

2011-  
2013

# Summary Report and Global Action Plan: Women Pastoralists



Outcomes and Next Steps  
from the  
Global Gathering of Women  
Pastoralists

Mera, India

November 21-26, 2010



## *Jay Maldhari Song<sup>1</sup>*

Maro Maldhari rudiya mayere..  
Maro garib rudiya mayere..  
Aene katen dhundwa javuree... 2  
javuree..... javuree ...

Raja bhi dekhiya ne  
Angrej bhi dekhiya ....2  
Koi na dekhiya sacho neta re  
Maro Maldhari rudiya mayere..  
Aene katen dhundwa javure..  
Javuree.... javuree ....

Tantri bhi dekhiya ne  
Mantri bhi dekhiya .....2  
Koi na dekhiya sacho santri ree..  
Maro Maldhari rudiya mayeree  
Aene katen dhundwa javure..  
Javuree.... javuree ....

Shoshan bhi Dekhiya  
Anyay bhi Dekhiya .....2  
Kyanye na dekhiya sacho nyay re....  
Maro Maldhari rudiya mayeree  
Aene katen dhundwa javure..  
Javuree.... javuree ....  
Jungal bhi vechiya ne  
Gauchar bhi vechiya .....2  
Na bachaya koi Mal re...  
Maro Maldhari rudiya mayeree  
Aene katene dhundwa javure..  
Javuree.... javuree ....

Bhatkhiya bhi dekhiya ne  
Dukhiya bhi dedkhiya ....2  
Na dekhiya bharya nehda re...  
Maro Maldhari rudiya mayeree  
Aene katene dhundwa javure..  
Javuree.... javuree ....

---

<sup>1</sup> This song was written by MARAG as a political song in support of Maldhari peoples. Jay Maldhari, Live Maldhari.

## Acknowledgements

The Global Gathering for Women Pastoralists was financially supported by:



Enabling poor rural people  
to overcome poverty

With support from:



The following groups are acknowledged for their work and the support they offered the Global Gathering of Women Pastoralists. It must be stated that they form but part of the dedicated team of people who worked hard to ensure the success of the Gathering.

### **MARAG Team**

The MARAG Team (the host organization comprised of staff and volunteers) were the backbone of the Gathering and were fundamental to its success. Their hard work, commitment and selflessness was endless and provided inspiration for all of the participants.

### **The Local Community**

Sincere gratitude and thanks is extended to the community that hosted the Gathering and welcomed all participants. Their support and dedication (which extended as far as donating their beds and crafts to decorate the venue) was very much appreciated and warmed the hearts of all those who participated in the Gathering.

### **Organizing Committee**

The Organizing Committee worked to coordinate the methodology, the programme and coordinating the delegates. They have also been working to ensure that work continues after the Gathering.

### **Interpreters**

Gathering people together is of little value unless they can communicate with one another. A team of volunteer interpreters ensured that every person could be understood and could understand what was being said during the Gathering. Their commitment to giving voice to participants, including donating equipment and working under challenging circumstances and across several languages, ensured the success of the Gathering.

### **Photos**

Thank you to Michael Benanav for granting permission to use his photos.

© <http://www.michaelbenanav.com/>

## Table of Contents

Acknowledgements .....	3
Table of Contents.....	4
Summary.....	5
1. Mera Declaration .....	7
2. Introduction: Building Bridges.....	9
3. About this Report .....	10
4. Pastoralism and Pastoral Women Today .....	12
5. The Global Gathering of Women Pastoralists: Summary of activities .....	16
Working Groups .....	17
Geo-Cultural Groups .....	17
Thematic Groups .....	18
Key Issues .....	18
Mera Declaration Writing Group .....	20
6. Action Plan .....	21
Summary of the Action Plan.....	22
Moving the Plan Forward .....	22
7. Focal Points to the Civil Society Mechanism.....	25
Appendices .....	29
Appendix 1: Action Report Template .....	29
Appendix 2: Photo and Multimedia.....	30
Appendix 3: Déclaration de Mera (French/Français) .....	31
Appendix 4: Declaración de Mera (Spanish/Castellano) .....	34

## List of Tables

Table 1: Breakdown of Participants .....	16
Table 2: List of Countries.....	16
Table 3: Action Plan.....	24
Table 4: Description of Sub-Regions and Constituencies.....	26

## Pastoralist Profiles

Pastoralist Profile 1: Halima Ise, Afar tribe of northern Ethiopia .....	11
Pastoralist Profile 2: Fatemah Talebi, Abul Hasseni, Iran .....	15

---

## Summary

This Action Plan has been designed as a guide for pastoralist women and those who work with these women. It is informed by the work undertaken by participants of the Global Gathering of Women Pastoralists, held in November 2010 in Mera, India, in the province of Gujarat.

Participants at the Gathering developed a list of key issues and top priorities for pastoralist women. With respect to key issues, the women identified: markets; rules and rights; environment; social movement; education; and, health. Top priorities were identified as: representation; communication and networking; education, training and capacity building; advocacy; and, development.

The Action Plan begins with the Mera Declaration, written by an elected team of women pastoralists and later approved by the entire Gathering. The Declaration is meant to be read as a guiding political document to inform and support the development of pastoralist policies. But it goes beyond that to reflect the commitment of these women to live in ways that are environmentally sustainable and that protect biodiversity and common resources for generations to come. The Declaration recognizes the need to work together and to share experiences and knowledge and to ensure enhanced participation by women pastoralists in decision making processes which impact their lives.

It calls on governments, governing agencies of the United Nations, other relevant international and regional organizations, research institutes and our own customary leaders to support pastoralist women through specific actions clearly articulated in 23 points. The Declaration is presented as the first section of this report: it sets the tone and reminds us of our mandate and our objectives.

Following the Mera Declaration, we briefly review the rationale for hosting a global gathering of women pastoralists. We consider the value of pastoralism, the role that women play and the important lessons we can learn from the 100 million pastoralists in India today.

From there we review the structure of the Gathering, including the breakdown of work groups as well as key outcomes. We articulate how the Action Plan was derived and then present a Table of Actions that the participants have agreed to undertake over the next three years.

The Action Plan concludes with an explication of the Civil Society Mechanism for the UN Committee on World Food Security (CFS). Recent reforms to the CFS have led to

the inclusion of NGOs and Civil Society Organizations as official participants to the committee. Their participation is to be mediated through a mechanism developed by civil society organizations which seeks to ensure geographic as well as constituency representation as well as gender equality. Pastoralists have been recognised as a constituency group and the Global Gathering of Women Pastoralists was given the mandate of electing two pastoralists as focal points to the Civil Society Mechanism.

Annexed to this report is additional information to support follow-up. The Organizing Committee, MARAG (hosts of the Gathering) and WAMIP (World Alliance of Mobile Indigenous Peoples) will continue to work to support this Action Plan and to produce materials towards this end. As more materials become available, they will be posted online at [www.womenpastoralists.com](http://www.womenpastoralists.com) and distributed through our networks (including non-electronic distribution by mail and fax).



## 1. Mera Declaration

We, the women pastoralists gathered in Mera, India, from November 21-26, 2010, representing 31 countries, have met to strengthen alliances and forward practical solutions to issues that affect us.

We are part of a world-wide community of pastoralist peoples that is 300 million strong. We pledge to continue to live in a way that is environmentally sustainable and protects biodiversity and common resources for generations to come. We will continue to network and share our best practices and lessons learned to build capacity amongst ourselves and the global community.

We experience firsthand the leading edge of climate change and its associated problems, and we have much to share with the world about adaptation, mitigation and living sustainably on planet earth. Recently, pastoralists have been increasingly vocal at the international level but, as women, our voices have yet to be fully heard. We have unique and equally valuable contributions to make to our own communities and the global community.

