Social Leaders in the Twenty-first Century: Challenges and Proposals
Proposal papers for the 21th century

The proposal papers are a collection of short books on each decisive area of our future, which assemble those proposals that appear the most capable of bringing about the changes and transformations needed for the construction of a more just and sustainable 20th century. They aim to inspire debate over these issues at both local and global levels.

The term ‘globalisation’ corresponds to major transformations that represent both opportunities for progress and risks of aggravating social disparities and ecological imbalances. It is important that those with political and economic power do not alone have control over these transformations as, trapped within their own short-term logic, they can only lead us to a permanent global crisis, all too apparent since the September 11th attacks on the United States.

This is why the Alliance for a Responsible, Plural and United World (see appendix) initiated, in 2000-2001, a process of assembling and pinpointing proposals from different movements and organisations, different actors in society and regions around the world. This process began with electronic forums, followed by a series of international workshops and meetings, and resulted in some sixty proposal texts, presented at the World Citizen Assembly held in Lille (France) in December 2001.

These texts, some of which have been completed and updated, are now in the process of being published by a network of associative and institutional publishers in 6 languages (English, Spanish, Portuguese, French, Arabic and Chinese) in 7 countries (Peru, Brazil, Zimbabwe, France, Lebanon, India, China). These publishers work together in order to adapt the texts to their different cultural and geopolitical contexts. The aim is that the proposal papers stimulate the largest possible debate in each of these regions of the world and that they reach their target publics whether they be decision-makers, journalists, young people or social movements.
Presentation of the proposals paper « Social leaders in the 21st Century: Challenges and proposals »

In social movements, the word "leaders" has traditionally been used to describe people with the power to attract and lead members of a group, such as unions, peasant, community, indigenous, young and women’s organisations. However, the use of the concept has changed on the threshold of the 21st Century, with social movements and social sciences broadly using the expression to refer to the people, men or women, young or old, who facilitate the organisation of social agents and their activities on a local, national, regional and global scale.

The expression "training of social leaders" must now be used to describe complex educational and training processes for change, which include the creation and development of executives and, at the same time, a broad range of educational practices, referring both to values and to special skills and to abilities of different kinds. These processes are thus becoming more and more central in social organisations.
Social Leaders in the Twenty-first Century: Challenges and Proposals

Paper coordinated by Fernando Rosero Garcés (CECI Ecuador), Sebastián Betancourt

Institute of Ecuatorian Studies
The Charles Léopold Mayer Foundation for the Progress of Humankind (FPH)
Family farming, society and globalisation programme (APM)
Summary

I) INTRODUCTION ............................................................................................................. 9
SOCIAL LEADER TRAINING EXPERIENCES ........................................................................ 10

II) CONCEPTS AND CONTEXTS ....................................................................................... 14

III) THE CONTRIBUTIONS OF SOCIAL LEADER TRAINING EXPERIENCES .................. 16
III-1) PROPOSALS FOR CHANGE......................................................................................... 16
III-2) FROM THE CORPORATE VIEWPOINT TO THE INTEGRAL PROPOSAL AND THE CONSTRUCTION OF WORLD
CITIZENSHIP .......................................................................................................................... 17
III-3) THE RUPTURE OF PARADIGMS .................................................................................. 19
III-4) DIVERSITY OF POLITICAL CULTURES ...................................................................... 20
III-5) METHODOLOGICAL APPROACHES ......................................................................... 22
III-6) TEACHING STRATEGIES ............................................................................................ 23
III-7) FINANCING ................................................................................................................ 26
III-8) RESULTS .................................................................................................................... 27
III-9) THE CURRENT ROLE OF SOCIAL LEADERS ................................................................... 28

IV) PROPOSALS FOR THE FUTURE .................................................................................. 30
IV-1) TOWARDS TRAINING TRANSFORMING LEADERS .................................................. 30
IV-2) THE PRINCIPLES OF THE NEW SOCIAL LEADERS .................................................. 31
IV-3) NEW ORIENTATIONS ................................................................................................. 35
IV-4) STRATEGIES ............................................................................................................ 38

V) BIBLIOGRAPHY .......................................................................................................... 40

VI) EXPERIENCES ......................................................................................................... 42
PAPER 1: SCHOOL OF YOUNG CHILEAN WOMEN LEADERS .................................................... 42
PAPER 2: EDUCATION AND THE BRAZILIAN LANDLESS PEASANTS MOVEMENT ...................... 44
PAPER 3: EDUCATION AND THE BRAZILIAN LANDLESS PEASANTS MOVEMENT ...................... 46
PAPER 4: BRAZILIAN FEMALE TRANSFORMER LEADERS ......................................................... 49
PAPER 5: BOLIVIA: LOCAL DEVELOPMENT, TRAINING AND LEADERSHIP ............................... 52
PAPER 6: ECONOMY REGIONALISATION AND RURAL LEADER TRAINING IN THE MERCOSUR .......................................................................................... 55
PAPER 7: DON’T STEAL, DON’T TELL LIES, DON’T BE IDLE: PROJECT OF A RENEWED TRADITION .............. 58
PAPER 8: ADVANCED TRAINING FOR SUSTAINABLE LOCAL DEVELOPMENT IN ECUADOR ................. 61
PAPER 9: COLOMBIA: DEMOCRATIC LEADERSHIP SCHOOLS .................................................. 63
PAPER 10: PEASANT TO PEASANT LIFE EXCHANGE ............................................................. 66
PAPER 11: SALVADOR: COOPERATE WITH COOPERATIVES ................................................. 69
PAPER 12: BUILDING A FUTURE WITH WASTE ................................................................. 70
PAPER 13: YOUNG PEASANT LEADER MOVEMENT IN FRANCE ............................................. 72
PAPER 14: FRENCH FAMILIAL LEADER TRAINING ............................................................... 75
PAPER 15: NATIONAL FEDERATION OF INITIATIVE CENTRES FOR THE VALORISATION OF AGRICULTURE AND
THE RURAL COMMUNITY (FNCIVAM) .................................................................................... 78
PAPER 16: PRIVATE TRAINING FOR FRENCH PEASANTS ...................................................... 80
PAPER 17: TRAINING OF NEW SOCIAL LEADERS IN THE DUTCH RURAL COMMUNITY ....................... 82
PAPER 18: SUPPORT NETWORKS FOR TRAINING AND CHANGE IN TANZANIA ......................... 85
PAPER 19: UNIVERSITY WITHOUT WALLS (OPEN) FOR PEASANT LEADERS ................................. 88
PAPER 20: PROJECT OF YOUNG PEASANT LEADER TRAINING IN CAMEROON ............................. 90
I) Introduction

In 1989, the Charles Léopold Mayer Foundation for the Progress of Humankind (FPH), through its Family Farming, Society and Globalisation Programme (APM), began to provide support for family farmers and their organisations, with a view to promoting strategic alliances with other social agents and influencing national and international public policies by the creation of collective intelligence. From this perspective, since 1992 the APM has supported the creation and development of networks in different continents. It is now operating the Inter-American Agriculture and Democracy Network (RIAD), Peasant Agriculture and Globalisation (APM-Africa), the Sustainable Agriculture Network (RAD) in France, the Forum of Central and Eastern European Countries (PECO Forum), and co-ordination platforms in Vietnam and China.

These networks have made contributions to key subjects such as sustainable agriculture, international trade, peasant organisations and local powers, food safety, genetically altered organisms and agricultural reform. These contributions are the result of discussions in local, national, regional and global forums, and they have been presented in international debates in civil society, the United Nations and development banks.

Grass roots organisations, NGOs and Universities linked to the continental or regional networks have considerable experience in training leaders for their organisations or as their social leaders. On the other hand, in the regional co-ordination sphere, there have been exchanges, workshops and seminars relating to training with the leaders of family producer organisations and NGOs. Moreover, the dynamics of these networks have led to training initiatives such as the Rural Leader Training Centre (CEFODIR) and the African Peasant University (UPAFA).

With this background, with reference to the challenges of the 21st Century and the World Assembly to be held in Lille, in December 2001, the APM programme decided to become involved in preparing proposals on several strategic issues, including training for social leaders. An agreement was reached between the FPH and the Institute of Ecuadorian Studies (Instituto de Estudios Ecuatorianos - IEE).

Under this agreement, we have performed a capitalisation of the significant social leader training experiences in different regions of the world, in order to learn from them and design new proposals relating to social movements in the 21st Century (see annexes).

For the ambitious project of capitalising relevant social leader training experiences from all over the world to be operative, the identification process was limited to direct and indirect contacts associated to the FPH’s APM programme and the IEE research team. Once some significant experiences had been identified in Latin America, Africa and Europe, we proceeded to gather information through personal and long-distance interviews, and through the Internet. With this material, we prepared experience capitalisation sheets, inspired by the proposed Dialogues for the Progress of Humankind (DPH) system. This information was
processed with reference to the current debate on social movements, leadership and training. We used a matrix containing the following information: historical location, the agents associated to the initiative, the means of organisation, the philosophy, mission and objectives, methodological approach, educational approach, subjects, communication strategies, achievements and means of financing.

## SOCIAL LEADER TRAINING EXPERIENCES

<table>
<thead>
<tr>
<th>NAME</th>
<th>ORGANISATION</th>
<th>LOCATION</th>
<th>DATE</th>
<th>TYPE OF TRAINING</th>
</tr>
</thead>
<tbody>
<tr>
<td>School of Young Women Leaders</td>
<td>Fundación Ideas</td>
<td>South America</td>
<td>Since 1995</td>
<td>Training in leadership skills for women of between 18 and 29 years of age</td>
</tr>
<tr>
<td>Landless Rural Workers Movement (MST)</td>
<td>MST</td>
<td>South America Brazil</td>
<td>Since 1987</td>
<td>Training on all levels</td>
</tr>
<tr>
<td>1. Methods</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Experiences</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Women’s Education Network</td>
<td>Several NGOs and independent professionals</td>
<td>South America Brazil</td>
<td>Since 1994</td>
<td>Leadership skills for women</td>
</tr>
<tr>
<td>Peasant and Indigenous Training School (ECCAI)</td>
<td>Peasant Research and Promotion Centre (CIPCA)</td>
<td>South America Bolivia</td>
<td>Since 1993</td>
<td>Training for peasant executives</td>
</tr>
<tr>
<td>Rural Leader Training Centre</td>
<td>Non-profit associations</td>
<td>Uruguay – Southern cone</td>
<td>Since 1998</td>
<td>Training for rural executives</td>
</tr>
<tr>
<td>New Horizons Educational Unity</td>
<td>Fundación María Luisa Gómez de La Torre (made up of rural organisations), the Rural Social Security Organisations Federation and National Rural Coordination Board (CNC)</td>
<td>South America Ecuador</td>
<td>Since 1991</td>
<td>Training for rural executives</td>
</tr>
<tr>
<td>Management School for Sustainable Local Development</td>
<td>Salesian Polytechnic University</td>
<td>South America Quito-Ecuador</td>
<td>Since 1997</td>
<td>Training for rural executives and social movements</td>
</tr>
<tr>
<td>Democratic leadership schools</td>
<td>National Forum for Colombia Foundation</td>
<td>South America Colombia</td>
<td>Since 1980</td>
<td>Training for Community Executives</td>
</tr>
<tr>
<td>Organization</td>
<td>Country/Region</td>
<td>Years</td>
<td>Training Focus</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td>---------------------------------</td>
<td>----------</td>
<td>--------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>“Peasant to Peasant”</td>
<td>Central America, South America</td>
<td>Since 1960</td>
<td>Rural Methods</td>
<td></td>
</tr>
<tr>
<td>Co-operative Training School</td>
<td>Central America, El Salvador</td>
<td>Since 1967</td>
<td>Training for co-operative executives</td>
<td></td>
</tr>
<tr>
<td>Quebec Resource Network</td>
<td>North America Quebec-Canada</td>
<td></td>
<td>Training for environmental executives</td>
<td></td>
</tr>
<tr>
<td>JAC</td>
<td>Europe</td>
<td>Since 1929</td>
<td>Training for rural executives</td>
<td></td>
</tr>
<tr>
<td>DAL</td>
<td>Europe</td>
<td>Since 1998</td>
<td>Training for community executives</td>
<td></td>
</tr>
<tr>
<td>Farmer Projects Manager FNCIVAM</td>
<td>Europe</td>
<td>Since 1993</td>
<td>Management of agriculture and fisheries projects</td>
<td></td>
</tr>
<tr>
<td>Peasant Leader Training Institute (IFOCAP)</td>
<td>Europe</td>
<td>Since 1959</td>
<td>Training in farm management</td>
<td></td>
</tr>
<tr>
<td>People’s Schools of Holland</td>
<td>Europe</td>
<td>Since 1932</td>
<td>Training in farm and business management</td>
<td></td>
</tr>
<tr>
<td>Tanzanian Farmers Network (MVIWATA)</td>
<td>Africa</td>
<td>Since 1992</td>
<td>Training for rural executives</td>
<td></td>
</tr>
<tr>
<td>African Farming Academy (UPAFA)</td>
<td>Africa</td>
<td>Since 1998</td>
<td>Training for rural executives</td>
<td></td>
</tr>
<tr>
<td>Network of Solidarity and Support for Sustainable Development Projects (CHASSADD-M)</td>
<td>Africa</td>
<td>Since 1991</td>
<td>Training for rural executives</td>
<td></td>
</tr>
</tbody>
</table>

The first results of this study were presented in the workshops on training for social leaders at World Social Forum in January 2001, with the support of the FPH, the Cultural Circles of the Paulo Freire Institute and the Community Work Area of the Catholic University of Sao Paulo. The papers presented at the event will be published next November. Some issues were discussed in the general APM.
meeting in Valencia in May, 2001. The first version of this document was published in Ecuador and was presented at the World Citizen Assembly organised in Lille by the Alliance for a responsible, plural and united world (December 2001), then again at the International Peasant Meeting that took place in Yaoundé, Cameroon (May 2002).

***

The first version of this book published in Ecuador was very well received by social organisations, NGO’s, universities and the public in general. Although satisfied with the results attained at the time of the first phase of the study, the authors felt it necessary to authenticate them through a process of consultation with leaders and social organisations. The ideal would have been to follow out this process in the same country as where the experiences that stimulated these reflections on leadership were developed, but a lack of financial resources meant this second phase had to be limited to Ecuador. Other than the fact that it is the authors residing country, Ecuador is also a social laboratory that has been familiar with permanent change. This choice, then, meant certain key themes could be looked at thoroughly: the relationship between citizenship and social classes, the complexity of the relationship between gender and leadership, methodological approaches, pedagogical instruments and the profile of new leaderships.

Fernando Rosero, Alberto Carrillo and Sebastián Betancourt participated in the development of the first version. The preparation of the second version was carried out by Fernando Rosero, María Clara Eguiguren and Dara Cisneros. The first authentication workshops with urban grass roots leaders from the south of Quito were formed and carried out following the methodology of grass roots education. The round-table conferences that followed, with feminists connected to the permanent Forum of the Ecuadorian woman, leaders of peasant and indigenous organisations (from Bolivia, Peru and Ecuador) and with leaders of the solidarity-based economy network run by the Cuenca government, were based on an innovating approach of creating an atmosphere of confidence. Throughout these workshops, which took place between March 2002 and April 2003, the participants presented, in simple words but full of feeling, their leadership experiences, they were informed of the study’s preceding results and presented their own leadership proposals for the future. Generally, the exchanged ideas at the time of these meetings were entirely consistent with the theoretical field and trends already identified through the systemisation of experiences that had inspired our study.

In a context of the dispersion of actors of change in Africa, Europe and America, the first edition emphasised the necessity to create bridges between different social subjects through a synergetic leadership. The Ecuadorian experience of the indigenous movement’s participation in the national government re-established the discussion on issues of power and change. On the one hand, the mermaid’s song of power attracts certain grass roots leaders and the charms of privileges distances them from the indigenous and grass roots political project under the pretext of gaining resources to instigate development projects. On the other
hand, the contingency confirms the presence of radical leaders that remain in the orthodoxy of the project of change. But beyond this, the indigenous movement’s participation in the Gutiérrez government reveals the existence of leaders who combine proposition and protestation, mobilisation within grassroots organisations and participation in state institutions, and the satisfaction of urgent needs without losing vision of the strategic project of change. These details lead us to emphasise, in the second version of the study, the theme of transformer leader, where the integral functions of a synergetic leader are combined with the effort to construct new life projects, self-declared power alternatives or new political-economic models.

In this context, the training of new transformer leaders provided us with the challenge to develop experimental methodology, based on the processes of personal and community life, and to overcome doctrinal visions that smother personal and collective identities and inhibit creativity and change. These elements are stimulated by research and theoretical and contemporary cultural constructions (Paulo Freire and Maturana, for example).
II) Concepts and contexts

Although it has only been used in recent years, the expression “social leader training” is being increasingly accepted in social movements, social sciences and the media.

In social movements, the word director has traditionally been used with reference to unions, peasant, community, indigenous, young and women’s organisations to describe people with the power to attract and lead members. This concept begins to be questioned within the context of globalisation, as the result of changes in the relations between civil society and the State, the new characteristics of social movements and changes in political culture, including, of course, changes in types of leadership.

Currently, for activists of grass roots organisations from the south of Quito, a “director” is a person who is nominated through direct or indirect election, whereas a leader refers to a personality endowed with charisma and capable of mobilising members of an organisation. In this perspective, a leader may be a director, but all directors are not necessarily leaders. In reality, there are directors that lack the convocation and skill to construct a life project in a participative manner.

Although the concept of a leader was used by the pioneers of sociology (Weber) to broadly refer to the different styles and orientations of social organisations, the expression was used in the twentieth century by the school of functionalist thought and behavioural psychology to refer primarily to leaders in private organisations. Business administration then recycles the expression to refer to the people who direct or influence the strategies and operating systems of private enterprise, so that in the second half of the twentieth century the expression became a synonym, in industrialised countries, of manager or member of the managerial staff in private companies.

However, the use of the concept has changed on the threshold of the 21st Century, since social movements and social sciences are again broadly using the expression to refer to the people, men or women, young or old, who facilitate the organisation of social agents and their activities on a local, national, regional and global scale, as was seen at the Porto Alegre World Social Forum.

Historically, there have been references to training for leaders or directors. The expression training of social leaders is now used to describe complex educational and training processes for change, which includes the creation and development of executives and, at the same time, a broad range of educational practices, referring both to values and to special skills and abilities of different kinds.

The supporters of neo-liberal globalisation wish to impose their project all over the world by market integration, State reform and cultural homogenisation. This idea, however, has been profoundly altered by the resistance of social agents, the generation of new initiatives and the construction (practical and theoretical) of
alternative proposals, initially on a local scale and later on a national and international scale.

Several hypotheses have been suggested for understanding these changes. For some authors, the change of civilisation is a product of technological and scientific development (Toffler), whereas for others it is the result of the social and political dynamics of national and international agents (Blanco, Fernández, Touraine). Historical interpretations of the agricultural, industrial and post-industrial past vary, but all authors agree that the predominance of knowledge and information is characteristic of the present period. One original interpretation considers change from the viewpoint of political culture, indicating that political regimes in different nations and at different times have been based on control, order and chaos. From this perspective, great empires (Roman, Inca, Aztec, Maya, etc.) and national-socialist (Hitler and Benito Mussolini) and communist (Stalin and satellites of what was previously the Soviet Union) were based on control; different democratic regimes are based on order; and we are now witnessing the appearance of new political cultures that are somewhere between order and chaos, seen from the perspective of physical science and the decentralised and open structures of the cosmos (Dee Hock:2000). Chaordic culture (a combination of chaos and order) would be best expressed in the local, national and international civil society networks in the broad sense, both in relation to private enterprise and to popular organisations, NGOs, etc. In this sense, both ViSA and VIA CAMPESINA or the WTO Monitoring Committee would be examples of chaordic culture.
III) The contributions of social leader training experiences

The twenty social leader training experiences studied provide information on different aspects. Some of them will be considered in this part of the text.

III-1) Proposals for change

All the experience studies are based on a tendency towards change, but in different situations and with different proposals. For example, the transforming approach of the People’s Schools of Holland and Christian Agricultural Youth (JAC) in France fall within a process of agricultural modernisation. Although the two initiatives arose at the start of the thirties, they gained importance after the war, during the reconstruction of Europe, and they played a decisive role in the modernisation of Dutch and French agriculture, within the framework of the Common Agricultural Policy (CAP), after the creation of the European Union in 1957.

The “Peasant to Peasant” movement arose in China, around 1920, but gained importance in Central America in the sixties, when reform or revolution was being debated, with proposals for agricultural reform and alternatives inspired by the Cuban revolution. The short-term results obtained by “Campesino a Campesino” methods spread it to most Latin American countries during the eighties and nineties, at a time when social movements were rejecting the production-oriented model and searching for alternative proposals for sustainable development in rural areas and in society in general.

However, most of the Latin American and African experiences studied arose at the end of the eighties and beginning of the nineties, in a context of neo-liberal globalisation. This period is marked by the removal of the State and the liberalisation of trade, including agricultural and fishery products, and it is characterised by a need to reinforce rural social capital, that is, the social fabric of family producers and organisations faced with the regional blocks being generated, such as MERCOSUR’s Rural Leader Training Centre (CEFODIR). For the Mviwata network and the African Peasant University (UPAFA), the idea was to satisfy local peasants’ demands for technology and management training, linking them to the market globalisation process. The experience of the Landless Rural Workers Movement (MST) is, no doubt, an exceptional case, both because of its magnitude and because of the combination between demands for agricultural reform and sustainable public policies on a State, Brazilian Federation and MERCOSUR level.

It is interesting to note that although the initiatives at the start of the 20th Century were taken by external agents (such as intellectuals linked to rural affairs for the People’s School of Holland and priests for the JAC in France), the initiatives taken
in the State withdrawal period come from the relationships between the
direct agents involved, NGOs and Universities. This is the case for the Peasant and
Indigenous Training School in Bolivia, Mviwata in Tanzania, Chassadd and the
African Peasant University (UPAFA).

