Daily, G.C. (1996)

“Socioeconomic Equity, Sustainability, and Earth's Carrying Capacity”, in *Ecological Applications*, Vol. 6(4), pp.991-1001.

The authors examine the relationship between socioeconomic equity in opportunity and sustainability, as reflected in patterns of food production and fertility. This analysis spans various levels of social organization, from within the household (gender and age-related equity) to relations among households (of different material wealth), among regions (particularly rural vs. urban), and among nations (rich and poor). The preliminary results in this complex area suggest that increasing equality of opportunity at each of these levels can help to increase food production and to lower fertility rates, through varied mechanisms. Working toward such equity constitutes a "no regrets" strategy for transitioning to a sustainable society and increasing Earth's carrying capacity for human beings, as measures to reduce the growing disparity between rich and poor have merit on ethical grounds alone. An important caveat, however, is that equity in consumer lifestyles within and between nations cannot be achieved globally by leveling up to consumption from the bottom. Runaway consumption in rich countries must be curbed as part of an effort to reduce the scale of human enterprise to below carrying capacity while still permitting needed development among the poor.

Ethnoveterinary Medicine in Asia: An Information Kit on Traditional Animal Health Care Practice, 1994, Y.C. James Yen Center, Philippines.

Livestock farmers and healers throughout the world use traditional veterinary techniques to prevent and treat common livestock diseases. These ethnoveterinary remedies are practical, effective and cheap. They rely on local plants or easily available materials. They reflect centuries of experience and trial-and-error.

The four booklets in this kit contain details on herbal remedies and other ethnoveterinary practices used by stock raisers and healers in South and Southeast Asia. Three of the four booklets deal with ruminants (cattle, buffaloes, sheep and goats), swine and poultry. The fourth booklet addresses topics which apply to any of these species.

Each booklet is organized according to easily understandable problems (such as 'skin disease' or 'diarrhoea'). For each problem, the symptoms, causes, prevention and treatment are described. The various types of treatment are described in simple, recipe-like terms to enable non-veterinarians to prepare and use the remedies.

Website: <http://www.netcologne.de/~nc-mundypa/publist.htm>

Evers, Hans-Dieter and Ruediger Korff (1996)

“Subsistence Production in Bangkok”, in *Development: Seeds of Change*, Vol. 4 , pp. 50-55.

This article focuses on the production-consumption-pattern, usually referred to as a subsistence economy. Activities are carried out by unpaid labour, mostly female, to produce goods and services for own consumption of the immediate family or household. Activities include the growing of food and its processing for own use, education, construction of housing, and health care, and take place largely outside the market economy. The article argues that subsistence production can be distinguished on two levels. First, everyday reproduction of labour power within the household; and second, subsistence production organized on a more extensive scale via cooperation of several households or groups. The authors contend that individuals within households employ strategies, for example specialization, to use the available labour power in the most efficient way. Three case studies illustrate that subsistence production is closely related to the availability and allocation of labour power. The examples detail the division of household labour by gender in the subsistence economy.

FAO (1998)

Field Handbook: Socioeconomic and Gender Analysis Programme, 1998, FAO, Rome.

This SEAGA Field Handbook is written for development agents who work directly with local communities in developing countries. It is intended for outsiders such as extensionists, government and non-government field workers, and private- and public-sector development consultants, and for insiders such as community organisers and leaders of local groups and institutions. The purpose of this Handbook is to support participatory development planning at the community level. It is based on actual experiences in agriculture, forestry and fisheries, but can be used by those working in all sectors of rural development. The Handbook offers three toolkits: *Toolkit A The Development Context* is for learning about the economic, environmental, social and institutional patterns that pose supports or constraints for development; *Toolkit B Livelihood Analysis* is for learning about the flow of activities and resources through which different people make their living; and *Toolkit C. Stakeholders' Priorities for Development* is for planning development activities based on women's and men's priorities. The first two focus on learning about the current situation ("what is"), while the third focuses on planning for the future ("what should be"). Each toolkit is designed to answer important questions.

Website: <http://www.fao.org/sd/seaga/SEfh0001.htm>

FAO and IIRR (1995)

"Resource Management for Upland Areas in Southeast Asia", *FARM Field Document 2*.
FAO, Thailand & IIRR, The Philippines.

This information kit is the result of a workshop that took place at the International Institute of Rural Reconstruction (IIRR). The workshop was organized by IIRR and FAO.

This technical information kit is designed for use by agriculture and forestry trainers, extension subject-matter specialists and government agencies and NGOs that focus on agriculture and natural resource management in the uplands of South East Asia. The material draws on a range of experiences from institutions and individuals in the region. The topics presented are based on a systems approach to the management of resources in upland communities of South East Asia. This approach is applied to the design and development of appropriate programme interventions. It acknowledges the fact that members of farm households are systems experts, and their local knowledge, needs and experiences must become the basis for programme development.

Website: <http://www.netcologne.de/~nc-mundypa/ResMgmtUplands.htm>

Feldman, S.W., Rick. (1995)

"Feminist Knowledge Claims, Local Knowledge, and Gender Divisions of Agricultural Labor: Constructing a Successor Science", in *Rural Sociology*, Vol. 60(1), pp.23-43.

Discusses the significance of local knowledge in constructing opportunities for sustainable agriculture, drawing on the concepts of partial perspective, lived experience, and the complexity of social context. Focus is on the juxtaposition of local knowledge and scientific knowledge, challenging those interpretations of local knowledge production that ignore the various people, relations, and interests constituting the rural economy. Attention to the on-farm gender division of labor helps to identify gender differences as critical in constituting the family farm and to elaborate how the different experiences of women and men may offer alternative visions of what constitutes sustainable agricultural production.

Fernandes, Walter and Menon, Geeta (1987)

Tribal Women and Forest Economy: Deforestation, Exploitation and Status Change,
Indian Social Institute, New Delhi, India.

The authors present the findings and analysis of an extensive survey of the role of women in the tribal forest economy in India. The research was conducted in the Orissa region of India. The rapid pace of industrial deforestation of the tribals' homelands has led to a significant deterioration in the quality of life among tribal peoples, particularly women. Increased workload, and diminished availability of traditional foods and medicinal herbs have led to serious health problems. The shift to a market economy is concentrating control of the land away from the women into the hands of companies and the government. Current attempts to alleviate the situation are examined.

Fletcher, Susan

Biological Diversity: Issues Related to the Convention on Biodiversity, 1995, The National Council for Science and Environment, Washington.

This is a summary of the Congressional Report on Biological Diversity. It brings out the role of U.S. in the signature of this global treaty. Initially, there is a history and current status of this treaty. Initially, there is a history and current status of this treaty followed by changes brought about by the United States of America. The major commitments made by parties to the connection are also brought to the forefront.

Website: www.cnie.org/nle/biodv-2

Flores, Efren (1992)

“Community-Based Coastal Fishery Management in the Philippines: A Review on Small Island Coral Reef Fishery Management”, Paper Presented at Workshop on Indigenous Knowledge and Sustainable Development in the Philippines June 24-26, Silang, Cavite, Philippines 20 pp.

When there is public outcry over the destruction of natural resources, the classic response of government is to impose legislation such as total logging bans or closures of fishing grounds. However, experience has shown that legislative measures alone do not solve the problem since the displaced users of the resource will still continue to practice their trade for subsistence. With minimal effect of legislation in conserving natural resources, government has turned to the users for assistance in the management of resources by what is now popularly known as "community-based resource management". Silliman University, based in central Visayas, initiated this management scheme for coral reef fishery resources in four island communities in the central Visayas region of the Philippines, namely: Sumilon Island, Apo Island, Balicasag Island, and Pamilacan Island. This paper describes the experience of the community-based coastal fishery resource management implementors, problems encountered in the implementation, and success of the endeavour. Added to this are the personal observations by the author during his recent visit to Balicasag Island and Apo Island, describing the lasting effects in involving the fisherfolk in managing their own resources using the knowledge they learned through years of experience plus new technology introduced by an educational institution.

Francis, Jennifer (1998)

The Impact of New Technologies on Women, AIT-GASAT Asia Conference, Thailand, August 4-7, 1998.

Faced with their responsibility of household chores, farm work and earning cash to supplement incomes --tasks which often add up to a 16-hour day --rural women in many of the developing countries see the lack of time as a major constraint on their ability to improve family welfare. When one considers the multitude of tasks that rural women perform and the limited tools they use in performing these tasks, it is obvious that the introduction of new technologies holds out the promise of considerable benefits -not just to the women but to their families as a whole. With respect to water supplies and sanitation there is a range of technologies that can help with the problems of collection, storage, purity of water, health and hygiene. These technologies should in theory, be very

beneficial in respect to releasing women's time from unproductive tasks -time that can be diverted into income-generating activities, better child care and a general increase in the well-being of the whole family. But does the use of such technologies by women actually result in improved health, food production and greater cash incomes? In practice, a number of factors can prevent the potential benefits from being realized. Taking into account different categories of people with different interests in and control over the use of technologies for different purposes, as well as its effects, this paper calls for a gender-balanced approach to sustainable use of water supply and sanitation technologies.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Gadgil , M. (1987)

'Diversity: Cultural and Biological', in *Tree*, 1987, Vol. 2(12), pp.369-373.

Early human populations possessed high levels of cultural diversity dependent on and supportive of high levels of biological diversity. This pattern changed drastically with technological innovations enabling certain human groups to break down territorial barriers and to usurp resources of other groups. Traditions of resource conservation can reemerge when the dominant cultures spread over the entire area and the innovations diffuse to other groups. This could change once again as genetically engineered organisms become an economically viable proposition with the accruing advantages concentrated in the hands of a few groups, a further drastic reduction in bio-cultural diversity may ensue.

Gadgil , M. & Berkes, F. (1991)

"Traditional Resource Management Systems", in *Resource Management and Optimization*, Vol. 8(3-4), pp.127-141.

The Western view that humans are entitled to dominate and utilize nature at will, recognized no limits to the exploration and modification of ecosystems. This view has changed gradually since the mid-nineteenth century. Nevertheless, the science-based techniques of resource management that have since been developed are applicable almost entirely to single species populations in highly simplified ecosystems. On the other hand, a diversity of traditional cultures has elaborated management systems more consistent with the ecosystem view and current ecological theory. This paper explores the synthesis of traditional and scientific ecology.

Gajjala ,Radhika & Manidipudi, Annapurna

"Cyberfeminism, Technology and International Development", in *Gender and Development*, Vol. 7, No.2, July 1999.

Feminists from diverse backgrounds are considering the implications of the spread of Internet technology and questioning its benefits for women in developing countries. According to the authors, apart from having access to the Internet women must be able to define the content and shape of cyberspace. In this article, the authors make conceptual links between 'old' and 'new' technologies within contexts of globalization, third world

development and empowerment of women. The idea of 'progress' is 'development' as inevitable result of science and technology are also questioned.

Gangadharan, G.G. & Vincent, Philomena

Integrating Traditional Systems of Medicine (TSM) within National Health Policy, in Nutrition Policy and Women's Health, Voluntary Health Association of India, New Delhi, India

In this paper, the author have argued that it is necessary to revive local health traditions to deal with common health problems which can be treated cost effectively and safely at the community level.

Geiser, U. (1995)

"Indigenous Resource Management and External Development Interventions in the Dry Zone of Sri Lanka: From Conflicts to Synergies?", *Geo Journal* Vol. 35(2), pp. 185-186, Kluwer Academic Publishers, The Netherlands.

This article argues that environmental problems in the Dry Zone of Sri Lanka are caused, among other things, by conflicts between two approaches to the management of land resources: the historic, indigenous strategy; and the modern strategy, which is a product of outside influences. Another source of conflict is the incompatibility between the modern approach and aspects of the physical environment. This conclusion is reached through a comparative analysis of the two strategies using an actor-oriented methodology. Concerning the potential of indigenous technologies under present-day conditions, it is argued that the rationale guiding these technologies is highly relevant. In fact, it has already been internalized into the vocabulary of many development interventionists, as the negative effects of the dominant development approaches are becoming obvious. A shift in power relations (including the acceptance of local knowledge within innovative 'development' ventures) is required if the potential of the indigenous strategy is to be tapped. It remains an open question whether this shift can take place from within the development enterprise alone.

Website: <http://www.research-projects.unizh.ch/math/unit70600/area278/p730.htm>

Ghimire, Krishna B (1991)

"Parks and People: Livelihood Issues in National Parks Management in Thailand and Madagascar", in *UNRISD Discussion Paper*, UNRISD, Switzerland.

The author asserts that the present approach to managing these countries' national parks results in greater bureaucratic control of forests, socio-economic decline for many social groups, rural dissension, and often further environmental deterioration in surrounding areas.

Website: <http://www.unrisd.org/engindex/publ/cat/p60.htm>

Girard, Daniel

Housing Solutions: For Vietnam's Cities.

The author looks at the problem of housing in Ho Chi Minh City of Vietnam. He looks at the pressures of urban migration. The aim of this project is to influence Vietnamese research methods, urban, environment and government policies but also the future of urban planning in the country.

Website: <http://www.idrc.ca/gender/socpol.html>

Girard, Daniel

Alternatives for Thai Sex Workers.

In Thailand, it has been found by population and community development Association, Thailand, that women can earn many times more as commercial sex workers than as factory labourers. The group is now compiling its data to develop, implement and then monitor a pilot program offering young women alternatives to sex work.

Website: <http://www.idrc.ca/gender/econ.html>

Global Biodiversity Strategy: Policy Makers Guide Produced (1992)

World Resources Institute, World Conservation Union and United Nations Environment Programme.

This publication focuses in the immediate and long-term negative biological and economic consequences of the loss of biodiversity. It also includes as one of its 10 principles for conserving biodiversity, the principle that "Cultural diversity is closely linked to biodiversity, Humanity's collective knowledge of biodiversity and its use and management rests in cultural diversity; conversely conserving biodiversity of ten helps strengthen cultural integrity and values.

Website: <http://www.ciesin.org/docs/004-173/004-173.html>

Gola, C. (1997)

"Empowering Women in Villages - All-Women Village Councils in Maharashtra, India", in *Bulletin of Concerned Asian Scholars*, Vol. 29(2), pp.31-45.

In 1989 seven all-women village councils were elected in Maharashtra as a result of the campaign of the Shetkari Sanghatana, a large farmers' organization. A study of three different villages reveals important gains in empowerment seen in terms of access to work, education, and income, as well as an overall tendency for the women's councils to focus on issues of sustainable development. There were differences within villages, however, mainly due to different styles of local leadership. Within India, in the context of various efforts to attempt women's empowerment, the Sanghatana's strategy of mass organizing women and men can be contrasted with the "radical feminist" approach, which often pits women against men, as well as with the "enclave" strategies of some leftist organizations and nongovernmental organizations that have limited social impact because they focus entirely on one section of a community.

Government's Role in the Cultural Sector: A Survey of the Issues, Ministry for Culture and Heritage, New Zealand.

This paper highlights the role of the Government in the cultural heritage of New Zealand. This could give us insights on what the governments in other countries can do in order to protect their respective cultural heritage.

Website: www.culturalandheritage.govt.nz

Grenier, Louise (1998)

Working With Indigenous Knowledge: A Guide for Researchers, International Development Research Centre, Ottawa, Canada.

The message of this book is simply that indigenous knowledge (IK) plays an important role in the development of people who use it, and for this reason deserves our attention. The book is intended as a guide for researchers--rightly so, because data contained in the book are based on fieldwork.

After a good explanation of what IK is, the author discusses the work that has been done so far to protect intellectual property rights. The author tells why IK should be protected and why we should continue to pay attention to it: "Compared with many modern technologies, traditional techniques have been tried and tested, are effective, inexpensive, locally available and culturally appropriate and in many cases are based on preserving and building on the patterns and process of nature.

The author arrives at this bold conclusion after an extensive review of field examples as well as current theory and practice. The case studies are from Thailand, India, Peru and the Philippines. In all these cases, local people were averse to new technologies because these technologies did not take their practical circumstances into consideration.

Griffen, Aislynn

Importance of Indigenous Knowledge.

This article brings out the fact that indigenous groups all over the world have adapted cultural belief systems that demonstrate an immense knowledge and respect for the earth. As a result of modernity, western views are being implanted into many native societies and are affecting their traditional lifestyle. According to the Smithsonian scientists researching environmental problems, it has been found that there is so much we can learn from indigenous peoples and traditional knowledge needs to be restored. The examples used are those of Tukano Indians of South America to bring out the rich heritage of traditional knowledge.

Looks at how indigenous knowledge keeps respect for the earth as focal point, thereby having a balanced ecosystem.

Website: <http://www.mnh.si.edu/biodiversity/aislynn1.htm>

Guijt, I. (1994)

"Making a Difference: Integrating Gender Analysis into PRA Training", in *RRA Notes*, Vol. 19, pp. 49-55.

PRA is not "automatically gender sensitive" - there is a need to raise gender awareness first before PRA tools can be used to explore different perceptions and it is not enough simply to say that gender is important. A PRA and Gender training programme that took place in Brazil had three preparatory steps: defining gender, "formulating key questions in terms of gender-differentiated perspectives" and deciding which PRA methods would be most appropriate. The article ends with a discussion of the benefits ("experiential learning of gender differences") and dangers (the trap of the "gender average") of linking PRA and gender.

Guijt I. and Shah M.K. eds. (1998)

The Myth of Community: Gender Issues in Participatory Development, Intermediate Technology Publications, London.

This book fills an important gap. Up to now, gender and participation have existed as two largely separate movements. Their overlap, with its synergies and contradictions, has been little explored. All too often participation has meant participation by men, with women marginalized. In participatory development, concepts of "community" have, as case studies in this book show, evaded ethical issues of local complexity and conflict, particularly those of gendered power relations.

Gupta, A

Rewarding Creativity for Conserving Diversity in Third World: Can IPR Regime Serve the Needs of Contemporary and Traditional Knowledge Experts and Communities in the Third World?, SRISTI, India.

The debate on the relevance and appropriateness of the conventional IPR regime for plant varieties, products based on knowledge of local communities and individual informal experts and use of local biodiversity even without use of associated knowledge systems has become very emotive in recent years. Many NGOs and activists see no merit in the IPRs regime for providing incentives to local communities and creative individuals. They term the attempts of the large corporations (generally MNCs) to access biodiversity without sharing any benefits with local communities as 'Biopiracy'. Many others oppose the IPRs because these are supposed to commoditize knowledge which reportedly was always in the common domain for universal/local benefit. The absence of any institutional set-up in most developing countries to (a) provide information about IPRs; (b) extend help to obtain patents for individuals or communities; and (c) oppose the patents by others on the knowledge traditionally known to local communities, have further alienated the moderates and hardened the attitudes of the conventional opponents.

Website: <http://csf.colorado.edu/sristi/>

Gupta, Vibha, Pathak, R., Tupate, H. (2000)

Rural Women Technology – Training Manual, Centre of Science for Villages, Wardha, India.

The authors have compiled this manual in an effort to achieve the twin goals of gender equality and promotion of appropriate technology. The purpose is to train rural women in

simple scientific skills and techniques, which will not only broaden the sphere of knowledge but also help them take part in the economic activities of society. Activities are like herbal medicines, vegetable gardening, cattle feed, electrical tools etc.

Hayzer , N. (1995)

“Gender, Population and Environment in the Context of Deforestation: A Malaysian Case Study”, in *IDS Bulletin* Vol. 26(1), pp.40-46.

Examines the impact of environmental change on competing livelihood systems in the Limbang District of Sarawak, Malaysia, drawing on data collected in 1991/92 during two field visits. Natural resource dependent systems like those of upstream Penan and Kelabit communities appear to be far more vulnerable to environmental change than the midstream Iban and Lun Bawang, whose livelihood systems are currently buttressed by lucrative market activity. For these four ethnic groups, gender relations are an important variable in understanding community responses to declining resource availabilities. In Penan communities, in particular, gender interests, in maneuvering around new environmental vulnerabilities, are being played out through population variables. However, differentiated property rights and divisions of labor are more marked within midstream communities and will increasingly require complex negotiations of conflicts of interests between men and women over resource management, allocation, utilization and entitlement.

Hegde, N.G. and Daniel , J.N. (1993)

The Role of Women in the Promotion of Multipurpose Tree Species, BAIF Development Research Foundation, India.

The national workshop of the Multipurpose Tree Species Network was held in 1993. The workshop proceedings have taken the form of a collection of papers, which discuss the scope and extent of women's involvement in social forestry. Some of the papers are based on the experiences of women at the grassroots level.

Women were well represented at the workshop, and many of the women participants were grassroots-level workers. Although they did not present formal papers, they made valuable contributions to the discussions. In order to ensure that relevant information from the literature and views expressed informally during the workshop were included in the proceedings, the editors wrote a paper on the current situation and future prospects. In addition, there is a summary of the forestry experiences shared by the participants.

Website: <http://www.nuffic.nl/ciran/ikdm/3-2/communications/publications.html>

Heritage at the End of the Century

In this paper, the ‘Stockholm Action Plan’ has been cited which reinforces policy and practice to safeguard and enhance the cultural heritage, tangible and intangible , movable and immovable and to promote cultural industries. The different subjects of discussions are also put down in order to be able to create awareness among the people for an adequate legal framework of preservation of the cultural heritage.

Website: <http://www.pch.gc.ca/network-reseau/oaxaca/paper/eng-i-heritage.htm>

Hobart, Mark ed. (1993)

An Anthropological Critique of Development: The Growth of Ignorance, Routledge, London.

This volume argues that it is unacceptable to dismiss problems encountered by development projects as simply the inadequate implementation of knowledge. The failures stem rather from the constitution of knowledge itself, turning active participants into ignorant objects. Western specialist knowledge has become hegemonic, instead of engaging in a dialectical relationship with indigenous knowledges or encouraging dialogues between developers and those to be developed. The volume examines ways in which indigenous knowledges often prove more effective than expert western knowledge across a range of societies from Europe to Africa, Asia and Latin America.

Hombergh, Heleen van de (1993)

Gender, Environment and Development: A Guide to the Literature, International Books, The Netherlands.

Gender, Environment and Development systematizes work which, though seemingly quite diverse, is highly relevant to an understanding and operationalization of the link between gender, environment and development. By exploring the relationship between different research and policy areas, van de Hombergh has made a contribution to the development of a 'gender, environment, and development methodology' in research and policy.

The book is divided into two parts. The first consists of the introduction; an overview of the introductory literature; theoretical approaches to gender, environment and development; relevant global issues; local issues; two representative examples; GED in policy documents; GED methodology: some tools and guidelines; countervailing movements and organizations; information and documentation a step forward. The second part contains a bibliography, an alphabetical subject index for the bibliography, an alphabetical subject index, and information on libraries and periodicals.

Website: <http://iisd1.iisd.ca/ic/info/ss9509.htm>

Horowitz, L.S. (1998)

“Integrating Indigenous Resource Management with Wildlife Conservation: A Case Study of Batang Ai National Park, Sarawak, Malaysia”, in *Human Ecology*, Vol. 26(3), pp.371-403.

This paper examines the indigenous land and forest management systems of the community of seven Iban longhouses whose territories comprise the area of Batang Ai National park in Sarawak, Malaysia. It also discusses the integrated conservation and development program (ICDP) at the park. This project is attempting to work within the existing system of customary law to build on traditional legislative infrastructure and management practices, in order to enlist the cooperation of local people and their leaders,

in implementing a new conservation strategy. In addition to reinforcing local authority, park planners recognize the need for local people to be given strong incentives to participate in co-management of the protected area. This paper argues that, despite a history of conflict with indigenous peoples, state officials have in this instance demonstrated a willingness to work with local people and community leaders. At the same time, they are encouraging community development, helping people to find alternatives to activities that threaten the park's wildlife.

Howitt, R., Connell, J., Hirsch, P. eds. (1996)

Resources, Nations and Indigenous Peoples: Case Studies from Australia, Melanesia and Southeast Asia, Oxford University Press, Oxford.

Throughout the world, the rights and concerns of indigenous peoples are making news. Tensions between indigenous peoples and nation states take many forms, but none is so significant as the question of resource sovereignty. This book is a collection of detailed case-studies which argue that these tensions are constructing a new geopolitics of identity and sovereignty within the nation states of Australasia, Melanesia and Southeast Asia. The book examines several key themes in contemporary disputes: the complex relationships between resources, identity and sovereignty; culture and gender issues within resource projects; marginalization of and negotiations with indigenous interests; and the roles of governments in mediating relations between resource industry and indigenous groups.

