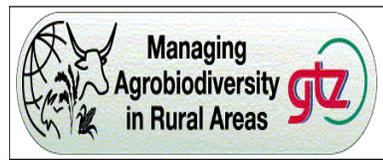




Lokhit Pashu-Palak
Sansthan



Farm Animal Genetic Resources From the Perspective of Rural Communities

ASIA LEVEL WORKSHOP hosted by

Lokhit Pashu-Palak Sansthan
in Sadri (Pali), Rajasthan, India, 12-16 October 2003

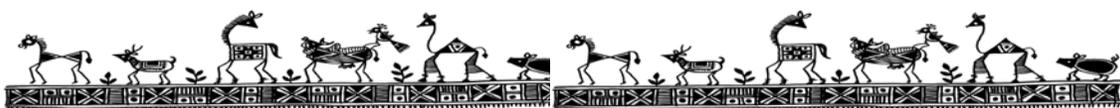
Workshop Documentation



LIST OF ABBREVIATIONS

| | |
|----------------|-----------------------------------------------------------------------------|
| AHD | Animal Husbandry Department |
| A.I. | Artificial Insemination |
| AnGR | Animal Genetic Resources |
| CBD | Convention on Biological Diversity |
| CCPP | Contagious Caprine Pleuro-Pneumonia |
| DAD-IS | Domestic Animal Diversity-Information System |
| FAnGR | Farm Animal Genetic Resources |
| FAO | Food and Agriculture Organisation of the United Nations |
| FMD | Foot and Mouth Disease |
| GTZ | Gesellschaft für Technische Zusammenarbeit (German Development Cooperation) |
| IK | Indigenous Knowledge |
| ITPGRFA | International Treaty on Plant Genetic Resources for Food and Agriculture |
| LIFE | Local Livestock For Empowerment of Rural People |
| LPP | League for Pastoral Peoples |
| LPPS | Lokhit Pashu-Palak Sansthan |
| NGO | Non-Governmental Organisation |
| Rps. | Indian Rupees |

This report documents the process of the workshop that took place from 12-16 October 2003. It is meant as a reference tool for the participants



Acknowledgements by the Organisers

We would like to thank all participants for their active contributions and spirited discussions during the workshop. We are very grateful to Annette von Lossau of the GTZ Agrobiodiversity Project and to Beate Scherf of the FAO for their enthusiastic support of the workshop. Besides enabling the National Coordinators of a number of Asian countries to attend, the FAO also delegated Dr. Siboniso Moyo as its representative and to contribute her experience. Furthermore we would like to thank Ulrike Breitschuh for her excellent facilitation, Dr. Ultra Kothari for her manifold support, especially with translations, and Tommaso Sbriccoli as well as Pamela Baijal for their help with putting together this documentation. The entire LPPS staff, including Ramesh Bhatnagar, Jagdish Garg, Punaram Raika, and Ramji Choudhary, gave their best and worked around the clock before, during, and after the workshop. Finally, we are deeply indebted to the Raika camel, sheep, and cattle breeders who provided the inspiration for the workshop and generously shared their expertise and knowledge during the field trips.

Hanwant Singh Rathore, director of LPPS

Ilse Köhler-Rollefson, consultant to the GTZ agrobiodiversity project



Summary

With the support of GTZ and FAO, the Indian NGO Lokhit Pashu-Palak Sansthan hosted a three-day workshop for Asian livestock professionals and National Coordinators of Farm Animal Genetic Resources to share the results of a GTZ sponsored project entitled “Conservation and Sustainable Use of Indigenous Livestock breeds in Asia”. This project had the objective of developing a method for documenting indigenous breeds on the basis of the livestock keepers’ concepts, priorities and knowledge.

The specific objectives of the workshop were to introduce the “LIFE Method” of documenting breeds, to expose livestock and animal breeding professionals to field situations and familiarise them with the perspective of livestock breeding communities, to provide background information on evolving issues within the sector, such as the upcoming negotiations for an International Treaty on Farm Animal Genetic Resources, and to project the status of selected Indian livestock breeds.

The workshop included extensive field visits to camel, cattle, sheep and goat breeders, as well as presentations by other NGOs of the “LIFE” Network and resulted in specific recommendations related to the documentation of farm animal genetic resources kept by traditional communities, strengthening the role of traditional communities and supporting cultural diversity, as well as the international Treaty on Animal Genetic Resources.

