Social Farming (also called care farming): an innovative approach for promoting women's economic empowerment, decent rural employment and social inclusion.
What works in developing countries?

Collection of contributions received

Discussion No. 100 from 15 April to 16 May 2014
Social farming (also called care farming): an innovative approach for promoting women’s economic empowerment, decent rural employment and social inclusion. What works in developing countries? Proceedings

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Introduction to the topic

Care farming (also called social farming) is a farming practice that uses agricultural resources to provide social or educational care services for vulnerable groups of people. It is widely practiced in Europe and now we are looking for examples of care farming in developing countries.

Concrete care farming examples include:

- the provision of on-farm child and elderly care services
- the integration of disadvantaged groups in productive activities to promote their rehabilitation, social inclusion and employability.

Care farming experiences from European countries have shown that economic participation helps vulnerable persons (e.g. people with intellectual or physical disabilities, ex-combatants, convicts, etc.) integrate back into society. It does this by providing them with new skills and by rewarding them with a feeling of utility and self-appreciation.

Other experiences which focus on providing care and educational services are good models (e.g. the Italian kindergarten farms – 'agrariaslo') for delivering innovative and effective social services in remote rural areas where public care services are often non-existent or inadequate, inaccessible and of poor quality.

The purpose of this discussion

While many examples of the use of care farming in developed countries exist, we are looking for examples from developing countries contexts, specifically in rural areas. The case studies will be analysed to develop a framework for promoting care farming practices in developing countries.

We hope that this forum discussion will solicit lots of interest around care farming practices, how they work and what makes them successful, and how the concept can be adapted to less developed countries. We would be interested in how care farming may help fill gaps in social service provision as well as provide rural employment opportunities – especially to women. Please include as many details as possible in your contribution, for example:

- details about the service providers (organizational form, agricultural activities, type of service offered, motivation of the provision of such services);
- users (who they are, what is the main benefit for them);
- financing methods or business model;
- main challenges;
- who else is involved (public health sector, private sector, professional organizations etc.);
- related regulatory or policy frameworks;
- any other relevant information.
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The examples you will share will be part of a compilation of care farming practices. Through these cases we wish to explore the potential of care farming for care and educational service provision in poor rural areas with the goal of strengthening rural women’s economic empowerment, decent rural employment creation, and social inclusion. We will also develop a country implementation framework to support countries’ efforts for reducing the burden of rural women’s unpaid care work by promoting care farming practices.

We look forward to a very interesting and rich discussion.

Thank you very much in advance for your contribution!

Hajnalka Petrics
Gender and Development Officer
Social Protection Division
Cross-cutting Theme on Gender
FAO

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More about care farming ...

Besides their important care function, kindergarten farms, or rural nurseries provide important educational services, in as much as they can shape future generations’ food habit, food consumption and approach to farming. Children learn to appreciate and respect nature and agriculture; they learn about the healthy diet, the origin of the food and understand the link between agricultural products and food, re-evaluating the social function of the farmers. This is a crucial aspect of care farming which in this way is able to educate future consumers for sustainable production and consumption, indispensable to build sustainable food systems.

In the European context, care farming is an on-farm economic diversification strategy, and often initiated by a woman farmer in order to create her own employment (Dessein and Bock 2010). It can represent an alternative employment opportunity for those rural women who decide to provide these services and can enhance other rural women’s access to economic activities by alleviating their time spent on unpaid care work. Providing essential care services in remote rural areas can also reduce outmigration and the depopulation process of the agricultural and rural areas.

Care farming offers disadvantage people the possibility to participate in meaningful and productive activities, by appreciating and focusing on their potential and capabilities. Their activities have much in common with those of people in paid employment (i.e. daily routine, social interaction, skills development, opportunities, payment for their work, etc.). People with specific needs by being involved in a worthwhile activity develop a sense of identity and competence around being a gardener or farm worker and regain a feeling of purpose, self-esteem and dignity. Furthermore, actively engaging with the natural environment has a positive influence on their health and well-being.
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We envisage that the concept of care farming and its principles can be adapted to the developing countries context. In particular, we consider that care farming can be a possible way to alleviate rural women's time spent on unpaid care work and thus to represent a possible means for enhancing their economic empowerment.

Women's disproportionate work burden related to unpaid care* is one of the most important constraints preventing women from developing their full economic potential (IMF 2013, De Schutter 2013). Time-use surveys across a wide range of countries estimate that women provide 85-90 percent of the time spent on household food preparation, child care and other household chores (FAO 2011).

The World Development Report on Gender Equality and Development (World Bank 2012) provided evidence that access to child and elderly care is associated with increases in the number of hours worked and, in developing countries, participation in formal employment among female workers, suggesting that better access to formal child and elderly care affords women greater flexibility and potentially allows them to seek employment in the formal sector.

* *Unpaid care work* refers to work that is outside the boundary of the System of National Accounts and includes all those activities that go towards caring for a household,

- the so-called domestic work, such as cooking, cleaning, collecting water and firewood, and direct care of persons, caring for the ill, older persons, disabled, children and other household members, when these activities are done by family members for no pay,
- unpaid care work also includes unpaid help to other households and community and voluntary work. (ActionAid 2013, UNGA 2013 b)

References

- Dessein, J. and Bock, B.B. eds. (2010). The Economics of Green Care in Agriculture, COST 866, Green Care in Agriculture.
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Other sources of relevant information:

- Care farming: http://en.wikipedia.org/wiki/Care_farming
Contributions received

1. George Kent, University of Hawai‘i, USA

CARE FARMING AND CARING COMMUNITIES

Care farming is a wonderful concept, based on that most human instinct, the desire to take action to benefit others. However, in much of the discussion of care farming, the assumption is that the caring goes from strong parties to weaker parties, from those who supply the caring to those who need the caring. The approach emphasizes the business opportunities in providing care to those who need it.

However, in well-functioning communities, there is a great deal of caring that is not undertaken to produce incomes for those who provide the care. There is mutual caring, with no distinction between those who provide care and those who receive it. Most caring is driven by the desire to establish good human relationships. Strong caring communities function like large families. With sustained mutual caring of this sort, there is likely to be much less need for the unilateral kind of caring.

I would like to share two essays-in-progress that might help to provide context for this discussion on care farming and, more broadly, on the ways in which food systems might help to strengthen the caring. Ending Hunger in Caring Communities, available at http://www2.hawaii.edu/~kent/EndingHungerinCaringCommunities.docx argues that hunger in the world would be sharply reduced if communities were more caring. The second essay, On Caring, available at http://www2.hawaii.edu/~kent/OnCaring.pdf probes more deeply into the meaning of caring in various contexts.

Aloha, George Kent

2. Hajnalka Petrics, FAO – facilitator

Dear George,

Lots of greetings from Budapest to Hawai‘i!

Thank you very much for providing the first and very motivating comment to this online discussion on care farming! The perspective of mutual care you introduced is very important and we intend to include in our analysis also this form of care provision. The essays you shared will be very useful for us to further deepen our thinking about the relation between care, well functioning communities and food security. Considering that FAO works for the eradication of hunger, food insecurity and malnutrition your essay on food systems, care and hunger is really of high value added.

Your further contributions, comments are very welcome and we look forward to keeping in touch!
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Hajnalka

3. Shaikh Tanveer Hossain, Friends In Village Development Bangladesh, Bangladesh

Dear Moderator,

Greetings!

Please find herewith a case study of a women, Alecha Begum from our program area in Sylhet (north-eastern Bangladesh) on organic farming. I think, it is an encouraging case and it quite similar with care/social farming! We are also evaluating some other case stories and hope to share with you in future.

Thanking you.

Kind regards,

Dr. Shaikh Tanveer Hossain
Sustainable Agriculture Advisor & Chief Agricultural Coordinator
Friends In Village Development Bangladesh (FIVDB)a-1207, Dhaka, Bangladesh


4. Hajnalka Petrics, FAO – facilitator

Dear Dr. Hossain,

Thank you for having shared this case with us. This is the first case we received through this forum! We would be very happy to see that this forum becomes also food for thought and could encourage colleagues like you to explore if care/social farming experiences exist in their country. And yes, please share them with us. It will be our pleasure to include them in our analysis and also to build a partnership with your organization.

With best regards,

Hajnalka

5. Kanchan Lama, WOCAN, Nepal

This is a really very interesting and encouraging topic. I have come across some examples of INGO programmes where child care facilities (community based) have been implemented to allow
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women to use their time for economically productive activities including participation in water users group meetings, cash crop cultivation and livestock raising; however I don't know if it is linked to care farming methodology and approach. I would like to explore this in my country too and find out what examples are there ..!!

Regards

Kanchan

6. Hajnalka Petrics, FAO - facilitator

Dear Kanchan,

Thank you for writing to us from Nepal! So great to see also WOCAN's participation in this forum! Please share with us your experience related to the child care facilities you mentioned because our plan is exactly this: to discover what is out there, analyze and develop the conceptual and methodological framework that can describe the best care/social farming type experiences in less developed countries. Therefore we are open to any experience which managed to provide alternative/innovative care service in rural areas. There is already a sort of definition for care/social farming for the cases that are common in European countries but that will not or not fully apply in other parts of the world.

Let us know if you find other examples, we look forward to receiving your news!

All the best,

Hajnalka

7. Huguette Biloho Essono, FAO, Gabon

[Original contribution in French]

Chers collègues

Le concept d'Agriculture sociale qui est une approche novatrice pour la promotion de l'autonomisation économique des femmes, l'emploi rural décent et l'inclusion sociale n'est pas encore développée au Gabon à ce jour. En conséquence, nous ne pouvons pas intervenir en terme de partage d'expérience. Cependant, nous pouvons faire des modestes contributions méthodologiques au regard du contexte.