Ifar S. (1996)

Relevance of Ruminants in Upland Mixed-Farming Systems in East Java, Indonesia, 1996, 139 pp. PhD dissertation, Wageningen Agricultural University, The Netherlands.

This work is a balanced, integrated case study of local social and farming systems and the associated technical aspects of livestock and animal feed resources. It is based on research conducted as part of the collaborative interdisciplinary research project (INRES) of Brawijaya, Wageningen, and Leiden Universities.

The book describes upland agriculture in Java--with a focus on the marginal limestone area of south Malang--and analyzes two contrasting villages. Of the two villages, Putukrejo has flatter land and deeper soils. It mainly produces sugar cane and annual crops, while Kedungsalam, with its poorer, more sloping land, has a mixture of crops plus agroforestry.

Local systems for sharing cattle and animal feed resources are described, and the tangible and intangible benefits of keeping cattle are expressed in quantitative terms. The work also provides a clear, quantitative analysis of the availability and use of forage, of ration compositions and nutrient concentrations, of the labour input needed for forage gathering, and of animal weight gain and reproduction. The analysis concludes that, "...farmers in both [villages] adapt feeding practices and herd size remarkably well to the resources at their disposal" (p. 99).

Website: <http://www.zod.wau.nl/dps/finphd.html#ifar>

"Indigenous Agricultural Knowledge Systems and Development", in *Agriculture and Human Values*, Vol. 8 (1-2), 1991. pp.184

Contributors from the fields of agricultural ecology, agricultural education, agricultural engineering, anthropology, development planning, extension education, forestry, geography, and soil science present case studies reflecting the role that agricultural knowledge systems can play in the development process.

IBIN - Indigenous Peoples Biodiversity Information Network.

The Indigenous Peoples Biodiversity Information Network (IBIN) is a forum for exchanging information about experiences and projects, and for increasing collaboration among indigenous groups working on common causes related to the use and conservation of biodiversity.

Website: <http://www.ibin.net>

ICIMOD (1994)

Indigenous Knowledge Systems and Biodiversity Management, (The Proceedings of the MacArthur/ ICIMOD Meeting, held from 13 to 15 April 1994 in Kathmandu (Nepal)

The publication contains a report on the grants awarded in connection with the MacArthur Foundation's programme for the Eastern Himalayas; a report on the ICIMOD seminar entitled 'Indigenous knowledge systems and biodiversity management'; and a report on the promotion of conservation programmes that transcend national borders and other boundaries.

Illo, Jeanne Frances I. (1998)

Irrigation in the Philippines: Impact on Women and their Households: The Aslong Project Case, The Population Council, Bangkok.

This is the second book in the series *Women's Roles and Gender Differences in Development: Cases for Planners, Asia*, which studies the impact of large scale development projects on women; this report examines the Aslong Irrigation Project (AIP). The goals of the AIP were to increase food production, employment, and the standard of living for the people in the region. Planners recognized the need to involve farmers throughout the development process.

Illo, Jeanne Frances I. and Polo, Jaime B. (1990)

Fishers, Traders, Farmers, Wives: The Life Stories of Ten Women in a Fishing Village, Institute of Philippine Culture, Ateneo de Manila University, Manila.

This book summarizes the findings of research conducted to develop a better understanding of rural women's work in the Philippines; in particular, the importance this work has in family survival strategies.

A profile of coastal communities is presented, as well as the extent of women's work, attitudes, economic patterns, education, etc. Women's survival strategies recognize the need for multiple sources of income, including the fishery, wage labour, and farming. Also, traditional gender segregated labour patterns are breaking down as women take on "male" jobs, and men accept more domestic work. Compared to other Southeast Asian countries, there is a relatively high female participation rate in education. Lessons for development are provided, such as recognizing the need to focus development strategies on communities as a whole rather than single economic factors.

INDISCO (1995)

"On the Road to Self-Reliance: A Story of the Tribal Women in Durgapur Village", *INDISCO Case Studies No 2*, ILO Publications, Geneva.

The story of the tribal women of Durgapur, West Bengal, India illustrates what can be done to help tribal women and their families on their road to self-reliance. Thanks to the villagers' untiring efforts and dedication, the Durgapur Pilot Project has been a success. Members of the Durgapur Mahila Mandal have managed to increase their income-earning capacity and, through their participation in education and training programmes, have not only gained considerable status but also become more confident and assertive.

Website: <http://www.ilo.org/public/french/employment/ent/coop/publ/#indisco>

INDISCO (1996)

"The Way We Live: Indigenous Practices of the Ifugaos, Atis and Badjaos of the Philippines", *INDISCO Case Studies No. 3*. ILO Publications, Geneva, pp. 70.

The International Labour Organization (ILO), through INDISCO, contracted PHIRCSDIK and the Cooperative Development Authority (CDA) to undertake this study in the Philippines. The aim was to collect and analyze information about the indigenous knowledge systems and practices of the major indigenous groups in the Philippines, namely the Ifugaos of Cordillera (Luzon), the Atis of Panay (Visayas) and the Badjaos of Tawi-tawi (Mindanao). The study also seeks to determine the role that traditional institutions play in perpetuating these practices and to assess the viability of the groups' own rural cooperatives in light of their organizational structures, financial mechanisms and management patterns. The ultimate aim is to devise an alternative legal structure for indigenous cooperatives that would enable indigenous groups to preserve their traditional systems and practices for sustainable development.

Website: <http://www.nuffic.nl/ciran/ikdm/6-1/column.html>

"Indigenous Exploitation and Management of Tropical Forest Resources: An Evolutionary Continuum in Forest/People Interactions", 1997, in *Agricultural Ecosystems and Environment*, May, Vol.63 No.1, pp. 1-16

Since the early 1980s several new approaches towards forest management, which include active participation of local communities, have been tried out in many tropical regions. As a result of these efforts recognition has increased about the various ways in which many local communities are already actively managing their forest resources. The

planning of development interventions to stimulate more efficient community involvement in forest management can often be based on such indigenous forest management systems. This paper aims to improve the understanding about the diversity and dynamics of indigenous forest management. The analysis consists of three parts. First an overview of the various types of indigenous forest management and their dynamics is presented. Subsequently, the basic principles of forest management are discussed. Forest management is characterized as involving a set of both technical activities and social arrangements for the protection and utilization of forest resources and the distribution of forest products. Three major categories of forest management practices are identified, e.g. controlled utilization of forest products, protection and maintenance of forest stands, and purposeful regeneration. The practices in the first category are both socially and biologically oriented, whereas the activities of the last two categories are biologically oriented. These principles are then used to develop a classification model of the various evolutionary phases in forest management. Along the lines of a similar model developed for exploitation of agricultural crops, various stages of forest management are distinguished along a gradient of increasing input of human energy per unit of exploited forest. This gradient represents a continuum of forest-people interactions; it illustrates how the various manifestations of indigenous forest management may be arranged along a nature-culture continuum.

“Indigenous Knowledge and Learning”, in *International Journal of Adult Education*, 1992, Canada.

This issue contains six articles on indigenous learning, e.g. among aboriginals and members of tribes in Asia.

Website: <http://nativenet.uthscsa.edu/archive/nl/9206/0029.html>

Indigenous Knowledge, Biodiversity, Intellectual Property Rights, Commercialization of Medicinal Plants – Who Benefits from Commercialization of Biodiversity?

In this paper the issue of patenting is looked at. It has been argued that the contribution of indigenous peoples, whose knowledge and innovation are often the key to drug development generally go un-rewarded, while the benefits to drug companies are clear. At the 1992 Earth Summit, the United Nations Convention on Biological Diversity recognized the importance of traditional practices in the conservation and sustainable use of biodiversity.

Website: <http://www.idrc.ca/books/reports/1996/30-01e.html>

Ireson. C. (1991)

“Women's Forest Work in Laos”, in *Society and Natural Resources*, Vol. 4, pp. 23-36.

Forest work is a significant part of the contribution of Lao rural women to the household economy. Women's forest work was studied by interviewing 120 rural women farmers/gatherers in eight villages in one province in Central Laos. Women with access to old growth forest as well as second growth areas are more commercially oriented and

are more likely to sell what they gather. Women's forest work, in all cases, contributes to the household economy and becomes even more important during poor crop years. It is suggested that women's forest work activities, along with other women's work activities, foster their informal influence in the household and village.

This article is one of the few published articles on Southeast Asia that we were able to find on women and access to forest products. It is important for the way it documents the importance of access to forest products for women in Laos, both for the household economy and for women's status. Further work along these lines in other mainland Southeast Asian countries is much needed.

Isemonger, A.G., Tewari, D.D. (1998)

Joint Forest Management in South Gujarat, India: A Case of Successful Community Development, in *Community Development Journal*, Vol. 33(1), pp. 32-40.

Since the colonization of India the encroaching modern environment has led to both the gradual disempowerment of forest dwelling communities and forest degradation. The passage in 1988 of a new Forest Policy Act allowed for Joint Forest Management (JFM), in which the Forest Department and the village communities act as co-managers of forest resources. Forest Protection Committees have been set up to drive the programme, and their actions have stimulated and led to the psychological regeneration of the forest dwelling communities. The JFM programme is an institutional innovation that has much potential in any country confronting the disempowerment of indigenous communities and environmental degradation.

Islam, Rizmaul ed. (1987)

Rural Industrialization and Employment in Asia, International Labour Organizations, Asian Employment Programme (ARTEP), New Delhi, India.

The present volume contains selected papers and the proceedings of a regional seminar on 'Employment expansion through rural industrialization in Asia' organized by the ILO's Asian Employment Programme (ARTEP) held in New Delhi in India in 1986.

The main objective of the seminar first to bring together planners, policy makers and researchers who are working in this field to discuss the findings of the ARTEP's regional research programme on the subject and to exchange country experiences with respect to policy and programmes that are being undertaken to promote the growth of rural industrialization.

Jabbour, A. (1983)

"Folklore Protection and National Patrimony: Developments and Dilemmas in the Legal Protection of Folklore", in *Copyright Bulletin*, Vol. 18, pp.10-14.

Concerns about folklore relate to issues of authentication, expropriation, compensation, and the erosion of folk cultures' health and vitality. An intellectual property framework cannot resolve certain dilemmas. One of the main problems concerns the relationship of

the world's traditional cultures to nation states. Other avenues need to be explored, such as appellations of origin.

Jackson, C. (1993)

“Questioning Synergism: Win-win with Women in Population and Environment Policies? “, in *Journal of International Development*, Vol. 5(6), pp. 651-668.

Challenges the convergence of opinion in a range of development discourses, which suggests that a synergistic set of policy instruments can be used to achieve population, environment, and development objectives in developing countries. Gender analysis is used to critique three synergistic policies - clarification of land rights, increased education for women, and female empowerment. In all of these areas, gender analysis reveals trade-offs and policy conflicts rather than any necessary positive synergy. It is suggested that the attractiveness of the synergy position lies partially in the legacy of systems thinking and the atmosphere of urgency in Western environmentalism, as well as in the sociology of development agencies.

Jackson, C. (1993)

“Doing What Comes Naturally? Women and Environment in Development”, in *World Development*, Vol. 21(12), pp. 1947-1963.

Examines arguments from the literature that there is a positive synergy between women's interests and environmental conservation. It is demonstrated that a gender analysis provides both a superior framework for understanding women's and men's environmental relations, and a potentially contrary view of the synergy between gender interests and environmental conservation.

Jackson, C. (1993)

“Women/Nature or Gender/History? A Critique of Ecofeminist 'Development’”, in *Journal of Peasant Studies*, Vol. 20(3), pp. 389-419.

Examines the women and environment linkage that characterizes ecofeminist thought, as well as development discourse and practice. It is suggested that gender analysis of environmental relations leads to very different conclusions and potentially conflicting agendas for gender struggles and environmental conservation.

Jackson, C. (1993)

“Environmentalism and Gender Interests in the Third World”, in *Development and Change*, Vol. 24(4), pp. 649-677.

Examines why much environment and development discourse assumes that women are the natural constituency for conservation interventions, using a gendered critique of environmentalism - technocentric, ecocentric, and non-Western. Discussion includes how the intellectual roots of Western environmentalism influence the positions of contemporary environmentalism with regard to gender, and what research on environmental perceptions in non-Western societies implies about gender differentiation

in environmental relations. It is concluded that there are no grounds for assuming an affinity between women's gender interests and those of environmentalists, and that such a view is symptomatic of the gender-blind, ethnocentric, and populist character of Western environmentalism. By contrast, the application of gender analysis to environmental relations involves seeing women in relation to men, the desegregation of the category of women, and an understanding of gender roles as socially and historically constructed, materially grounded, and continually reformulated.

Jain, S.K. (1991)

Dictionary of Indian Folk Medicine and Ethnobotany, Deep Publications, New Delhi, India.

This dictionary is a glossary of the ethno-botanical work done in India. It informs the reader whether or not a particular folk use has already been reported from India. The book has many indexes and over 40,000 cross-references. Information on various folk uses of 2500 plants can be found, as well as definitions, lists of genera and lists of people working in ethno-botany.

Jeffery, Roger and Sundar, Nandini eds. (1999)

A New Moral Economy for India's Forests? Discourses of Community and Participation. Sage Publications, New Delhi, India.

This book provides worthwhile detailed information on the various conceptual and empirical problems associated with the approaches to joint forest management (JFM) currently prevalent in India. JFM is merely one variant in a range of institutional forms that require 'community participation', but which grant 'the community' varying degrees of control. Three categories have been included in joint forest management: first, forests managed by local initiatives, such as village youth clubs or village elders. In many cases the protection of village forest land or reserved forests; second, forests promoted by the forest department, especially in states with large donor-funded forestry projects; third, committees initiated by non-governmental organizations (NGOs) which have undertaken forest protection in addition to their other functions. More specifically, JFM depends on the formation of local (village) institutions that undertake protection activities, mostly on degraded state-owned forestland.

Website: <http://www.sagepub.co.uk>

Jiggins, Janice (1994)

Changing the Boundaries: Women-Centred Perspective on Population and the Environment, The Island Press, Washington D.C.

'*Changing the Boundaries*' examines the inter-related areas of food supply, the management of agricultural and natural resources, and the management of human sexuality and fertility against the claims of neo-Malthusian doomsayers who are forecasting that population growth is out of control, cannot be managed and will lead to ecological catastrophe. The author challenges the deeply gendered definitions and standards commonly used to define, measure and value relationships between men and

women; the manufacture, exchange and consumption of goods and services; and the ways in which people relate to their environment. In doing so she illustrates her central message: 'Protecting and strengthening the capacities of girls and women...is the bottom line in the survival of humankind as a species dependent on its environment'. She argues further that it is not enough for experts to study and 'take account of' women's views. When women are empowered to speak with their own voice and to be at the table when decisions are being made, the agenda changes, whether at the village level or at global forums. Women's information and knowledge is distinctive because women are situated differently to men in their social and environmental landscapes. The perspectives they bring to current debates offers the chance that together non-coercive solutions can be found. Conversely, without the women's voice, action on a scale and within a timeframe that offers a chance of a sustainable future is not possible.

Case studies, taken mainly from South Asia and Sub-Saharan Africa, drive home the point with reference to women-centred perspectives on trees, fuelwood and cookstoves, reproductive health technologies and services, education, natural resource management, and agricultural development. The author skillfully weaves together the micro-level details that govern social and environmental outcomes in the spheres of the household and community, and the macro-level consequences. At the same time, the material shows convincingly and constructively how the 'worst case' scenarios can be avoided without recourse to draconian and authoritarian measures, if policy is shaped also by women-centred knowledge, information and experience.

Website: <http://www.nuffic.nl/ciran/ikdm/2-3/communications/publications.html>

Joekes, S. (1995)

“Gender and Livelihoods in Northern Pakistan”, in *IDS Bulletin-Institute of Development Studies*, Vol. 26(1), pp.66-74.

Draws on research carried out in the agro-pastoral systems of the mountains of Northern Pakistan in 1993/94, to explore the issue of sustainable natural resource use in the context of increasing female labor inputs in ecologically stressed areas undergoing population growth. In the area studied, forest cover has been drastically reduced in recent years, and agricultural productivity has markedly increased, as has the number of domestic animals supported. The workload of women in agriculture has also increased, as men spend an increasing proportion of their time in income-producing market activities. The system allows men to monopolize the community's access to the money economy, while women are left relatively powerless. Several arguments about the nature of the relationship between women and environmental resources in the context of rapid socioeconomic change are addressed.

Johannes, R.E. and Ruddle, K. eds. (1985)

“The Traditional Knowledge and Management of Coastal Systems in Asia and the Pacific”, Paper Presented at a UNESCO-ROSTSEA Regional Seminar held at the UNESCO Regional Office for Science and Technology for Southeast Asia: 5 - 9 December, 1983. UNESCO, Jakarta.

This publication contains a series of papers that discuss the use of traditional knowledge in the management of coastal resources in the Coastal areas of Asia and the Pacific.

”Joint Forest Management in India: Achievements, Unaddressed Challenges”, 1995. *Unasylva*, Vol. 46 (180), pp.30-36.

Common Property resources are an important component of the natural resource endowment of rural communities in developing countries. CPRs continue to be a significant component of the land resources base of rural communities. This is more so in the relatively high risk, low productivity areas such as the arid and semi-arid tropical regions of India and several African countries. Historically, the circumstances that favoured the provision of common property resources in these areas included: (i) the community level concern for collective sustenance and ecological fragility; and dependence of private farming on the collective risk sharing arrangements, unavoidable, especially during periodic distress (e.g. due to droughts). Thus, CPRs as an institutional arrangement are a product of (bio-physically) stressed environments. However, in Indian dry tropical areas, even when basic factors responsible for 'provision of CPRs' continue undiminished, the CPRs are drastically declining. This decline can be attributed to other sources of stress including population growth, and public policies that are both ignorant and insensitive to rationale and utility of CPRs. The study records the quantitative and qualitative decline of CPRs and explains the same with reference to new source of stress. One major consequence of this decline is reduced capacity of CPRs to perform their (traditional) intended functions in the high-risk environments. This is revealed by the contribution of CPRs towards people's sustenance during the droughts of 1963 and 1987.

Joseph, S. (1995)

“Coping with Seasonality: Implications for Fisheries Community Development”, in *Social Action*, Vol. 45(4), pp.431-442.

Examines how the households of subsistence fishermen on the coast of Kerala State, India, cope with income fluctuations over the four annual seasons of monsoon, postmonsoon, summer, and premonsoon. Households use diverse combinations of strategies, eg: (1) mixing of operations; (2) switching tasks and responsibilities ascribed by gender (eg, bringing in female income through mollusk shell collection); (3) migration; (4) gathering firewood; (5) drawing on social relationships; (6) reducing or modifying consumption (eg, eating less); (7) accepting food from the government; (8) borrowing and lending; and (9) using a government sponsored "savings-cum-relief" program. These strategies are losing their effectiveness due to population pressures and commercial competition, leaving the families of Kerala fisherman more vulnerable to seasonality and starvation. Policy recommendations include promoting locally controlled aquaculture, training youth in nonfishing entrepreneurship, providing well designed institutional credit, and enforcing measures to prevent overfishing.

Joseph , Yvans (2000)

UNIFEM: Women at the Peace Table: Making a Difference (Panel Discussion on March 2000 UN HQS), Yvans.joseph@undp.org

Reveals that a series of interviews with women leaders—women who do participate in peace talk make substantial countries to the process. Book traces women's involvement in grass root countries activism to formal political negotiations.

Website: <http://www.undp.org/unifem/peacebook.html>

Kabeer, N. (1992)

“Evaluating Cost-Benefit Analysis as a Tool for Gender Planning”, in *Development and Change*, Vol. 23(2), pp.115-139.

In an evaluation of the utility of cost-benefit analysis (CBA) in the field of gender and development planning, it is argued that CBA is limited by a number of factors, including its own methodological biases, eg toward marketed activities and quantifiable indicators, and the political economy of gender at different stages of the project cycle. Empirical examples from both First and Third World contexts are drawn on to demonstrate how these biases work in practice. It is concluded that CBA is best suited to: interventionist, rather than participatory, projects; efficiency, rather than equity, goals; and, where equity is the goal, women's practical needs, rather than their strategic gender interests.

Kalavati (1998)

Indigenous Women Movement for Conservation of Forests in Central India, Indigenous Asia: Knowledge, Technology and Gender Relations, AIT- GASAT, Thailand, December 1-4, 1998

Kalavati albums and the video presentation, facilitated by Iqbal, brought to light the powerful resistance that a group of indigenous women put up in the face of modern forestry laws infringing on their sources of livelihood in Bastar, in India. It was the women who organized themselves and, with a never say die, attitude, fought to regain access to their forests, while men were being weaned away to work for the Forest Department. What is even more laudable is the efforts the women are making after winning the battle to protect the forests that are now in their custody, while also making a livelihood out of it.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Kaur, Satnam (1987)

Women in Rural Development (A Case Study), Mittal Prakashan, Delhi, India.

This book critiques current rural development programs that neglect to recognize and integrate women's economic and non-economic labour contributions. It examines the role of women in the home and in agriculture, and considers the nature and extent of women's farm decision making. Research was conducted in Haryana State, India. A detailed literature review of theory and case studies related to rural development and women in India and globally is presented. Methodology, analysis and interpretation are explained and detailed statistical summaries of women's work in livestock, crops, domestic and other labour are provided.

Recommendations drawn from this research include: the provision of appropriate technology for women's agricultural labour and for domestic use (e.g. stoves, drainage); women's access to training programs; promotion of dairying through increased access to loans and training, credit and banking programs; and policy changes to ensure increased women's participation in development programs.

Kelkar, Govind and Nathan, Dev (1991)

Gender and Tribe: Women, Land and Forests in Jharkhand, Kali for Women, New Delhi; Zed, London.

This is a study of the deteriorating status of tribal women in India due to deforestation and displacement from traditional agricultural lands. The tribal bands in the region of study, Jharkhand, range from primarily foraging-based subsistence to primarily agricultural-based subsistence. A description of their varying practices, domestic and food production labour, communal land systems are described. Women's traditional land rights and access to labour have been eroded through a number of changes caused by colonial rule and modern development. Women have been excluded from most political movements, thus their voice is often actively repressed. Current strategies for "sustainable development" are ignoring women's historical role in the forest economy. Further, these strategies do nothing to challenge the capitalist structures that caused massive forest depletion in the first place. The authors argue that community ownership models are necessary to ensure the viability of forest management. Economic models of exchange rather than profit will have the primary goal of ensuring that community needs are met.

Kothari, A. (1994)

'People's Participation in the Conservation of Biodiversity in India', in A. F. Krattiger et al. (eds.), *Widening Perspectives on Biodiversity*, IUCN, IAE & Gland, Geneva, Switzerland.

One aspect of the growing crisis of biodiversity depletion in India is the increasing alienation of people from the very biological resources on which their lives depend. Therefore, community control over natural resources needs to be restored. This is what the author looks at.

Kothari, A. (1995)

Conserving Life: Implications of the Biodiversity Convention for India, Kalpavriksh Publications, New Delhi, India.

This book offers elements of an analysis of how the CBD relates to India (and by extension, to other Third World countries), and what its implications are for development and conservation policy. It opens with a brief look at the main provisions of the Convention, and offers an overall analysis of its relevance to India. It then goes on to deal with specific issues, including wildlife-human conflict, reorienting agriculture towards indigenous crop and livestock diversity, threats posed by the patenting of life forms, and options for rewarding the innovations of traditional communities.

Klaus Seeland (1998)

Grassroots Voice, Vol.1(3), December 1998, Sukanta Sen Publishers on Behalf of BARCIK/Integrated Action Research and Development , Bangladesh.

Grassroots Voice is published three times a year on behalf of BARCIK, (Bangladesh Resource Centre for Indigenous Knowledge). Although focused mainly on Bangladesh, Grassroots Voice welcomes contributions from all South Asian countries.

The present issue opens with an article by Dr Prem N. Sharma, regional coordinator and chief technical advisor to the Participatory Watershed Management Training in Asia Programme in Kathmandu (Nepal), in which he describes recent watershed management initiatives and argues that future programmes of integrated water management should take a more participatory approach.

