



Centre for Pastoralism  
**report**

NOVEMBER 2019



Centre for  
Pastoralism





Photo by Kalyan Verma

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Centre for  
Pastoralism

यही है मालधारी

चलते गिरना, गिर के उठना  
मालधारियों की फ़ितरत है  
नवसर्जन की शक्ति जो रखती  
हमको पालती वो कुदरत है  
प्रकृति, पशु, परिदे और प्रेम  
इन सब में हम सहमत हैं  
मालधारी रहेंगे तब तक  
जब तक कुदरत की रहमत है

*These lines are extracted from Yahi Hai Maaldhari, by Abdul Gani Sama, who composed this poem for the Living Lightly: Journeys with Pastoralists, exhibition, Delhi 2016. Translated from the original Kutchi into Hindi by Vipul Rikhi, additional verses also appear at various points in this report and an English translation is available on page 46.*



## A busy couple of years...

**Sandeep Virmani,  
Founding Member,  
Sahjeevan**

The Centre for Pastoralism emerged from the *Living Lightly: Journeys with Pastoralists* exhibition, Delhi 2016, in response to an articulated need for more sustained engagement with pastoral communities across the country. The mandate was to enhance our understanding of pastoralist practices and contributions, to celebrate their art, craft and other achievements, and to identify ways by which policy and market interventions might create a more supportive environment for pastoralists across the country.

CfP is an initiative of Sahjeevan, an organization with long-standing work on the environment and amongst pastoralists in Gujarat. Sahjeevan's work has involved a concerted engagement with state agencies, university academics, entrepreneurs and a range of pastoral communities. Evidence of impact includes the fact that the Banni grassland in Kutch, home to Maldhari pastoralists, now supports an INR 125 crore dairy economy; six pastoralist populations are now recognized as distinct breeds, the first time since independent India that a community's contribution to animal rearing has been recognized by

the mainstream scientific community; there is growing evidence of herder youth returning to and investing in this economy; and pastoralists in Kutch have a greater say in how their grazing lands are managed.

There is a great deal of other work that has been undertaken in other parts of the country. CfP hopes to build on this body of work, via collaborations with civil society, government agencies and academic institutions. Rather than grow in size, we hope to be part of wider and more diverse partnerships as we move forward.

This first report provides an overarching sense of the work that has been accomplished over the past two years along with some pointers to the directions we hope to move towards, in the coming years.



## An experiment in institution building...

Vasant Saberwal,  
Director  
Centre for Pastoralism

It is with a great deal of pleasure that we are able to put out CfP's first 'annual' report! While annual reports tend to generate a sense of déjà vu, and are rarely recipients of more than a quick flip-through, putting this out has honestly felt like a coming of age! Almost as if we have done enough over the past two years to warrant an 'annual report'.

We've tried to do several things with this report. First, it is an attempt to capture our progress from both an institutional and programmatic perspective. We now have 10 full-time staff on our rolls, with a number of consultants engaged in varying degrees on a range of projects. We have constituted a steering committee to oversee our functioning, and this eminent body has now met thrice over the past year, helping us think through a range of choices we make as we grow as an institution. Many partnerships have been developed as part of our attempt to broaden the institutional engagement with pastoralism across the country, including with Civil Society Organizations, universities, the private sector and government.

Advocacy efforts aimed at (i) securing mainstream recognition of animal breeds developed by pastoralists, (ii) stimulating state and private sector investments in pastoral livelihoods, and (iii) improved access to forage resources are taking shape, with substantial progress on many fronts. Through a combination of research projects now underway, and an ongoing attempt to develop graduate-level curricula on pastoral studies, we hope to facilitate the deepening of the field of pastoral studies in India. A step in this direction was also taken during the last *Living Lightly Conference*, during which the Indian Pastoral Network was launched. And we are well on track for hosting the third *Living Lightly* exhibition, slated for October 2020 in Bangalore. We have also been modestly successful in raising funds from a range of donors, for which we are deeply grateful.

Second, in recognition of the poorly understood context of Indian pastoralism, the report provides the rationale for some of our work in greater detail than is perhaps common in most annual reports.

There is, therefore, a "text-heavy" feel to the report. We believe that having this context is necessary to better understand our work.

And third, this report illustrates the institutional mode in which we have chosen to function. We wish to remain small and to work with individuals with similar interests, irrespective of where they are located geographically. In many ways, we are a virtual, widely dispersed organization. Currently, we have staff in Bhuj, Ahmedabad, Mumbai, Dehradun, and New Delhi with closely involved mentors/advisors located in Bhuj, Ahmedabad, Bhuvaneshwar, Karnal and Hyderabad. Partners are located farther afield, in Rajasthan, Himachal Pradesh, Uttarakhand, Gujarat, Haryana, Telangana, Maharashtra, Uttar Pradesh and Karnataka. By sacrificing a brick and mortar model for one that is geographically diffuse, we have been able to draw upon the disciplinary strengths and institutional capacities of some of India's most innovative and enterprising individuals and organizations. The willingness of these individuals to collaborate has

been crucial in the development of an imagination on how we might collectively engage with pastoralists and their issues going forward. To that extent, CfP is both an institution and a platform, and we hope it is moving towards occupying a shared space, rather than one that is demarcated by more traditional institutional boundaries.

We hope this report provides you with a sense of our work and the range of partnerships we are attempting to build. We welcome your reactions, but we also welcome your reaching out with ideas on how you might join us in taking some of this work forward.



# Activities and Programmes

Strengthening Pastoral Livelihoods  
Breed Conservation  
Legal Support  
Research  
Outreach



*Manoj Mishra studied at the National Dairy Research Institute, Karnal and did his PhD in Economics from South Gujarat University, Surat. He has over two decades of experience in the development sector, having worked initially with civil society organizations and subsequently served as faculty at the Entrepreneurship Institute of Development, Gujarat. He has advised the Government of India, ILO, UNIDO and several African and middle-eastern countries on policies relating to sustainable livelihoods. Manoj anchors CFP's work on livelihoods.*

Our work is broadly divided into the following five focus areas: strengthening pastoral livelihoods, recognition and conservation of pastoral breeds, legal support for pastoralists, research and curricula development and outreach. This section of the report highlights our progress and plans for each.

## 1. Strengthening Pastoral Livelihoods

Our work on pastoral livelihoods is premised on the understanding that mainstream government and private investments have largely bypassed pastoral communities, despite the presence of surplus milk and wool. As a result, pastoral economies are primarily dependent on the sale of animals, rather than on the harvest and sale of surplus. We aim to identify the bottlenecks that currently work to prevent pastoralist participation in non-meat markets, via research, experimentation, demonstration and advocacy with government and the private sector.

We have had three principal areas of interventions – procurement of milk, entrepreneurship around dairy by-products such as ghee and cheese, and exploring possible value chains linked to sheep wool.

### a. Milk

Indian pastoralists manage extensive herds of buffaloes, cows, camels, goats and sheep and have invariably had access to surplus milk. Some of this may be sold locally to roadside tea stalls and the like, but the bulk of it has tended to be consumed at home as milk or converted into ghees, cheese or other milk by-products.

Sahjeevan's and LPPS' work over the past decade has demonstrated pastoralist willingness to participate in more formalized milk procurement. This has been primarily contingent on the installation of cold-chain infrastructure that allows for a chilling of milk to extend shelf life and subsequent processing through mainstream milk markets. Sahjeevan worked closely with (i) the National Dairy Development Board and Amul to facilitate the installation of such infrastructure and (ii) with buffalo and camel herding pastoralists of Kutch District, Gujarat, to ensure they meet



hygiene and scheduling standards demanded of them. Buffalo milk prices have tripled, herd sizes have doubled, camel milk is being procured and marketed for the first time in India, and herder youth have begun to return to herding as an alternative to unskilled and largely low-paying jobs in urban Gujarat.