Le développement de l'agriculture sociale pourra nécessiter des analyses genre minutieuses et détaillées sur les quelques ci-après:

1-le potentiel : en terme de capacité de valorisation ;
Dear Colleagues

The concept of care farming, which is a new approach for the promotion of the economic autonomy of women, worthwhile rural employment and social inclusion has to this day not been developed in Gabon. Therefore we can not intervene in the discussion on the basis of sharing experience. However, we can make small methodological contributions regarding the context.

The development of social farming may need careful and detailed gender analysis of the following aspects:

1-the potential: in terms of the scope for adding value;

2-the groups: in terms of gender specification (handicap, capabilities, employability, etc.);

3-the connections: in terms of the creation of autonomous legal management structures with different levels (micro, intermediate, macro, etc.) and the creation of rural tribunes;

4-the value chains: in terms of definition and creation of value chains adapted to gender groups and provision of services;

5-the partnership: in terms of definition of targeted formal partnership with the creation of socio-rural networks, etc.
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The results of this analysis will enhance the guiding of the concept, in particular, the formulation of action plans and intervention strategies for development of care farming with an impact on social protection, gender and development.

For now, this is our small contribution to a new concept.

Sincerely,

Huguette

8. Hajnalka Petrics, FAO – facilitator

Cher Huguette,

Merci beaucoup d'avoir envoyé votre contribution et votre proposition pour ce qui pourrait être inclus dans le cadre méthodologique. Ceci est commentaire très précieux et nous examinerons lorsque nous serons en train de rédiger la partie conceptuelle et méthodologique. J'espère que nous pourrons vous consulter plus tard dans ce stade et ainsi recevoir vos nouvelles entrées! Nous nous réjouissons de notre collaboration.

Cordialement,

Hajnalka

9. Majid Turmusani, Canadian Centre on Disability Studies, Canada

Thanks for the invitation to this timely discussion of good practice and case studies on social farming.

Attached, please find a brief working paper on the financial inclusion of PWDs in relation to social farming. It is a background policy paper that raises some prerequisites to social farming, namely access to credit and financial services. As you know this is a cross-cutting issue in development debate and will probably be raised by different contributors. It is based on my work in Africa 2012-2013.

Kind regards and season's greetings!

10. Radha Paudel, Action Works, Nepal

Dear Petrics,

Greetings from Action Works Nepal (AWON)!

Thank you very much for invitation.

I am on the way to Karnali (a most poor, rural, conflict affected region in Nepal, NLSS 2011). Unfortunately, my flight is cancelled since last three days and I am waiting. Fortunately, I received the email while I am in airport (connecting airport, 1 hour flight from Kathamndu, I have to fly 30 minutes to reach my destination, called Jumla). Thank you for keeping me in loop. I am really encouraged. I always felt isolated and stigmatized in such physical or online discussion because I speak from the grass root and my first hand experience. Nepal is itself considered a developing country and rural country for the western people at large. But the real rural women, poor women, conflict affected women do not have access of information and other resources to enjoy and claim the resources as program intended to reach.

Being a rural, poor, survivor of WAR and violence, I may have different perspectives regards the experience of care farming in Nepal.

1. Details about the service providers (organizational forms, agricultural activities, type of service offered, motivation of the provision of such services)

In central and eastern part of Nepal, few NGOs and private institutions are operating child care centers but it is targeted to the well off working women not for the poor, rural, conflict affected and other forms marginalized women because the cost is expensive. In some cases it is also more than caring center, it is called paly groups, Montessori schools which is so expensive where 2 years more children are kept by educated, well paid working mothers.

2. Users (who they are, what is the main benefit for them)

Already mentioned above

3. Financing methods or business model

Usually based on private institutions so models is vary. It

4. Who else is involved (public health sector, private sector, professional organizations, etc)

Private sectors mostly

5. Related regulatory of policy frameworks

So far as private company, based on the volume of the investment and objectives, they registered under the government e.g. Small cottage industry or Company registrar or Social welfare council
6. Any other related information

If we see the statistics, Karnali region is the most rural, poor, and conflict affected region and then far west region where women are uneducated, working 18 hours/day, struggling with various forms of gender based violence, directly and indirectly affected by conflict, seasonal migration and many more issues. There are layers of layers issues. Neither they know nor enjoy the rights of Economic, cultural and social rights, nor Article 14 CEDAW, nor uNSCR 1325, 1820 and so on. Sometimes is more than ridiculosus. Recently, few institutions are trying to engage though they also failed to work in holistic/system approach. Project, short term and working in single issue don’t make any sense in rural transformation and empowerment of rural women.

In Karnali, women are working with their children in field, forest or street if they do not have younger children to take care of smaller one. They worked from sunshine to sunset in the farm/forest but they are suffering from starvation (83% living under chronic malnutrition). In such situation, how they can think other rights, they just born for work, marriage, bearing children and die where there life expectancy is only 40 years (some reports says 47 years) where Kathmandu people have 81 years and National average life expectancy is 65 years (2012).

Sorry, I couldn’t share the entire experience of mine due to time limitation, in Jumla, I will not have internet, I will be in touch and share later. Please visit finds me in google and you tube by putting my Name Radha Paudel and visit www.actionworksnepal.org

In Peace and Solidarity,

Radha Paudel
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Writer: Khalangama Hamala
Social Worker Award 2013
Women Peace Maker 2012
N-Peace Award 2012

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URL: www.actionworksnepal.org*

11. Jost Dessein, ILVO, Belgium

Thanks for this initiative. I do not have experience with social farming in developing countries. I would like to share, however, a recently published paper on social farming in Europe, with a case study of Belgium and the Netherlands. The first part of the paper describes the three prevailing discourses (frames) of Green Care in Europe. The second part then focuses on the institutionalisation of Green Care in Belgium and the Netherlands.

All the best,

Joost Dessein (ILVO, Belgium)
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12. Georg Wiesinger, Federal Institute for Mountainous and Less-Favoured Areas, Austria

Dear Hajnalka

I appreciate this very important initiative. Social Farming/Green Care encounters growing support in not a few European countries. For instance in Austria it became a key issue for policy makers and different interest groups after a cross-country study conducted in Austria and Italy (BABF Vienna, Eurac Bolzano) which was largely built on the conceptual background developed in COST Action 866. Now, we can envisage strong dynamics, the number of care farms is growing steadily, the fields of work are becoming more heterogeneous and there are even more options for financial support.

Best regards

Georg

Dr. Georg Wiesinger
Bundesanstalt für Bergbauernfragen (BABF)
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13. Hariharan PV, India

What is EMPOWERMENT? Is offering some training empowerment? Is helping the needy in villages with some medicines or fertilizer (a one-time offer) empowerment? Is offering some off-hand doles empowerment? Moreover, do the Villagers/ Rural society NEED the empowerment that WE (at the helm of affairs, mostly in Five/ Seven star culture levels) define and design, “pushing” down on the villagers? Millions of Dollars are being spent on various such schemes ... by the UN organizations, other Institutions and many Philanthropic Groups ... But are we able to “empower” any one on a sustainable basis? If Yes... what are the figures? And why is it that Poverty is increasing in rural areas? If not... what are we to do? ... instead of going on pumping in moneys into the drain? Having said that, this writer wishes to Define EMPOWERMENT of the Villagers/ Rural people as follows: A sustainable arrangement whereby an average Village family would be able to gain work and wages, such that the minimum earning power to live decently amongst society is made available. This writer is working on such concept in India, and would wish that many join and support the Cause/ venture. The idea is that, under Indian conditions, an average Village family (with Five members) should be able to have at least Two able bodied persons having full time (sustainable) Jobs ...

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two together earning not less than $2500 per annum. Today it is a ridiculously low level of $333.33 (GDP) and $33.33 real income (for a family of 5). There are over 150 million families in this pathetic condition in India. Are our Rural Group members listening? Most other developing countries also have equivalent problems.

14. Ralph Kurtzman, Micologia Aplicada International, USA

[contributed trough Linkedin United Nations Sustainable Development group]

I find the title, particularly the word "Care," confusing. The old CARE relief organization has been transformed into a very ineffective women’s teach-for-self-help organization. I am very much in favor of the proclaimed idea, but CARE thinks sending Hollywood types around to African villages is more useful than finishing projects that have taught organization and agricultural skills to women. I worked as a volunteer professional for them in Egypt - they had a great paid staff. The staff supported organizations run by local women, in many Upper Egypt farm villages. The women were beginning to learn to do things that would provide more food and income for their families. A report was written telling of their outstanding progress. However, before training could be completed, they fired all of the staff who had built their program. If this is the sort of "Care you mean, it is time to cut the waste and misery. Don't lead women (or men) to the starting line, then pull everything away from them.

Word are of no value, if the action does not adequately support the proclaimed goal.

Ralph Kurtzman

15. Santosh Kumar Mishra, Population Education Resource Centre (PERC), India

1. Details about the service providers (organizational form, agricultural activities, type of service offered, motivation of the provision of such services):

a. Organizational form:

*Community-Based, Resource-Orientated Farmer Organizations*: This type could be a village-level cooperative or association dealing with inputs needed by the members, the resource owners, to enhance the productivity of their businesses based on land, water, or animals. These organizations are generally small, have well-defined geographical areas, and are predominantly concerned about inputs. However, the client group is highly diversified in terms of crops and commodities.