Apart from the articles, *Grassroots Voice* features news, reviews, conference announcements and reports in an effort to facilitate regional networking among those who share an interest in IK and sustainable development.

Krishnaswamy, V. (1995)

“Sustainable Development and Community Forest Management in Bihar India”, in *Society and Natural Resources*, Vol. 8(4), pp. 339-350.

Deforestation has impoverished many rural communities in developing countries that depend on forests for their basic needs. Contemporary sustainable development (SD) theory focuses on how to meet the basic needs of the poor while conserving the resource base on which they depend. Thus, forest conservation is a major component of SD efforts. In the Indian state of Bihar, efforts to conserve forests through centralized tree plantation programs have not succeeded. High priority has since been accorded to community forest management on the assumption that sustainable resource use is most likely to occur if local communities participate in managing resources on which they depend. However, externally initiated community forest management efforts in Bihar have not proved very effective in controlling deforestation. Consequently local communities have started managing state-owned forests on their own. These self-initiated efforts have proved quite effective at regenerating forests. However, local initiatives can be sustained only if supported by external institutions.

Kulkarni, Seema

Intensive Cultivation on Small Plots, Unit for Women’s Studies, Mumbai, February 2000.

In this booklet, UWS along with other organization, Maitreyi and Society for Promoting Participative Eco-System Management has contributed to the body of knowledge on the issue of gender and natural resource management.

Kulturerbe e.V., Förderkreis

Himal Asia, Cultural Heritage and Educational Foundation, Kathmandu,Nepal.

This brings to light the objectives, programme, and rationale of an institution called 'Himal Asia Foundation' which is headquartered in the Federal Republic of Germany. Their main goal is to raise the socio-economic status of the destitute be they women, children, aged by way of initiating health, education and income generating programmes.

Website: www.himalasia.org

Lakshmi, C.S. (2000)

The Singer and the Song (Conversation with Women Musicians), New Delhi, Kali for Women, New Delhi, India.

The 'Singer and the Song' is the first of C.S.Lakshmi's detailed interviews with women musicians. She recounts the experiences of legendary greats in the field of music with vocal and instrumental, like Gangu Bai Hangal, Naina Devi, Dhoundubhai Kulkarni, Veena Saharashbuddha the Shhil Sisters and many others.

Lawas, Maria Corazon Mendoza (1997)

The Resource User's Knowledge, the Neglected Input in Land Resource Management : The Case of the Kankanaey Farmers in Benguet, Philippines, International Institute for Aerospace Survey and Earth Sciences , The Netherlands.

The aim of this study is to acquire a better understanding of the level of knowledge of those using the system, notably farmers. The author presents a theoretical model and framework, various possible approaches, and a number of links to existing conventional knowledge (notably through GIS). The Kankanaey farmers in Buguias, the Philippines, feature in a case study.

There is a spatial relationship between farmers' field activities and their knowledge of the environment. Their response behaviour depends on their cognitive view of the environment. Farmers' knowledge has a rational basis.

All this makes farmers' knowledge both valuable and comparable to scientific knowledge. It is suggested that collaboration with resource users is of prime importance in any resource management undertaking. The study also provides more insight into the details of farmers' knowledge. For instance, the Kankanaey farmers demonstrated a more refined knowledge of soil classification than the Bureau of Soil and Water Management of the Philippines. They also have an intimate knowledge of the depletion of soil fertility, which they acknowledge to be their most serious problem.

This study is unique in that it integrates resource user knowledge and scientific knowledge in a GIS, which is designed to support planning, and decision-making in natural resource management.

Leach, M., Joekes, S., Green, C. (1995)

"Gender Relations and Environmental Change", in *IDS Bulletin-Institute of Development Studies*, Vol. 26(1), pp. 1-8.

Introduction to the articles contained in this issue of the bulletin, which provides a variety of case study perspectives on gender relations and environmental change.

Leach, M., Mearns, R., Scoones, I. (1997)

“Challenges To Community-Based Sustainable Development - Dynamics, Entitlements, Institutions”, in *IDS Bulletin*, Vol. 28(4), pp. 4-14.

Recent approaches to community-based natural resource management frequently present 'communities' as consensual units, able to act collectively in restoring population-resource imbalances or reestablishing harmonious relations between local livelihoods and stable environments. Arguing that these underlying assumptions and policy narratives are flawed as guidelines for policy, this article presents an alternative perspective which starts from a perspective which sees the politics of resource access as central among diverse social actors, and sees patterns of environmental change as the outcomes of negotiation or contestation between their conflicting perspectives. The notion of 'environmental entitlements' encapsulates this shift in perspective, and provides analytical tools to specify the benefits that people gain from the environment which contribute to their well-being. The processes by which people gain environmental endowments and entitlements are, in turn, shaped by diverse institutions, both formal and informal.

Lee Esser, Andrea (1998)

Gender and Natural Resources Management: Indicators, Indigenous Asia: Knowledge, Technology and Gender Relations December 1-4, 1998

Andrea Esser presented a preview of her manual on natural resource management. She discussed here some of the indicators that could be used to study gender and natural resource management, building on existing literature in this area. Most of the discussions at this conference so far have dwelt on development interventions and the changes that are being brought in by modernization. How change could be operationalized at the field level while taking into account gendered access and control over resources was the concern of Andrea & paper. Given that the larger purpose of all development interventions should be greater equity between genders and a gradual transformation of society, she tries to use social science tools to address issues in a gender-specific manner in different sectors and institutional settings.

Website: <http://genvtech.ait.ac.th/gasat/ait.htm>

Levy, C. (1992)

“Gender and the Environment: The Challenge of Cross-Cutting Issues in Development Policy and Planning”, in *Environment and Urbanization*, Vol. 4(1), pp. 34-149.

The integration of gender and environmental issues in development policy and planning is examined. Gender and environmental perspectives are social constructions that should not be confused with the biological or natural world. As social constructions, these perspectives are context-specific and reflect a set of power relations expressed in a wide range of societal institutions. Linking the two perspectives requires: acknowledgement that people are an important part of the environmental planning equation; understanding

gender and household relations; and recognition of women's relationship with the environment. Through such a focus, developmental processes and planned interventions can be tailored to cut across gender and environment issues to implement changes in economic, social, and political practices and relations in a particular context.

Li, T.M. (1993)

“Gender Issues in Community-Based Resource Management: Theories: Applications and Philippine Case Studies”, in *ERMP Reports*, Environment and Resource Management Project (ERMP), Philippines

Community-based natural resource management (CBNRM) has been defined as a process by which people themselves are provided the opportunity and/or responsibility to manage their own resources, define their needs, goals and aspirations and make decisions affecting their well-being. A crucial aspect of operationalizing CBNRM is the specification of "the community" and the identification of "who exactly" uses, controls, and benefits from its communal and private resources. A central feature of the CBNRM approach is "beginning where you are": recognizing that communities are internally differentiated by gender, socio-economic class, ethnicity, and age as a necessary prerequisite to developing productive, sustainable and equitable resource management regimes. Frameworks for conceptualizing the linkages between gender issues and CBNRM, identification of data needs and strategies for participation are presented, together with detailed case studies of two Philippine sites: Mt. Makiling in Los Banos and the Kiangnan area in the Central Cordillera.

Li, T.M. (1996)

“Images of Community - Discourse and Strategy in Property Relations”, in *Development and Change*, Vol. 27(3), pp. 501-527.

This article argues that divergent images of community result not from inadequate knowledge or confusion of purpose, but from the location of discourse and action in the context of specific struggles and dilemmas. It supports the view that 'struggles over resources' are also 'struggles over meaning'. It demonstrates the ways in which contests over the distribution of property are articulated in terms of competing representations of community at a range of levels and sites. It suggests that, through the exercise of 'practical political economy', particular representations of community can be used strategically to strengthen the property claims of potentially disadvantaged groups. In the policy arena, advocates for 'community based resource management' have represented communities as sites of consensus and sustainability. Though idealized, such representations have provided a vocabulary with which to defend the rights of communities vis-a-vis states. Poor farmers, development planners, consultants and academics can also use representations of community strategically to achieve positive effects, or at least to mitigate negative ones. Most, but not all, of the illustrations in this article are drawn from Indonesia, with special reference to Central Sulawesi.

Lishi, Gao (1999)

On the Dais' traditional irrigation system and environmental protection in Xishuangbanna, Yunnan: Yunnan Nationality Press, China. (Funded by the Ford Foundation).

The book contains the text in Chinese, an English translation, and some texts in the Dai language. There are illustrations (colour plates, maps and technical drawings) in the first part, but unfortunately, the legends to these illustrations are not translated.

This book provides detailed descriptions of the irrigation systems, the technology used for planning, construction and maintenance, detailed accounts of the operating system, etc. But more importantly, it places the irrigation system in the context of Dai culture. The two are intimately interwoven; agriculture influences culture, and culture influences agriculture, and therefore irrigation. The Dai economy is based on rice grown in irrigated fields, which requires major infrastructure and organization that are beyond the potential of individual farmers or small groups of farmers.

Local Weaving Development Project of the Alternative Technology Association (ATA) and WAYANG (1995)

Weaving for Alternatives, WAYANG, , Bangkok.

This book describes the experiences of women weavers and a grassroots community development organisation in Northeastern Thailand. The first part of the book and the accompanying video provide a detailed introduction to Thai sericulture, natural dyes and the use of indigenous technology and local knowledge. The second part of the book traces the origins of the project from the Alternative Technology Association to the establishment of the new alternative enterprise group, Pan Mai, and shows how community development projects evolve in real life, branching out in different directions as members gain knowledge and experience. Finally, the last section of the book looks at the impact of the project on gender relations and outlines how women have moved from passivity to empowerment within their families and communities. The book concludes with a short description of other "Alternative Development Initiatives", projects and networks in Southeast Asia.

Lynch, O.J., Kirk Talbott. (1995)

Balancing Acts: Community-Based Forest Management and National Law in Asia and the Pacific, World Resources Institute, Washington, DC.

Despite increasing interest in community-based forest management, real on-the-ground progress is still lagging. Data and analysis emerging from the seven countries studied in *Balancing Acts: Community-Based Forest Management and National Law in Asia and the Pacific* indicate that except for Papua New Guinea, national legal incentives for sustainable community-based management of forest resources in Indonesia, the Philippines, Thailand, India, Nepal, and Sri Lanka are inadequate. Still, promising developments give hope. Although no two nations face the same resource-management constraints and opportunities, helpful and important lessons can be learned by comparing experiences and trends. This report describes and analyzes the various legal, historical,

and cultural settings under which community-based forest management initiatives have been forged, and more important, are being revised in response to ever more severe forest degradation. The authors identify roadblocks to community-based forest management and recommend steps to overcome them.

Maikhuri, R., K., Senwal, R.L., Rao, K.S. (1997)

“Rehabilitation of Degraded Community Lands For Sustainable Development In Himalaya - A Case-study in Garhwal Himalaya, India”, in *International Journal of Sustainable Development and World Ecology*, Vol. 4(3), pp.192-203.

An approach to the rehabilitation of degraded community lands built on people's perceptions and traditional knowledge was developed, implemented on a small scale (6 ha plot), and evaluated in terms of economic and ecological costs and benefits over a period of 5 years in a mid-altitude (1200 m) village of Garhwal Himalaya. Rehabilitation comprised establishment of water harvesting tanks, organic management of soil, agroforestry (native multipurpose trees + traditional crops), and decision-making by the whole village community. Costs and benefits under irrigated and unirrigated conditions were compared. It is concluded that considering the local and national/ regional/ global interests in an integrated manner, agroforestry incorporating water management would be a more effective option for rehabilitating degraded community lands than the afforestation currently being attempted by the government in the mid- altitudes of Indian Himalaya.

Maine, R.A., Cam, B., Davis-Case, D. (1996)

Participatory Analysis, Monitoring and Evaluation for Fishing Communities: A Manual, Food and Agriculture Organization of the United Nations, Rome.

While there are many manuals available on participatory rapid appraisal approaches to monitoring and evaluation, there were none easily used by field officers attempting to aid and encourage fishing community level participation in monitoring and evaluating activities of projects and programmes in rural fishing communities. This manual is prepared in cook book fashion with easily followed instructions for 26 participatory monitoring tools to allow use by both local field staff acting as facilitators and directly by community members engaged in the evaluation process.

Majumdar, Mita (1991)

“Rural Women and Modernization in Agriculture”, in *Social Action*, Vol 41 No 4, 1991, 367-381.

Majumdar critiques the belief that shunning indigenous techniques and adopting modern technology increases productivity and profitability. New technology is often inappropriate for the conditions in which it is implemented. Further, the high cost of technology makes it inaccessible to the poor, which leads them to become further marginalized.

The impact of technology is examined with specific reference to rural and tribal women in India. Women are often denied access to machinery that is introduced to agricultural enterprises. Thus, they often lose their traditional jobs altogether, or they are relegated to more strenuous manual labour. Technology tends to make men's work easier, but there is little technological research conducted to ease women's labour. Various activities of rural women are described, including an analysis of the impact technology has had on them.

Massiah ,Joycelin ed. (1994)

Women in Developing Economies: Making Visible the Invisible, Berg Publishing Inc., Oxford or UNESCO, Paris.

Even after twenty years of debate about the invisible work of women, very little has been done to collect information, to analyze women's contribution to national economies, or to give women adequate financial support and training. Women's productivity remains, therefore, at a low level.

Women in Developing Economies is a selection of studies and articles aimed at sensitizing planners and decision-makers to the invisible socio-economic and cultural contribution of women in developing countries. The authors address such questions as how to make the contribution of women visible and more productive; how to better utilize the resources of women, even illiterate women; how to build on traditional wisdom in order to modernize; and how to reduce poverty and prevent women from being excluded from the more lucrative activities of the informal sector.

Mathias, Evelyn (1994)

Importance and Use of Indigenous Knowledge in Sustainable Development, International Institute of Rural Reconstruction, The Philippines.

This training module is meant to raise awareness of the value of IK as an alternative in development. It is intended for organizations and individuals involved in the planning and implementation of projects and programmes.

The module consists of:

- text for a short lecture, together with corresponding overheads. (The overheads are printed on paper and need to be copied on transparencies before they can be used for training purposes.) The lecture characterizes IK, provides basic information on its recording and use, and raises the issue of intellectual property rights; and
- instructions for a mini-workshop.

The module is kept general and introductory. It should be understood as a first step in IK-based development. Once people have become aware of the value and potential of IK, other, more specific modules will be needed to guide and facilitate its systematic integration into development efforts.

Mathias, Evelyn (1994)

"Indigenous Knowledge and Sustainable Development", *Working Paper No. 53*. International Institute of Rural Reconstruction, The Philippines.

This paper reviews various characteristics and uses of indigenous knowledge for sustainable development and resource conservation. It describes how IK is preserved within communities, and how it can be put to use outside those communities. The author discusses current issues related to intellectual property rights, and describes the challenges for the future in terms of studying IK and taking action to put it to use. The paper closes by offering some future challenges for the study and utilization of IK in sustainable development.

Website: <http://www.nuffic.nl/ciran/ikdm/3-2/articles/mathias.html>

Mathias-Mundy, Evelyn, Muchena, Olivia, McKiernan Gerard, & Mundy Paul (1992)

"Indigenous Technical Knowledge of Private Tree Management: A Bibliographic Report", in *Bibliographies in Technology and Social Change No. 7*, pp. 175

This bibliographic study and report was prepared at CIKARD under contract with the Food and Agriculture Organization of the United Nations. The report gives an overview of indigenous technical knowledge on private tree management and discusses how it might be applied in development programmes. It focuses on practices in developing countries.

Website: <http://www.forestguru.com/e.htm>

Mayor, Federico

Partnerships in the International Community for the Stewardship of Cultural Heritage and the Living Arts, UNESCO, Paris, France.

This speech delivered by Federico mayor who is the Director General in UNESCO. This was delivered at the World Bank in Washington and was addressed to a conference co-sponsored by the Bank. The theme of the conference is an effort to introduce culture into development and testifies the receptivity and vision prevalent within World Bank regarding their commitment to the cultural dimension of development.

Mayoux, L. (1995)

"Beyond Naivety - Women, Gender Inequality and Participatory Development", in *Development and Change*, Vol. 26(2), pp. 235-258.

In recent years, participatory development has become an established orthodoxy among development agencies across the political spectrum. At the same time, the importance of consulting with and recruiting women has been highlighted in most discussions of participatory strategies. Drawing on the author's own research and a range of secondary sources, this article focuses on gender aspects of participatory projects. The evidence suggests that gender inequalities in resources, time availability and power influence the activities, priorities and framework of participatory projects just as much as 'top-down' development and market activities. Contrary to the view of a number of writers and

activists on participatory development, increasing the numbers of women involved in participatory projects cannot, therefore, be seen as a soft alternative to specific attention to change in gender inequality. Meeting the demands of poor women in the South will require not only local participatory projects, but a linking with wider movements for change in the national and international development agenda.

McGregor E. ed. (1994)

Indigenous and Local Community Knowledge in Animal Health and Production Systems: Gender Perspectives. A Working Guide to Issues, Networks and Initiatives, World Women's Veterinary Association, Ottawa.

The guidebook is divided into ten sections: introduction; discussion paper ('Healthy communities, healthy animals: reconceptualizing health and wellness'); policy issues in local and indigenous knowledge systems: comparative approaches; field studies and research methodologies; networks, centres and research; the UN system, development banks and organizations; highlights in the literature; moving forward to Beijing - Fourth World Conference on Women: action for equality, development and peace. This 300-page document focusses on the study of women's local knowledge systems in animal health and production systems.

Website: <http://www.nuffic.nl/ciran/ikdm/2-3/communications/publications.html>

Meesook, A., Attig, G.A., and Phijaisanit, P. (1995)

Priority Issues for Women, Health and Development in Thailand: A Resource Book for Strategic Planning and Policy-Making, National Committee on Women, Health and the Environment, Bangkok.

A series of papers prepared for the World Health Organization, this report describes the health of women in Thailand including agricultural labourers, industrial labourers, child labourers, professional women and commercial sex workers. Each section contains statistics and analysis about the social, cultural, economic, and political factors which affect women's health and personal and community well-being. A bibliography is included for each paper.

Mehra, R. (1997)

“Women, Empowerment, and Economic Development”, in *Annals of the American Academy of Political and Social Science*, Vol. 554, pp. 136-149.

Development policies and programs tend not to view women as integral to the economic development process. This is reflected in the higher investments in women's reproductive rather than their productive roles, mainly in population programs. Yet women throughout the developing world engage in economically productive work and earn incomes. They work primarily in agriculture and in the informal sector and, increasingly, in formal wage employment. Their earnings, however are generally low. Since the 1950s, development agencies have responded to the need for poor women to earn incomes by making relatively small investments in income-generating projects. Often such projects fail because they are motivated by welfare and not development concerns, offering women

temporary and part-time employment in traditionally feminine skills such as knitting and sewing that have limited markets. By contrast, over the past twenty years, some nongovernmental organizations, such as the Self-Employed Women's Association in India, have been effective in improving women's economic status because they have started with the premise that women are fundamental to the process of economic development.

Meinzendick, R.S. , Brown, L.R. , Feldstein, H.S. et al. (1997)
“Gender, Property Rights, and Natural Resources”, in *World Development*, Vol. 25(8), pp.1303-1315.

Attention to gender differences in property rights can improve the outcomes of natural resource management policies and projects in terms of efficiency, environmental sustainability, equity, and empowerment of resource users. Although it is impossible to generalize across cultures and resources, it is important to identify the nature of rights to land, trees, and water held by women and men, and how they are acquired and transmitted from one user to another. The paper particularly examines how the shift from customary tenure systems to private property--in land, trees, and water--has affected women, the effect of gender differences in property on collective action, and the implications for project design.

Michel P. Pimbert & P.V.Satheesh

Participatory Research With Women Farmers (Film), Hyderabad, India: Development Perspectives, 22 min, Distributor: Television Trust for the Environment (TVE), World Wildlife Fund Television Centre, Zeist, The Netherlands.

For thousands of years, farmers have been selecting and preserving seed varieties for their local environments. Recent threats to this important biodiversity have led the Indian gene bank ICRISAT to work with local farmers to produce indigenous varieties. This film follows the research process involving ICRISAT scientists and women farmers in Andhra Pradesh to test several varieties of pigeon peas--the primary source of protein in the region. Recognizing that research stations cannot reproduce local growing conditions, new varieties are tested by farmers alongside traditional varieties. The participatory approach used in these trials ensures that researchers benefit from local knowledge.

Mitter, Swasti

Second Global Knowledge and Conference – Malaysia, Keynote Address delivered at the Women’s Forum Mandarin Oriental Hotel, Kuala Lumpur, March 6, 2000.

This speech was delivered as homage to Robin Mansell’s edited book ‘Knowledge Societies’ in 1998. Stress is laid on access, empowerment and governance in knowledge societies. It is essential to highlight the challenges and opportunities that women participating in emerging knowledge societies face.

Mishra, S. (1993)

“Women and Forests in India”, in *Development*, Vol. 4, pp. 70-73.

The role that women play in the management of forests in India is discussed. Women in India have long been dependent on the forest for family subsistence; however, their intimate connection to the forest has been invisible because of cultural gender bias. It is currently becoming apparent due to: (1) the impact of the fuelwood and fodder crisis on household economies; (2) the dominant role women play in forest protection movements; and (3) the impact of the women-dominated minor forest produce economy on the success of forestry projects. The increased visibility of the role women play in management of natural resources has led to the development of ecofeminism, debate over people's right to natural resources, reconsideration of North-South relations, and the value of traditional ecological knowledge.

Moreno-Black, G., Somnasang, P., Thamthawan, S (1994)

Women in Northeastern Thailand: Preservers of Botanical Diversity, in *Indigenous Knowledge and Development Monitor*, Vol. 2(3).

The tradition of using and maintaining non-domesticated plants in house gardens is an expression of culture, and represents an intense interaction between humans and plants. The preservation of botanical diversity is directly related to local knowledge and practices, and closely bound up with microeconomic and social processes. Human beings play a role in maintaining select species, providing botanical refuges and serving as an active force in shaping the landscape. In northeastern Thailand, women's gardening practices have been instrumental in the preservation, selection, consumption and exchange of non-domesticated plants.

Morse, Richard , Rahman, Anisur and Johnson, Kersten L. (1995)

Grassroots Horizons: Connecting Participants Development Initiatives East and West, Intermediate Technology Publications, U.K.

This book sets out to explore two themes: the increasing success of grassroots, community-based groups of dispossessed and excluded peoples in organizing and acting to create their own futures; and the increasing recognition in development thinking of the value and effectiveness of such participatory and self-motivated action. It contains a wealth of valuable insight into community experiences and struggles, and will certainly contribute to existing and emerging debates on participation and community development.

There are three types of presentation spread throughout the book. The first are case studies. These are rich and informative, and include articles on community-supported agriculture in the North, self-reliance in Uttar Pradesh, India, community action in the Philippines, differences within communities in Thailand and single mothers in Canada. The second are review articles--on alternative development paradigms, for example, and on the process of the interactive workshop on which the book is based.

The third type of presentation in the book is a continuous dialogue, largely between the editors themselves.

Website: <http://www.nuffic.nl/ciran/ikdm/4-2/communications/publicat.html>

Moser, C. (1989)

“Gender Planning in the Third World: Meeting Practical and Strategic Gender Needs”, in *World Development*, Vol. 17(11), pp.1799-1825.

Recognition of the important role that women play in Third World development has not necessarily been translated into planning practice. Described here is the development of gender planning, which in identifying that women and men play different roles in Third World society and therefore often have different needs, provides both the conceptual framework and the methodological tools for incorporating gender into planning. These relate to the categorization of the triple role of women and the distinction between practical and strategic gender needs. The capacity of different interventions to meet gender needs is evaluated and a critique of different policy approaches to women in development from a gender planning perspective is provided.

Moser, C.O. (1993)

Gender Planning and Development: Theory, Practice and Training, Routledge, London.

An introduction to gender policy and planning, this book examines how recent feminist theories and current debates on women, gender and development are translated into methods, tools and techniques of incorporating gender. It focuses on the interrelationship between gender and development, the formulation of gender policy and the implementation of gender planning practice. The role that training plays in creating gender awareness and providing appropriate tools and techniques is emphasized and practical experiences for trainers are provided.

