



**Global  
Forum**  
on Food Security  
and Nutrition

 Proceedings

# **Food Security, Gender Equality and Peace-Building**

Collection of contributions received

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## Introduction to the topic

The Institute of Development Studies and the FAO are launching this online discussion focusing on food security, gender equality and peace-building. We would like to better understand the links between food security, gender equality, and violent conflicts, and subsequent peace-building processes. We want to understand how addressing the specific priorities of men and women (across different socio-economic, cultural and age groups) in food and nutrition interventions could shape conflict mitigation and prevention, and peace-building. There are currently fairly large bodies of literature on key issues that underlie these topics. However, very little is known about what links them together.

We want to bring together these different strands of literature and knowledge in order to think about potential interactions between food security, gender equality and peace-building, and identify entry points for policy interventions that support food security and build resilience among men and women in conflict-affected contexts in ways that promote greater gender equality and sustainable peace.

One of the most important outcomes emphasized in the literature is the negative impact of violent conflict on food security and subsequent nutrition – as a result of the breakdown of the economy, provision of basic services, and infrastructure, as well as increases in food prices and shortages. Some of these effects may be irreversible throughout the lifetime of those affected, especially if the effects happened during childhood. Increases in food prices and food insecurity can feed perceptions of deprivation, marginalization and exclusion that may aggravate existing grievances. When grievances are formed along ethnic, religious or other forms of social cleavages, the potential for civil unrest and protests may increase to sufficient high levels as to cause violent conflict. Food insecurity may also favour individuals participating in, joining or supporting armed factions, thereby increasing the feasibility of armed conflict. Global uncertainties affecting food security outcomes, such as climate change and commodity price fluctuations, may also affect conflicts across borders and between groups that depend on agriculture or trade in specific commodities for their survival.

We also know that violent conflicts have specific gender-differentiated effects. Notably, conflicts result in a change in the customary gender divisions of labor. The lives of women in contexts of violent conflict adjust dramatically in response to changes in their households and their communities, as well as a direct response to fighting and violence. Most conflict-affected countries (or areas within countries) experience significant increases in female participation in labor markets. This is a result of two factors. One is the increase in the number of women-headed households due to the death and disappearance of male workers. The second is the fact that income generating opportunities men relied on before the conflict (such as land, animals and other assets) may be no longer available. Despite increases in female labor market participation in conflict-affected areas, women are particularly active in low skilled jobs and in the informal sector, and tend to lose their jobs once the conflict is over, especially in the organized formal sector. Women- and widow-headed households also face many social and economic constraints, such as the lack of property rights over the land of parents or dead husbands. As a consequence, rises in female labor market participation may not necessarily result in improved levels of household welfare or food security. However, interventions that build on positive social transformations during conflict could

potentially improve the economic security of conflict-affected women and their families in the aftermath of conflicts. These issues remain however under-researched.

Finally, a number of studies have noted the role of women in peace-building. This body of work has driven renewed policy efforts to further involve women in peace and economic processes in post-conflict contexts. The role of the United Nations has been instrumental in this process, particularly through Security Council Resolution 1325 issued in 2000. UNSCR 1325 includes among its main goals the need to address women and girls' specific needs, and to reinforce women's capacities to act as agents in relief and recovery processes, in conflict and post-conflict situations. Subsequent Resolutions, and the Secretary-General report on Women and Peacebuilding in 2010, highlighted the role of women as key actors in economic recovery, social cohesion and political legitimacy. There is a considerable lack of systematic and rigorous evidence on the benefits of including women in economic recovery and peace-building processes, there is plenty of anecdotal evidence that women play important roles as peace-makers during and in the aftermath of violent conflicts. New evidence discussed above has also shown that women participate more actively in labor markets during conflict, and that in some circumstances and against all odds, women contribute significantly to the economic recovery of their households and communities as well as to maintaining and promoting peace in their communities.

The results of this online discussion will help inform a study aimed at generating evidence-based, meaningful, and actionable recommendations to governments and other stakeholders, particularly international organizations and FAO staff, on the nexus between support to food and nutrition security and building resilient livelihoods, peace processes and stability, and how to integrate gender issues into appropriate policies and actions related to food and nutrition security in situations where conflict exists, has recently ceased, or is likely to reoccur.

**Question 1: Are you aware of any work, projects, programmes or policies that address the issues of food security, gender equality and peace-building, and the links between them? Would you be willing to share it with us, to help better inform this research?**

**Question 2: Could addressing the different food security and nutrition priorities of women and men, girls and boys help prevent the onset of violent conflict, or shorten its duration? How could this be best achieved? Please provide details of any existing work that addresses these issues.**

**Question 3: Does your organization have experience of post-conflict contexts where women and men, through their roles in agriculture and food and nutrition security, would have contributed to preventing conflict or shortening its duration? What were these roles and how did they contribute?**

Patricia Justino and Becky Mitchell, Institute of Development Studies, UK

## Contributions received

### 1. Dosse Sossouga Amis des Etrangers au Togo (ADET)

#### [French original]

Si nous parlons de l'égalité entre les sexes sur le plan sécurité alimentaire, il s'agit d'autonomiser la femme pour la production alimentaire. Dans certains pays africains les femmes n'ont pas droit à la terre. Seuls les hommes ont droit à l'héritage, donc aux fonciers. La femmes est appelée à quitter sa famille paternelle pour se marier donc, intégrée dans une autre famille pour donner sa progéniture là-bas. Parfois ces belles familles aussi pensent que la femme est faite pour pondre des enfants et non pour cultiver la terre. Et comme conséquence, elle peut avoir parfois des dizaines d'enfants malnutris si l'homme n'arrive pas à couvrir correctement les besoins alimentaires du foyer. Cette situation engendre, chez la femme, des inquitutes aux besoins quotidiens des enfants, des soucis, des querrelles et parfois elle est victime de violences de toute sorte.

L'égalité entre les sexes (exigent un partage équitable des terres entre l'homme et la femme), ce qui fera que la production agricole féminine serait encore plus grande pour couvrir les besoins alimentaires des enfants et de la mère. La sécurité alimentaire augmente, entretient, alors, l'amour et la paix au foyer. En faisant du monde féminin des héritières foncières pour la production agricole, la sécurité alimentaire est assurées puisque de la production jusqu'au transformation des produits agricoles, la femme a des capacités extraordinaires. Et quand il y a de quoi manger au foyer, la paix devient une évidence.