Recommendations

The actions recommended by the workshop for promoting the sustainable use of farm animal genetic resources in Asia related to four separate issues and include

1) *Documentation of Animal Genetic Resources (role of traditional communities)*

- Ongoing documentation of IK on AnGR
- Add IK- dimension to DAD-IS
- Modify scientific techniques to level of understanding of traditional community with cooperation of extension services
- Establish pilot technology demonstration units with participation of traditional communities
- Incorporate traditional IK into education systems
- Promotion of knowledge exchange between and within communities



- Organisation of training in the LIFE-approach
- 2) ***Strengthening the role of traditional communities in conserving and managing sustainable AnGR***
- Promote traditional IK through folk songs and stories (cultural forms) representation
 - Promoting and organization of traditional communities
 - Support community initiatives to conserve their AnGR
 - Strengthen community awareness on sustainable management of Natural Resources
 - Enhance linkages horizontally and vertically between relevant institutions and communities
 - Promote traditional management practices through people participation
 - Support traditional community to develop market linkages an channels and credit / saving schemes
- 3) ***Support for traditional communities to maintain their role, lobbying for cultural diversity***
- Initiate setting up village level resource management committee to defend local common grazing rights (actors NGOs and governments) and other issues
 - Raise awareness in other sectors (forest/agriculture/veterinary medicine) and other relevant departments to discuss access rights to grazing and water
 - Respond to pastoralists` need for fodder in reforestation programmes
 - Promote and support village self help group for credit and marketing
 - Research for low cost feed supplements for draught and adverse conditions
 - Provide services for families and their livestock
- 4) ***Treaty and legal requirements for the conservation and protection of Intellectual Property Rights (IPR)***
- Ensure that work on IPR goes hand in hand with participation and benefit sharing
 - Canvass and consolidate national issues concerning conservation of
 - FAnGR - March 2004
 - Stimulate formation of national working groups on FanGR
 - to study the lead-up process to ITPGRFA
 - to determine what can be replicated
 - to indicate obstacles and challenges
 - Disseminate findings of workshop in ITFAnGR
 - Sensitize stakeholders in the region on the issue
 - Ensure the inclusion of grass land genetic resources in both, plant and animal resource conservation programmes



1 Opening and Introductions

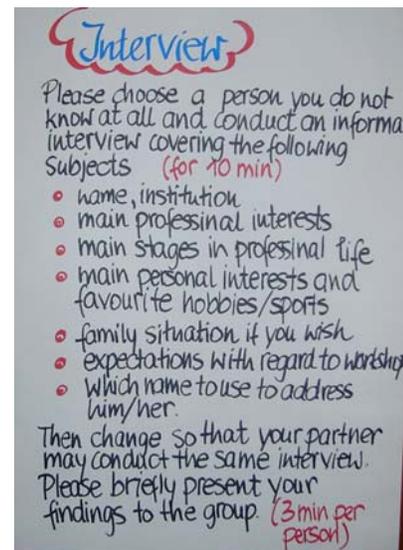
12 October, Sunday Evening, Arrival, Opening and Presentations



For an informal get-together and the unofficial beginning of the workshop, the participants met in the Maharanibagh Hotel on the evening of Sunday, the 12th October. Hanwant Singh, director of LPPS, expressed words of welcome and then handed over to the facilitator, Ulrike Breitschuh.

Introductions

In order to introduce the participants to each other, they were divided into pairs and asked to interview each other with respect to their name and institution, stages in professional life, professional interests and hobbies, family information and expectations from this workshop. After twenty minutes the participants reassembled and each of them introduced his or her partner to the others.



Expectations

The expectations of the participants with respect to the workshop outputs were revealed in the introductions as follows:

1) AnGR

- Share knowledge on the conservation of AnGR of indigenous animals
- Learn more about the conservation of Animal Genetic Resources
- Find out how to encourage/organize the conservation of original resources of Indian breeds → possible use for sustainable breeds?
- Find a way of community development through the better management of Animal Genetic Resources
- Develop together ideas that could be used for encouraging a larger international debate about IK on AnGR, involving political issues also in larger countries
- Underline the importance of Animal Genetic Resources to reduce poverty
- Learn a way to manage AnGR of indigenous breeds
- Plan capacity building of NGOs to support the conservation of local AnGR
- Exchange information and learn about methods from other countries



- Improve methods for convincing sheep breeders not to crossbreed in an indiscriminate way but instead conserve the indigenous breeds
- Find out how communities can be involved in biodiversity maintenance

2) Social, political and economical issues

- Make people understand the significance of working with the Raika community
- Learn more about livestock conservation and management and indigenous groups
- Project communities' perspective into Government Service
- Raise awareness about the threatened status of the camel
- Learn more about pastoral situation in India and about the way it is different from the Philippines
- Understand linkages between pastoralists and rural poverty
- Learn more about how to improve livestock productivity
- Find out how to involve rural communities in breed development programmes
- Understand relations between animal genetic resources and communities on one side and ex situ conservation policies on the other
- Find a way of improving living standards of livestock holders
- Understand the methods for using animal genetic resources to improve communities' welfare
- Learn field methods for understanding the structure of communities
- Find out how life styles can be improved

3) Research tools and knowledge exchange

- Learn about Indigenous Knowledge
- Learn about different communities in other countries
- Learn from participants and animal breeders
- Share experiences
- Acquire practical knowledge on improvement of indigenous breeds
- Obtain information about other types of animals
- Learn from this workshop new tools for research
- Be informed about experiences from other countries



4) General issues

- Have satisfied participants



Understanding Acronyms

In order to clarify the various partners involved in the organization of the workshop, Ilse Köhler-Rollefson, consultant to the GTZ agrobiodiversity project, explained the various acronyms.



