

Facilitating Formation of Pastoral Network

A Study Report

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Abbreviations

CALPI	Capitalisation of Livestock Programme Experiences India
NGOs	Non-Government Organizations
DAH	Department of Animal Husbandry
CBO	Community Based Organisation
MP	Madhya Pradesh
UP	Uttar Pradesh
IGNP	Indira Gandhi Nahar Pariyojana
KRAPAVIS	Krishi Avam Paristhitiki Vikas Sansthan
LPPS	Lokhit Pashu Palak Sansthan
AFPRO	Action for Food Production
NLPD	Network on Livestock and Pastoral Development
GoR	Government of Rajasthan

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PART - A

1. Introduction

This report is prepared in the context of a study carried out to have a deeper and clear understanding of the recognized need, potential and how the various concerns, issues and problems of the Pastoralists community, in the state of Rajasthan, can be addressed through a common yet effective, efficient and sustainable platform / network of those actively engaged in development including the government department and agencies.

This report aims to bring out clearly and precisely the various issues and problems of the pastoral communities, how best these are being addressed by different organisations/ agencies at the local level as well as at the state level, what can be done to strengthen and streamline the initiatives and efforts of those engaged and involved in development through a common platform / network. In other words, how such a common platform / network ought to function and the kind of support and help it may require. Hence, the report also aims to identify the existing networks, how these operate and function, the dynamics and their present / current status.

The report is based on the understanding arrived at through several interactions as well as discussions held, in the field, with the concerned actors and players at various levels including the government departments and its officials / functionaries.

This report is divided into two parts; the first contains the background (context), objectives, methodology, geographical coverage, brief situational analysis followed by the observations and findings of the study. The second part reflects on the common platform / network and deals with the need, relevance, potential and mechanisms of such a set-up. This part also has a section that deals with outlook for the future – how such set-ups can be formed, strengthened and sustained over a period of time.

2. Background

Pastoralists in India have a long history. They are not so many in numbers and are mostly inhabitants of arid and semi-arid regions of India. Hence, they are also present in Rajasthan. Given their occupation, they are flexible and the most adaptable community. However, pastoralism, which is as old as traditional agriculture, today, is facing such challenges that the very future of the pastoralists functioning as societies is at stake.

They have been associated not just for raising livestock but also for their knowledge and service, they provide to the society. Today, these communities are scattered and not having an organized base / platform to voice their concerns and issues, and are slowly getting dispirited and trying to make a shift in their livelihood options. The challenges these communities face today are: non-availability of livestock services, grazing areas are getting reduced, no proper and organized marketing of produce, lack of education facilities for their children and more importantly drudgery and hostility they face during migration in search of grazing lands. All these put together affect their livelihood.

Given this as a backdrop, CALPI has been approached by several NGOs and concerned groups for help and support. Interestingly, CALPI would like to facilitate formation of a common platform for the pastoralist community so that they can get-together to express their concerns collectively and thereby try to bring effective changes in their self-informed interest.

3. Objectives

The overall objective of this study is to examine and assess the present / current status of various initiatives and efforts to set-up a common platform / network and how to operationally make it functional and, at the same time, also make it sustainable in order to avoid possible failure in future.

To this end, the specific objectives of the study / assignment are:

- To have a deeper understanding on the recognized need, potentials and ways and means of addressing critical issues of pastoral communities through a common platform / network.
- To understand the operational dynamics, potential partnerships and practical and innovative ways and means of forming and sustaining an effective network and a platform.

In order to address the specific objectives mentioned above, the following aspects were also looked into and considered:

- i the various issues / problems / concerns of the pastoralist communities in different parts of the state;
- i identify reasons for similarities as well as differences, if any, between the issues and related problems faced by different communities engaged in raising livestock;
- i understand the need, relevance and importance of a common platform / network from the standpoint of the pastoralists as well as those groups and NGOs who support the pastoralist community; and
- i initiatives and efforts made so far by various groups and NGOs in setting-up a such a common platform / network.

4. Methodology

The author of this paper held consultations with several groups of the pastoralist community, concerned NGOs and government functionaries. The author undertook field visits for in depth discussions and interactive sessions with concerned groups and persons at their respective locations. While some interviews were conducted in person, however, owing to paucity of time and the distances involved led to some interviews with key persons over the phone as well. In addition, the author also reviewed some secondary literature from different sources.

During the course of interaction with representatives of the pastoral groups, the consultant encouraged and promoted participatory process and adopted/applied the principles of social justice and equity. He tried to cut across social and caste hierarchies and encouraged all to express their views and opinions. Women from such groups were especially invited to take part in the discussions and express candidly all that they would like to communicate and convey from their standpoint. The range of interactions was mostly unstructured as the groups; location, varying issues and problems of livestock raising and the role and involvement of the NGOs differ.

The author contacted those NGOs, who are actively engaged in supporting the pastoralist community in their respective areas of operations, to understand and take a note of their observations, views and opinions, and experiences in promoting a common platform.

Last but not the least, the author also consulted the concerned government departments viz. Animal Husbandry (DAH), Forest and Rural Development and Panchayat Raj. He interacted

with key functionaries at different levels i.e. both in the field and at the state headquarters in order to have a clear understanding of the government initiatives and efforts including the support system and the facilities that are being provided to the pastoral groups.

5. Geographical coverage

The study was conducted at different places where the pastoral groups are located. The districts of Alwar, Chittorgarh, Pali, Sirohi, and Jodhpur were covered.

6. Observations and findings

This section deals with various observation and findings of the study. It reflects on who are the pastoralists, their related issues and problems, role of the government departments and agencies, and of the NGOs/CBOs – especially in the context of supporting the pastoralist community and addressing their issues and problems. In addition, the role of NGOs in formation of a common platform and network are examined and analyzed.

Who are pastoralists?

“Pastoralists are people who keep animals on natural graze and for whom animal breeding is economically and culturally dominant”.