CfP hopes to partner with Sahjeevan in advancing similar work among goat herders in Saurashtra and with **URMUL** and other organizations to initiate such work among both camel and goat herders in Rajasthan. Detailed surveys were carried out in both states to identify the best locations from which camel and goat milk might be procured. **Aadvik Foods Pvt. Ltd.** has initiated procurement of goat milk in Surendranagar, to tap export markets in Europe and the United States. **Amul** expects to initiate goat milk procurement in Surendranagar towards supplying its feta cheese production unit in Anand.

In Rajasthan, CfP is part of a state-level network, including **URMUL**, **FES** and **LPSS**, with an interest in strengthening camel herder livelihoods.

Over a series of network meetings, and following meetings with the Rajasthan Cooperative Dairy Federation (Rajasthan's equivalent of AMUL), **URMUL**, CfP and **RCDF** will collaborate in initiating the procurement of camel milk in Jaisalmer District. Preliminary discussions relating to goat milk procurement in Rajasthan are also ongoing.

#### **b. Bi-products in milk**

Since pastoral communities have historically had surplus milk, a range of milk bi-products have emerged within these societies, including ghee, artisanal cheeses and sweets such as Mahwa. During the 2017 *Living Lightly* exhibition, an informal consultation was held on the possibilities and challenges associated with the production of pastoral cheeses. That discussion has now fed into our current plans on taking forward a more systematic engagement with the marketing of pastoral milk bi-products as part of a broadening of the basket of livelihood options for pastoralists in various parts of the county.

Towards this objective, CfP is embarking on a series of conversations with



*Meera Goradia is a TISS graduate and has worked in the crafts sector for over three decades. She was a co-founder of Kutch Mahila Sangathan and was the director of Khamir from 2009-2016. She has engaged with the crafts sector in multiple ways, including the Kala cotton initiative at Khamir which was developed during her tenure. Meera anchors CfP's initiative on sheep wool fibre.*



*Shouryamoy Das is an engineer and certified financial risk manager by training. He worked with major banks in London, Singapore, and India before quitting corporate work in 2014 to pursue his interests in ecological conservation and crafts. Shourya co-anchors CfP's initiative on sheep wool fibre.*

organizations such as **Access Livelihood Services**, Hyderabad and the **Buddha Fellowship Programme**, to develop one or more pathways towards the building of markets in pastoral milk bi-products. We anticipate initiating (i) a series of pan-India surveys to identify the availability of artisanal dairy bi-products and the potential demand for such products in a number of Tier 1 cities; and (ii) a trial marketing of a variety of pastoral ghees and cheeses in tourist destinations such as the Rann Utsav and Jaisalmer. We anticipate a narrowing of our focus on products and pathways to markets in the coming years.

CfP has also signed an MOU with **Hunnarshala Foundation**, for the building of a production cum training cum research centre in Lakhpat, western Kutch. The decision to locate this centre in Lakhpat is based on the fact that camel, goat and sheep herders are *all* part of the area, and this will present opportunities for undertaking a variety of entrepreneurial initiatives linked to pastoral production. We expect the centre to be functional by the middle of next year.

#### **c. Sheep Wool -- The Desi Unn Initiative**

CfP has attempted to work with sheep wool as a key element of enhancing shepherd livelihoods since 2016, after the Delhi *Living Lightly* exhibition. Following a meeting with key organizations engaged with wool-linked livelihoods, CfP began a rapid assessment of the status of sheep herders and the wool economy across various bio-regions. The first phase of this assessment covered Rajasthan, Gujarat, Telangana and Uttarakhand and was completed in early 2019. The second phase, now underway, will

cover Himachal Pradesh, Maharashtra, Karnataka and other areas of the Deccan, and will be completed by April 2020. Jammu & Kashmir and Ladakh will be surveyed separately.



Broadly, the first phase of the study affirmed a decline in herder incomes from wool, along with a loss that the herders incur due to increasing costs of shearing. While the wool economy has grown significantly, growth has come due to imported wools while the indigenous wools have been largely phased out of the Indian market. Macro-level factors like decreasing pastures and low-quality feed have resulted in the poor quality of sheep fibre, and, consequently, low demand for indigenous wool. Interestingly, manufacturers of the carpet and felting industries of Rajasthan asserted that Indian wool, particularly that of the Magra and Chokhla breeds, is well suited to the production of carpets and home textiles as well as in applications for insulation. Findings from the first phase have been shared with concerned stakeholders and there have been a series of discussions about taking this work forward.

CfP is currently supporting **Khamir** to develop an integrated value chain for sheep wool through collection, spinning, fibre and yarn treatment, and product and market development. Based on **Khamir's** experience, **URMUL** and **Rangsuotra** are now planning a similar decentralized unit with shepherds



Above photos by Ritayan Mukherjee



Photo by Kalyan Varma



सच है, दुनिया चढ़ गयी चाँद और मंगल  
हम अब भी चल रहे गाय-भैस की चाल पे  
कोई न लाया चाँद से दूध और मखन  
बाज़ार तो चल रहे अपने ही माल पे



*Ramesh Bhatti studied Sociology and Rural Development. He has been a part of Sahjeevan since 2000. Over this time, he has led the organization's work on pastoralism, including the revival of a livestock-based livelihood in Kutch, institution-building among pastoralist communities in the region, and facilitating the submission of a community's claim to manage the Banni Grasslands, under the Forest Rights Act. Ramesh anchors CfP's work on breeds.*

around Bikaner. The project is at a planning stage and will move forward in 2020. CfP is exploring the possibility of developing partnerships with **Jaipur Rugs** and with **Fashion Weeks** towards enhanced use of indigenous sheep wool in their respective work. Talks have begun with the Textiles Committee in Mumbai to explore the possibilities for developing a Desi Wool-Mark. Resource persons like Prof Pradyuman Jhala, Kamal Kishore, Himadri Ghosh, WRA and other experts in wool, spinning, weaving and felting are assisting in taking these consultations, and the larger initiative, forward.

CfP is also partnering with NGOs and technical institutions to (i) understand the potential for using sheep wool as bio-fertilizer and (iii) to understand the potential for using sheep wool as insulation in buildings. Towards this end, we have entered into MoUs with the following organizations:

• **SPRERI** (*Sardar Patel Renewable Energy Research Institute*) scientists will undertake lab-based testing of wool as bio-fertilizer, to understand the speed of decomposition and the content levels of nitrogen, phosphorous and micronutrients available in sheep wool.

• **Kutch University** is undertaking both lab and field-based testing of sheep wool. Field trials are expected to generate some understanding of rates of decomposition of sheep wool under varying degrees of water stress and the ability of plants to access minerals from sheep wool across a range of physical conditions. Post decomposition, sheep wool will be tested with various crops to understand its microbial action with soil and also its role in facilitating plants' uptake of micronutrients.

• **Hunnarshala Foundation** will anchor a year-long process of testing sheep wool as a building insulator against heat (sheep wool is commonly used in Europe as an insulation against cold). Various material properties of wool – thermal conductivity, thermal resistivity, hygroscopic properties, sound absorption coefficients, and physical properties such as staple length, fibre diameter, crimp – are being determined. Discussions are ongoing with a range of technologists on product development for insulation. In the second half of this study, Hunnarshala will pilot the use of wool as insulating material in buildings in at least two geographic locations. These experiences will be documented and shared during trade shows towards mainstream adoption of wool as insulation material. Hunnarshala anticipates collaborating with a range of other institutions, including **Massachusetts Institute of Technology**, Cambridge and **Rural Technology Action Group**, IIT Delhi as part of generating understanding of the acoustic and thermal properties of sheep wool.