LPPS = Lokhit Pashu-Palak Sansthan

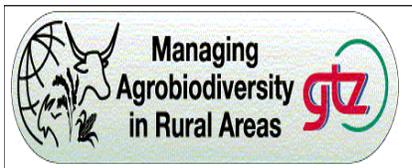
A local NGO working with Raika pastoralists and hosting the workshop

LPP = League for Pastoral Peoples

An international support and advocacy organization for livestock dependent people



LEAGUE FOR
PASTORAL PEOPLES



GTZ = German Development Cooperation

Sponsor of the project “Sustainable use of farm animal genetic resources in Asia” of which this workshop is a component.

FAO= Food and Agriculture Organisation of the United Nations

FAO is developing the Global Strategy for the Management of Animal Genetic Resources and assist its 187 member countries in its implementation. FAO supported the participation of Asian National Coordinators for the Management of Animal Genetic Resources in this workshop.



LIFE = Initiative on “Local Livestock For Empowerment of Rural People”

A network of NGOs, CSOs, individuals and like-minded institutions interested in holistic livestock development.



Principles



The participants accepted the following guiding principles to ensure that the work and the outcomes of the Workshop will be profitable and pleasant for everybody:

- 1) We share responsibility for our working process, our results and our well-being
- 2) We explore opinions of others when we do not fully agree
- 3) We work in changing settings in an interactive way
- 4) We document our appreciations and recommendations for sharing and further use

2 Monday 13/10/2003,

2.1. Field visit to Camel herd

In the morning the group went to Bilia to visit the camel herd of Bavar Lal, a Raika herder of Malari.

2.2. Opening of the Workshop

After collecting information in a collective interview the participants came back to the LPPS Training Center where the workshop was officially opened by the lighting of the lamps in order of Goddess Saraswati. A Raika elder spoke a prayer and made a brief speech blessing the participants as well as wishing that the workshop would be successful



2.3. Analysis of Field Trip

In order to analyse the lessons learnt during the field trip, participants were divided into small groups and were given cards of three different colors. Every color corresponded to a different issue they had to discuss together. Afterwards the card were collected, presented to the plenary and sorted into three subject headings:

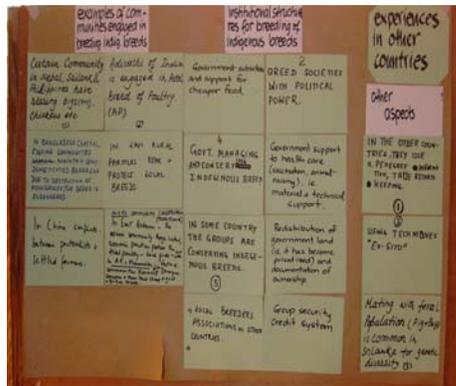
Which are the mechanisms by which the Raika community conserves its indigenous breeds? (yellow cards)



The participants emphasized the cultural determination of the Raika community to maintain the camel population. They noted that the Raikas have three breeds of camels (Marwari, Mewari and Malvi) and that their community has played a key role in developing these breeds since many generations. The participants detailed the social rules and taboos that influence selection and breeding. The breeding decisions of the Raika community are reinforced by long-held social, cultural and economic practices. Bride gift and dowry are part of this system of practices that maintain genetic diversity. The conservation of the gene pool is supported by a prohibition on the sale camel female and by the fact that Raika are a close community.



The Raika also have in-depth knowledge of breeding and good breeding techniques. They follow certain rules of breeding and they practice pure breeding. They keep in mind the pedigree of their animals and have skill and experience in selection and breeding of all their three breeds.



Other aspects that were underscored are that breeding is linked to the Raika livelihood and in turn their livelihood depends on the breeds; that the migratory system of management maintains selection pressure and prevents loss of certain traits; that they select animals for adaptability of the breed to local agro-ecological environment and local demands; that there are divisions of labor and land and grazing rights between different family groups.

Do similar experiences/examples of communities, acting as stewards of AnGR, exist in your country? (green cards)

Participants reported various examples of communities in their respective countries engaged in breeding indigenous breeds.