Moser, C.O. (1995)

“Evaluating Gender Impacts”, in *New Directions for Program Evaluation*, Vol. (67), pp.105-117.

Several promising new participatory techniques have been developed to enhance the impact of evaluation on the gender dimension of development. After reviewing distinct stages in the development of gender impact indicators (identification, preparation, design, appraisal, ratification, implementation, and monitoring/evaluation), appropriate interventions are identified, the importance of clarity about objectives is emphasized, and current initiatives that bear on the choice of evaluation methods and indicators are described. Whether gender impact indicators can measure transformative processes is also assessed.

Mosse, D. (1994)

“Authority, Gender and Knowledge - Theoretical Reflections on the Practice of Participatory Rural Appraisal”, in *Development and Change*, Vol. 25(3), pp.497-526.

Participatory rural appraisal (PRA) methods are increasingly taken up by public sector organizations as well as NGOs among whom they have been pioneered. While PRA methods are successfully employed in a variety of project planning situations, and with increasing sophistication, in some contexts the practice of PRA faces constraints. This article examines the constraints as experienced in the early stages of one project, and suggests some more general issues to which these point. In particular, it is suggested that, as participatory exercises, PRAs involve 'public' social events which construct 'local knowledge' in ways that are strongly influenced by existing social relationships. It suggests that information for planning is shaped by relations of power and gender, and by the investigators themselves; and that certain kinds of knowledge are often excluded. Finally, the paper suggests that as a method for articulating existing local knowledge, PRA needs to be complemented by other methods of 'participation' which generate the changed awareness and new ways of knowing, which are necessary to locally-controlled innovation and change.

Mullick, Samar Bosu (1998)

Changes in Gender Relations and Questions of Witches Among the Hos and Mundas, AIT, Thailand.

Witch-hunting here is seen as part of the ongoing struggle between the two genders. In this case, too, the hostility towards identified 'witches' seems to have emerged in the period of transition from a matrilineal to a patrilineal system. Beneath it also lies the transition to a plough-based agrarian economy which went with the imbibing of Hindu cultural values. Mr Mullick defines, through myths, the possible stages through which women's rights on land were slowly appropriated by men. Areas were carved out exclusively for men that ensured the subordination of women, community rituals being one such area.

The witch hunt is directed at women seen as being more beautiful, more knowledgeable or those challenging established ritual behavior. It is based in a patriarchal value system, and his case studies highlight the role of jealous relatives with control over property being a central issue in condemning a woman as a witch.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Mullick, Samar Bosu (2000)

"Gender Relations and Witches among the Indigenous Communities of Jharkhand, India", in *Gender Technology and Development*, Volume 4, No.3, September-December, Sage Publications, London.

Indigenous societies in India are showing an increasing tendency towards growing inequality in gender relations. This is more pronounced in societies that have integrated with mainstream Indian society. The objective of this paper is to determine if there is any co-relation between the growth of unequal gender relations and the widespread belief and practice of condemnation of women as witches, particularly among the Munda and the Ho in Jharkhand in India. Through an analysis and interpretation of myths, legends and

which songs, the paper endeavour to see the belief in witchcraft in the context of the changing socio-economic condition of the indigenous peoples in India. The belief in witches and the targeting of women as witches are only the external manifestations of deep-rooted gender struggle as patriarchy in the dominant Hindu society influences indigenous cultures.

Muthukumaraswamy, M.D. & Venugopalan, N. eds. (2000)

Indian Folklife – A Quarterly News Letter from National Folklore Support, Vol. I, Issue No.3, Chennai, India.

In this issue the editors have initiated discussion on India's cultural social landscape and its relation to vibrant community life. The authors state that they believe the idea of ecological citizenship makes a strong persuasive case for the importance of this. They opine that what is needed is technological managerialism.

Nathan, Dev

“An Approach to a Development Programme for Indigenous Peoples in Asia, Indigenous Knowledge”, *Technology and Gender Relations*, December 1998.

The author brings to light the major constraints in the development of the indigenous people. He sees it to be in the areas of extractive external relations, low labour productivity, and weak institutional mechanism.

It is an extensive and in depth analysis of the kind of program that should be developed with respect to the development of indigenous people. It should have three main components viz. policy changes, investment in enhancing the productive infrastructure and institutional changes and mechanisms for design and implementation.

Nathan, Dev, Kelkar, Govind & Xiaogang, Yu (1998)

Women as Witches and Keepers of Demons: Cross-Cultural Analysis of Struggles to Change Gender Relations.

Witchcraft is a sign of the war between genders, where women are slowly but surely subordinated in the spheres of knowledge (sacred and profane), marriage and sexuality and production.. She sees witchcraft as part of the attempt to control and suppress women in societies where their subordination is not complete, and is evident in societies at the fringes of the mainstream, while they move from swidden to settled agriculture and adopt Hindu patriarchal values. The change is effected through shifts first in the areas of ritual knowledge and belief systems to slowly undermine and denounce certain kinds of knowledge held by women. Women are then categorised as potentially evil. Depending on the relative economic status of women in society, they may be the only carrier of evil forces or they may share this position with other men.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

National Culture Fund

It gives a brief description of the National Culture Fund. The NCF was formed to enable various communities of India to participate and contribute to the promotion of their cultural heritage.

Website: <http://www.nic.in/ncf/>

Nature and Resources, Vol. 30, 1994, The Parthenon Publishing, UNESCO, New York.

The first issue is entitled 'Traditional knowledge in tropical environments'. The second is 'Traditional knowledge into the twenty-first century'. Most of the papers published in these two issues were presented in October 1992 at the World Congress on Education and Communication for Environment and Development (ECOED), which was held in Toronto, sponsored by UNESCO and organized by Julian Inglis, Executive Director of the Centre for Traditional Knowledge.

The first issue has four papers on 'Applied ethnobotany', 'Biocultural diversity and integrated health care in Madagascar', 'Ecology and cosmology' and 'Local knowledge in the future management of inshore tropical marine resources and environments.

The second issue has three papers on 'Traditional health knowledge and public policy', 'Traditional ecological knowledge and the promise of emerging information technology' and 'Traditional knowledge research for sustainable development'.

Website: <http://www.parthpub.com/natres/home.html>

Niedzielska , M. (1980)

"The Intellectual Property Aspects of Folklore Protection", in *Copyright*, pp. 339-346.

This searches for a way to apply copyright law to folklore. It may be necessary also to consider the intellectual property field for protection instruments. For example, the use of appellations of origin and unfair competition might be usefully applied.

Website: <http://users.ox.ac.uk/~wgtrr/bib1.htm>

Noelle, Louise

ICOMOS 12th General Assembly Mexico: General Report (Mexico-Christina Cameron-Canada-Guadalajara), 22 October 1999.

This a general report presented during the concluding session of ICOMOS 12th General Assembly, Mexico. The major conclusion pertains to sustainable development, the role of ICOMOS and the purpose of conservation of Monumental Heritage.

Website: <http://www.icomos.org/>

Nongbri, Tiplut (1998)

Khasi Women and Matriliney: Transformation in Gender Relations, AIT, Thailand.

The presentation sought to go beyond the traditional anthropological and sociological discourse of seeing matrilineal societies in opposition to patrilineal systems, and highlighting the inherent instabilities in matrilineal systems, to examine matrilineal

structures in terms of the way gender relations are defined there. The unit of analysis is the household, which is where these gender relations are articulated and reinforced. Dr Nongbri presented an examination of the Khasi and Garo tribes of north-eastern India, in the state of Meghalaya.

Dr Nongbri highlighted the role the cultural domain plays in defining kinship relations. Two other indices of subordination she defined in relation to the Khasi and Garo communities were the exclusion of women from knowledge systems and from the political/decision-making domains. And this exclusion is being used to advantage by men to arrogate for themselves even the minimal rights that continue to rest with women through their demands for reform, though these are subtly interwoven into what is politically seen as an assertion of their ethnic identity.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Nongbri, Tiplut (2000)

"Khasi Women and Matriliney: Transformations in Gender Relations", in *Gender Technology and Development*, Volume 4, No.3, September-December, Sage Publications, London.

This paper examines the link between matriliney and gender. Focused on the Khasi of Northeast India, it shows that while women have comparative security under matriliney, they are not entirely free from subordination. The egalitarian principle, which underlines matrilineal descent, is subverted by men's lust for power and the hierarchical political structures from which women as a rule are excluded. This paper brings into sharp relief how men use their position to produce an ideology that subjugates women. To counter the steamrolling effect of modernization and change and the threat these engender to their identity, men are increasingly using the state machinery to come up with measures that distort the matrilineal system. The arguments they use are also steeped in fundamentalist and patriarchal ideology. Women's traditional exclusion from politics has effectively aided men in this regard. This paper observes that with the Khasis' accession to the Indian Union and the political modernization of the region, the link between ethnicity, patriarchy and the state, which was lying dormant in the traditional political set-up, has come to the fore.

Noyce John ed. (1994)

Indigenous Knowledge Index, Vol. 1, Noyce Publishing, Australia.

This 78-page document has three parts. Part 1 has 13 subdivisions, most of them focused on the knowledge of specific indigenous populations by topic (biodiversity, traditional crafts, land, etc.). The 12 categories of Part 2 include agriculture, crop pest control, forests, soil, fishing, medicinal plants, and water conservation. Part 3 contains entries by geographical region and nation, as well as five indexes on indigenous peoples, authors, organizations, conferences and symposia, and subjects. There is also a list of the 150 periodicals that were searched. This is a most useful bibliography. Subscribers who place a standing order for the IK INDEX will also receive, free of charge, a retrospective bibliography compiled as a pilot project and published in July

1994 under the title 'Indigenous knowledge: a bibliography'. This 32-page bibliography is divided into the following topical sections: general information, resources and networking, biological diversity, indigenous technology, agriculture, forestry (including agro forestry), soil and medicine. The bibliographical entries are also sorted according to region and country.

Oral and Intangible Heritage Humanity – UNESCO.

This is a proclamation made by UNESCO of masterpieces of the oral and intangible heritage of humanity. This paper defines 'Oral and Intangible Heritage of Humanity' and brings to light the need for preserving and revitalizing intangible heritage, which is termed as Living Human Treasures System.

Website: www.unesco.org/culture/heritage/intangible

Pandey, Deep Narayan (1998)

Ethnoforestry: Local Knowledge for Sustainable Forestry and Livelihood Security, Himanshu Publications, New Delhi, India.

The premise behind this book is that combining the forestry-related knowledge of local communities with that of scientifically trained foresters is a key to successful forestry management. The author defines ethnoforestry as the 'continued practice of creation, conservation, management and use of forest resources, through customary ways, by local communities.' He provides many examples, mainly from India, of indigenous forest- and tree-related knowledge and practices. The practices are classified according to their functions as protection of ethnoforestry, plantation ethnoforestry, and production ethnoforestry. Pandey shows how these practices are often consistent with practices of modern 'scientific' forestry and how some of these practices have been adopted by foresters in various projects.

While the name 'ethnoforestry' is new, anthropology and forestry, among other disciplines, have paid considerable attention in recent years to indigenous forestry knowledge and practices, including indigenous institutions for forest management and so on. In fact, examples of such studies are cited in the book. The strengths of the book lie in the wealth of examples it gives, and in the argument it presents for the relevance of indigenous knowledge and practices to collaborative forest management activities.

Website: <http://education.vsnl.com/deep/index.html>

Pandey Indra Raj (1994)

Indigenous Methods of Sustainable Vegetable Production in the Kathmandu Valley (Nepal), Regional Farm Management Economist, Thailand.

Indigenous agricultural technology is important for the sustainability of farming systems in the Asia- Pacific region. The wisdom of the farmers who have developed and refined the countless traditional practices is evident in the dynamic and productive farming systems in the region. There are many indigenous farming practices in the region that could be of use to other farmers in similar situations. It is important that these practices

be documented and disseminated because many viable traditional technologies are being replaced by modern methods.

The Jyapoo community in the Kathmandu valley of Nepal has devised its own methods for intensive vegetable production. The Jyapoo have developed indigenous techniques for biological pest control, plant breeding, and soil and plant management. The Jyapoo manage their systems using only organic inputs. This has resulted in a self-sustaining production system with fertile soils and healthy produce. The study was prepared for the FAO Regional Office for Asia and the Pacific.

Website: <http://www.nuffic.nl/ciran/ikdm/3-1/communications/publications.html>

Patnaik (1996)

Understanding Tribal Life and Culture in India, ILO Publications, Geneva, U.S.A.

The aim of the INDISCO Programme is to strengthen the basis for development by improving the position of indigenous and tribal peoples. This second edition in the series of INDISCO Guidelines was prepared by the anthropologist Dr Patnaik. The author reports that there are more than 400 distinct ethnic communities in India, not counting the many sub-tribes scattered throughout the country. Demographically, only Africa has more tribal communities than India. Among them are nine tribal groups with more than a million members each. The author provides insight into their economic life, social and political organization, religious life, educational level, and health and nutrition status. The second part of the publication offers recommendations for interacting with local people. This is a very useful and practical guide for health workers and anyone else who works with tribal people in India.

Website: <http://www.nuffic.nl/ciran/ikdm/5-1/communications/publicat.html>

PHIRCSDIK (1994)

Indigenous Knowledge and Sustainable Development in the Philippines, Cavite, Philippines.

Proceedings from conference June 24-26, 1992 in Silang, Cavite, Philippines by the Regional Program for the Promotion of Indigenous Knowledge in Asia (REPPIKA) and Philippine Resource Center for Sustainable Development and Indigenous Knowledge (PHIRCSDIK). The conference topics covered include: farming; cropping systems; livestock; cultural practices in agriculture; natural resource management; aquaculture; human health; and indigenous organizations and common property.

Phuong, Le Thi Huai (1998)

Gender Awareness Among Women in Vietnam, Indigenous Asia: Knowledge, Technology and Gender Relations, AIT-GASAT Conference, Thailand December 1-4, 1998

Le Phuong made her presentation based on her NGO work. She highlighted how women suffered the most in terms of control over resources. Though land was divided equally between men and women, residence being patrilocal, after marriage women had little opportunity to control or access the land that came to them. She pointed to the problems

of ethnic minorities, saying that though the government reports spending large sums of money for their welfare, there is little to show for it, an important reason for this being corruption and that money being diverted for other purposes. While women in urban areas have benefited somewhat with industrialization and the spread of education, the same cannot be said of rural women, and even less of women in ethnic minority communities.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Polat, Huseyin and Tomei, Manuela (1996)

The Philippines: The Participatory Development Framework for Indigenous Peoples, Second Edition. ILO Publications, Geneva.

Within the framework of the International Year of the World's Indigenous People, the International Labour Office (ILO) and the United Nations Development Programme (UNDP) undertook a joint mission to the Philippines. Their main purpose was to help the government incorporate into the current process of economic reform and democratization a strategy for increasing indigenous peoples' participation in national economic and political life. During the mission, information was gathered about the indigenous and tribal communities living in the Philippines. A demographic and socio-economic profile was drawn up which includes these communities' level of education and skills, present employment, sources of income, and immediate needs. The findings and recommendations of the mission are published together with this report.

Website: <http://www.nuffic.nl/ciran/ikdm/5-1/communications/publicat.html>

Posey, Darrell and Dutfield, Graham (1996)

Beyond Intellectual Property: Towards Traditional Resource Rights for Indigenous People and Local Communities, Intellectual Development Research Committee, Ottawa, Canada.

Darrell Posey and Graham Dutfield have looked at the issue of intellectual property rights and state that one needs to embrace the broader notion of traditional resource rights. The book is developed as a manual to the issues and actions that guide the indigenous and traditional communities to deal with scientists and researchers. Instead of first concentrating on legal issues of patenting, this book is about rights. Existing intellectual property rights facilitate and accelerate the destruction of local cultures instead of recognizing the value systems of these people.

The term 'property' was dropped from the group's name, because 'property' for indigenous peoples often has intangible, spiritual connotations and, although worthy of protection, is inalienable or can belong to no human being. Instead the term 'traditional resource rights' (TRR) was adopted to reflect the necessity of rethinking the limited and limiting concepts of IPR. The term 'traditional' refers to the cherished practices, beliefs, customs, knowledge and cultural heritage of indigenous and local communities. 'Resource' is used in its broadest sense to mean all knowledge and technology, aesthetic and spiritual qualities, tangible and intangible sources that, together, are deemed by local communities to be necessary to secure healthy and fulfilling lifestyles for present and future generations. And 'rights' refers to the basic, inalienable guarantee to all human beings and

to the collective entities in which they choose to participate, that they may have everything they need in order to achieve and maintain the dignity and well-being of themselves, their predecessors and their descendants.

Website: <http://www.idrc.ca/acb/showdetl.cfm>

Posey, Darrell & Dutfield, Graham (1997)

IUCN Inter-Commission Task Force on Indigenous Peoples Indigenous Peoples and Sustainability: Cases and Actions, International Books, The Netherlands.

This is one of the very few books which succeeds in substantiating the links--both in theory and contemporary practice--between indigenous knowledge, sustainability and development. This book explains in detail the need for two basic policy frameworks for Indigenous Knowledge. First, governments or NGOs that become involved in projects initiated by indigenous peoples must do so on the basis of respect for the indigenous communities, and partnerships on an equal footing. Second, if sustainability is to be managed successfully, projects conceived and implemented by indigenous peoples must be given financial and political support. The case studies fall into four categories: intellectual property rights, indigenous practice and knowledge, indigenous encounters with modern management practices, and creation of new cooperative structures.

Website: <http://www.antenna.nl/i-books/tit011.html>

Pradhan, Pirthiman, Maniram Moktan and Prem Kumar Lagha eds. (1998)

Perspective on the Conservation and Sustainable use of Chirata (Swertia Chirata) in Eastern Bhutan, RNR Research Centre, Ministry of Agriculture, Royal Government of Bhutan, Bhutan.

This report grew out of an ethno-botanical survey conducted in three villages of Eastern Bhutan. With financial assistance from the Integrated Horti-cultural Development Project of the Ministry of Agriculture, the researchers from RNR Research Centre East pooled a large body of information on the exploitation and conservation of chirata (*Swertia chirata*), which is one of the most important pharmaceutical resources in Bhutan. In November 1997 the inter-disciplinary team assessed the social and economic situation of the sample villages using participatory rural appraisal techniques, identified the ethnomedical indigenous knowledge (IK) in use and carried out botanical surveys to assess the resource base of chirata and its sustainability.

Within the twelve sections, not only the role of chirata in the economy of local households is described and discussed, but also the indigenous knowledge and practices related to collection, post-harvesting and marketing, as well as current developments in this area. And finally, a number of valuable conclusions have been reached.

This report focuses on one example, a representative species of medicinal plant, in order to underline the significance of ethnomedical IK in sustainable development. If the collection of plants in each village is governed by well-defined community rules and regulations, and participatory approaches are used in decision making, there is no violation of the old unwritten rights pertaining to collection areas. This report suggests

that for the conservation and sustainable use of resources, a Management Plan (MP) should be drawn up for Management Units (MU), based on traditional village boundaries. The most appropriate action would be to create a Common Property Resource Unit, which would concentrate on developing MPs and managing the Common Property Resources (CPR) in a sustainable way. These suggestions will no doubt be used as a reference for the management of resources in the remote mountainous regions.

The report provides a very comprehensive analysis of indigenous practices related to chirata. It may be expected to contribute to our understanding of the role of ethno-medical knowledge in the Himalayan regions, and help us to find better ways of preserving it. It will be of interest to those concerned with ethno-medicinal practices, and the integration of IK into development and conservation.

Prain, G. and Fujisaka, S. eds. (1998)

Biological and Cultural Diversity: The Role of Indigenous Agricultural Experimentation in Development, Intermediate Technology Publications, London.

Much recent 'scientific' agricultural research has failed to build upon the valuable experiences and lessons learnt from farmers. *Biological and Cultural Diversity* presents cases of indigenous experimentation as well as the benefits for rural development of new partnerships between farmers and formal research. Development workers, agricultural researchers and others concerned about rural poverty, agricultural sustainability and local resource management will find this book useful.

Preserving and Revitalizing Our Intangible Heritage

Crafts: Craftswomen, UNESCO.

In this article, the role of women in crafts industry, agriculture, is highlighted. It refers to the fact that some of the women who are talented artists continue to use traditional knowledge which is transmitted from mother to daughter to meet household needs and bring in a modest personal revenue. But what they need is to train women in the management of small business. In response to these conditions, UNESCO has launched exemplary initiatives and published the work 'Talented Women' (1995) and also organized training workshops for trainers.

Website: www.unesco.org/culture/heritage/intangible

Prill-Brett, J. (1994)

"Indigenous Land Rights and Legal Pluralism Among Philippine Highlanders", in *Law and Society Review*, Vol. 28(3), pp. 687-697.

Indigenous people in the Philippine Cordillera Region maintain legal pluralism by invoking several legal orders - customary laws, conflicting national laws, international laws, and principles of human rights - to assert claims to ancestral lands. Recently, dam building projects, logging concessions and commercial farming in highland areas have spurred renewed efforts by indigenous groups to assert rights to ancestral lands threatened with flooding, deforestation and dispossession.]

Protection of Cultural Heritage

In this paper, one gets an understanding of the need for protection of cultural heritage indigenous people. It brings out the fact that cultural groups are struggling to regain their cultural rights and the role of UNESCO in the achieve it.

Website: www.unesco.org/culture/heritage/intangible

Quiroz, C. (1994)

“Biodiversity, Indigenous Knowledge, Gender and Intellectual Property Rights”, in *Indigenous Knowledge and Development Monitor* No. 2(3).

The article explores the relationship between conservation of biodiversity, IK systems, gender and intellectual property rights. The author argues that indigenous people have sustainably managed their environments for centuries, with women playing a key role in preserving biodiversity. Women possess an intricate knowledge about their environment that is distinctive from men`s knowledge. Unfortunately, it is often ignored by male-biased research. Indigenous people in general and women in particular are not compensated properly when their own knowledge is collected and utilized by Northern researchers and companies. Due to their low social status in many cultures, women are increasingly disadvantaged when dealing with issues of IPR.

Rajan, S. & Sethuraman, M.

Indigenous folk-practices among Nilgiri Irulas, India.

This article presents ethno botanical and ethno medical knowledge of the Irulas, India. The use of plants to treat the common ailments by Irulas is summarized. These observations are useful to workers involved in health-related developmental activities in tribal areas.

The Nilgiri district in India is a veritable paradise for ethnological studies because of its rich diversified flora, its occupancy by aboriginal tribal groups of anthropological significance and its unique temperate climatic condition within a tropical region. It consists of six important tribal groups, the Todas, Kotas, Kurumbas, Irulas, Paniyas and Kattunayakas.

Website : <http://www.nuffic.nl/ciran/ikdm/1-3/articles/rajan.html>

Rajan, S and Sethuraman, M. (1997)

“Traditional Veterinary Practices in Rural Areas of Dindigul Disrict, Tamilnadu, India”, *Indigenous Knowledge and Development Monitor* No. 5(3).

In the rural areas of southern India, pastoral people keep alive the traditional veterinary practices based on the curative power of plants. The authors present the most common remedies and analyze the data, concluding with a recommendation for a thorough pharmacological validation.

Rajasekaran, B. (1992)

An Indigenous Duck-Fish Production System in South India: Impact on Nutritional Security.

Indigenous food production systems involve complex processes of producing food from diversified agro-ecological environments to meet the nutritional requirements of the local people. Women labourers form a loosely structured, informal organization to rear ducks in common property resources such as communal tanks in south India. Droppings of ducks in the communal tank increase the fish population. The favourable environment for the growth of fish encourages men laborers to spend their leisure time catching fish in the tank. Duck-fish production system contributes significantly to nutritional intake of participant households. Sociocultural and economic constraints on the duck-fish production system are identified. Policy options to sustain the autochthonous duck-fish production system are suggested.

Rajasekaran B. (1995)

Indigenous Knowledge and Development Monitor On-Line, CIESIN. E-mail: Raja@ciesin.org

The Indigenous Knowledge and Development Monitor is electronically available through the CIESIN Kiosk. The CIESIN Kiosk is a one-stop electronic distribution centre for documents on global change and the environment, developed by the Consortium for International Earth Science Information Network (CIESIN). It is available through Internet mechanisms such as Gopher, World Wide Web, electronic mail and FTP.