Pastoralists are those people, who depend primarily on raising livestock for their livelihood. These communities usually inhabit such places where the potential for agriculture / farming is limited owing to scanty and erratic rainfall and at high altitudes where the weather conditions are extreme.

The traditional relationship between crop cultivation and pastoralism, if seen from a historical perspective, is interdependent and interlinked. As an example, the pastoralists were invited and encouraged for their services. The fields were left fallow for the livestock to sit there during the night. Cultivators benefited from the manure provided by the herds while spending the nights in their fields. For this, the pastoralists were compensated adequately. Over the years, however, this relationship has become unbalanced.

With the increase in irrigation the concept of double cropping system has come into practice in order to meet the demand of increase in food production. To meet this challenge, usage of chemical fertilizers and mechanized farming has pushed the pastoralists out of traditional farming systems. For example, prior to the modern farm machinery and for transport system, animals were the only means and method of draught power.

Socio-cultural context

The desert districts of western Rajasthan are home to a substantial pastoral population. Diverse communities like the **Raikas/Rebaris** and the **Gujjars** are specialised herders and traditionally nomadic. The Raikas/Rebaris are known for raising camels primarily. While the Gujjars are famous for rearing cows and buffaloes.

Transhumant pattern is the most common of the Rajasthani pastoralists. Other communities like the **Jats**, the **Rajputs** and the **Sindhi Muslims** practice a combination of agriculture and pastoralism. These pastoralists move out in search of pastures, to neighbouring states with their large herds. They usually cover long distances, often over a thousand kilometres in search of grazing lands. In the arid and semi-arid zones of west Rajasthan, majority of pastoralists are semi-nomadic, who leave their respective homes after the *Kharif* crop is harvested. They return to their homeland just before the onset of monsoon.

The author tried hard to search and collect demographic data pertaining to the Rebaris and Raikas from secondary sources including government agencies and departments. The author would like to put it on record that in the context of the pastoralist community data either aggregated or segregated at the state and/or district level is not available.

Rearing practices and systems

The type of livestock, which the pastoralists rear, varies and depends on the area they inhabit. The pastoralists of Rajasthan can be broadly grouped as follows:

- Raikas / Rebaris are chiefly found in the Marwar region of west Rajasthan. Their presence is mostly seen in the districts of Jodhpur, Pali, Jalore, Barmer and Sirohi. They are also present in the western part of Bikaner district. Basically, they are known for raising camels. Lately, they have shifted to rearing cows and sheep. This is largely because the demand for camels has reduced substantially and the grazing lands are shrinking in the desert region.
- Of late, the Jats and the Muslims in Jaisalmer, Barmer, parts of Jalore, Pali and Jodhpur districts have started rearing sheep and some goats. Like the traditional Raikas / Rebaris, these communities also migrate and move with their livestock especially during the period of stress and drought conditions. They too follow the conventional migratory pattern including the routes. For example, communities from Jaisalmer, Barmer and parts of Jalore districts move south in the direction of Gujarat, while those from Sirohi, Pali and Jodhpur districts move into the adjoining forest area/parts of Udaipur and Dungarpur districts and from there move towards north Gujarat (i.e. Sabarkantha and Panchmahal districts).
- The Gujjars in Alwar and in parts of Sawai-Madhopur and Karauli districts chiefly raise buffaloes and cows. For fodder resources they largely depend on the forests in these districts. During periods of stress and drought they too migrate into adjoining parts of Haryana, UP and sometimes into MP in search of grazing lands and green pastures.

Issues and problems faced by the pastoralists

The related aspects and dimensions of these can be broadly categorized under three headings viz. demographic, animal husbandry and institutional.

Demographic

Increase in the size of human population has led to an increase in demand for agriculture produce as well as for animal produce. In order to meet this demand more land is brought under cultivation, and wherever feasible farmers have started taking two crops a year. In addition, landed influential farmers have encroached upon the village commons and pasturelands. Government extension services and input delivery mechanisms cater to the landed farmers. In this shift towards production paradigm, the traditional sustainable production system and sub-systems are being neglected and forgotten. In the absence of grazing policy of the State Government of Rajasthan, the pastoralists are losing their rights on the grazing/pasturelands where they have kept their livestock/animals for generations. Recurring droughts and famine conditions and apathy of the government agencies towards pasturelands have impacted the livelihoods of the pastoralist communities.

Animal husbandry

In order to meet the demand for animal produce, livestock rearers including the pastoralist on one hand increase the size of their herd beyond the carrying capacity of land. Also, there is a shift in rearing of animals. Even the pastoralist communities are now rearing more small ruminants (mainly sheep) as opposed to camels and cows. Further, the pastoralists, who so far have helped to maintain indigenous breeds of cattle, are losing out because of shrinking pasturelands. As a result, this rich and valuable genetic resource is now getting lost rapidly because of the shift in trend of raising and rearing of livestock.

Institutional

Furthermore, institutional factors like conservation of forests, introduction of chemical fertilizers to increase the yield, and induction of exotic breeds have only contributed to increasing the hardships of the Pastoralists whether directly or indirectly. Consequently, they have to traverse long distances in search of grazing lands and have also to face hardships during migration. The hardships faced by them tend to discourage the present young generation of the pastoralist communities to depend on this livelihood option. As a result, they try to seek employment elsewhere (far away from their native village) in order to compensate and maintain the overall household income level. Eventually, this might pave the way for deterioration in the pastoral livestock production system.

Practical needs

During the course of this study, the practical needs of the pastoralists, from their standpoint, were closely examined and assessed. Though the pastoralists belong to different geographical areas/locations, nevertheless, almost all of them face similar set of problems and related issues. For example, there is not much difference in the set and sub-set of problems whether they rear big or small ruminants.