- Certain communities in Nepal, Sri Lanka and Philippines are rearing pigs, chicken and other species.
- In Bangladesh, coastal fishing communities maintain semi-domesticated buffalos, but due to destruction of mangroves, the breed is endangered.
- In China, conflicts between pastoralists and settled farmers are present.
- Adivasi communities of India (Andhra Pradesh) are engaged in the breeding of Aseel chicken
- In Laos, rural farmers rear and protect local breeds.
- In East Godavari the Adivasi communities protect the Aseel poultry and the local goat breeds through cultural and economic traditional practices.



- In Sri Lanka, animal breeders mate domesticated buffalos and pigs with feral population for genetic diversity.

Then the institutional structures for breeding of indigenous breeds in various countries were discussed. Governments sometimes give subsidies and support for cheaper feed and help managing and conserving indigenous breeds. They give support to health care (vaccination, animal raising, etc.) and material and technical help. Governments are also involved in redistribution of land and documentation of ownership. At the community level local Breeders Associations, Herders Groups and Breed Societies with political power are involved in managing and conserving indigenous breeds.

Which are the requirements to maintain the role of local communities? (blue cards)

Participants identified four principal requirements for communities to maintain their fundamental role in animal breeding and in conserving genetic diversity.



- Political recognition and representation of local communities (recognition from government and society of the role of a community as keepers of farm animal genetic resources; mobilization of effective political representation and organization; government recognition of the Raika community).
- Awareness and Lobbying (Education of public-policy makers, scientists- on the significance of FAnGR; information and education of policy makers on the importance of local breeds and local knowledge systems; provision of market access and support for innovative marketing mechanism to help secure the market for camels).
- Documentation and Recommendation (collection, documentation and promotion of indigenous knowledge related to AnGR; documentation of local breeds and of communities rearing them; elaboration of a case study/recommendation on grazing and migratory mapping to lobby and inform government policy makers and managers; investigation of feed diversification).
- Access to land (legislation for allowing pastoral communities access to grazing land and forest areas; provision of land to Raika community; resolve uncertainties and problems regarding access to land, i.e. farms and forests; policies should ensure access to grazing, fodder, watering and health care resources and rights to local communities).



Other aspects discussed were the importance of improving collaboration within and between communities to negotiate rights and benefits and the necessity for old people to motivate young



generations to carry on old traditions.

After the presentation of the working group results the participants discussed the following points:

- Economic value is one important criterion for the readiness of governments to invest into the conservation of animal breeds. This remark was the starting point for the individuation of the other issues.
- The future use of the genetic potential of local breeds may well offer economic advantages; therefore it is necessary to conserve them
- Politicians tend to have short perspectives. It is important to satisfy short-term interests, but also to lobby also for long-term perspectives.
- The local demand for camels is increasing and camels are also taken outside the region. They are increasingly used for the transport in cities and are a main source of transport power of poorer people
- Economics is not a matter of decision, rather it is an obligation! Poor people have to secure their survival every day; this means that they have to avoid risk and to make choices which allow them to survive.
- It may be necessary to have - and in fact in many countries there are- subventions and higher prizes for products of indigenous breeds (AnGR).
- The maintenance of the resource base is an essential prerequisite for the conservation of indigenous breeds

2.4. Presentations

2.4.1. Overview presentation:

Untapped Potential: Indigenous Livestock Breeds and Traditional Knowledge about Animal Breeding

by Ilse Köhler-Rollefson about the general context of FAnGR (see Appendix)

2.4.2. Introduction to Indigenous Knowledge about Animal Breeding (IK-AB)

by Ilse Köhler-Rollefson

2.4.3. The Kanchi Meka, a dwarf goat breed of the Eastern Ghats, Andhra Pradesh, India

by Sagari Ramdas (ANTHRA)

2.4.4. Kinaray – womens' indigenous chicken in the seven cities of Alimodian

by Bess Cruzada (MASIPAG)

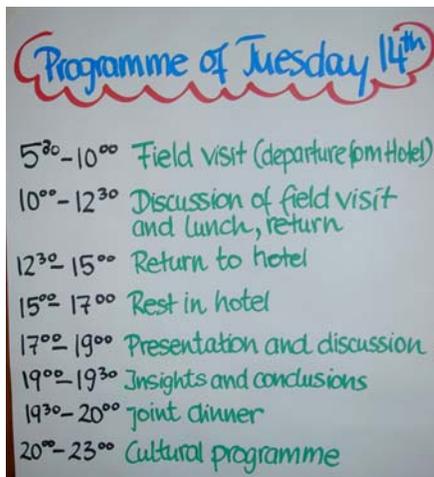
2.4.5. Status of chicken biodiversity and improvement, utilization and conservation efforts in the Philippines

by Angel Lambio (University of the Philippines, Los Banos)



3 Tuesday 14/10/2003

3.1. Field visit to Nari Cattle herd



In the morning the participants departed very early to Rajpura, in the Sirohi District of Rajasthan, for a field visit to the Raika herders of the Nari cattle breed, an undocumented breed.