*Farmer Organizations*: These organizations specialize in a single commodity and opt for value-added products which have expanded markets. They are designated as output-dominated organizations. Not specific to any single community, they can obtain members from among the regional growers of that commodity who are interested in investing some share capital to acquire the most recent processing technology and professional manpower.
b. Agricultural activities:

Social farming also represents a new opportunity for farmers to deliver alternative services to broaden and diversify the scope of their activities and multi-functional role in society. This integration between agricultural and social activities can also provide farmers with new sources of income and enhance the image of agriculture in the 'public eye'.

c. Type of service offered:

Social Farming adopts a multifunctional view of agriculture. The main products, in addition to saleable produce, are health and employment, education or therapy. Agriculture offers opportunities for people to participate in the varied rhythms of the day and the year, be it in growing food or working with domestic animals. Social farming includes agricultural enterprises and market gardens that integrate people with physical, mental or emotional disabilities; farms which offer openings for the socially disadvantaged, for young offenders or those with learning difficulties, people with drug dependencies, the long-term unemployed; active senior citizens; school and kindergarten farms and many more. Prevention of illness, inclusion and a better quality of life are features of social agriculture. The special added value of social farming is the possibility for disadvantaged people to be integrated into a living context, where their personal capabilities are valued and enhanced. The presence of the farmers, the contact and relationship with other living beings (animals and plants, the assumption of specific responsibilities) are some of the key features of the rehabilitative practices generated by social farming.

d. Motivation of the provision of such services:

Motivation factors in the provision of such services are: (a) employed in social care & horticulture, and (b) securing tenancy. Further, the integration between agricultural practices and social services may also allow new sources of income for farmers, sharpening up the image of agriculture in society at the same time, and favouring the development of new relations between rural and urban citizens.

2. Users (who they are, what is the main benefit for them):

- Farm families,
- Statutory service providers, and
- Final beneficiaries, end users

3. Financing methods or business model:

- **Putting investment decision into the hands of entrepreneurs:** Collective decision-making among groups of business owners has been a key success of micro-finance.
- **Putting investment decision into the hands of entrepreneurs:** Collective decision-making among groups of business owners has been a key success of micro-finance.

4. Main challenges:

Economic and social concerns present significant challenges to sustainable agriculture. Specific issues include:

- farm profitability,
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- economic comparisons among conventional and non-conventional farming components,
- viability of rural communities,
- fair trade, and
- agricultural labor.

5. Who else is involved (public health sector, private sector, professional organizations etc.):

- Private companies,
- Non-governmental organizations (NGOs),
- Community representatives,
- Farmers associations, and
- Research and extension agencies

6. Related regulatory or policy frameworks:

The special added value of social/care farming is the possibility for disadvantaged people to being integrated in a living context, where their personal potential may be valued and enhanced. The presence and the relationship with the farmers, the contact with other living beings – animal and vegetal ones – the assumption of specific responsibilities are some of the key-features of the rehabilitative practices generated by social farming.

7. Any other relevant information:

Care farming as a development strategy could be a good alternative to give a farm future prospective. Care farms use the whole or part of a farm, provide health, social or educational care services for one or a range of vulnerable groups of people and provide a supervised, structured programme of farming-related activities. The purpose of care farming is to promote mental and physical health by giving people the opportunity to spend time working on the land. Care farms can provide supervised, structured programs of farming-related activities, including animal husbandry, crop and vegetable production and woodland management.

Dr. Santosh Kumar Mishra (Ph. D.)
Technical Assistant
Population Education Resource Centre
India.


Nature Palace Foundation (www.naturepalacefoundation.org) has worked with children and youth with disabilities, providing them with skills and inputs for profitable market gardening in Uganda, East Africa. See video on this link: https://www.youtube.com/watch?v=sTRzv2WkCrg.

17. Bhubaneswor Dhakal, Nepal

Dear Moderator,
From my understanding the meaning of 'care farming' is broader than what you define in this discussion. It also refers to any farming practices for protecting people, resources, economy and cultures in critical condition (otherwise can result irreversible disaster). You limited the phrase in education and socialization of people with special need (elderly people, children and disables) and by external agencies supports. Therefore many participants confused on providing examples in their communities or countries. Based on your definition, the kitchen gardening in primary school can be considered a care farming. The schools provide education, socialization and care to young children. The schools can achieve the services by involving students in the kitchen gardening.

I would like to present some indigenous practices of care farming in Nepal.

a. People living individually (alone) keep pet animals (cat, dog or bird) to reduce loneliness. Some of them do kitchen gardening or other farming to keep them busy. These are examples of self-care farming practices.

b. Some people grow vegetables or keep animals (e.g. milking cow or buffalo) to make happy to their elderly parents. The people could provide vegetable and milk from other sources with less cost and effort but the parents would not be that happy as they would be produced in own home. The practice provides mental care of the elderly.

c. People establish and care gardening in public places (e.g. temple area and community halls) where elderly people gathers for socialization with neighbors.

You might be interested to find the cases that help in developing projects. My contribution might not help you that much.

Thanks

Bhubaneswor Dhakal

18. Nidhi Tandon, Networked Intelligence for Development, Canada

Hello,

I would like to contribute this paper for your consideration for this discussion on care agriculture.

Thanks

Nidhi

Link to the paper:
http://www.fao.org/fsnforum/sites/default/files/resources/NT%20Care%20Economy.docx

19. Gokul Chandra, Agent for Social Change (ASOC), Indonesia

[contributed trough Linkedin United Nations Sustainable Development group]
Social farming (also called care farming): an innovative approach for promoting women’s economic empowerment, decent rural employment and social inclusion. What works in developing countries? Proceedings

Care / Social farming is a new concept it required to awareness to the world community. In regards to care / Social Farming i can sharing little information in following ways:

1. Small farm / farmings can develop in slum and cities areas where agricultural products are limited. In such small place city dwellers / municipals can be cultivated green fields, beautiful and tasty animals farms for foods, economy, physical improvement of farmers and psychological fitness of localities / visitors both for healthiness of service providers and economy growth.

2. Whereas in rural areas where large size of agriculture land is available, in such areas we can develop and practice big agricultural farms by using organic agriculture products for health and eco-friendly, large animal farms and fisheries or integrated farming for employment generation of rural peoples, regular supply of foods to cities dwellers / consumers and earning good income and maintain physical health, psychological health, Social and healthy environment.

3. Its is a part of education to local / rural farmers on new concepts for healthy, employment, economy growth and contributing to maintain of climate change.

For widely practice of Care / Social Farming FAO need to develop global policy, regional policy, countries agriculture policy based on their social, cultural and food habit system and fittest to their environment. If the world communities widely practice of Care / Social Farming in few decades over all the world communities will get positive impact of Good products of Healthy food items like vegetables, meats, Fishes, Eggs, milk etc, increase employment generation, regular supply of good foods items to cities consumers, Education to farmers, maintain good physical health and psychological health, maintain healthy society and eco-friendly environment and contributing towards maintain of Climate change and social - environment mitigation.

20. Sri Rachmad, Researcher, Indonesia

[contributed trough Linkedin United Nations Sustainable Development group]

It must be initiated asap due to women particularly in rural area have remarkably contribution and involvement in all farming step, namely: farming management, field management, water management, time use allocation of women in the farming as domestic work and even domination of old women at rural area lead to low level production and simultaneously as the second post of their work instead of home businesses.

Indonesia data shows that under-utilization of labor in rural area been recognized as ageing population who are working in agriculture process in rural.

Agriculture is a bearing savior for hing unemployment in developing countries.

Sri Rachmad

21. Nelson Jacob Kiwagi, Rural Economist, Uganda

[contributed trough Linkedin United Nations Sustainable Development group]

There is always great need for Rural Women Empowerment. It is not only important BUT also urgent.
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There is need though, to analyse the Rural woman, marital status, age brackets, economic activities, market of products, marketing, food security, nutrition, level of education, number of children, average annual income, rate of school drop outs, & social infrastructure information availability, existing innovations,

Important to know, what they want and what they need, inclusion and participation, sustainability, cost benefit analysis, social cultural sensitivity.

22. Gina Seilern, FAO, Italy

Dear Hajni,

I think this is a fascinating and very inspiring topic, and have enjoyed reading people’s contributions so far. In particular I think that George Kent from Hawaii raises a very important point about increasing people’s ability to empathize with and care about each other as a way of reducing hunger. This comes down to the relational nature of life and the all-important human factor.

With this in mind, have you looked into any psychosocial approaches to development interventions and have you thought about this for managing and measuring future care farming programmes? There is some very interesting literature on this topic, and I wonder if there would be scope to link some of these concepts up with your work on care farming.

The “wellbeing approach” is one methodology, which could be interesting food for thought for this work: it places a special focus on subjective accounts of how people are doing and feeling, and uses these as a basis from which to measure the impact of development interventions. People’s “subjective”, or “inner” wellbeing links in directly with their sense of dignity and self-worth, as well as their capacity to relate to others in their families and communities. This in turn links in with people’s ability to care about each other, which as mentioned by Mr Kent, could be an effective way of reducing hunger.

The University of Bath has developed an interesting research project based on the wellbeing approach which it has piloted in India and Zambia –http://wellbeingpathways.org/. Of particular interest is their multidimensional model of wellbeing.

All the best,

Gina
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23. Hajnalka Petrics, FAO, Italy - facilitator

I could imagine a Care Farm around there to take care of the children in a safe environment while their mothers are working.

Hajnalka

24. Mildred Crawford, Jamaica Network of Rural Women Producers, Jamaica

[contributed trough Linkedin Sustainable Agriculture group]

There are many examples of CARE/Social Farming in the Caribbean. In these underdeveloped and developing countries, all these Community based organizations are operated by volunteerism and the women who are members of these groups are caregivers, mothers, back yard garden farmers who use the produce from their gardens and indigenous frits found in the communities to make delicious delicacies, drinks, and gourmet foods for families and friends for free but it has been feeding them for years. They have mastered the skill in the household that on many occasions, they are ask to prepare the meals for other upper class groups without compensation. These rural women feed families and friends, share knowledge in groups which allow them to meet in their communities, but time does not allow them to go far or meet for long hours because of family commitments.