These can be summarized as follows:

Technical	Social
Livestock services: <ul style="list-style-type: none"> • Poor health coverage by the government department and extension agencies; and • inadequate support from the government department for management practices. 	Caste conflicts: <ul style="list-style-type: none"> • Sub-caste hierarchies; and • Inter-group rivalry within the “patties” “Chokalas/Thikanas”
Fodder resources: <ul style="list-style-type: none"> • Apathy of government departments • Grazing rights (no official policy yet) • Reduction in grazing lands • Encroachment of village commons • No research undertaken by the government department/agency 	Leadership issues and conflicts: <ul style="list-style-type: none"> • Caste panchayats district wise; and • leaders concentrate chiefly on problems and issues related to caste panchayats and social matters
Absence of organized market and services for the produce mainly of : <ul style="list-style-type: none"> • milk • wool • meat 	Migration of men folk has its affect / impact on the following: <ul style="list-style-type: none"> • family – women and children have to cope up with the burden of running and managing the household; • education of children suffers and is often neglected; • health problems especially of women and the elderly persons are not given timely attention; and • safety / security of women and children in particular when men move out.
Shift from big to small ruminants resulting from: <ul style="list-style-type: none"> • shortage of fodder; • grazing rights; and • increase in demand for meat 	Inter-community rivalry: <ul style="list-style-type: none"> • Regional clashes (e.g. Gujjars in Alwar vis-à-vis the Rebaris from Marwar region), shortage and crunch of fodder resources especially topfeed; and • Inter-state clashes and disputes (across the borders of UP, Haryana, and MP)

Role and involvement of development agencies

The concerns, issues and problems addressed by the various Development Agencies are briefly discussed in this section. These are:

Government Departments

An important actor in the development process is the Government, who plays a major role. The concerned departments and agencies have not been able to protect the interests and look into the problems of the pastoralist community, which comparatively is a small section of the civil society in Rajasthan.

So far, there is no government policy to help these groups. The budget and the funds allocated for activities under both plan and non-plan programmes of the concerned departments are also insufficient and do not match the requirement / need of the pastoralist community.

Though the “Rajasthan State Pashu Palak Kalyana Board” has been set-up, however, government schemes and programmes are yet to be formulated. Interestingly, the Board will concentrate on social matters and issues, and that the decision of the Director Social Welfare Department shall be final. There is hardly any scope for specific animal husbandry development programmes for the benefit of the Raikas and Rebaris.

Civil society and the NGOs

The civil society that derives benefit from these people in several ways has been a mute spectator. Although certain sections are concerned about the issues/ problems faced by these communities, however, nothing substantial has been done by the society, at large, to address the practical difficulties and needs of the pastoralists.

The NGOs / CBOs who now play an active role in the development process are also trying to help these communities, but more at the local level. Though Rajasthan has a large presence of NGOs engaged in development and cooperation, however, not all are working in the livestock sector. A small percentage of them do take interest and, relatively speaking, have developed some programmes and/or projects to address various issues pertaining to the livestock / animal husbandry sector. Surprisingly, there are not more than a dozen NGOs, who focus on the livestock and animal husbandry sector and that it is the prime area of interest and concern.

In the context of supporting the pastoralist community, there are just a handful of NGOs who have not only shown and expressed their interest and concerns but have also taken some initiatives and combined their efforts to address the problems and related issues of these groups.

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This second part of the report deals with the proposed common platform or the network that is needed to bring the various pastoralist groups and communities under one umbrella to raise and address their voice and concerns. The potential and scope of such an umbrella common platform/network and how it should be set-up are discussed. Facilitation from NGOs is also included. Further, suggestions for a sustainable network/common platform are elaborated.

7. What is a network?

“A network is a wide-ranging group of people with similar set of interests and/or concerns who keep in touch both formally and informally and also interact in order to extend mutual help and support”.

Type and kinds of networks

A network is an intricately connected system of people either as individuals or as a group, organisation and institution. Any network is formed when:

- people with similar and common interests and concerns come together to address these;
- certain programmes / projects are planned and implemented - donor driven;
- certain groups including different sections of society, organisations and institutions try to demonstrate solidarity; and
- specific caste and/or sub-caste in a social system would like to stay connected.

Pastoralist Networks

The very nomadic nature of Pastoralists makes it difficult for them to develop networks in order to safeguard and defend their interests, and also to maintain such coherence for long periods. However, in the wake of their occupation, generally, they form flexible and loose social groupings based on caste hierarchies and homeland.

In the study area it was observed that there are some such loose networks existing among the pastoralist groups. The existing networks of the Raika, Rebari and Dewasi communities are confined to their respective “patties” or valleys in which the community resides. These are known as “Chokalas” or “Thikanas” in both Mewar and Marwar regions of Rajasthan. In these two regions approximately 50 such Chokals or Thikanas exist. Each “Chokala” or “Thikana” covers on an average 15 to 30 villages. Interestingly, every Chokala or Thikana has its own treasury maintaining funds to a tune of roughly Rupees 20-25 lakhs. These funds are collected on annual basis from the residents of the respective Chokala and the same are disbursed / utilized among the members to meet their productive and consumption credit needs.

They meet on a regular basis, and discuss various issues. The meetings and discussions, however, are held more pertaining to social and community matters rather than concentrating on wider livelihood related issues and problems. In the context of animal husbandry and related livelihood matters, contacts/communication between two separate networks is almost missing. However, with regard to social matters these groups maintain fairly good contacts and communication flow.

Further, for animal husbandry related matters and issues, these communities mentioned above have three networks that exist even today. These are:

- Akhil Bhartiya Raika Pashupalak Sangh
- Bhed Palak Sahkari Samiti
- Akhil Bhartiya Pashupalak Mahasabha

Similarly, the Gujjars in Alwar District are organized on the basis of 'Chhinds' that are traditionally called "Samaj Sabha". Each Samaj Sabha consists of 7 to 20 villages depending on the size of the "Chhind". Gujjar Samaj Sabhas do not have a permanent treasury like the 'Chokala' or 'Thikana' of the Rebaris / Raikas / Dewasi. The Gujjars collect donation from the members of the community as and when required and as per the need. The Gujjars in Alwar District have one organisation that is mainly concerned with social matters and related issues. This set-up is a chapter of the state level Gujjar Mahasabha. In the context of Gujjar pastoralist community, the institutions mentioned below are in the forefront.

