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Pastoralism; Social, Gender and Policy Issues *Keynote Speech*

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Pastoralism, the Backbone and Invisible Assets of the World's Drylands

The path to greener pastures

Pastoralism, the backbone of the world's drylands



Pastoralism: drylands' invisible asset?

Developing a framework for assessing the value of pastoralism in East Africa

10 October 2011

Mobile pastoralism in West Asia: myths, challenges and a whole set of loaded questions...

K. Taji Samir

Despite important differences in climate, culture and contemporary pastoral history, pastoral communities in Asia still have much in common. These communities include the "Bedouin" of Afghanistan, the "Wakhi or Wakhi" of Iran, many tribal peoples of Pakistan and Kazakhstan, the *Bedouin* of the Arab regions of West Asia and hundreds of other tribes in Mongolia and Central Asia. In Iran alone there are some 700 nomadic pastoral tribes totaling some 200,000 nomads (households that qualify as nomadic pastoralists according to the following conditions):

Having a common territory and recognizable occupied zones for their seasonal migrations;

Possessing a social structure consisting of typical tribal levels of organization;

Each member of the tribe being conscious of his or her place within the system and having a feeling of belonging to it;

Having a cultural domain common to each major tribal grouping; and

Reliance on oxen or less traditional regulatory animal husbandry as a main mode of subsistence.

Attitudes towards nomadic pastoralists differ widely. During the Pahlavi regime in Iran (1925-1979) there was an irreconcilable divide between the state and the nomadic pastoral people.

The entire two decades of rule of Shah Shahn, and over two thirds of the reign of his son, Mohammed Reza Shah were spent in war and conflict with the tribes. While Reza Shah's main weapon for subordination of nomads was brute military suppression, his son was more clever, employing a mental alienating system of media.

Hebrew with an alien curriculum in Persian (a language most of the tribal population did not know), coupled with physical alienation from nomads—the very base of pastoralists' subsistence and existence, through the nationalization of natural resources. The de-



Figure 1. The Dohari women accompanying their herds and belongings in their seasonal migration. (Courtesy Ali Agaj)

fact for tribal people was replaced with education and moral and even material support during the time of the late Shah (Koranyi who called them the "reservoir" of the revolution, and referred to them as his political and as the fourth branch of the sacred Basm of Iran (in a pact with the Army, the Revolutionary Guards and the Police). This brief period of evolution, however, was soon replaced by single-minded and equal mental and physical alienation from the state.

The mental and physical alienation from the state employed by the Pahlavi continued and at times intensified under the Islamic regime, with the encouragement of the World Bank, a dual policy of support (with subsidies and services) and a relentless effort at subordination has been the main government policy for years. With subsidies regarding means and means of ethics, socialization has been prevented, among other countries, also in Turkey, Afghanistan, Pakistan, Jordan, Syria, Lebanon and Yemen.

Myths and misunderstandings concerning nomadic pastoralism abound, all stems with a touch of scholastic attitude. On the one

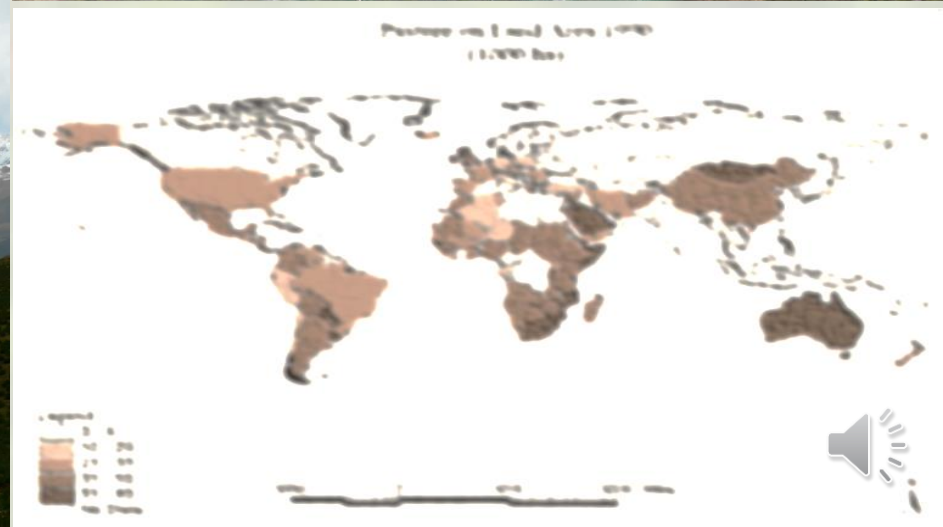


The history of conservation by indigenous mobile pastoralists, goes back thousands of years in rangelands and grasslands of drylands ecosystems

The migratory practices of indigenous peoples are almost always de facto nature conservation strategies



Rangelands and Pastoralism



Pastoral Socio-ecological Systems are Hotspots of Cultural and Biological Diversity