In all, it can be said that the educational experiences studied arose and were
developed in close association with social movements aimed at the modernisation
and/or transformation of rural areas and society oriented towards sustainable
development models. This difference takes on a new significance in moments of
crisis or transition towards new forms of government, as was the case in Ecuador
in 2003, when the indigenous movement participated in the government and
several of its leaders publicly defended president Guitérrez’s measures of
structural adjustment. This situation arose because leaders who were “adjusted”
or adapted to the neo-liberal capitalist system began exist, as opposed to
transformer or anti-systemic leaders who seek to construct new forms of society.
The debate over reform and revolution, initially brought up in Latin America in the
sixties concerning tenure of the earth, takes on new characteristics and a new
significance in the era of neo-liberal globalisation, particularly in relation to the
war initiated by George W. Bush against Irak. The participation of Condoleeza
Rice, an Afro-American woman, in leading this war is a premonitory sign of what
could happen in the future if we do not radically change leader training and the
characteristics of national and international power. The participation of a woman
originating from a historically- excluded people guarantees neither social equity
nor gender equity, and it does especially not guarantee that violence is not used
against other peoples. This fact illustrates that certain claims concerning the
rights of woman and peoples traditionally exploited can be integrated into the
framework of neo-liberal democracy and reveals the limits of these social
movements and the capacity of the system to recycle these types of claims within
it.

III-2) From the corporate viewpoint to the integral
proposal and the construction of world citizenship

When he reconstructed the history of the Christian Agricultural Youth (JAC)¹,
Médard Lebot clearly showed how the French rural movement evolved from a
struggle against the domination of “regional landowners”, through a
modernisation of customs, to a proposal for citizenship integrating town and
country. The discussion on the characteristics and scope of this vision arose in
connection with the social movements of 1968, when the JAC lost members
because of the disputes between the official unions and the rural workers’
movement, a predecessor of the French Rural Confederation.

The presentation of the experiences of the People’s Schools of Holland, made by
Marriet Pronk, at the First World Social Forum in Porto Alegre, described how a
rural corporative vision evolved towards an integral vision of the sector and later

to a holistic vision integrating producers and consumers with an interest in protecting health and the environment.

The holistic vision is centred on the cosmos, and it is based on the association between different physical, biotic, social and technical aspects of the planet and the universe.

It is probably the Larzac experience that most clearly illustrates this trend, as it encompasses everyone from the traditional producers of the sixties to the rural workers and “neo rural” dwellers, while also, at one point, struggling against nuclear armament, to reach the proposal for world citizenship.

At Porto Alegre, after reviewing the North American, European and Latin American literature on social movements, María Da Gloria Gohn proposed a synthesis of the fundamental characteristics of contemporary social movements, in four factors: the defence of local cultures as a process associated to the construction of a new pattern of civilisation; political ethics, not merely as a pious desire but as a means of providing social control over activities in general, and particularly of governments; the need to overcome the classical difference between what is individual and what is social, by recognising the personality and subjectivity of agents; and finally, but no less important, the autonomy of social movements, in the sense of the joint and creative formulation of a flexible political project in which particular demands become universal. Although this social utopia reflects the dreams of those involved, it also encourages the day-to-day construction of citizenship by means of alternative proposals. According to professor Gohn, they are possible thanks to training, strengthened organisation and the use of tools such as strategic planning.

The paper presented by Mark Ritchie at the First World Social Forum in Porto Alegre portrays the social movement globalisation process from the perspective of experiences in the United States and the central role played by the market. But, unlike traditional social movements, such as the Nestle boycott, the agricultural crisis of the eighties and the fair trade approach of the nineties, “the problem is not if trade is good or bad. What is under debate is what type of trade, and in whose interest”. The mobilisation against Nestle’s baby milk showed the emerging role of the market in a global context dominated by multinational corporations and the need for global action to respond to global problems. The contacts created at that time and the leader training networks, such as the High Lander Centre, helped to mobilise family producers in the United States affected by bankruptcy caused by the price policy applied to agricultural products in the eighties. What was learned from these two movements formed the foundations of the fair trade movement of the nineties and the construction of a global citizens’ movement. According to Ritchie, it is characterised by the discovery of trade rules and their impact; by the creation and development of an increasingly complex network of personal relationships due to the Internet; by the need to be proactive in trade affairs; by overcoming old ideological divisions; and by the appearance and development of new issues, such as genetically altered organisms.

But, unlike neo-liberal globalisation theorists, it is necessary to point out that the construction of a global citizenship does not eradicate class differences, but it rather reflects them in so far as this active citizenship revives within it proposals of actors and social movements that aim at change. Amongst them, one should stress the presence if small-scale family producers, indigenous people, women, young people and children who are not satisfied with the inequalities of neo-liberal capitalism and who wish to create a different world.

At the present time, we should point out that contemporary social movements are inclusive, combining protests with proposals\(^3\), and they are of a pacifist nature, as José Bové clearly points out in his book “El mundo no es una mercancía. Los campesinos contra la comida chatarra”. Both the MST in Brazil, the indigenous movement of Ecuador, the French Rural Confederation and the movements demanding citizen control over the WTO are pacifists in the full sense of the word.

### III-3) The rupture of paradigms

Whether from Holland, France, Brazil, Nicaragua, Ecuador, Senegal, Cameroon or Tanzania, the social executive training cases studied are based on experience and the knowledge of the agents involved. But education based on experience is not a new concept, since it arose from the “Schools of life” proposed by the Danish philosopher Gurtvig, at the end of the 19\(^{th}\) Century.

According to the educators at the “Peasant to Peasant” training programmes, the learning process is physiological, since it involves all the senses and is based on valuing the knowledge of the farmers and grass roots sectors directly involved in different occupational activities.

Nevertheless, these experience-oriented approaches do not overlook the contribution of scientific knowledge generated in the laboratories and research centres linked to Universities. In the words of Fernando Buendía, from the New Horizons Educational Unity in Ecuador, education based on experience constitutes a denial of the traditional paradigm of the abyss between popular skills and scientific knowledge, and values both of them.

Following Paulo Freire, the Latin American and African experiences are based on the knowledge and interests of social agents, but they are open to contributions made by western scientific thought, through a dialogue of the intellect.

In recent years, the theory and practice of the dialogues of intellects, in plural, has been complicated by the acknowledgement of cultural diversity and its contributions to human knowledge and social practices, in certain territories, on a national level and a global scale.

---


\(^4\) In addition to the original French version, it has been translated into Spanish, English and Portuguese. The Spanish version for the Andes was published by Editorial Abya Yala in Quito.
In recent years, considerations on intercultural dialogue, from the viewpoint of philosophy and social science and, particularly, anthropology and education, have flourished as a result of the cultural resistance of social agents and the concern of international development agencies. Moreover, social sciences and development workers are contributing to intercultural dialogue from a perspective of the recreation or creation of new identities for social agents.

In this respect, Touraine says that “The social system has become a flow network and the agents are no longer defined as social beings but as cultural beings or beings of desire. And there is no longer a society-based, transcendental or metasocial principle of integration. The only valid principle is each individual and each group’s increasingly conscious desire to combine their identity with their involvement in the open world of economy and technology”

In recent years, these tendencies have permeated contemporary social movements and the education and training of social leaders, which include the issue of identities not only as an educational strategy but, above all, as a substantive dimension of all training processes, such as the proposal for social street learning developed by the Community Work group at the Catholic University of San Paulo.

The theme of identities was developed by feminist reflection over the relationships between gender and identity, femininities, and, later on, studies on masculinities.

III-4) Diversity of political cultures

Traditionally, politics has been considered from the viewpoint of political systems and their institutional nature (State, political parties, etc.). Nevertheless, the complex development of democratic regimes in different countries has given rise to the issue of the participation and cultures of social agents. Recent studies on the links between politics and cultures have started interesting debates on the diversity of political cultures (Alvarez, Dagnino, Escobar: 1998).

The research conducted within the framework of the study on social leaders reveals the existence of a considerable diversity of political cultures, of which the most important are clientelism or populism, corporativism, the culture of service and the chaordic culture.

Clientelism is based on the unequal relationship between a leader and his followers. The latter trusts the leader, and believes in his capacity and ability to handle power, provide services or benefits to a certain part of the population. In this type of political culture, justice and solidarity are not so much the basis for plans and programmes as ideas used to mobilise the masses in election.

---

campaigns or to put pressure on the oligarchic powers or the forces of change. Clientelistic relations have fed different kind of populism, both left and right-wing, in Latin America, Asia and Africa.

Contrary to common thinking, corporativist political culture is not exclusive to the Marxist left. Although it is true that certain interpretations of Marxism-Leninism led to pyramid-shaped organisational processes, highly ideology-oriented and exclusive, we should point out that this kind of political culture has a counterpart in private enterprise, private non-profit organisations, development organisations or NGOs. Unions, businesses or NGOs have views centred on ideologies that become transformed into purposes or missions. From this perspective, the institutional aspect is predominant in the process and concrete expressions of social agents. The social goals used as a letter of presentation are what give legitimacy to the organisation and the leader. Personal interests are often mixed with general interests, generating different forms of clientelism.

Leadership of service, developed by some representatives of Christian churches and Catholic priests, at times tends towards clientelism and at others towards corporativism, but there are cases where both these cultures are present, giving rise to authoritarian and more or less exclusive leaderships. But we must not forget that there are “serving leaders” who work on networks, attempting to change situations of poverty, environmental degradation and social exclusion.

Experience has shown that in a number of cases server leadership is impregnated in moralistic ideas and is based on the feeling of guilt and sometimes a certain form of masochism. This type of leader recognises the family in the reorganisation of life, but only as an element of individual adjustment and not as a contribution to social transformation.

Both clientelist or populist and corporativist political cultures are easily influenced by a “single way of thinking”, in their left and right-wing versions. However, it must be said that neo-liberal thought is now predominant. In recent years, these trends have been challenged with new ways of exchanging information, forming alliances and performing activities between different social agents, with class, ethnic groups, culture and territorial (local, national, international) references. This social fabric has rapidly grown through the Internet, and it has given rise to new citizens’ movements on a global scale, as shown by the mobilisations challenging the WTO, the IMG and the WB. But the gatherings in Seattle, Millau, Washington, Prague, Porto Alegre, Genoa and Geneva are not only protests, but stages in the construction of planetary citizenship, of “critical and complex thought” attempting to reveal the perverse nature of neo-liberal globalisation and generate alternatives for sustainable development from a social, environmental and economic perspective, and in a participative and de-centralised manner.

These new practices and ways of thinking are establishing what has been called a platicurric or chaordic network culture, evidence of which is found in new organisational proposals, characterised by the dynamic relationship between many centres, the construction of coalitions between different agents, the rupture of hierarchies, “smooth” organisational changes and theme-based work according
to the changing dynamics of the global scenario. The scope and results of these networks are varied not only because of limited resources (economic, hardware, software, phone connections) but, and above all, because of the presence of corporativist and clientelist political cultures. In some networks, decentralisation has remained only a principle, because decisions are made by small groups of friends in some countries or by NGOs that control the flow of financial resources; international working dynamics have been very dependent on the affairs and rhythms of some national groups and there have been leaders and organisations that have completely subordinated the international dynamics of networks to their own rhythms and particular interests.

III-5) Methodological approaches

Unlike methodological approaches of an academic nature, where hypothetical deductive methods and denotative techniques are favoured, the experiences studied consider that the teaching-learning processes are created through practice and so develop denotative techniques. But they are not limited to the original practice, since they lead to a moment of reflection that leads to enriching or improving new practices, through what has been called the see-judge-act process (JAC), practice-theory-practice (Mwiwata), action-thought-improved action (Peasant to Peasant) or awareness process (Paulo Freire, MST and several Latin American and African experiences).

Currently, the methodological process accompaniment proposal is being brought out to encourage life learning, developed by Dara Cisneros and based on the findings of Humberto Maturana (Cisneros et Luger, 2003; Maturana, 1993 et 1999).

This approach proposes:
- using the perception, understanding, emotion, interest, practice and work experience singular to each person.
- acceptance and respect of participants’ subjective processes (insecurity, doubts, joys, sadnesses, frustrations, etc.)
- laying emphasis on the process rather than the outcome so as to create conditions to “discover and emphasise the learning process of participants” (2).
- an open non-directive program where conditions of a shared construction of knowledge are created.
- “accompany means maintaining a conscious relationship or presence with oneself in relation to the other. Accompaniment is a life attitude, the fruit of your experience.” (3)
- “Another important aspect of the pedagogical proposal is ‘assessment.’ This must encourage in each of the participants expression of their own sensitive and existential appreciation of the workday in such a way that assessment opens up possibilities of understanding and creating an individual and collective process of learning. At first, this process may produce a feeling of disorientation, slowness or chaos in the participant due to the fact that their past and present knowledge was, and still is, quantified, unified and above all, valued in the framework of
unequal power relations. We understand assessment as an area of mutual harvesting, of retro-nourishment.” (4).

The techniques used are low-cost and easily applied. They respond to concrete needs and produce immediate or short-term results, by way of encouraging the involvement of rural dwellers or rural social agents.

Unlike the rupture between daily life, the working environment and the place of study, as promoted by traditional education and the internships organised in the past by the People’s Schools of Holland for educating young people, the new experiences attempt to avoid ruptures between areas where learning, living and working takes place. They use a semi-presential modality, with seminars, workshops and training activities concentrated into two or three days, work done at home and personal or long-distance tutorials (by phone or on the Internet). This is the case for the Management School in Ecuador.

The experiences that we are describing include trust on a personal, group and inter-organisational level as a source of personal growth, organisational strength and good network operations. Traditionally, social movements influenced by Marxism left personal aspects on a lower level, but the study conducted shows that importance is now given to individuals with the tools provided by psychoanalysis or constructivism. This is the case of the Women’s Educational Network in Brazil and the training method used to change the People’s Schools of Holland.

Another significant aspect of this approach is how the social agents involved take over the educational process. The participation of the students is encouraged in the different phases of the planning, monitoring and assessment process applied to the programme. This is the case for the MST in Brazil.

The different proposals include training for educators, or ongoing training for teachers and instructors, as a strategy aimed at ensuring the quality and coherence of the educational processes.

III-6) Teaching strategies

Alternative experiences in social leader training include the setting up of medium and long-term programmes based on themes, levels and modules. The idea is to overcome the limitations of the isolated training programmes traditionally developed by NGOs or development agencies.

In the last thirty years of the 20th Century, millions of rural dwellers from all over the world took part in thousands of training programmes on specific, often unrelated, subjects. To make the most of the opportunities provided by international and national, public and private development agencies, these people participated taking into account their personal capabilities and their organisational needs. While the development agencies were claiming that they had
reached their quantitative targets (number of courses and participants), family producers and their organisations were certain that they had made use of the courses to train leaders and strengthen their organisations.

Until the eighties, the subjects were primarily technical or social, depending on the type of organisation behind the courses. But in recent years the difference between technical reason and political reason has been overcome by integrating both rationalities into programmes combining technical and political aspects, based on human rights and the reinforcement of human and social capital. Therefore, current alternative training programmes are interdisciplinary, covering social, environmental and political affairs and studying technical tools for research and participative management.

The treatment of individual and general, civil and political rights is solidly based and broadly limited by international conventions and national political constitutions. Their treatment associates the public with the private area, the local, national and international levels, and sets the question of power, public policies and their transformations.

Participative management is seen and proposed from different positions: whereas social organisations, alternative NGOs and the international development agencies associated with the United Nations Development Programme see it as an instrument of social management adapted to the values and customs of different cultures, development banks see it as an application of business administration tools to social projects and organisations. In the first case, the reinforcement of local abilities attempts to give more potential to the agents’ capabilities to complete their projects for change, whereas international banking is fundamentally concerned with the accounts and political control of development projects.

Gender relations are seen and treated from different perspectives. In some social organisations their treatment is seen to be something relating to development agencies, and in others it is seen as a real and legitimate strategic necessity for change. In general, the training experiences studies fall into the second category. However, there are considerable differences between some of them, such as the Women’s Educational Network, demanding the advance of Latin American feminist movements, and the educational techniques of the UPAFA, where gender is just one subject among others.

The authentication workshop with Ecuadorian women organisations was very inspirational from this perspective, revealing certain underlying elements of feminist activism. As Maria Clara Eguiguren and Dara Cisneros declare: ‘leaders of the women’s movement come from a background of action where they have received a form of hierarchical, patriarchal and masochist training. Although they criticise this situation, and to a certain extent have taken control of their leadership with a different perspective, they generally maintain the same standards of behaviour. Another important aspect that resulted from this experience exchange is that numerous women enforce their leader condition by opposing others. That is, they are leaders in so far as they compare themselves
with other leaders and not because they represent and are leaders themselves.” (5)

This observation brings us to the theme of femininities and masculinities constructed by the matrix of the patriarchal episteme. Humbert Maturana puts forward an interesting distinction between the “matristic” ethos and the patricarchal ethos (Maturana, 1993). The first period of humanity was characterised by love, complementarity, reciprocity, free emotional expression; whereas the western patriarchal period is characterised by the domination of reason and competence and of the oppressive relations of men towards women.

Recent studies show that feminist movements have attained significant changes in national and international legislations through the recognition of women’s rights. However, the values and principles of the patriarchal paradigm remain enforced not only amongst “masochist” men, but also amongst mothers, sisters, spouses and daughters, in education centres, churches and state institutions. Furthermore, the patriarchal habitus continues to pervade the political participation of women, their strategies and their daily behaviour. In one of the authentication workshops in Ecuador, one of the participants conveyed how she established her leadership by slapping aggressors of mothers from her neighbourhood; another participant displayed her rationality, discipline and talent for authority with two road team mechanics in getting them create an opening in a landslide on a highway in the Ecuadorian Amazon. (6)

This reveals that although women’s movements work at training new leaders, with new approaches and focuses, the reproduction of masculine models or types remains relatively generalised among women, including feminists. To overcome these limitations, it is necessary that all people involved in training processes, particularly feminist activists, restore the characteristics and dimensions of “matristic” leadership and project it into the future. In the context of a new life project of concretisation and development, what the directors of the Ecuadorian Woman Forum call “generic democracy” is possible.

The experiences studied are, no doubt, socially legitimate because of their mission, their approaches and their acceptance by social agents. However, in a world dominated by the market and competition, some of them have been forced to search for the backing of public or private academic institutions, such as the Co-operative College of France for the DAL programme, the Salesian Polytechnic University of Quito for the Sustainable Local Development Management School, or the official Brazilian system for some MST programmes. This general social acknowledgement, by different social sectors and the State, of the value of alternative training experiences is encouraging for the participants, the study programmes and the organisations behind them. However, when leaders are professionals, they run the risk of being “hunted” by official unions, as is the case for the JAC, development agencies and private enterprises.

The autonomous learning project aims to create environments of reflection and participative and democratic work, where decisions are made and responsibilities
are taken individually and collectively. These areas are also characterised by flexibility in the work process in accordance with individual and group processes; through relationships of confidence and human warmth; and through participant expression and creativity. Moreover, these environments enable better integration of methodological principles in one’s own life and building one’s own knowledge.

In this context, training tools have changed enormously in recent years, because they combine what is personal with what is related to the group, what is rational with what is entertaining, and make use of “dynamics” that feed on local cultures and attempt to recreate new values and identities. That is why most of the training experiences studied make use of songs, poetry, myths, legends and artistic activities.

III-7) Financing

An analysis of the information obtained on the twenty experiences reveals that, in general, training programmes are not self-supporting. They depend on external resources, usually provided by international co-operation (bilateral as in France and multilateral such as UNIFEM) from international and national NGOs and occasionally from the States themselves. The contributions from co-operation agencies usually come from the North, from industrialised countries, and they vary a great deal. In some cases, these contributions represent around ninety per cent, but in most cases, the source of financing depends on voluntary contributions from members of grass roots organisations, Universities and some NGOs.

In some of the cases studied, the students pay for their training, such as the Peasant and Indigenous Training School in Bolivia, or the New Horizons Educational Unity in Ecuador. However, these contributions do not cover all the costs of preparing, providing, monitoring and assessing the training processes. In fact, users’ contributions (enrolment or monthly fees) cover at best approximately thirty per cent of the costs.

In some cases, alternative training programmes have social acknowledgement and the State has provided its support directly, as with the Grass root Schools of Holland, or indirectly, as with schools and colleges backed by the MST. These "subsidies", however, have been significantly contested by the neo-liberal model and the removal of the State from social services, as occurred in Holland in 1983, and as is occurring in Latin America with regards to education since the nineties.

Although international co-operation has recognised the need for creating spaces dedicated to human resource training and organisational reinforcement, a question that comes up is if it is going to support it and for how long. The financial dependence of social leader training experiences questions the sustainability of alternative educational programmes and their orientations. For example, when the Dutch government separated itself from social services and
considerably reduced educational subsidies, the number of People's Schools was reduced in several Dutch provinces, and several training centres were integrated. More serious still, the surviving Schools and centres have been forced to change their relationship with civil society, because the sale of services is programmed according to the solvent demand and not the requirements of social organisations and movements.

III-8) Results

The results obtained from the experiences studied are highly positive from the point of view of multiple experiences, training for social leaders, communication and information, and the impact on local governments.

Most of the cases analysed approach educator training using the “snowball” method or “cascade” effect, to train new executives for social organisations, but also to establish new platforms or training centres in other parts of the same country or other countries. We therefore can confirm a tendency towards the quantitative and qualitative growth of alternate methods of training social executives.

The results are very heterogeneous, as can be seen with the MST in Brazil, with impressive achievements in basic education (160,000 children and adolescents, 30,000 taught to read and write, etc.) and leader training, and the experiences of CHASSAD in Cameroon. Amid this diversity, it can be seen that different experiences produce different types of social leaders. Some training centres emphasise training leaders for their own organisations (Peasant to Peasant), whereas others seek to train leaders to be involved in local politics (ECCAI in Bolivia) or influence national (MST, RME in Brazil, DAL in France) and regional (CEFODIR) public policies.