#### [English translation]

*If we talk about gender equality in the context of food security, it is about giving women autonomy of food production. In certain African countries women do not have the right to own land. Only men have the right to inheritance, therefore to property. Women are expected to leave their paternal family when they get married; therefore they become part of another family where they will have children. Sometimes these in-law families also think that the woman's duty is to have children and not to work the land. As a result, she can sometimes have dozens of malnourished children if the man does not manage to provide properly for the food needed by the household. This situation gives rise to anxiety in the woman regarding the daily needs of the children, to worries, quarrels and sometimes to every kind of violence against her.*

*Gender equality (requiring an equitable sharing of land between men and women) will mean that feminine agricultural production would increase in order to cover the food requirements of the children and the mother. Food security therefore increases and maintains love and peace in the household. By giving the world of women the right to property inheritance for agricultural production, food security is ensured because from production to transformation of agricultural products, women have extraordinary capabilities. And when there is enough to eat in the household, peace is self-evident.*

### 2. Emile Hougbo Agricultural University of Ketou (UAK),

#### [French original]

La sécurité alimentaire est au cœur du développement. C'est elle qui permet de forger les ressources humaines dont la capacité conditionne la croissance économique et le développement. Toute nation a besoin d'hommes et de femmes en bonne santé physique et mentale pour conduire le développement. La sécurité alimentaire est dès lors primordiale du fait que l'alimentation constitue le premier besoin humain. Si la pauvreté est à la fois alimentaire et non alimentaire, liée aussi aux conditions de base (dispositif de soins de santé primaires, d'éducation, ...), la misère est quant à elle essentiellement alimentaire. Or, la misère ne fait pas bon ménage avec la capacité à réfléchir et à produire, la liberté et l'assiduité au travail. Elle ne peut donc pas permettre le développement. Lorsque les gens ont faim, la révolte, les émeutes et les conflits ouverts apparaissent comme les moyens de réaction pour éviter que l'émigration ou la mort ne s'imposent à elles. Il existe donc une relation évidente entre la sécurité alimentaire et la paix. La paix est tributaire de la sécurité alimentaire.

Aussi, est-il donné de constater que l'insécurité alimentaire est une menace pour la paix. D'abord dans le pays d'origine où elle existe, puis dans les pays destinataires de ceux qui réussissent à migrer. L'insécurité alimentaire comporte donc des corollaires négatifs qui demandent que la sécurité alimentaire généralisée soit la préoccupation de tous. Ces corollaires sont les conflits et les émeutes. Or, les conflits sont préjudiciables pour la sécurité alimentaire du fait des destructions de biens (champs, écoles, bétails, ..) qui s'ensuivent. Les émeutes et les conflits étant souvent une porte ouverte au non-droit, ils sont porteurs de l'incivisme et donc de la dégradation des ressources existantes, y compris en premier les champs et les cultures qu'ils portent. Les conflits et émeutes sont une source de démotivation et d'abandon des actes à poser pour faire prospérer l'économie et le bien-être général des peuples. En définitive, on pourrait dire que « la sécurité alimentaire conditionne la paix et la sécurité générale dans les sociétés » et que « les conflits et l'insécurité en général génèrent l'insécurité alimentaire ».

Venons-en à une analyse genre sensible de la situation, des concepts de la sécurité alimentaire, de conflit, d'émeute et d'insécurité alimentaire. En effet, si l'on comprend que les conflits, notamment les conflits armés, agissent plus sur les femmes qui subissent les viols et dégradent l'état de santé des enfants qu'elles sont obligées de porter et d'allaiter au cours de leurs déplacements, on voit bien la nécessité de procéder à une analyse discriminante genre. Les femmes sont plus vulnérables aux conflits que les hommes, du fait de leurs responsabilités dans la prospérité du ménage. Dans le même temps, les femmes ont un rôle suffisamment important dans la réalisation de la sécurité alimentaire, non seulement par leurs contributions aux activités champêtres d'appui aux hommes, mais aussi au regard de leur prépondérance dans les petites exploitations familiales. En Afrique notamment, les productions des femmes sont généralement plus orientées vers les cultures vivrières que celles des hommes. Les proportions de terres affectées aux cultures vivrières par les femmes sont souvent plus élevées que celles des hommes. Les conflits, et donc l'insécurité alimentaire, ont donc des impacts plus forts sur les femmes que sur les hommes.

En définitive, dès que la sécurité alimentaire de la femme est menacée, celle des enfants et de tout le ménage l'est aussi. Car, les enfants ne peuvent plus bénéficier d'une bonne santé physique et d'un bon apport nutritionnel, tout comme les activités champêtres et de ménage (cuisine, entretien et éducation des enfants, ...) ne peuvent plus être efficacement accomplies. La sécurité alimentaire de la femme détermine donc la cohésion et la prospérité du ménage. La reconstruction de la paix post-conflit doit donc passer par le rétablissement de la sécurité alimentaire au niveau des femmes.

**[English translation]**

*Food security is at the heart of development. This is what enables human resources to be created whose abilities determine economic growth and development. Every nation needs men and women in good physical and mental health to drive development. Food security is therefore essential as food is the first of human needs. If poverty is both related and not related to food, being linked also to basic living conditions (primary health care, education ...), absolute destitution on the other hand is essentially food related. But destitution is a poor partner for an ability to plan and to produce, for free choice and hard work. It therefore stands in the way of development. When people are hungry, revolts, riots and open conflicts occur as reactions to avoid that emigration or death are forced upon them. Thus, there is a clear connection between food security and peace. Peace is subject to food security.*

*In the same way, it is recognized that food insecurity is a threat to peace. Firstly in the countries where there is food insecurity and then in the countries which are the destinations of those who make a successful migration. Food insecurity involves therefore adverse side-effects which require that generalized food security should be everyone's concern. These side-effects are conflict and riots. Furthermore, conflict is damaging for food security due to the destruction of property (fields, schools, livestock ...) that follows. Uprising and conflict, often being an open door to unlawfulness, bringing anti-civic behavior and therefore degradation of existing resources, including first of all fields and their crops. Conflict and riots are sources of demotivation and the giving up of those actions needed to make the economy and the general well-being of people prosper. Without any doubt, it could be said that: food security is a condition for peace and general security in society, and that: conflicts and insecurity, in general, cause food insecurity.*