Website: <http://www.nuffic.nl/ciran/ikdm/>

Rajasekaran, B., Martin, R.A., Warren, D.M. (1993)

“A Framework for Incorporating Indigenous Knowledge Systems into Agricultural Extension”, *Indigenous Knowledge and Development Monitor*, Vol. 1(3), pp.21-24.

A study in three villages of the Union Territory of Pondicherry (India) revealed that indigenous knowledge systems can provide a frame of reference for strengthening agricultural extension programs. The findings of the study have led the researchers to develop a framework for incorporating indigenous knowledge systems into agricultural extension organizations. This article presents their methodological framework to incorporate indigenous knowledge systems into agricultural extension organizations for sustainable agricultural development in India.

Rajasekaran B. and Whiteford Michael B. (1993)

"Rice- Crab Production in South India; The Role of Indigenous Knowledge in Designing Food Security Policies", *Food Policy* Vol. 18, No. 3, pp. 237-248.

Most indigenous food production systems are dynamic and complex, reflecting generations of careful observations of the agro-ecological and socio-cultural environment. Harvesting crabs from the bunds of rice fields is one of the several food

production systems practiced by resource-poor people in rice farming systems in south India. Local people possess an in-depth knowledge of the crabs and their ecology. Crabs, in turn, contribute significantly to the protein intake of resource-poor households. This article discusses the impact of crab consumption on food expenditure as well as analyzing certain socio-cultural factors, which influence the catching and consumption of crabs. Factors threatening the existence of the rice-crab production systems are also enumerated. Finally, policy guidelines to conserve the autochthonous rice-crab production system are suggested.

Website: <http://www.ciesin.org/docs/004-199/004-199.html>

Rajchaprasidhi, Juthamas

Gender Hierarchies among Hill Tribe People of Akha and Lisie, AIT, Bangkok, Thailand, December 1998.

The author looks at the gaps between elder and young generation as well as among men and women in villages. Pakhasukjai, Amphur Mae Pha Luang, Chiangrai and Hey Goei Chiangrai Province.

The author states that the Hill Area Development Foundation (HADF) works in a participatory manner, building in the heritage and traditions of the hill people and ensuring their full involvement in all stages of the development process, leading towards the goal of self-reliant sustainable communities.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Ranadive, Joy, Malvankar, Alka & Sankaran, Subhalakshmi (1995)

Shifting Sands: A Report of the Workshop on Gender Implications of Structural Adjustment (Perspectives from India and Canada), Centre for Women's Development Studies, New Delhi, India.

The Centre for Women's Development Studies (CWDS) had organized a workshop on "Gender Implication of Structural Adjustment: Perspectives from India and Canada" in 1994 New Delhi, India. This workshop dealt with issues pertaining to health, education and environment in relation to structural adjustment.

Rathgeber , E.M. (1991)

"WID, WAD, GAD: Trends in Research and Practice", in *Journal of Developing Areas*, Vol. 24 (July), pp.: 489-502.

A discussion of the origins and meanings of, and theories behind, three concepts: WID (women in development), WAD (women and development), and GAD (gender and development). The translations from theory into practice of each concept are described, illustrating that each term has different underlying assumptions and has brought about different strategies for women's participation in development. The influence each perspective has had on research, policy making, and international agency thinking since the mid-1960s is assessed. It is argued that more effective implementation of GAD is possible, despite the fact that examples of development projects designed from a GAD

perspective are scarce. An outline of various potential GAD projects is presented focusing on women's empowerment, questioning traditional gender roles and responsibilities, and emphasizing fundamental societal change.

Rawlins, Barbara (1999)

Check Dam Assessment Study: Final Report, Development, Alternatives: Bundelkhand Region, India.

Water scarcity, augmented by deforestation, soil erosion/runoff, rapid population growth and rising demand leading to unsustainable use, was identified by Development Alternatives as one of the major contributing factors to poor agricultural yield in Bundelkhand Region, Madhya Pradesh, India.

A 'sustainable livelihood' is defined by Development Alternatives as the ability of an individual/family to meet their basic needs in a manner that is dignified and environmentally sustainable. A sustainable livelihood is much more than a job, or additional days of employment, but includes quality of life measures. This approach to development incorporates the intergenerational concept that it is important to meet the needs of people today without compromising the ability of future generations to meet their needs.

Risseuw, Carla (1991)

Gender Transformation, Power and Resistance among Women in Sri Lanka: The Fish don't Talk about the Water, Manohar Publications: New Delhi, India.

A fascinating part of this study is concerned with the manifold and subtle resistance-strategies used by the women coir workers. They are not undergoing their growing exploitation passively. A portrait emerges of women who insightfully manoeuvre within the margins, and who move the stakes when they can. The insight into resistance-strategies can contribute to the development of organizational strategies of other women's organizations in the future.

Roberts, Janet Hatcher and Kitts, Jennifer (1995)

Gender, Health and Sustainable Development, International Development Research Centre.

The paper is the result of a major research effort addressing medical, cultural, and environmental issues related to women's health.

Website: <http://www.idrc.ca/books/780.html>

Rocheleau, D. & Edmunds, D. (1997)

"Women, Men and Trees - Gender, Power and Property in Forest and Agrarian Landscapes", in *World Development*, Vol. 25(8), pp.1351-1371.

This paper proposes a revision of the concept of property commonly associated with land in analyzing the gender dimensions of tree tenure. Unlike two-dimensional maps of land

ownership, tree tenure is characterized by nested and overlapping rights, which are products of social and ecological diversity as well as the complex connections between various groups of people and resources. Such complexity implies that approaches to improving equity using concepts of property based on land may be too simplistic. Rather than incorporating both women and trees into existing property frameworks, this paper argues that a more appropriate approach would begin by recognizing legal and theoretical ways of looking at property that reflect the realities and aspirations of women and men as well as the complexity and diversity of rural landscapes.

Saeed, Seema (1995)

Gender and Environment Research in Asia: Present Focus, Emerging Concepts and Gaps in the Literature: An Overview, SERD, AIT, Thailand.

Women's relationship with the environment in the countries of the South has emerged as a topic from the development debate. It is widely recognized now that women and their environment should be understood together. Being the prime users of natural resources for subsistence, poor rural women in the South take the most immediate brunt of environmental degradation. As a result of growing poverty in the fast-urbanizing South, poor urban women also suffer from the deteriorating environment. The result is a low quality of life, social ills such as prostitution, and suffering caused by the adverse consequences of rural to urban migration. When choices are made for development strategies, no consideration is given to women's point of view, nor to their needs and constraints. Their knowledge and experience is ignored. The fact that women and men have different social, economic and environmental roles as a result of gender relations, is not always fully recognized. Not only are women the main victims of environmental degradation, but they also play significant roles as managers, protectors and rehabilitators of the environment. Hence, women have to be seen as equal partners when solutions to environment-related problems are sought. Women have to be involved in planning and decision-making.

The prevailing development mode perceives the South as a homogeneous mono-culture. In view of the diversity of Asian countries, inter-country and intra-country information flows are imperative for mutual learning and partnership. The needs that exist at the grass-roots level must be brought to the surface through research and the documentation of experiences. In this publication, an attempt is made to describe the general focus of current research in the field of gender/women and environment, and to identify gaps in this research. The attempt is based on the results of a survey of recent literature in the fields of gender, women and environment, and on data elicited through questionnaires administered to organizations and individuals in Asia who are working in these fields.

Santos, Joy Angelica Pecua (1993)

Proceedings of the First Asian Indigenous Women's Conference -- Sharing commonalities and diversities: forging unity towards indigenous women's empowerment, Cordillera Women's Education and Resource Center and INNABUYOG, Manila.

Included in these conference proceedings are many short workshop reports encompassing a wide range of concerns of indigenous women throughout Southeast Asia. The issue of

development projects threatening their agricultural resources is a recurring topic in these reports. Successful examples of women organizing are presented. Topics covered include: environmental degradation from mining, logging, dams, and other such projects; traditional indigenous practices of sustainable land management; human rights violations and violence at both the domestic and state level; health policies; impact of global economics; land rights; and political representation.

Scott, G. L. and M. Carr (1985)

“The Impact of Technological Choice on Rural Women in Bangladesh: Problems and Opportunities”, in *World Bank Staff Working Papers* No. 731.

Contribution to agricultural production by women is not considered valuable because it is "domestic labour". Technology and modernization are displacing opportunities for women to contribute, and the rural wage economy is not prepared for them. This work explores these themes.

Sen, Geeti (ed.) (1992)

Indigenous Vision: Peoples of India, Attitudes to Environment, Sage Publications, London.

Case studies present traditional practices, rituals and myths.

Setyawati, I. (1996)

“Environmental Variability, IK and the Use of Rice Varieties”, in *Indigenous Knowledge and Development Monitor* Vol. 4(2)

Reports on farming rice in upland and wetland areas of Southeast Asia indicate that farmers match different rice varieties to different local environmental conditions, and that for them maintaining a stock of different varieties is a means of maintaining more stable yields. Such statements echo those to be found in reports on the shifting cultivation of such other crops as manioc and plantains in the Amazon. Some investigators, however, are not yet prepared to accept these statements, and have called for further empirical testing of ideas on the yield-stabilizing functions of indigenous varietal knowledge and the polyvarietal planting of crops. This article describes the situation among Apau Ping farmers.

Shah , N.C.

Rising Awareness: Awareness of Sustainability Issues is Added to the Knowledge of Plants Which Local People Share with Each Other, Centre for Indigenous Knowledge of Indian Herbal Resources, Lucknow.

This article refers to an ongoing called CIKHIR, which is proposing to invite local people from one region to visit another region so that they can exchange information about the use of plants, food and medicine. Efforts are also being made to cultivate these plants for communal purpose local people need to be made aware of depletion dangers and commercial potential.

Website: <http://www.nuffic.nl/ciran/ikdm/6-3/calls.html>

Sharma, Munni (1998)

Impact of Technology on Women: A Case of Rainfed and Irrigated Villages in the Bhaktapur District of Nepal, AIT-GASAT Asia Conference, Thailand, August 4-7, 1998.

The author looks at how gender relations are responsive to technological changes. The effects of agricultural modernization on rural women largely vary depending upon the nature of technology adopted. It has been argued that gender roles are responsive to changing situation and associated technologies. This according to the author has enormous potential for social transformation and economic empowerment of women.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Sharma, Prem N. ed. (1998)

A Compilation of Indigenous Technology Knowledge for Upland Watershed Management in Bangladesh, Participatory Watershed Management Training in Asia (PWMTA) Program, Nepal.

This small study is a compilation of 52 indigenous ideas and practices associated with watershed management in hilly areas of Bangladesh. Over many generations, the tribal communities that inhabit these areas have developed techniques well suited to the areas. The point of the book is that their experience can be put to use elsewhere and incorporated into plans for the sustainable development of watershed areas. The institute for training in Participatory Watershed Management in Asia first proposed that indigenous technological knowledge be collected, through both fieldwork and literature study.

The book is organized around the following subjects: water harvesting, drinking water, hill irrigation systems, soil and water conservation, gully control, river transportation and forest harvesting, agro-silvi-pastoral methods, cultural beliefs and faith, hill agriculture, household and other activities, tools and implements, dwelling and houses, and special forest products.

The book, which is nicely illustrated, contributes to the body of knowledge about indigenous practices.

Sharma, Ursula (1980)

Women, Work and Property in North – West India, Tavistock Publications, London.

Based on fieldwork conducted by the author in two Indian villages, this book contains, substantial new ethnographic material on the lives of rural Indian women, from the wives of wealthy farmers to improvised female labourers. It concentrates in particular on women's roles in agricultural production. The author relates women's economic activities to other aspects of female status and discusses the interaction of cultural norms controlling the behaviour of women, economic constraints and kinship roles and obligations. She shows how economic change has led to relatively little alteration in the

relationship between men and women in the household women depend more than ever upon men, as holders of property and earners of cash.

Shastry, Shanta

Traditional Systems of Medicine and Women's Health in Nutrition Policy and Women's Health, Voluntary Health Association of India, New Delhi, India.

In this article, Dr. Shastry has assessed the traditional systems of medicine, Ayurveda, Siddha, Unnai, Yoga, Naturopathy and Homeopathy against some health parameters.

Shiva, Vandana (1993)

Monocultures of the Mind: Perspectives on Biodiversity and Biotechnology, Third World Network, Penang, Malaysia; Zed, London.

Shiva presents a thorough critique of monoculture practices in agriculture and forestry. Effects of monoculture include erosion, pollution, and loss of indigenous plant species upon which local populations depend for nutrition.

Locally based programmes to conserve biodiversity are examined. The Biodiversity Convention adopted at the Rio Summit in 1992 is examined from a Third World perspective, exposing ways in which this convention will favour US interests at the expense of those who are supposed to be assisted. High tech industries from the North are profiting from many current policies, such as the gene banks who now force Third World farmers to pay for seeds that once were theirs traditionally. Furthermore, monoculture strategies are displacing ecologically sound traditional practices and species, thereby impoverishing and disrupting the populations affected.

Shiva, V. ed. (1994)

Biodiversity Conservation: Whose Resource? Whose Knowledge?, Indian National Trust for Art and Cultural Heritage, New Delhi, India.

This is a collection of papers from the 1994 INTACH seminar on Biodiversity Conservation, People's Knowledge and Intellectual Property Rights.

Shiva, V. (1994)

'Farmers' Rights and the Convention on Biological Diversity', in V. Sanchez & C. Juma (eds.), in *Biodiplomacy*, pp. 107-118, ACTS, Nairobi, Kenya.

In biodiversity conservation the most critical actors are local communities. However, their rights have been neglected in intergovernmental negotiations. Farmers' rights, which are the rights of indigenous communities to conserve their resources and regenerate their knowledge of resources, should be respected and effected in development planning.

Shrestha, S. L (1994)

Gender Sensitive Planning: What, Why and How in Nepal, Women's Awareness Centre Nepal (WACN), Kathmandu.

The author uses concepts such as condition and position, practical needs and strategic interests, division of labour, and access and control of benefits and resources to analyze gender relations in Nepal. The final section of the book describes how modified forms of gender tools such as the Harvard Framework, Moser method and the Gender Analysis Matrix can be applied to development projects.

This book provides valuable insights into the situation of women in Nepal as well as concrete examples which show how gender concepts can be applied.

Siar, Susana V., Ortega, Rolando S., Babol, Alessandro S. (1992)

“Learning from Fishers: Indigenous Knowledge and SEAFDEC'S Pilot Seafarming and Searanching Project”, Paper Presented at International Symposium on Indigenous Knowledge and Sustainable Development September 20-26, Silang, Cavite, Philippines.

This paper is a documentation of knowledge gained during the first phase of implementation of a development project by a research institution. The data reported here were gathered through individual and group interviews of village Elders, Barangay officials, women, and fishers. Like the San Antonio fishermen along Laguna de Bay, the islanders of the Torres Strait, and the raft fishermen and shore dwellers of Brazil, Malalison fishers also differentiate sea space through specific names and practice a system of triangulation for marking fishing spots.

Singh, Andrea Menefee and Kelles-Viitanen, Anita (1987)

Invisible Hands: Women in Home-Based Production, Sage, New Delhi.

The purpose of this collection is to raise awareness of the vast number of women in India, Bangladesh and Sri Lanka whose lives depend upon home-based employment. Most of these women are in rural areas. Activities described here include dairy, handicrafts, livestock raising, coir rope and beedi production. Home-based workers are either self-employed or work piece rate for companies.

While attempts are now being made to understand women's unpaid domestic work, there continues to be a dearth of information and understanding regarding women's home-based paid work. Such work often does not appear in national labour statistics. This income is critical for the survival of many poor families, and enables women to remain in rural communities. Due to this invisibility, it is a prime site for exploitation by businesses. Because of the low capital costs, no legislation, a dispersed workforce that inhibits unionization, no minimum wage or security benefits, this sector is a cheap source of labour.

Sit , Bo, Winn, Ohn and Sint, Ngwe (1999)

“Strengthening Farmers' Organizations for Watershed Management in Myanmar - A Training Manual”, edited by Prem N. Sharma. *PWMTA Field Document No. 23: Nepal: Participatory Watershed Management Training in Asia* (PWMTA) Program :FAO (UN).

This is a training manual on how to improve watershed management by working with farmers' organizations. It is based on a study conducted in Myanmar, which was sponsored by the Netherlands through the FAO/UN Program on Participatory Watershed Management Training in Asia (PWMTA). The manual offers five modules and eight case studies. 'Watershed' generally refers to a geographically delineated area in which all water drains through a single outlet or point. In the manual, the word 'watershed' is used for the geographic unit defined for purposes of watershed management.

Sittirak, Sinith (1998)

The Daughters of Development: Women in a Changing Environment, Zed Books Ltd., London, U.K.

Sinith Sittirak has questioned the Western concept of development and its impact on ordinary people.

Sittirak went through a process of discovery, of 'decolonization' as she calls it, in order to get a clearer picture of 'neo-colonization'. She writes, 'What the Thais have received from development is deforestation, polluted rivers and large numbers of poor and prostitutes.' She found that the patriarchal ideology which operates in the form of capitalism and neo-colonialism has brought irreparable damage to the relationship between life and nature, and has made the form and content of human relations sexist, classist and racist.

Sittirak is one more of the critical feminist voices from the South who no longer place their hope in the myth of development but rather in the preservation and restoration of their mothers' subsistence economies. This is why Sittirak is now travelling all over the world with her project, called *My mother: an unwritten environmental education curriculum*, in which she has documented her mother's lifestyle and eco-awareness. The exhibition includes photos plus her mother's 'recipes' for protecting and preserving nature and curing minor illnesses.

The book raises many questions. In the first place, ordinary people in 'underdeveloped' countries are not the only 'victims' of development, which in this book is a synonym for capitalist patriarchy.

Slikkerveer , L. Jan (1994)

Indigenous Agricultural Knowledge Systems in Developing Countries: A Bibliography, Institute of Cultural and Social Studies, The Netherlands.

This bibliography contains about 2000 titles of books, articles, and conference proceedings on indigenous agricultural knowledge and practices. The sectors in this field vary from traditional farming systems to indigenous pest and disease management and local natural resource management. The bibliography is alphabetical, but includes a geographical index. Its publication is an outcome of the current EU/INDAKS project. Priority has been given to the project's two main research areas: Kenya and Indonesia.

Smith-Sreen, Poonam and Smith-Sreen, John (1991)

“Insights From Women Dairy Farmers in India: What Do They Gain From Participation”, in *Social Action*, Vol. 41 No 4, 1991, pp.416-427.

Dairying has been identified as an important development programme for alleviating rural poverty. The authors present the results of interviews conducted with women dairy farmers in Bihar, Tamil Nadu and Gujarat, India. To the women, income is only one of many factors identified in their assessment of the value of owning dairy cattle. Dung provides much needed fertilizer for farmland. Income derived from dairying is regular as opposed to seasonal from other agricultural sources. The nutritional status of the family is improved from the constant supply of milk. The sale of calves is an important economic asset. Women also describe how their standing in the village improves. They are seen as successful and are sought for advice. They appreciate the ability to assist others and often encourage other women to apply for loans to acquire animals. Self reliance and self confidence increase as they end their dependence on moneylenders. Problems they face are also described. The need for training in animal health care, nutrition, and bookkeeping are identified.

Solow, J., Jonjuabsong, L., Hwai-Kham, A. (1991)

NGO-Government Interaction in Rice-Fish Farming and Other Aspects of Sustainable Agricultural Development in Thailand, London Overseas Development Administration, Dec. 1991, Agricultural Administration (Research and Extension) Network.

John Sollow's paper reports that whilst formerly widespread in Central Thailand, the popularity of rice-fish culture began to be replaced by more profitable agricultural technologies from the early 1970's. These technologies are of limited applicability in Northeast Thailand, where rice-fish culture began to spread in the early 1980s, following rapid declines in traditional wild fish sources. NGOs were among the first to notice its increasing popularity and to bring it to the attention of several government agencies. Subsequently, on-farm, farmer managed trials by the Department of Agriculture helped to confirm the viability of the practice, and to bring it to the attention of policy-makers.

Soussan, J. , Shrestha, B.K. and Uprety , L.P. (1995)

The Social Dynamics of Deforestation: A Case Study from Nepal, Co-Publication of UNRISD & Parthenon Publishing, Nepal.

The book begins with a discussion of the opposing schools of thought about deforestation in developing countries. This debate is then related to the nature and causes of deforestation in Nepal. The authors examine patterns of forest resource management and use case studies from both the Hills and the Tarai regions to analyze the relationship between deforestation and the evolution of local production systems. The authors assess the local balance between the population's tree resource needs, the availability of these resources, and the structure of control over land and forests. They also identify several powerful external forces that affect the rate of deforestation, and discuss the various forest-management possibilities, such as national development programmes, the construction of roads, urbanization and commercial ventures. The book concludes with a

discussion of the effectiveness of the community-forest approach currently being implemented in Nepal.

Website: <http://www.unrisd.org/engindex/publ/cat/p234.htm>

Srivastava, K. (1994)

“Integrating Joint Forest Movement in Rural Development: the Gender Issues”.

In India, women are the primary gatherers of forest produce, both timber and non-timber forest products (NTFP), including nuts, wild fruits, honey, fodder for animals, and raw materials for artisan activities as well as fuel for cooking and heating. Studies reveal that women contribute up to 20% of the household income through NTFP collecting. Many social scientists and perceptive foresters have realized that forest protection should be seen not as a conflict between sustainable environment and people's traditional behaviors, but as a struggle for survival of the poor in India. Several Indian states have drastically revised their forest protection approach while also promoting the self-sufficiency of women and discouraging patriarchy. Integrating the Joint Forest Movement into rural development would shift its attention from commerce and investment to ecological equilibrium, and satisfy the minimum needs of the people while strengthening their tribal-forest linkage.

Website: <http://www.idrc.ca/cbnrm/documents>

Stevens, Stanley F. (1993)

Claiming the High Ground: Sherpas, Subsistence, and Environmental Change in the Highest Himalaya, University of California Press, Oxford.

A great deal has been written about the environment of the area around Sagamatha (Mt. Everest), on the border between Nepal and Tibet. It has been argued that the traditional resource management practices of the Sherpas who live in the area have been destroyed in recent years as a result of increasing tourism and the nationalization of forests in Nepal (1957). Using an approach based on cultural ecology and oral history, Stevens argues that the process of change has not been as sudden or dramatic as others have argued. Sherpa history represents a continuing process of adjustment of resource management practices in the light of changing circumstances, including external factors (such as changing government policies and, more recently, tourism and the existence of the Sagamatha National Park). There have also been variations over time as individual economic choices and concerns are balanced against cooperative goals. Sherpas continue to make active decisions about the management of natural resources, including forests. The effectiveness of these practices now, as in the past, is imperfect, and can be seen as a process of adjustment rather than any tendency towards balance or homeostasis. Stevens successfully avoids romanticising traditional (or contemporary) practices, but shows the merits and achievements of these practices. His discussion of local knowledge as a basis for decision-making about crop use is based on extremely rich data and shows just how much of an intellectual achievement is involved in the scheduling and managing of Sherpa agriculture in a harsh and risky environment.

Website: <http://www.ucpress.edu/books/pages/2843.html>

Svendsen, Dian Seslar and Wijetilleke, Sujatha (1983)

NAVAMAGA: Training Activities for Group Building, Health and Income Generation, Women's Bureau of Sri Lanka, Colombo; Overseas Education Fund, Washington.

Created by Sri Lankan rural development workers, this handbook is designed to assist in the design and implementation of training at the grassroots level. This handbook encompasses a wide range of topics that are intended to incorporate technical information with participatory training techniques. The goal is to involve women in problem solving and decision making that will help them develop the skills to plan and implement their own projects.

Swaminathan, M.S.

Protecting the Rights of the Traditional Caretakers of Global Genetic Resources, *U.N. Convention on Biological Diversity*.

This paper brings to light the drawbacks of the convention on Biological Diversity (CBD). M.S.Swaminathan brings out these drawbacks.