- Gujjar Mahasabha at the state level
- Zilla Yuva Gujjar Mahasabha, Alwar district (for its profile see Anneure-4)

Many NGOs / CBOs are associated with these pastoralist groups. However, only a handful of them are seriously working to promote and strengthen these groups and protect their interests. Some of the prominent NGOs that are actively involved are viz. Lokhit Pashu Palak Sansthan, Sadri in Pali District, and KRAPAVIS, Bakhtpura in Alwar District. So far, these two NGOs have been able to develop sufficient and good linkages between the various pastoral groups. Also, in a limited way, they have been able to influence the policy level decision(s) of the government.

Lately, these two NGOs, at the Rajasthan State level, have promoted a network of the pastoralist community known as the "Rajasthan Charwaha Vikas Sangathan". It is a network, which is primarily owned by the pastoralists for their own development and strengthening of their livelihood systems. The profile of this recently promoted network is included as Annexure-5.

On the other hand, a good number of the NGOs are successful in forming their own network rather than trying to form and promote the networks of the pastoralist groups.

AFPRO, New Delhi and its Rajasthan Unit first mooted the idea of "Network on Livestock and Pastoral Development (NLPD)" in western Rajasthan. It is a group of some 35 NGOs active in various parts of Rajasthan. The main aim of this network is to support indigenous livestock and pastoral development that mobilizes and builds on traditional knowledge and institutions. The network helps to build capacities of the NGOs (working in the field of livestock and pastoral development) through information sharing and trainings in order to enable them plan and implement projects that respond to the actual needs of the communities; capitalize on the knowledge of local people and their existing assets and resources.

This network has been holding quarterly meetings since the year 2001 to discuss the various livestock related issues/ problems/ scarcities. These meetings are also a means for sharing of experiences and information amongst the members. Further, representatives from the Pastoral communities as well as from various Government line departments and extension agencies are also invited to attend the meetings. These meetings supposedly provide a platform for the Pastoralist communities to voice their concerns.

Though the Government also recognizes the relevance and importance of networks, but has done little in this direction so far. Lately, through the Department of Animal Husbandry and the Department of Social Welfare, the "Rajasthan State Pashu Palak Kalyan Board" in 2004/05 has been set-up as a first step towards promoting the interests of the pasotralist community.

The main aim and objectives of the Rajasthan State Pashu Palak Kalyan Board are as follows:

- To identify, assess and find solutions to the problems and related issues of pastoralist communities (Raikas & Rebaris), and to suggest and formulate work plans accordingly.
- To prepare schemes for the benefit of the pastoralist communities in the field of social, educational, economic and cultural development.

- To promote and implement programmes and activities for the inhabitation, rehabilitation, and development of these communities (pertaining to housing schemes and animal husbandry related activities mainly).
- To plan and implement schemes for the extension of education among the said communities.
- To prepare and plan schemes for the economic development of these communities according to their vocation/profession and to coordinate the same with the financial and credit institutions.
- To help these communities attain permanent employment in order to check out-migration.
- To carry out programme and activities as assigned by the State Government for the development of these communities.

During the course of interaction with the pastoralist groups, it was pointed to the author that the schemes and programmes, of the GoR, for example the insurance scheme, and health camps that are set-up along the migration route to take care of some of the problems, are inadequate and do not meet with the requirements of the said community.

8. Why is a network needed (context / rationale)?

The Pastoralists also recognize the need / relevance of a network of their own. The leaders have expressed that they need to become self-reliant, as the other agencies either have failed in protecting and safeguarding their interests and/or have contributed little for their betterment. Even if some agencies are interested, nothing substantial has been achieved so far. Hence, the pastoralists have to form their own network cutting across caste hierarchies and regional bias, and have to develop new associations, as the existing social platforms have not served their interests. From both practical and realistic standpoint, such a network should aim to:

- provide a platform to voice their concerns, issues, and problems;
- make available as well as provide for exchange of information between the various groups / associations / platforms;
- organize, facilitate interaction between pastoral groups/associations and the Government;
- act as a pressure group to influence policy level decisions; and
- raise awareness among public about the rights of these groups.

9. Outlook

With a view to help the pastoralist community, a multi-tier network can be visualized. The network should serve as a platform or a base to raise the issues and concerns and, at the same time more specifically, should also mobilize, guide and support the pastoralist in improving and strengthening their livelihood related opportunities. Ideally and realistically too, the network should be owned and managed by the pastoralists themselves.

What should be the structure?

The structure should be flexible, informal and with different tiers (local, regional, state level). Promoting local and regional networks would also help them to elect/select their respective representative(s) at the state level. The network should be led by the pastoralist and supported by the civil society / NGOs. The pastoralists should be the primary members at the local and regional level and should elect their respective office bearers. Subsequently, the local / regional networks should democratically elect their representatives for the State level platform. The NGOs can step in here and facilitate the process.

In addition, a State level steering body can be formed. It can also be seen as a “Governing Body” that will provide general guidance and support to the different networks. This committee should meet at least twice a year or whenever required. It should comprise of the following:

- Representatives of regional pastoralist networks
- Representatives of NGOs (functioning as nodal agency region wise)

- Representatives from government departments viz. Animal Husbandry, forest, Rural Development & Panchayat Raj
- Representatives from research organisations

In these different tiers of the network the representation of women should not be ignored. They should be provided equal space and opportunity. In this context, the NGOs can play an important role and can ensure that women are adequately represented at all levels.

It would not be out of place to mention here that one should not impose the structure with stringent rules and regulations from the top or outside. Instead, one should provide for adequate space and time in order to allow these to evolve according to the need of its members and the pace of the network growth and development.