Secondly, I have been practicing insemination in pigs for years and have shared best practices in pig husbandry for free to other rural women for free for years both in my island and elsewhere. This is one area of agriculture that rural women in the home, persons in penal institutions and children at school learn easily. I have done it for years and never was introduced to this terminology. I worked with rural women in Agriculture voluntarily, is this not decent work?

Mildred Crawford
President/Community Development Officer at Jamaica Network of Rural Women Producers

Global Forum on Food Security and Nutrition www.fao.org/fsnforum
Greetings –

At the beginning of this discussion, on 16.04.2014, I reflected on the similarities and differences between care farming and caring communities. Care farming is an expression of the broader caring that is found in strong communities.

There has been a rich exchange since then, so I would like to offer a few more observations.

We should give attention to possibilities for farming that is undertaken to produce farm products needed by particular groups. For example, one might imagine farms that are devoted to raising crops that would help to meet nutrient deficiencies that are important in the local area.

Some farms could be devoted to raising crops specifically to meet needs of young children for complementary foods, as they wean from their breastmilk diets. This would fit nicely with Kanchan Lama’s 17.04.2014 call for child care to allow women to be fully involved in farming. Instead of working on farms that serve the general community, perhaps they could work on farms that focus on producing crops that are of special interest to women, especially those who are pregnant or new mothers. Child care could be provided at the farm site, thus making it easier for mothers to breastfeed. Facilities could be provided to enable the women to meet together to discuss their concerns about child feeding, as they do in La Leche League meetings that are common in high income countries. They could also discuss how the farmed products should be prepared for their young children.

That sort of arrangement would ensure better child care than that illustrated in the photo provided by Hajnalka Petrics on 24.04.2014.

On 23.04.2014 PV Hariharan asked, what is empowerment? I suggest: Empowerment is the increasing capacity of individuals and communities to define, analyze, and act on their own problems. Empowerment can be facilitated by outsiders, and there are also possibilities for self-empowerment, based on local initiatives.

Using this concept, we could say that care farming is empowering if it increases its beneficiaries’ capacity to care for themselves. David Nkwanga provided a good example on 23.04.2014, when he explained the Nature Palace foundation helps children and youth with disabilities obtain the skills and other resources needed to engage in profitable market gardening.

On 24.04.2014 Gina Seilern provided some links to studies about well-being and its determinants. It does include references to the importance of social connections, but it does not speak specifically about caring, the desire to act to benefit others.

It would be interesting if some of the specialists on well-being were to focus their attention on the well-being of communities. They could then explore how the quality of life of individuals depends on the quality of their communities.

On 28.04.2014 Mildred Crawford shared the experience she and others in her country have had in sharing food, farming skills and other resources with others for free. These relationships, usually informal, probably are far more widespread than anyone has recognized. These are expressions of...
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deep caring at the community level, something that seems to be invisible to most economists and government officials. More should be done to recognize and understand these relationships.

Aloha, George

26. Magda Rich, Lab 863, Czech Republic

Hello,

I would like to share my experience from a project I worked on in the last two years in India. It did not start as a green care project (in fact I didn't know about green care at the beginning) but it naturally evolved in it, though the facility we developed is not a typical green care farm as there are in Europe. The main topic of the project was promoting conservation through livelihood improvement in the Kodagu district in Western Ghats in India. One of our partners was Swastha – special school for disabled children which provides education and vocational training to children with all sorts of disabilities and which is pretty much the only such school in the district.

During the project we achieved a deep insight into the situation of people with disabilities (PWD’s) which involves some of the issues that have been mentioned here. As George Kent mentioned, in a well-functioning community there is mutual care that exists naturally. We could observe this in Kodagu where the traditional family ties are very strong and for example old people are treated with a great respect and – care. However, due to the religious beliefs, people with any kind of disability are ostracized and their involvement in the community is minimal or none. In addition to the religious aspect, another reason why they are considered as a curse or a burden to their families is because they are not financially productive. As Dr Turmusani mentioned, financial inclusion is extremely important. It is one of the basic ways to gain respect and become part of the community. Though, for people who cannot receive any education or training because of lack of facilities and will of the society to provide those, it is virtually inaccessible.

I attach a paper about the part of our project in which we established a butterfly garden, of about 4 acres, that will be used for therapeutic and training reasons by the disabled students who will receive practical gardening training to be able to be hired outside the school to earn their living. The garden will also be used as an environmental education centre and thus visited by school children and public who will have a chance to see the work of the disabled and this will hopefully positively influence their way of seeing the PWD’s.

As I mentioned at the beginning, our garden is not a green care farm as they are in Europe. We shared the same scope but adjusted the form to the local conditions.

Regards,

Magda

27. Anura Widana, New Zealand

Chemicals-free farming and livelihood options for vulnerable people
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Chemicals of various types are regularly applied on wet paddy eco-system in almost all Asian countries. The application begins as early as at the time of land preparation by some farmers. However, the majority apply it during paddy growth for weed control, pests and disease control. There is evidence that the number of applications within the life cycle of a paddy crop has been on the increase.

The chemicals applied on paddy crop kills not only weeds and pests but also fish and almost all other aquatic creatures such as bugs, cricketers, crustaceans, amphibians, mollusks, reptiles and edible plants. The harvest of aquatic creatures and plants provide a rich source of nutrients for poor and families with vulnerability. The sale of these items provide income while the engagement of people in collecting, cleaning, transport and packing provide employment opportunities to several hundreds of people. The harvesting and sale of aquatic creatures is the sole income source for families in and around Delta Region of Myanmar and along the Mekong River in Lao and Cambodia. A study has shown that about 30 per cent of households in Delta regions are owning paddy lands while 70 per cent depend on the collection of aquatic creatures and plants for sale.

Evidence in Lao suggest that people with disabilities are being helped to earn an income through their engagement in cleaning and preparation of creatures collected from paddy fields. The collection of insects, fish and other creatures is an activity where children are heavily involved. On the other hand, sick and disabled people are engaged in activities such as cleaning, removal of parts not consumed, packing and preparation of creatures before dispatching to markets. The collection of insects from paddy fields starts quite early in the morning which is purchased by vendors. The produce is brought to a central area near a town by about 6.00 in the morning for cleaning, sorting and packing before being shipped out to consuming areas. This task is completed by about 7.00 am in the morning and the produce is ready to be dispatched. The cleaning, sorting and packing is done by disable people such as deaf, blind and people who have no legs to walk. The family members help disable people to come to a central location for cleaning. Although they have disabilities of different types, they are able to remove unwanted parts of insects, clean and pack using their hands. On the other hand, widows and very poor people are able to engage in all activities from collecting to cleaning and even processing before consumption.

The impact of agro-chemicals on livelihood of vulnerable people by way of reduced insect and fish harvest is often disregarded in the analysis of costs and returns to high-input use paddy farming. The notion to increase paddy productivity per se without considering the total returns to wet paddy as a system is yet another error made by planners.

28. Jacqueline Fletcher, France

While I confess that I have no personal experience with care farms in developing countries, I would like to share some ideas and experiences from permaculture projects in Africa and suggest that women are best placed to learn permaculture practices that will reconstitute degraded land and pass these practices on in combination with care farming.

There are many permaculture projects in Anglophone Africa, many started by Bill Mollison 30 years ago in places where changes in lifestyle/agricultural practices (e.g. the settling of nomadic herders, sustained conflicts or rural depopulation) have damaged ecosystems, or where drought and deforestation have lead to desertification.
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Teaching permaculture practices to women and children is an effective way of ensuring that these practices are passed on to future generations and also spread within the region. Permaculture can be adapted for any (micro) climate and soil, it can even reconstitute topsoil over a period of time, because it aims to mimic the most natural of ecosystems, the natural forest. The FAO has already published a report on the potential for forests in feeding rural populations:

Naturally, forest gardening is only one aspect of permaculture. Another important aspect in this context is the traditional knowledge of plants, their nutritional and medical properties, as well as agricultural practices that are often the domain of women in developing countries. This knowledge must be respected and practices revived.

Permaculture, being a simple, but flexible design concept based on whole-systems thinking, also embraces more than farming. Sanitation and water (harvesting and retention) are key elements as are the use of fuels.

My personal experience and intuition tells me that promoting women's economic empowerment by creating or supporting combined permaculture and care farming projects would be a highly efficient means to achieve multiple objectives and to do this effectively at a reduced cost. Moreover, the projects belong to the women from the outset even though they might be operating initially with an NGO as an interactive learning experience.

Naturally, they need the security of (cooperative) ownership of the land, or firmly binding contracts over their long-term use of the land. It is essential to continuity and transmission of knowledge that they should have security in an age of 'land grabs'.

These should be small-scale projects -- sow the seeds, continue to water them and they will grow and spread: metaphor.

But as Olivier de Schutter, UN Advisor on The Right to Food, has emphasized, the transition from large scale industrial agriculture to small-scale organic farming practices adapted for the locality are our only option. We must ensure the imperatives are maintained in Africa through women’s involvement.

ReScope is one of the organisations working in Permaculture Africa at this moment. See for example http://www.seedingschools.org/

I don't have other info at my fingertips at present but I do think this combination would be a highly effective use of resources and also of economic empowerment for women.