Website: <http://www.mssrf.org/>

Tamang, Devika (1993)

Living in a Fragile Ecosystem: Indigenous Soil Management in the Hills of Nepal, International Institute for Environment and Development Sustainable Agriculture Programme, United Kingdom.

Tamang is a programme officer at the Winrock International Institute for Agricultural Development in Kathmandu. She discovered that Nepalese farmers view 'soil fertility as one of the major components in the regime of soil management. From their perspective, water, fertility and labour management are interdependent, interactive and inseparable components of soil management.'

Website: <http://www.panasia.org.sg/nepalnet/water/hillsoil.htm>

Tamang Devika , J. Gill Gerard and Thapa Ganesh B. eds. (1993)

Indigenous Management of Natural Resources in Nepal, HMG Ministry of Agriculture/Winrock International, Nepal.

This book contains the proceedings of a workshop held in Nepal in June 1992. It contains 24 papers on topics which include management of crops, livestock, soil, irrigation, forests and pasture as well as several review articles and papers dealing with policy issues. A view underlying the collection is that, regardless of extreme views about the effectiveness or ineffectiveness of indigenous systems of resource management, extensive local experience means that local resource users 'are often more competent and knowledgeable as resource managers than highly trained experts from outside' and, consequently, 'a more systematic analysis of indigenous systems could encourage more flexible and constructive internal interventions.' There have been many recent publications on indigenous forest management in Nepal. This useful book brings together papers on a much broader range of topics.

Taylor, Jim (1994)

A Social, Political and Ethnoecological Study of Community Forests and Rural Leadership in Northeastern Thailand, University Of Western Australia: Indian Ocean Centre for Peace Studies.

The presently politicized issue of community forests in Thailand is tied to wider questions of rural democracy, and to the need for frontier communities to take part on a larger scale in state-initiated rural development programmes that were launched in the 1960s.

Alternative development strategies, seen as counter-ideologies, have recently emerged in the countryside in response to the imposition of programmes by the state and capital. These alternative development strategies have incorporated traditional knowledge systems and forms of resistance.

The research examines the background and present situation of community forests in Thailand in social, political and ethnoecological terms.

Website: <http://www.forestguru.com/t.htm>

The Crucible Group (1994)

People, Plants and Patents: The Impact of Intellectual Property on Trade, Plant Biodiversity, and Rural Society, IDRC, Ottawa.

Decisions about intellectual property, particularly for plant life, have major implications for food security, agriculture, rural development, and the environment for every country in the world. For the developing world in particular, the impact of intellectual property on farmers, rural societies, and biodiversity will be profoundly important. This book identifies and examines the major issues and the range of policy alternatives available.

"**The Economics of Biodiversity Loss**", in *Ambio: A Journal of the Human Environment*, Vol. XXI, No. 3, May 1992.

Ten articles discuss biodiversity from an ecological, economic and policy point of view, including research agenda. Cases of conservation policies in Australia and India.

Website: <http://www.nuffic.nl/ciran/ikdm/1-1/publicat.html>

The Power of Culture: Cultural Heritage for Development India

This article gives a summary of opinions voiced by noted scholars on the issue of relationship between Tangible and Intangible Heritage. Suggestions are put forth to UNESCO and member states regarding the above-mentioned topic.

Website: <http://www.culturelink.org/>

Thurston, H. David (1991)

Sustainable Practices for Plant Disease Management in Traditional Farming Systems, Westview Press, Colorado.

This comprehensive work discusses natural pesticides, biological control methods, host-plant resistance, post-harvest storage and, at greatest length, cropping practices. The author evaluates the sustainability of the various systems, and the labour and external inputs needed for their management.

Tinker Irene ed. (1990)

Persistent Inequalities: Women and World Development, Oxford University Press, New York, U.S.A.

This book brings essays by an international field of scholars representing a wide spectrum of disciplines on the roles of women in economic development. The first part of the book places the field in a broad historical perspective, and sets the stage for the ensuing debate in which renowned scholars such as Amartya Sen, Hanna Papanek, Joycelin Massiah, Simi Afonja and Vina Mazumdar explore in detail two of the most important issues confronting women in the Third World today: the intra household distribution of income and resources and the persistence of patriarchy. It is an enriched resource on areas in women's studies, development, and economics.

Towards Equality: Report of the Committee on the Status of Women in India, Govt. of India, Deptt. of Social Welfare, December 1974.

This is a milestone study that assessed the status of women in India. The enquiry has been carried out keeping in mind the diversities and inequalities that prevail in Indian society. The investigation has revealed that large masses of women in India have remained unaffected by the rights guaranteed to them by the constitution and the laws enacted since independence. The recommendations made in this report have been done primarily with the view that the rights have to be made more real and meaningful. This study provides a better understanding of the problems of facing women and aids the policy of integrating them fully in the process of national development.

Training of Personnel for Preservation and Promotion of Cultural Heritage – UNESCO.

In this article, one gets a glimpse of the UNESCO's goals of safeguarding Tangible and intangible cultural heritage. Furthermore there is a reference to the development of a databank on Traditional/Folk Performing Arts, which was decided at the 1998 seminar on intangible cultural heritage.

Website: www.unesco.org/culture/heritage/intangible

Treasures System, UNESCO Heritage.

Local intangible cultural heritage is rapidly being replaced by a standardized international culture, fostered not only by socio-economic `modernization but also by the tremendous

progress of information and transport techniques. Thus, this article looks at different programmes run in some of the Asian countries in a bid to save these intangible treasures system. It also brings to light the objectives, elements criteria of selection, identification and designation of 'Living Human Treasures'

Website:http://www.unesco.org/culture/heritage/intangible/treasures/html_eng/method.htm

Ullah, Saleem (1996)

Adapting Indigenous Forest Management: Prospects for Integration of Scientific and Indigenous Management Practices in Dir, Pakistan, Wageningen Agricultural University, Netherlands.

This focuses on indigenous forest management (IFM) in relation to village land use planning, and compares it with scientific forest management as practised by the Forest Department.

Saleem Ullah's account offers valuable insights into living conditions in the rural communities of Northern Pakistan. The villages studied are categorized on the basis of the effectiveness of forest protection, management practices, and land tenure arrangements. The focus is on the extent to which the village communities make use of traditional patterns in managing their forests.

This report contributes to the discussion on how independent and self-reliant village communities are in the management of their natural environment, in particular their forests.

Ulluwishewa, Rohana (1991)

"Soil Fertility Management of Paddy Fields by Traditional Farmers in the Dry Zone of Sri Lanka", in *Journal of Sustainable Agriculture*, Vol. 1 No.3 pp.95-106.

Traditional farmers in the Dry Zone of Sri Lanka maintained soil fertility of paddy fields for centuries without applying mineral fertilizers. Some of their traditional cultivation practices not only preserved the natural processes which lead to the regeneration of fertility, but also added nutrients to the soil. This study highlights those traditional practices: fallow period, application of green manure and animal waste, aquaculture in paddy fields, utilization of nutrients in irrigation water and planting trees on paddy fields. Why these practices ceased to exist with the introduction of agricultural modernizations and increased population is examined herewith.

Ulluwishewa, Rohana (1993)

"Indigenous Practices of Aquatic Resource Management in the Dry Zone of Sri Lanka", Paper Presented at Pithecanthropus Centennial "Human Evolution in its Ecological Context" June 26-July 1, Leiden, The Netherlands.

Aquatic resources, mainly fish and aquatic plants, play an important role as a source of food in the traditional villages in the Dry Zone of Sri Lanka. Therefore, the villagers have traditionally developed various practices which lead to sustainable utilization of aquatic

resources. This study is an attempt to explore such practices pertaining to fishery. In the Dry Zone where scarcity of water is the major constraint to all human activities, village settlements are located in close proximity to the irrigation tanks. In every village, aquatic resources are found in association with the village-irrigation tank, its distributory canal system and the buffalo wallow, the pool in which the water drained from the paddy tract is accumulated. Indigenous practices which contribute to the sustainable utilization of fishery resources are threefold: (1) institutional; (2) technological; and (3) ecological. While various cultural limitations on fishing rights, rules and regulations pertaining to fishery and powers of the village leadership prevent the over-exploitation of fishery resources, the implements and techniques used for fishing, including trapping and poisoning, were traditionally designed in such a way that they would not cause over-fishing. The ecological set-up maintained by the villagers around the water bodies was also conducive to the sustainability of the fishery. However, all these indigenous practices are now increasingly disappearing in the face of modernization.

Ulluwishewa Rohana (1995)

Development, Environmental Degradation and Rural Women: A Case Study in Kirindi Oya Irrigation and Settlement Project in Sri Lanka, Wageningen Agricultural University, Department of Gender Studies in Agriculture, The Netherlands.

Development is usually defined in terms of the growth of GNP, and the main objective of most development interventions is to integrate human activities into the market. As neither ecological factors nor women's reproductive tasks have a market value, both these aspects tend to be neglected in development projects.

This paper illustrates the danger of such an approach by describing the Kirindi Oya irrigation and settlement project in the Dry Zone of Sri Lanka. It examines the way women were accustomed to manage local natural resources before the start of the project, i.e., mainly for subsistence. The project made paddy (men's crops) a commodity and paddy production the most important economic activity. At the same time, however, all other subsistence activities (women's activities) were neglected. All natural resources associated with land were diverted from subsistence uses to paddy production. At the end of the project women found themselves deprived of the resources which they needed if they were to fulfil their responsibilities as providers of food, water and firewood. In the end, they had to depend on the remaining marginal resources.

Website: <http://www.nuffic.nl/ciran/ikdm/3-3/communications/publications.html>

Ulluwishewa Rohana (1995)

"Traditional Practices of Inland Fishery Resources Management in the Dry Zone of Sri Lanka: Implications for Sustainability", *Environmental Conservation*, Vol. 22(2), pp.127-137.

Fish farming in village irrigation tanks has long played an important role as a source of food in the traditional villages of the Dry Zone. Villagers have developed various management practices, which result in the sustainable utilization of fish resources. This study examines these practices and investigates their relevance for the design of

appropriate resources-management systems leading to ecologically sustainable development. The study shows that traditional practices that contribute to the sustainable utilization of fish resources have various aspects: ecological, technological, institutional and cultural.

Website: <http://www.nuffic.nl/ciran/ikdm/3-3/communications/publications.html>

Ulluwishewa, Rohana (1997)

“Searching Avenues for Sustainable Land Use: The Role of Indigenous Knowledge Between Market Forces and State's Interventions. A Case Study from Sri Lanka”, *Sri Lanka Studies*, Vol. 6. University of Zurich, Zurich. 56 pp. + 2 maps.

This book is based on in-depth study of seven villages in the dry zone of Sri Lanka. These villages use the 'cascade system', which means there is a series of linked village 'tanks' along the main axis and side valleys of a small river, each tank irrigating an area of paddy fields. Traditionally, the tank was the centre and hub of all village life, providing water for drinking, bathing and washing, fishing, filling buffalo pools, etc., as well as for the vital irrigation. The 'upland interfluves' were used mainly for chena farming (long-periodicity shifting cultivation).

The author presents the indigenous technical knowledge of land resources in detail. This pertains mainly to soils, water, vegetation and agricultural potential. The farmers recognized 11 types of soil and 21 types of land use. These are described and discussed in terms of their suitability, among other things.

Umans, Laurent H.M. (1993)

Analysis and Typology of Indigenous Forest Management in the Humid Tropics of Asia, National Reference Centre for Nature, Forests and Landscape (IKC-NBLF) and Stichting BOS.

This report was initiated to obtain a general survey and analysis of knowledge on indigenous natural forest management, including problems and solutions. For practical reasons the area was limited to humid tropical Asia. The reader is led towards a typology of indigenous forest management, in which anthropological, social, cultural and technical factors are structurally combined.

UNESCO (1982)

Directory of Institutions for Documentation and Research on Cultural Development, Clearing House and Research Centre for Cultural Development, UNESCO.

The directory includes institutions, which carry out documentation and research activities at a more or less specialized level, even though some of them also undertake activities in the field of cultural action.

UNESCO (1995)

Our Creative Diversity (Report of the World Commission on Culture and Development), Oxford & IBH Pub, New Delhi, India.

There is a chapter on 'Cultural Heritage for Development', which refers to inheritance of wealth of tangible and intangible cultures resources. There is also a reference to language as heritage and its transmission from generation to generation. Also reference is given to living heritage of crafts.

UNIFEM (1997)

Gender and Development Studies in Indonesia, October 20, 1997.

UNIFEM with the National Planning Board (BAPPENAS) and the University of Indonesia organized training seminars and workshops on their role of women in development, gender concepts, theories and strategies, gender research management, the development of research, proposals from a women's point of views.

Website: http://www.unifem-eseasia.org/projects_theme.html

UNIFEM (1998)

Developing Employment Opportunities Through Training and Development, Lotus Pond Centre, Cambodia, UNIFEM.

Lotus Pond Centre for Training, Development and Revitalization of Khmer Fine Arts and Crafts, started as a small handicraft and furniture shop five year ago to revive the restoration, production and marketing of equality Khmer Handicrafts and Furniture and commercially viable enterprises for local artisan.

Website: : http://www.unifem-eseasia.org/projects_theme.html

UNIFEM (1998)

Vietnamese Women in Fish Processing, UNIFEM, AIT, Thailand May 1998.

It tells us about the role of UNIFEM in improving the lives of women fish processors in DoSon, Vietnam. Due to low level of technology used in fish warding, processing and marketing, the women's earnings are small and their families remain poor. UNIFEM is helping the women to improve the quality of their products, increase their earnings and raise their status.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

UNIFEM (2000)

Monitoring the Impact of Technological Changes on Women's Employment in the Asian Region, March 15, 2000.

This is about a project, which is aimed to ensure that the voices of women who bear the consequences of the new technological and industrial policies were heard. The project also aimed at providing information on the impact of new technologies and women's employment to both women workers organization and the policy-making bodies.

Website: http://www.unifem-eseasia.org/projects_theme.html

U.S. National Research Council (1992)

Conserving Biodiversity: A Research Agenda for Development Agencies, Board on Science and Technology for International Development. National Academy Press, Washington, D.C.

This report presents an agenda for research in areas critical to the conservation of biodiversity in the world's developing countries. It addresses the biological aspects of conservation as well as the socioeconomic factors and cultural context that must be considered for successful, sustainable conservation in these countries. The report also argues that research should promote the application of local knowledge to modern resource management. This information enables development agencies to design projects that benefit indigenous people and that benefit from local knowledge.

V. Baskaran and P. Narayanswami (1995)

Traditional Pest Control, Annamalai University, Department of Entomology, Faculty of Agriculture, Annamalai, India.

This book explains why traditional pesticides are still effective--because they each contain up to 20 chemicals and attack an insect in more than one way, affecting respiration, reproduction, and/or the nervous system, for example. 'Traditional pest control practices', divides the practices according to the crops to be protected: rice, other cereals, oilseeds, cotton, vegetables, fruits, etc. there is also a survey of 46 methods for preparing traditional pesticides. There also lists of recommended dosages for certain traditional pesticides and concludes with general recommendations for the future.

The book contains an interesting appendix (ii): magazines promoting traditional agriculture. Eight of the 11 magazines are in English and focus on India (Tamilnadu). The book was written for farmers, middle-level agricultural development officers engaged in extension, field researchers, and trainers and extension workers.

Website: <http://www.nuffic.nl/ciran/ikdm/4-3/communications/publicat.html>

Vel , Jacqueline A.C. (1994)

The Uma Economy: Indigenous Economics and Development Work in Lawonda, Sumba (Eastern Indonesia), Jacqueline Vel, Molenstraat, The Netherlands.

The island of Sumba is in a poor and isolated region of Indonesia. Lawonda is the rural area in the middle of the island, where most people live from agriculture for subsistence and for exchange within the region. For a period of six years the author studied the economy of Lawonda as part of the indigenous culture, and was involved in fieldwork for a development organization of the Protestant church.

The first part of the book describes the indigenous economy, including both the norms for proper behaviour within economic activities, and the actual practices of the poorer segment of the local population. Key issues are the everyday life of the villagers, the economic history of the region, the morality of exchange, and local perceptions of work and land. The name 'Uma economy' is used to stress the importance of traditional social organization in the indigenous economy, and refers to its core unit, the *Uma*. In spite of

the changes on rural Sumba, the *Uma* economy maintains its specific characteristics. The mode of thinking which prevails in the *Uma* economy is the basis for local people's assessment of new developments.

The second part of the book discusses the efforts of the local population to cope with the increasing need for money. Four different ways to obtain money represent a confrontation between traditional economic behaviour and thinking, and the skills that are required and rationality that prevails in the market economy. The key issues in this part of the book are the indigenous assessment of activities for earning cash income, exchange networks, indigenous social security, illegal ways of obtaining money, increased rice production, and the introduction of a new cash-crop. The final chapter takes up the question of the scope of development intervention within the *Uma* economy.

Website: <http://www.nuffic.nl/ciran/ikdm/3-2/communications/publications.html>

Velasco, Esther Catherine C. (Compiled)

Recording and Using Indigenous Knowledge: Gender and Indigenous Knowledge.

The paper gives examples as suggestions for themes to be explored while recording information regarding gender differentiation in indigenous systems – biodiversity and conservation, live stock care and production. The argument put forth is that gender and indigenous knowledge are linked in many ways.

Website: <http://www.panasia.org.sg/iirr/ikmanual/gender.htm>

e-mail:pub@idrc.ca

Warren, Micheal (1992)

Indigenous Knowledge, Biodiversity Conservation and Development.

This research paper provides an overview of recent studies that clearly portray the active role that rural communities in Africa and other parts of the world have played in a) generating knowledge based on a sophisticated understanding of their environment b) devising mechanisms to conserve and sustain their natural resources c) establishing community based organizations that serve as forums for identifying problems and dealing with them through local level experimentation, innovation and exchange of information with other societies.

Website: <http://www.ciesin.org/docs/004-173/004-173.html>

Warren D. Michael (1993)

"Indigenous Knowledge and Development Monitor", in *Indigenous Knowledge in Agricultural Development World Bank Discussion Paper No. 127*, The World Bank, Washington D.C.

This paper reviews three types of project scenarios: projects where local knowledge provided a better approach to managing natural resources than the proposed new technologies, projects that inadvertently ignored indigenous structures, and projects whose success at meeting their objectives can be linked to the deliberate incorporation of indigenous knowledge.

Warren D. Michael, Slikkerveer L. Jan and Brokensha David eds. (1993)

Indigenous Knowledge Systems: The Cultural Dimension of Development, 1993, International Library of Development and Indigenous Knowledge, Kegan Paul International Ltd, London.

This book contains 33 chapters presenting different aspects of indigenous knowledge, as well as a section entitled 'International institutions and indigenous knowledge'. The book is the first volume in the series The International Library of Development and Indigenous Knowledge, which will present studies that examine the relationship between indigenous knowledge and development policies and practice.

Warren D. Michael, Slikkerveer L. Jan and Brokensha David (1995)

The Cultural Dimension of Development: Indigenous Knowledge Systems, Intermediate Technology Publications, London.

After nearly fifty years of international development, increasing attention is now being paid to the potential of indigenous knowledge and practice, which is usually considered in relation to a few specific domains, such as agriculture, forestry, and human and animal health. This volume includes forty-seven papers from a wide variety of disciplines, including anthropology, sociology, geography, and the agricultural sciences. Contributors come both from academia and from international organizations. This volume includes twenty-seven case studies and six general conceptual papers.

The main conclusion from this array of expertise is that local people do know a great deal about their environment, in which they have often lived for generations, and that this knowledge must be taken into account in the planning and implementation of development, if it is to be both effective and acceptable to the people. These essays provide powerful evidence in support of these two propositions.

Wee, V. (1995)

The Gender Dimension in Environment and Development Policy: The Southeast Asian Experience, ENGENDER, Centre for Environment, Gender and Development, Singapore.

Using case studies drawn from 7 different Asian countries, the author links national, regional, and international economic policies with environment issues and shows how these fuel the feminisation of poverty. The case studies address: loss of land and destruction of the natural resource base such as forests; the negative impact of the introduction of new technology; women as a source of cheap labour; health disparities among the rich and poor; the environmental impact of industrialization; and the shift from a subsistence based to a cash based economy. An analysis of specific economic policies and environmental issues follows each case study. A bibliography is included.

WHO (1995)

Guidelines for Training traditional Health Practitioners in Primary Health Care, WHO Publications, Geneva.

Under a contract from the World Health Organization (Geneva), the author Wilbur Hoff in 1993 conducted a field study to evaluate the effectiveness of four ongoing projects that were training traditional health practitioners (THPs) to provide primary health care (PHC) services in Ghana, Mexico, and Bangladesh. The objective of the study was to evaluate the impact the training projects had on the communities and the THPs involved, and the extent to which traditional and modern health workers were collaborating in providing primary health care. A qualitative field evaluation was performed using data collected from project documents, observations, and field interviews with a selection of health agency staff, THPs, and community members. Traditional practitioners from all four projects participated in community meetings and activities. The data from the study support the proposition that the training and utilization of THPs in PHC programmes, planned in collaboration with modern health workers and community members, can be cost-effective and culturally relevant. The report of the evaluation study concluded with lessons learned from the projects and recommendations for action.

Wickramasinghe Anoja (1994)

Deforestation, Women and Forestry: The Case of Sri Lanka, International Books, The Netherlands.

One of the most pressing challenges of today is to find strategic solutions to deforestation and to develop a sustainable management of forests. **Deforestation, women and forestry** examines the role of women in sustainable forestry management. Anoja Wickramasinghe succeeds in substantiating the linkage between women and forestry. Her in-depth research shows how women use the forests, and what their interest in protecting the forests is. Disconcertingly, the fieldwork reveals that women's priorities, the multiple use of natural resources, have been excluded from modern development sectors related to forestry and agriculture.

In two detailed village case studies, Wickramasinghe explores historical trends that have led to deforestation and women's loss of control over resources in Sri Lanka. She goes on to examine the present-day structure, policies and strategies of the state forestry sector. This sector concentrates on timber production. Its interpretation of 'community forestry' is a strategy to obtain cheap labour, and does not address local needs. The author argues that rural women are potential planners and designers of forestry development, and could change the present negative situation. The linkage between gender, environment and development is a new and urgent theme of research. Forestry is an important element in this.

Widyastuti ,C.A.,Schneider J., and Djazuli , M (1993)

Sweetpotato in the Baliem Valley Area, Irian Jaya: A Report on Collection and Study of Sweetpotato Germplasm, International Potato Center and Central Research Institute for Food Crops, Indonesia.

In the highlands of Irian Jaya, sweetpotato is the most important staple food. A conservative estimate indicates that more than 1000 local cultivators exist in the western part of the highlands. This report focuses on the Baliem valley area. It describes the local sweetpotato cultivation system, the division of labour, and the indigenous knowledge of specific cultivators.

Website: <http://www.nuffic.nl/ciran/ikdm/2-3/communications/publications.html>

Wignaraja , Poona ed. (1993)

New Social Movements in the South: Empowering the People, Vistaar Publications, New Delhi, India.

This collection of original essays constitutes an important contribution to the on-going research for alternatives to western paradigms of development and of democratic notions and institutions. A whole range of issues is picked up-ecological struggles, cultural movements, alternatives in development and political activism.

“Wild Fisheries of the Mekong River Basin”, *Watershed: People’s Forum on Ecology*, TERRA, Bangkok, 1999.

Although not directly about resource tenure, this issue of Watershed takes up an often neglected dimension of resource tenure--that of river fisheries. The loss or transformation of inland fisheries resources is often the most important impact of large projects like dams on rural people. Because inland fisheries are not usually recorded as state-recognized and sanctioned property, these losses are often not accounted for in cost-benefit assessments of large projects.

Watershed is published three times a year by "by TERRA (Towards Ecological Recovery and Regional Alliance), an NGO located in Bangkok. For subscriptions, contact them by email (terraper@comnet.ksc.net.th). This publication carries many articles that are highly relevant to research on resource tenure in Southeast Asia.