## 2. Breed Conservation

CfP hopes to take forward Sahjeevan's work on obtaining mainstream recognition of pastoral animal populations as distinct breeds. Over the past decade, six pastoral breeds in Gujarat have been registered as distinct, including the Banni Buffalo, Kharai Camel, Kahami Goat, Sindhi-Kutchi Horse, Panchal Sheep and

the Halari Donkey. This recognition has come following intense, year-round monitoring of productivity, reproduction, morphology and genetic parameters, mandated by the National Bureau of Animal Genetic Resources. Sahjeevan has worked closely with **NBAGR**, regional agricultural universities and varied pastoral communities in Gujarat to generate the requisite data. These are the first community-developed breeds to be recognized since Indian independence.

Such recognition is important. At a fundamental level, the acknowledgement that this is distinct genetic material changes the narrative on pastoralists. From being seen as simple-minded herders of animals, they are more legitimately described as animal breeders, or the "keepers of genes" to use Ilse Rollefson's evocative phrase. Not surprisingly, most of India's well-known cattle breeds – the Gir, Tharparkar, Rathi and Sahiwal – have emerged from pastoral systems. Second, such breeding may be particularly important in light of a changing climate regime, given that pastoral breeds have been developed under varying and often stressed environments. But perhaps most critically from an advocacy perspective, mainstream interest in conserving animal diversity has the potential for convincing the government for the need to conserve the system responsible for its production, and not just the breed that has come from it.

In 2017 CfP hosted a 2-day national workshop on the Recognition, Registration and Conservation of Pastoral Breeds, alongside the 2017 *Living Lightly* Exhibition, in Ahmedabad. The meeting was inaugurated by the Minister of Animal Welfare, Smt.

Krishna Raj, and attended by senior bureaucrats from Animal Husbandry Departments from 15 states across the country and by senior scientists of NBAGR. The workshop indicated general agreement on the need for identifying pastoral populations that are likely to be distinct and to initiate a systematic assessment of such populations outside of Gujarat.

In December 2018, NBAGR hosted a larger meeting with the explicit objective of developing a road map for such an agenda. The Secretary, Department of Animal Husbandry, requested NBAGR to adopt a mission mode in registering pastoralist-developed breeds across the country. CfP was nominated as the lead NGO that would assist in this process.

CfP has now commissioned Dr. Sadana, formerly Senior Scientist with NBAGR, to anchor a study that will examine the status of pastoral breeds that are already recognized as distinct breeds. There is little clarity on the numbers of such breeds, their current distribution, their presence within mainstream dairies, and the degrees to which these breeds are threatened or not so, as a function of their numbers and distribution. We anticipate this report to be released by July 2020.

As part of the effort to broad-base Sahjeevan's experiences in registering breeds, CfP is collaborating with a number of organizations outside Gujarat, including **SURE**, in Rajasthan to complete an application for the registration of the Sanchori breed of cattle, and with the **Centre for People's Collective** in Nagpur, to initiate documentation that will culminate in an application for formal recognition of the Umarda cattle breed in Vidharba,



Photo by Kalyan Varma

सबसे प्यारे हमको बादल हैं  
और उनकी बूंदों की झड़ी  
लेकिन यह भी वक़्त आया  
जब बारिश न रुकी  
और ढा दिए गाँव के सात बच्चे  
और सात सौ गाय  
तब भी हमने बनाए रखी  
अपने दिलों की दिलेरी  
चलते गिरना, गिर के उठना  
फिर चलना, यही है मालधारी





Maharashtra. The expectation is that such work on breed recognition will eventually pave the way for a more comprehensive engagement on other pastoralist concerns.

### 3. Legal Support

The third area of CFP's work relates to the legal context within which pastoralists operate. We have initiated work in two spheres, including support for the Van Gujjars as they seek grazing rights under the Forest Rights Act (FRA) and a more generalized study of the policy and judicial spaces that pastoralists encounter on a day-to-day basis.

#### a. Pastoralism and the Forest Rights Act

Migratory pastoralists have historically depended for some part of their annual forage requirement on lands controlled

by the Forest Department. These might be Reserve or Protected Forests, Wildlife Sanctuaries, National Parks, Tiger Reserves and so on. Within each of these designated areas, there are varying restrictions on what forms of human use are permissible. Pastoralist access to these resources has often been contingent on grazing permits issued by the Forest Department, on subterfuge, the lax enforcement of laws, and so on. In various parts of the country, however, there is an increasingly focused attempt to reduce pastoralist and other human presence within these conservation spaces. As part of the 2017 *Living Lightly* Exhibition, an FRA consultation was held with groups working with pastoralists in Himachal Pradesh, Uttarakhand, Rajasthan, Gujarat, Karnataka, Maharashtra and Telangana. A key outcome of this was the articulation that there has been very little by way of civil society engagement with the government on the specific problems that pastoralist communities confront in claiming rights under the FRA. Also, that most government officials are simply unaware that the FRA's provisions apply to pastoralists

in addition to other more traditional forest-dependent communities.

It is important to recognize that pastoralist community claim-making as part of the FRA is likely to be more complex than that experienced by tribal communities. Efforts by the latter have not necessarily been hugely successful, but have certainly featured prominently within civil society discussions on the FRA. Unlike most tribal communities, pastoral resource rights are defined over large landscapes of pasturelands, often cutting across administrative boundaries (inter-district, inter-state) and falling in multiple governance regimes (including Reserve Forests and Protected Areas). Also, while on migration, pastoralists often graze areas that are simultaneously accessed by resident communities that practice settled agriculture. In other words, there are often overlapping customary use practices. In the past, pastoralists have been welcomed by settled agrarian communities interested in the manure on offer. More recently, an uneasy accommodation has prevailed. There is little clarity on how such relationships may evolve as pastoralists seek more formal rights of use under the FRA.

Key recommendations from the consultation included the need to increase awareness on the provisions of the FRA amongst pastoral communities and to increase the numbers of claims advanced by these communities. There was also an expressed need for sensitising the Animal Husbandry Department on claim-making by pastoralist communities to ensure greater support from the Department, and the need to approach the Ministry of Tribal Affairs to sensitize it to the problems in filing claims

and recognition of rights of pastoral communities under the FRA.

In Uttarakhand, the Forest Department has sought to evict the buffalo herding Van Gujjar community from the Rajaji National Park. Under the mentorship of Tushar Dash, with many years of experience working on the FRA, Amit Rathi is leading CFP's collaboration with other organizations in the region, to support the Van Gujjars in the filing of their claims to both individual and communal grazing rights under the provisions of the FRA. This includes tracking down evidence of historical dependency and use of these grazing lands, training community members on the provisions of the FRA, and assisting in the actual filing of claims. This is relatively nascent work.