This type of approach might also be very effective ultimately in countries that have been ravaged by natural disasters, such as Haiti.
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29. Wayne Roberts, policy analyst, Canada

I’m excited to see this development. It takes full advantage of the multifunctionality of agriculture and the care embodied in food. I describe one Amsterdam project among many I visited in my 2013 book, The No Nonsense Guide to World Food if anyone is interested in the inspiring way it works there.

Wyne Roberts

30. Nuttitude K. Price, Australia

Watch the documentary "food inc", it puts things in perspective.

31. Peter Steele, Agricultural Engineer, Italy

Colleagues,

Agriculture and Different People

Everyone is different and, notwithstanding those differences, it is the mix of resources that they bring to their community which provides the basis for success or failure. And, even then, failure is not ‘failure’ as such, but simply just another step on the route to success – helping people to participate and leading to all those productive activities that feature in the summary paragraphs that have been assembled to encourage the wider debate in ‘care farming’.

People with disabilities

My contribution centres upon the most vulnerable of community people – those with disabilities; and, remember, in many countries this may comprise more than 10% local people, and many more if you bring in age, gender and poverty. Typically people look towards the public sector for the resources that they need – reflecting, as it does, an historical approach wherein government traditionally took responsibility for every aspect of social care and/or economic development.

You only have to look at the transition that takes place between the different groups of countries – developing/low-income, industrializing/middle-income and industrialized/rich to see how investment by the private sector begins to take priority – how education, access to information/technologies and a commercial approach to wealth creation quickly changes that original perception. This is when governments have to run to keep up with the private sector and, importantly, learn to manage that divergence in incomes between the majority poor and the minority rich; this is where the Gini Index, the Human Development Index and similar crop up in national planning.

Without some kind of focus people with disabilities will always be part of that majority poor and, in the low-income countries, this typically means part of the rural poor – with all that this implies for
living at a distance from decision-makers in the capital/provincial cities. They become the forgotten. This is unfortunate

Empowering people with disabilities

Wherever you look there is general agreement that people with disabilities are entitled to the same life opportunities as everyone else, but no clear ideas on how to actually achieve objectives of this kind. Countries implement laws in support of people with disabilities, and the national agencies promote within the context of those laws to help marshal the resources with which these people are better able to integrate themselves into their local communities. Support, however, has traditionally focused upon health, social and welfare development but, notwithstanding the efforts made by many well-meaning laws, policies and programmes, most people with disabilities continue to be marginalized within their home communities. Issues are those of access to work and employment.

Employment

As people become better informed, they typically demand more and better services. The industrial countries struggle to provide social services to disabled citizens, and achieve limited success; the low-income countries are generally too poor to provide the additional resources with which to make a difference. There is fashion and urgency with providing employment, but this rarely focuses upon people with disabilities. Employment and opportunities for earning an income provide a logical route out of poverty and a step towards empowerment. This raises confidence.

Pro-disability investment programmes are essential and, importantly, link into the marketplace for activities, enterprises and social development that can be shown to be profitable. In this way there is long-term value. An approach of this kind highlights the majority people with disabilities in the low-income countries as typically dependent upon agriculture for their livelihood. The survival of self, family and/or community in which people with disabilities live ultimately depends on the successful exploitation of local industries as an income-provider (and the collective wealth of the people concerned).

Agriculture and care farming

Most supportive initiatives are piecemeal and short-term; representing small investments made on behalf of a handful of recipients over a limited period of time. Given the seasonality of agriculture, even a five year programme of investment may only encompass five growing/production seasons. This is unsatisfactory and restricts options.

Development of a strategy – particularly a national strategy – has long-term advantages for both recipients and providers; there is transparency, people know where they stand, priorities can be taken with confidence and investments made with longer-term opportunities in mind. Strategic guidelines provide opportunities for people with disabilities to take ownership of their future; and to re-appraise, change direction and to select alternative options as the framework of the original strategy becomes dated and new opportunities are recognized. Planning is essential - that people take control and ownership.

Want to explore this further?
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The route to making a difference is relatively easy to navigate, and can be summarized within 10 key activity groups that apply to everyone working in support of the people with disabilities. Check out the ‘Guidelines for People with Disabilities in Agriculture’ contained in the draft report ‘Enhancing Opportunities in Agriculture for People with Disabilities: Guidelines for Getting People Involved’ attached to this contribution [link].

Peter Steele
Agricultural Engineer
Rome

32. Hajnalka Petrics, FAO - facilitator

Dear Colleagues and Friends,

Many thanks to you all who have submitted a contribution to this forum discussion until now...

We encourage you to come back and provide further reflections or also comments to other people’s contribution. I was delighted to see how George Kent actually summarized previous contributions and made some further thinking on them. Thank you George!

We also hope that many others will still contribute as the forum will be open until 16 May 2014.

Peter Steele’s contribution is highly appreciated. I personally feel delighted that he provided his comments as he with other colleagues from FAO were the pioneers of one of the themes that is closely related to Care/Social Farming, namely the one which concentrates on how to involve people with disabilities in Agriculture. I am grateful for his insights and the Guidelines he shared will be very useful for the development of the framework on Care/Social Farming.

Among others, Peter refers to the government’s responsibilities in providing care services for the disabled and to the fact that often people with disabilities rely only on public authorities to provide the much needed services. This is a very important aspect, and raises further thoughts about the roles of the different sectors, including the public, private, public-private and the community.

He also mentions that nonetheless of the many well-intended initiatives, laws and regulations to provide people with disabilities the same life opportunities, they continue to live marginalized. Among the main reasons is that these initiatives often focus only on health and social development, but do not manage to have a real empowering effect, that is, an effect that makes people with disabilities feel useful and appreciated. Creating opportunities for them to engage in meaningful employment through care farming can be a means to achieve this effect. The importance of gainful employment for empowerment was confirmed earlier also by Magda Rich when she shared her experience from India and said that “another reason why they (people with disabilities) are considered as a curse or a burden to their families is because they are not financially productive. ... financial inclusion is extremely important. It is one of the basic ways to gain respect and become part of the community.”

Finally, Peter confirms that developing a long term strategy in consultation with all relevant actors is the one that can have lasting and sustainable impact. This is what we intend to do, to develop with a participatory approach a framework that can be useful to help national initiatives to
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encourage and sustain care/social farming practices for the benefit of small-scale local farmers, rural women and those in need of social services, in particular, the children, the elderly, people with disabilities and other socially disadvantaged groups. The overall aim is to foster sustainable initiatives that can lead to improvements in food security, poverty reduction and social inclusion.

**Nuttitude K. Price from Australia** suggested that we watch the Food Inc movie. I have not seen it but could watch the trailer online. It seems that the movie is really relevant. It calls for a change in farming and in our eating habits and campaigns for local and nutritious food production. Care/social farming is a farming practice that fully promotes these values. Care/social farms promote sustainable farming practices, often organic farming, local food systems, short food supply chains and they are able to create niche markets with the produce that has an important social value. Besides being healthy and nutritious and a source of income for local farmers, care/social farming products are products that were created through a process that have given sense of dignity and self-confidence to the people who produced them.

**Mr Wayne Roberts** shared with us the title of his book so that we can look for it and read. It seems from available book reviews, that in *The No-Nonsense Guide to World Food* he was very successful in giving a comprehensive view on what characterizes industrialized agriculture, its weaknesses and impact on our lifestyle and health, and on the alternative models. What I found really useful is his reflection on the link between cheap food and cheap labour. "Cheap food... "sustains poorly paid workers in factories, and it leads farmers unable to compete with cheap imports to leave rural areas, in turn lowering the cost of urban labor." (Book review from Daniel Bornstein)

**Dr Jacqueline Fletcher from France** mentions the relation between care farming and permaculture. If we consider that the philosophy behind permaculture is looking at plants and animals in all their functions and that one of the principles of permaculture is care for the people, then it is certainly an interesting link and desires further reflection.

**Magda Rich from the Czech Republic** shared a very interesting experience. This is a project she was involved in and through which they created a butterfly garden for therapeutic and training reasons for disabled students who receive practical gardening training to increase their chances to be hired outside the school to earn their living. The garden functions also as an environmental education centre and thus visited by school children and the public. They have a chance to see the work of the disabled which hopefully positively influences their way of seeing the PWD’s. As she explains, this is not a care farm as we know it from Europe. But this is exactly what we are looking for: examples that carry the aspects and principles of care/social farming adjusted to the local context.

**33. Lisa Kitinoja, The Postharvest Education Foundation, USA**

Greetings and good wishes with this excellent topic.

For social farming (as for any farming project) it is very important to consider how the farmers will link to markets. Too often, 99% of the work is focused on growing, while little planning is put into what happens after harvest, leading to food losses and falling market prices (if a lot of farmers try to sell the same food at the same time).
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Many studies on "linking farmers to markets" have been conducted, but the key for social farming is to promote those practices most suitable and economically feasible for smallholders, specifically those that give women multiple options (for direct marketing or storage or home use) in order to maximize benefits and help reduce risks.

Two projects that I have worked on during the past 10 years (EL SHAMS in Upper Egypt, and Hort CRSP in East Africa) can provide some useful lessons:

- Improved access to post-harvest handling centers (e.g. pre-cooling and cold stores, packinghouses or food processing facilities) improves the bargaining position of small farmer groups and affiliated farmers. Access to post-harvest centers where growers can sort, grade and pack their fresh produce, pre-cool it and store it in cold stores until such time as price disputes are resolved or alternate buyers identified, thereby limiting their losses after harvest if and when marketing disputes arise.

- Investment in supporting structures such as packinghouses and the mechanisms to support them should start early so that the project can support them from set-up to full implementation and. Such undertakings require at least a three year learning curve – one to set up and learn; one to operate and learn from mistakes, and the third year for operators to take full responsibility from the project.