In general, the experiences analysed show interest in creating and developing communications with their own and other social agents based on strategic alliances, coalitions, etc. But beyond local or individual alliances, these centres are seeking communication with different sectors of civil society and the State, by means of publications (books, leaflets, magazines), videos, compact disks and broadcasts.

It is interesting to note that leader training programmes have short-term effects. Such is the case for the DAL experiences in France, ECCAI in Bolivia and the Management School in Ecuador, since their students are already active in local political life, either in representation of different organisations or as elected officers.7

7 In the last local elections in Ecuador, in May of the year 2000, two students from the UPSQ Management School were elected mayors of Guamote y Suscal, two small towns in the Ecuadorian Andes.
III-9) The current role of social leaders

Based on the results of the study on the most relevant social movements and several social leader training experiences in Africa, Europe and Latin America, we can identify some of the key roles of social leaders:

- **Internal communication** between members from different occupational spheres and geographical areas and the facilitation of the debate and decision-making processes relating to the organisation or movement’s policies and activities;

- This is particularly important in a time that is characterised by the predominance of knowledge and information, and the need to connect local, national, regional and global needs. In addition to facilitating internal communications and the exchange of information with other organisations, social leaders have a synergic function, in the sense that they can encourage or inhibit alliances with other social agents with a view to obtaining greater results than the mere sum of the parts. Information is now more easily spread with the use of community or popular radios, and recently, with the use of multimedia, such as the production of compact disks by the Women’s’ Educational Network in Brazil.

- These levels are always present, and social leaders always have to act as bridges between them. What varies is the emphasis, depending on the characteristics of the organisation, the State and the fields of action. However, an emphasis on the local level does not mean, for example, that the social leader ignores the national, regional and international levels. With CEFODIR, for example, although it is a Uruguayan initiative, special emphasis has been given to regional aspects as a result of the creation of MERCOSUR and the need for agricultural producers and fishermen in Brazil, Argentina, Uruguay and Paraguay to move from national policies to regional integration policies.

- These roles are closely linked to the leaders’ integration and internal cohesion function, characterised by members’ appropriation of the organisation’s primary objectives and good relations between members.

- New social leaders are also characterised in that they promote the training of members of their organisations, through daily activities and mobilisations, and also through training programmes and events. The studies conducted show that training now covers the socio-political, technical and administrative fields, unlike the first cases of grass roots education aimed fundamentally at making people aware of the need for a critical spirit relating to social and political injustice, with the perspective of “taking control”.

- Unlike traditional leaders, who were mainly protest-orientated, the new social leaders combine protests with proposals and bring pressure to bear by dialogue with those responsible for public policies. This means that they
have to have greater knowledge and capabilities than their equivalents in the seventies and the eighties, since the idea now is to build political alternatives from the bottom up, gradually going from civil society to gradually taking over local, national and international institutions. It is not often, however, that leaders consider refounding the State with the participation of social movements, as a result of the anti-State left-wing inheritance and the predominance of a basic view of social transformation.

- The formulation of alternative proposals is initially based on social practices and the theories are then defined. These proposals are generated in several areas: on a local level we have recently observed the birth of innovative initiatives relating to production, marketing, natural resource management, equal opportunities, human rights, consumption, etc. Local social agents and their organisations have linked these initiatives with the construction of alternative local powers and access to local governments (local councils, district or provincial councils) through elections. At the same time, in a pincer movement, social movements have attempted to influence public policies through national parliaments and mobilisations of a national nature. These new practices have led social leaders to concern themselves more systematically with local, but also national and international public policies, in view of national governments’ increasingly obvious dependence on multinational organisations and international governing bodies, such as the WTO, the IMF and the World Bank. However, this transition is marked by the limitations created by these leaders’ lack of education and, above all, by the persistence of traditional political cultures.
IV) PROPOSALS FOR THE FUTURE

Studies on contemporary social movements and their leaders show important changes compared to the sixties, a period that was dominated by major ideologies. Today’s social leaders have started to build alternative powers from the local level, and in some cases they have influenced national and international policies. However, these social leaders are heavily influenced by different traditional political cultures, especially by corporativism and populism, and by rigid views on power and government institutions. Moreover, many social leaders are strongly influenced by local, provincial and/or nationalist viewpoints.

The new times require a profound change in the views and practices of social leaders, that is, in their political culture, because local challenges depend on global challenges, and to respond to global challenges, both global and local action is required.

To provide some idea of the new characteristics of social leaders, we will share with our readers a vision of their future over a thirty-year period, and then suggest a few ideas on their principles and roles, and the strategies to be followed.

IV-1) Towards training transforming leaders

In recent years, the development field has been enriched by the contributions made by social sciences on different kinds of capital, especially by reading (in both senses) Bourdieu and Putnam. These approaches have the advantage of linking environmental, social, organisational and cultural aspects through the concepts of natural capital, human capital, social capital and cultural capital.

These readings have given rise to a series of interpretations, including one by Sergio Boisier. This author has been capable of distinguishing between ten types of capital, but he has also suggested, from the perspective of territorial planning, the concept of synergic aspects, referring to “the social capacity or, better still, the capacity of society (a fuller concept) to promote general activities aimed at generally and democratically accepted objectives, with the well known result of obtaining a final product that is greater than the sum of its components” (Boisier:1999, 280). Although Boisier considers that the main agent involved in this capital is the local government, we feel that, mutatis mutandis, it can be seen from the social leadership perspective.

From this perspective, social leadership in the 21st Century is defined by the capacity to promote joint activities aimed at jointly created projects or, if you prefer, it is the capacity of inter-relating different kinds of capital, especially human, social and symbolic capital, in order to change economic, political and social relations on a local, national or international level.
It is interesting to point out that these theoretical findings partially coincide, in time and in the area of analysis, with recent proposals of the integral leadership project from the Senergos Institute and the Esquel Foudaton, for who integral leadership "is a relationship of influence between people within the same group or different groups, organisations and communities that accept to work together and seek concrete changes that reflect their common aspirations." (Pierce, 2002).

Up to now, social leaders have been dominated by the trapper’s spirit or, in the best cases, by the hunter’s viewpoint. The first enters the wood, sets a trap and patiently waits for his prey to fall into it. The second enters the wood and chases the animals to make them into trophies, thus attaining his goals. But both trapper and hunter are working with a territory, wildlife and violence that were defined beforehand.

Following this example, up to now, social leaders, and they have not been alone in this, have acted in areas previously defined by local, national or global power groups, and they have attempted to present their proposals following the rules of the game as established by the groups in power.

New global conditions favour the active participation of citizens and new social subjects in the development and application of local, national and international power regulations. It is time for those who demand change to shake off traditional methods and to take part pro-actively in defining the rules of the game in different scenarios.

Integral or synergetic leadership can not be separated from the ethos of change or from political transformation, without becoming a leadership adapted to serving the neo-liberal system of local and trans-national oligarchies, and consequently losing its utopian perspective and denouncer and premonitory powers.

IV-2) The principles of the new social leaders

- Contemporary social movements repeatedly refer to the autonomy of their organisations and proposals in relation to political parties, government institutions, development agencies and private development organisations. In the past, this concept was handled from a class viewpoint, giving rise to different groups. But now, political autonomy is no longer seen as autarchy and principle of exclusion, but as the valuation and projection of one and another’s identity on the social dialogue scenario. Although it is important to establish one’s autonomy (whether one is an organisation, agent or institution), it is essential to approach the principle of leaders’ autonomy in relation to the agents’ own pressure groups or internal client networks, as being fundamental for a leadership responding to the mission, vision, objectives and plans of social organisations.
• The collapse of the twin towers of the World Trade Centre in New York on September 11, 2001, also symbolises the end of the neo-liberal model and economic relations based on fierce competition, social exclusion and the exploitation of natural resources. Social leaders are already considering the need to consider the economy in the place where it belongs, that is in a subordinate position to governance, but some social leaders are also suggesting a change in social relations by recovering and reinforcing reciprocity or mutual aid.

In “The principles of governance in the 21st Century”, Pierre Calame suggests that we distinguish between four types of capital: industrial, common, natural resources and what we could call cultural capital, that is “.those that multiply when they are shared: knowledge, intelligence, beauty, love, experience, etc. They should not depend on a market, but on a logic based on mutuality: I receive because I give”, as part of a broader reproduction of the give-receive-give chain so clearly analysed by Marcel Mauss.

Reciprocity is based on the acknowledgement of people and its origins are to be found in agricultural cultures in different continents. In farming communities, and by extension in peasant communities, the logic of mutual aid between people, families and other groups continues to be alive. The rationality of competition has been victorious over reciprocity in a large part of the globe, but in spite of the enormous development of neo-liberalism, mutual aid continues to survive in the country and in popular urban areas in the South, and also in industrialised countries.

Contemporary war endangers the human race, the survival of the species and the planet earth, but is also an opportunity to recover the great values and traditions of mankind relating to reciprocity and mutual aid, not as a way of returning to the past but as a means of building the future.

• Competition has increased the dichotomy between the public and private spheres, between individuals and society. To cover the risks created by social distancing, trans-national companies have invented all kinds of insurance policies. However, the people and organisations who have opted for change have also chosen trust, as a way of life, of working and of fighting for a different future. Against the devaluation of the spoken and written word, against the empire of the logic of profit and competition, social leaders must go deeper in the direction of building trust in personal and group capacities and abilities, and in the power of social and symbolic assets.

• It is generally known that market globalisation and State removal has widened the breach between billions of poor people and a small group of rich businessmen. In spite of this, social equality and equality of the sexes.
continues to be one of humanity’s goals and a mandate for social leaders, and the source of inspiration for millions of social entrepreneurs who struggle to earn their daily bread, for their personal development and for that of their families and social group. The step from seeing the role of women in a development framework to seeing it as a global gender approach, that is, from treating it as a particular theme to treating it as a transversal dimension is a milestone in the fight for the equality of the sexes, just like changes in constitutional law and the laws affecting the family\textsuperscript{10}. However, these openings to the gender approach do not solve the problem of the asymmetry, exclusion and, often, violence that affect women in popular sectors, which are reflected in social movements. It is incredible that the leaders of some social organisations are now, on the threshold of the third millennium, repeating the traditional workers’ movement thesis of the twenties, according to which the problems associated to the equality of the sexes would be solved with the advent of social transformation. Although most social movements have accepted the gender approach, there is still a great deal to be done among the grassroots members and their leaders themselves concerning its implications in the private and public spheres.

- On the threshold between representative and participative democracy we find the issue of the \textit{legality and legitimacy of social leaders}. Although it is important for leaders to receive their mandate from group members by means of direct or indirect elections, the most important factor is their social legitimacy, that is, the 	extbf{repeated acknowledgement by the members of the social organisation concerned, and based on the work completed, to jointly define a point of view, and to ensure coherence between what they actually do and their plans and programmes.}

- \textit{All power, including the power associated with social leadership, involves social responsibility, that is, the obligation to present accounts to electors or indirect or direct supporters.} Although it includes periodical information on income, expenses and investments, social control also refers to clarification of the jointly defined goals and, above all, \textbf{management, relations with direct social agents and with allies}. Social control is, without a doubt, a powerful tool to prevent the seduction of power, and the corruption of leaders who fall into the temptation of obtaining money easily.

- \textbf{When Paulo Freire was interviewed and asked the usual questions that are asked of all great personalities, and he was requested to define the most appreciated virtue, he immediately answered: coherence between what one thinks and what one does, between theory and practice.} When referring to children’s education, Freire told us that “What I want is not for my children to imitate their father and their mother, but for them to consider what we...
have left behind us to see meaning in their presence in the world. I want to provide them with a testimony of the coherence between what I preach and what I practice, between my faith and what I commit myself to. This is the only way, learning with them, to educate them in an ethical and democratic perspective. Although this is valid for all individuals and organisations fighting for change, it is particularly important for social leaders, both in their private and public lives, since it is a personal value and a means of obtaining personal and social development.

- The information era is characterised by rapid changes in different human fields. To adequately respond to a world in constant and fast movement, openness, flexibility and creativity are necessary conditions for social leaders to be constantly up to date and one step ahead of the initiatives generated by traditional power groups.

- This vital attitude implies a new vision of the world, of nature and of society, but particularly of the State and world governance. The State and world order can not be refounded from positions that discard the institutional status of power a priori and the possibility of applying profound reforms to government structures on a local, national and global level. From this perspective, change itself is a pincer movement, but it also moves upwards and downwards, from inside out and from outside in, in a dialogical relation between the changes in personal political culture and the social changes in which social leaders are involved.

- Everywhere from agricultural communities, hydraulic societies, feudalism, industrial and post-industrial capitalism, power tends to concentrate itself in small groups, and frequently in a single person. In the new global context, it is possible to change the limitations of the control and order regimes of representative democracy and work towards forms of shared leadership, in which the democratic participation of the members of social organisations and the rotation of decision-making responsibilities avoid the concentration of power.

- Western rationality, from Aristotle to Kant, from Hegel to Marx, from Heidegger to the conservative philosophers of post-modernity, has separated man, first from his natural environment and later from his capacity for relating to himself and his peers. The concepts of understanding and reason, sensorial perception and intuition, only mean something if they are considered in relation to the integral idea of man and a holistic view of his environment. This means that the new vision of social leaders certainly has to be ethical, but also aesthetic, in the sense of re-humanising the relations of power and government practices, linking them to local values and cultures, not only as a strategy to win elections, but as a

---

12 Marjorie Schiller, Bea Mah Holland, Deanna Riley, Appreciative Leaders. In the Eye of the Beholder, Taos Institute, USA, 2001, p.163.
means of recreating customs and traditions and of promoting innovations that encourage the creation of new local and global cultural syntheses.

- The development of western science and technologies has been based on anthropocentrism and the concept of exploiting nature and natural resources. This trend has increased in recent years with generalisation of the neo-liberal model and the evidence of the effects of environmental pollution on the temperature of the earth and climate change. But, at the same time, an environmental awareness has arisen that not only questions the productivist model but also proposes new development paradigms based on a planetary approach, centred on the earth, which is seen as a living being and the basis for all human life. These considerations initially gave rise to the concept of environmental citizenship, and later to world or planetary citizenship, to use the expression coined by Francisco Gutiérrez and Cruz Prado[^13]. In this respect, Moacir Gadotti makes the enlightened remark that “We can not talk about planetary or global citizenship without an effective citizenship in the local and national sphere. This is essentially integral citizenship and, therefore, an active and full citizenship, not only with regards to social, political, cultural and institutional rights, but also to economic rights[^14].

- Both the impoverishment of the population in most countries and the increasing consumerism in post-industrial societies have generated violence. This is revealed by hundreds of conflicts over the world and by the killings of North American schoolchildren by their classmates. The attacks against the Twin Towers are the result of the violence accumulated over the years, and it has justified an open war with very serious consequences. But violence generates violence, and as Gandhi said in the past, and the walls of Paris continue to tell us today: “eye for eye and everyone will end up blind”. Therefore, peace is the only option, as a goal but also as a strategy for change and lifestyle. Active non-violence, that is, the constant struggle, using pacific means, for social and political change has been practised by social movements and their leaders all over the world. The present challenge is not to fall into the temptation of violence and to remain radically different both from extreme-right factions, armed and trained by the CIA itself, and armed leftist groups.

IV-3) New orientations

When we study contemporary social movements and examples of social leader training programmes, we learn that current leaders have taken on new roles. We will now attempt to identify the most important and desirable roles for the year 2030, from the new social leaders’ perspective.

[^14]: Moacir Gadotti, “*Presentación a la edición brasileña de Ciudadanía Planetaria*”, op. cit., p.23.
The promotion of the participative definition of a common ethos, manifest in motivating values or ideas of organisations’ mission or vision. This common vision is consciously based on the rupture of traditional paradigms and points towards the formulation of new utopias and social projects. The values on which contemporary social movements are based include solidarity, respect for the environment, social equality and equality between the sexes, participation, democracy, the rights of citizens and nations. With the exception of training programmes for women leaders, alternative training programmes have important shortcomings in the treatment of gender approaches.

The construction of a collective memory of the organisation or movement by means of recording (written records, photographs, videos, etc.) its daily work and mobilisations or particularly significant events, but also by means of the construction of meanings, by processing the information recorded and interpreting and reinterpreting the work of the social organisation or movement. The results of this process become symbols (organisation names, logos, banners, songs, key words, icons, etc.). In the last few decades, these processes have been enriched with what has been called the capitalisation and systemisation of experiences, methodological proposals aimed at identifying the learning practice of social agents in order to encourage the formulation of new strategies, objectives and policies.

Western reason is essentially critical and social leaders have been trained following this pattern from Marx’s “class in itself” to “class for itself”, to the “ingenuous awareness, critical awareness and political awareness” of Paulo Freire. And these reflections have no doubt helped to structure organisations, social movements and the achievement of important civil and political rights, but they have also been the reason behind left-wing conflicts and factions. Without renouncing to the arms of criticism, it is necessary to acknowledge the advances of “evaluative research” that proposes that we learn from different situations, based on constructive dialogue, in which we acknowledge the value of people and experiences, and go on to project them into a vision of the future, design its construction and put it all into practice15. In the age of communication, if new social leaders want to maintain their legitimacy and efficacy, they must always value “others”, starting with the members of their own organisations and following with the capacity, ability and experience of other agents and their organisations.

Today, even in wartime, the problem is no longer a lack of information, but how to handle the large amount of varied information available. From this perspective, the new leaders handle information, but most of them in a very limited way. There are still deficiencies associated to the recording, processing and systematic treatment given to their own information, not to

speak of information relating to their peers and other social agents. Evidence of these limitations is seen in their decision-making and their capacity to influence the relations between different forces, that is, in the power of the leader and their organisation. A large variety of networks have been developed in recent years to cover these needs. Among other things, they are aimed at obtaining autonomy in relation to information. And their results are positive, as we have seen in Seattle, Washington, Porto Alegre, and Genoa. However, the new leaders have to be familiar with and know how to use the information management systems available in order to integrate different operating levels (local, national and global) and reach the best possible decisions.

The increasing use of the English language as a means of communication has, without a doubt, positive aspects, but there are some risks related to a tendency to cultural homogenisation, and the loss of specific cultural aspects in the way in which messages are transmitted. Therefore, social leaders should make use of other languages, including English, as a means of facilitating communication, even when the organisers of different events provide simultaneous translations.

• Relations with the media are of strategic importance for all social, political and economic agents. The image and influence of social movements not only depends on what they are and what they do, but also on how they relate to the radio, the press and television. The MST mobilisations in favour of agricultural reform, since 1996, and José Bové's proposals against genetically altered organism have become public thanks to the national and international press. The movements aimed at the construction of planetary citizenship and questioning the WTO, would not have been so widespread if the media had not published them in their headlines. This situation may change as a result of the war and the Bush administration’s strategy concerning information. In any event, social leaders’ roles in relation to the media are key factors in the creation of a public image for social movements, their social legitimacy and the development of new alliances.

• The age of great ideologies and revolutionary ideas is history. Now, change is possible, but in exchange for creating broad alliances, combining class, national, culture, age, gender-related factors, etc. Social movement leaders have recognised this need and have some experience on a local level, but coalitions on an international level are still in the early stages, as is the case for José Bové’s proposals for alliances between food consumers and producers.

Alliances with subordinate civil society agents are easy to obtain and somewhat difficult to put into practice because of traditional political culture in its two versions, clientelist or corporativist. But the same cannot be said for public institutions and private enterprise, since many leaders

have ideological reasons for not wishing to work with State institutions and people from the business world. It is not naive to say that there is a need for social leaders to change their attitudes and promote dialogues and agreements with all social agents involved in the problems and the proposals. This, and the construction of new proposals, would create the conditions required for the generation of joint projects combining contributions from different agents, obtaining a synergic effect that is greater than the mere sum of the parts.

- The history of social leaders show changes in the way that the roles of protesting and announcing work together, depending on the context, the organisation and the political and cultural situation. In the past there were times where protest dominated over proposals and vice versa. In spite of the World Bank, which insists on social leaders’ roles as presenters of proposals, and some radical organisations that see transformation as only obtainable by protesting, current progress of social movements show a need for a dialogue between the two roles, not only as a political strategy, but also as an educational strategy to train new leaders.

**IV-4) Strategies**

The task of training new social leaders to respond to the above principles and roles is a great challenge for social movements, for grass roots organisations, for private development organisations and for the educational systems (secondary and higher education) in different countries. Here are some suggestions:

- We have to increase, in depth and in extension, the capitalisation and systematisation of experiences obtained by social movements and social leader training programmes. It is essential for the agents involved to take these tools and put them into practice to overcome the external and academic vision of these kinds of processes. As Pierre de Zutter says, the agents must become authors, to record what they do, learn from it and share their experiences.

- The processes developed by the "Peasant to Peasant" programmes in Central and South America, and the experiences identified on other continents, show that methods based on experience facilitate the development of individuals and organisations. Within this framework, dozens of training programmes have successfully made use of exchanges of experiences between participants as an education resource. We therefore suggest that in the future promotion is given to South-South and South-North exchanges relating to significant social leader training experiences.

- Changes in our ways of thinking and acting imply profound changes in political culture and the training of new social leaders. It is no longer sufficient to combine technical and social aspects. It is no longer sufficient to develop the management skills of leaders of organisations. We have to
develop new educational methods based on a holistic cosmocentric vision, aimed at the construction of active planetary citizenship, combining the contributions made by local cultures with scientific and academic knowledge, combining responsibility with social control.

The views, goals and motivations of many current networks point towards the future, but they are anchored in the past by the traditional methods employed by their leaders. Significant change has to be brought about by the incorporation of young people and women with new feelings and ways of thinking.