The legal status of the network is also an important issue. In case of accessing support from the government schemes and programmes, the legal status may not be such a big issue. However, if the network strives for the rights of the pastoralists and influence policy level decisions of the Government, in that case, the legal status becomes of paramount importance. Hence, it would be desirable that the network at the State level is formally and officially registered as a legal entity. The legal status of this network would enable it to receive funds / financial assistance, from different sources, for its various initiatives including programme and activities.

Role and function

The network can function as follows:

- intra pastoral network – this is a platform for all those who belong to same caste / sub-caste and is more active at the local / regional level. Apart from development issues and concerns, this also looks into various social and community matters. In addition, caste and sub-caste leadership issues are tackled and dealt here.
- inter pastoralist network – this enables different groups from across the state to come together in order to express solidarity, exchange information, discuss various experiences and learning and decide further course of action. The role of the NGOs is more pronounced at this level. They have to facilitate and steer the network in such a way so that it can deliver all that is expected from it.

Support mechanism required

Such a network would require support from the government as well as the NGOs. At the government level, the district administration and the line departments can extend their support to the local and regional networks. The concerned Directorates can help at the State level.

The NGOs in their respective areas can play the role of back-stoppers and facilitate all processes and various facets and dimensions of the network functions. This nature of support from the NGOs can be made available to the network at all levels. In all matters, adopting and maintaining participatory processes should be the key guiding principle. In addition, at the initial stage, NGOs can also provide space to accommodate the secretariat of the local / regional network. In due course, the network can and should move to an independent location.

In order to make this venture successful, the NGOs should concentrate their strength and energies more at the local and regional level. While their collective strength can help in matters at the State level. The NGOs collectively and in a democratic manner can pick or elect their representatives for the State level steering body.

A State level body can be constituted comprising of elected representatives of local/regional networks, NGO representatives, researchers, and government officials.

Undoubtedly, no network can sustain itself without funds. Monetary assistance is required at all stages of network's programme and activities. Funds should be mobilized from its members

through regular contributions. In addition, the network can also approach the government and/or other support organisations including donor agencies. The NGOs can step in here. They can provide with some lead and links in this regard.

Problems of past networks

This section deals with some key problems of networks at two levels. These are:

Pastoralist network

The group leaders articulated the problems as follows:

- The concentration is mainly on social matters.
- The network meetings are largely issue based.
- The networks do not have well defined programme and / or agenda that can be pursued for a whole year. Meetings are mostly convened spontaneously.
- Animal husbandry related problems and issues always get low priority.
- Linkages with government departments and agencies are almost non-existent.
- In all their respective meetings and gatherings the participation of women is absent. Gender concerns are not given adequate weightage and priority.

NGO networks

Based on observations and experiences from the field, the author would like to share the following:

- The networks promoted by NGOs lack consistency and work on adhoc basis. It is observed that members do not attend/participate in the meetings/events regularly and, at times, their respective representatives change from one meeting to another. There is no consistency.
- The network priorities shift with the change in the leadership.
- A fair number of networks lack long-term vision and perspective. They are formed to meet short-term gains.
- The flow and exchange of communication is also not consistent. For example, newsletter is introduced but after some time it is stopped or withdrawn largely owing to lack of consistent information that is worth sharing, and to some extent owing to inadequate availability of funds.
- Many a times after lengthy discussion and debate, the required **timely follow-up action** is either lacking or missing. In due course, this discourages members from active involvement and participation.
- A good number of networks are either formed around an issue or in response to an external stimulus (donor driven). Once the issue gets resolved or the external stimulus withdrawn, the network disintegrates or collapses.

How to make the network (of pastoralists) effective?

The network can be effective provided it can undertake the following:

- The network leadership should ensure a high level of awareness amongst its members. It is important that all members are well informed and participate in the activities of the network.
- Members are fully involved in all matters and that the meetings and exchanges are held on regular basis.
- It should recognize and prioritize its needs in terms of issues and concerns that it would like to address. Also, it should acquire negotiation skills.
- Leadership is accepted and respected by all the members. Also, the same should be rotated to avoid possible conflicts. Elections of office bearers are held as per schedule.
- Involvement of women should be high on agenda. Women should be encouraged to participate and take decisions in all activities of the network. Their decisions should not

only be respected but also accepted in the given context. Also, they should be given a fair chance to become office bearers and shoulder responsibilities from the very beginning.

- The leadership should ensure timely follow-up action in all matters. Delays slow down the working of the network and discourage the members from being active.
- The network should strive for self-reliance and not depend too heavily on outside support and help especially in financial matters.

Avoid possible failures

The failures can be avoided and/or minimized provided:

- The laws and bye-laws of the network are uniform and all members respect and abide by them at all levels.
- The network functions impartially and does not encourage bias and vested interest of its members in general and its leaders in particular.
- The network is not the part of a programme and / or the project-implementing agency.
- The NGOs function and operate as back-stoppers and do not become the front-runners.
- The NGOs refrain from influencing the leadership and from co-opting office bearers.
- The government recognizes the network and takes active interest in the initiatives and efforts of the same by extending its necessary support. This support should be reflected / demonstrated at all stages and levels including policy formulation, planning and implementation of various related programme and activities.