Three groups were formed, each one with a translator, an anthropologist, and a P.R.A. specialist to help in the work of collecting information.

The principal issues on which questions were posed were about community social and cultural life, migration and breeding practices and knowledge. The findings, elaborated in working groups and then discussed in a plenary session, were:

a) Findings on community

The breeding area of the Nari Cattle is the Sirohi district. Raikas have two types of breed, Nari and Mori, and raise cattle for milk, manure, and the sale of males. For them this is an inherited profession and livelihood, and they had inherited their herds from their fathers and grandfathers: they have knowledge, skill and experience about cattle rearing. They prefer cattle to other species (they say that sheep and goats are sold for their meat and they would not be happy to know their animals are going to die).



The Raikas graze also Nari of other farmers and have a division of labor between men (who graze camel and cattle) and woman and children (sheep and goat). They say that the benefits of the Nari cattle are:

- Low inputs
- Income (milk)
- Manure
- Draft power
- Drought and disease **resistance**

The Raikas practice the bride gift (given in the form of cows to daughter when she is married) and help each others to build a new herd when one has been lost. There is a sharing of knowledge inside the community and in the villages there are some healers (*guni*) who are expert in animal diseases. For the Raikas in this village the cattle is the most important animal in the ranking, then there is buffalo and finally camel.



b) Findings about migration

The Raika start migration usually after Diwali (October-November) and come back at the onset of rainy season (June-July). They migrate in groups of four-five families and they go mostly to Gujarat, but also to other areas (Madhya Pradesh, Maharashtra and Haryana).

When they are on migration they make agreements with local farmers to graze their own animals in their field for a price (Rps 2000-5000 ca.) and then they stay there as long as they obtain sufficient fodder and water.

During migration there are severe conflicts with other communities due to competition for resources (fodder, water, land). The participants have also tried to make a mapping of some of the migration routes.

c) Findings on breeding

The height of the Nari Cattle is 5-5 ½ ft. It has strong hooves and can withstand migration and rocky terrain. The cows calve each year and most calvings take place in October. Calf mortality is very low. A cow calves 10-11 times and life span is 15-20 years. After the cow's productive life is over, she is kept until she dies and then buried.

The Raika exchange bulls every 3-4 years to avoid in-breeding. The cows are not sold. Every animal has its own name and a specific call. The objectives of the breeding practices are:

- Milk
- Grazing ability
- Sale of male calves
- Defence against predators (long horns)

A cow gives four to eight liters per day and is milked till it gets pregnant.

The horns are upward and outward, tapering at the end like e screw. There is a ridge on the forehead. The colors are white, white and black and reddish-brown. Buyers prefer white color.

The community distinguishes two separate breeds and practice line breeding. They do not buy female animals but other Modi cattle are brought into the herd as dowry. Modi cattle bring more milk yield and they are breed with Nari bulls. Before a herder selects decides on a bull for breeding he finds out everything about its relatives (mother, father, mother's mother) and their standard production and qualities.

After the discussion on the findings of the field visit participants make some observations about what could be done for Nari Cattle (and other undocumented breeds) to be recognized and for Raika community (and other herders



communities) to keep on with their work, essential to maintain genetic diversity.

- ❑ Publish in FAO Journal on Animal Genetics
- ❑ Breeds have a link to a certain livelihood system
- ❑ Study characteristic and variation in comparison to Modi, good basis for breeding conduct survey for recognition
- ❑ Natural Bureau of Animal Resources has a procedure to recognize breeds
- ❑ Communities need support to benefit more from animals to sustain the breed
- ❑ High ethical responsibility of working with community
- ❑ Researchers have a responsibility to help the communities to survey
- ❑ High ethical responsibility of working with community
- ❑ Grazing rights are crucial
- ❑ Only by helping the Raika community to survive the breeds can be conserved

3.2. Presentations

3.2.1. Participatory Tools to Document Local Breeds. The Dangi, a Cattle Breed of Western Maharashtra, India

by Dileep Halse (ANTHRA)

3.2.2. Community Conservation in Tamil Nadu

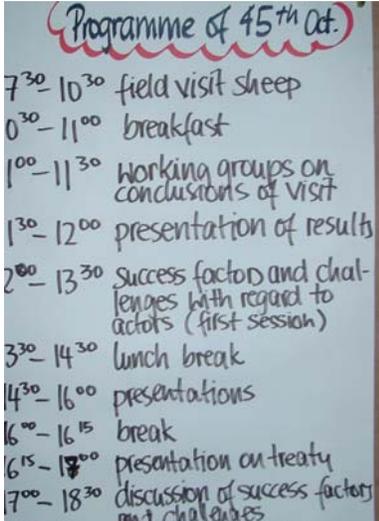
by Balasubramaniam

3.2.3. Yak Genetic Resource Management from the Perspective of Tibetan Pastoral Communities

by Wu Ning (Chengdu Institute of Biology, Chinese Academy of Sciences, Chengdu, China)

3.2.4. Sheep Breeds of India

by Dr. Arora, Central Sheep and Wool Research Institute, Avikanagar (India).



