



You are warmly invited to this new discussion group on

Indigenous and Scientific Knowledge on Energies in Agriculture and Food Chains

You can join the group by clicking [here](#). Once registered, you will find background documents, links to on-going discussions and cases of experiences. You can contribute freely like in other discussion fora and/or upload documents. Information will be shared among all members and is downloadable by members from the [web site](#). If the volume of contributions increases, messages will be bundled into not more than one per day with a summary line for each message and access to the full message.

We highly encourage you to invite friends and colleagues to this discussion. New members will be approved by a moderator to avoid spamming.

The first set of discussions is centered around

Traditional and indigenous agricultural practices and nutrition.

Part 1: The secret energy ingredient.

We know these practices have effects. They work!

They have worked for thousands of years.

Yet, traditional farming practices and nutrition often seem to fail when their environment changes rapidly and at least agricultural adaptation is slow or not happening at all, leaving famine and malnutrition in the wake of change.

Can these practices work better, or can they work well also under highly stressed situations? Under which kind of internal or external stress? When or where is additional intervention of what kind required to make them effective, collaborative and beneficial to all? Is the knowledge of such possible interventions available or practiced in different cultures to different degrees and why?

Can these practices be adapted for others to learn and for yet others to not lose their culture - while enabling better nutrition and more resilient, fertile and divers environments and cultures?

Often the loss of habitat and biodiversity goes along with a loss of language, culture and the knowledge that maintained the environment and human relations (among themselves and with their environment, including ancestors and other non-visible elements of that environment). Also the reverse is true, that with cultural losses or changes, including that of knowledge, we lose part or certain aspects of our environment and thus life quality.

Do we need to manage in the entrepreneurial sense or do we facilitate with a higher purpose, inducing a higher order to prevent chaos at the more material level of life but with open results and time frames? Or both?

There are many more questions, of course, and the one about gender specific energy inputs and impacts, whether archetypical or biological, emotional and social, is just one more. The above examples are only to give a few ideas about the direction of thinking and experience we are aiming at in this discussion group. You may want to add your own questions and answers.

We are posing two major questions to all of you, to start with:

- 1) Do we know of examples where traditional or indigenous knowledge based agricultural practices, including all the rituals and cultural ceremonial elements plus the deeper knowledge and communications, can either
 - prevent losses or repair already endured damage more rapidly than nature on its own or
 - increase productivity or nutritious value of food as compared to other agricultural practices on their own, be they ecological or industrial?
(*e.g.: can dance and music prevent fungal infections or increase biomass production?*)
 - and under which circumstances
- 2) Can those who have given further thought and experimentation to such phenomena see which of the various elements of such practices are the driving or decisive elements, forces and processes that make it all work better, create the best synergies and produce the most beneficial results and share some of their thoughts and experiences? Please also define what signifies a result for you, e.g. it could be concrete goals like tons per hectare, or processes like diversification, resilience or adaptation.

The purpose of these questions is to invite you to share your experiences, data, publications and opinions about energy use in agriculture, especially, but not only, about the use of subtle energies, forces and rituals. Other alternative concepts and energy related reflections are also invited.

The reason for discussing this topic is:

- to increase understanding (research) and use (applications) of those collaborative, life-enhancing methods that are most effective in their proper context;
- to stimulate experimentation that builds synergies with nature or life which create the coherence and resonance necessary for healthy growth and evolution (and abundance) across the whole food chain and in the different cultures of this world;
- to bring about rapid and fundamental shift in the whole food chain towards wider coherent collaboration with and benefits to all contributors.

Effectiveness may mean increasing agricultural production, adaptation to change, improving nutrition as well as human and nature's health, improving livelihoods and well-being, and enliven diversity in culture and ecology. And we are aware that this will bring about change in awareness and attitude which will improve our relations with ourselves and nature, enable us to heal our environment and our own broken, disabled or weakened internal and external connections.

Context

This discussion is part of a larger context and effort of enhancing communication and fair exchange between knowledge holders of the science-based as well as of the many traditional and indigenous knowledge systems that are still part of the global patrimony of humanity.

It is hoped that this effort will help create synergies between the existing knowledge systems that lead to and support new awareness of food, agri-culture and life at a level of consciousness that is capable of inducing order into current complexities and facilitating further evolution. It also needs to be sufficiently attractive across generations and satisfying material and other needs to give all farmers and their whole communities viable options and opportunities.

World-wide agricultural systems are failing (not all) or are no longer producing according to needs or expectations (the latter are not to be discussed here). Innovation is required. Fundamental change in approach, awareness and values is needed to adapt to rapid change and shifting demands.

Such innovation can only come from fundamentally different approaches, visions and methods. Not all has to be discarded, but to the existing knowledge and ways, new ones (not just modifications) have to be added. A hierarchically higher level of knowledge and consciousness (both are concrete forms of energy) has to give order to the chaos of change sufficiently, so as to give it a direction considered beneficial for all or at least for most life on this planet.

Will the energies be more of technical power or of coherent resonance?

Is there a middle way?

In this context we expect to hear also about different energies, forces, beings and processes and new technologies that are not yet accountable in mainstream scientific models. And we would like to encourage the participants to approach the topic open-mindedly, accepting that the understanding of certain words changes with cultural background and that the talk about energies and forces is much older than the knowledge about petroleum, electricity, chemistry or bioenergy and global markets.

To recognize and conserve the value of something we need to first perceive it and then understand its connection to what we already value.

So let's improve our perception by opening our minds to what is new to us;

Let diversity widen our awareness and critical evaluation be unbiased;

Let's test the functionality of the new within its proper context;

and carefully and selectively integrate the valued "new" coherently into the "New" resulting from the synergies of interactions and exchange.

Proceed with Care

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