Role for CALPI

Recognising the need, relevance and importance of a common platform / network that is owned, run and managed by the pastoralist community, CALPI can step-in and position itself in the role as enumerated below:

- Basically, the role should be in the light of a support organization from outside and not as a front runner.
- CALPI should perform the role and responsibility and be seen as a peer leader that can and must steer and guide the process including facilitating formation of the common platform / network.
- CALPI must identify good and reliable NGOs and CBOs with proven track record (vision/commitment/dedication/participatory processes) irrespective of whether they have experience of working in the Animal Husbandry / livestock sector in the geographical locations inhabited by the pastoralist community.
- Subsequently, such NGOs and NGOs can be selected as project partners and should be encouraged and promoted to work together with the pastoralists respecting and maintaining the principles and values of participatory processes.
- In absence of reliable data (facts and figures) both aggregated and segregated, CALPI can sponsor a detailed survey about the exact numbers of the pastoralist households/families, number of different livestock owned by them, production levels, income levels, contribution in the state GDP etc. Such a survey should be carried out at the village / district level and then aggregated upto the state level. CALPI should not only design such a survey but should also guide the process.
- Simultaneously, some more specific studies can be undertaken and/or sponsored e.g. district wise status of village commons and pasturelands (*oran and gauchars*). Such a study will be useful and will help the pasoralist in their struggle and campaign for “grazing rights” and in pressurizing the government to formulate and announce a state level policy.

- CALPI can initiate the process for “knowledge management” including dissemination of documented and reliable information and data, experiences gained and lessons learnt of various practioners.
- Last but not the least, simultaneously, CALPI through its NGO and CBO partners must initiate capacity enhancement training programmes for all stakeholders on how to run and manage an effective and efficient common platform / network that is owned by the concerned people.

10. Conclusions

The pastoralists are among the most pliant inhabitants of arid and semi-arid zones. Although few in number, nevertheless, the contribution they make for the society, at large, is substantial. Their very existence is threatened today by several factors such as population growth, modernization, unsound development and trade policies. With the shrinking of grazing lands, they have to migrate over longer distances and for longer periods in search of these. During this course they face many hardships. This kind of mobility is also one of the reasons why they have loose, flexible and incoherent group formation. Since these groups are widely dispersed, and inhabit remote areas, they have little access to information. Lack of proper leadership, and lack of proper vision leaves their future in ambiguity many a times.

Given the hardships and coupled with continuous decline in other options for a stable income, the frustrations of the younger generations among these groups are on the increase. They are seeking jobs far away from their locations. This may eventually lead to collapse of the system.

To an extent, pastoralism should be safeguarded and promoted for the simple reason that these groups have such indigenous knowledge in animal breeding which is holistic and complements the agriculture and related eco-system.

Given this as background few NGOs have come forward to help and promote the network of these groups, but the efforts are sporadic and limited. There is an urgent need to encourage as well as promote a network of these groups at local and regional level and to build a platform at the State level to voice their concerns, exchange information and also to act with solidarity in order to influence policy level decisions of the government.

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Facilitating formation of pastoral network
Tentative Programme
 (Period: October-November 2005)

Time period	Programme	Purpose
Oct. 13-14	<ul style="list-style-type: none"> • Preparation > Study background material > Collection of secondary information and data > Contact concerned organisations/ institutions and Govt. depts. 	<ul style="list-style-type: none"> • Orientation and better understanding of the overall study and related tasks to be performed by the consultant. • Familiarise oneself with the existing / present scenario and status. • Inform and intimate, in advance the concerned stakeholders about purpose of the study and meetings / field visits to assess and understand critical issues and take stock of present conditions.
Oct. 15	<ul style="list-style-type: none"> • Interaction with GoR-DAH, Deptt. of Rural Development, Watershed Dept, Forest dept. & Panchayat Raj 	<ul style="list-style-type: none"> • Briefing representatives about the nature and scope of this study. • Sharing and stocktaking of present scenario.
Nov. 8-11	<ul style="list-style-type: none"> • Interaction with communities, pastoral NGOs and other organizations /networks 	<ul style="list-style-type: none"> • Deeper understanding of critical issues, relevance of a common pastoral platform / network, innovative ways of bringing pastoral together, on going initiatives and efforts and potential for the future.
Nov. 16-22	<ul style="list-style-type: none"> • Interaction with communities, pastoral NGOs other organizations /networks concerned NGOs 	<ul style="list-style-type: none"> • Deeper understanding of critical issues, relevance of a common pastoral platform / network, innovative ways of bringing pastoral together, on going initiatives and efforts and potential for the future.
Nov. 24	<ul style="list-style-type: none"> • Interaction with GoR-DAH, Deptt of Rural Development, watershed dept, Forest dept & Panchayat Raj 	<ul style="list-style-type: none"> • Sharing field observations and insights collected. • Confirming, cross checking and seeking clarification, if any, for better understanding of related issues and concerns including potential and stand point of Govt. departments and agencies.
Nov. 25-30	<ul style="list-style-type: none"> • Compilation and report writing • Debriefing at CALPI office 	<ul style="list-style-type: none"> • Collating information and data collected from the field. • Analytical reporting. • Sharing Draft-1 of the report. • Seeking feedback from CALPI • Finalization of the report.

* CALPI representative – Mr. Padma Kumar is welcome to join the undersigned / consultant during field visits.

Based on the inputs received from concerned NGOs pastoral communities and relevant departments and networks, the detailed field visit programme will be prepared by the consultant and the same will be shared with CALPI. The consultant will inform CALPI the progress of activities once in a fortnight.

Facilitating Formation of Pastoral Network

Programme : Field visits

Day / Date	Particulars	Night halt
Thur 09/11	AM: Meeting with Deputy Director (Plan), Deptt. of Animal Husbandry, GoR PM: Meeting with representatives of Forest Deptt., GoR	Jaipur
Fri 10/11	PM: Meeting with representatives of Watershed Development and Soil Conservation, GoR	Jaipur
Mon 14/11	AM: Travel to Silisedh – Alwar KRAPAVIS - Office discussion PM: Field visit Meeting with project staff	Bhaktपुर
Tue 15/11	AM: Meeting with village leaders (Gujjars) PM: KRAPAVIS - wrap-up discussion	Jaipur
Fri 25/11	AM: Depart for Sadri PM: LPPS - Office discussion Meeting with project staff	Sadri / Ranakpur
Sat 26/11	AM: Field visit – interaction with community leaders PM: Wrap-up discussion Depart for Sirohi-Pawahapuri	Pawahapuri
Sun 27/11	AM: Interaction with Goshala representatives Field visit PM: Interaction with community leaders	Pawahapuri
Mon 28/11	AM: Depart for Jalore Meeting with Deptt. of Animal Husbandry PM: Interaction with community leaders	Jalore
Tue 29/11	AM: Depart for Jodhpur Meeting with Deptt. of Animal Husbandry – Range office and district PM: Meeting with Bhed Palak Sekhari Samiti, Khara-Bera	Jodhpur / Travel
Wed 30/11	AM: Jaipur	Jaipur

