

Abstract for PRACTITIONERS' TRACK (**Building organic bridges between strategies**)

Title: Acknowledging the Role of Gender in Organic farming,

**Subtitle: Informal Seed Sector in particular and *krisoks*'[♥]
Perspectives.**

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Abstract:

Seed-the source of life. And woman holds the seed with the hope of new life.

Instead of producing diverse seed from homestead agriculture, women are engaged traditionally to select seed, drying, preserving, protecting during storage, saving them from any economical crisis of the family. To ensure the seed quality and the perfect storage place & methods, women hold the vast knowledge. They decide the quantity and variety of seed to be saved and the method of preservation. Seed selection by women is a continuous activity. Working in the fields, they observe the plants and decide which seeds to select. They identify plants of good quality on the basis of size, grain formation and their resistance to pests and insects. Here a woman looks at the seed from the view of a seed scientist.

Sometime the relation between seed and women is beyond 'rationale'. Sometime the women hold such knowledge about seed that are not also 'rational'. For instance, to cross the floodwater tying up the jackfruit seeds in a thin fabric. But interestingly, it could have quite scientific base.

Now a day, Seed is not only related with women and indigenous knowledge but also with international trade and Intellectual Property Rights. The issue of the 'commodification' of seed and the drive towards the control of genetic resources and the materials derived from has raised environmental, social, political, ethical and economical questions. But for sure most of the credit of genetic resources goes to Women. So it is everyone's moral duty to give credit where credit is due to explore the tremendous potentialities of the informal seed sector in the development of a national 'seed security'. ***At least in the question of "SEED", man is not competitor to woman, but for sure complementary.***

[♥] *Krisok* is the Bangla term of Farmers to the context of Bangladesh

We *Krisoks* do respect individuality of all forms of life – but under fulfillment of certain norms and values of its own community. The initial attempt of this paper is to understand the linkages between gender and biodiversity (including agrobiodiversity). Thus we have been trying to establish the social construction of gender roles and gender dimensions of conservation and resource use. *Krisoks* perspectives recognises that the empowerment of women is key to raising levels of nutrition, improving the production and distribution of food and agricultural products, and enhancing the living conditions and standards of rural live and livelihood. We all are a part of the “Nature” and Nature exists through us. This paper will shed some light on how with all the elements of nature we *Krisoks* are proffering new visions of enjoying “*Notun Jibon*” (New Life) towards a just and peaceful local community for women and men. Integrating women in all strata of agriculture and organic farming by local *krisoks* community on the way of life, and struggle with all the implications of the word “happiness and sharing” - is the main thrust of our research.