We will work with men to build strong and equitable pastoralist societies and we will contribute to greater social equality within our families, our communities, our countries and around the world.

We present this declaration as a guiding political document to inform and support the development of pastoralist policies.

We call on governments, governing agencies of the United Nations, other relevant international and regional organizations, research institutes and our own customary leaders to support us and to:

1. RECOGNISE the essential role of pastoralists in global environmental sustainability, including the conservation of biodiversity, mitigation of climate change and combating desertification.
2. ENSURE the equal rights of pastoralist women and recognize their key role in society. This includes the recognition of the work of women pastoralists as a valid profession and as a fundamental component of pastoralism.
3. RECOGNISE pastoralist mobility as a fundamental right.
4. ENSURE and defend pastoral access to resources, including our traditional grazing lands.
5. PROTECT the rights of pastoralists and provide security in nomadic areas including the enforcement of laws that guarantee the safety of women.
6. RECOGNISE pastoralists who identify as indigenous and respect the UN Declaration on Indigenous Rights.
7. MONITOR the development and implementation of policies affecting and protecting pastoralists.
8. SUPPORT the development of an international organization in charge of considering complaints about violations of pastoralist rights. This organization needs the ability to hold countries accountable and must include pastoralist women as members.
9. ADAPT existing legislation to take into account the specificities of pastoralist ways of life and differentiate nomadic and transhumant pastoralism from intensive livestock production.

10. PROMOTE regional policies and treaties that take into account trans-border pastoralism and respect traditional grazing territories and migratory patterns. These are to be negotiated in consultation with pastoralist women.
11. DEVELOP specific policies that promote the sustainability and welfare of pastoral ways of life and the ecosystems we rely on for survival. The policy-making process must include meaningful participation, and consultation, with pastoralist women.
12. DEVELOP legislation that restricts development that harms or threatens pastoralist livelihoods.
13. ALLOW year-round access to grazing lands, including some lands that are currently within wild life preserves and conservation areas. These grazing spaces are to be established in consultation with pastoralist women.
14. PROMOTE and recognize Indigenous Community Conservation Areas (ICCAs).
15. ENSURE proportionate representation of pastoralist women in all levels of governance.
16. RESPECT the right of pastoralist women to education, both formal and informal, and including secondary education. Provide support to shift perceptions around the full educational needs of girls.
17. DEVELOP accessible and appropriate programmes for pastoralist children to access education. Special emphasis is to be given to pastoralist girl children. These are to be developed in consultation with pastoralist women.
18. DEVELOP mobile facilities that respect pastoralist realities and are in line with the needs of pastoralist women.
19. DEVELOP and implement programmes that support women's health in pastoralist communities. Information and training on health, particularly reproductive health, should be given priority.
20. CREATE and support programmes that promote the economic development and diversify economic opportunities for pastoralist women, including micro-credit financing. These programmes must be developed in consultation with pastoralist women.
21. SUPPORT pastoralist women through capacity building, including direct access to markets and training to improve the quality and marketability of their work and managerial skills.
22. SUPPORT training programmes focused on leadership and communication to enable pastoralist women to effectively participate in negotiations in all issues affecting their ways of life.
23. SUPPORT and fund research into new technologies that further improve the efficiency and environmental sustainability of pastoralist ways of life. These technologies should be attuned to the needs and realities of pastoralism and should take advantage of renewable and easily accessible natural resources.

We women pastoralists want our children, and our children's children, to have the tools and opportunities they need to adapt to the realities and changing conditions of the modern world while retaining their traditional cultural legacies and lifestyles.

**This is our right and it is by remaining pastoralists that we can be of greatest service to the entire human community.**



## 2. Introduction: Building Bridges

From November 21-26, 2010, more than 100 people from 31 countries gathered in Mera, a rural area of India in the province of Gujarat, for the first Global Gathering of Women Pastoralists. Attending as ambassadors of their communities, most participants were selected by country focal organizations identified by the Gathering Organizing Committee following pre-defined selection criteria.

The **goal of the Gathering** was to contribute to the empowerment of women pastoralists in order for them to participate equitably in decision-making within their communities, governments and other local, national, regional and international forums, whilst also raising awareness of the specific challenges faced by women pastoralists in shifting social, economic and ecological environments.

Pastoralism, which includes nomadism and transhumance, is a socio-cultural and economic way of living that relies on rearing livestock on marginal lands and is sustained through migration. Animals include cattle, yaks, sheep and goats, horses and donkeys, camels (both one- and two-humped), llamas and alpacas, and reindeer.

According to the World Initiative for Sustainable Pastoralism (WISP):

Mobile pastoralists are a large and significant minority, and often an ethnic minority, in many countries around the world. Precise figures are hard to come by, but when all types of mobility are considered, nomadic and transhumant pastoralists may number between 100 and 200 million people globally. If extensive agro-pastoralists are included, the number rises very sharply, and such people are often a clear majority of dryland inhabitants.<sup>2</sup>

As noted above, the Gathering was held in a rural setting in an area of Gujarat that is used and inhabited by pastoralists. The rural setting added some organizational challenges but provided the group with an ideal environment for building strong connections and relationships. This was never more apparent than on the second morning, after heavy rains, when a few participants literally rolled up their trousers and sleeves and started building a bridge of bricks across a growing mud-pit so that others could get out of their huts.

---

<sup>2</sup> See WISP. 2008. *Pastoralism*. Available: [http://iucn.org/wisp/pastoralist\\_portal/pastoralism/](http://iucn.org/wisp/pastoralist_portal/pastoralism/)



The number of volunteers grew and within minutes a chain of people, standing arms length apart, muddy feet stamping out the beat of a Maldhari song<sup>3</sup>, voices interpreting the words and melody, were actually having a great time passing bricks to one another despite the drizzle and the mud. This moment of team work, of people overcoming uncomfortable situations to help others, and the energy that people brought to this work, stands out as a symbol of the Gathering. Indeed, the Gathering evolved organically, successfully adapting to surprising, sometimes difficult circumstances thanks to the strong foundation of mutual support offered by the participants and facilitated by the organizers. The legacy of the Gathering is a path forward; a road map to advance the goals of pastoralist women worldwide.

### 3. About this Report

This Summary Report has been created to capture the key events and outcomes of the Global Gathering of Women Pastoralists and to build upon the discussions and debates held throughout. It contains information about what happened, why, who attended and outlines key challenges women pastoralists must overcome in order to tackle these issues. It also contains an Action Plan designed to direct and encourage pastoralist women and those organisations working with these women to take action. Finally, the report provides short profiles of two women pastoralists who are leaders in their communities. These profiles highlight the capacity of pastoralist women and provide insight into the diversity of activities and struggles within which they are key actors.

---

<sup>3</sup> Maldhari are the pastoralist people of Gujarat. The words to this song have been posted in the opening of this report in Gujarat.