Programme of 45th Oct.

| | |
|-------------------------------------|----------------------------------------------------------------------|
| 7 ³⁰ - 10 ³⁰ | field visit sheep |
| 10 ³⁰ - 11 ⁰⁰ | breakfast |
| 11 ⁰⁰ - 11 ³⁰ | working groups on conclusions of visit |
| 11 ³⁰ - 12 ⁰⁰ | presentation of results |
| 12 ⁰⁰ - 13 ³⁰ | success factors and challenges with regard to actors (first session) |
| 13 ³⁰ - 14 ³⁰ | lunch break |
| 14 ³⁰ - 16 ⁰⁰ | presentations |
| 16 ⁰⁰ - 16 ¹⁵ | break |
| 16 ¹⁵ - 17 ⁰⁰ | presentation on treaty |
| 17 ⁰⁰ - 18 ³⁰ | discussion of success factors and challenges. |

4 Wednesday 15/10/2003,

4.1. Field visit sheep and goat herd

In the morning the group went to visit a sheep and goat herd. The findings were:



- ❑ Women look after young animals and collect and carry the fodder to the hut. They also clean, bring water, cook and collect dry wood. They are involved in decision for the sale of meat and wool. Women work to send their children to school and improve the quality of life. Girls usually finish school at 5th class, boys at 12th. Early marriage is the usual practice and educated girls prefer educated boys. Women have big health problems but medical care is available.
- ❑ There are three breeds of goat, Marwari (drought resistant, Black colored), Majri (good milk, spotted) and Narmi (good growth, brown). Goats do kid once a year and the kidding ratio is 30%. There are two breeding season, March and October. The relationship input/cost of feed is none of very minimal. The main source of income is the selling of male kids (the average price is 500 Rs for each, and one family sell 10-15 of them in one year). Then the milk and the manures are sold. The animals are not slaughtered at home but sold to slaughter. Some are sacrificed to deity/goddess. The migration is similar to that of camels.
- ❑ The sheep are hold for sale of meat, wool and manure. The Marwari breed has black mouth, short ears and no horns. It produces very little milk and is very well locally adapted. Male are exchanged once in three years. Females are sold only when there is surplus. Marwari breed make two kiddings in 18 months (twinning rare). Sonadi is a breed original from Udaipur (Mewar). It has yellow tinge on face and milk production is high. Migration is local and temporary.
- ❑ The main actors are: breeders, farmers, animals, Government (Forest Department, Veterinary Department, Agricultural Department and local Administration), consumers, researchers and other specific interest groups, Police Officers and Forest Management Communities. All these actors interact and every project must consider each of these factors.

To improve the conditions of local rural communities some issues have been developed:

- ❑ How to assure sufficient access to grazing in all seasons and to manage natural resources sustainably (how can the workshop help advocate and lobby their cases; obtain grazing rights and joint management; dialogues between village people, different government services and breeders must be improved; migration routes are insufficient).
- ❑ How to guarantee full civil rights and recognition of their role to indigenous livestock communities (Police doesn't give support to Raika community in case of kidnapping and robbery to its members; politicians must be exposed to the situation of AnGR and related communities; right of self determination has to be defended in committee and official structures).
- ❑ How to ensure that local breeding practices conserve local breeds while satisfying income expectation (promote breeding society for indigenous breeds; market



- requirement may promote exotic breeds for quality and export and so cross breeding with local breeds; the continuation of breeding from generation to generation is not social bounded like that of camel but has social relevance (marriage and death practices).
- How to promote adequate organization of indigenous livestock breeders to gain an interesting share of market prize (market is the main challenge; use educated children for organizing associations – credit groups; reduce marketing margin of middlemen by helping producers to organize; sale of live animals at premature time giving less incentive to farmers).
 - How to provide regular vet. Coverage to traditional livestock rearing communities (3 major health problems: FMD, CCCP, anemia associated with worms (Parasitism); Health: 20% kid mortality, 3% adult mortality. Cost/year: 1,500 Rs/herd (average 60 head).
 - How to make livestock management attractive to younger generation (If income (market demand is high then young people come back; the production/livelihood systems do not offer a perspective to young people; high value of indigenous breeds products to national economy; help Raika establish associations).
 - How to strengthen commitment and knowledge on/for traditional livestock management and pass it on to the younger generation (education can alienate the younger generation: which education is required? which changes are necessary?; people have to organize their own system to preserve indigenous knowledge/commitment and knowledge are existent and have to be acknowledged and picked up by official system).