#### b. Understanding the legal and policy context

Across the country, pastoralists report increasing instances of intimidation, theft, violence and general harassment. This may be linked to questions of access to grazing lands, extortion, outright theft and bigotry. And this often happens while they are on the move, made vulnerable by being some distance from their home base. For the most part, pastoralists have had little success in mobilizing local authorities, such as the police, towards countering such harassment. Cathleen Kaur, a recent graduate of the Centre for Criminology and Justice, TISS, Mumbai, is undertaking a year-long study aimed at documenting such harassment, combined with an assessment of the current policy framework with implications for pastoralists in India. Cathleen is currently on deputation to the **Centre for Social Justice**, where she is working under the mentorship of Nupur Sinha. The study will culminate



*Amit Rathi completed his Master's in Law with a focus on Access to Justice from TISS, Mumbai in 2015. Since then he has worked with the Van Gujjar semi-nomadic pastoral community in Uttarakhand. He joined the Centre for Pastoralism in 2018, where he currently anchors the Centre's work with the Van Gujjars, focused specifically on using the Forest Rights Act towards securing herder rights to summer and winter grazing.*



*Cathleen Kaur is a law graduate with a Master's in Social Work from TISS Mumbai. Her dissertation work was on the changing migration patterns of nomadic Bakkarwals of Jammu Kashmir. She is currently deputed to the Centre for Social Justice, in Ahmedabad and is undertaking a study of pastoralist vulnerability and the nature of pastoralist engagement with the criminal justice system.*

in a draft National Policy Position Paper on Pastoralism and will help us design CfP's programs on how to help pastoralists engage with the criminal justice system.



*Vasant Saberwal did a master's degree in wildlife biology from the Wildlife Institute of India and his PhD on the politics of shepherd access to grazing resources in the Himalaya from Yale University. Between 2004 and 2014 he worked at the Ford Foundation where he oversaw work on rainfed agriculture, pastoralism and the Forest Rights Act. He was the founding editor of the journal Conservation and Society. His publications include Pastoral Politics; People, Parks and Wildlife; Battles over Nature; and Democratizing Nature. He anchors CfP's research agenda.*

## 4. Research

Pastoral systems in India have not received mainstream attention of the kind that other rural livelihoods have. Whatever research does exist tends to be isolated and rarely adds up to a significant body of work. Our long-term goal is to facilitate research on pastoralism from a range of disciplinary perspectives to deepen the field of pastoral studies in the country. This will require engagement at the level of curricula development, the addition of courses on pastoralism in mainstream academia and a proliferation of research by academics in a range of academic disciplines. In the short term, we hope to collaborate with researchers/research institutions and commission research towards improving our understanding of pastoral systems. CfP is currently involved with the following research:

**National Survey:** With funding from the Indian School of Business, a year-long survey of pastoralists across six states in the country was concluded in February 2019. The survey hoped to determine the numbers of pastoral families in these states, the numbers and kinds of animals they manage and the scale and drivers of sedentarization

where common. The survey was less productive than hoped for but forms the basis for a three-year collaborative study that is awaiting funding approvals.

CfP has commissioned **Pragati Abhiyan**, a Nashik based organization that undertakes broad-ranging research on rural development, to assess the long-term impacts of Sahjeevan's dairy-based interventions on buffalo herding pastoralists of Kutch, Gujarat. These include tracking household economic gains, inter-household variation in such gains, impacts on gender relations, and an assessment of how herder youth have responded to the changing economic context of buffalo herding in the region. The study is expected to be completed by March 2020.

**Homes on the move: the architecture of nomadic pastoralists in South Asia** Collaboration between the Faculty of Architecture, **CEPT University**, Ahmedabad and Centre for Pastoralism

Projects were supervised by Gauri Bharat (CEPT University) and Sushma Iyengar (Centre for Pastoralism)

Very little is known about the architecture of nomadic pastoralist communities across South Asia. While this is partly due to the inherently minimal material culture of these communities, it is also on account of the transient nature of their dwellings. Over large parts of the subcontinent, different nomadic pastoralists make their way across the landscape tending to their herds of cows, buffaloes, camels, donkeys, goats, sheep, yak, and even ducks. Owing to their forage requirements, these communities are routinely on the move in constant negotiation with various social groups



*Nitya Ghotge is a veterinary surgeon and a founder Director of ANTHRA, an NGO working primarily on issues of livestock development in the wider context of sustainable use of natural resources. ANTHRA is a partner on the University of Leeds/CfP HERDING project, and as part of this Nitya is helping facilitate the study by supporting other partner NGOs and the HERDING research team. She has authored Livestock and livelihoods: the Indian context and is co-author of Plants used in animal care and Bank on Hooves: your companion to holistic animal health.*

and environments as they traverse the landscape. At each site, communities set up tents or other temporary dwellings of various kinds, minimal shelter against the sun and rain, for themselves, the food stores they carry and for newly born kids or lambs. These "habitations" are in varying degrees of flux, and best understood as 'process' rather than static 'place' or 'architectural form'. Through a series of research projects, **CEPT** students have documented and analysed several nomadic pastoralist dwellings as a process of dwelling on the move. They examined the homes as an outcome of animal and human needs, but also how these are shaped by the pushes and pulls of modern society, changing landscapes, and the environment.

Students documented the habitations of the Dhangar and Dangi herders in Maharashtra, Changpa herders in Leh, Brokpa in Arunachal Pradesh, and Vagadia Rabaris in Kutch. They focused on the process of setting up the dwelling, practices of daily life, the process of packing and unpacking at each site, and where possible, the wider routes and networks of the communities. The emphasis on relationships and negotiations revealed that nomadic pastoralist dwellings, though extremely minimal, are not merely a process of finding physical shelter from the elements, nor is this a primordial way of life in complete harmony with nature. The communities constantly engage with the structures of modern life and the transformations are evident - from previously storing water in skin bottles to now using plastic water bottles, a transition from fabric tents of the past to tarpaulin tents used today, to more significant changes such as trading pack animals for small trucks as primary transport,

or collectively grazing animals and gradually shifting to semi-settled lives. These projects offer detailed insights into pastoralist homes and lives and also touch upon contemporary challenges faced by these communities.

Participating students included: Aesha Gandhi (Brokpa, Arunachal Pradesh), Akash Ghadiyali (Changpa, Ladakh), Mustafa Chharchoda (Changpa, Ladakh), Nidhi Pipariya (Dangar and Dangi, Maharashtra), Priyanka Kumari Rohit (Brokpa, Arunachal Pradesh) and Sagar Vadher (Rabari, Kutch, Gujarat).

**The HERDING project: Sustainable development for pastoralist women in India: heritage, dignity and adaptations in times of rapid change**

Collaboration between the **University of Leeds** and Centre for Pastoralism

Caroline Dyer is the principal investigator. Co-PIs include Emma Tomlin, Archana Choksi and Sushma Iyengar. Nitya Ghotge is CfP's facilitator for the project. Other researchers include Krutika Haraniya, Gurpreet Kaur, Kaushalika Dharmadhikari and Varsha Ganguly.

The HERDING project is funded by the British Academy's Sustainable Development Research Programme. The project focuses on women in mobile pastoralist communities. Rapidly changing patterns of land use, alongside pressures to become sedentary, are challenging pastoralists' livelihoods as herders. Many pastoralists are becoming more vulnerable to poverty, and changes are affecting the men and women of these communities in different ways.

The HERDING project draws on multiple disciplines including gender

किसी राजा ने दी चारागाह के लिए ज़मीन  
तो किसी जुल्मी ने हमें मार पीट भगाया  
हमने तो दी सब को दिल से दुआएं  
और जानी दुश्मन को भी गले से लगाया



जल, ज़मीन और जंगल से जितना लेते  
उससे ज्यादा वापिस देने का व्यवहार जगाया  
लोग कहें हमें गंवार, पागल या भोपा  
हमने तो इसी परंपरा का गीत गाया

studies, development studies and the sociological study of religion to study the complex transformations of pastoralist womens' lives. It investigates the role that their beliefs and practices play in constructing a sense of shared heritage that links them to the land and their animals; and how this heritage is changing. It provides an opportunity for pastoralist women, whose voices are often drowned by the voices of men, to speak about their roles and the importance to them of religion, gender, culture and nature.