---

## Pastoralist Profile 1: Halima Ise, Afar tribe of northern Ethiopia



*Halima Ise belongs to the Afar tribe of northern Ethiopia. Her clan, the Ba'adoo Afar, are known as the "people of high grass and milk." Fully nomadic, with only a few families settled on the banks of the Awash River, her people traditionally herd cattle. But, over the past five years, they've had to make a dramatic shift in their pastoral practices. The high grass for which their community is named has mostly disappeared; the floodplains of the Awash River are now a quilt of cotton fields and a tangle of prososis bushes, which are poisonous to cows. As a result, many families have had to*

*switch to herding goats. This transition has been difficult, since goats give less milk than cows and the animals fetch virtually nothing when sold at market. The age-old foundation of Afar livelihood is eroding, leaving its members faced with extreme poverty and chronic malnutrition.*

*The Afar are also victims of hostile raids, and for nearly twenty years have been forced to defend themselves from invading (and much better equipped) tribes from neighbouring Djibouti. Meanwhile, the Ethiopian government, which wants the Afar to abandon their traditional nomadic lifestyle, looks the other way, refusing to protect their own citizens from being massacred. Other threats to Afar culture and livelihood have arisen in the form of dams, which in 2010 contributed to such massive flooding that entire Afar communities were forced to live up in trees for months, while their livestock herds perished in the waters below.*

*Halima is a model of resilience. After fleeing her first marriage (which was arranged), she began to build a new life thanks to a women's education and empowerment program offered by the Afar Pastoralist Development Association. There, she learned to read and, eventually, to teach. She went from being a divorced single mom, scorned by her community, to being a leader within it. Ten years ago, no one would talk to her; today, because of the help she gives to her people, she is highly respected. Of her son, Abdullah, who is now fourteen, she says, "I just want him to grow to serve his community, in whatever way he chooses."*

## 4. Pastoralism and Pastoral Women Today

### WHY PASTORALISM?

WISP notes that

Pastoralists constitute an estimated 16% of the population of the Sahelian Zone of Africa, but in a few countries such as Somalia and Mauritania, they are the majority of people. In parts of southern Europe, and even more in central Asia following de-collectivization, there is an ongoing resurgence of transhumant pastoralism.<sup>4</sup>

Pastoralism, notably mobile pastoralism, is the most viable form of production and land use for most of the world's fragile drylands. Yet pastoralism is under increasing legal, economic, social and political threat. These threats are often subtle and take the form of disincentives and barriers, primarily restricting mobility of livestock. Despite evidence clearly illustrating the important environmental services performed by pastoralists, they are subject to great misunderstanding, as well as social, economical and political marginalization, often as a result of perceived administrative problems posed by their mobile livelihoods. Migratory routes are being blocked and grazing land seized for industrial and other non-agricultural uses. Many conservation efforts have created nature reserves along traditional migratory routes and now restrict access or prohibit pastoralists from passing through with their animals. Many pastoralists are denied the right to vote and have no voice in political processes. There are also challenges with respect to ensuring education for their children and securing proper medical care. Often these forces lead pastoralists to become sedentary.

Negative stereotypes portrayed through the media and by politicians create social barriers for pastoralists. Indeed, a theme that was repeated again and again throughout the Gathering was the need to improve the image of pastoralists in the media. This was an issue shared by women pastoralists from different parts of the world who shared similar experiences of negative perceptions. A major motivation for the Gathering was to start to change these attitudes, in part through positive media stories. In this respect, the Gathering was a success as several success stories were published (click here for a summary of the media coverage during the Gathering: <http://foodgovernance.files.wordpress.com/2011/01/press-review-global-gathering-of-women-pastoralists.pdf>).

---

<sup>4</sup> See WISP. 2008. *Pastoralism*. Available: [http://iucn.org/wisp/pastoralist\\_portal/pastoralism/](http://iucn.org/wisp/pastoralist_portal/pastoralism/)

## WHY WOMEN?

Women play a crucial role within pastoralist communities both as keepers of livestock as well as maintainers of family cohesion. Yet women are greatly marginalized due to limited decision-making opportunities within their societies and restrictive gender roles, making their struggle within pastoralism more broadly all the more complex. Despite the challenges they face, women pastoralists have been active participants in global policy dialogues and the Gathering highlighted and built upon this.

What struck the organisers of the Gathering was that even though it was a gathering of women pastoralists, the issues the women initially brought up were issues related to pastoralism in general and less about women pastoralists. This is because they primarily identified as pastoralists and not specifically as pastoralist women. However, their roles in their communities are gendered and do subject them to specific circumstances while simultaneously providing them with unique perspectives. As the conversations developed, the women did turn to issues of health, especially maternal health, children's rights and education and listed them as key issues and key priorities.

Despite the challenges faced by women pastoralists, including poverty, limited access to maternal and child healthcare, and the traditional limitations of gender roles within their cultures, pastoral women can be, and are, influential forces for change within their communities and around the world. One of the main intentions of the Gathering was to bring these women together and to give them a platform to share their experiences, learn from one another and unite to strive for the survival of pastoralists everywhere. The women emerged from the Gathering feeling empowered and focused as participants in a global network and energized to continue the valuable work that many are already doing in their home communities.

Women pastoralists have proven to be resilient and have ensured the wellbeing of their families, households and animals. Traditionally, in some countries, for example in India and Afghanistan, we learned that some pastoralist women experienced higher social positions within their communities than other women in these countries. A reason for this – before increased threats posed by strained resources, restricted migration and outside influence – can in part be explained because much of the work that women do in pastoralist communities takes place outdoors, outside of the home. It is acknowledged that women's work, when relegated to the home often goes unnoticed and is highly undervalued. However, given the migratory nature of Pastoralists, the bulk of the work of men and women is outdoors and often co-dependent.

## Useful Link

For more information on Women's Empowerment in Pastoral Societies, check out this report by WISP:

<http://www.iucn.org/wisp/?3627/Report---WOMENS-EMPOWERMENT-IN-PASTORAL-SOCIETIES>

### WHY INDIA?

India's pastoralist population of approximately 100 million, come from diverse cultural groups and rear a variety of livestock. Migrating from area to area, they are, by necessity, adaptable and socially skilled as they must live and share resources with people and communities along their migratory routes.

Over the past few years, India has undergone a 'white revolution' where the National Dairy Development Board (NDDB) started 'operation flood', an initiative designed to encourage farmers to sell their milk directly to dairies, essentially cutting out the 'middle-man', thus increasing the revenue to farmers. India has in turn witnessed one of the fastest growing rates of milk production in the world. However, the political focus has been targeted towards farmers and on cattle cross-breeds and inadequate attention has been paid to the potential and strengths of traditional breeds reared by pastoralists. As a result, pastoralists have been shut out from the revolution and its benefits. This has been further compounded by the fact that despite their differences, the most obvious being a sedentary versus a migratory way of life, pastoralists are often lumped together with farmers and are thus subject to policies which are designed for agricultural farming and which in turn marginalize pastoralism. There is a paucity of pastoralist-specific policies. Meanwhile, policies aimed at improving the livelihoods of farmers often compromise the livelihoods of pastoralists and threaten their animals which have been bred for resilience.

Meanwhile, India also passed a law in 2006, called the Forest Rights Act, which, in theory, should allow indigenous communities that are traditionally reliant on Common Property Resources to have unfettered access to those resources. If implemented properly, this could be a boon to pastoralists. But since implementation is still in its early stages, it's yet to be seen what the ultimate positive and negative effects of the law will be, what kind of tweaking will be needed as time goes by in order for it to be successful, and whether or not it will benefit the people its intended to benefit - making this a model worth keeping an eye on for indigenous and pastoral people everywhere.

## FOCAL POINT FOR LOCAL ACTION: MAKE SURE YOUR ACTIONS GET NOTICED

Appendix 1 is a template that can be completed and sent to WISP ([wisp@iucn.org](mailto:wisp@iucn.org)) every time an action is taken to support the Action Plan from the Global Gathering of Women Pastoralists.