- We suggest the development of a network of social leader training centres, made up of training programmes belonging to social movements, schools, colleges, universities and higher education programmes aimed at training leaders. Its objectives would include promoting the capitalisation, systemisation and exchange of experiences and facilitating the development of new educational proposals.

- We recommend the creation and development of a trust fund for the training and education of social leaders based on applying the Tobin tax to international financial transactions. The best proposals for the training of social leaders (related to methods, results and impact) would be financed by the interest generated by the GLOBAL FUND FOR SOCIAL LEADER TRAINING.
V) BIBLIOGRAPHY


Neveu, Erik, *Sociología de los movimientos sociales*, Abya yala, Quito, 2000


Ritchie, Mark. *Notas sobre la globalización de los movimientos sociales*, FSM


VI) Experiences

Paper 1: School of young Chilean women leaders

Fundación Ideas

The School of Young Women was created in a context adverse to social movements, which, oppressed by the social, political and cultural history of the country, were tending to disappear. The initiative came from Fundación Ideas in Chile – a non-profit organisation – aiming at dealing with themes concerning women and citizenship, particularly the evaluation of civil rights from a gender perspective. This school endeavours to conceptualise leadership, strategies of power, human rights for both genders; so as to then move towards a conception and evaluation of projects and conflict management. It is based within the metropolitan zones: primarily in the communities of Santiago. In 2002, it extended to the 8th region of Chile.

Up until now, three schools (4 month training periods) have been created, each on a different theme. Currently a fourth School of Young Women Leaders is taking place, consisting of 35 students, all benefiting from Fundación Ideas scholarships. Meetings are held on Saturday mornings for four months. The objective of this course is to successfully visualise what differences women aged between 18 and 29 see between the sexes, while providing tools for community project development and management.

The principal themes brought up in the workshops are the following: 1) Citizenship; 2) Gender; 3) Leadership; 4) Expansion and instigation of development projects. Concerning the methodology, the objective is that the courses be “positive”. They start with an analysis of positive and potential aspects and only then move on to the problems. Preference is given to group work with presentations from each of the students, as well as education through experience. That is, priority is given to the transmission of experiences from leader to leader. Both theoretical and practical aspects are put forward to the students for reflection, aiming at improving participation in the internal process as well as getting them to play an active role in cultural and structural transformations that hinder egalitarian development. Lastly, the course is based on presentations, that is, the teacher presents a theme, which is then discussed in a plenary meeting. The teachers put emphasis on concept clarity and methodology.

At the end of the course, students will be ready to develop and instigate projects. The young women have access to an examination, proposed by Fundación Ideas as a way to benefit from institutional support for the instigation of a project conceived during the course.

Concerning the impact and objectives accomplished by precedent programs, women leaders who benefited from it held, and still hold, key positions within the government. They have become public personalities and maintain close relations
with the grassroots community. Moreover, those trained pass on knowledge gained to their organisations, thus empowering women in public life.

The programme is aimed at active young woman leaders from diverse organisations. It is financed by the Ford Foundation and the European Union.

**COMMENTARY:** During the dictatorship, all movements were repressed. Currently new activities orientated towards the training of young trainer leaders are beginning to crop up. In this context, Chile’s Fundación Ideas has made the first step in promising the “reconstruction of what was lost”, with the training of young woman leaders. These ongoing training workshops have been developing in an uncertain climate since 1995, with the main objective of equipping women leaders from popular organisations so they can assert their rights as much within their organisations as in the public sphere.

Note: Paper based on a telephone interview with Pamela Silva, ex-coordinator of the 4th school of Young Woman Leaders.

**Country:** Chile  
**Organisation:** Fundación Ideas  
**Contacts:** Bernarda Soto and Carla Peñaloza. Coordinators of the Fourth School for Young Women Leaders.  
**e-mail:** fundación@ideas.cl  
ideas1@ideas.cl

Telephone: 56-2-2222 425 / 56-2-6353035  
Santiago, Chile  
Web Site: www.ideas.cl

**Key words:** LEADERSHIP, WOMAN, YOUTH, MOVEMENTS, GENDER, SEXUALITY, DEMOCRACY, TRAINING

October 2001

**BETANCOURT, Sebastián**  
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)  
Telephone: 593 -2-2-344-564 (Quito Ecuador)  
e-mail: sebastianbetancourt@yahoo.com
Paper 2: Education and the Brazilian Landless Peasants Movement

(1) History, philosophy, principles and methodology.

One of the lessons learnt in the history of the Brazilian Landless Peasants Movement (MST) is not only to fight for land but also for all social rights, including the right to education. Since 1987, the MST has developed a specific sector to deal with challenges pertaining to landless peoples’ right to education. This sector is established in the 23 states where the MST is present, either by those who organise the camping grounds and settlements, or by educator teams assigned to different zones. There exists a National Education Collective, made up of representatives from different states, who meet around three times a year to propose actions aimed at responding to student requests. For this, different “fronts” (representative mouthpieces) have been created: A) The Work in Education Front, responsible for making the sector’s actions viable. B) The Child Education Front embodies an ensemble of activities during pregnancy, leading up to working with parents on the way to educate their children: nutrition, therapy, and pedagogy for children up to the age of six. C) The objective of The Primary Education Front is to organise the creation of schools on settlements, while taking local and collective needs into account. It guarantees classes from the Fifth to the eighth level aimed at the development of rural communities, supporting the inclination felt by young people and adolescents to remain on their land. D) The Education for Young People and Adults Front; it is responsible for gaining respect of basic rights such as reading and writing. Its objective is to succeed in getting illiteracy to disappear from movement settlements. E) The Education of trainers and leaders Front: consisting of persons responsible for combining contents, the pedagogic plan, the training outline, courses; that is, all composites of secondary and tertiary education under the MST framework.

The works of great pedagogues, particularly Paulo Freire, inspires the philosophic principles of MST education (valid for all levels of education): 1. Education for social transformation; 2. Education open towards a new world; 3. Education for work and cooperation; 4. Education orientated towards the development of all human dimensions; 5. Education as a permanent process of human formation/transformation.


Methodological outline of work in schools: 1. Develop love for work on the land; gain sufficient knowledge to confront challenges of in education, health, housing, etc. in settlements as well as in productive fields. 2. Teaching must come from
work experience organised by settlement children and young people. 3. Support cultural development throughout settlements, without being limited to the classroom alone, by instigating literacy campaigns aimed at adults, with the production of a common journal, organising cultural meetings, etc. 4. Students need a voice and a vote within schools. 5. Initiate ongoing innovation in teacher training as a way to regularly renew pedagogic and methodological aspects of teaching. 6. School must also be a place of life and reflection on the values of the new men and women (solidarity, comradeship, equality, brother/sisterhood, peace, justice, etc.).

Currently, 1800 primary schools situated on settlements and camping grounds are in operation, welcoming 160 thousand children and adolescents. Despite this, there exists a large number of children who don’t go to the schools because they are not recognised by the law, and also because a curriculum adapted to the education of rural children and workers is not encompassed into its framework.

Around 250 educators work with children under 6 years in settlement nursery schools and around 3 900 in schools. Moreover, nearly 3 thousand people participate in literacy campaigns that affect 30 thousand children and adults. Most of the educators work as volunteers and the remainder work on permanent projects. The settlement schools are public; it is been seen to that the camping grounds also possess public schools of the same quality as the school constructed in Rio Grande Do Sul, in 1996, thanks to the consent of the Itinerant Schools State Education Council.

COMMENTARY: For the Brazilian landless peasants movement, the right to land claim only makes sense if all human rights are respected, including the right to education. This has been defined as a priority step in the process of constructing new men and women capable of promoting significant changes in local, regional, national and international development. The MST has constructed a complex educative framework on camping grounds and settlements in all States where it is present: nursery school, elementary education and tertiary education. A broad range of national and foreign institutions have supported this initiative since its origin in 1987. The MST schools benefit from global recognition, becoming in a way, a philosophical (largely inspired by Paulo Freire), pedagogical and methodological reference for a number of projects throughout the world.

Note: Paper based on a bibliography of MST books and on-line documents.

Country: Brazil
Organisation: The Landless Peasants Movement of Brazil
Directors:
Key words: EDUCATION, LAND, RURAL COMMUNITY, RIGHTS, LEADER, SCHOOLS.

October 2001

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com
Paper 3 : Education and the Brazilian Landless Peasants Movement

(2) Experiences

New courses:

- Secondary course – Health Technician from the Technical Institute for Agrarian Reform Training and Research.
- Secondary course – Communication Technician from the Technical Institute for Agrarian Reform Training and Research – ITERRA in Veranópolis.
- Secondary course – Agricultural Technician, in partnership with the Federal University of Espírito Santo.
- Secondary teachers training course – (diploma) in partnership with the Bahia State University.
- Secondary teachers training course – (diploma) in partnership with the Federal University of Maranhão.

Already existent educator and technician training courses

- Diploma Course from the Technical Institute for Agrarian Reform Training and Research – ITERRA in Veranópolis.
- Diploma Course in partnership with the Federal University of Paraíba.
- Diploma Course in partnership with the Mato Grosso do Sul State University.
- Course in Pedagogy of the Land in partnership with Mato Grosso State University.
- Course in Pedagogy of the Land in partnership with the Federal University of Espirito Santo.
- Course in Pedagogy of the land in partnership with the Federal University of Pará.
- Secondary Course – Training (Diploma) in partnership with the Federal University of Sergipe.

Courses in the Management and Production Sector

- Secondary Course – Technician in Cooperative Administration from the Technical Institute for Agrarian Reform Training and Research (ITERRA) in Veranópolis.
- Secondary Course – Technician in Settlement Administration (TAA) from the Technical Institute for Agrarian Reform Training and Research (ITERRA) in Veranópolis.
- Specialised Course in Cooperative Administration (CEACOOP) from the Technical Institute for Agrarian Reform Training and Research in partnership with UnB and UNICAMP.
Supplementary Courses at 1° and 2° level – ITERRA

- Supplementary Course at 1° level, for workers from the Veranópolis community and its region.
- Supplementary Course at 2° level, for workers from the Veranópolis community and its region.

The Josué de Castro Technical School is a secondary school supported by the MST and is situated on premises made available by the Capuchinos congregation from the city of Veranópolis’. The school runs alternate courses, that is, students take theoretical courses for two months and then return to the settlements to do their pedagogic courses. The school is administered as a cooperative, with students involved in the management of the school itself; currently it has 400 students.

The MST offers its support to students who choose traditional university careers in other national and international universities. For this, MST authorizes collaborations and develops projects and programs with several organisations:

- Collaboration with universities for intensive courses on the National Reality, intended for the MST youth.
- Collaboration with The Campinas State University – Unicamp for the training of 1000 young people, with intensive courses on the National Reality.
- Collaboration with the Federal University of Juiz de Fora, for the training of 500 young people from the South-East region, and with intensive courses on the National Reality.

Other collaborations have been made with the universities of Bahia, Mato Grosso, Pernambuco, Santa Catarina, Espírito Santo, Alagoas, Rondônia, Paraná, Mato Grosso do Sul and São Paulo.

National and regional meetings

- 1st National Meeting of Agrarian Reform Educators, July 1997.
- 1st National Meeting of MST Youth and Adult Educators, April 1998.
- 1st National Meeting of MST Primary Teacher Educators, in collaboration with the Rio Grande do Sul Ministry of Education Secretary, September 1999.
- 1st Regional Conference of the Middle West, “For Elementary Education in Rural Areas”, in collaboration with the Mato Grosso do Sul Ministry of Education Secretary, May 2000.
• 1st Southern Region Meeting of MST Youth and Adult Educators, in collaboration with the State Education Secretary of the State of Rio Grande do Sul, June 2000.
• Meetings, Marches, Mobilisation in 2001 under the slogan “Land and Life”.
• National Paulo Freire Week, MST-ANCA, May 2001.

Other inter-sectorial activities

• Creation of three National art and Communication Offices with the participation of settlement and camping ground communication workers, artists and educators.
• Art and theatre courses in collaboration with the Theatre of the Oppressed Centre, February 2001.
• Regional and National Culture Seminars (training of the Brazilian people, the nation, its cultural expression, its plurality/diversity, its art, etc.)

Examinations already established and in progress for MST Schools and students.

• 1st National Composition and Drawing Examination, theme: “The Brazil that we want”, 1998.

Participation in “Coordination for Rural Elementary Education”.

This coordination was a result of the Conference of June 1998. Participating in it today at a national level: CNBB, UnB, UNICEF, UNESCO and MST-ANCA.

• Preparation of a Seminar on education in rural areas, in collaboration with the Federal Chamber Education Commission, May 2000.
• Publication of three books: “For Elementary Education in Rural Areas”.

COMMENTARY: The broad range of actions undertaken by the Brazilian Landless Movement around the question of education reveals the variety of approaches that it was able to envision in implementing the right to education for all actors connected to the land struggle process. MST’s determined engagement to seek organisational reinforcement by training people from or outside camping grounds and settlements was rewarded on several occasions with national and international awards. The movement leaves the door open for professional leader training in all sectors through collaborations with universities from diverse Brazilian States as well as with foreign ones; for example, with the University of
Medicine in Cuba. One of the innovative aspects of this experience is that in the training process, as much importance is given to appropriate aspects of productive work, conflict management, the national reality, leader training, etc. as to themes linked to cultural and artistic expression, seen as the foundation of people’s true participation in the building of their own development.

NOTES: Paper based on a MST bibliography of books and on-line documents.

Country: Brazil
Organisation: Landless Peasants Movement
Address/Director:

Key words: COURSES, TRAINING, PARTNERSHIP, MEETINGS, EDUCATION, ART.


BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com

Paper 4: Brazilian Female Transformer Leaders
Feminine Network for Gender and Leadership Education.

In 1980, the Feminine Grassroots Education Network (RME) was created in Brazil. In 1983, the organisation was recognised as an NGO, and from 1994, it became the Feminine Network for Gender and Leadership Education. It is a grass roots feminist movement where its members have become important actors in the process of claiming women's rights and women’s “transformer leadership” potential. In the name of democracy and the refusal of social injustice and inequality between the sexes, this network seeks to motivate solidarity and reciprocity between human beings and nature, with the presence and participation of women in central areas of decision as much as at the local level as elsewhere. The central driving force of the organisation is the learning and teaching process aimed at “human leader” training. In this context, with the support of the Women’s Institute of Spain, UNIFEM-Funds, Nation Development for Women and the Directa Foundation of Spain, the RME undertook the instigation of the Gender and Leadership Project which, under the theme of “Breaking the Crystal Roof” and by using the Domino effect method, has gradually reached 10 Brazilian States through diverse training activities. NGO and grassroots movement leaders participated in this project. The fundamental problem arises from the simplest questions: Why do so few women hold the principal positions of power in our world? What obstacles do women have to confront to exercise their leadership in different sectors of society? How to remove them? Why power? What kind of power are we talking about? The RME found answers to these questions within different streams of philosophic reflection: from experiences with female company leaders in Spain, to Latin-American grass roots feminist education and
experience exchanges between popular Brazilian leaders, ending with modern management organisation theories and contemporary studies on the reality of the situation of women in different areas of action. Transformer leadership, as defined by them, expands the idea of the “born leader”, it is plural and must be contextualised. It is relative to a situation and it is essentially collective; it is also linked to groups and institutions, it fights for humanisation and democracy, it fights against inequality between men and women and it supports the creation of inter- and extra- institutional networks in favour of a common development.

So as to have an influence in the area of social movements, universities, companies, non-governmental organisations, syndicates, parties, government bodies, among others, have considered three essential areas concerning actions of advocacy in the training process of transformer leaders: a) Values and beliefs, positions and attitudes; b) Concepts and contexts; c) Instruments and references for action. The proposed challenges are the following:

- Succeed in undoing “Knots of Democracy” which, since the imposition of neo-liberal policies prioritises economic well-being in exchange for the overexploitation of nature. These knots, which widen the gap between the rich and the poor, prevent women from expressing leadership;
- Demystify the idea that power is “a man’s business”;
- Find an equilibrium between personal, family and public life;
- And lastly, overcome fears and prejudices that prevent one thinking of and recognising oneself as a Leader.

One of the great achievements was the recognition of juridical and legal equality between the sexes.

Responding to a request for studies on women in agriculture linked to leader training work, the RME instigated another project – for a 12 month duration period – named: “Change the world with rural women: rural and extra-activist working leaders training”. This project comprised three points of focus: the extra-activist women Secretary’s Office of the National Caoutchouc workers Council, which reunites 7 Amazonian states and works on themes related to exercising citizenship and empowerment of women; the rural artisan association Mining Hands, from the south-east region of Brazil which lays emphasis on sustainable and solidarity-based production; and lastly, The State Commission of Rural Working Women of the Paraná Agricultural Workers Federation. The methodology used is based on the idea that from the outset participants feel engaged in the process of leader training. The methodology takes into account empowerment of extra-activist rural leaders in project management and institutional training work. The project is divided into six projects (of which 3 have beneficiary/associate elements, and 3 with the educative material reproduction team); for these sub-projects, ongoing work was instigated with the Project Team through the implementation and monitoring of activities, training workshops for the management of diverse sub-projects, evaluation workshops, decentralised activity report, etc. For rural and extra-activist working women (States of Paraná, Minas Gerais, Tocantins), analysis was made by reflection over their own reality while using a method of participative research. The desire for change is generalised, they seek contact with other groups and the integration of solidarity-based
networks. 6 courses were organised as well, during which planning of future steps were prepared, with the help of teaching material (images, booklets, CD-roms, radio and video programs, etc) aiming at disseminating learning. Groups of rural women coordinated systematically with universities, NGO's, congregational groups, public organisations, etc.

Among the achievements in so far as quantitative and qualitative learning, one makes a note of: progress in using education methodology in the form of networks that enable approaching specific aspects related to the training of feminine working leaders (work on land, seeding, forests, water). Work has become a source of empowerment for women of different social, ethnic, age and belief backgrounds. Engagement in Leadership has been created, while insuring the multiplication of leader groups and their outcomes. In the instigation of projects, emphasis is put on training and strategy creation processes for leader training and the creation of new objectives when instigating local development projects. The work was motivated by synergies and connections at a personal, institutional and inter-institutional level.

COMMENTARY: "We are real heroines, beautiful, courageous, wonderful; we must raise our heads and say I am a rural worker." The Training of Rural and Extra-activist Leader Workers Project is infectious. It gives the necessary impetus for the creation and continuation of citizen movements which, with grass roots supported organisations, governmental and non-governmental organisations, national and international institutions and several social movements like the MST, are continuing their work progressively until the liquidation of obstacles linked to neo-liberalism by proclaiming equality of the sexes in all the areas of society. Music, poetry, joy of living, colour, conviction and courage are the spirits that were present in the Margaret March (Marcha de las Margaritas) of which the fundamental actors were thousands of women workers and who will always be until the world changes for rural women.


Country: Brazil
Organisation: Feminine Education Network
Adress:

Key words: WOMEN, GENDER, LEADERSHIP, EDUCATION, NETWORKS, COLLECTIVE MANAGEMENT, APPROPRIATION.
Date: July 2001.

BETANCOURT, Sebastián
Institut d'Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com
Paper 5: Bolivia: local development, training and leadership

School of Peasant and Indigenous Training (ECCAI)

Among actions instigated by the Peasant Activity Research and Support Centre (CIPCA)17, the School of Peasant and Indigenous Training (ECCAI), which has been developing education and training projects since 1993, has been an indispensable experience. In 1995, the ECCAI became a non-profit civil organisation. Currently, it works within six zones: the altiplano de La Paz, the quechus de Cochabamba valleys, the colonised area of Santa Cruz, Chaco Guarani in departments of Santa Cruz and Chuquisaca, multiethnic Amazonian Pampa Moxena of Beni and the Beni and Pando Amazon. The ECCAI operates through a partnership between peasant and indigenous organisations and the Gabriel René Moreno State University. The university provides work of professors, training methods and content in different areas of study; organisations facilitate contacts with grassroots organisations and identify the demands of social actors; the CIPCA insures coordination and puts forward grass roots education methods and techniques.

The mission of the ECCAI is to “play a part in peasants and indigenous people – men and women – contributing equally and coherently to their culture, both within the wheels of power and in decision making areas, and also in the production and distribution of assets and services”; in this sense, the purpose of the institution is to create qualified human resources involved in the individual development of the community, the company and the municipality. The proposed objective is to create leaders that are skilled in technology and sustainable methods of company management, social organisation management, agricultural production, forestry production and management, and who can also put this knowledge into practice in peasant and indigenous communities.

In 1993, the school initiated its agricultural training program with the participation of peasants from the areas of d’Antofagasta, Enconada, El Chore and San Julián. In 1995, the agri-seeding and forestry training project was instigated. In 1997 – in line with the philosophy of Paulo Freire – the ECCAI

17 The CIPCA was founded in 1971, with the goal of working in the aymara de La Paz countryside; in 1978 it began to work in the colonised area of the Santa Cruz department. The centre of CIPCA is in La Paz, along with 6 regional offices: Cordillera, Cochabamba, La Paz, Santa Cruz, San Ignacio de Moxos and La Riberalta. The Santa Cruz CIPCA regional office works with the municipalities of San Julián, Urubichá, Santa Rosa and San Carlos. Components of the mediation process are as follows: Research and Projects; Training; Organisation; Implementation of appropriate and innovative technologies.
integrated new specialised Political Leadership and Training materials into Participative Forestry Management; in 1999, the indigenous community of Guarayo from the Urubichá municipality was integrated into the programs.

The ECCAI offers: a) tertiary training scholarships at Advanced Technician level for high school students who sit their final secondary school examinations  
b) specialised and successive (en services) training cycles in engineering for leaders, producers, municipal government members and officials and peasant leaders.  
c) basic training for social and professional organisations in organisational development and technology use through workshops, seminars and pedagogical group courses with audiovisual aids.  
d) general interest information group training for the general community, with public debates, countryside field trips and audiovisual courses.  