The project works with four communities of Hindu and Muslim pastoralists in Gujarat, Maharashtra and Himachal Pradesh. Academics from the University of Leeds and the Centre for Pastoralism are working in partnership with NGOs that have developed a long-standing body of work on pastoralism and on the promotion of women's well-being and empowerment. These organizations are **Anthra** in Pune, **Kutch Mahila Vikas Sangathan** and **Setu Abhiyan** in Kutch, and the **Himachal Van Adhikar Manch** in Kangra.

The HERDING project aims to advance a view of sustainable development that honours pastoralists' heritage, interrupts processes of exclusion, and supports the programming for India's sustainable development goals.

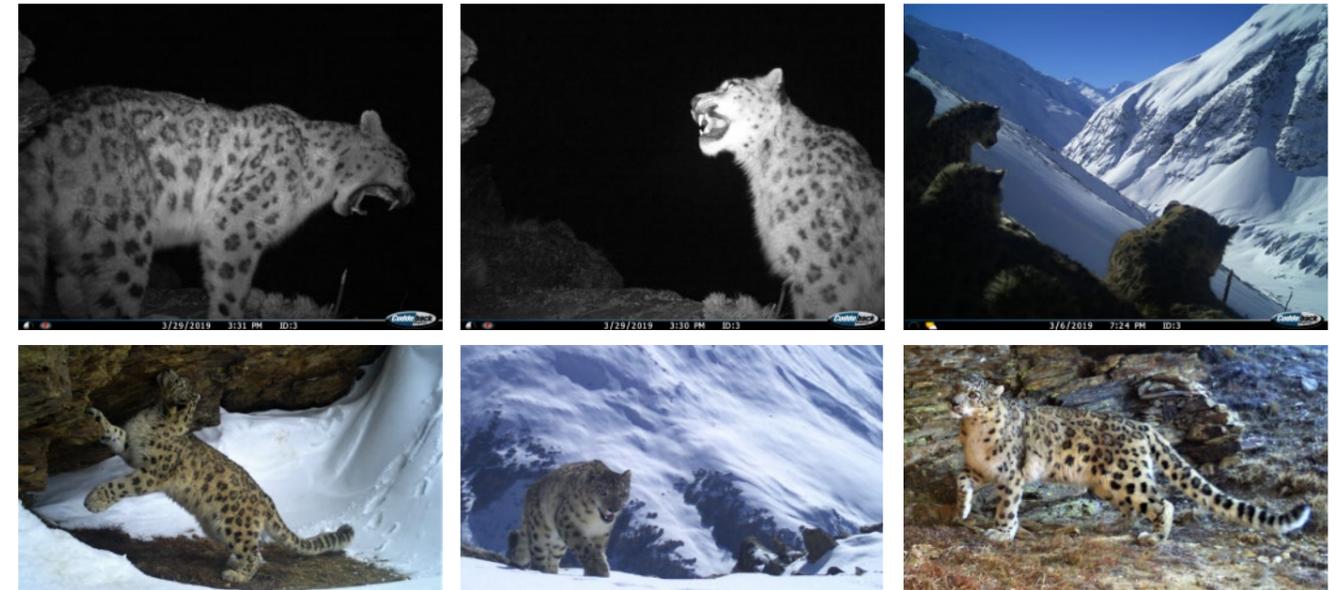
**Securing alpine rangelands: For people, for nature. A project on the intersection of community land-use and landscape conservation.** *Gori basin, Pithoragarh District, Kumaon, Uttarakhand.*

*The Context:*

In Uttarakhand in general, and in Kumaon in particular, transhumant herders now face restrictions from government as well as from communities along their traditional routes, where long-standing commons arrangements are coming undone. This has translated into progressively poor commons governance with a resultant over-stocking of alpine meadows, extensive burning of juniper stands (for fuelwood and to eliminate ambush cover), and retaliatory killing of predators such as snow leopards.

The government's cross-breeding strategies have compounded these problems. Sheep cross-bred with exotics such as Merino and Ramboulette have suffered great mortality in the frequent episodes of epidemic disease such as PPR and FMD. Moreover, local demand for wool, a key reason for the cross-breeding, has nose-dived in Uttarakhand, supplanted by cheap Chinese acrylic. Exotic sheep are also smaller and less valuable when sold for meat.

Perhaps most critically, shepherd – snow leopard conflicts have gotten progressively worse. Cross-bred sheep



*E. Thoesophilus is an explorer, ecologist and animal breeder based in the high Himalaya of Pithoragarh, Kumaon. He has worked at the National Dairy Development Board, the Tree Growers Cooperatives Federation and the Foundation for Ecological Security. He has been a visiting professor at Williams College, Massachusetts and at Acadia University, Nova Scotia. His research interests include landscape regeneration, snow leopard conservation, yak breeding (he owns and manages a herd of 22 yak) and pastoralist livelihoods. Theo is leading this work in the Kumaon Himalaya.*

are easy prey since predator-wariness has been bred out of them and the breed quality of sheep dogs has been diluted. Both factors have led to higher mortality amongst shepherd flocks, leading to increasing incidents of shepherd poisoning of carcasses and thereby to snow leopard deaths.

*The Core Idea and Strategy:*

Over the next five years, we hope to undertake a combination of research and community interventions to reverse some of the trends outlined above. The strategy will involve the following:

1. Working at building a common understanding (baseline data and analysis) and consensus on the various dimensions of the unravelling, and a common strategy among shepherds to counter them;
2. Reviving and strengthening traditional commons governance mechanisms in the Gori basin. The vast majority of these alpine rangelands are Van Panchayat village commons;
3. Assisting shepherds in breeding back traditional indigenous breeds as well as traditional sheep dogs;

4. Establishing a Predation Compensation Fund and building other measures to reduce incidence of predation and mitigate conflict;

5. A collectivization of shepherds aimed at ensuring that individual shepherds receive timely and adequate compensation from government, to negotiate collectively on continued access to traditional grazing grounds, and to coordinate amongst themselves to prevent and respond to epidemic disease through collective vaccination and insurance.

*Work undertaken so far:*

- a) A survey aimed at understanding the nature and intensity of shepherd grazing, seasonal movements, economic arrangements with villages along their route, and changes experienced over time;
- b) A survey to trace trajectories of predation and conflict, and the reasons thereof;
- c) A survey to understand the nature of epidemics and extent of annual mortality within transhumant herds;



- d) A survey to estimate demographic composition and range of apex predators in the alpine rangelands, snow leopards in particular;
- e) A survey to establish a baseline for the ungulate prey-base for snow leopards and to eventually correlate this to incidence and proportion of predator attacks on domestic herds;
- f) Regions have been identified from where traditional breeds of sheep can be procured and bred back into the herds in the Gori basin. This will be done progressively in batches over the next five years; and
- g) Assisted purchase of solar powered predator-deterrent strobe 'Fox-Lights'. Shepherds who have used these have reported an absence of attacks by snow leopards this year.

CfP has joined the consortium of partners that host **RAMBLE** – Research And Monitoring of the Banni Landscape. RAMBLE is an open research platform with the chief mandate of facilitating disciplinary and interdisciplinary research on various aspects of the Banni grassland, its pastoral communities, and their interactions with the ecosystem. Implicit in our approach is the understanding that ecological and

social systems are intimately coupled, and neither can be fully understood independently of the other.

Research by RAMBLE is expected to help nuance our understanding of the ecological, institutional, and socio-economic drivers that help shape this ecosystem. Ultimately, such understanding is expected to feed into ongoing policy dialogue on the future management and use of the Banni.