### Pastoralist Profile 2: Fatemah Talebi, Abul Hasseni, Iran



*Fatemah Talebi is from the Abul Hasseni tribal confederacy, which dwells in the central desert of Iran. Her people practice seasonal migration, spending winters in lowland villages and summers in tent camps up in the mountains with their herds of sheep and goats. The most immediate problems facing the Abul Hasseni are land and water rights, as well as a lack of economic opportunities.*

*Water is always a precious commodity in Iran's deserts, but for the last eight years, the Abul Hasseni have suffered under severe drought. Traditionally in times like these they've had the right to range farther and wider than usual in search of water and pasture, but today they find their movements confined. Much of the terrain they once were permitted to roam is now a national park, where grazing is forbidden. Other areas have been taken over for industrial uses. The Abul Hasseni are struggling with their government for the right to access their traditional territories, but they find themselves completely marginalized.*

*Fatemah came to the Gathering hoping that if women from pastoral communities around the world united with each other, that they might be able to solve some of their collective problems. She insists that pastoralists have the right to retain their nomadic livelihoods - they need not get rich, but have enough to survive. At the Gathering, she found comfort in understanding that her people are not alone with their problems, and was stunned to find that other tribes in other places face even greater struggles than hers does. Fatemah wants to share with the world the valuable knowledge that her people have acquired from living on the fringes of habitable terrain forever - primarily, the sustainable use of ecological resources, but also the secrets to making 36 different types of dairy products from goats' milk!*

## 5. The Global Gathering of Women Pastoralists: Summary of activities

The Gathering was structured around a flexible programme that was designed to provide time for cultural events, skills sharing, regional discussions and discussions around themes of interest. Every effort was made to ensure that women's voices were heard and towards this end, interpreters and interpreting equipment was made available for participants and facilitators gave priority to women participants.

Only pastoralist women had delegate status. However, men and other women were able to attend as observers. Observers were able to fully participate in the Gathering but did not have the right to vote.

**Table 1: Breakdown of Participants**

Category	International		National		Total	Total	Total
	Female	Male	Female	Male	Female	Male	
<b>Delegates</b>	46	0	117	0	163	0	<b>163</b>
<b>Observers</b>	0	9	19	22	19	31	<b>50</b>
<b>Interpreters</b>	2	6	2	3	4	9	<b>13</b>
<b>Volunteers</b>	4	2	9	35	13	37	<b>50</b>
<b>Guests</b>	2	5	2	6	4	11	<b>15</b>
<b>Organization Committee</b>	4	4	2	1	6	5	<b>11</b>
<b>Supporting Organizations</b>	4	1	0	0	4	1	<b>5</b>
<b>Team Marag</b>	0	0	4	22	4	22	<b>26</b>
<b>Total</b>	<b>62</b>	<b>27</b>	<b>155</b>	<b>89</b>	<b>217</b>	<b>116</b>	<b>333</b>

**Table 2: List of Countries**

Afghanistan	Indonesia	Niger
Azerbaijan	Iran	Russia
Burkina Faso	Italy	Spain
Cameroon	Jordan	Tanzania
Canada	Kenya	Tibet
China	Kyrgyzstan	Turkey
Egypt	Mali	Uganda
Ethiopia	Mongolia	United Kingdom
France	Nepal	Uzbekistan
Germany	New Mexico	Vietnam
India		



On the first day, a welcome ceremony showcased local pastoralist traditions and cultures. Each participant was greeted by local residents and given a traditional blessing. After the energizing opening ceremony, along with speeches from the invited guests, the goals of the Gathering and the structure for the following days were presented for approval along with a set of rules and procedures with which all of the members of the Gathering were asked to comply. Several actions were taught to the participants so that everyone could quickly and efficiently express their agreement, disagreement, confusion, or their need to have something repeated.

Throughout the Gathering, participants also shared success stories and skills, took part in field visits to local pastoralist villages and elected two focal points (members) to the Civil Society Mechanism to the Committee on World Food Security (described below).

The idea behind sharing success stories was two-fold: to provide a sense of encouragement and empowerment to the women sharing their stories, but also to ensure that on-the-ground perspectives and experiences of these women provided the framework for discussions during the Gathering. Two examples of these have been provided in this Action Plan as Pastoralist Profiles.

### Working Groups

The Gathering was organised around two pillars: **geo-cultural groups** and **thematic groups**. On the evening of the first day and for the entirety of the second day, participants broke into geo-cultural groups (described below). On the third day, they split up into thematic groups based on key themes identified by the organizing committee as well as the geo-cultural groups.

In each session, groups were given questions to frame their discussions. Each group also undertook visioning exercises where they answered the question “**What are the 3 most important changes you want to see in the next 10 years?**” The purpose of this exercise was to encourage positive and forward thinking processes, as well as to acquire a sense of the changes and challenges that lie ahead.

### Geo-Cultural Groups

The term “geo-cultural” caused some confusion during the Gathering and much debate surrounded it during pre-gathering discussions of the Organising Committee. It was ultimately used for a number of reasons. First, some groups which are geographically close may share very little culturally or even climatically, whereas at times, groups which are perhaps farther away could share similar cultural and geographic traits, and would perhaps be better able to support one another in their workgroups. This is to say that proximity does not necessarily make for the most logical groupings. This grouping also speaks to the fact that these are transhumant people who may cross

borders and interact with peoples in different states. Finally, the term draws attention to the fact that pastoralism is rooted in culture and geography and that both of these factors are fundamental in the ways of life of pastoralist peoples.

## **The geo-cultural groups formed at the Gathering were:**

- Africa
- Arabic Countries
- Argentina
- Central Asia
- Gujarat
- India
- Other Asian Countries
- Spain
- West Asia

The participants self-identified as members of the group to which they felt they best belonged. The geo-cultural groups were given a set of questions to answer as a group and were given the opportunity to speak about issues relating specifically to them within these groups. Each group was then responsible for selecting a spokesperson to introduce the group to the Plenary (meeting of the entire Gathering). The questions sought to establish:

- Which nations and regions were represented;
- What kind of organization (e.g., tribe, association, etc) did participants belong to and what their role was (e.g., pastoralist member, technician, local authority, NGO, etc.);
- People's expectations and what could they contribute to the Gathering.

## **Thematic Groups**

The thematic groups were given of questions to structure their discussion. The groups spent the morning session working on these questions then undertook a visioning exercise in the afternoon. The themes and questions were originally determined by the Organizing Committee but then reviewed with input from the geo-cultural work groups.

The thematic groups were:

- **Education, Health, and Communication**
- **Access to Markets**
- **Men's Group**
- **Natural Resources**

## **Key Issues**

The issues raised in the geo-cultural and thematic working groups provided us with the framework for our Action Plan, which, along with the Mera Declaration, is one of the

main outputs of the Gathering. Our framework is an expression of our vision, which is informed by the perspective of pastoralist women from around the world, of a world where pastoralist women can participate equitably in decision-making within their community, government and other national, regional and international forums.

After the geo-cultural and thematic working groups, key issues were identified:

## **1. Markets**

- How to sell products
- How to increase selling price and income
- Financial control and decisions
- Employment opportunity

## **2. Rules and Rights**

- Right to be mobile and grazing
- Right to land
- Conflict: pastoralist versus sedentary
- Decision making and policies
- Women rights
- Reform and utilize legal frameworks

## **3. Environment**

- Climate change
- Water
- Access to resources
- Knowledge
- Pastoralists provide environmental services

## **4. Social Movement**

- Alliances
- Advocacy
- Knowledge sharing
- Overcome cultural constraints
- Link to indigenous knowledge
- Network and communication

## **5. Education**

- Pastoralist appropriate
- Leadership development
- Managerial skills
- Animal husbandry

## **6. Health**

- Training and education directed at women and children

- Pastoralist content and appropriate delivery
- Focus on girl child

On the last day of the Gathering, participants met and together came up with a **list of their top priorities**, which included:

1. Representation
2. Communication and Networking
3. Education, Training and Capacity Building
4. Advocacy
5. Development

## Mera Declaration Writing Group



For the *Mera Declaration Writing Group*, geo-cultural groups recommended one or two women as representatives to support the drafting of the Declaration. This group took the main issues addressed at the Gathering and used them to develop the Mera Declaration. The Declaration was read out to participants on the last evening of the Gathering to ensure each of the participants felt the declaration included the necessary recommendations and information pertaining to their struggle as women pastoralists. Due to technological limitations, we were unable to project the Declaration or distribute it to participants prior to the reading and approval. One participant noted the importance of

being able to carefully read and consider the document prior to approval. However, despite these challenges, the Mera Declaration was unanimously approved and thus adopted.