- Infrastructure development should start early during the life of the project. The necessary steps (site identification, facility design, feasibility studies, approvals, environmental assessments, construction, equipment procurements, etc) can take a very long time.

- Risk can be reduced if farmers grow crops that can be dried, stored and sold when prices return to medium or high levels – e.g. dry beans, medicinal and aromatic plants (herbs and spices).

- Growers associations play an important role in facilitating training courses and introduction of new crops, as well as in managing contracts and agreements of sales beyond the capacity of individual farmers.

- Farmer to farmer learning (e.g. onion production and field curing was noted as an example of where growers from one area shared experiences with farmers in another area in Egypt) was well received... such a model could be scaled out.

- The timeliness of user-demanded training is important. Hands-on training worked best (ex: demonstrations of improved harvesting practices during the actual harvest time).

- Growers associations need longer term technical assistance for improved organizational development, to establish and maintain good business practices, manage links with buyers, and to learn to properly manage and maintain their postharvest facilities. Farmers need access to training on an on-going basis, since as they learn new skills, needs will continue to change. In East Africa, for example, training for women's groups during the first year focused on solar drying.
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and jam/juice making methods, but in the second year they were requested training in direct marketing strategies.

- New services developed under the EL SHAMS project created new job opportunities for the residents of Upper Egypt villages. Examples include skilled harvesting labor, grading, packing, truck driving, and working in collection/drying centers. New skills under the Hort CRSP East Africa Postharvest Extension project created opportunities for small business development for women (as individuals, widow’s groups, church-based groups, etc) to market the many products they made from a variety of perishable food crops.

Dr. Lisa Kitinoja
The Postharvest Education Foundation
PO Box 38, La Pine, Oregon 97739 USA

www.postharvest.org

34. Sabrina Ladi, France

Le care farming reste encore assez peu développé et en marge. Largement pratiqué en Europe, non pas assez je trouve. Ce qui est bien regrettable car le concept est vraiment intéressant. Le principe de l’agriculture sociale que j’ai découvert il y a peu permet également un accès au logement facilité, une meilleure qualité de vie. En valorisant l’agriculture, d’autres choses sont également mis en valeur tel que la santé, l’habitat.

35. Muhammad Ariful Haque, Kamfisht Universe Engineering, Bangladesh

I think to enhance social farming/ care farming, there should be compulsory free of cost or very low cost bank account against each social farmer. This account should be used for maintaining all sorts of expenditure relevant to care farming. From local to international donation -everything might be operating through this account. In remote areas where branches of any bank are unavailable, there might be engaged agent of Bank. There also should be Green environmental Loan disbursement target for each branch of each bank. Agent of Banks also needed to be involved in here. Its transparency & regular monitoring could be possible using latest low cost IT products & services.

Veranda gardening, Rooftop gardening, indoor aquaculture etc should be considered as urban social farming for bank loan sanctioning. I think this will enhance economy specially women economy.

Social farming should focus more on food & nutrition production rather than armature farming because water, time, money etc are involved in here. As for social farming, 100% pure is not
necessary, water reuse policy could be applied there. Domestic Bio fertilizer, warm fertilizer etc could be used there. Using renewable energy for care farming should be influenced.

Agri-telemedicine could be a significant tool for social farming in remote areas. To operate Agri-telemedicine agriculturist needed to be trained up in local language. Online based diplomas in home economics, care farming, or any relevant short courses are necessary in this regard.

Thank you

Muhammad Ariful Haque
CEO, Kamfish Universe Engineering
Partner, Global Water Partnership
Partner, Global Soil Partnership of FAO, UN

36. Roy Vargas, Instituto Mixto de Ayuda Social, Costa Rica

[original in Spanish]

Desde el año de 1971 el Instituto Mixto de Ayuda Social (IMAS), como Institución del estado costarricense, está encargado de desarrollar acciones de lucha contra la pobreza, y especialmente con las mujeres jefas de hogar. A través de la historia, el IMAS ha desarrollado diferentes procesos y metodologías de transferencias condicionadas. Producto de dicha evolución, desde el año 2011 es creado el Programa Manos a la Obra, que consiste en una transferencia económica (de hasta $200 mensuales) condicionada o asociada a la participación en proyectos de bien social (reciclaje, reforestación, cuidado de niños, limpieza de playas, educación ambiental, creación de viveros forestales de especies en peligro de extinción, rescate de especies vegetales comestibles afectadas por la deforestación, producción de alimentos por medio de huertas comunales) etc. En el año 2011 beneficio a 500 familias, 2012 cerca de 6000 familias y para el 2013 se atendieron cerca de 11.000 participantes. El programa está en franca crecimiento beneficiando principalmente mujeres jefas de hogar.

Se han desarrollado proyectos donde las familias en condición de pobreza participan en la producción de alimentos (huertas), cuyos productos son posteriormente trasladados a escuelas, colegios, acilos de ancianos, etc. La participación en estos procesos ha tenido efectos positivos en los participantes, tales como: a) Traslado de conocimientos en materia de producción de alimentos; b) Incremento en los sentimientos de autoestima personal dado que el subsidio de estado es percibido como un derecho y no una dádiva o caridad del estado; c) Creación de redes sociales de apoyo en las participantes, al crearse sentimientos de solidaridad, grupo y pertenencia; d) Intercambio de experiencias y estrategias de sobrevivencia social.

Actualmente está siendo construida una estrategia para que la producción agrícola en las huertas pueda ser adquirida por escuelas, colegios e instituciones de estado, de forma que se incremente la producción de alimentos de la mano de opciones de emprendedurismo y movilización social para las familias participantes.

[English translation]
Since 1971 the Mixed Institute for Social Aid (Instituto Mixto de Ayuda Social, IMAS), as a Costa Rican government institution, is responsible for implementing actions to fight poverty, especially targeting female-headed households. Through history, the IMAS has developed various conditional transfer processes and methodologies. As a result of this development, the Down to Work Program was created in 2011, consisting in a cash transfer (up to $200 per month), either conditional or associated to the participation in social welfare projects (recycling, reforestation, childcare, beach cleaning, environmental education, creation of forest tree nurseries for endangered species, rescue of edible plant species affected by deforestation, food production through community gardens, etc.). In 2011 it benefited 500 families, about 6,000 families in 2012 and nearly 11,000 participants were attended in 2013. The program is growing, mainly benefiting female household heads.

Projects have been developed where poor families are involved in food production (gardens). Produces are subsequently transferred to schools, colleges, nursing homes, etc. Participation in these processes has had positive effects on the participants, such as: a) Transfer of food production knowledge; b) Increase in personal self-esteem, since the state subsidy is perceived as a right and not as a gift or a state benevolence; c) Creation of social support networks between participants, to generate solidarity and group membership feelings; d) Exchange of experiences and social survival strategies.

Currently a strategy is being developed to ensure that agricultural production in gardens can be purchased by schools, colleges and state institutions, increasing as a result food production with entrepreneurship and social mobilization alternatives for the families involved.

37. Simone Staiger, Colombia

[original in Spanish]

Granja Tarapacá: Agricultura social, terapia curativa y social para personas con capacidades especiales, Cali, Colombia

Participo en este foro como madre de familia de dos hijos especiales, co-fundadora de la iniciativa Granja Tarapacá la cual presento a continuación.

Qué es Tarapacá?

Nuestro proyecto de agricultura social en Cali, Colombia es la propuesta de un centro terapéutico para personas con facultades especiales en un ambiente de casa-granja con actividades de agricultura biodinámica.

Desde el 7 de septiembre del 2009 hemos empezado esta experiencia, arrancando con actividades educativas y curativas para personas con facultades especiales.

Cómo funciona Tarapacá?
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Nuestro proyecto es todavía pequeño: Tenemos 18 estudiantes de 8 a 65 años con diversos impedimentos. Trabajamos de 8 am a 3 pm en varias formaciones grupales, en actividades escolares, terapéuticas, todos giran de alguna forma alrededor de la agricultura. Los cultivos por el momento son destinados para el autoconsumo de la granja. Nuestro equipo está compuesto de dos maestras formadas en educación especial, un maestro agrónomo, una terapeuta trabajando con arte, y una ayuda en la cocina. Siempre contamos con la presencia de dos practicantes de Alemania que turnan cada año. Tenemos muchas visitas de estudiantes y jóvenes viajeros que participan durante un tiempo en las actividades. Disfrutamos del apoyo de la comunidad antroposófica internacional que nos provee capacitación en educación especial con varios expertos visitándonos por año.

Todavía no hemos montado el proyecto de vivienda para que los integrantes mayores se puedan vivir en comunidad. Contamos con el apoyo del colegio Luis Horacio Gómez en la parte administrativa.

La financiación se hace exclusivamente por parte de los padres, con algunas donaciones que llegan de personas o instituciones interesadas, no tenemos ayuda estatal que no existe en Colombia ya que tiene un sistema público y privado separado. Estamos en el proceso de formalizar la Granja para asegurar que los alumnos de edad escolar estén parte de un proceso escolar, mientras que para los mayores es necesario establecer otra forma administrativa. Nuestro compromiso con la pedagogía Waldorf, la antroposofía y la agricultura biodinámica son la base fundamental de nuestra incitativa.

Encontramos instituciones hermanas en los Camphill donde muchos estudiantes, maestros y jóvenes de Cali han hecho prácticas.

Algunos de nuestros retos

- Colombia es un país que no tiene estructuras de apoyo y no tiene una cultura de inclusión. No hay profesionales bien capacitados, y en eso el colegio Waldorf hace un gran esfuerzo que ha dado sus frutos.