Researchers of all disciplines, within and outside India, are invited to collaborate with RAMBLE or initiate independent research within our broadly defined research agenda. Our fully functional field station provides logistical support needed to undertake research.

**LIVING LIGHTLY Conference: Pastoralism in a Changing World.**  
15-17 February 2019, Indian Institute of Scientific Education Research, Pune

The first *Living Lightly* conference was held in Delhi, on the sidelines of the *Living Lightly: Journeys with Pastoralists* exhibition, in winter, 2016. It was decided at the time to host a bi-annual conference. There was also a suggestion that *Living Lightly* facilitate collaborative research within

the community of scholars working on Indian or South Asian pastoralism. The *Living Lightly* conference 2019 was hosted by a consortium of organizations (Anthra, Pune; IRD, Paris; AUD, Delhi; ISB, Hyderabad; and CfP, Delhi and Kutch) at the IISER Campus, Pune between the 15<sup>th</sup> and 17<sup>th</sup> of February, with principally two objectives:

First, on February 15<sup>th</sup>-16<sup>th</sup>, young scholars from a wide range of disciplines and institutions, with diverse approaches and methodologies, presented fresh research on many of India's major pastoral communities – including those resident in or moving through parts of the Deccan, Kutch (Gujarat), Rajasthan and the Himalaya. It is an impressive body of work! Senior academics served as discussants for each of these papers.

Day 1 also had a round-table of young scholars that resulted in a wide-ranging discussion on the kinds of issues that young scholars have had to deal with in undertaking work on pastoralism.

Second, a smaller group of academics met informally on the 17<sup>th</sup> to discuss possible collaborative work that some of us might embark upon. This was a less structured discussion that hoped to take forward deliberations that started in 2016 on potential pathways, mechanisms and agendas for advancing collaborative research within the group.

We had rich discussions on all three days, with plenty of spillovers over chai, samosas and meals through the day. Summaries of both round tables, paper abstracts and participant details are available on request.

Based on discussions during the conference, the idea was mooted for the

establishment of an informal network of academics. The **Indian Pastoral Network (IPN)** has since come into being and a proposal to Institut de Recherche pour le Developpement (IRD) was successful in raising four years of support for network activities, including an annual conference, workshops for students and practitioners with an interest in embarking on pastoral studies and networking amongst IPN members.

The next edition of the conference is likely to be held in early-mid 2020, in Bangalore.

## 5. Outreach

Our outreach is structured around three major initiatives – the travelling, *Living Lightly – Journeys with Pastoralists* exhibition; our quarterly broadsheet, *Pastoral Times*; and the CfP portal, currently being designed to function as a repository of information on pastoral issues in India.

### a. *Living Lightly: Journeys with Pastoralists*

CfP hosts a bi-annual exhibition, *Living Lightly*, which showcases pastoral lives, cultures, livelihoods, ecologies and much else. Following the 2016 Delhi and 2017 Ahmedabad exhibitions, both based primarily on material from Kutch, Gujarat, the third *Living Lightly* exhibition is now scheduled for October 2020, with a major focus on pastoralism of the Deccan. Our work on wool will also be showcased here. This next edition will be facilitated by pastoralists, and will



Photo by Jogi Panghaal



*Sushma Iyengar is a social worker and educator. In the past three decades she has led transformative action with marginalised communities in the area of gender justice, indigenous cultures, cultural livelihoods, local governance, and post-disaster rehabilitation. Based in Kutch, she is also the lead curator of the exhibition 'Living Lightly - Journeys with Pastoralists' - an outcome of her long-standing interest in and experience with indigenous communities, including nomadic pastoralists.*

be devoted to the pastoral practices, relationships, sacred economy, and diverse ecosystems of the Deccan Plateau. Through a combination of sound, film, images, texts, objects and testimonies, pastoralists will speak to and on a range of issues relating to pastoral cultures, economies and ecologies.

The exhibition will bring together the Dhargar, Gollar, Kurba, Kuruma, Lambada, Mathura Banjara, Nand Gawli and more pastoral communities of the Deccan. It will enable them to share their life world and experiential journeys across grassland, forest and agro-ecosystems as they traverse the Western and Eastern Ghats of Maharashtra, Karnataka, Telengana and Andhra Pradesh.

In preparation for this, Kanna Sripurapu Sajal Kulkarni, Khyati Vinod and Sushma Iyengar have been mapping these journeys, tracing intergenerational bonds between farmers and pastoralists, and exploring the value of an active penning economy in the region. They are recording familiar stories of origin, worn and told differently across shepherd communities in the

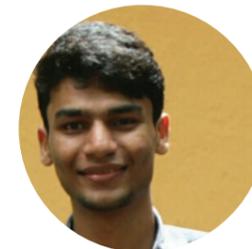
Deccan, following the declining flocks of the Deccani sheep, understanding the troubled relationship between pastoralists and the forest regime, and capturing the continuing presence of the ubiquitous *gongadi* (wool blanket) in the lives and rituals of these shepherds. Research and documentation is being guided and facilitated by Gopi Krishna, founder of **Mitan** Handicrafts with years of immersion amongst Deccani pastoralists, and by his associates Neelkanth Mama, Digambar, Hanumantha and Mallya Naik from Karnataka; and the **CPC** and **Anthra** teams in Maharashtra.

The *Living Lightly* team has been forging partnerships, and conceptualising the range of events that will accompany the exhibition - public talks, consultations, symposiums, panel discussions, a food festival, workshops, round tables with students, a film festival, consultations amongst pastoralists and an academic conference.

Meanwhile, there have been invitations from universities, cultural centres and civil society institutions to bring the exhibition into their spaces and create opportunities for civil society engagement and education on



*Bhawna Jaimini is an architect and writer with a keen interest in the rights of women and children living in underserved quarters of urban areas. Bhawna was the editor of Pastoral Times during 2018 and a large part of 2019. She now co-edits Pastoral Times along with Puneet Bansal.*



*Puneet Bansal is an architect currently pursuing an MA in Ecology, Environment and Sustainable Development. He has previously worked on vernacular building techniques and disabled-friendly barrier-free design, and has helped design installations for several exhibitions. He designed the first two editions of Pastoral Times and the Living Lightly Delhi Report. He co-edits Pastoral Times with Bhawna Jaimini.*



pastoralism. The *Living Lightly* team is in the process of crafting a more mobile version of the exhibition, which will enable it to travel easily and enable interested organizations or individuals to use the exhibits without too much cost and effort.

#### **b. Pastoral Times**

*Pastoral Times* is a quarterly broadsheet that started as a venue publication during the first *Living Lightly* exhibition in Delhi. Under the stewardship of Bhawna Jaimini, *Pastoral Times* has now grown into a quarterly publication, and the sixth edition was released earlier this month.

<http://pastoralism.org.in/resources/>

#### **c. Knowledge Portal**

We are working with designer Pratyush Kashyap to design an online portal to replace our current website, now 2 years old and woefully out of date. The new site will go live at the end of November.

The CfP portal is expected to function as a repository of information on pastoralism. The site hopes to host an exhaustive database of academic articles, material in the grey literature,

popular writing in the mainstream media, and films on pastoralism. For this to be a useful service, material will need to be organized in a searchable database, and the portal is being designed accordingly.

We anticipate that from the Bangalore *Living Lightly* exhibition onwards, visitors to the CfP site will be able to partake of a virtual tour of the exhibition. This will enable the visitor to experience the content and artefacts of the physical exhibition on a digital device. An information architecture is being put in place to enable the collection, sorting, identification and tagging of content and resources to enable users make connections across events, resources and community interventions.