Policy and Social Issues



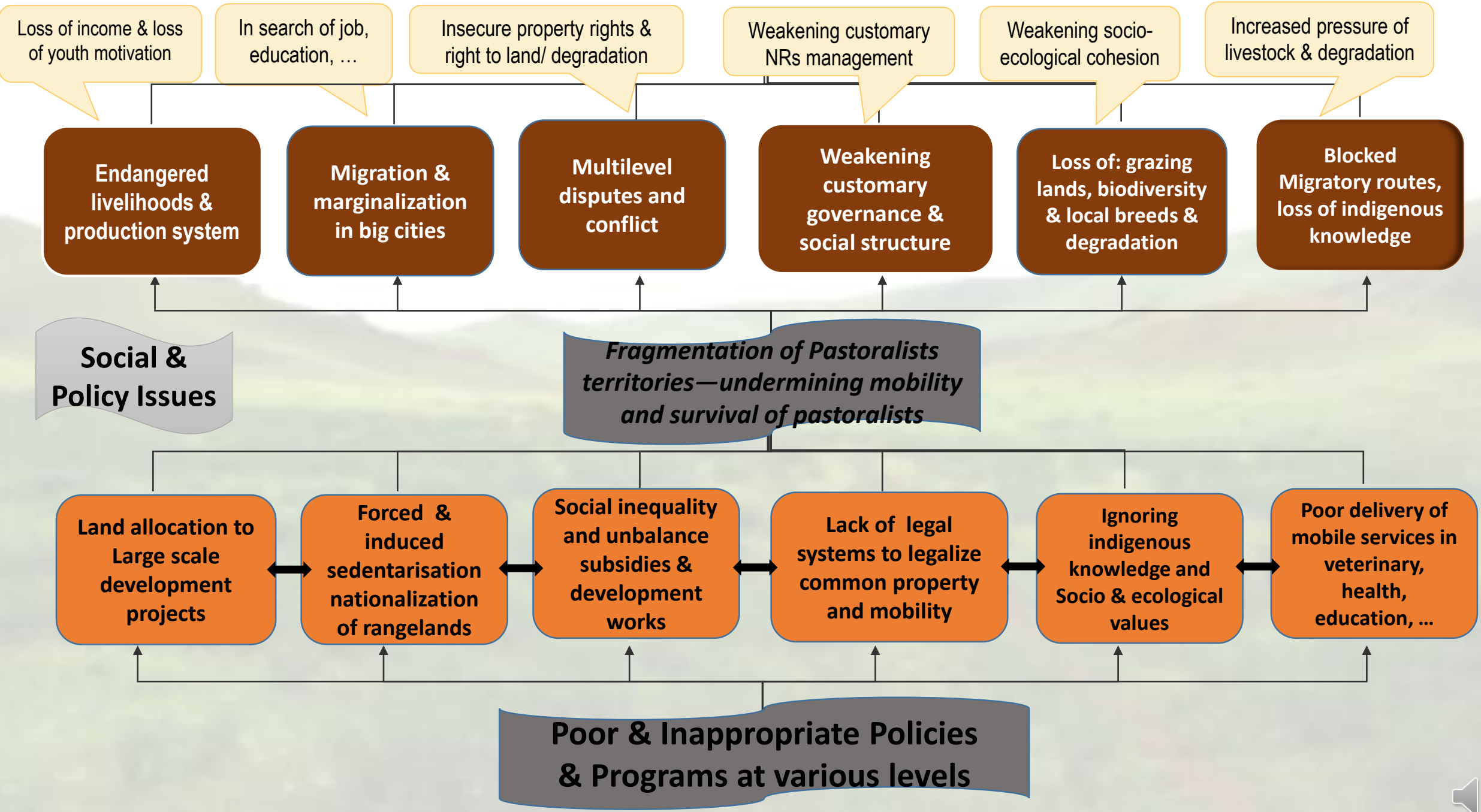
Policy and Social Issues





Policy and Social Issues





Gender Issues Empowering Women in Pastoralist Communities, is to Empower Future Generations of Pastoralists



Gender Issues



Gender Issues



2011-2013

Summary Report and Global Action Plan: Women Pastoralists



Outcomes and Next Steps from the Global Gathering of Women Pastoralists



Key Messages

A Paradigm Shift is needed towards sustainable pastoralism and sustainable use, conservation and restoration of rangelands

Halt drivers of biodiversity loss, marginalisation of indigenous peoples, both in direct and indirect ways



Key Messages

Mobility, territory and, right to land is the basis of pastoralists' social identity and livelihoods

Recognition of ancestral lands of mobile pastoralists in the form of "Territories of Life" / Indigenous and Community Conserved Areas and Territories (ICCAs)



... Key Messages

Recognition of pastoralists' tenure & property rights over their territories with particular attention to women's right to land in the framework of gender equality of the VGGT

Empowerment & strengthening the role of pastoral women to establish self-organized and locally adapted funds and institutions to address gender issues and equity

Provision of proper and locally adapted mobile social services plus Institutional and financial support of pastoral youth (male & female) to motivate and encourage them to engage in pastoral livelihoods and continue pastoralists way of life



... Key Messages

Multi-stakeholder alliances to approve the IYRP to raise awareness and fill knowledge gaps globally about the value of healthy rangelands, sustainable pastoralism, supporting pastoralists to document and communicate their own perspectives, experiences and knowledge systems

Let's remember and renew our promise to leave no one behind through strengthening, recognition and involving the pastoralists governance institutions for their actual participation in decision-making and policy-making process linked to their destiny at all levels





Thank you
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