- Los padres de hijos con necesidades especiales tienen dificultades en aceptar sus hijos y en acudir a soluciones como Tarapacá. La agricultura no es considerada como una ocupación de valor, sobre todo por parte de los padres que tienen los recursos económicos para ser parte de nuestro proyecto.

- Queremos crecer pero no queremos abandonar nuestros principios fundamentales. Por ejemplo, para hacer un convenio con alguna institución como el bienestar familiar deberíamos cumplir con una serie de condiciones que no nos dejarían desarrollar nuestras actividades en las condiciones que nos exigimos.

El futuro de Tarapacá

Estamos trabajando para fortalecer el proyecto y permitir su sano crecimiento. Necesitamos arrancar pronto con el proyecto de vivienda comunitaria. Soñamos con un terreno más amplio para
I participate in this forum as a mother of two special kids, co-founder of the Tarapacá Farm initiative which I will introduce below.

**What is Tarapacá?**

Our social farming project in Cali, Colombia, is the proposal of a therapeutic centre for people with special abilities in a farm-house environment with biodynamic farming activities.

We started this experience on 7 September 2009, with educational and curative activities for people with special abilities.

**How does Tarapacá work?**

Our project is still small: We have 18 students aged 8-65 with various disabilities. We work from 8 am to 3 pm in different group formations, in school and therapeutic activities, all of them somehow related to agriculture. Crops are currently intended for the farm’s own consumption. Our team is composed of two teachers trained in special education, one agricultural teacher, one art therapist and a kitchen helper. Two interns from Germany, taking turns every year, are always present. We have many visits from students and young travellers participating for some time in our activities. We are supported by the international community, providing anthroposophical training in special education with the visit of various experts every year.

We have still not developed the housing project that will allow older members to live in community. We are administratively supported by the Luis Horacio Gómez School.

Exclusively parents provide funding, with some donations coming from interested individuals or institutions. We have no state aid, as Colombia has a separate public and private system. We are in the process of obtaining a legal status for the Farm to ensure that school-aged students are part of...
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an educational program, whereas we need to establish another administrative procedure for the older ones. Our commitment with Waldorf’s pedagogy, anthroposophy and biodynamic farming is the cornerstone of our initiative.

Camphill are fellow institutions where many students, teachers and young people from Cali have enjoyed internship opportunities.

Some of our challenges

- Colombia is a country without support structures which does not have an inclusiveness culture. There are no well-trained professionals and, in this respect, Waldorf School makes a great effort with satisfactory results.

- Parents of children with special needs have difficulties in accepting their children, and in taking advantage of solutions like Tarapacá. Agriculture is not considered as a valuable occupation, especially by parents with the necessary financial resources to be part of our project.

- We want to grow, but without giving up our fundamental principles. For example, to enter into an agreement with an institution involved in family welfare, we should fulfil several requirements that would impede developing our activities under the conditions we demand.

The future of Tarapacá

We are working to strengthen the project and enable its healthy growth. We need to start soon the community housing project. We dream with a wider field to carry out the farm activities at a therapeutic-social level whilst enabling its economic development.

As a mother of three children, two of them being members of the project, I can assure that the possibility of participating in the creation of the farm has been a privilege. We could have returned to Germany, my home country, and take advantage of the state aid; we decided to create a tailored solution yielding the best curative therapy for our children, and a lot of serenity and pride.

The Farm at Facebook: https://www.facebook.com/groups/128493893837048/

Contact: Simone Staiger-Rivas (s.staiger@cgiar.org)

38. Gemma Todd, Tanzania House of Hope, United Republic of Tanzania

Hello everyone, thank you for bringing up such an important issue and discussion! At Tanzania House of Hope we utilize social/care farming with our older people's associations. The farming has changed the perception of older people within the community, built unity within the older people groups, but also built confidence for older people - showcasing an ability to engage in income-generating activities and revive previous skills.
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I agree with some of the comments raised by previous discussants - such as the need to connect farmers to the market, providing fair prices and economic capabilities. However, additionally we need to remember the bigger picture of which social/care farming aims to change - reintegrating vulnerable groups and enforcing change. In order to do so at Tanzania House of Hope we are synthesizing our care/social farming approaches with other members of the community. We are building an inclusive community centre of which is inter-generational and dynamic, to not only offer change for the vulnerable individuals engaging in social/care farming, but also to offer a opportunity for interaction. We are integrating social/care farming with broader community development programmes to introduce changes to how the community functions in unity.

Please take a look at some of the work we are engaged in, and offer any support. Your support is crucial for wider-scale change through social/care farming. Thank you!!

Check out: http://www.crowdfunder.co.uk/ushrikiano-community-centre

39. Themba Phiri, Agricultural Technical Specialist, South Africa

[contributed trough Linkedin]

Women in the development world have been marginalized for quite a long time, the social care farming approach, will empower the women to farm profitably whilst keeping the social fabric of the family intact. Women are the key players in the farming industry, without their involvement farming will be decidedly off-beat. The physically disabled, sick are always taken care of by the majority of the women. The care farming approach should be tested at various levels as it integrates all people from all walks of life such as the disabled who are always vulnerable, the war veterans, who are affected by changing political situations. There is need to build institutions of learning that will train and cater for people with some level of vulnerabilities. This can only be done through donor forums as they are the ones who finance developmental programs. Donors should come up with tailor made programs for the vulnerable groups mentioned above for the care farming innovation to be deemed a success.

40. Senapathy Marisennayya, Associate Professor at Wolaita Sodo University, Ethiopia

[contributed trough Linkedin]

Social Farming is the survival strategy to the rural people. Social Farming has come to the attention of an increasing range of rural stakeholders in recent years and numerous examples of social farming activities can be found around the EU-27 Member States. This interest is the result of a growing understanding of the potential role of agricultural and rural resources for enhancing the social, physical and mental well-being of people. The rural people behavior, culture and type of living supported with local environmental condition in which they can lead
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their livelihood aspects. At the same time, social farming also represents a new opportunity for farmers to deliver alternative services to broaden and diversify the scope of their activities and multi-functional role in society. This integration between agricultural and social activities can also provide farmers with new sources of income and enhance the image of agriculture in the ‘public eye’. Social Farming is enhancing the life plus survival strategy to the rural people.

Regards
Senapathy

41. Fatima ELtahir, Ministry of Agriculture, Sudan

[contributed trough Linkedin]

I think social for is one of the key drivers for rural development especially in areas where most of women are female headed HH, to ensure the visibility of social farming it is better to be linked to social networks and to build capacities of women on how to manage their farms and how can they interact socially to develop their farms. I think one of related organization can design a project in a given area to make a piloting for these farming systems for lessons learning and replications.

Fatima Eltahir

42. Jean Philippe Pancrate, Perfect Union, France

Bonjour à tous,

Le modèle d'agriculture sociale afin d'être optimal doit permettre l'inclusion des plus vulnérables. J'ai travaillé sur un modèle qui pourrait permettre de donner de l'activité s'il est mené en mode artisanal. Aussi, Le modèle "cassava and tilapia" permet:

- une mise en place avec peu d'investissement
- générer de nombreuses activités autour du modèle.
- rendre très accessibles ces activités aux femmes
- redynamiser les villages
- offrir une prevention dans le domaine da la santé une nourriture de soins aux populations
- de donner une nutrition correcte aux populations
- d'offrir une agriculture saine ( pour les personnes : le manioc ) pour les poissons ( les feuilles de manioc )...
En México, el término “agricultura social” ha sido utilizado para referirse al sector conformado por los campesinos que al término de la revolución de 1910 recibieron tierras para trabajarlas, con ciertos elementos de trabajo colectivo, como fue la manera tradicional de organizarse de los pueblos de los tiempos anteriores a la colonización española (algunos todavía existen). Tal como excelentemente lo señala George Kent, los mayas (y los aztecas) tienen mucho que enseñarnos acerca del manejo de los alimentos, especialmente en el enfoque para producir lo que se necesita y la vinculación entre la producción y el consumo.

Al llegar los españoles a Tenochtitlán, se sorprendieron de la prosperidad que encontraron, ya que los campesinos no eran pobres, mucho menos miserables, como lo eran en esa época sus contrapartes europeos, que vivían bajo el sistema feudal, en una virtual explotación. En México, los campesinos tenían la gran ventaja de la existencia de los “tianguis” (mercados), en donde podían ofrecer sus productos directamente a los consumidores, con todas las ventajas que ello implica. Durante la colonia española este esquema cambió y las tierras fueron acaparadas en grandes latifundios, en los cuales la población pasó a ocupar un lugar similar al de los siervos del feudalismo, sumidos, como ellos, en la pobreza. Los gobiernos surgidos a raíz de la revolución, intentaron restituir la forma tradicional de tenencia de la tierra de los pueblos prehispánicos, constituyéndose así el “ejido”, en el cual se entregaba tierra a los campesinos para que la trabajaran de manera tanto individual como colectiva. Durante 60 – 70 años se hizo un gran esfuerzo y se apoyó con créditos y asesoría a los ejidatarios de una manera muy intensa, pero a partir de la década de los 80s se dieron grandes cambios en las políticas públicas, desmantelándose el aparato gubernamental que daba soporte a este esquema. Se hicieron cambios a las leyes para permitir la venta de los ejidos (estaba prohibido) y se alentó la producción comercial, especialmente la dirigida a la exportación. El resultado, 30 años después, es que la desigualdad ha aumentado en una forma impresionante, con la mitad de sus 110 millones de habitantes en situación de pobreza y más de 20 millones padeciendo hambre. Se cumple así lo que señala George Kent, de que no son las sociedades con menos ingresos, sino las que menos cuidan de sus miembros las que sufren más la pobreza y el hambre. México produce hoy más alimentos que hace 30 años, pero tiene más pobreza y hambre; tiene cada vez más pobres pero tiene al mismo tiempo algunos de los hombres más ricos del mundo. Sin embargo, existen aún muchos pueblos en México que mantienen sus tradiciones y sus sistemas de producción comunitaria, pero se encuentran en desventaja para competir en el actual esquema de comercialización, copado por las grandes empresas tanto mexicanas como trasnacionales, que poco a poco han ido cambiando nuestros hábitos de consumo y desplazando nuestros productos.