4.2. Presentations

4.2.1. UNESCO-LINKS Programme

by Derek Elias (Bangkok)

4.2.2. Animal Genetic Resources of Nepal

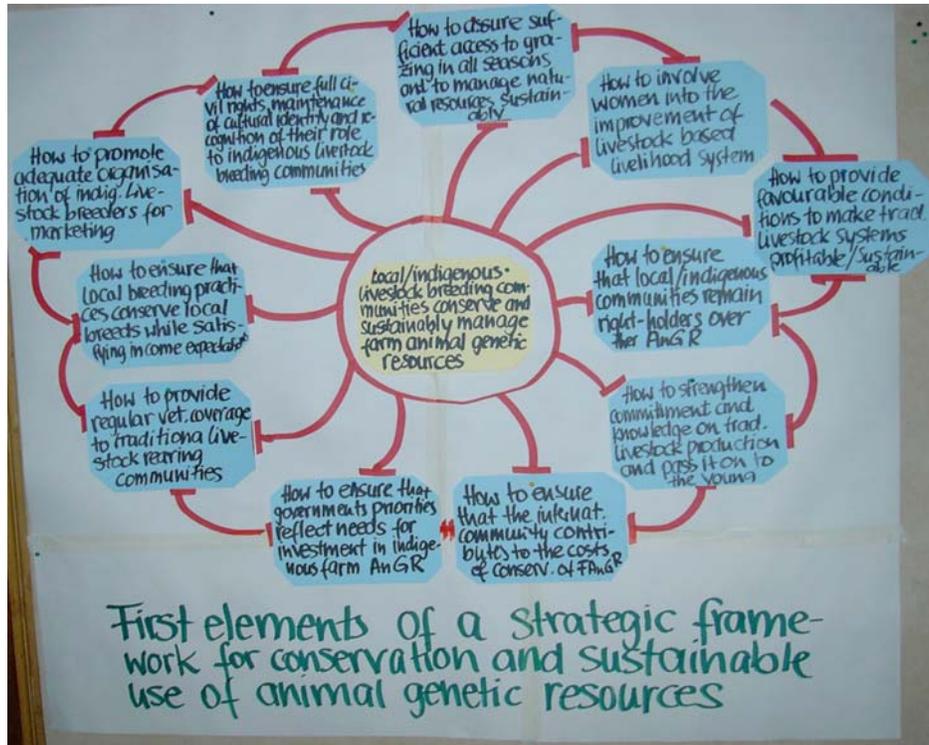
by Braja Shaha

4.2.3. FANGR Survey in Zimbabwe

by Siboniso Moyo (Zimbabwe)

Final Recommendations of the Sadri Workshop 12 to 16 October 2003





Evaluations

Participants are asked to give their opinions and evaluations on the workshop, its organization and its outcomes.

To improve I would propose to...

- Implement the minutes of workshop



- Encourage the authorities to join the workshop for a relevant time
- Furnish clear information on Presentations
- Change kind of groups: rather reserved group not forth coming with contributions
- Avoid last minute arrangements for the participants
- Arrange something to help for the hot weather
- Implement a participatory management of the workshop
- Arrange accommodations when participant are transferred
- Keep on the time
- Arrange accomodation as a family guest rather than in hotel
- Involve Raikas in discussion, not just to serve participants
- Apart from scientists, NGO/social activists should participate
- Refer constantly to the objectives of the workshop
- Involve people from Government Departments (Forest, AHD, Revenue, etc.)
- Try to reduce working time to 8 hours per day to allow more relaxation and social interaction
- Have enough time for discussion
- Give shopping time to participants
- Give more chicken to participants
- Involve more scientists and Government Officials (policy makers) to workshop
- Continue this type of workshop in other regions
- Copy all Presentations on hard disc before hand
- Provide more details to all before the workshop
- Hear more from scientific perspective
- Improve bus seat size and suspension
- Extend days of workshop instead of cramming schedules together
- Have longer time for workshop
- Be clear whether this was a national or international workshop
- Involve main stakeholders, especially Government
- Stick to time schedules
- Avoid lack of participation of leading Herder's Association Office bearers
- Consider food customs of participants
- Give more information to participants before field visit
- Mobilize communities for self development
- Mobilize and create a network among Raika community for enforcing their development

What I liked a lot in this workshop was...