## 6. Action Plan

This Action Plan emerged from the issues raised through the geo-cultural and thematic working groups and through deliberation and consultation with participants at the Global Gathering of Women Pastoralists. With an agreed upon list of key issues affecting women pastoralists and a list of what is needed in a framework, participants worked together to develop an Action Plan. This Action Plan is two-fold in that it is aimed at pastoralists in general – as issues affecting pastoralists undoubtedly affect women pastoralists – whilst also focusing a considerable amount of attention upon the role of women specifically within the global pastoralist arena. Overall, the Action Plan is geared towards women pastoralists, with the understanding that women play a key role in pastoralist communities, and that to empower women is to empower future generations of pastoralists.

With respect to moving the Action Plan forward, the participants have committed to undertake, to the best of their abilities, the issues to be tackled by community networks. However, it was noted that there need to be focal points (key contacts) to monitor how and what the women are doing. A suggestion was then made to have a follow up **Focal Agency** to track the women's activities as well as provide advice on how to move ahead. **WISP (World Initiative on Sustainable Pastoralism) volunteered to be the Focal Point.** Considering this, those who wish to follow-up upon this Action Plan and contribute towards its successful execution are requested to send a summary of their actions to WISP ([wisp@iucn.org](mailto:wisp@iucn.org)). To support this process, an Action Report Template has been developed and attached as Appendix 1.



## Summary of the Action Plan

The Action Plan session followed a “**what we want**” brainstorm session wherein participants outlined their key needs and wants for their local communities, as well as the wider, global pastoralist community. As explained in the last section, this list, combined with the key themes to emerge from the geo cultural and thematic working groups, established a framework (vision) for our Action Plan. The Action Plan session, building on this momentum, began by reviewing what an action plan is, focusing in on the **What, How, When and Who**: What needs to be done; How should it be done; When should it be done by; and, Who will do it? The large group broke into smaller groups and discussed their answers to these questions, after which all the groups put their results on a flip chart. Each group then nominated one person to make a presentation explaining their key actions. All of the flip charts were then reviewed and the categories were harmonised to give us the action table presented in this report.

The intention is to use the plan to lobby for pastoralist rights, and in particular, those of pastoralist women. There was a call for participants to personalize the actions and find things they can do at the community level in line with the actions in the Action Plan. A timeframe of 3 years was given for all the actions to be completed.

The Action Plan Table (Table 1) was developed in the Action Plan Working Session of the GGWP and is intended to be used as a guide to action for the next three years (2011-2013).

## Moving the Plan Forward

The “**Who**” (i.e., NGOs, Governments) represents the actors that participants came up with during the work session but the categories are too vague: we need actual organisations listed (people who will be held accountable for actions) or names we can contact to move the plan forward. We need to know how each of these categories of actors is expected to move the plan forward. For example: **Who** will take action on an **International Pastoralism Week? Who** is responsible for developing and organizing the **training and workshops?**

### ***ACTION POINT***

WAMIP has taken the responsibility of assigning actors (people or organizations) to specific roles. These will be distributed through networks and communicated directly with actors.



**Table 3: Action Plan**

<b>What (Key issues raised at the Gathering)</b>	<b>How (Actions we can take to address these issues)</b>	<b>When (Timeline)</b>	<b>Who<sup>5</sup> (Responsible for moving the actions forward)</b>
<b>Networking</b>	<ul style="list-style-type: none"> <li>• Umbrella pastoralist organisation</li> <li>• Grassroots</li> <li>• National and international organisations</li> <li>• Email, Skype, Conference Website</li> <li>• Organization of Common Information Groups</li> </ul>	2011-2013	<ul style="list-style-type: none"> <li>• Community networks</li> <li>• NGOs</li> <li>• Governments</li> <li>• Community-Based Organisations</li> <li>• International donors</li> </ul>
<b>Land Rights</b>	<ul style="list-style-type: none"> <li>• Organise workshops, seminars and exposure visits</li> <li>• Agitate Government</li> </ul>	2011-2013	<ul style="list-style-type: none"> <li>• Community networks</li> <li>• NGOs</li> <li>• Governments</li> <li>• Community-Based Organisations</li> <li>• International donors</li> </ul>
<b>Market Access</b>	<ul style="list-style-type: none"> <li>• Trade and exhibition</li> <li>• Fair price, fair trading terms</li> <li>• Added value to products (especially livestock products)</li> <li>• Young volunteers</li> <li>• Exchange visits (skills training and exchange on processing)</li> </ul>	2011-2013	<ul style="list-style-type: none"> <li>• Community members</li> <li>• NGOs</li> <li>• Government</li> <li>• Community-Based Organisations</li> <li>• Donors</li> </ul>
<b>Policy and Advocacy</b>	<ul style="list-style-type: none"> <li>• Licenses for land</li> <li>• livestock keepers rights and responsibilities are to be enhanced and advocated for</li> <li>• Organise Pastoralism Week</li> <li>• Legal rights</li> <li>• Justice for the poor</li> <li>• Distribute Mera Declaration</li> </ul>	2011-2013	<ul style="list-style-type: none"> <li>• NGOs</li> <li>• Governments</li> <li>• International donors</li> <li>• Community-Based Organisations</li> <li>• Community members</li> </ul>
<b>Education and Capacity Building</b>	<ul style="list-style-type: none"> <li>• Sensitise pastoralist women and pastoralist communities</li> <li>• Training and workshops</li> <li>• Organise information groups and committee</li> </ul>	2011-2013	<ul style="list-style-type: none"> <li>• NGOs</li> <li>• Governments</li> <li>• International donors</li> <li>• Community-Based Organisations</li> <li>• Community members</li> </ul>
<b>Communication and Media</b>	<ul style="list-style-type: none"> <li>• Periodic meetings/conferences</li> <li>• Workshops and seminars</li> <li>• Mobile phones to communicate with media</li> <li>• Use of radio and the Internet</li> <li>• Distribute Mera Declaration</li> <li>• Follow-up on work undertaken by participants</li> <li>• Establish a focal point group to follow up on work done by participants (N.B. WISP volunteered to do this)</li> </ul>	2011-2013	<ul style="list-style-type: none"> <li>• International organisations</li> <li>• NGOs</li> <li>• Women Pastoralist Groups</li> <li>• Community-Based Organisations</li> </ul>

<sup>5</sup> There are the actors identified by the participants in the Action Plan Working Session. The Gathering's Working Committee has reviewed the list and, where possible, assigned tasks and responsibilities to specific people and/or organizations.



## 7. Focal Points to the Civil Society Mechanism

**The Committee on World Food Security (CFS)**, established as a result of the food crisis of the 1970s upon recommendation from the 1974 World Food Conference, serves as a forum in the United Nations System for review and follow-up of policies concerning world food security, including food production and physical and economic access to food. In 2009, the FAO undertook reforms to the CFS with the goal of focusing the Committee's vision and role in the coordination of efforts to ensure universal food security.

The reforms of the CFS are outlined in the reform document<sup>6</sup> which presents the structure for a food security policy body with important implications for agricultural and food governance. The Reform has given civil society organizations the right to autonomously develop a mechanism to coordinate their interactions with the CFS. Specifically, in the reform document, civil society organizations, NGOs and their networks are called to "autonomously establish a global mechanism for food security and nutrition which will function as a facilitating body for CSO/NGOs consultation and participation in the CFS" (CFS: 2009/2 Rev.2, para.16).