Así es que al buscar ejemplos de lo que llaman “agricultura social”, entendiéndola como “el uso de la agricultura para proporcionar servicios sociales o de educación a los grupos vulnerables”, encuentro que trasladamos los problemas sociales que padecemos a este ámbito también. Se han utilizado desde hace ya largo tiempo las granjas para menores a manera de reformatorios, pero es también largo el debate acerca del enfoque que se les da, ya que son manejadas a manera de cárceles, sin enfocarse realmente en la rehabilitación del menor. Como centros para rehabilitación de drogadictos, la situación es muy similar, con instalaciones igualmente similares a las cárceles y resultados cuestionables. El área en la que si hay resultados positivos es en el uso de las granjas de manera didáctica; existen granjas que se especializan en dar pequeños
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cursos o simples visitas que permiten a los niños conocer las labores agrícolas y entender lo que significan en la producción de alimentos y en el cuidado del medio ambiente. Estas granjas en general son negocios particulares y cobran por sus servicios, enfocándose en las escuelas tanto públicas como privadas de nivel básico, ofreciendo visitas a la granja o bien llevar la granja a las escuelas.

Considero que en México se necesita un fuerte cambio en el enfoque de nuestras políticas públicas, pues al día de hoy, se hace un gran énfasis en que toda la producción debe estar enfocada al mercado, si es de exportación mejor, olvidándonos del compromiso y del objetivo básico de la agricultura, de alimentar a nuestra población.

Saludos cordiales

Moisés Gómez Porchini

[English translation]

In Mexico, the term "social farming" has been used to refer to the sector comprised of farmers who, at the end of the 1910 revolution, received land to work, with certain collective features like the traditional organization of towns prior to the Spanish colonization (some of them still existing). As excellently pointed out by George Kent, the Mayas (and the Aztecs) have much to teach us about food management, especially on the approach of producing what is needed and the links between production and consumption.

When Spaniards arrived in Tenochtitlan, they were surprised by the prosperity of the city. Farmers were less poor and miserable than their European counterparts at that time, which lived under the feudal system and were virtually exploited. In Mexico, "tianguis" (markets) were a major advantage for farmers, enabling them to offer their products directly to consumers, with all the related benefits. During the Spanish colonization this scheme changed and land was hoarded in large estates. People played a similar role to feudal servants, living also in poverty. The governments that emerged from the revolution tried to restore the pre-Hispanic traditional form of land tenure, establishing in this way the "ejido" and providing land to farmers for individual and collective work. During 60-70 years great efforts were made and ejido members were intensively supported with loans and advice. However, from the early 80s, public policies experienced significant changes, and the government apparatus supporting this scheme was dismantled. Laws were modified to allow the sale of ejidos (formerly banned) and commercial production, especially focused in exports, was fostered. The result, 30 years later, is an impressive increase in inequality, with half of its 110 million inhabitants living in poverty and more than 20 million hungry. George Kent forecast by which societies caring less of their members, but not necessarily having less incomes, are the ones that most suffer poverty and hunger has proven true. Mexico produces now more food than 30 years ago, but suffers more poverty and hunger; there are more poor people despite the country hosting some of the world’s richest men. However, there are many towns in Mexico which still maintain their traditions and communal production systems. But they are disadvantaged when competing in the current marketing scheme, taken over by large companies, both Mexican and transnational, which have slowly changed our consumption habits and ousted our products.
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So, when looking for examples of what is called “social farming”, understood as “the use of agricultural resources to provide social or educational care services for vulnerable groups”, I believe we are also transferring our social problems to this field. Farms for children as reformatories have been used for quite a long time. The discussion on its approach has also been long, as these farms are managed like prisons, not really focusing on the children’s rehabilitation. As drug rehabilitation centres, the situation is very similar with prison-like facilities and questionable results. When farms are used for educational purposes, positive results are achieved; there are farms specialized in running small courses or arranging visits that allow children to gain insight into agricultural work and understand its significance for food production and environmental protection. These farms usually are private business charging a fee for their services, focusing on both public and private primary schools, offering visits to their facilities or either bringing these to the schools.

I consider Mexico needs a significant change in its public policies approach, since nowadays high emphasis is placed on market-focused production, ideally for export, forgetting the commitment and major goal of agriculture: feeding our population.

Best regards,

Moisés Gómez Porchini

44. Angela Galasso, AiCARE (Italian Agency for Responsible and Ethic Countryside and Agriculture), Italy

In Italy and Europe with the terms "social/care farming" is described the therapeuetic use of farming practices. Care farms use the whole farm or part of it, for providing health, social or educational care service for one or a range of vulnerable groups of people and provide a supervised, structured program of farming-related activities. We believe that social farming must be interpreted as an innovative way to do agriculture. AiCARE (Italian Agency for Responsible and Ethic Countryside and Agriculture) is an Italian non-profit organization, founded by a group of technicians and researchers actives in the fields of agriculture, psychology and welfare, joined by the common vision that agriculture can be the key of a new development paradigm, based on values still strongly alive in rural communities (like reciprocity, common good, relationship's economy, ...). Our mission is to widen and disseminate knowledge on social/care farming and civic agriculture, by collecting and networking good practices, by spreading studies and increasing research, by involving policy and community on it. All this is made by using very practical and smart methods and tools, as you can see on the website www.aicare.it (online map of good practices, documentation center, databases, field visits and tours organizations in Italy and abroad, scouting events like the Civic Agriculture Award, training, ...).

The earth of our activity is the scouting and networking of good practices in social farming. By this activity we also tried to learn the lessons for building new good practices in social farming, so to spread this innovative kind of agriculture. One of this is the importance to have real farms, with real farm farming activity (and production), opened and able to build strong links with their communities. We also learned that in this kind of farms women's role is very strong, because of the "care" attitude of women, that are able to welcome "differences" and also "innovation" in a natural way. So, looking in a new way
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Social farming can be an effective way for increasing women's role in agriculture.

If in European countries throughout social farming women find an efficient way for joining work and family enhancing their skills and competences (one of the main issues concerning women's work in developed countries), so to come back to the land, in developing countries, where women are already farmers, social farming can give new working opportunities. This is also the evidence we had during a project of technical assistance to fincas agro turísticas in Nicaragua. It was a project for development or rural tourism in Nicaragua held in the June 2011 by the Italian Department of Agriculture. Perhaps it may be useful to report here some "memories" of that experience. During the mission we met several cooperatives located in different areas of the country. In almost all of the "social" dimension was naturally expressed by the cooperation, the union of the campesinos to create jobs through the cultivation of the land often using sustainable agricultural techniques. We perceived a tendency towards a human/social, environmental quality as well as attention to the economic sustainability of cooperatives. In a specific case, also, the cooperative had made a project of "turismo rural comunitario". A tourism developed in rural areas where the local population, especially indigenous peoples and campesinos' families through various organizational structures and accommodation of collective character, has a leading role in its development, management and control, and distribution of benefits. Tourist activity does not replace the traditional productive activities, but it is a way to expand and diversify opportunities in rural communities, helping to supplement the income of the campesinos family. Also there was a diversification and increased production of vegetables for direct consumption and for direct sales to tourist (mainly coffee). The new jobs related to tourism have generated cash income, improved welfare and living conditions; improving household food and education of children. In these experiences, the management of the accommodation is carried out mainly by women, contributing to their economic independence, improving their living conditions, participation and involvement in active management, including economic and administrative within rural communities. The project was carried out by the cooperative Garnacha, Northern Nicaragua.

My best regards,

Angela

45. Jean Philippe Pancrate, Perfect Union, France

Bonjour à tous,

un exemple d'agriculture sociale permettant de créer des activités de transformation profitables à tous. L'exemple "Mapex cassava & tilapia" permettra d'inclure les populations les plus vulnérables tout en offrant une nourriture qualitative de soins.

http://www.fao.org/fsnforum/sites/default/files/resources/MAPEXFAO2.docx
46. Saverio Senni, Università degli Studi della Tuscia, Italy

Thanks for opening this discussion. I have been involved since more than 10 years ago in building knowledge and competences in social agriculture in Italy and I have participated to several project at European and international level.

Becoming more and more aware that multifunctionality and social agriculture is not a field of interest only in developed countries but has a tremendous potential in developing countries in 2012 I founded with my University (the University of Tuscia) a “University spin-off Company” called IDEA 2020 - Innovation and DEvelopment for Agriculture (www.idea2020.eu) to contribute to rural development in developing countries with a multifunctional approach to agriculture and to the development of social farming.

We are discovering a number of projects and initiatives in developing countries that can be considered as social farming, most of them carried on by NGOs. As example I can mention the Shamba Project in Tanzania (http://www.cescproject.org/main/attivita/progetti-internazionali/progetto-shamba/item/68-il-progetto-shamba-in-tanzania.html) where agricultural activities are combine with a rehabilitation centre for disabled children. The economic sustainability of this projects is guaranteed by several sources: market sales (sunflower oil), international funds, national and regional public funds and voluntary work from youngsters in International civil service.

More in general the social function of farming in developing countries is often an indirect effect of many agricultural and rural development cooperation projects.

Prof. Saverio Senni
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http://www.dafne.unitus.it/web/interna.asp?idPag=1404