Website: http://acij.uts.edu.au/old_acij/hot.html

Xiaogang, Yu (1998)

Gender, Culture and Sustainable Watershed Management, Indigenous Asia: Knowledge, Technology and Gender Relations, AIT-GASAT Conference, Thailand, December 1-4, 1998

Yu Xiaogang examined gender relations in the context of watershed management, using the standpoint approach. He began by examining the three consequences of the development paradigm --destruction of nature, extinction of other cultures and discrimination against women. Positing the opposition between the multiculturalist versus the integrationist approach, he underlined the importance of former approach. In this context, indigenous knowledge becomes important, as it is that body of knowledge that has been built up through generations by a group of people living in close proximity with nature and familiar with its ways. A multiculturalist approach, of course, is not easy. As Vu

Xiaogang pointed out, it would threaten existing power relations and it would entail a redistribution of power and authority. The knowledge of indigenous peoples to manage watershed systems has often been doubted because it is often couched in terms of the sacred and disguised in ritual and myth. However, an increasing number of case studies show that the indigenous peoples were able to develop watershed systems in a manner that was participatory and sustainable while providing these peoples with the sources of livelihood, be it in matters of cattle grazing or fuel wood collection. And women had an important role to play in this management.

Website: <http://genvtech.ait.ac.th/gasat/ait.htm>

Yang Fuquan (1998)

Gender Relations in Management of Natural Resources, Indigenous Asia: Knowledge, Technology and Gender Relations December 1-4, 1998, Thailand.

Yang offered a picturesque slide show of the mountains and romance of the Naxi area, with accounts of the love-pact suicides and the favorite spots chosen by young people to so die. His article is a descriptive ethnographic account of the lives of Naxi women and their use and management of mountain forest resources and water resources. The burden of daily work falls on the woman. All business activities are managed and run by them. However, it is the man who takes the lead in public affairs. As the saying goes, men make their achievements standing on the shoulders of women.

Website: <http://genvtech.ait.ac.th/gasat/ait.htm>

Yoddumnern-Attig, B., Richter, K., et al. (1992)

Changing Roles and Statuses of Women in Thailand: A Documentary Assessment, Institute for Population and Social Research, Mahidol University, Thailand.

Using a framework entitled "Seven Roles and Statuses of Women", various Thai scholars and academics examine the historical roots of women's roles and summarize the literature on Thai women in the family as mothers, wives, and daughters, and in the community as workers and public figures.

The framework could potentially provide considerable insights into Thai gender relations; however, there is more description than analysis of women's historical roles and of role differences between urban and rural women.

Yu-Hsiu, Liu (2000)

Policy Research/Advocacy and Action Statement, The International Research Foundation for Development, Taiwan.

This is an action statement worked out in the summer of the year 2000 by a group of 33 feminist scholars and leaders of women's organization in Taiwan, for the purpose of mapping out a general reference for the NGO's actions and the government's policy making. The key policies and actions identified are political representation, social welfare, employment and education, prevention against illness and victimization of women, and achieved results as well as further actions/objectives. The author writes that

all agree that the Three in One Policy of Universal Social Services, Full Employment and Life Long Education should be implemented in the form of participatory democracy, which is the foundation of long lasting welfare and well being of all women all people, all nations and the global community.

Yu-Hsiu, Liu

The 45th Session of the UN Commission on the Status of Women.

This is a summary of the policy advocacy and action statement, which states that women are powerful, and can make essential contributions towards the well being of all people. Further it states that the promotion of women's status is congenial with the promotion or maintenance of a society's prosperity as well as with the equal and peaceful coexistence of the nations. The key policies and actions advocated include political representation, social welfare, employment, education, prevention against illness and victimization of women. Finally, the author argues that the three in one policy of universal social services, full employment and employment education implemented in the form of participatory democracy is the foundation of long lasting welfare and well being of all women all people, all nations and the global community.

Yuhua, Hi

Gender and Culture: An Investigation of Walnut Village.

Xi YuHua investigated the Walnut village, composed largely of the Naxi minority community in the Yunnan province of China. Her paper provides extensive ethnographic details on the clans and the life in this village. It details the trials and tribulations of women in terms of the unequal and discriminatory treatment meted out to them from childhood, as it was the boy who was favoured.

Her presentation focused on the gu keepers or the keepers of evil spirits, a phenomenon unique to women and passed on through them. Witchcraft was considered a woman's domain (the pictographic representation of the wizard of black magic has a feminine shape). Gu keepers could introduce sickness or could bring ill luck. The inability to make sense of sickness, or sheer jealousy, could lead to suspicious fingers being pointed at some women who are then condemned forever as bearers of gu. Social ostracism is the result, and since all relations and descendants too would be smeared, it becomes difficult for women condemned as 'gu' to find a husband.

The belief in gu probably emerged in the period of transformation from a matrilineal to a patrilineal system. Maligning some women as 'gu' was another means by which men could assert their power against women. But it persists even today. Only education and increasing exposure to science could perhaps put a stop to this outcasting based on mere suspicion.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Yunibhand, J. (1994)

Thai Women: Recommendations for Development, Thai NGO Working Group for World Conference on Women and the Konrad-Adenauer Foundation, Bangkok.

This is a bilingual summary of the workshop report about the status of Thai women and recommendations for development produced by the Thai NGO Working Group for the World Conference on Women, 1995. Each section includes a brief overview of the current situation, describes critical issues in Thai society and lists recommendations for change. Sections are included on: health, labour rights, women with disabilities, environment, agriculture, science and technology, economic empowerment, family, women's rights, the right of sexual preference, violence, political empowerment, education, culture and religion, information, and indigenous groups.

Yunxian, Wang (1998)

“Appropriate Technology and Local Knowledge in Survival Strategies of Poverty Region in China”, *AIT-GASAT Asia Conference August 4-7, 1998*, Bangkok, Thailand.

Refers to the issue of women's poverty and now it is related to technological needs. In this area people often pin their hopes on pig/silkworm raising and tea production, which are mainly women's activities. Look at use of local knowledge and skills is participatory rural appraisal.

This paper attempts to display the importance of appropriate technology, and local knowledge in daily life of poor women. Exchange of information on existence local knowledge has become critical in poverty alleviation.

Website: <http://gendevtech.ait.ac.th/gasat/ait.htm>

Zerner, C. (1994)

“Through a Green Lens: The Construction of Customary Environmental Law and Community in Indonesia's Maluku Islands”, in *Law and Society Review*, Vol. 28(5), pp.1079-1122.

Zerner has an article in the IDRC reader on "Institutional Analysis" on the history of *sasi*. These articles are highly recommended for researchers working on marine resource tenure.

In the Maluku Islands of Eastern Indonesia, a center of global diversity in coral reef systems and the historic center of trade in cloves and other spices, tenure practices known as *sasi* have flourished for at least a century. This article analyzes the changes in the ways that the Dutch colonial officials, Indonesian government officials, and environmental NGOs have interpreted Moluccan customary law and local institutions. Dutch colonial accounts of *sasi*, a generic name for a historic family of institutions, laws, and ritual practices that regulated access to field, reefs, and rivers, suggest that the *sasi* was a sympathetic, highly variable body of practices linked to religious beliefs and local cultural ideas of nature. During the past two decades, as international and national conservation discourse have proliferated and a movement has developed to support indigenous Indonesian cultural communities, Indonesian NGOs and the Ministry of the

Environment have promoted, and largely created, images of sasi as an environmental institution and a body of customary law promoting sustainable development, conservation and social equity. The article focuses on how sasi has been continuously reinterpreted by a variety of actors, following the trajectory of changing institutional interests and images.

Zwarteveen, Margeret Z (1994)

Gender Issues, Water Issues: A Gender Perspective to Irrigation Management (Working Paper No.32), International Irrigation Management Institute, Colombo, Sri Lanka.

This paper explores where and how irrigation policies, planning, design and management can and should pay better attention to gender. It starts with a review of a number of documented irrigation examples to find out why many irrigation projects have persistently failed to accommodate prevailing gender relations, to the detriment of both the well being of women and the success of projects. The review shows that most irrigation plans and designs remain to be based on the assumption that the farm household consists of a male farmer, his wife and a number of children. The male farmer is thought of as being the sole manager of all household and farm resources, and he is typically conceived and addressed as the single focus of decision making and as the person to whom all costs and benefits accrue. His wife is generally only referred to in terms of the units of labor she is expected to contribute to the irrigated agriculture enterprise.

Zwarteveen, M.Z. (1997)

“Water: From Basic Need to Commodity: A Discussion on Gender and Water Rights in the Context of Irrigation”, in *World Development*, Vol. 25(8), pp.1335-1349.

This paper examines the implications of changing water policies for women's water rights and access to water in irrigation systems. With growing water scarcity and programs to increase the efficiency and water allocation and delivery, the allocation of water rights becomes critical. Although women often have informal means and mechanisms to obtain and secure access to water, in most systems studied there is no recognition of women's specific needs, especially for production, as opposed to domestic consumption. Current policies to privatize and devolve management of irrigation need to increase responsiveness to specific women's water needs and interests if they are to address efficiency as well as equity concerns.

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39, Kharol Colony
Udaipur
Rajasthan 313001
Contact Person: Mr.Bhanwar Singh Chandana

Adarsh Mahila Shilp Kala Kendra

Manorama Lane, Ahir ganj, Dharampur

Tajpur,

Samastipur

Bihar

Contact Person: Mr. Lal Babu Thakur, Secretary

Area of Focus:

Displaced Persons, Education, Health, Nutrition, Rural Population, Training, Water, Art, Artisans

Mission:

To impart training and education to rural women in different trades and craft.

To establish balwadis and provide drinking water and nutrition facilities to the people.

To look after the health of the poor people.

Adivasi Seva Samiti Narsinha Dham

AT/ Po: Shamlajee,

Sarvodaya Asharam,

Taluka: Biloda, Sabarkantha,

Gujarat - 383355

Contact Person :R B Nagjee, Managing Trustee

Phone : 02771 - 84524

All India Coordinating Forum of the Adivasi/ Indigenous Peoples (AICAIP)

K- 14, Green Park Extn

New Delhi 110016

Fax: 91 11 6198042

e-mail: admin @tom.unv.ernet.in

All India Mahila Dadshita Samiti

19, Fire Brigade Lane,

New Delhi 110001

Contact Person :Mrs. Suman Krishnakant

Phone : 3712067

Andhra Mahila Sabha

Andhra Mahila Sabha Building,

University Road,

Vidyanagar,

Hyderabad,

District Ranga Reddy - 500,

Andhra Pradesh

Contact Person :Professor Vanaja Iyengar

Phone : 040 - 7615448

Andhra Pradesh Urban and Rural Social Development Society

Ramachandra Pet,

Chanakyapuri Colony,
West Godavari 534006,
Andhra Pradesh
Contact Person :Mr A V R Kumar
Phone : 33196

Anusandhan Resource Centre

G/ P4, Indraprastha, Drive-in Road
Ahmedabad, Gujarat
India 380052
Fax: 91 79 747 3495
e-mail: anusandhan@yifan.net

Mission:

To promote and propagate traditional, environment-friendly and people-friendly technologies in the field of housing, building construction, irrigation, agriculture, water management, forestry, rural arts and crafts, non-conventional energy resources.
To establish and support technology research and training centres etc. for rural and urban development.
To assist public bodies in formulating policies, evolving appropriate methodology and in adopting the right strategy for solving urban and rural problems.
To implement projects and advise and help other agencies in their implementation.
To undertake research and development activities in all the above fields in particular and in general in any other activities for national, social and collective welfare.

Anwasha Tribal Arts and Crafts

N2-175 Lottery Plot IRC Village, Nayapalli
Bhubaneshwar, Orissa
India 751 015
Contact person: Bipini Bihari Sahoo

Fax: 91 674 553637

Mission:

To revive, preserve, protect, promote, propagate and popularise the tribal arts and crafts of Orissa.
To provide skill and design development training to crafts' people to produce quality items to suit consumers and the export market.
To promote income generation and employment generation activities.
To provide better educational, health care and sanitation facilities.
To encourage unity, integration and group feeling among the tribal people and fulfill basic needs such as food, clothing and shelter.

Asian Centre For Organisation Research And Development

C -126, Greater Kailash I,
New Delhi 110048
Contact Person :Ms. Kiron Wadhwa
Tel : 64335993, 6410616, 6

Fax : 6479397
Email :acord@del2.vsnl.net.in

Asmita Resource Centre For Women

Road 2, West Maredpalli
Secunderabad
Andhra Pradesh
Fax: 040 841697

Association of Voluntary Agencies for Rural Development

5 (FF), Institutional Area,
Deen Dayal Upadhyay Marg,
New Delhi 110002
Contact Person :Mr. P M Tripathi
Phone : 3234690, 3236782
Fax : 3232501
Email : avar@sdalt.ernet.in

BAIF Institute for Rural Development

P B No 3, Sharda Nagar,
Tiptur 572202,
Tumkur,
Karnataka
Contact Person :Dr G N S Reddy
Phone : 08134 - 50659
Fax : 08134 - 51337

BHUMIKANYA

Bhumikanya Trust
Village Dohutoh
Kanke Road
Ranchi 834008
Bihar
Contact Person: Prof. Indrajit Dey
e-mail: rskilli@dove.net.au

Centre for Action Research & Development (CARD)

Chingudichuan
Nandapur
Koraput 764037
Orissa
Contact Person : Mr.Surendra Khemundu

Centre for Advanced Research on Indigenous Knowledge Systems

P.O.Box 1
Saraswathi Puram

Mysore 570023
Contact Person: Jan Brouwer
Fax:91-821-542459
e-mail: ikdfcar@eth.net

Centre for Development Studies
Uloor Trivandrum 695011
Kerala

Centre for Health Awareness
Lilavatiben Lalbhai's Bungalow
Civil Camp Road
Shahibang
Ahmedabad 380004
Gujarat

Centre for Indigenous Knowledge on Indian Bio Resources
A-26, Mall Avenue Colony
Lucknow 226001
Contact Person: Dr.S.K.Jain
Fax: 91-522-205836
e-mail: nbri@lwl.vsnl.net.in

Centre for Health Education, Training and Nutrition Awareness (CHETNA)
Lilavatiben Lalbhai's Bungalow
Shahibaug
Ahmedabad 380004
Gujarat
Fax: 91 79 286 6513
e-mail: chetna@adinet.ernet.in

Centre for Social Research
Nelson Mandela Marg,
Vasant Kunj,
New Delhi-110070
Contact Person :Ms. Ranjana Kumari
Phone : 6855837, 6863697
Fax : 6863697
Email : csr@giasdl01.vsnl.net.in

Centre for Women's Development Studies
25 Bhai Vir Singh Marg
Gole Market
New Delhi 110001
Contact Person: Dr.Vina Majumdar
Telephone: 91-11-3345530

Fax 91-11-3346044
e-mail: cwds@del2.vsnl.net.in

Centre for Youth and Rural Development (CYRD)

P.O.: Bengtol, Via: Bongaigaon
Bongaigaon, Assam
India 783 381

Contact Person: Mr. Domnic Basumatary
Phone: 91-3668-64943

Area of Focus:

Children, Education, Nutrition, Sanitation, Tribals, Women, Artisans

Mission:

To promote education among children and women and to promote handlooms and handicrafts and also to aware people on health, nutrition hygiene and sanitation.

Chaitanya Institute for Youth and Rural Development (CHINYARD)

At & P.O. Agadi via Aratikatti, Tq. Hubli
Dharwad, Karnataka
India 581 201

Contact Person: C. Y. Bhardwad

Area of Focus:

Economic Development, Education, Enterprise Development, Environment, Forestry, Handicap Support, Income Generation, Marketing, Microfinance, Networking, Pollution, Rural Population, Tribals, Women, Indigenous People, Awareness Generation, Artisans

Mission:

To bring about sustainable development by encouraging self help activities with special emphasis on participatory conservation and management of natural resources equity and gender sensitivity.

CIKHIR

Centre for Indigenous Knowledge of Indian Herbal Resources

MS-78, Sector D

Aliganj

Lucknow 24

Contact Person: Dr. N.C. Shah

e-mail: ncshah@hotmail.com

Cottage Industries

Jawahar Vyapar Bhawan,
Janpath,

New Delhi - 110001

Tel. : 3321909, 3320894

Fax : 91-11-3328354

Telex : ND 66250

Cottage Industries

144 Mahatma Gandhi Road
Bangalore - 560001
Tel : 5584083
Fax : 91-080-5584515
Telex : 0845-8476

Cottage Industries

7, Jawaharlal Nehru Road
Chowringhee, Calcutta - 700013
Tel : 2283205
Fax : 91-033-2283205
Telex : 021-7869

Cottage Industries

94, Minerva Commercial Complex
Sarojini Devi Road
Secunderabad - 500003
Tel : 845242
Fax : 91-040-845242

Cottage Industries

Temple Tower 476,
Anna Salai, Nandanam,
Chennai - 600035
Tel : 4330898, 4330809
Fax : 91-044-4330226
Telex : 041-23096

Cottage Industries

34, Chhatrapati Shivaji Maharaj Marg,
Mumbai - 400 039
Tel. No. 20266564, 2844194, 2027537
Fax : 91-022-2021101
Telex : 011-82843

Council For Development

53, Lodi Estate
New Delhi
Fax: 91 11 4611700
e-mail: csdnd@del2.vsnl.net.in

Crafts Council Of India

GF Temple Trees, 20 Venkatanarayana Road
Chennai, Tamil Nadu
India 600017

Fax: 91-44-4327931

e-mail: craft@satyam.net.in

Area of Focus:

Marketing, Development, Art, Artisans, Capacity Building, Welfare

Mission:

To work for the preservation of art and crafts and for a better quality of life for the craftsman.

To ensure adequate raw material supplies for the craftsman at a regular rate.

To upgrade tools and technology wherever required.

To undertake community building programmes for craftspeople.

To conduct market surveys and undertake marketing of products including linking with potential buyers.

Crafts Council Of Karnataka

Bhooma # 37, 17th Cross, Malleshwaram

Bangalore, Karnataka

India 560055

Phone: 91-80-3347299

Area of Focus:

Awareness Generation, Art, Artisans, Seminars & Workshops, Fund Raising

Mission:

To facilitate revival and resuscitation of languishing craft and supports craftsman by spreading awareness among the public through exhibitions, workshops and lecture demonstrations.

To assist in fundraising by holding an annual exhibition of designer and traditional textiles and jewellery.

Crafts Council Of West Bengal (CCWB)

64, Lake Place

Calcutta, West Bengal

India 700 029

Contact Person: Ms. Nandita Pal Choudhuri, Secretary

Fax: 91-33-4663801

e-mail: ivita@giasc101.vsnl.net.in

Area of Focus:

Marketing, Research, Culture, Art, Artisans

Mission:

To work for the preservation of traditional crafts of Eastern India through research, documentation, design development and marketing.

Dastkar

45B, Shahpur Jat

Not Available, Delhi

India 110 049

Contact Person: Ms. Laila Tyabji

Fax: 91-11-6495920

e-mail: dastkar@unv.ernet.in

Area of Focus:

Income Generation, Marketing, Networking, Policy Advocacy, Technology Development, Training, Consultancy, Artisans

Mission:

Economic empowerment of crafts people. Marketing support for artisans. Creation of awareness amongst the consumers about craft. Lobbying with government on issues related to craft.

Dakshinachitra

G-3, Madhuram Flats, No. 6, Urur Olcott Road, Besant Nagar
Chennai, Tamil Nadu
India 600 090

Contact Person: Dr. Deborah Thiagarajan

Fax: 91-44-4918943

e-mail: mcfdak@md3.vsnl.net.in

Area of Focus:

Training, Culture, Development, Art, Artisans

Mission:

To work for the preservation of art and culture of South India by providing opportunities to understand our culture.

To promote, training and development of architecture, traditional crafts, folk and performing arts of southern states namely Andhra Pradesh.

Department of Women and Child Development

Ministry of Human Resource Development,
Government of India,

Shastri Bhavan, New Delhi - 110001

[Email : s_mahajan@nic.in](mailto:s_mahajan@nic.in)

Development Alternatives

B - 32, Tara Crescent,

Qutab Institutional Area,

New Delhi - 110016

Contact Person :Dr. Ashok Khosla

Phone : 011 - 6851158, 6967938

Fax : 011 - 6866031

Email : tara@sdalt.ernet.in

Dharaninagar Milan Bithi Seba Sansad (DRDS)

Vill Dharani Nagar, P.O. Mollarpur

Birbhum, West Bengal

India 731 216

Contact Person: Mr. Raghu Roy, Secretary

Phone: 91-3461-62211

Area of Focus:

Children, Forestry, Health, Rural Population, Training, Tribals, Women, Indigenous People, Awareness Generation, Development, AIDS, Artisans

Mission:

To work for the welfare and development of children.

To provide training for women in weaving, tailoring, net-making.

To promote afforestation programmes & generate awareness on HIV/AIDS.

Dhristi Sewa Sansthan

4, Cement Gali Dholi Baudi

Udaipur, Rajasthan

India 313 001

Contact Person: Mr. Subash Chaste

Phone: 91-294-529937

Area of Focus:

Children, Education, Health, Nutrition, Rural Population, Slums, Training, Tribals, Women, Indigenous People, Awareness Generation, Artisans

Disha Foundation

B-1/8 Hauz Khas

New Delhi

Contact Person: Dr. Govind Kelkar

e-mail: disha@now-india.com

dishagtd@vsnl.net

Indian Folklore Congress

20/A, Central Road

Calcutta 700032

Contact Person: Dulal Chaudhuri

Indian Folklore Culture Research Institute

3, Gurudham Colony

Varanasi 221010

Contact Person : Mr. Hari S. Upadhyaya

Indira Gandhi National Centre for the Arts

New Delhi-110001

Indira Gandhi National Centre for the Arts (IGNCA) is visualized as a Centre encompassing the study and experience of all the arts—each form with its own integrity, yet within a dimension of mutual interdependence, interrelatedness with nature, social structure and cosmology. This is a nodal organization researching in the area of intangible heritage.

IIRM - Indian Institute of Rural Management

IIRM Campus, Tagore Marg,

Sector - 11,
Agarwal Farm Mansarovar,
Jaipur - 302020,
Rajasthan
Contact Person :Dr Thomas Cangan
Phone : 0141 - 395402
Fax : 0141 - 390610
Email : thomas.cangan@mailcity.com

Indian National Trust for Art & Cultural Heritage

Bharatiyam, Near Humayun & Tomb,
Nizamuddin,
New Delhi-110013
Contact Person :Mr. Ashish Banerjee
Phone : 4641738, 4631818
Fax : 4611290

Institute of Social Studies Trust

India Habitat Centre
Contact Person: Dr. Swapna Mukhopadhyay
Fax: 91 11 4648724
e-mail: isstdel@giasdl01.vsnl.net.in

International Collective In Support Of Fishworkers

27 College Road, Chennai - 600006,
Tamilnadu
Contact Person: Sebastian Mathew
Phone : 044 - 8275303
Fax : 044 - 8254457
Email : mdsaad06@giasmd01.vsnl.net.in

International Institute for Population Sciences

Govandi Station Road,
Deonar,
Mumbai – 400 088
INDIA
Tel 91-22-5563254/55/56 (Ext. 149), 5564883 (Direct)
Fax 91-22-5563257
e-mail: iipsnfhs@vsnl.com, diriips@bom8.vsnl.net.in

Interventions For Support Healing & Awareness

C 52, South Extension Part 2,
New Delhi - 110049
Contact Person :Jasjit Purewal
Phone : 011 - 6253289 Fax : 011 - 6253298
Email : ifsha@vsnl.com

Joint Women's Programme

CSIRS
14, Jungpura B
Mathura Road
New Delhi-14
Fax: 91 11 4623681

Joint Women's Programme.