The result has been the creation of a **Civil Society Mechanism** developed by civil society organizations and NGOs through a transparent and open process that involved public engagement and feedback.

The Civil Society Mechanism (CSM) facilitates the participation of Civil Society Organizations (CSOs) and NGOs in the CFS, including input in negotiations and decision-making while also providing space for dialogue between a wide range of civil society actors.

The CSM is made up of a **Coordination Committee** comprised of 40 members (Focal Points) from 11 constituencies and 16 sub-regions (see table 2). From this group, 4 civil society representatives to the CFS Advisory Group (AG) will be chosen by and amongst the CC members. Pastoralists have been identified as a constituency.

---

<sup>6</sup> The Reform Document of the Committee on World Food Security can be found here [http://www.fao.org/fileadmin/templates/cfs/Docs0910/ReformDoc/CFS\\_2009\\_2\\_Rev\\_2\\_E\\_K7197.pdf](http://www.fao.org/fileadmin/templates/cfs/Docs0910/ReformDoc/CFS_2009_2_Rev_2_E_K7197.pdf)

**Table 4: Description of Sub-Regions and Constituencies**

<b>Sub-Regions (Total of 16, x1 focal point each)</b>	<b>Constituencies (Total of 24, x2 focal points each)<sup>7</sup></b>
North America	Smallholder family farmers (4)
Central America and Caribbean	Artisanal fisherfolk
Andean Region	Herders/pastoralists
Southern Cone	Landless
Western Europe	Urban poor
Eastern Europe	Agricultural and food workers
West Asia	Women
South Asia	Youth
South East Asia	Indigenous Peoples
Central Asia	Consumers
Oceania and Pacific	NGOs
Southern Africa	
West Africa	
East Africa	
Central Africa	
North Africa	

The Coordination Committee (CC) has the job of facilitating the participation of those in sub-regions and constituencies. In no way is the CC to be seen as a committee of people representing the views of their organization, rather, they play a communicative and networking function.

Small-scale farmers make up the largest constituency as they represent the majority of hungry people in the world but produce the largest proportion of the world's food supply. The geographic balance among the Focal Points in the CSM Coordination Committee must be ensured and 50% of the Focal Points of the Coordination Committee are to be women.

Each Focal Point will hold the function for 12 months during the interim period of 2010-2011 after which new members will be selected for a period of 2 years thereafter.

<sup>7</sup> All constituencies will be represented by 2 Focal Points, with the exception of smallholder family farmers who will have 4 Focal Points.

The mechanisms by which each sub-region and constituency selects their focal points to the Coordination Committee is to be determined by each group in recognition of the diversity of histories, realities and experiences of each group.

The selection process for pastoralists, which occurred in Rome in October 2010 at the Civil Society Consultation, began by identifying regional and global networks. Attention was paid to identifying networks of pastoralists as opposed to networks made up of NGOs such as the World Herders Council, the European Foundation for Culture Nature and Pastoralism or Fundacion del Sur.

Discussions also focused on how to give shape to the CSM in a way that would best serve the interests of pastoralists. The group agreed that the Global Gathering of Women Pastoralists presented the ideal occasion to identify the two focal points for pastoralists. They agreed to the broader terms of the Civil Society Mechanism that these people will be nominated for 1 year, after which time an evaluation of the CSM will occur. After that, focal points will be elected for two-years.



After an explanation of this process, participants of the Global Gathering of Women Pastoralists elected the following two focal points.

These two focal points have the responsibility of communication with pastoralists from around the world to ensure that the experience, knowledge, and voices of pastoralist peoples are heard at the Committee for World Food Security.

To become engaged in this process, and to ensure that your voice is heard, please contact the two elected Focal Points, Lalji Desai or Safouratou Moussa Kané (contact information and biographies below).



## Pastoralist Focal Points to the Coordination Committee of the Committee on World Food Security

<p><b>Safouratou Moussa Kané</b> Niger <a href="mailto:rosedjabo@yahoo.fr">rosedjabo@yahoo.fr</a></p>	<p><b>Lalji Desai</b> India <a href="mailto:lalji_satya@yahoo.co.in">lalji_satya@yahoo.co.in</a></p>
	
<p>Originally from Tessaoua in the Maradi region of Niger, Moussa Kane Safouratou has devoted her efforts to defending the rights of pastoral communities, and particularly the rights of women pastoralists.</p> <p>Safouratou is an active member of AREN (Association pour la Redynamisation de l'Élevage au Niger) and since 2007 she has served as Vice President of the West Africa Network of Pastoralists and Breeders (RBM) where she is committed to take better account of the concerns and voices of women in decision-making bodies, with the ultimate goal of achieving genuine autonomy for women pastoralists in West Africa.</p>	<p>Lalji was born into a traditional pastoral family. In 1988, he joined Aga Khan Rural Support Programme (INDIA), thus beginning his career as community organizer. In 1994, Lalji became a founding member of MARAG (Maldhari Rural Action Group) where he worked for the rights the Maldhari people (pastoralists of Gujarat Province). Lalji is also the Convener Maldhari (Pashu Palak) Maha Sabha Lalji and is thus responsible for the Indian network of Pastoralist in more than 10 states.</p> <p>At the international level, in 2007, he participated in the WAMIP World Pastoral Gathering and was elected as a WAMIP counselor and treasurer. Here he also participated on the Segovia Declaration writing committee.</p> <p>At the Neleni Declaration World Summit on Food Sovereignty, Lalji represented pastoralists and played an important role as a pastoralist leader. He has been a facilitating team member in the IPC and part of the Global Drafting Committee and is also a Facilitating Civil Society Organization Member for the Committee on World Food Security (CFS) (FAO).</p> <p>In 2010, Lalji blended his community leadership skills and international experience by leading a dedicated team in the coordination of the Global Gathering of Women Pastoralists with support from IFAD, WAMIP, ILC, IUCN-WISP and LPP.</p>

## Appendices

### Appendix 1: Action Report Template

*We want to keep track of your actions and efforts. Please copy and paste this page into a word document, or print it off, and complete it. This will make sure that your actions get counted in the global struggle for the advancement of women and pastoralists.*

Once completed, please send to WISP:

**World Initiative For Sustainable Pastoralism (WISP)**  
IUCN (International Union for Conservation of Nature)  
Eastern and Southern Africa Regional Office  
Mukoma Road, Off Magadi Road  
P.O. BOX 68200 – 00200, Nairobi, Kenya  
Tel. +254 20 890 605; Fax +254 20 890 615  
Email: [wisp@iucn.org](mailto:wisp@iucn.org)

**Your Name:**

**Contact Information (Please provide as much information as you can, including email, phone number, fax number, mailing address, website):**

**Community or Organization:**

**Description of Community or Organization (please be brief):**

**Names of people involved:**

**Type of action (Examples: training, workshop, educational material, meeting, protest):**

**Lessons Learned:**

**Any additional information:**

**Photo (please provide a description and names if appropriate):**

## Appendix 2: Photo and Multimedia<sup>8</sup>

### Facebook

Add **Marag India** as a “friend” and ask to be added to the group “Global Network of Women Pastoralists”. You can share pictures, events and more through this group.