Specialised courses proposed by the ECCAI are as follows: Political Leadership (5 modules, over an eighteen month period); Company Leadership (5 modules, over an eighteen month period); Agricultural Production (6 modules over a two year period); Forestry Production (5 modules over an eighteen month period); Forestry Management (5 modules over an eighteen month period).  

The ECCAI uses a methodology, as proposed by grass roots education, based on knowledge-building through the emphasis of scientific-cultural processes and technical skill development. This is understood as “the process of empowerment for peasant and indigenous organisations to make decisions and gain access to the areas they are interested in.” The school wants its student leaders to know how to think but also how to self-manage and build democracy. The ECCAI offers facilities for the training of women leaders, such as a nursery school for children up to the age of two years.  

The central idea in the ECCAI teaching and learning process is the direct participation of peasants and indigenous people in the training, with activities that promote reading and ongoing explication of technical and social knowledge. Training is organised in modules, each of them supported with a written text. The workshops begin with a debate on the texts read. The content is developed from the knowledge of the participants themselves, with complementary images and practical work. Based on these first questions, the students instigate research work under the instructor’s supervision. Each course consists of a five-module program, based on the requests of organisations and experiences of leaders and facilitators. Each module is organised in such a way that at the end of each one, participants are able to put knowledge into practice straight away. The rhythm of peasant life and the agricultural calendar is incorporated into the duration of the course so that the necessary training time does not affect production capacity. For these reasons, a maximum of three modules per year is recommended, which means that each cycle has a total duration of a year and a half, or at the most, two years. All modules try to combine reading, writing and arithmetic.

Evaluation is made through reading examinations, practical work and comprehension evaluation. At the end of evaluation a certificate is received, which – even if it is not recognised by the state – is acknowledged by the
University, ECCAI, CIPCA and local organisations. Up to the present, results achieved by the ECCAI can be seen as the training of 71 promoters in agriculture, 21 in seeding, 75 in forestry, 29 in Political leadership, 23 foresters, 3 municipal networks of agricultural promoters, 3 municipal networks of forestry promoters, 2 groups of seeding promoters, 55 plots of land modelled on sustainable productive technologies, 71 agricultural adapted researches, 10 community/neighbourhood land analysis’, 29 women with modelled co-operative orchards, 4 drafts of forest management projects... A representative of the ECCAI is the director of the Surveillance Committee, 3 ECCAI participants hold positions in the local municipality, one participant is a municipal councillor, 5 books on agriculture, 3 books on forestry, 4 books on forest management; on the other hand, no large impact on grass roots communities is noted concerning organisational reinforcement.

ECCAI Funding emanates from international cooperation, the voluntary work of three university professors and the contribution of 20 bolivianos (3.5 dollars) contributed by small-scale producers living in the Amazon.

COMMENTARY: The Peasant World Research and Promotion Centre was created during an expansion period of the neo-liberal model, on the eve of the official announcement of the grass roots participation law (April 1994), thanks to which a juridical figure from all grass roots organisations was acknowledged and municipalities guaranteed participation in the State general budget. This called for the training of peasant leaders and the need for initiatives like the School of Peasant and Indigenous Training supported by CIPCA. The innovative undertaking of the ECCAI is the progressive and opportune integration of thematic actors and alliances into the social leader-training project. We start on the basis of Agriculture Training that in time will open and build up new horizons until we succeed in organising 5 more advanced levels, reflecting achieved results and student involvement in political life at a municipal level.

NOTE: Paper based on an interview with Teodoro Andia, conducted by Fernando Rosero Garcés; and on information received by email.

Country: Bolivia
Organisation: Centro de Investigación y Promoción del Campesinado, Regional Santa Cruz (CIPCA – SC)

Address/Contacts: Lic. Eduardo Mendoza F, Director of CIPCA Santa Cruz.
Telephone: (03) 527 366 – 521 884
Fax: (03) 532 338
E-mail: cipcascz@mail.scbbs-bo.com
Lic. Teodoro Andina R., Coordinator of the ECCAI:
E-mail: andina@costas.com.bo
Key words: LEADERSHIP, POLITICAL, TRAINING, INDIGENOUS PEOPLE, PEASANTS, GRASS ROOTS EDUCATION.

August 2001.

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com

Paper 6 : Economy regionalisation and rural leader training in the Mercosur

Training head leaders of Family Farmer Organisations

History: The Rural Leader Training Centre (CEFODIR) was established in 1998 in response to various economic and social changes that had occurred in preceding decades and to their repercussions on small-scale farming families: globalisation of the economy and worldwide society, supported by liberalisation of exchanges, the opening of trade and development of new technologies; the State reform, changing from the status of actor to that of observer, subsequently imposing significant restrictions on social allowances and services and opening the path to privatisation; the transformation of companies, which, due to technological advancements in communication and production, operate transnationally and seek absolute control over the market; the ecological approach of consumerism. Traditionally, it is family farmers who have managed the preservation, industrialisation and distribution of their produce; it is they who have reoriented their production towards fresh produce, distributed by a cooperative intermediary to neighbouring communities’ local markets. The economic and social changes completely transformed the commercialisation channels that family farmers maintained with urban society. Local markets cease to exist, mechanisms of production distribution are organised on a very large scale, and access to technology remains very limited for small-scale family farmers. Agricultural family values change, leading to a greater vulnerability to consumerism, creating “false needs”; and the idea of a community is slowly lost as each individual becomes an entrepreneur of their own “destiny”. The MERCOSUR family farmers represent close to 5 000 000 farms, and thus constitute a significant contingent of the population and a decisive link in insuring food security. Family production has the capacity to reach a higher production value per worked hectare, and could guarantee agricultural support through rational use of resources and equitable distribution of capital and profits. Yet this would only be possible by: a) improving and adapting skills of farmers and their families as agricultural entrepreneurs by training families in company management and administration techniques, and incorporating young people and women into the company development modernisation process; b) improving the mode of integrating productive units into the market; c) expanding access to productive resources for companies and collective infrastructures; d) increasing and perfecting family farmers representative mechanisms. It is within this framework that the
coordination of MERCOSUR family farmer organisations Platform was created in October 1993, with one representative participating in the Commission responsible for developing MERCOSUR agricultural development polices. The Platform benefits from the support of the following organisations: Argentinean Agrarian Federation (FAA), Agricultural Workers Confederation (CONTAG), the Unique Workers Confederation of Brazil (CUT), Paraguay National Peasant Federation (FNC), The National Commission of Rural Development (CNFR), the Uruguay Farmers Association (ACU), the Milk Producers Intercorporation (IPL) of Uruguay, the MUCHEC of Chile, and the Coordination of Peasant Federations of Bolivia. The Platform organised various events in different countries to which representatives of MERCOSUR administrative organisations, representatives of European agricultural organisations and people connected to the ALENA and the RIAD all participated. At the end of 1997, the coordination developed a set of policies adapted to family agriculture and decided to create the Rural Leaders Training Centre (CEFODIR). Since then, the process has been slow, due to limitations in management, the disparagement of several organisations, imbalances in the conception of a process which takes into consideration the diversity of social, political and technological realities and a certain paternalism in the approach to strategies, objectives and activities.

The CEFODIR: Officially, it is a non-profit private institution based in Uruguay. This institution operates through a Social Assembly constituted by a leader group assisted by a central technical team. This team works with people contracted for specific tasks set up by a long-standing technical coordinator and a “virtual” secretary. The area of action is the region made up of countries that have adhered to MERCOSUR agreements: Argentina, Brazil, Bolivia, Chile, Paraguay and Uruguay. “The central mission is the training of agricultural organisation leaders/managers, to succeed in the development of family agriculture in the region and to improve the participation conditions of these organisation’s leaders in the process of regional integration and exchanges between regions.” The goal is to build up leader training in farmer organisations, which have a responsibility in participative areas of the MERCOSUR institutional structure as well as in national organisations that represent family farmers and grass roots organisations. The general objectives of CEFODIR are to perfect the vision of a solidarity-based model and to enforce, within MERCOSUR family farmer movements, the capacity to instigate alternative propositions through actions organised between movements. The specific objectives fall within five main areas: 1) Comprehension of the context family agriculture is evolving in; 2) Definition of objectives in terms of sustainable development strategies and development of operational projects in the short, medium and long term; 3) Alliance and agreement negotiations - with other economic actors and the State – which can insure the evolution of agricultural units; 4) Communication about and openness to both similarities and differences so to continue in moving forward together; 5) Emergence of highly qualified leaders, as well as ongoing integration of new leaders and young people, who facilitate the integration of the idea of new alternative thought channels. The training activities proposed by CEFODIR are actions aimed at raising the awareness of leaders and groups of farmers; the instigation of “requested” workshops, which respond to the specific needs of each institution; the training of local technical teams who can insure the process’s continuity. To do this, leader training modules were created regionally and
nation. The first modules are divided up on the first day and focus on motivation and problem awareness; then there is a second phase with a 5 day training workshop for 25 of the participants on aspects identified during the first day; and lastly, follow up days every six months where the evolution of family agriculture’s changing principles is analysed. This process is renewed every year with a new group of leaders. The training modules aim to promote solidarity-based integration between different family farmer organisations and other social movements. These modules take on the form of annual workshops in different places for a period of four days, to which fifteen participants from the host country and ten representatives from five other countries participate; they are developed with the collaboration of international organisations such as the IICA, the FAO, the PNUD and the EU. The CEFODIR offers scholarships to 3 to 5 leaders to participate in several of the activities mentioned. Another activity is dedicated to the training of local technicians through specific workshops, at the end of which the technicians receive feedback from members of the main team. Participant selection for the farmer and leader training activities is made in each country in respect of the following factors: the level of involvement in farmer organisations; actual everyday experience as a family farmer; enthusiasm to develop leadership skills. In the regional workshops leader experience in a national or grassroots organisation is also required. Selection for technical training is made by the central team. The thematic areas of training proposed by CEFODIR are: firstly, to develop the skill of observation and development of prospective hypotheses on reality in a social, personal and collective context; then, development of more effective technical skills to improve leader competence. The Centre's methodology is primarily participative and focuses on techniques such as: 1) the "meta-project" which, through work with small groups, enables all participants to contribute to the construction of a collective intelligence; 2) simulation exercises and staging of real situations, enabling participants to analyse what they have experienced, in relation to the themes dealt with, from an intellectual and emotional point of view; and also to analyse their ability to incorporate and create innovative techniques; 3) development and case analysis, enabling participants to develop the skill of objectifying their perceptions and conveying them to others. The CEFODIR is funded through the support of international cooperation during their first three years.

COMMENTARY: The Rural Leader Training Centre (CEFODIR) is a driving force, which focuses on continuing work instigated by agricultural producer organisations within each of the peasant member organisations through the RIAD examination and the APM program. It collects thus the richness of experiences lived through in different South American countries to create together a private international organisation that unites national structures and which aims to create inter-regional alliances for the development of family agriculture.


Country: Uruguay
Organisation: The Rural Leader Training Centre (CEFODIR)

Contacts/Adress:
Silvio Marzaroli
E-mail: silviom@maragatos.com
Raúl Bidart
E-mail: sades@chasque.apc.org

Key Words: LEADERS, FAMILY AGRICULTURE, MERCOSUR, DEVELOPMENT, INTER-REGIONAL RELATIONS.

July 2001

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564 (Quito, Ecuador)
e-mail: sebastianbetancourt@yahoo.com

Paper 7: Don’t steal, don’t tell lies, don’t be idle: project of a renewed tradition.

Ecuador: New Horizons Educative Unity (Unidad Educativa Nuevos Horizontes).

In 1993, the María Luisa Gómez de la Torre Foundation and Social Peasant Insurance, conjointly with the National Peasant Coordination, institutionalised a training project for peasant leaders, who had waited for it for a long time. For two years, 70 leaders from several Ecuadorian regions (Carchi, Manabi, Azuay, Esmeraldas, Tungurahua) participated in presentational training workshops for three days every two months. The project was divided into eight modules according to the “focussed leader” logic: The leader knows where they come from, who they are, and where they are going. This first phase equipped leaders with skills to adjust to the political context the country had gone through; however, it was necessary to reinforce technical training, which was ultimately one of the major drawbacks to moving on to effective management. This lead to the redefinition of a better-organised and more systematic process, which resulted in the creation of the New Horizons Educative Unity. The María Luisa Gómez de la Torre Foundation is the main supporter of the project, but there are eight secondary organisations that participate in the foundation structure of Educative Unity. Currently, the UENH offers training equivalent to a secondary school diploma. It has 800 students in the main cycle, and about 130 in the others.

It aims to create a movement open both to peasants and non-peasants, “peasant” being understood as a cultural option based on the respect for nature. The organisation is open to a form of activist education; education: “it is a correlation between social action and institutional struggle.” We anticipate the development of a methodological project where the theoretical framework fulfils the expectations and needs of peasant organisations, and aims at the integration of “being able, knowing and loving.” For this, three main secondary school diplomas have been specially created: 1) Agro-ecological Diploma; 2) Community Health
Diploma: 3) Local Development Diploma. The first will begin after a year and will work towards agricultural land-owners increasing their profit and families succeeding in being able to live off their land. The second diploma, which will begin soon in the Manabi and Azuay regions, is based on the principle that health is an ensemble of conditions that gives life to people living within a community. It will look to develop a model of basic health based on caring for oneself, prevention, nutrition, community health education, revival of traditional medicine, management of local health systems with doctors from private clinics, Social Peasant Insurance, among others. The third diploma began with the first workshop at the end of April 2001 in Quito to which thirty participants from all around the country – all leaders - attended. Every two months, for three years, five day workshops will be carried out. The conceptual framework of the Local Management Diploma focuses on the identification of the organisation’s historical reality, and puts forward the problem of the construction of the peasant as a social and political subject. The theme of peasant action is orientated around the feasibility of the peasantry as a political social project becoming universal at a level of economic, social and political organisation, while preserving the idea of an extended family. An economy based on respect for nature, on the idea of a more egalitarian market based on reciprocity and an intercultural economic vision. In the area of politics, “don’t steal, don’t tell lies, don’t be idle” is a renewed tradition project faced with a modernity in crisis. For this diploma, the student learns how to communicate, educate, organise, research, manage local development processes, analyse and create development projects, concretise regulations, etc. During the final years (4°, 5°, 6°), students work on ecological themes, interpretation theories, application of what has been learnt, and choose a specialisation: either as community educators, in communication and development within the community, or as conflict mediators in the area of grass roots education. In the sixth year, students work on specific projects, market studies and on the economy.

For the three diplomas, emphasis is put on themes of social struggle, forms of expression and political struggles (how does one run an electoral campaign, how does one manage a situation), grass roots history, structural analysis of reality, the rural situation, theories of organisation and development of programmatic and strategic aspects. We go from studying parliamentary systems to learning work and technical methodologies while looking at principles of organisational construction, values and leader roles. The idea is that people come together while studying literature, geography and the ecological situation of their region.

The organisation’s philosophy is based on the revival of grass roots education that denies the split between scientific and grass roots knowledge. We study Foucault’s reflections on knowledge and power. The methodology is empirical, alternative, in the approach of Paulo Freire (elementary cycle): we go from the experience to the concept; it is an alternate training system: we work from distance and we organise classes in the regions. We seek to reinforce human values through contact, such as the building of connections, including the mystical and symbolic; the MST of Brazil has been a reference in this domain. Work is done in groups and evaluation is collective. There are no barriers between the social and the natural.
The participants are able to receive scholarships if they meet the organisation’s criteria (engagement, connection, perspective). The scholarship received has to be reimbursed with community service (1 or 2 years). For those that don’t have a scholarship, the fees are the following: enrolment: 4 USD, fees (per month): 1.20 USD, modules (2 per month): 0.60 USD.

The International Cooperation of Canada, Maristas of Spain, the Peace and Development Organisation and several Spanish municipalities contribute 70% of the funding; 30% comes from enrolments and fees.

COMMENTARY: Despite administrative obstacles, the Educative Unity succeeded in creating new horizons for itself; it has a history of shared and engaged struggle behind it. This process is an example of work based on conviction that primarily concentrated on the essentials and left political involvement to the side. The struggle will continue until the project becomes a self-supported project with the recognition and support of the Ministry. The struggle will continue until a University of Leaders is created and until leaders capable of managing and responding to the real concerns of people in all areas exist in Ecuador. It is interesting to make a note of the union achieved between the informal training project and the formal education system through both the concept of diplomas, and the implementation of ‘Alternate Education’.

NOTE: Paper adapted from an interview with Fernando Buendia, director of Unité Educativa Nuevos Horizontes, conducted by Fernando Rosero and Sebastián Betancourt.

Country: Ecuador
Organisation: María Luisa Gómez de la Torre Foundation
Address:
e-mail: fund@campesinos-fmlgt.org.ec

Date: 09.08.01

Key words: LEADER, TRAINING, PEASANTS, AWARD, MANAGEMENT

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com
Paper 8 : Advanced Training for Sustainable Local Development in Ecuador

The UPSQ School of management

A group of professionals – connected to the Salesiana University Polytechnic of Quito, the Forests, trees and FAO rural communities project, the Inter-American Foundation (FIA), the Abya Yala publishing house, COMUNIDEC, the Bartomomé de las Casas Centre (Cusco- Peru), indigenous organisations, social movements and other NGO’s – opened a debate on new requests for the training of social leaders and staff of grass roots organisations, NGO’s and municipalities involved in local development process. The first group of students (80) will start their studies in October 1997.

The creation of the school resulted from a local perspective, which, in a global context, is becoming a very important area with which to confront current challenges, with many problems today resulting from a fragmented vision of development. The school is becoming a place aimed at empowering local agents in order to build an alternative development that is able to respond to the objectives of the community. In this way, the school deals with development themes while recognising the inter-problematic nature of the social reality, linking theory to practice and exercising the students' creative energy and their experiences as a way to create alternative professions, with the goal of organising a work community. The studies are organised according to the five following thematic areas: Development, Socio-cultural issues, Environment, Economic and Financial Management and Methodologies.

Candidates should have their secondary school diploma, be involved in development processes, preferably local development, within grassroots organisations, NGO’s, and organisations decentralised from the public sector.

Two types of diplomas are offered: at the end of the fourth cycle, one attains the Advanced Technician in Sustainable Local Development Management, and at the end of the curriculum, a Masters in Sustainable Local Development Management.

The students come from all regions of the country: Mountainous areas (73.2%), Coastal Areas (14.4%), Amazonian (6.9%), and a few foreign students (4.6%) from Argentina, Colombia and Belgium. The total number of students is 172 (currently), of which 5.18% are of black origin, 38.3% of indigenous origin and 56.3 mixed.

The pedagogical project consists of offering alternate teaching, meaning the students are not drawn away in training from their daily area of life, so they can continue to work for their program, project or local initiative, while valorising their practices and experiences. For this to be possible, distance education methods and techniques are combined with presential training tools. The presential workshops are meeting places to introduce the course content, and also to evaluate productivity and progress of the studied project. They also help to support teaching through material given to students, they facilitate exchanges between students and documents and collective materials are produced there. The content, in thematic areas, are: 1) Development: Local Development I, Local Development II, Development Theories I, Development Theories II, Sustainable Development, Communication for Development, National Development I, National

The teachers are graduates of national universities or hold recognised foreign titles. They are involved in development processes in grass roots organisations, NGO’s and organisations decentralised from the public sector connected favourably to local, regional or national development. Their contribution is centred both within the theoretical domain and within revived practices, which airs the theoretic channels of development, resulting in openness and positivity. Teachers must educate by appropriately using, creating, recreating information and available technological resources within the university and contexts where students work.

COMMENTARY: An alternative education where knowledge from traditional and modern studies merges with that of occidental science and technology, elucidating issues of social equality, gender, inter-culturality and sustainability.

Note: paper based on institutional documents, reports and dialogues with authorities.

Country: Ecuador

Contacts/Address:

Lcda. Inés Martínez, Director of the Management School for Local Sustainable Development.
Telephone: 593-2-2 -236 342
E-mail:

Key words: EDUCATION, LOCAL MANAGEMENT, SOCIAL LEADERS, DEVELOPMENT, SUSTAINABLE, UNIVERSITY

May 2001

e-mail: afredocerc@yahoo.com CARRILLO Alberto
Paper 9: Colombia: Democratic Leadership Schools

National Forum Foundation for Columbia (Fundación Foro Nacional por Colombia)

Since the eighties, the National Forum for Colombia has been developing Leadership training processes. In 1994, the Forum Foundation established a collaboration with the Citizenship Celebration Foundation (Fundación Viva la Ciudadanía) to instigate a democratic education program, which the Leadership Schools Project is registered under.

The Leadership Schools are an informal adult education strategy with the following teaching principles: a theoretical element, which seeks to expand the framework of leader reflection while proposing diverse theoretical perspectives. An analytical element, which enables, through group work, reflection over diverse themes that form the theoretical body of the Schools; and a practical element, based on the idea of action through projects, including formulation and instigation of concrete projects, where training progress is made tangible. The Democratic Leadership Schools are based on alternate work organised in the following way: Presentiel sessions, every two weeks with different timetables; Tutor sessions, training of work groups, with the support of a tutor; Autonomous Sessions, run by participants from diverse groups who participate in the training program.

The schools cover 4 regions (Bogotá, Cali, Barranquilla et Ibagué), to which Leader groups belonging to grass roots organisations, members of local administrative assemblies, members of women or youth committees, inhabitants, civil servants, human rights advocates, political party and movement leaders participate. Through them a social intervention network has been weaved, involving of areas of public participation and coalition as well as facilitating dynamics of social organisations seeking claims for society’s key sectors.

The principal themes dealt with are the following: participation and management of the public sector, human rights and humanitarian international law, local planning and development, development and planning in regard to gender, democratic culture and political parties, among others.