*Let us come to a gender based analysis sensitive to the situation, to concepts of food security, conflict, uprising and food insecurity. Indeed, if we understand that conflicts, particularly armed conflicts, impact more on women, who suffer rape, and harm the health of those children whom they are forced to carry and suckle during these upheavals, we can see clearly the need to proceed to a gender differentiating analysis. Women are more vulnerable to conflict than men, because of their responsibility for the wellbeing of the household. At the same time, women have a sufficiently important role in the fulfilment of food security, not only by their contribution to farming activities in support of men, but also in view of their preponderance in the small family farms. In particular in Africa, production by women is generally more oriented to food crops than that of men. The proportion of land dedicated to food crops by women is often greater than that of men. Conflict, and therefore food insecurity, has hence more impact on women than on men.*

*Ultimately, once food security for women is threatened, it is also threatened for children and the whole household. Thus, the children can no longer benefit from good physical health and good nutrition, just as farming and household activities (cooking, upkeep and bringing up children ...) cannot be carried out efficiently. Food security for women therefore determines the cohesion and wellbeing of the household. The rebuilding of peace post conflict must start with the re-establishment of food security for women.*

**3. Ahnna Gudmunds, World Food Programme (WFP), Italy**

This discussion topic makes me think about our early experience from P4P in Liberia where more than a decade of civil war had left the agricultural sector in pieces. The limited infrastructure that

was in place prior to the conflict had been destroyed, and displaced communities returned to overgrown land. The few remaining farmers' groups were loosely organized and struggled to produce high-quality rice in large quantities. When the P4P pilot was initiated in 2009, mistrust was pervasive among farmers – of one another, of the Ministry of Agriculture and of WFP. Identifying cooperatives to join P4P proved difficult, and members were wary of working together and therefore hesitant to hand over their rice to be sold collectively to WFP.

Working on building trust among smallholders, and enabling them to work collectively and take ownership of their businesses turned out to be a big challenge but also a big achievement. Here is the link to an article with more information about these efforts: <https://www.wfp.org/purchase-progress/news/blog/p4p-liberia-building-relationships-and-growing-businesses>

In addition, a colleague wrote a blogpost about how women's groups in Liberia are not only seizing the P4P opportunity to produce and commercialize rice, but also to create their own personal peace and protection networks. You can read his blog post here: <https://www.wfp.org/purchase-progress/news/blog/blog-women%E2%80%99s-ingenuity-determines-p4p%E2%80%99s-success-liberia>

#### **4. Wajid Pirzada, SAFWCO Foundation, Pakistan**

SAFWCO ([www.safwco.org](http://www.safwco.org), [www.safwcofoundation.org](http://www.safwcofoundation.org)) and Roots Pakistan- a grass root development action([www.rootspakistan.org](http://www.rootspakistan.org)) have long been associated with agricultural/ livelihood development, food security and climatic justice.

Our programs at SAFWCO and Roots Pakistan are gender, conflict and climate change sensitive. We have worked with many organizations including Alert International- having strong conflict sensitivity context and Oxfam Gb- having strong CC sensitivity.

We have exclusive programs on effective citizenship-ECGs at SAFWCO and Food First Pakistan at Roots Pakistan. In the former focus is on women-led citizenship programming including food security while at latter focus is on right to food-based planning & development.

At Roots Pakistan we are also working on open Governments concept to improve governance including food & nutrition governance, with more transparency & accountability that helps contain conflicts.

Our experience has been that by promoting food & nutrition security societies and countries can help underpin human security through coherent societies and through them peace building.

#### **5. Lois A. Herman, WUNRN-Women's UN Report Network, United States of America**

WOMEN - FOOD SECURITY - GENDER EQUALITY - PEACE-BUILDING

Food is a basic human right, guaranteed by international law instruments. States reaffirm the obligations they have assumed in the International Humanitarian Law, as parties to the 1949 Geneva Conventions and/or the Additional Protocols, thereof with respect to the humanitarian

needs of the civilian population, including their access to food in situations of armed conflict and occupation.

Though this complex and volatile world has daily news on conflict and war, on destruction, on refugees, displaced persons, trauma and tragedies, there has NOT been significant attention to the more covert and yet exceedingly serious dimensions of women and girls and food security in those unpleasant situations.

How does it feel to realize that militants are near, to grab your children and run, leaving your home, your land, your life treasures, and run, not knowing where you will go, if you and your children will be safe, and how you will have enough food to survive. You may have been a food producer yourself, but you run, desperately, with only those near and dear to you. Yet, who gets left behind—the elderly, the sick, the disabled, and how will they be fed?

And, for those girls, those children who have to escape conflict alone – for every hungry child in a conflict situation, there is a hungry mother, hopefully alive, in deep despair that she cannot provide adequate food for her children in these fearful times. And, for herself, maybe she is nursing a young baby and her milk dries up and her baby is starving.

These are the stories every-day that are real as women around the world struggle and survive from crises of war and conflict.

Another dimension to contend with is the lack of adequate food that is the reason for conflict. The Executive Director of the World Food Programme stated on international media that most of the wars in recent history have originated over issues of food and water.

There is a high number of conflict displaced women and children, undocumented and invisible, that do not benefit from protection and food security/aid.

There are challenging gaps in provision, distribution and protection of food before, during and after conflict and war

The right to food is elusive in conflict, when it may well be exceedingly difficult to find food, and realizing the extreme poverty situation that may prevent the possibility to purchase, much more to obtain food. In some conflict locations, there may be vandalism and even safety damage to usual food supplies.

Some women escaping conflict may reach refugee camps and get registered and have basic aid and food supplies provided. Others, remain displaced, not recorded, not able to reach safety with family or friends. These women may become desperate, and compromise values to even barter sex for food or marry off a young daughter so she will have enough to eat.

The dynamics of Women – Food Security – Food Sovereignty – Gender Equality & Peace-Building are exceedingly important in today's world.

MAMA, I'M HUNGRY

Mama, I'm hungry

My tummy hurts, also at night,

My hair and skin are now so dry.

I am only 8 years old.  
My baby brother cries.  
He is hungry, too.  
You say your milk has stopped.  
You need food and safe water.  
Daddy died some months ago.  
He was killed in this strange war.  
He tried to defend our home,  
He tried to buy food for us.  
You say I can't go to school.  
Because of this conflict, war.  
I want to be a teacher.  
I am so tired, so very hungry.  
Men in this refugee camp stare  
They offer me food, candy.  
They are rude. I am afraid.  
But I am so hungry, Mama.

You married off my big sister  
Now one less mouth to feed here.  
But I know she's not happy.  
Her eyes are sad and full of fear.