### Press Reviews

- [Press Review Global Gathering of Women Pastoralists](http://foodgovernance.wordpress.com/2011/01/10/media-review-from-the-global-gathering-of-women-pastoralists/) at <http://foodgovernance.wordpress.com/2011/01/10/media-review-from-the-global-gathering-of-women-pastoralists/>
- In Italian - [Carlo Petrini in India per parlare di biodiversità e questioni di genere nella produzione del cibo](#)

### Blogs:

- <http://ifad-un.blogspot.com/2010/11/powerful-results-of-global-gathering-of.html>
- <http://ifad-un.blogspot.com/2010/11/historical-global-gathering-of-women.html>

### Pictures and photo albums:

**Michael Benanav** has posted his photos of the Gathering on his website [www.michaelbenanav.com](http://www.michaelbenanav.com)

- <http://mbenanav.photoshelter.com/gallery/Global-Gathering-of-Women-Pastoralists/G0000WHbhPXaf8MA/>
- <http://foodgovernance.wordpress.com/2010/12/20/faces-from-the-global-gathering-of-women-pastoralists/>
- <http://www.flickr.com/photos/29795132@N00/sets/72157625549215924/>
- <http://picasaweb.google.com/101037724120214976919/GujaratExperience03#>
- <http://picasaweb.google.com/gregwah/THEDJUGAREXPERIENCE02#>
- <http://picasaweb.google.com/101037724120214976919/Maseto#>

### Videos

- <http://www.youtube.com/watch?v=jCJBNA5KCEs>
- [http://wn.com/Tv9\\_Gujarat\\_Global\\_gathering\\_of\\_woman\\_pastoralists\\_Ahmedabad](http://wn.com/Tv9_Gujarat_Global_gathering_of_woman_pastoralists_Ahmedabad)

---

<sup>8</sup> Thanks to Silvia Sperandini, IFAD, for compiling this list of blogs, photos and videos.

## Appendix 3: Déclaration de Mera (French/Français)

### Déclaration de Mera: Rassemblement mondial des femmes pastoralistes

---

Nous, les femmes pastoralistes rassemblées à Mera, en Inde, du 16 au 21 novembre 2010, représentant 31 pays, nous sommes réunies pour renforcer nos alliances et développer des solutions pratiques aux questions qui nous concernent.

Nous appartenons à une communauté mondiale de peuples pastoralistes,, forte de 300 millions de personnes. Nous nous engageons à perpétuer un mode de vie durable et écologique, qui préserve la biodiversité et les ressources communes et qui en garantit l'accès pour les générations futures. Nous allons continuer à travailler en réseau et à mettre en commun nos bonnes pratiques ainsi que nos expériences, afin de développer nos compétences et les partager entre nous et avec la communauté mondiale dans son ensemble.

Nous sommes parmi les premières à subir les conséquences du changement climatique et des problèmes qui y sont associés, c'est la raison pour laquelle nous avons beaucoup à partager avec le monde en ce qui concerne l'adaptation au changement climatique et l'atténuation de ses effets ainsi que le développement de modes de vie durables respectueux de notre planète terre.

Ces derniers temps, la voix des pastoralistes a été entendue de plus en plus souvent au niveau international. Par contre, nous, en tant que femmes, avons encore du mal à nous faire vraiment entendre. Nous avons pourtant des contributions uniques et tout autant valables à apporter, tant pour nos communautés que pour la communauté mondiale.

Nous allons travailler - conjointement avec les hommes - en vue de construire des sociétés pastoralistes fortes et équitables afin de contribuer à une plus grande équité sociale au sein de nos familles, nos communautés, nos pays ainsi que dans le monde entier.

Nous présentons cette déclaration comme document d'orientation politique afin d'informer et de soutenir le développement de politiques pastoralistes.

Nous en appelons aux gouvernements, aux agences exécutives des Nations Unies, aux autres organisations concernées au niveau international et régional, aux instituts de recherche ainsi qu'à nos propres autorités coutumières, afin qu'ils:

1. RECONNAISSENT le rôle essentiel des pastoralistes en matière de gestion durable de l'environnement mondial, y compris la conservation de la biodiversité, l'atténuation des effets du changement climatique et de la lutte contre la désertification.
2. GARANTISSENT l'égalité des droits des femmes pastoralistes et reconnaissent leur rôle essentiel dans la société. Ceci inclut la reconnaissance du travail des femmes

pastoralistes comme étant une profession à part entière et comme étant une composante fondamentale du pastoralisme.

3. RECONNAÎSSENT la mobilité pastorale comme étant un droit fondamental.
4. GARANTISSENT et défendent l'accès pastoral aux ressources, y compris à nos pâturages traditionnels.
5. PROTÈGENT les droits des pastoralistes et assurent la sécurité dans les zones pastorales et nomades, y compris l'application des lois qui garantissent la sécurité des femmes.
6. RECONNAÎSSENT les groupes pastoralistes qui s'identifient comme membres de cultures autochtones. Qu'ils respectent la Déclaration des Nations Unies sur les droits des peuples autochtones.
7. SURVEILLENT l'élaboration et la mise en œuvre des politiques ayant un impact sur le mode de vie pastoraliste ou de législations protégeant les pastoralistes.
8. SOUTIENNENT le développement d'une organisation internationale chargée d'examiner les plaintes concernant les violations des droits des pastoralistes. Cette organisation doit être en mesure de demander des comptes aux gouvernements des pays fautifs et doit inclure les femmes pastoralistes en tant que membres.
9. ADAPTENT la législation existante afin de tenir compte des spécificités du mode de vie pastoraliste et de différencier le pastoralisme nomade ou de transhumance de la pratique de l'élevage intensif.
10. PROMEUVENT des politiques régionales et des traités qui tiennent compte du pastoralisme transfrontalier et respectent les zones traditionnelles de pâturage ainsi que les routes traditionnelles de migration. Ces politiques doivent être élaborées en consultation avec les femmes pastoralistes.
11. ELABORENT des politiques spécifiques qui encouragent la durabilité et le bien-être des modes de vie pastoralistes ainsi que les écosystèmes dont nous dépendons pour notre survie. Le processus d'élaboration de ces politiques doit inclure une participation significative ainsi qu'une consultation effective des femmes pastoralistes.
12. DEVELOPPENT une législation qui encadre et restreint tout développement risquant de nuire ou de menacer le mode de vie et les ressources nécessaires à la survie des pastoralistes.
13. PERMETTENT un accès aux pâturages tout au long de l'année, y compris à certaines zones qui sont actuellement incluses dans des réserves naturelles et des aires de conservation des espaces naturels. Ces zones de pâturage doivent être définies en consultation avec les femmes des communautés pastoralistes.
14. PROMEUVENT et reconnaissent les Aires du Patrimoine Autochtone et Communautaire (APAC).
15. GARANTISSENT une représentation proportionnelle des femmes pastoralistes à tous les niveaux de gouvernance.
16. RESPECTENT le droit des femmes pastoralistes à l'éducation, tant formelle et informelle, ce droit incluant l'accès à l'enseignement secondaire. Qu'ils encouragent et soutiennent les initiatives visant à modifier les perceptions de la société concernant l'accès des jeunes filles à l'éducation.
17. ELABORENT des programmes de formation et des cursus éducatifs accessibles et appropriés permettant aux enfants pastoralistes d'accéder à l'éducation. Une attention particulière doit être accordée aux jeunes filles pastoralistes. Ces mesures doivent être élaborées en consultation avec les femmes pastoralistes.
18. DEVELOPPENT des structures mobiles pour l'accès aux soins et à l'éducation qui tiennent compte de la réalité du mode de vie pastoraliste et sont adaptées aux besoins des femmes pastoralistes.



19. DEVELOPPENT et mettent en œuvre des programmes de santé en faveur des femmes dans les communautés pastorales. La priorité devra y être donnée aux informations et à la formation à la santé, notamment la santé reproductive.
20. CREENT et soutiennent des programmes qui favorisent le développement économique et la diversification des opportunités économiques des femmes pastorales, y compris les financements sous forme de microcrédits. Ces programmes doivent être élaborés en consultation avec les femmes pastorales.
21. SOUTIENNENT les femmes pastorales à travers le renforcement des capacités, y compris une assistance pour l'accès direct aux marchés et la mise en œuvre de formations pour améliorer la qualité et la valeur marchande de leurs productions ainsi que le développement de compétences managériales.
22. SOUTIENNENT la formation des programmes axés sur le leadership et la communication afin de permettre aux femmes pastorales de pleinement et efficacement participer aux négociations sur toutes les questions concernant leurs modes de vie.
23. SOUTIENNENT et financent des projets de nouvelles technologies qui contribuent à améliorer l'efficacité et la durabilité environnementale des modes de vie pastorales. Ces technologies doivent tenir compte et répondre aux besoins et aux réalités du pastoralisme et doivent s'appuyer sur des énergies renouvelables ainsi que sur des ressources naturelles facilement accessibles.

