



Queens from Southern Ghana at a training course organised by the Centre for Indigenous Knowledge for Organisational Development (CIKOD) and the University of Cape Coast. The subsequent lobbying of the Queens resulted in the Chieftaincy Act being reviewed in order to ensure that traditional women leaders participate fully in the processes of decentralisation and democratisation (June 2006).



Traditional leaders during a training sessions organised by CIKOD. Traditional institutions experience interference from modernity, religion and the state. The challenges for endogenous development include (re)constructing traditional institutions, opening them up to the demands of modern times, and incorporating genuine concerns such as gender sensitivity.



The Earth priest, or *Tendana*, is pouring a libation to interpret the signs from the spiritual world. Mutual trust and respect between community and development workers are important requirements for endogenous development. The Centre for Indigenous Knowledge and Cosmivision (CECIK) enhances endogenous development within several rural communities in the Bongo district in northern Ghana.



Ms Apangabasia, the leader of the Gowrie-Kunkwa women's group, in discussion with David Millar of CECIK. The implementation of CECIK activities has had a positive impact on gender relations in the communities. Women are now able to speak up during general meetings, and both women and men have expressed the changes related to the tasks and responsibilities as a result of the programme.



Soothsayer using a whistle for divination purposes in Bongo, northern Ghana. *Preparing the self* can involve consultations of spirit mediums or soothsayers. Other forms of *preparing the self* are described in chapter 2. It is the beginning of an embedding process, a process of de-schooling and re-schooling, which requires that one liberates the mind of all biases, prejudices, mind-sets, and stereotyping. *Preparation of the self* is the most difficult part of the endogenous development process and yet the most critical.

Maasai villagers appreciate the support of COMPAS by honouring the African COMPAS coordinator David Millar (right) with an embroidered cloth and the MVIWATA coordinator Richard Masandika with a traditional Maasai cloth. An important aspect of endogenous development is willingness and ability of development workers to embed their work in the worldview of the community, even though they may not fully understand or accept the community's worldview.






The Maasai is the biggest ethnic group MVIWATA Monduli is working with in Monduli district, Tanzania. The Maasai depend mainly on livestock and livestock products for their livelihoods sustenance. Moreover, livestock is central to their worldview. Through reserving land for wildlife, grazing lands become less available. Introducing camels is one option to maintain the Maasai livestock based livelihoods.



The livestock keepers from villages where MVIWATA is working (Monduli, Tanzania) visited livestock keepers in Isinya area in Kenya. Isinya was chosen because some of the Maasai keep their livestock in a manner differently from their fellow Maasai in Tanzania. During the training and exchange visits, the livestock keepers made their own action plan and implementation strategies. They also developed monitoring methods using the existing Farmer Groups of origin. Within their plans, they included the purchase of the Isiolo goats from Kenya to improve their existing indigenous stock they have.



Maasai women in Tanzania dialogue with Agnes Apusigah from the University of Development Studies (UDS), Ghana. The recognition and promotion of gender equality within the culturally informed methodologies remains an important challenge.



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ENDOGENOUS LIVESTOCK DEVELOPMENT


Endogenous Livestock Development in Cameroon

Livestock contribute to the livelihoods of at least 70% of the world's rural poor. Especially for women, livestock represent one of the most important and widely held assets, and one of the most rewarding income-generating activities available. However, long-term sustainable impact on poverty reduction through livestock development is still a major challenge. Many projects foster dependency rather than creativity. In this context, Endogenous Livestock Development, an approach that puts livestock keepers' own strategies and culture at the centre of development efforts, is a welcome innovation.

This book and accompanying film provide an introduction to the Endogenous Livestock Development (ELD) approach, and various related livestock development efforts in Africa. It is the outcome of a joint effort between farmers and extension workers in Cameroon, and consultants from various backgrounds and nationalities. Together they have explored the potential of endogenous development, and the implications of it for livestock development. In this approach the multi-faceted role of livestock is acknowledged, including the social and spiritual components. Livestock keepers' ways of learning and organising themselves are the starting point for development.

This book and film (17 minutes) can be used to address the issue of the nature of (livestock) development, based on the question: where does development come from? It will generate debates about dependency, and stimulate a re-interpretation of local values and potential in (livestock) development efforts.

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Exploring the potential of local initiatives
for livestock development

ELD network series - No. 1

The COMPAS programme works closely with the Endogenous Livestock Development (ELD) network. ELD is a people-centered approach to livestock development which stands for supporting the animal husbandry systems based on livestock-keepers' own innovative strategies, knowledge and resources, and their perception of well-being and improvement. A booklet and a film on ELD has been made, titled: Endogenous Livestock Development in Cameroon (see www.eldev.net)



Supporting nutritional homegardens in Marange community, Zimbabwe (left picture) is one of the activities of the Southern African Endogenous Development Programme (SAEDP). Other activities supported by SAEDP include traditional pottery by women for income generation and cultural purposes (picture right).

Clay pots are used, among others, for storing traditional beer and cooking food during ceremonies and rituals.



Traditional singers of the Qwa Qwa community in South Africa sing Mokorotlo Holy prior to visiting the monument that commemorates the establishment of the Qwa Qwa community. A chunk of grass and a small stone have to be taken in the right hand and offered at the shrine. SAEDP is a partnership between rural communities, their traditional leadership, and three universities in South Africa, Lesotho and Zimbabwe.



Chiefs, spirit mediums and other members of the Qwa Qwa community celebrate cooperation with universities on endogenous development. The COMPAS programme envisions self-sustaining local communities across the globe living in dignity, resilient to external and internal stresses with a sense of belonging to their traditional worldviews.



PFARD has worked with farmers on soil fertility improvement based on low-cost organic farming techniques. The PFARD methodology includes building self-confidence of the communities, for example, by participating in local cultural events.



Kintu spirit medium of the Great Sacred Grove of Buswikira village, Uganda. The importance of this sacred grove was documented by PFARD in an effort to understand cosmovisions. Uganda's cosmovision today is not only based on traditional beliefs, but a hybrid of traditional cultural influences from western education, as well as Christian, Arabic and Islamic influences.