Finally, the site is expected to be mobile friendly, and will enable a smoother interface with social media. It will also host an active blog.



*'As long as we have open grazing lands  
we will hear the sound of copper bells!'*  
Hasamkaka Raysi, Banni Buffalo Maldhari

### UTTHOD

Utthod has a stronger, more robust sound than the sarai. And used more often on the Buffaloes.

### HAKKAD

Hakkad, as compared to Utthod and Sarai, is of an entirely different type. It has a very clear, big sound, and resonates across long distances. It is mostly used by camel herders.

### SARAI

Sarai is the sweetest and most tuneful of the three sounds. It is most often used for cows and goats. When a bell is tuned to play sarai, the note holds for a long time, a quality that captures the Maldhari's heart!

जान विज्ञान का ज़माना है भाई, सुधर जाओ  
लोग कहते हैं, कब तक चलोगे पुराने ख्याल पे?  
सच है, दुनिया चढ़ गयी चाँद और मंगल  
हम अब भी चल रहे गाय-भैंस की चाल पे  
कोई न लाया चाँद से दूध और मखन  
बाज़ार तो चल रहे अपने ही माल पे  
तो हमने कहा भाई तुम ही सुधर जाओ  
और चारागाहों को रखो संभाल के



## Institutional Developments

Following approval by the Sahjeevan Governing Board, a CfP Steering Committee (SC) was formed, comprised of Dr. Amrita Patel, Ms. Jaya Jaitley, Dr. Ilse Kohler-Rollefson, Mr. Ashish Kothari, and as Sahjeevan representatives, Mr. Sandeep Virmani and Dr. Sudarshan Iyengar. The SC has fiduciary and programmatic oversight over CfP's functioning. CfP management is also expected to report to the Sahjeevan Board on programmatic matters and to comply with the Sahjeevan Board's Finance Committee's procedural oversight.

The CfP Steering Committee has approved CfP staff regulations, including those linked to travel and benefits. A system for undertaking staff reviews has been put in place, broadly in alignment with Sahjeevan's review policies and processes. Since we are a dispersed organization (with staff in five locations), we attempt to have a face-to-face meeting every two months. In addition, there has been an attempt to institute a weekly skype within the core group, but that is a work in progress.

As a virtual organization we are able to draw upon the skill sets of widely

dispersed professionals. Currently, we have staff in Bhuj, Ahmedabad, Mumbai, Dehradun, and New Delhi with closely involved mentors/advisors located in Ahmedabad, Bhuvaneshwar, Karnal and Hyderabad. Partners are located in Rajasthan, Himachal Pradesh, Uttarakhand, Gujarat, Telengana, Maharashtra, Uttar Pradesh and Karnataka. More traditional institutions attempt to work with individuals who are able to be part of an office complex, which probably reduces the pool of people one can work with, but also requires substantial investments in fixed assets. There is, of course, a downside to being dispersed, including lag times in communication, lowered capacity to feed off collegial energy and so on. We hope the benefits of this arrangement outweigh the potential downside.

Given the strong overlap in areas of work, we have developed the following clarity with regard to a separation of roles between Sahjeevan and CfP.

Sahjeevan is focused primarily on pastoral issues in Gujarat, while CfP works primarily on issues outside Gujarat. This is not necessarily cast in

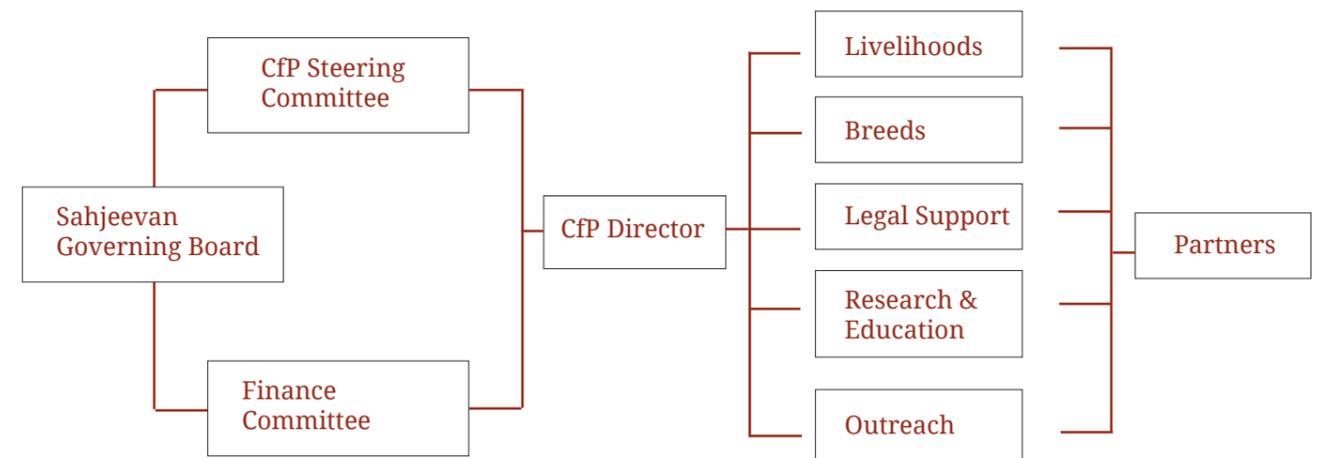
stone, and there will be occasions for overlap, but that is being seen as a basic separation between the two.

In line with the above, CfP will support Sahjeevan in developing its capabilities in research, livelihoods and enterprise.

To a greater extent than Sahjeevan, CfP has a core agenda of expanding our understanding of markets, policies, and other overarching frameworks that have relevance for pastoral lives and

livelihoods. This is expected to take place via collaborative engagements with a range of technical, academic and other interested organizations.

CfP anticipates facilitating a deepening of interest and work on pastoralist systems among Indian and foreign academics and academic institutions. This will happen via collaborative research, curriculum development, and support in the teaching of courses on pastoralism.





## TEAM

**Puneet Bansal** co-edits *Pastoral Times*

**Ramesh Bhatti** anchors CFP's work on breeds

**Shouryamoy Das** co-anchors CFP's work on wool

**Nitya Ghotge** facilitates the HERDING project

**Meera Goradia** anchors CFP's work on wool

**Sushma Iyengar** curates the *Living Lightly* exhibition, and mentors the wool initiative

**Bhawna Jaimini** co-edits *Pastoral Times*

**Cathleen Kaur** is undertaking a study on the legal and policy contexts to Indian pastoralism

**Manoj Mishra** anchors CFP's work on livelihoods

**Amit Rathi** is working to secure grazing rights for Van Gujjars of Uttarakhand

**Vasant Saberwal** anchors CFP's research agenda

**Emmanuel Theophilus** leads CFP's work in the Kumaon Himalaya

## Administrative Staff

**Dhara Pithadiya** has a Bachelor in Commerce from J.B. Thacker Commerce College, Bhuj. She spent 4 years working with the Integrated Watershed Management Programme in Kutch, before joining Sahjeevan in April 2016. She has been part of the CFP administrative team for the past year and a half, and currently handles all logistical issues relating to the HERDING project.

**Altaf Sumra** has a management degree from AIMS, Pune and has worked with a number of civil society organizations, including the Kutch Comprehensive Rehabilitation Centre as district coordinator and as Nav Nirman Abhiyan's Education Coordinator. He currently serves as CFP's Administrator, providing logistic and managerial support to the entire team.