Within this training, three dimensions have been conceived in regards to the notion of Democracy: the democratic ideal (where one reinforces the idea of democracy as a value, as a project of society, which reassumes not only historical traditions but also the utopia of more egalitarian, just, solidarity-based, free and plural societies); the existent democratic institution (that is, regulations and institutions that synthesise individual and group social action and that determine frameworks and procedures shared by different existent political and social forces to preserve or change what the historical development of society constantly determines); and lastly, the process of
democratisation (where the advantages of conflicting desires are expressed and where dynamics of struggle can signify progress and recession into the ideal and institution of Democracy).

Objectives of the Citizen Training Schools

• Stimulate educative processes while incorporating research into teaching.
• Promote new forms of political exercise which are more democratic and participative and which aim at collaboration with the State.
• Train citizens to become transmitters of knowledge they have gained.
• Open debates on regional urban development problems.
• Generate citizen participation processes.
• Encourage the elaboration of Development Projects for communities to incorporate in the municipal budget.
• Create a network of grass roots leaders.

Three teaching strategies: systemisation, through critical rationalisation of the experience encountered by leaders; conceptualisation, as in a synthesis that results from theoretical comprehension systemisation and competence; and action, as in action that results from former principles which assumes the redefinition of new roles to be filled for modern and democratic leadership.

The principal instruments are: “Elementary Essays”, written by various recognised specialists and researchers, as well as presentations proposed by the thematic directors of each presential session.

The Leadership Schools project is motivated by various key aspects of citizen pedagogy such as:

• Training must become a dynamic in building cooperative relations, where both democratic values and human rights are taught.
• The Pedagogy, in terms of knowledge, must be consistently understood in a constantly changing context so that not only a critical language is developed, but a language that makes expression between various social actors possible, by encouraging an exchange network of professional experiences, by knowledge creation, and by reinforcing educator power in the reconstruction and democratisation of the institutional dynamic.
• Citizen pedagogy is not disciplinary but ethical and is nourished by a global understanding of the human condition and by being open to criticism.
• The ongoing conditions of this pedagogy are controversy and clarification of issues at stake, as it is created through communication between participants and through the possibility of establishing education as a public sphere, which demands the existence of diverse points of view so that people speak, exchange information, listen and express their desires.
Citizenship is always a judge and the criteria of its judgement are its own perception of social change, its own subjective claims in contingent practices and social visions. Pedagogy is a theory of training critical and open participants in transformation.

Citizen pedagogy is teleological, that is, it proposes values, suggest actions and ways to be socially involved which enforces transformation. The pedagogy also sets objectives, contents and proposes means with which to concretise them.

The pedagogy is motivated by the identity and differences of participants in relation to other participants, thus creating a cultural policy that valorises differences and can be incorporated with a social policy of justice and equality, particularly in gender relations.

The achievements are measured by the project’s impact in three areas: social, political and cultural.

a) In the social domain: Empowerment of certain social organisations; training of a large number of leaders; One of the specific lessons is to encourage a propositional attitude when confronting problems. The schools have agreed to an important alliance with several NGO’s and governmental bodies.

b) In the political domain: Support of democratic culture. Encouragement of reflection on, and in certain cases the establishment of, new political practices, understood as an area of construction of a collective from values and attitudes that must end old clientalist and paternalistic approaches.

c) In the Cultural area: Promotion of values of solidarity, tolerance, pacifist conflict resolution, a vision of development and daily life embodying gender questions, the need to be propositional beyond simple opposition.

The Schools of Democratic Leadership are supported by the Cooperation Agencies NOVIB and EZE.

COMMENTARY: One of the current challenges in education is the training of democratic leaders; it is the path taken by the Colombian National Forum Foundation since 1994, with the support of several State and NGO organisations. It consists of alternate informal education, aimed at people involved in local development (leaders belonging to grass roots organisations, members of local administrative and communal actions commissions, committees of women, youths, public officials, human rights advocates, movement leaders, political parties, etc.) who have created a multidisciplinary network aiming to guarantee support of the individual and the collective through the transmission of experiences. In a country where human rights are consistently abused, the goal of the foundation is to build a democracy as a fundamental strategy for development in equality.

NOTE: Paper based on information communicated through the Internet by
Docteura Esperanza González, president of the Colombia National Forum. Several extracts have been taken directly from the text.

Country: Colombia
Organisation: Columbian National Forum Foundation
Adress/Contacts:

Esperanza González
Presidente
Fundación Foro Nacional por Colombia
Carrera 4A# 27-62
Teléfax 2822550 - 2838548 y 2861299

foro@multi.net.co

Key Words: NETWORKS, TRAINING, LEADER, DEMOCRACY, CITIZNSHIP, HUMAN RIGHTS, PARTICIPATION, MANAGEMENT.

October 2001

BETANCOURT, Sebastián
Institut d'Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564 (Quito, Ecuador)
e-mail: sebastianbetancourt@yahoo.com

Paper 10 : Peasant to Peasant Life Exchange

Methodology

History: In the sixties, the atomisation of small-scale farms and farmers in Guatemala was alarming. The agronomic engineer Marcos Orozco – inheritor of the methodology diffused in 1920 in Ting Hsien, China, by the International Institute of Rural Reconstruction (IIRR) – proposed a change in philosophy and work methods; it had to be the people of the countryside themselves that should, through simple methods and requiring little investment, activate this change. As Orozco didn’t speak the Maya language, participation of community promoters/supporters occurred spontaneously, generating a genuine feeling of community work in the people. The main incentive for local promoters was to improve production and quality of life. Later, with the war that split Guatemala, several promoters immigrated to neighbouring countries (Mexico, Honduras). Orozco’s initiative spread. In the eighties, Rolando Bunch systemised the “new experience” in the book “Dos Mazorcas de Maiz” (Two Cobs of Corn). In 1987, the National farmers and breeders Union of Nicaragua (UNAG) was invited by the Development and Peace Service of Mexico (SEDEPAC) to exchange technological practices. The new methodology made a big impact on the peasants of Nicaragua, who took up Bunch’s approach and integrated it into the “Peasant to Peasant” program (Programa Campesino a Campesino, PcaC). Since then, the
UNAG, MISEREOR (Catechists) and the World Bread Program (PPM) support the dissemination of this methodology in Central America, Mexico, Cuba, Colombia, Bolivia and Ecuador.

The principles of the PtP (CaC) methodology are: to acknowledge people as active subjects of development, the primary actors being the peasants who, with their own production logic, contribute, exchange and create knowledge; facilitate production by using local resources ecologically; and promote a horizontal relationship between technicians and peasants. An important aspect is technology selection, which requires: using experiences on a small-scale, so to then move on to a larger one: limiting technology, offering not too many alternatives at one time; “an idea for many people is always better that many ideas for few people”; moving from action to reflection so to result in improved action; seeking a fast impact (short-term results); responding to a concrete need; having an easy and economical application; that strengthens proposition and leadership skills; that can be reproducible and reusable. In the PaP methodology, an incorrect practice is not disclosed; it cannot be disseminated if the experimented technique was not previously accepted in the promoters’ farms themselves.

The primary aspects of the PaP methodology are the following: 1) Exchange, which implies exchanging experiences, ideas, doubts, exchange seeds, being familiar with other plots of land, other families and participate actively; 2) Plan, which means organising group activities, fixing objectives, fulfilling them, evaluating finished work, having concrete agreements and engagements; 3) Know and Experiment through workshops aiming to reinforce knowledge and create new knowledge, where one gives and receives practical and theoretical information; 4) Motivate through visits to producers, as a way to valorise their work, exchange information, use experiences and teach other people; 5) Organise, which implies supporting group self-management, building structures that facilitate solutions for local problems, develop participants’ sense of involvement.

The teaching approach of the PaP methodology assumes that it is information that is transmitted and not knowledge; only the people that are involved in learning access knowledge. “The learning process is physiological”, one learns with all ones senses, and for this, new experiences have to be generated, practices and activities developed. Adult participation in the learning process is voluntary. Using a defined experience, peasants receive information and compare it with former experiences. The main activities are: field days to learn to get to know one another; organise and share beliefs; meetings with neighbour communities or groups to exchange experiences; training days; participation in assemblies; participative and prompt analysis (basic information and priorities in terms of concrete actions); methodological workshops; facilitator visits to promoters (to help in defining and improving their work); exchange and training trips; account of possible projects and promoters. The tools used by the PaP methodology are: a place of learning or laboratory, which is the small-scale peasant farm, songs, poems, socio-dramas, recipes, dynamics, drawings, didactic demonstrations, games, photography used as a record of peasant promoters’ presentations, radio programs, videos with peasants as the actors and authors, music.
In conclusion, the PaP methodology is used for peasants to exchange and learn amongst themselves, to incite participation, to teach and learn, to exchange experiences, to motivate, to validate and disseminate peasant knowledge, to share, to valorise grass roots wisdom, to spread agro-ecological practices, to reinforce peasants’ experiences, to raise awareness, to self-develop and promote new technologies, to protect the environment and to plan and promote sustainable agriculture.

COMMENTARY: “The key to the PaP is good communication between peasants.” For the Peasant to Peasant methodology, “the word convinces but the example demonstrates arrastra”. In this project, both technicians and promoters as well as the community in general are the actors reciprocally and complimentarily engaged. Community land and production are the vital threads; it is about sharing and communicating experiences. Individualism and egoism are terms overcome by conjoint action. Songs, poems, theatre, giving and receiving, these activities develop creativity and strengthen those that build this methodology.

NOTE: Paper based on the following documents:

Country: Nicaragua – Ecuador
Organisations: the National farmers and breeders Union of Nicaragua (UNAG); Unitary Provinical Federation of Southern Peasant Organisations (FUPOCPS – Federacion Unitaria Provincial de Organizaciones Campesinas del Sur)

Adress:
UNAG: Marcial López
Telephone: 222-222-35
e-mail: pcac@munditel.com.ni
FUPOCPS: José Poma
Telephone: 07-577-516
e-mail: prompay@impsat.net.ec

Key words: PEASANTS, COMMUNICATION, EXCHANGE, PLAN, SHARE

29.08.01

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564 (Quito, Ecuador)
e-mail: sebastianbetancourt@yahoo.com
Paper 11: Salvador: Cooperate with Cooperatives

In 1967, in a context where the green revolution and poor co-operativist policies were affecting Salvadorian peasant production relations, the Cooperative Promoter Foundation (la Fundación Promotora de Cooperativas) (FUNPROCOOP) – which still formed part of the archdiocese – spurred the creation of a training school for cooperative leaders. Since then, the school has reoriented its theoretical education framework around local historical processes. Then the FUNPROCOOP became independent of the archdiocese and adopted the juridical form of a non-profit foundation. It is within this framework that the organisation is presently developing the Incidence and Educative Management Leader Program of institutional impact zones, with the financial support of the Swiss Mission as well as the Peace and Development Organisation of Canada.

The training program is made up of 12 modules (with an interval of 2 months between each module) with 3-day workshops, and lasts 2 years. The program is aimed at peasants from diverse departments and communities in the country, as well as at institutions that participate in Salvadorian educative processes.

The 12 modules encompass the following thematic areas: power relations; integral and micro-regional development; types of rural community organisation; leader roles; development of participative analysis, community planning; accountancy; evaluation. The program defines the cooperative as the essential form of political organisation and influence in the community structure. At the end of 12 months the leaders are capable of taking on responsible positions within their localities, combined with a form of “horizontal leadership”.

Methodologically, the FUNPROCOOP draws its inspiration from Grass Roots Education: reality analysis is the starting point, and then later on, theories and concepts are formulated from experiences, from which conclusions are drawn; then one returns to reality analysis. Grass roots education offers insight into local power relationships, questions of identity and culture, the role of NGO’s confronting social change, etc.

Participating leaders are chosen by their community’s directional assemblies. The FUNPROCOOP covers all training and logistic costs, except travel costs.

The central American network ALFORJA (which is involved in regional coordination roles and which, since 1980, has been integrating the work of 7 Central American and Mexican NGO’s. Their work focuses on coordinating training, research, material systemisation and production for political incidence) supports the process and contributes to it through the development of teaching tools that, like the methodology, create everyday practice, from playful dynamics through to complex analysis.
One of the limitations that the program must overcome is the problem of participants leaving, absenteeism, perseverance of the same leader throughout training.

COMMENTARY: Despite its limits, the FUNPROCOOP training program has succeeded in integrating a number of leaders in the management field of their districts. Through experience, training in accountancy is an innovating element that facilitates peasant management work, particularly when confronted with a community body. It is interesting to see that the training focuses on the creation of cooperatives; consequently, it is the community itself that is responsible for managing production credits and domains. This breaks the sometimes paternalistic custom of entrusting development to projects where funding comes from outside the community.

Note: Paper based on an interview with Ana Bikel, program director; and on information provided by Alberto Carrillo.

Country: Salvador

Organisation: Cooperative Promoter Foundaton (Fundación Promotora de Cooperativas) -FUNPROCOOP

Address/Director: Ana Bikel, Director
E-mail: fpc@sal.gbm.net, vallabik@cyt.net
Telephone: (503) 22-39-48-9 (503) 22-30-45-3

Key words: LEADER, TRAINING, GRASS ROOTS EDUCATION, ACCOUNTANCY, ABSENTEEISM

02.09.01

BETANCOURT, Sebastián
Institut d'Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com

Paper 12 : Building a future with waste

Quebec Resource Network

The Quebec Resource Network (Réseau des Ressourceries du Quebec) (RCRQ) is an area of community company coordination that seeks to reduce and transform resource waste that communities could benefit from. The network was established out of the initiative of several environmentalist and community groups who struggled against mega-incinerator waste projects or against mega-burial sites promised by waste management multinationals. Today, the network has
fifteen projects being developed and fifteen others taking place in Quebec. The network is a non-profit organisation that unites other NGO’s and cooperatives.

In regards to social leader training, the RCRQ focuses primarily on training projects aimed at current or future leaders, urban or rural social movements, ecological and community organisations, municipalities, local economic development directors. Priority is given to themes linked to family agriculture, public policies and globalisation of the food chain (production, transformation, distribution, commercialisation, consummation). The themes and techniques dealt with aim primarily to teach how to start up a recycling centre; how to create an environmental company in a social economy framework (non-profit organisations or cooperatives) by following the principle of the three R’s: Reduction, Reuse, Recycle, and through perspectives of sustainable employment for the community.

The institutional actors involved in this experience are: The social Economy Workshop of Quebec (Le Chantier de l’Économie sociale du Quebec), the Quebec Association of local Development Centres (Association des Centres locaux de développement du Quebec) (ACCDQ), the sectorial committee of social economy human-power and community action (Comité sectoriel de la maind’oeuvre de l’économie sociale et de l’action communitaire (CSMOESAC), the Quebec Common Front for ecological waste management (Front Commun du Québec pour une gestion écologique des déchets (FCQGED) and the Quebec Ecologist Group Network (Réseau Québécois de groupes ecologists) (RQGE).

The main activities undertaken up to the present have been: Training work with 12 employees of a recycling centre of dangerous domestic waste (paint, oil, batteries, etc.); Training of 30 people in environmental issues, 10 of who currently work in collection, reparation and resale in a recycling centre; collaboration with the Employment Sectorial Committee in the creation of a training program for employees in centres (around 400 people); collaboration with a college with the intention of creating a training program for company directors of fixed centres; training of close to 300 local development civil servants and agents aimed at gaining their support for innovating projects in their regions.

Independent of this kind of training, the network is associated with institutions that support it with diverse teaching material. Currently they are working towards the development of new teaching material in collaboration with other social organisations.

The network and its members struggle to gain recognition and a position in the environmental industry. The work with waste does not bring much financial help to the network. Currently, the network is financed through Quebec government investments and through self-financing and the selling of services.

COMMENTARY: The world needs leaders capable of transforming waste into life. It is this that the people of the Quebec Resource Network are working towards, whose work is hardly recognised, as if this work was a synonym of poverty. It is a fight for recycling and for respect for the environment. It is a struggle to get
people to understand that directors are not the only ones who should have the opportunity to sit in a cushy seat, but also, and especially, those who, hidden in the shadow of token roles, dirty their hands with the rubbish of humanity to transform it into a source of life for a beneficial and solidarity-based future.

NOTE: paper based on information sent by Michel Séguin, Network Director.

Country: Quebec
Organisation: Quebec Resource Network
Address/Contacts:
Michel Séguin, Director
e-mail: rrg@cam.org
Telephone: (514) 396 7896

4200 Adam Montreal
H1 V1 S9 Montreal

Key words: WASTE, RECYCLING, TRAINING, LEADER, FAMILY AGRICULTURE

30.08.01

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com

Paper 13 : Young Peasant Leader Movement in France

Christian Agricultural Youth (Jeunesse Agricole Chrétienne) (JAC)

The creation of the JAC was in progress in 1925-28, but its structure was not ascertained until 1929, before the big crisis. The first period was from 1929 to 40. The JAC reorganised priests, vicars and young seminarians. The Priest was responsible for the running of what was called “Le Patronat”. It was made up of a group of rural young people and was run by parish priests, who were responsible for keeping them busy with diverse activities (sport, art, etc.). The project first began with small meetings organised by the parish. There, everyday themes were discussed, while trying to find solutions to problems. From this they became a movement and actively participated in collective actions, retreats, seminars, etc. In short, the JAC is a “religious movement of groundwork, action, change, a place of life, warmth, exchange and cultural and artistic creation.”

The JAC is a freedom movement for young people living off agriculture that has been identically reproduced from generation to generation without regeneration, created as a way to invite young people to opt for collective group autonomy.
Three principal characteristics: 1) National movement, organised according to the same system in all French regions. At a local level, it was organised through what was called the “section”, the community where the young people (aged 10 to 20) met to discuss the organisation’s structure. In each Section, there was someone in charge of the activity, the professional and sport training, the distribution of the newsletter, etc. After the Section came the “Sector” (the district). After the Sector, there were 4-5 “Zones”; following then the “Department”, then the “National Region”, and lastly, the international organisation; 2) There existed a common ideal, relevant from the scale of the family to that of bigger organisations. Everyday problems were shared. Meetings ended with a reading from the Gospel; 3) Concerning teaching, training was given in small groups in which great care was taken to respect participants’ diverse points of view. The work was divided cyclically; reading was strongly encouraged, as well as completing classes by correspondence. Three types of classes were giving during learning: agriculture, zootechnics and sociology. Sociology particularly incited group work, reflecting over the problems of institutions and the world, etc. Homework had to be sent by the 5th day of each month, and was corrected by the teachers and sent back marked out of 20. Training lasted 10 years (3 in learning, 3 in the normal curriculum, 3 in tertiary education and 1 completing a masters), with the support of the Angers Agriculture School (L’École Supérieure d’Agriculture d’Angers), a private Jesuit institution that was developed alongside the JAC.

In the workshops organised by the JAC, training focussed on very diverse themes:
- Emotions (for young people), with doctors and fathers of families.
- Rural workshops in self-improvement, for the young people to become more competitive in all areas of action.
- Visits to the countryside, consisting of biking to other communities to visit organisations, cooperatives, types of agricultural farms, meeting other peasants and young people involved in a similar process in other localities.
- Writing of poetry, songs, plays.
- Learning to speak.
- Learning how to run a meeting.
- Training days in communication

The priests were the key actors in the movement as they themselves came from rural areas and the countryside. They consistently confronted their superiors so as to progress youth projects. They wanted to make concrete progress, such as having dairy cattle, a tractor, etc. Among other roles, the priests encouraged young people to take on responsibilities and to be the representatives of youth. They contributed thus to the creation of a leadership, as was the case for Bernard Lambert, who started out with the support of one of the parish priests. The leaders enabled the young people themselves to develop their own projects. The monks played an important role in listening to the problems of the young, they were a psychological and educative support. “It was a Christianity in constant construction” (Bernard Lambert).

One of the important aspects was the production of documents, methods, written experiences, etc., which were then reused and distributed within the community.
After the war, the social organisations of the JAC took a certain autonomy toward the Church, even if the Church continued to play a complementary role. In the fifties, a three day congress took place in Princes Park (Parc des Princes), bringing close to 70 000 young people from all around France together. Among the public figures invited were the Cardinal of Paris and other important representatives. From this period on, the study of “professional social action” began, in which Bernard Lambert assumed responsibility; it consisted of broadening the need for “Training” to that of “Professionalism”. The Dominicans played an important role in this progress.

In 1956, reflection began on the structure young sydicalists should adopt; it was then that the National Centre of Young Farmers was created, which was legally termed as such in 1957. The members were young people trained during the years 1950-57, actors trained in assuming responsibility for diverse areas, cooperatives, syndicates, etc.

Initially, human spiritual training was given, then professional training, and lastly, political training.

In the years 1968-73, in both the Church and the school, the parish priests played a very important leader role. There was an internal struggle within the church, many of these leaders having adhered to this youth freedom movement, to a collective dynamic and to national values. Several of the young who participated in the JAC went on to be legitimately recognised as syndicate leaders throughout France. The young people had the same aspirations, developed a group identity, from which networks were developed between them.

The limitation in the JAC training was the lack of political training; young people, but not general citizens, were trained personally, culturally, professionally, socially but not politically; it was believed that a connection with politics would divide the organisation, and it was assumed at the time that politics went hand in hand with communism, which was seen as being diabolical. The difference between current movements is that the main priority is to train citizens and not only peasants (José Bové is an example). After a number of years, we have succeeded in putting an end to corporatism.

**Leaders**: The JAC gave a three-week general knowledge course; during the winter, between 8 and 10 classes were given throughout France. During the first week, family analysis was given precedence - “to see and to act, to judge the family”, the person within the family, father and mother, the role of the family in society, history, etc. The second week was dedicated to the organisation of a profession, that is, “No one can be influential in his/her country if they don’t first have a good profession.” During the third week the theme of the Commune and sectorial organisations was dealt with. The people who held responsibilities were named the “JAC leaders or social and professional actors.” They invited important people, cooperative managers, etc., to listen and reflect. Work was done in a team with a collective debate.
After 1968, the JAC, in conjunction with a worker and syndicalist movement, became a political force called Democratic Meeting, with the intention of creating a social (social but not socialist) political movement based on values of justice, democracy, personal respect, etc.