Facilitating Formation of Pastoral Network

List of individuals / NGOs contacted

S.No.	Name: Organisations / Persons	Location
1.	KRAPAVIS: Shri Aman Singh	Bakhtpura, Alwar
2.	Lokhit Pashu Palak Samiti: Shri Hanuwant Singh	Sadri
3.	Lokhit Pashu Palak Samiti: Dr. Ilse Roleffson	Sadri
4.	Vikas Sansthan: Shri Nana Lal Sharma	Kolyari
5.	Gram Vikas Nav Yuvak Mandal: Shri Laxman Singh	Laporiya
6.	AFPRO, Rajasthan unit: Shri P.K. Dutta	Udaipur
7.	DCNC: Dr. Kulkarni	Jaipur
8.	Akhil Bhartiya Raika Pashu Palak Sangh: Shri Bagdi Ram	Saava, Chittaurgarh
9.	Rebari Samaj Shiksha Prasar Samiti: Shri Heera Ram Rebari	Meerpur, Sirohi
10.	Shri Heeda Ram Rebari	Meerpur, Sirohi
11.	Gujjar Maha Sabha: Shri Pappu Golia	Dehlawas, Alwar
12.	Shri Badri Gujjar	Bakhtpura, Alwar
13.	Gujjar Maha Sabha: Shri Ram Singh Gujjar	Dehlawas, Alwar
14.	Rajasthan Charwaha Vikas Sangthan: Shri Govardhan Gujjar	Bakhtpura, Alwar

Annexure-3A

LIST OF NLPD PARTNERS

1.	Ms. Pratibha Sisodia Direcotr Krishi Avam Paristhitiki Vikas Sansthan (KRAPAVIS) 5/218, Aravali Vihar Alwar 301 001	2.	Adivasi Vikas Evam Seva Samiti Village Garanwas Tehsil Jhadol District Udaipur
3.	Mr. Hanuwant Singh Rathore Lokhit Pashu Palak Sansthan Ambedkar Nagar Desuri Road Sadri 306 702 District Pali	4.	The Chief functionary Vasundhara Seva Samiti V&P Kalyanpur Via Pachpada Dist. Barmer 344 026
5.	Ms. C.L. Bharti Chief Training Organizer Vidhya Bhawan Kirishi Vigyan Kendra Badgaon Udaipur	6.	Mr. L.C. Tyagi Director Gramin Vikas Vigyan Samiti (GRAVIS) 458, M.M. Colony Street No. 3 Pal Road Jodhpur
7.	The Chief Functionary Society to Uplift Rural Economy (SURE) Nr. Gupta Transport Gurudawara Road Barmer 344 001	8.	The Incharge Jagaran Jan Vikas Samiti Bedla Udaipur
9.	Mr. Mohan Dangi Secretary Prayatna Samiti C/o Pariwar 23-C, Madhuban, Opp. GPO Udaipur	10.	Mr. Karan Singh Lok Shakti Vikas Sansthan Vill & P.P. Shiv Distr. Barmer 344 701
11.	Mr. M. Pandya BAIIF Regional Programme Coordinator B-125, Karamchari Colony Alwar	12.	Mr. Girija Shankar Sharma Secretary Rajasthan Bal Kalyan Samiti At/Po. Jhadol Udaipur
13.	Mr. OmPrakash Sharma Gram Chetna Kendra Khedimilak Via Renwal Dist. Jaipur	14.	Mr. Heera Lal Sharma SAHYOG Near Mangalam Garden Fatepura Udaipur
15.	Chief Functionary Mahan Seva Sansthan Kolyari Via. Jhadol Udaipur	16.	Mr. Laxmi Narayan Pandya Gayatri Shiksha Sansthayyn Near Saibaba Temple Sector 6 Udaipur
17.	Mr. Kalyan Singh Dahiya Secretary Godwar Unt Palak Sangh Rajendra Colony Bali Dis. Pali	18.	Student Relief Society Jaipur

19.	Dr. D.N. Shinde BAIF, Near Water Tank Panerio Ki Madri Udaipur	20.	Mr. Madan Nagda Manav Kalyan Society P.P. Ogra 313 702 Jhadol Dis. Udaipur
21.	Shri Banshi Berwa Prayas Kendra Harsoli Dist. Jaipur	22.	Mr. Surendra Singh Chairman Shiksha Avam Jan Kalyan Samiti P.P. Khichan 342 308 Dist. Jodhpur
23.	Mr. Rajendra Suthar Kalpana Kalyan Society Vill. Bhatund Via. Bali, Dist. Pali	24.	Mr. Ram Ratan Kisan Secretary Rashtriya Khushhali Sansthan Tajsar Sikar
25.	Jan Kalyan Sansthan Nathusar Jaisalmer	26.	The Chief Functionary Gramin Vikas Trust 143, Taldar Building College Road Subhash Nagar Banswara 327 001
27.	Mr. Dinesh Kumar Secretary Rural Development Society and Vocational Training Organization 82, Bagda House Adarsh Nagar A, Sawai Madhopur 322 001	28.	Mr. Taga Ram Coordinator Rural Education Development Society REDS Jani Nivas, Laxmi Nagar Behind Officers Colony Barmer 344 001
29.	Mr. Drag Pal Singh, Secretary Gramin Vigyan Seva Sansthan Vill. Titarwada Kalan Dist. Dausa	30.	ARAVALI HCM RIPA Campus J.L. Nehru Marg Jaipur
31.	The Chief Functionary Mewsar Magra Vikas Sansthan MMVS Kabra, Vill. & P.O. Kabra Via. Beawar Dist. Ajmer	32.	Mr. Rajkaran Yadav Hanuman Van Vikas Samiti Karget P.P. Sakroda The. Girwa Udaipur
33.	Mr. Robin Marshal Jyoti Vikas Samiti 493, Arjun Lal Sethi Nagar Paravatpura Bye-pass road Ajmer 305 002	34.	Mr. Awadh Prasad, Kumarappa Institute of Gram Swaraj B-190, University Road Bapu Nagar Jaipur 302 015
35.	Mr. Subhash Chandra Purohit Godwar Grameen Vikas Evam Anusandhan Sansthan Rani Dist. Pali.	36.	Mr. Banshilal Garg Gram Vikas Samiti Sector 9 Udaipur
37.	Mr. Ganpatlal Mehra IDEA Near New Bus Depot Balotra Dist. Barmer	38.	AFPRO Field Unit III 1185, Sector No. 11 Udaipur 313 002
39.	Dr. Ilse Kohler Rollefson Leage for Pastoral People Germany		