Nous les femmes pastorales voulons que nos enfants et nos petits-enfants, aient les outils et les possibilités nécessaires pour pouvoir s'adapter aux réalités et aux conditions changeantes du monde moderne tout en conservant leur patrimoine culturel et leur mode de vie traditionnel.

**Tel est notre droit et c'est en restant pastorales que nous pouvons apporter la meilleure contribution à la communauté humaine tout entière.**

## Appendix 4: Declaración de Mera (Spanish/Castellano)

### Declaración de Mera del Encuentro Mundial de Mujeres Pastoralistas

Nosotras, las mujeres pastoralistas reunidas en Mera, en la India, del 21 al 26 de noviembre de 2010, en representación de 31 países, nos hemos reunido para fortalecer alianzas e impulsar soluciones prácticas para problemas que nos afectan.

Formamos parte de una comunidad mundial de pueblos pastoriles de 300 millones de personas. Nos comprometemos a continuar viviendo de un modo ambientalmente sostenible y que protege la biodiversidad y los recursos comunes para las generaciones venideras. Continuaremos trabajando en red y compartiendo nuestras buenas prácticas y las lecciones aprendidas para capacitarnos entre nosotras y para capacitar a la comunidad global.

Experimentamos de primera mano el frente del cambio climático y sus problemas asociados, y tenemos mucho para compartir con el resto del mundo sobre adaptación, mitigación y modos de vida sostenibles sobre el planeta Tierra. Recientemente, los pueblos pastores han ido ganando voz a nivel internacional, pero como mujeres nuestras voces aún deben ser plenamente escuchadas. Tenemos la capacidad de realizar contribuciones únicas e igualmente válidas para nuestras comunidades y para la comunidad global.

Trabajaremos con los hombres para construir sociedades pastoriles fuertes e igualitarias, y contribuiremos en pro de una mayor igualdad social dentro de nuestras familias, comunidades, países y en todo el mundo.

Presentamos esta declaración como un documento político para informar y apoyar de políticas pastoriles.

Hacemos un llamamiento a los gobiernos, agencias gubernamentales de las Naciones Unidas, otras organizaciones internacionales y regionales relevantes, institutos de investigación y nuestros propios líderes consuetudinarios para apoyarnos y para que:

1. RECONOZCAN el papel esencial de los colectivos pastoriles en la sostenibilidad global, incluyendo la conservación de la biodiversidad, la mitigación del cambio climático y el combate de la desertificación.
2. ASEGUREN la igualdad de derechos de las mujeres pastoralistas y reconozcan su papel clave en la sociedad. Esto incluye el reconocimiento del trabajo de las mujeres pastoralistas como una profesión válida y como un componente fundamental del pastoralismo.
3. RECONOZCAN la movilidad pastoril como un derecho fundamental.

4. ASEGUREN y defender el acceso de los pastores a los recursos, incluyendo nuestras tierras de pastoreo tradicionales.
5. PROTEJAN los derechos de los pastoralistas y les provean de seguridad en áreas nómadas, incluyendo hacer cumplir las leyes que garantizan la seguridad de las mujeres.
6. RECONOZCAN a aquellos pastoralistas que se reconocen como indígenas y respeten la Declaración de las Naciones Unidas sobre los Derechos de los Pueblos Indígenas.
7. MONITORICEN el desarrollo y aplicación de políticas que afectan y protegen a pastoralistas.
8. APOYEN el desarrollo de una organización internacional que se encargue de considerar las quejas referidas a violaciones de derechos pastoriles. Esta organización debe hacer a los países responsables, y debe incluir como miembros a mujeres pastoralistas.
9. ADAPTEN la legislación existente para que tenga en cuenta las especificidades de los modos de vida pastoriles y que diferencie entre el pastoreo trashumante y nómada de la producción ganadera intensiva.
10. PROMUEVAN políticas y tratados regionales que tengan en cuenta el pastoralismo transfronterizo y que respeten territorios de pastoreo tradicionales y patrones migratorios. Deben ser negociados consultando a mujeres pastoralistas.
11. DESARROLLEN políticas específicas que promuevan la sostenibilidad y el bienestar de los modos de vida pastoriles, y de los ecosistemas de los que dependemos para nuestra supervivencia. El proceso de elaboración de políticas debe incluir de forma significativa la participación de, y la consulta con, mujeres pastoralistas.
12. DESARROLLEN legislación que restrinja modos de desarrollo que dañen o amenacen los modos de vida pastoriles.
13. PERMITAN acceso durante todo el año a los pastos, incluyendo algunas tierras que en este momento están dentro de reservas faunísticas y espacios protegidos. Estos espacios de pastoreo deben ser establecidos consultando a las mujeres pastoralistas.
14. PROMUEVAN y reconozcan las Áreas Conservadas por Comunidades Indígenas y Locales (ICCAs).
15. ASEGUREN una representación proporcionada de las mujeres pastoralistas en todos los niveles de gobernanza.
16. RESPETEN el derecho de las mujeres pastoralistas a la educación, tanto formal como informal, e incluyendo la educación secundaria. Que provean de apoyos para cambiar las percepciones en torno a las necesidades educativas de las niñas.
17. DESARROLLEN programas accesibles y adecuados para los niños y niñas pastoralistas para que accedan a la educación. Se debe hacer un énfasis especial para las niñas pastoralistas. Estos programas deben ser desarrollados consultando a las mujeres pastoralistas.
18. DESARROLLEN servicios móviles que respeten las realidades pastorilistas y que estén en sintonía con las necesidades de las mujeres pastorilistas.
19. DESARROLLEN e implementar programas que apoyen la salud de la mujer en las comunidades pastoriles. Se debe dar prioridad a la información y educación sobre salud, en particular de la salud reproductiva.

20. CREEN y apoyen programas que promuevan el desarrollo económico y diversifiquen las oportunidades económicas para mujeres pastoralistas, incluyendo la financiación mediante microcréditos. Estos programas deben ser desarrollados consultando a las mujeres pastoralistas.
21. APOYEN a las mujeres pastoralistas mediante capacitación, incluyendo el acceso directo a los mercados y la formación para mejorar la calidad y capacidad de comercialización de su trabajo, así como sus capacidades de gestión.
22. APOYAR programas de formación enfocados en el liderazgo y la comunicación, para permitir a las mujeres pastoralistas participar de forma efectiva en negociaciones sobre todos los temas que afectan a su modo de vida.
23. APOYEN y financien la investigación de nuevas tecnologías que mejoren aún más la eficiencia y sostenibilidad ambiental de los modos de vida pastoriles. Estas tecnologías deben ser ajustadas a las necesidades y realidades del pastoralismo, y deben aprovechar los recursos naturales renovables y fácilmente accesibles.

Nosotras, las mujeres pastoralistas, queremos que nuestros hijos, y los hijos de nuestros hijos, tengan las herramientas y oportunidades que necesiten para adaptarse a las realidades y condiciones cambiantes del mundo moderno, pero conservando al mismo tiempo su legado y modo de vida tradicionales.

**Éste es nuestro derecho, y es siguiendo siendo pastoralistas como podemos prestar un más grande servicio a toda la comunidad humana.**