**Aditi Thacker** is a Chartered Accountant who completed her CA in 2008. She started her professional journey with Talati and Talati, Chartered Accountants in Ahmedabad. She has done IPO related work for Gujarat State Petroleum Corporation and been part of audits of various listed and unlisted companies and NGOs such as AKRSP, Kutch Mahila Vikas Sangathan and Hunnarshala. She has been CFP's Chief Financial Officer since its inception.

## ADVISORS

**Sabyasachi Das** did his doctoral research on the Van Gujjar, a pastoral community in the Uttarakhand Himalaya. As CEO of Sahjeevan, in Kutch, Gujarat, he oversaw a major engagement with the Maldhari pastoralists of the Banni grassland, including work on livelihoods, breed recognition and the Forest Rights Act. He is now associated with the RRA Network, a national level network that works to enhance public investments in rainfed agriculture. Sabyasachi supports CFP's work on the recognition and conservation of indigenous breeds.

**Tushar Dash** is a researcher who has worked on forest rights and forest governance issues for well over two decades. He is actively involved in a national initiative for research and advocacy focusing on Community Forest Rights provisions of the Forest Rights Act (CFR Learning & Advocacy Process). He has served on committees and policy forums set up by the central and state governments, and has written extensively on the implementation of the FRA. Tushar mentors CFP's FRA related work.

**Arun Mani Dixit** is an ecologist by training with particular interests in biodiversity and ecosystem functioning, and a long-standing interest in

how fisheries, livestock rearing, salt manufacturing and tourism impacts forest, grassland and marine ecosystems. Dr. Dixit has published widely and is also a consultant with the World Bank and the Asian Development Bank. Arun mentors the ecosystem management work at CFP.

**D K Sadana** retired as Principal Scientist from the ICAR-National Bureau of Animal Genetic Resources, Karnal where he was based for many years. He is currently consulting with a variety of organizations on a range of issues relating to India's animal genetic resources. His areas of interest are Indigenous livestock breeds, natural, organic and sustainable farming, and pastoralism. As Secretary of the Indigenous Livestock Society - India, he is involved in strengthening livestock based livelihoods and raising awareness on the importance of conserving Indian animal genetic diversity. He mentors CFP's work on indigenous breeds.

**Sandeep Virmani** is an architect, conservationist and institution builder who has spent the last 3 decades in Kutch, Gujarat, working with communities to enhance their livelihoods and improve the quality of their environments. Over the years he has helped set up four organizations

in the region, including Sahjeevan; Arid Communities and Technologies (ACT), which focuses on water in all its dimensions; Satvik, for ecological farming; and the Hunnarshala Foundation, a non-profit working towards sustainable human habitation. Sandeep is on the board of a large number of organizations. He is CFP's founder mentor, actively involved in all of the organization's work.

## STEERING COMMITTEE

**Dr. Sudarshan Iyengar**, Gandhian economist and former Vice-Chancellor, Gujarat Vidyapeeth, Ahmedabad. Currently working with Action Research in Community Health and Development (ARCH) at Dharampur, Valsad, Gujarat.

**Jaya Jaitley**, former President Samata Party, Founder President Dastkari Haat Samiti, craft development activist and writer.

**Dr. Ilse Kohler-Rollefson**, veterinarian and anthropologist, and Founder/Coordinator of the League for Pastoral Peoples, Germany, and co-initiator of Lok Hit Pashu Palak Sansthan, Rajasthan.

**Ashish Kothari**, environmentalist, a Founder Member of Kalpavriksh and (co)author/editor of *Churning the Earth*, *Alternative Futures*, and *Pluriverse*.

Now part of the coordinating team of Vikalp Sangam and Global Tapestry of Alternatives.

**Dr. Amrita Patel**, recipient of numerous awards, including the Padmabhushan for her contribution to India's dairy sector, member of the Governing Board of the Foundation for Ecological Security, Former Chairperson, National Dairy Development Board and Former Chairperson, Shree Krishna Hospital, Anand.

**Sandeep Virmani**, Founder Member, Sahjeevan.



## Our Way Of Being

So very dear to us are the clouds  
Their slaking drops  
Showering down

But sometimes it does happen  
They just don't stop  
Drops become a deluge  
Sweeping away  
Seven hundred cows  
And seven village children

But we don't lose heart  
To walk, and to fall  
To fall, and to get up  
To keep walking, no matter what  
Is the way of a true herder  
Our way of being

A kind king may gift us a pasture  
A cruel one may drive us off of his lands  
For both we keep  
A prayer in our hearts  
To embrace even an enemy is  
Our way of being

From the earth  
Its rivers and forests  
What we take, we give back more  
People call us mad  
Ignorant, wandering fools!  
But we go on singing the joys of  
Our way of being

People trust us, and we trust them  
We've made a contract  
With mother Earth  
We're not charmed by the  
Tangled ways of the world  
It is very dear to us -  
This simplicity!  
Our way of being

The times are a-changing  
Science and technology marching  
They say to us, change yourselves!  
How long will you keep walking  
Your old-fashioned ways?  
True, the world has zoomed ahead  
To the moon and Mars  
While we trudge along slowly  
With our camels and cows

But did they bring back any  
Butter from the moon  
Or milk from Mars?  
The bazaars of the earth  
Still bustle with our stuff  
So we say to them, hey fellas  
Why not change your ways instead?  
Cherish and nurture  
The common lands we tread

Absorbed  
In our arts and our crafts  
Dyed in the colours  
Of our stories and songs  
We listen  
Profound truths unfold  
In the notes of our flutes  
The twang of our harps  
We'll keep it going, my friends  
This gathering!  
Our way of being

To walk, and to fall  
To fall, and to get up  
The way of a true herder!  
Renewal, rebirth, resurgence -  
The power that nourishes us

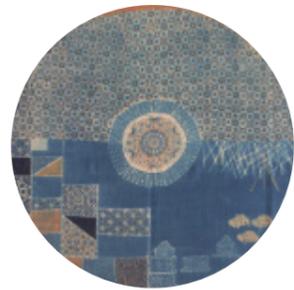
In utter accord  
With animals and birds  
And love itself  
We herders will stick around  
Till the day we keep receiving  
Nature's blessing  
For what's so precious to us -  
Our way of being



## Centre for Pastoralism

*As we go into production of our first report and the CFP portal, we thought it worthwhile to create a memorable and unique identity. This narrative logomark gives a glimpse into the nature of our work and also encapsulates our values, taking inspiration from the organic free flowing nature of crafts created by pastoralists. Pastoralists speak of the 'circle of relationships bound together by sentiments and values, the interconnectedness of man, animal and nature'. This logomark attempts to simulate this spirit. The form lends itself to evocative translation using craft techniques such as block printing or embroidery.*

*The identity design has been developed by Hanno along with Surya Sajnani of Wee Gallery.*



Circular *ajrakh* panels crafted by Sufiyaan Khatri, Ajrakhpur, Kutch, commissioned for *Living Lightly*, Delhi 2016

Embroidered panel depicting the migratory journey of the camels in Kutch. Crafted by Meghuben Rabari, From Qasab Craftswomen's Producer Company Ltd, Kutch. Commissioned for *Living Lightly*, Delhi 2016



कला और कसब का संग  
कहानी और लोक गीत का रंग  
सुरों में बांसुरी और चंग  
ऐसे ही करते रहेंगे हम सत्संग



Photo by Kalyan Varma

रखते हैं लोग भरोसा हम पे और हम उन पे  
क्योंकि हमने किया है कुदरत से वादा  
दुनिया के जंजाल हमको रास नहीं आते  
हमको तो प्यारा है अपना जीवन सीधा साधा



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