Profile

1. **Name of the Sangathan** : Zilla Yuva Gujjar Mahasabha”
2. **Founded in the year** : 2001
3. **Secretariat (location)** :

This sangathan is active and functioning at the District level in Alwar, and is part of their state level network “**The Gujjar Mahasabha**”.

4. **Office Bearers are** :

Shri Matadeen	President
Shri Badri Prasad	Vice-President
Shri Devi Singh	Secretary
Shri Nandlal	Treasurer

Tenure of office bearers : ??? years

5. **Objective of network** :
 - To work for the betterment and development of the Gujjar Samaj
 - To create awareness for education of the children
 - To lobby for reservation quota under the “Other Backward Classes”
 - To work towards abolishing social evils like child marriage, dowry etc
 - To address issues and related problems of livestock keepers’ and pastoralists

6. **Activities** :

Some of the key ongoing activities are:

 - Campaigning for OBC reservation quota in legislation and all other spheres
 - Felicitating of brilliant students for promoting and strengthening education at all levels
 - Promoting and organizing events e.g. group marriages
 - Stimulate and support struggle for grazing rights and provision of basic infrastructure / amenities in the Sariska forest area.

7. **Resources of Sangthan** :
 - At present there is no membership fee.
 - The sangathan is not averse to raising funds from outside.
 - The sangathan raises and collects donations from their own community as and when the need arises.

8. **Focus / Thrust area** :

Social : Community and cast based related issues and problems including conflicts.

Thematic : Access to grazing rights in the forest areas.

Profile

1. **Name of the Sangathan** : Rajasthan Charwaha Vikas Sangathan
2. **Founded in the year** : June 2005 at KRAPAVIS Campus
Bakhtpura (Alwar)
3. **Secretariat (location)** :

Revolving amongst its members and at present located in LPPS Sadri. It would next be at KRAPAVIS Campus, Bakhtpura (as per Governing Body decision taken on 9th October, 2005).

4. **Office Bearers** :
- | | |
|-------------------------|-------------------|
| Shri Bagdi Ram Raika | - President |
| Shri Har ji | - Vice-President |
| Shri Bhopala Ram Dewasi | - Joint Secretary |
| Shri Gordhan Gujjar | - Member |
| Shri Gopi Ram Jujjar | - Member |
| Smt. Amba Devi, Pali | - Member |
| Smt. Sona Devi, Alwar | - Member |

Tenure of office bearers : 2 years

5. **Members** : Pastoralists

Membership fees :

20/- members (individual/household) are enrolled through an application form and the criterion is that one has to be pastoralist by profession.

6. **Resource of Sangathan** : Membership fees is levied
Not averse to raising funds from outside
Individual contribution is welcome
No contribution (received from outside so far – both domestic and/or international)

7. **Objective of network** :

- Raise the voice of pastoralists' community in the State of Rajasthan.
- Lobbying and pressurizing the government to consult pastoralists in policy development.
- Protecting local livestock breeds and safeguarding the pastoralist culture.
- Develop leadership quality at various levels in the pastoralist community.
- Capacity enhancement aimed at improving and gaining self-confidence.
- Protecting and saving the environment.

8. **Focus / Thrust areas** :

Thematic – Access to grazing rights and overall development of pastoralists.

Issue based

- Inclusion of pastoral communities in proposed “Tribal Forest Bill”.
- Restoration of traditional rights of the pastoralist- access to grazing rights and water resource on village commons and forest lands.

**Advocacy related activities of “Akhil Bhartiya Pashupalak Mahasabha”
(During the past 5 years)**

S.No.	Issues	Achievement	Pending Issues
1.	Allowing pastoralists to carry weapons/ issuing arms and ammunition license for their self-protection during transhumance / movement	The orders were passed by government in 2004	-
2.	<p>Securing grazing rights for the pastoralist within the State of Rajasthan.</p> <p>Ensuring availability of water along with the migration route.</p> <p>For the pastoralists from the State of Rajasthan – securing temporary grazing rights and availability of water while moving with their livestock in Madhya Pradesh</p>	The pastoralist leaders were successful in getting hold of the Chief Ministers of Rajasthan and Madhya Pradesh around these issues. The Chief Minister of Madhya Pradesh asked his government to pass orders accommodating the pastoralist migrants from Rajasthan	<p>Encroachment of village commons and pasturelands continues to be a major issue</p> <p>Access to market</p> <p>Support services concentrated in urban areas and townships.</p>
3.	<p>Pressurising the concerned government departments for levying a fixed amount as fee for grazing, vaccination etc.</p> <p>Lobbying and campaigning for exemption in grazing fee, vaccination etc. during drought and famine conditions.</p>	Partial success	Lobbying and campaigning continues.