Mama, I'm cold at night alot.  
I want food to keep me warm.  
To cover me, you give me paper.  
The hunger pangs won't let me sleep.  
Where will we stay, Mama, in this camp?  
Without home and land, can we survive?  
I am so very hungry, Mama.  
Can we really stay alive?

I have hopes and I have dreams.

They seem so far away.

Like our food, dreams disappear.

I can only hope and pray.

Mama, I'm Hungry!

WUNRN

## 6. Manoj Kumar Behera, NRMC India, India

Gender equality is indeed highly required for sustainable land use and food security. Though women do 60-70 percent of agricultural works and contribute immensely to food and nutritional security of the nation, however, they still have limited access to land and rarely involved in decision making process on land. They are less aware of laws or policy provisions and mostly governed by informal customary arrangements which in most cases found discriminatory. Much of this is because of their position in the society. The road to food security of women is always critical for both women producers and consumers. All they need is fair and equitable access, ownership and control over land, equal participation in household's decisions and fair access to information about laws and policies meant for their welfare.

The efforts or initiatives of several Indian states around secure and equitable land tenure is being appreciated everywhere. Odisha is one of them which has gone a mile ahead by making provisions for joint titling of land in land grant schemes such as Vasundhara, GKP and dafayati patta. It is also one of the leading Indian states in terms of providing highest number of Individual Forest Rights to tribals under Forest Rights Act (FRA), 2006. Under Forest Right Act, 2006 joint titling of land is mandatory. Here two issues need to be discussed. Firstly, the provision of joint titling or individual titles to single women (deserted, widow, unmarried and physically handicapped) in case of homestead lands, can help in reducing their vulnerability to social threats and encourage participation in decision making on land as a title holder. This can ensure better food security among women and children at the household level. On the other side, women's ownership over agricultural and forest lands can encourage better food production as well social security of women.

Further, Odisha State Policy for Girls and Women, 2014 has made provisions for providing cultivable lands on lease to SHG women members on a very nominal rate to increase food production. Similar or even better programmes are in practice in some other Indian states like Andhra Pradesh, Kerala and West Bengal.

<http://wcdodisha.gov.in/sites/default/files/pdf/Odisha%20State%20Policy%20for%20Girls%20and%20Women%2C%202014%20%28English%29.pdf>

As climate change is adversely affecting agriculture, there is urgent need to address the concerns of gender inequality through policy and institutional reforms. Further, women's improved access and ownership over land can significantly contribute in reducing conflicts and vulnerability.

### **7. Sharmistha DasBarwa, Afghanistan**

Dear Moderator,

I have received an email from the gender network of IFAD about the online discussion on "Food Security, Gender and Peace-Building". I have worked as a consultant in a project supported by FAO for "Strengthening the Role of Women in Agriculture for Improved Household Food Security and Nutrition".

A brief note on the project including some of the key issues and questions that have been identified which might be relevant to the discussions, is attached (<http://www.fao.org/fsnforum/sites/default/files/resources/Project%20synopsis.doc%20%281%29.docx>).

Please do not hesitate to contact me in case further clarifications are required.

Regards,

Ms. Sharmistha DasBarwa

### **8. Aimée Hampel-Milagrosa, German Development Institute, Germany**

I am reminded of a female upgraded entrepreneur that I interviewed in the Southern Philippines. She sources coffee beans from tribal communities in Mindanao as well communities that are in conflict-affected areas. These traditional coffee beans are the communities' means of acquiring income and securing food for the household, because she offers a fair price for them and markets the beans herself (locally and abroad). Her engagement has improved the lives of women (as they are mostly involved in harvesting and pre-processing of beans) and their families through improved incomes. She uses her enterprise to also advocate for peace, because coffee ceremonies are used as platform for negotiations between warring tribes, as well as between government and muslim groups.

I have written about her enterprise and advocacy in my publication. Her business model is a win-win situation for all involved, and has impacted women, incomes, agriculture and peace in southern Philippines (see Hampel-Milagrosa, 2014 Micro and small enterprise upgrading in the Philippines, DIE Studies 86).

### **9. Nkwelle Nkede Flabert, Centre for Communication and Sustainable Development for all CECOSDA, Cameroon**

Hi guys, I think there is much we shouldn't leave out on this, because its one of the most important and striking part of the Sustainable Development which require a lot of attention.

Gender inequality is a major cause and effect of hunger and poverty: it is estimated that 60 percent of the world's chronically hungry people are women and girls; 20 percent are children under 5. Achieving gender equality remains crucial to reach the poverty and hunger goals of the Millennium Declaration (2009 WFP Gender Policy).

Women and girls worldwide face many inequities and constraints, often embedded in norms and practices and encoded in legal provisions. Some laws, such as those governing access to land, include inequitable and exclusionary provisions, thus institutionalizing discrimination. Where such legislative measures are not in place, customary rules and practices often have restrictive consequences for women limiting their access to key resources such as land and credit, and affecting household food security and nutrition. Not only are women and girls affected directly, but members of their households and communities are also affected inter- and intra-generationally. To proceed, Women individually and collectively contribute to peace-building in many ways. Yet, their contributions are often overlooked because they take unconventional forms, occur outside formal peace processes, or are considered extensions of women's existing gender roles. Conflict and its aftermath affect women's lives and men's lives in different ways. However, the women and men together play an inevitable role in food availability and consequently affordability through contributions at all levels like; the production level (agriculture), transportation and delivery level (commercialization of farm products) and at the preparation level to make raw food ready for immediate consumption.

In a working visit, the Center for Communication and Sustainable Development for All (CECOSDA) visited a women agricultural group (Group Agric-Revolution) which executes projects in the domain of agriculture and serves as a strong pillar combating food security in Cameroon (pictures below).

At the end, food security is a very important aspect in the realization of peace building in any Nation, be it developed, developing or underdeveloped. This can be seen in the 2008 world food crisis which greatly affected Cameroon; World food prices increased dramatically in 2007 and the 1st and 2nd quarter of 2008 creating a global crisis and causing political and economic instability and social unrest in both poor and developed nations. In Cameroon the rioting started on February 27 reportedly "paralyzed" the Cameroon capital of Yaounde, following four days of rioting in several western towns and in the wake of a taxi drivers' strike from February 25-28 (Reuters, 2008).

### **10. Ferdinand Moses, British Petroleum Ltd, United Kingdom**

Hi Guys !!

I think I am late and the latest, probably. Please find the attached, a pdf document, which has been entirely prepared by myself, a conceptual framework regarding the programmes, could be implemented by FAO under "Food Security, Gender Equality & Peace-Building".