COMMENTARY: “We need to build while walking, it’s like when we walk: we put one foot before the other, we are in a permanent imbalance, and it’s within this imbalance that we are able to find the balance that will help us to become better.”

The philosophy that led to the establishment of the Christian Agricultural Youth in 1929 can be summarized accordingly. It has been a long project of peasant leader training; the primary actors were rural young people motivated by priests who were capable of confronting the hierarchical structures of the Church to succeed in creating an alternative movement, built through the reconstruction of collective and family values in the post-war period of the 1929 crisis.

NOTE: Interview with Medart Lebot, conducted by Fernando Rosero.

**Country:** France  
**Organisation:** Christian Agricultural Youth (Jeuness Agricole Chretienne) (JAC)

**Address/Contacts:**  
Medart Lebot  
Telephone: 233 2 40 83 08 08

**Key Words:** YOUTH, LEADER, CHURCH, PEASANTS, CHRISTIANITY


**BETANCOURT, Sebastián**  
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)  
Telephone: 593 -2-2-344-564  
e-mail: sebastianbetancourt@yahoo.com

**Paper 14 : French Familial Leader Training**

**The Right to Housing (Droit au Logement) (DAL)**

In France, in a context marked by unemployment and housing access difficulties, a group of activists connected to the Centre of international solidarity studies and initiatives (CEDETIM), the Federation of associations for the right to housing (DAL) and several activists from grassroots areas, initiated, in 1998, a study program intended for the training of community leaders, aiming to train leaders for organisations who were fighting for the right to housing. The objective was to make people involved capable of handling the necessary economic, social and legal instruments for housing access consolidation and occupancies.

The training philosophy undertaken by DAL is based on the exchange of knowledge between leading specialists and inhabitants of grass roots areas, on
the basis that each person is endowed with a certain intelligence, an intelligence that enables life and facilitates reciprocity in learning. Theory and experience are brought together, experience being the essential carrier element of knowledge. There exists no absolute principle; these are derived from every day practice. All problems are analysed from a political and not a social point of view. The main idea is that the trained young people become in turn the training leaders of the younger ones. The only principle is that the training is long-term, over several years, and that each year new participants are integrated into the training without the former ones being obliged to leave. In DAL, the foundation is the family and life context in which it evolves. It is with reflection on and analysis of problems that a process of politicisation can be attained.

Training is carried out in two weeks during summer, to which whole families participate: about 50 adults and 50 children per meeting. Areas are organised for the supervision of children while the fathers, mothers and young people attend workshops and conferences with important public figures. After each conference – about one hour – groups of five people are formed, supported by a tutor (who are in general former students), to debate themes dealt with, exchange ideas and make suggestions. Out of the five people a spokesperson is chosen, who then explains the collective work with the rest of the participants.

In the themes dealt with in the meetings, problems such as housing, conflicts, violence, drugs, youth isolation, etc. as well as conferences on current problems like globalisation, converge. There is a combination of specialised theoretical presentations and practical tools of settlement organisation and legalisation: How to speak in public? How to negotiate? How to deal with violence? How to manage conflicts, be familiar with the law, how to produce documents, administrative papers? Etc. The tools used are basic: pen and paper. At the end of each workshop, there is recapitulation of attainments. Elsewhere, the DAL has developed meetings for the homeless and different social workers. The Cooperative College, as well as giving teaching support, endorses training done by the DAL. Workshops are prepared with volunteers of the CEDETIM (Centre d’études et d’initiatives de solidarité internationals) (Centre of international solidarity studies and initiatives).

Alongside family meetings, the DAL has promoted the training course “Cultural Leader-Researchers”, active producers of knowledge. For this, workshops are carried out one Saturday a month in Arras, with 10 people selected out of participants from the family workshops. Themes dealt with during the course and subsequent research emphasise conceptualisation of social theories on access and the right to housing, public policies, among others.

The DAL maintains relations with other social groups, primarily with the group of “Without’s”: without papers, without housing, without work, without rights. The DAL that we are looking at here is the central office. There also exists around 50 local associated organisations that don’t maintain significant links with each other. In total, throughout France, around 300 people - immigrants and French people - participate. They are people connected to local committees throughout France, with the majority of participants being women. The foundation committee of each local DAL decides on who participates.
On a personal level, the results are clear, particularly concerning equality between the sexes; one of the participants currently holds an important position in the (general) Council of the North; even relations within families have evolved: the treatment of children is better and there is less family violence. These results have been gained thanks to the development of personal self-esteem. They have resulted in people’s involvement in the stabilisation of local communities.

Funding comes from the FPH, the One World for All Foundation, the PACT Foundation (particularly in the initial stages), the Familial Allocation Office and the general Councils.

COMMENTARY: The DAL is one of the rare organisations directly involved in the prevalent problem in France. Training aimed at family groups can be credited for furthering the reconstruction of family structures as the starting point towards empowerment on a broader social level. Since 1998, the project’s commencement date, up until today, the Centre of international solidarity studies and initiatives (Centre d’études et d’intitatives de solidarité internationals) (CEDTIM), conjointly with the College of Cooperatives and several NGO’s, have supported and sustained the initiative as much for the training of family leaders as for the training of cultural leader-researchers. In both cases, training is carried out through workshops several days long, according to a unique principal: Progressive training through an extended period; the long-term objective is to expand the project on a European and international scale.

NOTE: Paper based on an interview with Monique Crinon and Marine Lavisse, conducted by Fernando Rosero.

**Country:** France
**Organisation:** The National Centre for the Right to Housing (Centre National du Droit au Logement) (DAL)

**Address/Contacts:**
Monique Crinon, DAL Coordinator
Telephone: 33-1-43-71-62-12
monique.crinon@wanadoo.fr
cedetim@globenet.org

Key words: WITHOUT, RIGHTS, HOUSING, TRAINING, LEADERS, FAMILY, WOMEN

October 2001

**BETANCOURT, Sebastián**
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com
Paper 15: National Federation of initiative Centres for the valorisation of agriculture and the rural community (FNCIVAM)

Farmer Project Leader Program

History: The project developed in France, during the post-war years (1950), in a context of agriculture modernisation. A group of leaders took up the initiative with the support of the Minister of Agriculture at the time. It all started with the creation of cultural project centres in the villages of different French regions; primarily the regions the least catholic like districts in the Southeast. It was there that “itinerant instructors” made their emergence, who were responsible for developing and disseminating basic agriculture knowledge in local rural schools. During the sixties, training was oriented around the training of representative leaders, by emphasising family and agricultural task management. Later, groups from different localities were created, resulting in the creation of the Commission of agricultural information and popularisation (CIVAM), which were to unite in the National Federation.

In the training or popularisation, two types of actors converge: the peasant leaders and the activity organisers proposed by the administration, as training was under the control of agricultural technicians accompanied by National Education representatives. The goal was to make contact with society, to promote meetings between experienced farmers so their experiences could be shared. In the beginning, the project was considered as a national education program, but currently it is considered as an agricultural program.

The program consisted of training leaders through the development of local projects. The first project was instigated in four regions in the south of France. For three years, 50 farmers were trained through 50 different local projects. Methodologically, training was organised into 15 sessions of two or three days, every two months, for two years (normal project duration). The instigation of projects was closely supervised by the assisting technicians, who were always available to the farmers. Moreover, networks were created between different projects in the area and with other European countries, aiming at facilitating the exchange of knowledge. The pedagogy followed principles of grass roots education.

At the end of 10 years, after having trained three generations of peasant leaders, the financial support of the European Union was suspended, and the project had to be discontinued. However, the work of leaders was recognised at a ministerial level, and approved by a “Farmer Projects Manager” (Agriculteur Animateur de Projets) (AAP) diploma thanks to which many leaders were able to hold representative positions either within the FNCIVAM or in other society structures (local bodies).

The principles of training were as follows: 1) Engagement between the training leader and the group; 2) Train people in action; 3) Offer multi-regional training,
this being able to be used in areas outside the standard institutional framework; 4) transversal training.

Activities and themes dealt with during training were the following:

- Project dynamics and analysis
- Participative analysis of land areas (surveys, analysis, discussions, etc.)
- Project engineering
- Meetings with European leaders
- Exercises in development project presentation
- Negotiations with diverse actors, whether experts or not.
- Personal sessions (life stories) and engagement in the project, with time.
- Technical or personal practices shared, followed by collective reflection.
- Study visits of other projects in other countries.
- Political preparation (particularly in the beginning), how to arrange a protest, etc.
- Collective intelligence

In summary: “being capable of envisaging their own projects, being capable of envisaging around them, being capable of envisaging themselves (personal training)”

The tools: For the workshops, brochures were written, like information reports, on the organisation; documents were also written on the progress of leader training. Three training guides were produced: 1) The genocide of land for the purpose of the project, based on analyses of a given piece of land; 2) Project analysis and management; and 3) Project training supplement, which provided essential elements of training.

Results: In the first graduating group, around 50 leaders were trained, and in the second, third and fourth group there were approximately 35 per group. On a human level, the success comes from the creation of connections between action, grassroots education and individual and family emotional development. On a group level, one of the big achievements was the creation of local networks between trained peasant leaders.

COMMENTARY: The rebuilding of the post-war period and agriculture modernisation gave way to the creation of initiatives that furthered the training of official leaders as a development strategy. Among these initiatives, the project of the National Federation of Initiative Centres for the valorisation of agriculture and the rural community (Fédération National des Centres d’initiatives pour valoriser l’agriculture et le milieu rural) (FNCIVAM) appears alongside other similar initiatives lead by religious movements such as the Christian Agricultural Youth (Jeunesse Agricole Chrétienne) (JAC). The FNCIVAM works in less catholic areas and develops a peasant leader training project through the instigation of local projects; that is, “Training through practice.” After 10 years of good results, particularly with the Ministry’s recognition of the Farmer Projects Manager (Agriculteur Animateur de Projects) (AAP) diploma, the project had reached its peak, but the European Union’s financial support was suspended. However, the
AAP's trained by the FNCIVAM hold more and more representative positions within their own projects or in other social organisations. Moreover, they succeeded in constructing an experience exchange network between different peasant leaders who were, and continue to be, the actors of the training program.

Note: Paper based on an interview with Gilles Allaire, project organiser of the AAP-FNCIVAM, conducted by Fernando Rosero.

Country: France
Organisation: National Federation of initiative Centres for the valorisation of agriculture and the rural community (Fédération National des Centres d'initiatives pour valoriser l'agriculture et le milieu rural) (FNCIVAM)

Address/Contacts:
Gilles Allaire
140, rue du Chevaleret
75013 Paris
Telephone: 33 1 44 06 72 50

Key words: NETWORKS, PROJECTS, LEADER, ACTION, FAMILY, AGRICULTURE, TRAINING

25 October 2001

BETANCOURT, Sebastián
Institut d'Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564 (Quito, Ecuador)
e-mail: sebastianbetancourt@yahoo.com

Paper 16: Private training for French peasants

Peasant Leader Training Institute (Institut de Formation des Cadres Paysans) (IFOCAP)

A group of young people from Christian youth movements and leaders of professional agricultural and professional organisations connected to the university and economic community founded this institute in 1959. Under the legal term of an Association, the Peasant Leader Training Institute (Institut de Formation des Cadres Paysans) (IFOCAP) was administered by agricultural leaders and organised by a group of multi-discipline trainers. The training given is approved by the Ministry of Agriculture and the home secretary.

The IFOCAP operates according to principles of humanist philosophy. It is a school of thought aimed at training men and women of rural areas. The fundamental principles are: 1) To bring experience and knowledge together, through a pedagogy based on exchange between thought resulting from experience and developed scientific-intellectual thought. 2) To develop personal
and community responsibility, through encouraging mutual aid, association, cooperation and organisation between farmers. 3) To overcome mere intellectual fulfilment, training should be materialised in concrete actions.

The institute offers two types of training: courses and “Requested training”. The courses last from two days to six weeks, and concentrate on the following themes: “Expression and Communication”; “Project management and human relations”, that is, knowing how to listen and resolve conflicts without losing courage, control stress for better living, organise time efficiently, etc.; “Economy and Society”; “Environment”; “Health and Quality of life, tourism, management and information technology”, that is, learning the basics of accountancy, with initiation into the use of information processing programs (Windows, Word, Excel), learning how to use the Web, discovering the Internet, etc.; “Omega Training”, organised into six week-long modules, aimed at understanding better the current world so as to contemplate the future, by dealing with, for example, knowledge of the world and group work, training in learning how to speak in public, analysis of elements of democracy and major political channels, identification of areas of political action on a European scale, encouraging the creation of community food-processing companies, prospective of the farmer profession in the 21st century, experience exchange; the “Feminine Course”, which is held over two weeks and where, while emphasising the peasant farmer question, themes such as familiarisation with communication techniques, understanding of human relations, roles of French and European agriculture, ways of being involved in the social debate and of becoming actors of one's own development are dealt with; the “management course” is held over three weeks and aims at improving agricultural farm management by dealing with themes such as familiarisation with accountancy skills, legal and fiscal parameters, analysis of economic consequences and their accountable impact, like taxes, for example.

Requested training is given primarily through conferences and debates. It is also given through the publication of documents assisting agricultural production management and of the Peasant Revue. Young people and adults connected to the peasant issue meet from three to four times a year to reflect over economic, social, cultural and political problems in direct or indirect relation with the development of productive activities.

The training proposed by the IFOCAP requires the financial contribution of participants. Each course costs a certain amount and varies according to the participants' financial status. Thus, for people who do not receive a fixed salary, the cost varies between 1500 and 5000 ff (230 to 763 euros) and for those who do receive a salary, it varies between 5000 and 8000 ff (763 to 1221 euros). However, the IFOCAP specifies that in cases of economic difficulty, another financial solution can be found.

COMMENTARY: The project lead by the Peasant Leader Training Institute is the result of the young Christian movement's long struggle since the beginning of last century. It aims to protect values and reinforce the creation of new identities. This has been achieved throughout the experience. Despite the fact that this project results from a private initiative, since 1959 it has succeeded in training several generations of leaders who, from their local and personal areas, have
encouraged – and continue to encourage – a positive transformation of life conditions for people of the rural community. Training offered is accessible through fee-based courses of a two to six week duration, and/or through “requested” courses. The methodology proposed by the IFOCAP follows the principle of “learning through transmission of knowledge”. The Ministry of Agriculture and the Home Secretary approve this project, which constitutes an innovation in training on a worldwide scale. There are few leader-training projects that can rely on the recognition of the State and the financial contribution of participants.

NOTE: paper based on information taken from the Web and from telephone conferences.

Country: France
Organisation: Peasant Leader Training Institute (Institut de Formation des Cadres Paysans) (IFOCAP)

Address/Contacts:
Marie-Claude Mauraisin
Telephone: 01 69 52 73 00
E-mail: ifocap@ifocap.fr

Key words: COURSES, TRAINING, LEADER, PEASANTS, YOUNG PEOPLE, AGRICULTURE.

October 2001

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564 (Quito, Ecuador)
e-mail: sebastianbetancourt@yahoo.com

Paper 17 : Training of new social Leaders in the Dutch rural community

People’s Schools of Holland

In 1930, while Holland was going through the Depression, a group of men and women concerned about the high unemployment rate, the isolation and devaluation of the rural community, and the critical situation of small-scale agriculture producers and rural workers (without land), decided to create the People’s Schools of Holland. In 1932, inspired by projects carried out in Denmark by the philosopher Grundtvig, who had promised “Schools for life” aiming to reinforce peoples’ sense of community, the first Independent People’s School was created in a Northern district.

The conveyed objectives were to succeed in the emancipation of excluded social groups and to build a more dignified and just society; the means to do this was
the creation of temporary communities where people of diverse social groups and concerns were able to live, work and learn together over several weeks. The main focus of the meetings was research into common references enabling collective action to incite social change. It involved enforcing participants' social conscience by creating a sense of responsibility towards the social and physical surroundings of each person as well as towards society in general.

After this first project – between 6 weeks and 6 months of “active life learning” – the People's Schools spread rapidly. 20 years later, they were established in around 11 Dutch districts; in those days the government had accepted to subsidise the educative work without its intervention indicating any alteration of the initial philosophy.

Later on, the schools became a “free platform”, that is, an independent space without restrictions to bring together old and new forms of thought. This platform involved “training for change”. The principal theme was the instigation of dynamic processes in an intensive learning project through group experience. The training project revolved around the social group interested in intensively learning from their own experience through a dynamic process. To respond to this demand, there were five key elements to the work: personal skills, mental models, construction of a common vision, thought through systems and perspectives of action. These elements are not standardised stages of a process, but possible points of entry depending on the characteristics of each group, on their abilities and on their questions. a) **Personal skills**: reflection over oneself (what do I want to do? Personal vision of oneself, one's subconscious, standards, values), empowerment (mediator, conflict resolution, analysis, strategy, dialogue), self-confidence, respect, openness, creating and maintaining good relations, quality of communication, building bridges, taking risks, enjoying what one does, putting ones principles into practice,. B) **Mental models**: how does one envisage the world, what are my assumptions, what are the assumptions of others, tool use for research, dialogue, questions and confrontations. C) **Common vision**: what kind of world do we want to live in? What future do we want for the next generation? Involving all those concerned while retaining the idea that vision is a guide that can inspire the future if everyone concerned becomes the components that motivate our present activities and propel them towards change. D) **Thought through systems**: maintaining a global vision, the problem’s situation in this context, the interrelations between the different problems and the repercussions of the fragments on the whole; h) **Perspectives of action**: involving defining, with time, possible steps, contributions of different participants and types of organisation adapted to the perspective of action.

Experience: **4 week course for rural young people.** During the period of post-war reconstruction (1953-1984), there was an awareness that rural society needed to be rejuvenated, and needed new peasant leaders prepared to confront company management challenges appropriate to “modern” societies. It was within this context that a 4-week course for 25 young people, men and women, all originating from the rural agricultural world, was initiated. The philosophical principles were the following: awareness of the generated questions, not the answers; leadership begins with a good understanding of oneself; living with
other people provides the possibility of developing new ideas, new visions and creating new alternatives of action. From a methodological viewpoint, training is live-in, "distance from daily life, from a known culture is a condition of being able look deeply within oneself, reflect, and learn to do something". Training respects the experiences of each person and their way of life. Group dynamics are created with the objective of becoming aware of society’s development both within the rural community and outside of it. Different political programs are studied so that everyone can take a personal viewpoint, enabling action to be directed towards positive change. In the workshops, the key is interaction between participants, lecturers, specialists, scientists and trainers: everyone involved in the agricultural sector and experts on rural daily life. This program operated for 30 years (once each year in different schools throughout the country), each time with themes adapted to current events, becoming thus “a creator of Leadership in rural areas”. Many leaders who are active today at a local, regional or national level were students of the People’s schools.

There were other significant projects such as the “the program of peasants and ecologists seeking collaboration” (1960-70) which had a strong ecological content. Like the debate organised in 1998 by the residents of the rural community of Noord-Holland named “our rural community, what future awaits us in 2030?”, it aimed to analyse the conditions of development in rural areas. This initiative was not instigated under the traditional People’s School form, given that around the end of the eighties, because of the liberation of education and State subsidy restrictions, the People’s schools merged with other training centres and changed their name. It is unfortunate that in these last years, with the education market having been nearly entirely privatised, companies have profited from the renaming of the People’s schools to open “elitist” institutes, with an inferior level of education and inaccessible prices.

COMMENTARY: It was an initiative created in the thirties, during a period of recession in Dutch society. The rural sector was one of the most affected, with a slow deterioration of the rural community’s conditions of life, and indications of alarming unemployment. The People’s Schools of Holland were thus created as a viable development alternative and rapidly spread to more than 11 districts. Training was given in periods of 6 weeks to 6 months, where the central theme was learning through experience exchanges. One of the innovating elements and achievements of the project was having obtained the State’s partial financial support of the schools. Unfortunately, around the end of the eighties, national policies involving the liberalisation of education subsequently denaturalised the People’s schools philosophy, leaving in its place private companies that limit access with their high prices. This decline is perhaps only temporary; Marriet Pronk reflects over this idea: Who knows if our modern society with so many means of communications, yet at the same time a real lack of communication, doesn’t need a new platform to facilitate encounters, exchange, common reflection, active participation for change? Who knows...

Country: Holland
Organisation: People’s Schools

Address/Contacts:
Marriet Pronk
VHS Bergen
Postbus 94
1860 AB Bergen, Holland
Telephone: 31-72 51 18 338
E-mail: info@ahs.nl

Key words: INTERACTION, GRASSROOTS EDUCATION, LEADER, LIVE-IN, RURAL AREAS

October 2001

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com

ROSERO, Fernando
Institut Études Équatoriens (Institute of Ecuadorian Studies)
Tél: 593-2-2-556 228
e-mail: rosero@uio.satnet.net

Paper 18 : Support networks for training and change in Tanzania

MVIWATA: Tanzanian Farmers Network

History: Following new cooperation policies and the withdrawal of the State in public service allowances in Tanzania, new farmer organisations were created to represent a viable alternative for self-development in the rural community. In 1992, the Sokoie University of Agriculture organised a series of training workshops bringing peasant leaders from different regions (Moshi, Morogoro, Kilimanjaro, Mbeya) together, creating thus the Mtandao wa Vikundi Vya Wakulima Tanzania, which in the Swahili language means, Tanzanian Farmers Network. The main reasons for the creation of the network were: the absence of an organisation that represented peasant interests; the lack of efficient markets, the lack of organisations offering service allowances for peasants (credit, training, etc); and the absence of peasant participation in development processes. MVIWATA was created as an NGO in September 1995. It has more than 3000 individual members within farmer groups from close to 75 local networks divided amongst 16 Tanzanian regions. Each network consists of 5 to 15 groups of affiliated peasants, and the groups vary from 5 to 200 members. Currently the network has close to 25 000 peasants active in the network. MVIWATA offers the
possibility of being involved in the network as an individual member by paying a contribution of Tsh 1000. On a formal level, the organisation consists of a Direction Council (composed of farmers) with a president, a vice-president, a secretary, a treasurer and five directors, as well as a team of evaluator-trainers from the Sokoine University for Agriculture and Project Development and the Cooperative College. Decisions are made at the time of the Executive Council meetings, the Annual general Assembly, the special general meeting and in Special Committees. The main actors in the MVIWATA are local groups and networks; the networks make up the living cells of the MVIWATA and are created by representatives (elected members) of local groups according to the region and its accessibility; the networks meet every two months and each regional network contributes Tsh 20 000 to the national network.