73 Miller's Road,
Benson Town, P.O. Box 4600, Bangalore 560046.
Phone:080-333335
Contact Person: Jyotsna Chatterji
(also has branches in Delhi, Calcutta, Madras)

Kolleru Rural Development Service Organisation

H.No. 13-67/ 2, Akividu, Mediwada
West Godavari - 908 816
Andhra Pradesh
Contact Person :Mr. Varahalaraj
Phone: 530 060

Kutch Mahila Vikas Sangathan

11, Nutan Colony
Bhuj
Kutch Gujarat 370001
Contact Person: Lata Sachdev

Maharshi Samba Murty Institute of Social & Development Studies

8-22-11, Datewari Street
Gandhi Nagar, Kakinada
East Godavari - 533 003
Andhra Pradesh
Contact Person :Mr. T. Srinivas Rao
Phone: 371 589

M.S.Swaminathan Research Foundation

3rd Cross Street
Taramani Institutional Area
Chennai 600113
Fax: 91-44-2351319
e-mail: MDSAAA51@giasmd01.vsnl.net.in

Maulana Abdul Kalam Institute of Asian Studies

567, Diamond Harbour Road
Calcutta 700034

India

Areas of Research: South Asia, Central Asia, and South West Asia

National Commission For Women

4, Deen Dayal Upadhyay Marg,

New Delhi-110002

Tel : 011 3237166, 3234916

Fax : 011 3236154

National Folklore Support Centre

65, Vth Cross Street

Rajalakshmi Nagar

Velachery

Chennai 600042

Contact Person : Mr.M.D.Muthukumaraswamy

National Institute of Science Technology & Development Studies

Dr. K S Krishnan Road,

Pusa,

New Delhi - 110012

Contact Person :Dr. Ashok Jain

Phone : 011 - 5754639

Fax : 011 - 5754640

Email : postmast@csnistad.ren.nic.in

Peoples Action For Development

New Administrative Building,

9th Floor, Madam Cama Road,

Mumbai -400032

Contact Person :A. R. Shaikh

Phone : 022 2024243, 2852118

PHD Rural Development Foundation

PHD House, Opp. Asian Games Village,

Khel Gaon Marg,

New Delhi-110016

Contact Person :Dr. B. Sarkar

Tel : 011 6857747, 6863801

Fax : 011 6857747

Population Foundation Of India

Qutab Institutional Area

New Delhi

Contact Person: Dr. K . Srinivasan

Fax: 91 11 6867080

e-mail: popfound@del2.vsnl.net.in

Research Institute for Women,Goa (RIW-GOA)

Casal Gracias

C-86, Altinho-Panhjim

Goa 403001

Contact Person: Dr.Fatima da Silva Gracias

Phone: 0091-832-230538

A forum for inquiry and research. Its scope is inter-disciplinary; and though it defines its essential focus as the profile of woman in Goa, it does so within a larger national and global framework.

Rupayan Sansthan

Rajasthan Institute of Folklore

Paota B2 Road

Jodhpur, Rajasthan

Contact Person : Padmashri Dr.Komal Kothari

Rural Development Trust

Bangalore Highway,

Anantapur 515,

Andhra Pradesh

Contact Person :Father Vincent Ferrer

Phone : 08554 31503 / 31627

Fax : 08554 32327 / 32147

Rural Women Development Society

No. 1, New Muslim Street Polur Road

Tiruvannamalai - 606 601, T.S.R. District,

Tamil Nadu.

Phone: 04175-24464

Focus: It organizes and educates rural women about economic development programs.

Sanhita Gender Resource Centre

89 B ,Raja Basanta Roy Road

Calcutta 700029

Fax: 91 33 473 5619

e-mail: sanhita@cal.vsnl.net.in

SARTHI

Social Action for Rural and Tribal Inhabitation of India

PO. GodharWest via Lunawadw Taluk

Santrampur

Panchmal

Dahod 389230

Gujarat

Contact Person: Dr. Giriraj Singh

Sasha Association for Craft Producers

2041, 17th Main,
1st Cross, Hal, IInd Stage,
Bangalore - 560008,
Karnataka

Contact Person :Subhashini Kohli
Phone : 080 - 5261915
Fax : 8461241

SEWA

Reception Centre
Opp. Victoria Garden- Ellisbridge
Ahmedabad 380001
e-mail: sewamahila@wilnetonline.net
sewa.mahila@axcess.net.in

South Asia Research Society (SARS)

309, Jodhpur Park
Calcutta 700068
Areas of Research: Cooperation Broadening Measures in South Asia, Theory and
Practice of Rural Development

Shramik Vikas Sansthan

Stadium Complex,
Near Havemore Restaurant,
Navrangpura,
Ahmedabad-380009,
Gujarat
Contact Person :Hasmukh Patel
Phone : 079-462268 Fax : 6423491

Tata Energy Research Institute

Darbari Seth Block,
Habitat Place,
Lodhi Road,
New Delhi - 110003
Contact Person :Ms. Nivedita
Phone : 011 - 4622246, 4601550
Fax : 011 - 4621770
Email : mailbox@teri.res.in

The HHEC of India Ltd.

Okhla Industrial Estate Phase-111
New Delhi- 110020
Phone : 91-11- 6931237, 6323082

Fax : 91-11- 6847719
E mail : hhecdb@ndf.vsnl.net.in

The HHEC of India Ltd.

11th floor, Nirmal Building
Nariman Point,
Mumbai : 400021
Phone : 91- 22- 2882098, 2020368
Fax : 91- 22- 2024312
E mail : hhecmbi@vsnl.net.in

The HHEC of India Ltd.

15N, Nellie Sengupta Sarani
Lindsay Street 6th floor
Calcutta - 700087
Phone : 91- 33- 2461360, 2456863
Fax : 91- 33- 2456864
E mail : hheccal.hhec@elnet.vsnl.net.in

The HHEC of India Ltd.

Ramashree Bussiness Centre,
1 & 2 floor,
143, Greams Road
Chennai- 600006
Phone : 91- 44- 8295609, 8294614, 8294619
Fax : 91- 44- 8294610
E-mail : hhecnds@md2.vsnl.net.in

The HHEC of India Ltd.

176, 2nd floor, New Cloth Market,
Ahmedabad - 380002
Phone : 91-79-2172723
Fax : 91-79-2174431

The HHEC of India Ltd.

Gogji Bagh
Srinagar (Kashmir) – 190008

Unit for Women's Studies

Tata Institute of Social Sciences
Sion Trombay Road
Deonar
Mumbai 400088
Phone: 022-556-7717
Fax:022-556-2912
e-mail:uws@tiss.edu.or; uws_tiss@vsnl.com

Vasavya Society for Rural Development

104, Reliance Enclave
Venkataramamana Colony
Khairatabad,
Hyderabad
Andhra Pradesh
Contact Person :Mr. G V V S D S Prasad
Phone: 040 - 3320196

Voluntary Health Association of India

Tong Swasthya Bhawan
40, Institutional Area
New Delhi 110016
Contact Person: Dr.Nisha Gupta
Fax:91-11-6853708
e-mail: nishagupta00@hotmail.com

Volunteer for Rural Development

109, Coles road,
Frazer Town,
Bangalore - 560005,
Karnataka
Contact Person :James Mascarenhaj
Phone : 080 - 5545365 / 5511481
Fax : 5548577

NEPAL

Asmita

P.O. Box 4795,
Bagh Bazaar,
Kathmandu.

Centre for Economic Development and Administration (CEDA)

P.O.Box 797, Kirtipur
Kathmandu
Nepal
Areas of Research: Economic, Development and Environmental Issues

Centre for Economic and Technical Studies (CETS)

P.O.Box 3174
Kathmandu
Nepal
Areas of Research: Socio Economic Studies in South Asian Perspective

Centre for Nepal and Asian Studies (CNAS)

Tribhuvan University

Kathmandu

Nepal

Center for Women and Development

P.O. Box 3637, Babuli Ghar,

Dilli Bazaar,

Kathmandu.

Deptt. of Forest

Nepal

Contact Person: Dr.Bharat Pokhrel

Forest Tree and People Project

WATCH

Nepal

Contact Person: Dr.Narayan Kazi Shrestha

Himal South Asia

G.P.O.Box 7521

Kathmandu

Nepal

HIMAWONTI

Maya Khanal

Nepal

Institute for Integrated Development Studies (IIDS)

P.O.Box 2254

Kathmandu

Nepal

Areas of Research: Economic Study & Policy Analysis, Population & Environment,

Women and Development

Maiti Nepal

Gaushala, Post Box No. 9599

Pingalsthan, Kathmandu

Nepal

Fax: 977-1-253993

Contact Person: Anuradha Koirala

e-mail: maitinepal@wlink.com.np

Nepal Australia Natural Resource Management
Programme
Nepal
Contact Person: Mr.Hukum Singh

Nepal Water Conservation Foundation
P.O.Box 2221
Kathmandu
Nepal

PAKISTAN

Applied Socio-Economic Research (ASR)

P.O. Box 3154,
Gulberg P.O.,
Lahore

Focus : It evaluates women's programs, conducts training programs for women development workers, publishes and distributes women-related material.

Association for Social Development (ASD)

House 161, Street 53 Sector G-10/3

Not Available,

Islamabad

Pakistan

Fax: 92 51 298702

e-mail: asd@isb.paknet.com.pk; asd@paknet2.ptc.pk

Area of Focus: Community Service, Environment, Health, Technical Assistance, Women, Development

Aurat Foundation

8-B LDA Garden View Apartments

Lawrence Road

Lahore

Pakistan

Institute of Folk Heritage

LOKVIRSA

Islamabad

Contact Person: Uxi Mufti

Institute of Strategic Studies

Islamabad

Pakistan

Contact Person: Surosh Irfani

Areas of Current Research: Culture and International Relations, Politics of Identity

Pakistan Institute of Development Economics

P.O.Box 1091, Islamabad 45320

Pakistan

Contact Person: M.Ghaffar Chaudhry

e-mail:arshad%pide@sdpk.undp.org

Areas of Current Research: Agriculture & Rural Development, Public Finance and Policy

Pakistan Institute for Environment Development Action Research (PIEDAR)

2nd Floor, Yasin Plaza

74-W, Blue Area

Islamabad

Pakistan

Areas of Research: Environment Management, Sustainable Development

Pragati

B-XX111, H/No 296/2,

Opp. Municipal Tank,

Radha Swamy Nagar

Hoshiarpur, Punjab

Pakistan 146 001

Phone: 91-1882-30694

Area of Focus: Children, Education, Rural Population, Women, Development, Artisans

Mission: To work for the development of women and children and also work for the

promotion of local artisans and handicrafts.

Qureshi Welfare Organisation

Qureshi Road Old Sukkur, H/No.1408-A

Sukkur, Sindh

Pakistan

Contact Person: Samiullah Qureshi

Phone: 92-71-31114

e-mail: samiullahqureshi@yahoo.com

Area of Focus: Education, Environment, Family Planning, Health, Income Generation, Pollution, Rural Population, Training, Women, Awareness Generation, Poverty

Shirkat Gah

1, Bath Island

Karachi

Pakistan

e-mail:sgah@sgah.brain.com.pk

fax: 092-42-5713714

It is a women's resource center that conducts studies and workshops for women

Sustainable Development Policy Institute

3, UN Boulevard, Diplomatic Enclave

Islamabad

Pakistan

Contact Person: Saba Gul Khattak

e-mail: saba@sdpi.sdnpk.undp.org

Areas of Current Research: Comparative Politics, Political Theory Including Feminist Theory

The Population Council

No.55, Street 1, F-6/3

Islamabad

Pakistan

Contact Person: Zeba Sathar

Areas of Current Research: Fertility, Family Planning, and Women Status

Uks-Research, Resource and Publication Centre

On Women and Media

House – 10 B, Street 13, F-8/3

Islamabad

Pakistan

Contact Person: Tasneem Ahmar

Tel/Fax: 9251-2255348

e-mail: Uks@comsats.net.pk

SRI LANKA

CENWOR

Centre for Women Research

225/4, Kirula Road

Not Available, Colombo

Sri Lanka

Contact Person: Wimala de Silva

Fax: 941-502-828

e-mail: cenwor@slt.lk

Area of Focus:

Campaigns, Education, Enterprise Development , Human Rights, Income Generation, Women, Awareness Generation

Clearing House For Information on Women in Development (PIWD)

J1. Jend. Gatot Subroto Kav. 10

Jakarta 12190

Indonesia

E-mail: piwp@hotmail.com

Website: <http://www.pdii.lipi.go.id>

The clearinghouse was established in 1970 by the Junior Minister for the Role of Women in Cooperation with the Center for Scientific Documentation and Information of the

Indonesian Institute of Sciences. The collection consists of approximately 8000 titles. One of the publications of the clearinghouse is a thesaurus on women and development.

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The Resource Centre originated from a women's health project called "Women's health from a women's perspective". Over a period of four years, a network of NGOs and universities throughout Indonesia, concerned with gender and women's health issues, was established. The main objectives of this project were to increase knowledge regarding the complexity of women's health issues, to disseminate information from Jakarta to the outer islands, to publish a monthly newsletter and networking. After four years, a more permanent form was desired and the resource centre was born. In addition to the above mentioned objectives the resource center provides technical support to network members (through a newsletter, Internet, mail) and organizes cross country visits. It also organizes study tours for Indonesian NGOs to enable them to conduct comparative studies in the Netherlands.

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WOMEN, INTANGIBLE HERITAGE AND DEVELOPMENT: A FEASIBILITY STUDY

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EXECUTIVE SUMMARY AND RECOMMENDATIONS

1. The following recommendations stem from a critical analysis of representative works in the area of women, development and intangible heritage with specific reference to the Asian region (excluding Central Asia and the Pacific). The survey of literature has laid ground for a frame of analysis upon which alone any viable set of recommendations can be based. The assumptions arrived upon are:

- i. that the preservation of the intangible heritage has its starting point in its *conception as a living body*. Unlike tangible heritage, it is conserved in its true dimension only when it is being drawn on, interpreted or recreated by the communities that developed it. This being so, to contribute to the preservation of intangible heritage means in large measure fostering the conditions that allow those individuals, groups and nations that conserve it to develop culturally in accordance with their traditions;
- ii. ever growing change stemming from market led development, urbanisation, migration, culture industries, tourism etc. has led to a point where *the 'pure' form of the living body of the community no longer exists*. Instead exists an unevenly affected process of development that has destroyed forests and its concomitant lifestyle- material, religio-ritual, artistic expression; familial relationships, gender relations -without replacing this with a modern, fair, equitable, law governed society;
- iii. caution should be exercised *against romanticizing 'tradition' and 'culture'*;

- iv. policies have to flow from sound *empirical studies* that are informed of the manner that *macro* policies increasingly impinge upon the *micro* level;
- v. that though women have traditionally been living a comparatively less constrained life among indigenous people a *nuanced approach* needs to be taken of the differences within matrilineal and patrilineal societies, and within them, between traditional 'mainland' societies to be able to suggest steps for women to be empowered to create, preserve and transmit intangible heritage;
- vi. the long decades of struggle for *women's rights*, development and empowerment ought *not to be jeopardized with any absolutist idea of culture* and women's role in 'traditional' societies.

2. Examination of representative studies on the field suggest that any effort towards the promotion of a living environment for intangible heritage to flourish is only possible if *women's capabilities are built* and if the issue of *livelihood and economic sustainability* is built into any programme that is visualised for the protection and transmission of intangible heritage. Capability building can be facilitated with: (a) *Land rights* for women; (b) *Water rights* for women; (c) *Management rights of forest resources* (d) *Political representation* at local and national decision making bodies; (e) Efforts to bring women together for *collective actions* generate confidence, clarity and courage; (f) collective efforts initiated by the state, NGOs, women's organisations, peasant organisations etc. to be *literate* in the sense of learning how to negotiate with the state and market in an empowered fashion; (g) access to *market and control of income* that leads to the question of; (h) *intra-household* bargaining strategies. The following recommendations stem from this understanding.

3. Land Rights for Women.

The case for arguing for land rights for women is very strong on a number of counts:

- i. *women* have better repayment rates and are therefore offered *better credit risks* than men;
- ii. supporting women as farm managers could make for a more talented and *better informed pool*, than one consisting solely of men;
- iii. in so far as the allocation of economic resources such as land to women within poor households improves their own and their children's *nutrition and health*, it could *increase labour productivity* as well, both immediately and in the future (through the children);
- iv. it is possible that land in women's hands could lead to a different, *more environmentally sound use of the resource*.

4. Measures for Strengthening Small-Scale Systems of Water Management.

- i. Small-scale systems of water management exist almost everywhere, for example in Maharashtra and Gujarat in India and in the Mekong region. *These small-scale schemes and the roles of women and men in them, need to be investigated for their possible usefulness for sustainability of irrigated cultivation.*
- ii. *Competing use of water*, as for instance in rubber processing in some areas of Xishuangbanna, which could pollute potable water sources, *and their gender*

- dimensions need to be investigated for identifying potential conflicts in water use and ways of resolving them.*
- iii. *Participation of women in management of community water resources, conservation (e.g. pre-collection ponds for rainwater collection) and irrigation need to be studied and these systems of water conservation and management need to be promoted.*
 - iv. *Steps to establish a regional network of organizations (government, non-governmental, and research institutions) and individuals in this field, especially representatives from the indigenous communities and women among them, to promote awareness of indigenous systems and an exchange of research and experiences in this field in order to advance the aim of sustainable development.*

5. Measurements for strengthening women's participation in forest management.

Studies are required to take note of local and regional differences in the role of men and women in forest resource knowledge and management. The key issue is the increased role of local people and women in the management of forest resources.

6. Representation in the social and political decision making bodies.

Women have to be represented in the decision making bodies like the Tribal Councils and Panchayats in India. This is a slow but effective mechanism to ensure women's ability to make decisions on various issues affecting their lives. This process has however to be accompanied by a general process of democratization that ensures women's representation in the local bodies and ensures this through a democratic process.

7. Capacity Building of women and men so that they are able to actively and competently intervene in public debate on issues that affect their lives and livelihood. This capacity building can only be done by adequate building up of health, education and political resources.

8. Intellectual Property Rights of the Indigenous Communities

- i. In any development based on the knowledge of farmers, women and indigenous peoples, the source of the knowledge and of the parental genetic material must be first acknowledged and then adequately compensated. Concerned institutions and persons should urgently formulate legal schemes for protecting the intellectual property rights of the indigenous communities.
- ii. In these schemes for protecting intellectual property rights both the existing gendered nature of the production of knowledge and, where appropriate, the identification of indigenous communities and innovative women and men should be taken into account.
- iii. Part of the difficulty in the ratified Convention of Biological Diversity (CBD) is that while the CBD sets general principles, it leaves the operational details to bilateral agreements between countries. Efforts to devise ways of overcoming this has to be initiated.
- iv. Opening new channels of communication within governments may offer partial solution to an existing gridlock. Normally environment ministries are responsible for biological diversity issues, agricultural ministries control farmers' rights, and

commerce or trade ministries control intellectual property rights. The need is for people to sit down together.

9. Promotion of Indigenous Knowledge

- i. *The setting up of institutes to promote indigenous systems of knowledge, as has been done for medicine in Yunnan, China, for the Dai and Naxi communities or in Kerala, India, though as yet on a limited scale, would help preserve and develop these knowledge systems. In these institutions care needs to be taken to ensure an adequate representation of women practitioners from those communities.*
- ii. *Based on the indigenous communities' knowledge (as in the case of Dragon Blood in China or water cleaning nuts in India) develop and promote uses of natural products which will increase the market value of these materials and;*
- iii. *develop systems which would provide the indigenous communities with adequate support and incentives for the preservation of these plants and genetic materials. Priority may be given to promoting sustainable cultivation of plants.*
- iv. *The processing of the plant materials should be carried out by enterprises located with the indigenous communities, and by training members of these communities for various aspects of these processes, which would ensure that these communities get an adequate share of the value added in processing. This is to ensure that they do not remain just primary producers.*
- v. *Affirmative action should be taken to ensure proportional representation of women at all levels in training and employment schemes for processing, repair and management of facilities.*

10. Horizontal collaboration between government agencies

The different ministries e.g. agriculture, public health, education, industry etc. should work together through the help of the local Ministry/Department of women and women's organizations to formulate a series of plans to support development of women and intangible heritage.

10. Role of universities and intellectuals

The issue of intangible heritage and women's development in all its complexity has to be brought into university discourse. This could be done through different ways:

- i. *UNESCO has to initiate a process to encourage seminars, workshops, lectures in the field;*
- ii. *Area specific researches that make a judicious combination of empirical field work (the micro) and a clear theoretical understanding of the impact of macro processes like the economics of globalisation, the role of international institutions and the host of new international legal instruments that have come to place to facilitate the working of the global market players;*
- iii. *A special effort has to be made for an inter-disciplinary approach to studies on intangible heritage and women's development. This is particularly relevant for as the findings of the feasibility study show the area has to be studied with expertise drawn from anthropologists, sociologists, economists, environmentalists, international lawyers, folk lore specialists etc.;*
- iv. *This could be accompanied/ followed by efforts at inclusion of the concepts within the syllabus. This would involve going beyond the process of documenting oral*

- traditions and *transmitting it to the next generation in their context in order to preserve them as a living form*. Possible methods would be to teach local languages, oral traditions, traditional music and traditional techniques of handicrafts in the formal education system in an integrated manner to capture the spirit of the context within which they emerged.
- v. Dissemination of the new initiative to *major research institutes* with special reference to women's and development institutes;
 - vi. *Inter-university debates* could be conducted at the national level followed by a process of shortlisting leading to regional and then international contests.
 - vii. Holding of *quiz competitions*.
11. Studies of different orders should be sponsored on:
- i. *micro level studies* of each area to map the details necessary for any effective planning for building conditions whereby women can be empowered for the creation and transmission of intangible heritage. The feasibility study has clearly shown that important differences exist in gender roles, cultural norms and state practices.
 - ii. studies to *gauge the impact of macro policies like structural adjustment on micro level actors*
 - iii. studies on *conflict resolution and dispute processing traditions of indigenous communities and women's special role in them*.
 - iii. legal studies on the Intellectual Property Rights and their implications for intangible heritage and women.
12. Imaginative use of the media.
- i. To encourage the media to cover this issue a system of *awards* and *fellowships* could be instituted.
 - v. The *awards* could be given for each region/country for the best story/feature for each media form for each year.
 - vi. The *fellowships* could be given to deserving applicants who would be supported in their endeavour to promote the idea of intangible heritage and women's critical role in it. A selection body of eminent personnel of each region would conduct the process of selection. The fellowship should be widely advertised as prestigious and significant.
14. Creation of a UNESCO website on women, intangible heritage and development.
15. Organising of Traditional Science and Technology Exhibitions and sale in cities and towns as an attempt to disseminate knowledge of women and intangible heritage.
15. Exhibitions of artisanal crafts that also teach the processes and contexts involved in the creation of these crafts.
16. Recognition of the role of women musicians can be promoted by UNESCO: by encouraging each country to document women composers and compositions to increase references to women's compositions in school text books; to give equal opportunities for

men's and women's compositions to be performed; and to draw attention of the administration in charge of equal opportunities to women's role in the musical heritage.

17. The use of folk crafts in present day industrial design and the need to develop adequate, long term sustainable strategies. The need for *market research* for the products and *identification of loopholes* therefore become critical in the project.

18. *Innovative efforts should be made to introduce technology* in experimenting with new product development; increasing product range, quality, quality, marketability and accessing new markets . UNIFEM has initiated such measures for *Cambodian handicrafts*.

19. The system of *Living National Treasures* already in place. Similar recognition for Women Living Treasures could be devised. In 1950 the government of Japan gave special recognition to bearers of skills and techniques essential for the continuation of certain important intangible cultural properties. Individuals recognized were designated as "*Living National Treasures*" But *there could also be collective and group recognition*. The idea itself falls under the UNESCO 1989 Recommendations on Safeguarding of Traditional Culture and Folklore. Many member states have acted upon this. The need for recognition of the special role of women in this ought to be recognized and similar recognition procedures could be worked out.

20. States that decide to introduce a system of Women Living Human Treasures will have to establish a means of administering it appropriate to the circumstances. There is no one recommended method. Though it is not necessary to create this system within a legal structure, *legal provisions* can help.

21. With a *formal, legal structure* in place people will know how the system functions and what can be expected of it. Legal provisions can be used as an educational tool in instructing the public about the intangible cultural heritage and women's special role in creation, preservation and transmission.

22. *Creation of Endowment Funds* for making grants to creative (disadvantaged) folk artists. An example is the Endowment Fund of National Folklore Support Centre, Chennai, India to honour folk artists, encourage and present those artists' creative expression and practice that reflect the myriad cultural traditions that make up the nation by strengthening the infrastructure of support for the folk artists/ groups.

23. *International Cooperation* is a very important mechanism. Extant regional associations like the ASEAN and SAARC could be persuaded to act on the area. The "*ASEAN Declaration on Cultural Heritage*" was signed on 25th July 2000 in Thailand is an instance in pointer. But unfortunately the document lacked a gendered perspective. Available literature on the SAARC did not indicate a similar exercise.