The conceptual phenomena in my document, could only be compatible for conflict or post-conflict scenarios. However with few modifications, which could also be used in general.

From my own perspective, the reason for most of conflicts across the globe, is social-conservatism and its' consequences such as social-inequality, gender-inequality, ethnic-racial conflicts, religious conservatism...etc. Furthermore, conflicts often happen in poor countries.

Social conservatism could be reduced by be education, gender-equality, social security along with increased income of every household.

If you would need further explanation on my document, please let me know and do not hesitate to provide a critique on my document.

[http://www.fao.org/fsnforum/sites/default/files/resources/DOC%20FOR%20FAO\\_0.pdf](http://www.fao.org/fsnforum/sites/default/files/resources/DOC%20FOR%20FAO_0.pdf)

### **11. Rossella Gigli, FreshPlaza, Italy**

About the Question 1, FreshPlaza Italy recently dedicated some articles to the following projects:

1. "Vital Voices" (<http://www.freshplaza.it/article/68645/Vital-Voices-investe-sul-business-delle-donne>), a program of scholarships by VV GROW + ExxonMobil. It identifies women with high potential and helps in their education, even if they belong to poor families.

2. "Feed the Future" USA government campaign (first article here: <http://www.freshplaza.it/article/72890/Feed-the-Future-lo-studio-sul-grado-di-potere-delle-donne-impiegata-in-agricoltura> / second article here: <http://www.freshplaza.it/article/72892/Piu-potere-alle-donne-per-far-crescere-lagricoltura>). The study was supported by the International Food Policy Research Institute (IFPRI) and the Department for poverty and human development of Oxford. It collects the first and most comprehensive data pertaining to women and their level of development and integration in the agricultural sector. The results are collected under a development index called WEAI (Women's Empowerment in Agriculture Index).

3. Susan Carlson, a facilitator for the Women Committee of OMA, recently underlined: "Women are not only simple agricultural producers, they are responsible for the nutrition and food security of the entire planet" (<http://www.freshplaza.it/article/75496/Le-donne-lavorano-156-ore-in-piu-degli-uomini-ma-laccesso-al-credito-e-alle-terre-resta-problematico>)

4. In my country - Italy - a third of the agricultural firms are directed by women (215.329 in total - <http://www.freshplaza.it/article/75875/Coldiretti-215.329-impresе-agricole-rosa-nel-2015,-un-terzo-del-totale>). Data have been provided by the agricultural organisation Coldiretti during EXPO Milan 2015.

Last but not least, I would like to let you know about this photographic project called "FarmHer" in which the image itself of the women working in the agricultural sector is fully revisited: <http://www.freshplaza.it/article/67248/Progetto-FarmHer-documentare-le-donne-in-agricoltura-attraverso-la-fotografia>

Rossella Gigli - Chief Editor FreshPlaza Italy ([www.freshplaza.it](http://www.freshplaza.it))

### **12. Patricia Justino and Becky Mitchell, facilitators of the discussion**

Thank you to all those people who have participated in our online discussion "Food Security, Gender and Peace-Building", your contributions are all extremely valuable to us, and will feed into the wider study we are conducting, that addresses the complex interactions between food security, gender equality and peace-building.

It is encouraging to see how much work is already happening, and we look forward to reading more about it over the coming weeks.

### 13. Michele Baron, Kyrgyzstan

My apologies for arriving late to this discussion topic. These two footnotes from my Thesis on Crisis Management, Counterterrorism and Sustainable Development, written in 1992-1993, seem relevant to the discussion. They are rather densely-written (my apologies, the thesis was getting long enough without multiple digressions for worthy sub-topics necessary for defense of the overall thesis), but, I hope, pertinent. It seems factors affecting the balance of food security and the need for policy interventions have not altered significantly, and perhaps this short presentation might be of some interest here.

(Footnote One)

The Financial Action Task Force (FATF) was created at the G-7 Economic Summit in June, 1989. Participants at the Summit decided that the international drug trade and money laundering had become a threat to overt global financial systems, and that an effective enforcement/deterrent approach would be to pursue, seize, and obtain the forfeiture of the profits of illicit (trafficking) activities. At the 1990 Summit, the FATF issued 40 recommendations for member countries to implement as counter-money laundering measures (reference also the 1988 UN Convention Against Illicit Traffic in Narcotic Drugs and Psychotropic Substances – which 72 states/nations have ratified or acceded to at this writing). The most significant actions were the criminalization of money laundering, the creation of asset forfeiture programs, the establishment of know-your-customer policies, and the encouragement of mutual legal assistance and other cooperation among law enforcement/regulatory/ and other agencies. FATF membership currently includes most of Europe, Japan, Canada, the United States, and a number of other Asian/Pacific nations as well.

More than 100 governments have adopted or are now considering adopting provisions which would criminalize money laundering, regulate the flow of currency and monetary instruments, mandate records of currency and other monetary instrument transactions, require declarations of beneficial or nominee owners of accounts and holdings, and compel disclosure of suspicious transactions. Provisions in many governments include the listing of terrorism among their laws against organized crime and drug trafficking – statutes allowing enforcement efforts against the financial infrastructures supporting terrorism might, similarly to the FATF recommendations and resultant legal provisions, be promulgated and instituted to successfully offset the burgeoning profits of violence and terrorism on a national and international scale.

For those stakeholders in legitimate state and economic infrastructures whose responsibilities, as members of consensual civil society, include the protection and respect (and necessary education, access, and accountability of members, citizens, and dependents) of rights, liberties and safety-security-sustainability on human and environmental scales, and the reinforcing and evolution of those concepts of rights and responsibilities, codification, a “breadcrumb trail” of the ethical, legal, and practical bases for such decisions is irreplaceable, and necessary for evaluation of present, and future progress.

For those (currently unrecognized) disenfranchised, excluded, or merely co-existing in an informal setting/sector, whose investment in the legal and social infrastructures is circumstantial, “stakeholder” benefits become increasingly irrelevant. The interests of shared values, shared needs

for social and environmental protection, shared aspirations for selves/dependents, and perhaps NOT-SHARED, but concomitant needs simply, to reach a place of security where the concept of social-benefits, social-protections, environmental and social diversity, and the possibility (however remote from circumstance) of a “better life” might someday replace the desperate, nothing-to-lose pursuit of any life at all, lessens, or reduces to irrelevant, “civil society” concepts of inter- and intra-dependence. Standing on the shoulders of out-caste/outcast classes, of generations of marginalized peoples to whom the balance of power and brokers of power have “traditionally” been the loudest, strongest, most affluent (and most insulated by possession, education, “droit de seigneur” and myriad other codes of exclusion), and best-armed (whether with weapons, wealth, legal systems, scholars, and, now, media and communications), logically, the most efficient form of “rebellion,” the most effective refutation, the most economical (when one has little but human capital to spend) form of restitution has been violence. Without legal recourse, without sufficient education, without access to media, communications, politics, wealth, or power, “terrorism” has become a “solution of choice,” a universal “leveler” in the off-grid wars for power among the least-served, and least-recognized of communities, states, nations, and the larger collateral of humanity.