MVIWATA’s objective is to train leaders and peasants engaged in seeking changes for the development of their communities. The network offers guidelines so that members are able to train themselves, in legal areas, in the promotion and transmission of the organisation, credit systems, marketing, and communication, among others.

It is through collective action that peasants seek to both reclaim control over local powers to defend their rights and interests and plan and realise their projects to generate sources of employment and income. “MVIWATA provides services and acts everywhere as a collective voice with small-scale farmers, who join forces and desire change in rural reality”. Since 1995 the Network has been holding training workshops to do this. In 1998 a Training Program to “raise the awareness of farmers” was set up, which consisted of organising the following activities: identification of individual commitments; organisation of a normal training cycle with three two-week modules; courses and field visits aimed at inspiring the creation of other networks. The selection of participants for the training days is done with the local networks under farmer supervision. One can become a member in two ways: the first, standard membership, is intended for groups of farmers belonging to recognized groups in their area, and includes the payment of an enrolment fee and an annual contribution; the second is granted to specific individuals or organisations proposed by the annual assembly of the APM network. MVIWATA provides network representatives and general members with the following services: 1) training, participation in workshops organised on themes of Leadership, banks, communities, commercialisation, etc.; 2) publication of the Pambazuko magazine, which contains reports and technical advice for farmers; 3) organisation and facilitation of exchanges and visits between farmers in and outside the city; 4) systematisation of experiences in relation to farmer activities.

The project: In 1998, MVIWATA organised a six-week training cycle for 20 farmers – men and women – originating from Iringa, Mbeya, Morogoro, Dodoma and Kilimango. The main themes were: 1) Leadership in management; 2) Communication; 3) Creation and management of a small-scale activity. For the first training theme, participants were trained in the identification of factors that characterise leadership problems, good governance, leadership-associated responsibilities, the qualities of good leaders, styles of leadership and decision-making processes, among others. For the second theme, emphasis was put on
the importance of empowering networks at a local level, experience exchange between students on the functioning of different networks and their relation with other groups, members and local networks. The objective of the third theme was to prepare farmers in launching new small-scale companies, through classes on accountancy, management of small-scale economic projects, credit, commercial policies and financial management, among others. The methodology used was based on learning through field visits to the central local network and through transmission of experiences, reflections and actions instigated by the farmers themselves. This methodology concentrated on succeeding in creating an atmosphere of engagement, creativity and flexibility during the training process. The tools used were discussion groups (with brochures, videos, lectures, etc.) and field visits; at the end, three participants were selected to carry out the documentation of the workshop activities.

MVIWATA is not only associated with family farmer groups, but also maintains relations with other national and international actors, that is: local NGO’s, local governmental organisations, AMP-Africa (UPAFA), the APM network. The organisation is funded through contributions from organisations associated to the network and NGO’s such as UMADEP (1995), LIBA (1997) and INADES (1997); self-financing through local groups and regional networks, but also through national member contributions. On an international level, MVIWATA has participated in different conferences and had occasional exchanges with CNA (Peru), FUPRO (Benin), UCT-c Forum Sul (Brazil), FENOCIN (Ecuador) and UNAG (Nicaragua). Thanks to these exchanges, contacts and conferences, MVIWATA has established several partners in neighbouring countries and in Europe (Kenya, Ouganda, Rwanda, Madagascar, France, Netherlands).

The pertinence of MVIWATA in local administration is evident in the cooperation local group leaders maintain with several governmental bodies of the district. Some of them are also running to be elected in local councils.

COMMENTARY: If one considers that Tanzania is one of the countries that – according to a FAO report in 1999 – is faced with significant concerns over food security, and is also counted amongst the countries with a significant external debt, and which are inflicted with low export product prices, the work instigated by the MVIWATA, with a particular focus on the training of community networks, is one of great importance for small-scale farmer organisations. Training, methodology, funding, participant selection, etc., stems from the initiative of local networks. They seek to join together with other actors who are able to enrich the process through initiating engagements and different channels of communication in the goal to create employment and income as well as construct alternative local powers.


Country: Tanzania
Organisation: MVIWATA
Director/Contacts: MVIWATA, P.O. Box 3220, Mongoro, Tanzania.
Alli Guilla
E-mail: alligilla@yahoo.co.uk

Key words: NETWORK, LOCAL, FARMERS, LEADERSHIP, TRAINING, DEVELOPMENT


BETANCOURT, Sebastián
Institut d'Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564
e-mail: sebastianbetancourt@yahoo.com

Paper 19 : University without walls (open) for peasant Leaders

UPAFA: African Peasant University

Peasants are solicited heavily by the State, by economic operators, by private organisations, by the international cooperation, by the World Bank, etc. But each time they take part in forums and discussions and have to negotiate, they are a party to the games of others as they themselves don’t have a clear vision; they are used, and then it is said that “peasants were there and participated”. In a context of significant changes in social, economic and political life: structural adjustment, liberalisation and privatisation weakens the State’s support of agriculture and small-scale producers. What can be done so that peasant leaders have access to the necessary negotiation tools? On the basis of this question, the African APM network, along with several NGO’s, initiated in 1994 the creation of the African Peasant University, aimed at intensively training peasants in developing long-term strategic projects for the development of their rural communities while responding to new challenges they are faced with.

The UPAFA offers two types of training cycles: 1) a short training course; and 2) a long training course. Begun in February 2001, the first cycle offers a 6 module international training course, which lasts two years. There are currently 25 participants from 12 African countries, 3 Eastern and Southern African countries, 2 central African countries and 7 from occidental Africa. In the first module, the history and evolution of African agriculture from the pre-colonial period is studied, moving through colonisation, independence, up to present day crises. In the second module, economic transformations in agriculture are primarily dealt with, facilitating understanding of globalisation, agreements with the European Union, the WTO, agricultural market rules, etc. In the third module, strategic planning tools are developed. In subsequent modules negotiation planning is worked on until a strategic project is outlined.

Methodology through alternation is used; that is, the modules are organised into periods, which make going from theoretical teaching to practical work on the land
possible. Experiences are focussed on as the essential foundation for the understanding of concepts. It is an itinerant kind of learning that consists of organising modules in different countries. The first was in Senegal (February 2001), the second in Cameroon (May 2001), and the third will take place in Benin. The teaching tools are videos, group work, trainers’ presentations, field visits, tutorials with and supervision of every student, among others. UPAFA training is given in French and English. During the presential workshops, there is a system of simultaneous translation; most of the trainers are bilingual. The workbooks are also in the two languages.

The UPAFA is exclusively for leaders of peasant organisations. It is the organisations themselves that propose candidates on the basis of criteria defined by the UPAFA: 1) Being a peasant leader, belonging to a peasant organisation; 2) having been sent by their organisation through the establishment of a three-party contract between the leaders, the UPAFA and their organisation; 3) Know how to read and write in French and/or in English; 4) Hold their high school diploma. Concerning financing, the organisation must cover part of the training costs and help the UPAFA obtain grants. In exchange, students must contribute community work.

One of the main difficulties of the UPAFA is the financial question. For 3 modules (one year) they have a subsidy of barely 1 000 000 FF from the French Cooperation of the Ministry of Foreign Affairs, which is insufficient if the payment of trainers, study materials, translations, logistic costs, etc. are taken into account. They are expecting financial support from the European Union shortly.

It is too early to analyse the results, but already several participants from the Ivory Coast, with the support of the UPAFA, have presently entered into a process of negotiation with the World Bank and the government.

“COMMENTARY: “All this is worth the effort”...despite economic obstacles, the actors that make the UPAFA possible have succeeded in making the first step in African history towards peasant leader training. It involves setting up small-scale peasants in a way to avoid their disappearance in face of the current globalising trend of the free market. The project, with its itinerant and bilingual nature, succeeds in breaking geographical and intellectual barriers; "It is an University without walls, there is no building with a UPAFA sign on it. It is the first African University of this kind.” A project of trainer training is in the process to substitute European trainers with African ones. Jeanot Minla initiated an SOS to all who were able to support the initiatives, as as you can see, it is all worth the effort.

NOTE: Paper based on an interview conducted by Alberto Carillo with Jeanot Minia, founding member of the UPAFA, secretary of the APM-Africa network. Valence, Spain, May 2001.

Country: Itinerant (AFRICA)

Organisation: African Peasant University (UPAFA), APM-Africa network
Paper 20 : Project of Young Peasant Leader Training in Cameroon

CHASAADD-M / CENAT COOPERATION

History: In 1960, with the support of missionaries and several NGO’s, Cameroon peasants initiated the training of new groups with the objective of working together. During the eighties, with the arrival of “democracy” and a decrease in state intervention, these groups of peasants developed into federations, which, after dealing with several internal problems such as lack of leader training, egotism, lack of philosophical understanding, etc., and with the support of the FPH, APM-Africa, CANADEL and several NGO’s, created the National Coalition of Cameroon Peasant Organisations (Concertation Nationale des Organisations Paysannes du Cameroun) (CNOPC), as a space aimed at facilitating the development of collective strategies and dialogue in negotiations with the government and benefactor organisations. The Solidarity and Support Network for Sustainable Development Projects (Le Réseau de Solidarité et d’Appui des Actions de Développement durable) (CHASAADD-M), located 20 km from Yaoundé, the capital of Cameroon, is a founding member of the CNOPC.

The CHASAADD-M began a process of training young peasant leaders in 1991 out of the initiative of Elizabeth Atangana. Her motivation for it is summarised in her own words: “(...) I am the daughter of a peasant and I suffered a lot when I was at school, my parents didn’t have any money and I had to work - plough the land to pay for my studies, it was very difficult, and it was because of this that I thought it would be good to help the peasant community a bit - to change something.” In the beginning, the CHASAADD-M was formerly organised like a Common Group Initiative (Groupe d’initiative Commune) (GIC), but because of its potential and volume of activity, it sought to be structured into a federation. So as to respond to legal issues, the CHASAADD-M supported the creation of the association called
the Agricultural Innovation Training Centre, of Adapted Technologies, and the Cooperation for Development (CENAT-COOPÉRATION).

The motives behind the Solidarity Network are to insure peasant stability, to avoid rural depopulation, to empower young people so they are capable of promoting development in their localities and to create employment in rural areas, among others. In Cameroon, liberalisation and the dismantlement of the State created favourable conditions for the emergence of “informal training”, resulting subsequently in private initiatives like CHASAADD-M. The objective was to provide – within the MEFOU region, a district in the Cameroon centre – a tool that facilitated the integral development of people, while insuring participative research into resolutions that aimed at significantly improving life conditions in the rural community.

With the objective of human empowerment, a training program intended for various social actors (young people having social and school difficulties, farmers, leaders and grassroots peasant organisation directors) was set up. This training included three sub-programs: 1) Sub-program in training and rehabilitation of young people with social difficulties, aimed at strengthening technical, moral and economic skills of young people (young men and women aged 15 to 20) with schooling difficulties, based on a model of alternate training combining theory and practice. The young people receive materials with which to build their own knowledge and which consequently enabled them to be capable of developing actions that benefit the community, following a period of ongoing organised training over a period of 12 months (6 months of class training, 2 months of practical work on the land, 2 months within their own families with the Centre’s supervision, and another 2 months of theoretical training). 2) Sub-program in itinerant training, aiming to respond to in-situ training needs, particularly for young women, thus maintaining a balance between producers and learning activities. This type of training aims to reduce costs and influence a large number of people within their own localities. 3) Sub-program in literacy and training in new technologies, aimed at young people able to aid peasant leaders in becoming skilled in information technology and communication.

The process of leader training, which has been developed informally in Cameroon since 1980, aimed exclusively at the organisational and structural empowerment of peasant groups. In September 2000, CHASAADD-M / CENAD-COOPERATION initiated a new training cycle with the programs outlined below, in the humid tropical forest areas of the Centre, South and South-West - regions rich in biodiversity. Firstly, identification of the needs of the young people of the area was looked at, and then, definition of themes (communication, financial law, agrarian economy, jurisdiction laws, sustainable management of the land, agrarian management, production methods, principles of respect of human health, etc.) and lastly, selection of teaching methods and tools, preferably participative tools; that is, where “training is created with participants through materials and concrete experiences, while using images, exchange trips, field visits, etc.” The project began with 15 young people, with the presence of females remaining regrettably very small, explained by the fact that parents prefer to send boys to these kind of activities.
The relation CHASAADD-M maintains with social movements inside and outside of Cameroon is reciprocal and complementary, given that diverse opportunities have been created to make peasant participation in the movement possible. They consist of grassroots organisations, syndicates and district representatives, among others.

The difficulties that the Network must face are diverse: on the one hand, the students have trouble paying the small contribution the institution asks; on the other hand, there have been remarks that there is resistance from fathers of families to involve their children in informal education. Furthermore, there is no financial support at the present time (in the beginning the Swiss Cooperation financed the initiative). There are no funds for the logistic functioning of activities (each week costs on average 2 500 FF). The demand for training in Cameroon surpasses the supply and the body of teachers is instable (up until the present work was carried out by retired trainers and volunteers).

However, the results are very satisfying, and fall into two areas: 1) in the area of peasant organisation, the training of men and women leaders capable of managing organisations; and, 2) in the area of the CHASAADD-M / CENAT-COOPERATION, young people who have been trained already see themselves as leaders, they have internalised their responsibility in regards to the positive changes they can create in their localities and they have propelled themselves into the future, wishing to pursue higher Leadership training at the African Peasant University. (UPAFA)

COMMENTARY: In 1991, the peasant leader Elizabeth Atangana initiated the first step towards the construction of new paradigms in the education of young people – men and women – from impoverished sectors of Cameroon. With this objective, The Solidarity and Support Network for Sustainable Development Projects (Le Réseau de Solidarité et d’Appui des Actions de Développement durable) (CHASAADD-M) began with a project training young leaders, following a methodology based on semi-presentiel meetings combined with “field” learning activities. In the beginning, the project was viewed with much scepticism given that the high school diploma recognised by the State continued to be an educative model, making an immediate acceptance of new informal education alternatives difficult. Despite this, several leaders trained by the CHASAADD-M gained favourable results in the implementation of small-scale production projects within their localities.

NOTE: Paper based on an interview conducted by Alberto Carrillo with Elizabeth Antagana, president of the National Coalition of Cameroon Peasant Organisations and Director of CHASSAADD-M), in Valence, Spain, May 2001; and also on information received by e-mail and telephone.

Country: Cameroon
Organisation: The Solidarity and Support Network for Sustainable Development Projects (Le Réseau de Solidarité et d’Appui des Actions de Développement durable) (CHASAADD-M)
Address/Contacts:
Elizabeth ATANGANA
Key words: YOUNG PEOPLE, NETWORK, LEADER, SUSTAINABLE DEVELOPMENT, PEASANTS, WOMEN

July 2001

BETANCOURT, Sebastián
Institut d’Études Équatoriens (IEE) (Institute of Ecuadorian Studies)
Telephone: 593 -2-2-344-564 (Quito, Ecuador)
e-mail: sebastianbetancourt@yahoo.com
The Alliance for a Responsible, Plural and United World
Working together towards the challenges of the 21\textsuperscript{th} century

Ever since the late eighties of the 20th century, numerous initiatives have been but forward from different regions of the world and extremely diverse contexts. Different social actors were thus put in motion with the aim of organising a vast worldwide process seeking to explore values, proposals and regulations capable of overcoming the modern challenges humanity is faced with.

A large number of thematic, collegial and continental meetings were organised in the early nineties, a process which led, in 1993, to the drafting of the Platform for a Responsible and United World.

Regional groups were set up, international professional networks and thematic networks on the fundamental issues of our era were developed: the Alliance was created. It is financially and technically supported by the Charles Léopold Mayer Foundation for the progress of Humankind (FPH), among others.

The Alliance is focussed on inventing new forms of collective action on both a local and global scale, with the aim of shaping together the future of an increasingly complex and interdependent world.

The challenge of the Alliance is to actively support unity in diversity by asserting our societies’ capability to understand and appreciate the complexity of situations, the interdependence of problems and the diversity and legitimacy of geo-cultural, social and professional perspectives.

The Alliance, as a space of discussion, reflection and proposals, is built around three main orientations:

Local groups aiming to bring people of a community, a region, a country or a continent together by looking at the realities and issues of their own societies. This is the geo-cultural approach. It reflects the diversity of places and cultures.

Groups of socio-professional actors wishing to provoke dialogue and mobilisation within a given social sector or profession (youth, peasants, scientists, local representatives, etc.). This is the collegial approach. It reflects the diversity of social and professional milieus, their concerns and responsibilities towards society and the challenges of today’s world.

Thematic workshops seeking to create reflection groups centred around the major issues of our common future (sustainable water management, regional integration and globalisation, financial markets, art and society, etc.). This is the thematic approach. It reflects the diverse challenges humanity is faced with in the 21\textsuperscript{st} century. Thematic workshops are organised into four areas: Values
and Culture, Economy and Society, Governance and Citizenship, Humanity and the Biosphere.

Seeking both to draw on the richness of materials and experiences gathered by these reflection groups whilst networking with other citizen dynamics with a similar focus, the Alliance fixed itself the objective of obtaining collectively developed, concrete proposals. The following meetings were thus organised:

- international meetings, for each thematic workshop and each college,
- synchronized continental assemblies (Africa, Americas, Asia, Europe) and a regional meeting in the Arab world (Lebanon) in June 2001.
- a Citizen World Assembly, held in December 2001 in Lille, France, bringing 400 participants together from around the world.

These meetings together contributed to the drafting of some sixty Proposal Papers for the 20th century and a Charter of Human Responsibilities, published in several languages in different countries.

The Alliance has been involved in a process of disseminating and developing these outcomes since the beginning of 2002. Networks are expanding, branching out and their work themes are becoming increasingly transversal. They also strengthen links with other approaches aiming to create an alternative globalisation.

For further information, please visit the alliance website at www.alliance21.org, where the history of the Alliance, the challenges it is engaged in and the workshops and discussion forums being held can be viewed in three languages (French, English and Spanish).

E-mail: info@alliance21.org
The proposal papers on the internet

Whether in their provisional or definitive form, all the proposal papers and their corresponding translations can be accessed on the website of the Alliance for a Responsible, Plural and United World, at:

http://www.alliance21.org/fr/proposals

Themes available:

Values, education, cultures, art and the sciences
Teachers and education – Education to an active and responsible citizenship – The alliance and the media – Art and cultural identity in building a united world – Women – Youth action and proposals for social change – An intercultural cultural diversity in the era of globalisation – Proposals of the inter-religious college – War, genocide, ...restoring humanity in human beings faced by extreme situations – Thinking through university reform – Social control of the scientific production system – Information society, knowledge society: benefiting from change – time and sustainable development

Economy and society

Governance and citizenship
Principles of governance in the 21st century – Territories, places for creating relationships: for communities of shared relations – Thinking the city of tomorrow: the words of their inhabitants – Urban violence – Peasant farmers confronting the challenges of the 21st century - Social leaders in the 21st century: challenges and proposals – Local authorities or local co-ordination – State and development – Food, nutrition and public policies – From the conversion of arm industries to the search for security – The military and the construction of peace – Re-modelling global governance to the meet the challenges of the 21st century
Relations between humanity and the biosphere
Environmental education: 6 proposals for citizens’ action – Proposals relating to
the question of water supply – Save our soils to sustain our societies – Forests of
the world – Energy efficiency – Industrial ecology: agenda for the long-term
evolution of the industrial system – Civil society and GMO’s: what international
strategies? – Refusing the privatisation of life and proposing alternatives
Partner publishers

Spanish edition (Peru):
Centro Bartolomé de las Casas (Cusco)

Renaud BUREAU du COLOMBIER and Camilo TORRES
E-mail: ccamp@apu.cbc.org.pe

Centro Bartolomé de las Casas
Pampa de la Alianza 465
Cusco – Peru

Tel +51 84 236494
+51 84 232544
Fax +51 84 238255

Portuguese edition (Brazil):
Instituto Pólis (São Paulo)

Hamilton FARIA
E-mail: hfaria@polis.org.br
http://www.polis.org.br

Instituto Pólis
Rua Araújo, 124 - Centro
São Paulo - Sp - Brazil
CEP 01220-020

Tel: + 55 11 3258-6121
Fax: +55 11 3258-3260

Arabic edition (Lebanon):
South Lebanon Cultural Centre (Beirut)

Ziad MAJED
E-mail: zmajed@hotmail.com

Tel: + 961 1 815 519
Fax: + 961 1 703 630
English edition (India):
Pipal Tree (Bangalore)

E-mail: pipaltree@vsnl.com
http://www.allasiapac.org

Pipal Tree
139/7 Domlur Layout,
Bangalore 560071 - India

Tel: +91 80 556 44 36
Fax: +91 80 555 10 86

Chinese edition:
Yanjing group (Beijing)

GE Oliver (Haibin)
E-mail: ollie@mail.263.net.cn

Room 521, Goldenland Bldg.
#32 Liangmahe Road, Chaoyang District
Beijing, P.R. China
Postal Code 100016

Fax: +86 10 64643417