- Working closely with the community in the workshop process
- The setting is really an experience
- Aim and thoughts of workshop and participants
- Holding workshop at rural community level
- Collect information from a community in reflection to workshop
- Visiting villages and identifying problems and discussing in the macro level
- Visit to Raika community



- To share experiences from different regions
- To know new friends which forms base for cooperation
- To host guests based on local community
- Field visits to a pastoral community were a new and excellent experiences
- Good facilitation
- Plenty time allowed for field visits
- Good participants from Government sector
- Interaction with other participants (exchange of info)
- Diversity of ideas, organized facilitation, papers available, balance of trips and sessions
- Interest, welcome and support displayed by community hosts
- Experiential discussion and participatory methodology
- Good moderation
- Interaction and number of field visits
- Information about other countries
- Good mix of field exposure and in-house discussion
- Knowledge about AnGR in India
- General participatory nature of the workshop
- Discussions and interactions between participants and the different and unusual setting of the workshop, more informal than others
- Learning from experiences of other countries
- Close relation with native people
- The method of workshop is really interesting
- I've learned a lot of information and issue with pastoralists through field visits
- Covering various issues on pastoralists; wide scale participation of various agency was found to be beneficial
- Learning experiences from other countries
- Field visits
- Informal nature of the workshop; ensuring participation of all
- Good lodging and boarding arrangements
- I got information regarding different animal breeds from various country
- I got knowledge right way of documentation of data
- Interested about community and their indigenous knowledge
- Multi-phased dimension and perspective of understanding social reality





Appendix I Workshop Programme

Farm Animal Genetic Resources From the Perspective of Rural Communities

ASIA LEVEL WORKSHOP hosted by

Lokhit Pashu-Palak Sansthan
in Sadri (Pali), Rajasthan, India, 12-16 October 2003

Programme

1st Day (Sunday 12/10/2003)

| | |
|-------------|-------------------------------------|
| 16.00-18.00 | Registration in Maharaniabagh Hotel |
| 18.00-21.00 | Introduction to the workshop |
| 21.00 | Dinner in Maharaniabagh |

2nd Day (Monday 13/10/2003)

Cultural diversity and livestock diversity

| | |
|-------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 7.00-10.00 | Field visit to Camel herd |
| 10.00-11.00 | Breakfast in LPPS Training Center |
| 11.00-12.00 | Official Opening of the workshop |
| 12.00-13.30 | Working groups on field visit |
| 13.30-14.30 | Lunch |
| 14.30-15.45 | First working session Paper presented by Ilse Koehler-Rollefson Discussion Paper presented by Ilse Koehler-Rollefson Working groups and discussion |
| 15.45-16.00 | Break |
| 16.00-18.00 | Second working session Paper presented by ANTHRA (Kanchi Mekham) Discussion Paper presented by MASIPAG Discussion |
| 18.00-18.30 | Discussion on insights and conclusions of the day Joint Dinner in LPPS Training Center |



3rd Day (Tuesday 14/10/2003)

Undocumented breeds

| | |
|-------------|----------------------------------------------------------------------------------------------------|
| 5.30-10.00 | Departure from Hotel and field visit to Nari Cattle herd in Sirohi (Packed Breakfast) |
| 10.00-12.30 | Discussion on field visit and lunch |
| 12.30-15.00 | Return to Hotel |
| 15.00-17.00 | Rest in Hotel |
| 17.00-19.00 | Working session in LPPS Training Center Paper on Dangi Cattle presented by ANTHRA Discussion |
| 19.00-19.30 | Discussion on insights and conclusions of the day |
| 19.30-20.00 | Joint dinner in LPPS Training Center |
| 20.00-23.00 | Cultural Program (Rajasthan Folkloric dance and songs with HamiraRam Raika) |

4th Day (Wednesday 15/10/2003)

Indigenous breeding practices

| | |
|-------------|---------------------------------------------------------------------------------------------------------------------|
| 7.30-10.30 | Field visit to sheep herd |
| 10.30-11.00 | Breakfast in LPPS Training Center |
| 11.00-12.00 | Work groups on indigenous cross breeding practices and on field visit |
| 12.00-13.30 | Paper presented by Wu Ning Discussion |
| 13.30-14.30 | Lunch |
| 14.30-16.00 | First working session Presentation by Siboniso Moyo |
| 16.00-16.15 | Break |
| 16.15-18.00 | Second working session Discussion on strategies with regards to International Treaty On Animal Genetic Resources |
| 18.00-20.00 | Rest in Hotel |
| 20.00 | Dinner in Ranakpur Hill Resort (five minutes walking from Maharani bhag Hotel) |

5th Day (Thursday 16/10/2003)

Conclusions

| | |
|-------------|-------------------------------------------------------|
| 8.00-9.00 | Breakfast in LPPS Training Center |
| 9.00-10.30 | Working session |
| 10.30-10.45 | Break |
| 10.45-12.00 | Recommendations |
| 12.00 | End of workshop, vote of thank Lunch and Departure |



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“Farm Animal Genetic Resources From the Perspective of Rural Communities”
Sadri (Rajasthan, India, 12-16 October 2003)**

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