Thus, logically, laws and codes, statutes, memos-of-understanding, charters, treaties, trade agreements, and the other infrastructures of “civil society” may serve to define legal standing, allowable behaviors and choices, and criminal abrogation of the same. But unless pro-active measures to redress insufficiencies of equality (equality of talent which should be gender-blind, age-blind, caste/culture-blind; and equality of “rights” which must include all), access, and expression, to ensure safe, stable, secure, and sustainable infrastructures, human and biodiverse societies are instituted, such laws will remain tacitly moot, ineffective in the long term of including the least-invested, the ‘non-stakeholders’ of so many local, state, national, regional, and our global human societies. And ethical exercises which promulgate superficial approvals of the historic achievements of societies which have thus far failed to provide for the differently-abled, differently-accessed, and remotely-located, under- or non- included, and under- or non-served segments of humanity remain merely exercises.

Obviously, humans are capable of vastly diverse strata of comprehension, ability, and accomplishment. Not every person can attain levels of expertise in the myriad sectors of involvement to which our race/species has thus far climbed. As obviously, concepts of inter- and intra- dependence dictate that our relative position, role, and responsibilities upon the globe we inhabit would logically dictate that we do no irreparable harm to our habitats, our environmental spheres (air, land, oceans, species-generative) as we evolve and continue to develop our infrastructures and social codes.

History demonstrates that, in times of conflict, unrest, grave natural disasters or other socially-disruptive events, when males have been conscripted, imprisoned, or have died in conflicts, wars, or civil struggles, women and children have undertaken the jobs (farming, unskilled and skilled labor, depending upon the epoch) left vacant. “Sworn men” were left, generally unthreatened, to cross gender barriers into occupations and situations which had been “exclusively” male. Absent parents or other adults or infrastructures to support them, children learned trades, but also experienced ownership (whereas child labor is generally viewed, in stable modern society, as bondage, human trafficking, and other illegal forms). Without the intervention of politics, of border-dependent infrastructures, people tend to rediscover an equilibrium of sorts. Children will play in the rubble of destroyed homes or villages. Animals will graze in fields strewn with trash and even

the evidence of destruction. People will work to find food, water, shelter—or they will collect what they can, and leave for a place of safety where they can find food, water, shelter. Food, and water, before all else, become the primary concerns, and the most significant indications of security after conflict or disaster. Even among the homeless, the displaced persons not of conflict but of impoverishment, food and water security are vital—and can spell the difference between survival and desperation, between a hope for a better future and a descent into an inherently disastrous intersection of unmet needs, unequal access, “black markets” or crisis-induced “counter-social movements,” and the potential for crime, violence, and greater conflict.

[Quick, stop-gap measures, like mono-culture food-for-drug, or plant-for-guns substitutions can lead to disastrous results, as well. Lack of appropriate soil and water resources can lead to dependence on black-market seed providers for seeds, fertilizers, access to markets, even for subsistence-level nutritional security. Re-purposing poppy fields in Northern Thailand; re-planting war-torn fields in Sierra Leone; re-claiming salt-saturated mineral depleted lands left from unsustainable inland shrimp or fish farms, salt-evaporation fields or strip-mines along shore-line or rift-zones around the globe become rallying-cries laced with promise and potential for environmental and economic recovery. But such efforts all too often fall short of expected goals.

Ancient crops, like the saline-tolerant cover-grain barley, the wide range of resilient palms, the drought- and poor-soil cassava (manioc, yuca, leaf-canopy plant with edible starchy root-tubers), the sand- and poor-soil tolerant evergreen shrub yucca (green, spear-like leaves providing cloth fibers and needles; edible asparagus-like stalk, subsequent flowers and fruit; edible tuber-root; pith and wood-fibers for fuel and other purposes) across the planet for thousands of years.

Cassava has become increasingly popular as a mono-culture (beyond tapioca) despite the labor-intensive (the harvested root is heavy to carry, and highly perishable) nature of plant-to-food production (while the crop can grow “in stasis” for harvesting any time between about 6 months and two years, increasing starch (carbohydrate) content, vitamin C, riboflavin, niacin, and thiamin, the roots must be processed extensively to make them safe to eat. Unprocessed, raw cassava contains high levels of cyanogenic glycosides, and requires extensive processing to release cyanide gas. Insufficient access to time for sun-drying or to water for cooking and/or fermentation leads to partial paralysis and brain injury). Cassava (manioc) is easily cultivated by replanting stems (though insect infestations may be transmitted through lack of plant rotation); leaves and stems can feed animals, provide fire-wood, compost, and be used for growing mushrooms. It also produces industrial-grade starches.

Grown in combination with staple grains, lentils, or other food products, the cassava can be an inexpensive, resilient, and essential food crop for small holder farmers, and its leaf-canopy (when sufficient water exists to support leaf growth) can provide shade and diminish evaporation which might damage less-hardy crops. The processed, dried root is (as fermented flour, tapioca or other products) quite versatile, and does not hold the difficulties of transport, nor the danger of eating insufficiently processed roots, and is a reliable food source for many segments of the global population, not only as a food staple, but as a dessert item.

Anecdotal writings in Africa (West African Folk Tales, W.H. Barker and C. Sinclair, Harrap Press, 1917, and the Mongo Proverbs and Fables, E.A. Ruskin, Congo Balola Mission Press, 1921) tell of competitions between the manioc (cassava) and the plantain (banana), for food security and provision of fibers for cloth and baskets, as well as the oil palm and the raffia palm—used to

produce oil, palm sauce, wine, salt, clothing, trap, broom and basket fibers, leaf shelters, et cetera. Generally, in the African tales, the cassava “won” because the plantain died after two or three cuttings, whereas the cassava can grow season after season. The raffia palm also “won,” although on shakier grounds, because (paraphrased) One may walk hungry in front of people, but not naked...

This raises another issue—in modern times, even viewing large segments of displaced populations, clothing does not seem an issue of grave concern except in cases of weather-related exposure. Everyone always seems to find something to wear (although, arguably, once at least one outfit is procured, clothing may be worn constantly, until it wears to threads and holes, while thirst and hunger return repeatedly)—even if lack of appropriate costume, foot wear (and hygiene) may be further cause for social exclusion. In this sense, food and water security tend to remain the most pressing of issues among impoverished, landless, refugee, and other underserved / at-risk populations, and, among these, women and children have been the least-served, least-capable of competing for limited resources, and most-dependent upon safe access (in many cases, women and children still cannot boast ownership) to land, or land alternatives (mobile garden carts, pots or hanging cloth-and-plastic bags of soil-and-compost) as well as sources of seeds or clippings and sources of water for growing subsistence- or higher- levels of food / plant crops for nutritional security, and, if extra exists, for sale (economic security).]

And any amelioration of existing conflicts, of local/global uncertainties-crises (climate change, weather-disaster, earthquake, etc.), of cross-border grievances and conflicts affecting trade, sanctions, and access/exchange of goods and services must include consideration of safe, sustainable food and water sourcing, energy sourcing, health and well-being. Especially as media become more immediate and available, people of all genders and ages can see how others live, how others are treated. A lack of commensurate amenities may breed resentment—but a poverty of circumstance, dearth of food, water, shelter, can breed desperation, and increase the potential for social divisions, civil unrest, violent conflict, or terrorism.

Any definition of terrorism imposed on an uninformed, or non-participative population or segment thereof is “top-down” infrastructuring which would be discounted, or viewed as a desirable target for opposition, for blaming the “they” and “them” and “those” who are viewed as the oppressors, the privileged, the few/many who conveniently, namelessly, hold most possessions, power, and access. Dehumanization, dissociation, and subjugation of targets of best-effect, targets of opportunity, and nameless opponents work both ways—and collateral losses are as acceptable, if not more so, to terrorists/outcasts-seeking-power-and-recognition, as to any political or military power seeking to repress them.

And until the structures and capacities of human governance and involvement truly enable “know your customer” or “know your constituent” practices, FATF, counter-terrorism, and other laws, treaties, and guidelines remain merely superficial dressings, codes enabling criminal prosecutions for digression, but still, guidelines—requiring neither the best inclusion, efforts, and responsibilities of those governing and enforcing them, or those whom the codes and laws would govern. And any cause-and-effect approaches would better empower all possible constituents, stakeholders (whether participative or not) and active (participative) contributor to the webbing of information, capacities (from skills to global infrastructures of power, food, water, transit, communications, information, education, and arts, etc.), bio-diverse ecosystems, and cultures and traditions which help define, differentiate, and develop our human interactions in this global setting. Our cultures, traditions, languages, local mores, habits and tastes are the costuming and

consumer-appropriate segments of our concepts of self, society, and sustainability. But our ethics, our position as one (human) earth species among many millions of earthlings (if thus far the most capable of advancement, improvement, or destruction of a majority of self- and other- species-members), our responsibility to tolerate, respect, protect are what raise us, as humans, above the daily win-lose struggles of survival which confront most other species on this planet. We are capable of recording history, of learning from it, of postulating new theories, new social codes, new sciences, which can become shining realities—and, yet, in the short term, we are at a cross-roads, where economic, environmental, and human terrorism, war, and other civil dissociation, dysfunction, and dissolution can destroy us all.

While the amelioration and redress of “vulnerabilities” to disaster, forces natural and catastrophic, remains on the periphery of these considerations, attention must also be given to at-risk populations living in risk-prone areas. When weak, insufficient and/or non-existent modern infrastructures are daily realities to impoverished, marginalized and/or refugee segments of populations, where no policies, programs and/or projects exist (or where they are only sporadically applied—or where they exist due to ephemeral “popular” attention, media coverage and sensationalism, and can dwindle again to insufficiency once the public eye has moved on to more trending/engaging causes), disasters, or even merely hazards, can decimate individual and social capacities to withstand them.

When disruptive, hazardous, and/or catastrophic events intersect with poorly-established, barely-balanced environmental, energy, economic and subsistence-existence conditions of impoverished, marginalized, or unserved populations, impacts are immediate, and sometimes, when combined with inadequacies of education, health-care (routine, endemic, epidemic, and disaster-related events), water and food security, and social/demographic-disparities engendering a lack of options (for survival, let alone livelihood or concepts of self-worth), the intersection of disaster with fragile populations can have irreversible effects (the “lost generations” of child-soldiers, of abused or trafficked children, of populations stopped at border-crossings, unable to reach food, water, urgently-needed health-intervention, etc., are only some examples).

Un-planned/poorly-constructed urban or rural expansion (destroying soil/surface environments and underlying stability, and increasing vulnerability to: erosion; heat-inversions; trash/pollution proliferation; microbial, pest and parasite infestations, etc.), and pirated power-grids, surface-water sourcing, poor sanitation for food supply, and of waste, compound risks to climatic, geological, and other “natural” disasters.

While social, political, technological, supply- and transportation- and infrastructure-modernizations can ameliorate the effects of disasters for the “enfranchised” populations, crisis management and risk reduction efforts seem to stop at the borders of shanty-towns, remote villages or isolated dwellings, slums, refugee-camps, and other marginalized or non-included areas. Political, social, civil, ethical will must exist to improve these inadequacies, to mitigate these insufficiencies, or the risks of having crisis-vulnerable populations will move beyond the capacities of “good-will” actors to intervene. Risk-vulnerable populations will turn to whatever means they find available to eke out a living, and when social infrastructures do not address the disparities they see and endure on a daily basis, the fabric of that society, claiming to have “authority” or “care” for those populations, will be torn.

At-risk populations can become recruitment grounds for crime, violence, terrorism; an uncertain life-span enriched by inclusion in illegal enterprises is, for many, more preferable than an uncertain life-span spent unrecognized, unrecompensed, unwanted, and unwept by a society with eyes blinded to the unsustainable conditions under which these populations subsist.

Systems of sustainable development, sustainable infrastructures, sustainable governance, must include the safe, secure, and stable existence of all segments of their provenance (human, here, but eco-systemic as well). No system can be sustainable without inclusion of those most challenged, most vulnerable, most affected by risks, disasters, or the mere exigencies of a disadvantaged, disabled, disenfranchised life.

Seemingly regardless of race, origin, or culture, legitimate and illegitimate activities, crime and sometimes terrorism, political and public life, media and popular culture can create super-classes of wealthy scions, who can use their wealth as insulation, to purchase legal protections, and distance from the daily deterioration, and crisis-accelerated disintegration of impoverished lives.

Systems of good governance, planning, programs and projects to empower populations previously peripheral to the polity, previously swept beneath the “social floors” of public perception, will strengthen the capacities of social systems, and build sustainable, mutually-reliant, and resilient populations, with an appreciation of those infrastructures which enable that sustainability.

Without the good-will of the populations being governed, any system of laws, any protocol of crisis-management, any redress of catastrophe will be flawed, and, ultimately, as vulnerable to dissolution, totalitarianism, and ongoing criminal enterprises, as any unregulated nation-state, emergent social force, military insurrection, or isolated community.

While the vastness of the challenges confronting any architecture of a ‘global peace’ or a solution of sustainability are staggering, there must be a commonality of approach, a harnessing of dynamics, a sharing of best-practices, a taking of first-steps. Though the clamor of war, the competition of industry, the conflict of nations seem more pressing, and garner more media coverage... though the next earthquake or cyclone or hurricane, the floods, the fires, the mudslides burn images indelible on the public eye, there must be a cognizance that underlying our sense of shock and vulnerability at confronting these events is a real, glaring inadequacy in our individual and global social fabric.

When some use and deplete the resources shared globally, when some live without food enough or water to survive even one more day, an unsustainable imbalance threatens the globe increasingly diminished by an ever-expanding, still-violent, still-destructive, human population. Stepping from the shaded insulation of isolated safe-havens, or from the precipices of destruction, is difficult. However, we must arrive at global, inter-national, national, community, and individual-level recognitions of needs, agreements of capabilities, involvement in problem-solving, interest in and commitment to responsibility, and investment in a shared, intra-dependent future, in order to begin to implement any solution(s).

While it seems prosaic and miniscule in the context of global sustainability, one tangible and definable intervention can include a guideline of money-laundering laws, such as those promulgated through the participative efforts of the FATF, a guideline of definitions and laws to mitigate, ameliorate, and possibly eliminate terrorism and insurrection and war (and potentially, eventually, the need for them) are glaring necessities of our common human infrastructures and societies at present.

The laws and definitions of responsibilities, reciprocities, and consequences for choices and actions at present are not a panacea for the ills of humankind, nor can they be a shining beacon of light for the peaceful advancement of human and all other earth-species and environments.

But codification common grounds, of common interests, of universal “rights” and responsibilities, and the codification of crimes against humans, against this code of universally-recognized human- and environmental- and eco-systemic rights, and codification of a means to redress them, is a good place to start.

(Footnote Two)

Additionally, when drug cultivation, production, packaging, and/or transshipping cross porous contiguous borders (whether the governments on either side of those borders have “closed” them or not), the transit routes of smugglers are often dangerous to any local, or official business or activities in the area. Since smugglers are not exclusively limited to transshipping drugs, however, many other products, goods and services can exist in “black” or “shadow” economies which can rival and surpass “open market goods” in quality, quantity and price, until legitimate marketplaces fail, and only the “black market” goods remain available—at which point, predictably, market monopolization enables the holders of the goods/services (the beneficial owners, not necessarily the trans-shippers or marketers) to raise the prices exorbitantly.

A cascading effect of seeking essential goods/services/drugs and prohibitively high prices leads to increases in other crimes to amass cash-for-purchase; tax-bases of locations collapse due to lack of legitimate/reported income; social services and base-line protection levels collapse, as do sanitary, police, judicial/civil, and educational services; area populations become inured to violence and crime, seek inclusion and power from the “black market” power base at the cost of further erosion of social services, education, and legitimate financial institutions... In weak systems of governance, officials can retain positions and gain rank and power by themselves entering the corrupted system, and the course of justice itself becomes corrupted and vulnerable to purchased influence, or paid protection.

Although modern technologies are enabling increasing levels of report-ability and transparency due to accessibility of information, standardized methods and levels of disclosure, expectations of social protection, legal protection, liberties, and ethical responsibilities, the “shadow” economies and “shadow” crim-ocracies, controlling vast amounts of illicit profits, can purchase levels of control and seeming stability sufficient to insulate themselves from anything less than a protracted, major eradication effort—a “drug war,” and the like.

In such circumstances, “East-West” or “North-South” distinctions cease to be relevant. The brokers of power control the production of commodities, limit or control access to and release of information, limit or control autonomy of workforce and dependents. The “included” abide by these controls, or cease to be included—or cease to be. The “other” becomes anyone not included, but not directly confronting or combating the existing rule—collateral bystanders, non-purchasers, non-prosecutors. The “enemy” becomes anyone challenging the status quo, confronting the existing system, searching for and combating the source of the pseudo-social network, the crim-ocracy of the moment—be it founded on drug consumption, fuel consumption, knowledge/information control, monetary/value-based power control, or, in a less friendly future on an increasingly crowded, inter-dependent planet, health-, food-, or water-, or air- consumption/control.

And such a “shadow” system, reliant on pressure-points and choke-holds of power and control, cannot emerge to the clarity/transparency/accountability of “open” systems of governance without establishing alternate social supports. That is, again, without safe, secure, stable and sustainable systems of economy, education, energy, environment, existence (food/water/air/health security), and ethical foundations responsive to, and accountable to, the population(s) a social system serves, there can be no non-coercive construct of governance. Without the willing participation of generations of citizens, a social system must either survive in a negative-valent/force status, or evolve to become a responsive/inclusive/responsible and sustainable society, and sustainable existence on this multi-species (humans are one among millions of species of earthlings) on this planet.

#### **14. Wajid Pirzada, SAFWCO Foundation, Pakistan**

From 26-27th August 2015 SAWTEE ([www.sawtee.org](http://www.sawtee.org)) and FNI ([www.fni.no](http://www.fni.no)) jointly organised 2 day consultation on conservation, use and exchange of plant genetic resources (PGR) for food security and climate change resilience in South Asia, in Kathmandu, Nepal.

Representing Roots Pakistan- a grass root development action ([www.rootspakistan.org](http://www.rootspakistan.org)), I presented a paper on the subject.

In the paper I presented it was argued that equitable access to PGR and investment in its conservation as public good can go a long way in reducing potential conflicts in the backdrop of looming threat of climate change and food insecurity related risks in the region.

For details visit [www.sawtee.org](http://www.sawtee.org)