

World Yak Herders Association project
Community Dialogues and Local Workshops
“Human-animal relation on high-altitude environments”



How do local community participate?

by

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A. Preparatory phase: Mapping Process

As extensively described in the document WYHA-Global Project, mapping process will provide a provisional list of:

- Potential local stakeholders (local NGO's, agro-pastoral cooperatives, indigenous representatives in previous meetings and seminars, mainstream community leaders).
- Regional partners, which will facilitate the organization of local workshops and will help to link with the institutional framework in each country.
- Concerned institutions, which will facilitate the proper integration of the project within the governmental system (ministerial and specialized departments, protected areas authorities, regional and local offices, etc.).
- International collaborators, which will provide a global supportive network.
- A detailed interactive map including the physical, social and institutional framework.

10 local workshops for CD's (tentative list) **locations, key partner organization, venues**

- Dirang (Arunachal Pradesh, India) – National Research Centre on Yak (project presentation)/Sustainable Forum of Arunachal Pradesh.
- Thimbu (Bhutan) – Bhutan Trust Fund for Environmental Conservation (Thimbu).
- Lanchen (Sikkim, India) – Animal Husbandry Department of Northern Sikkim (Mangan).
- Kathmandu (Nepal) – NEFIN (Nepal Federation of Indigenous Nationalities).
- Leh (India) – LEDEG (Ladakh Ecological Development Group, Leh).
- Skardu (Baltistan)/Aliabad (Hunza) – AKDN/ICIMOD.
- Kashch Goz (Wakhan corridor, Afghanistan) – Wakhan National Park/ICIMOD.
- Murghab (Tajikistan) – Tajik Pasture Management Networking Platform/Zhengi Baba Cooperative/Yak House Cooperative/ACTED.
- Naryn (Kyrgyzstan) – Mountain Societies Research Institute/UCA (Univ. Central Asia).
- Tsetserleg (Mongolia) – Cooperative Ar Arvijin Delgerekh (CAAD)/MANIP (Mongolian Alliance of Nomadic Indigenous Pastoralists).

B. Implementation of Community Dialogues

Once the mapping process has been completed, and the round of community dialogues properly organized in time and space, in accordance with practical considerations (country regulations, borders, transport, cost, etc.), we have to resolve the core issue of this project, which is the indigenous' involvement in the CDs round, or to put it more clearly:

“How do local community participate?”

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INTRODUCTION

- **Common survey for all the community dialogue process (data collection):**

This survey will be carried out among agro-pastoralists and pastoralists participating in the local workshops besides those contacted during the visit to surrounding rural areas.

According to the specified central locations where local workshops will be held, these rural areas, not too far from that central points, would be:

- 1. Tawang (Arunachal Pradesh, India), Gasa (Bhutan), Muguthang (Sikkim, India), 4. Lantang and Solokhumbu (Nepal), 5. Changtang, Nubra and Zaskar (Ladakh, India), 6. Gojal/Khunjerav/Shimshal (Hunza, Pakistan), 7. Pamir river valley (Wakhan, Afghanistan), 8. Karakul (Tajikistan), 9. Arpa valley (Kyrgyzstan), 10. Bayanbulag (Mongolia).

Additional favourable locations to be found during the itinerary project:

- Haa (Bhutan), Lata/Nanda Devi (India), Spiti/Lahaul (India), Chatyr Kol (Kyrgyzstan).

Survey pattern for WYHA project in the Community Dialogue phase:

WYHA SURVEY	NUMBER/SIZE members, animals, crops, wild fruits and medicinal plants	COMPOSITION family relation, domesticated animals. guardian dogs, others	NATURE simple, complex, informal, formal, others	TYPE/ORIGIN pastoral agro-pastoral trading, others	MOBILITY social, laboral physical others	COST money, kind, time, energy others
HERDS yaks, sheeps, goat, horses						
HOUSEHOLD (tent, house, hamlet)						
COMMUNITY (group of tents, houses, hamlets, village)						
INCOME (current)						
INCOME (expected)						
ECONOMY self-contained, in relation to (villages, cities)						
EDUCATION students adults seniors						
URBAN PROFILE						
OTHERS suuggested by respondents						

OBJECTIVES OF COMMUNITY DIALOGUES IN THE WYHA PROJECT

- Presentation and introduction on the methodology of “communicative action”¹: Involvement of local actors in the own community dialogues development (agreement on the agenda)
- First activity: Inter-generational and cross-gender discussion on traditions/innovations dilemma (brain storm).
- Central activity: Assessment of the main conflicts, opportunities, vulnerabilities and strengths.
- Prefinal activity: Expectations of local communities on the World Yak Herders Association constituency.
- Final activity: Selection of indigenous leaders in representation of agro-pastoral and pastoral communities by majoritarian election.

PROJECT TIMELINE FOR THE LOCAL WORKSHOPS

- Meetings with: local actors previously contacted during the mapping process facilitated by the regional partners; related regional and local officers: husbandry department, department of ethnic affairs, parks authorities, etc.; other non pre-contacted actors introduced by local NGOs, associations, institutions in the field.
- Agreement to establish a provisional local team formed with voluntary members.
- Realization of the local surveys, consisting in a short field-work period to enlist some pastoralists and agro-pastoralists met on adjacent rural areas in order to participate in the local workshops.
- Meeting with the provisional local team to clearly define the local workshop agenda and the list of participants, having into account the application of a 50/50 gender balance policy.
- Celebration of the local workshop for community dialogue, co-facilitated by YURTA Association and a local actor designated by the local team.
- Local workshops can last one or two days, depending of circumstances (disposition of local officers and associations, availability of adequate place and budget, etc.).

PARTICIPATION

- **Number of participants.** We encourage a round table dialogue from 10 to 15 participants previously selected. Such type of small working groups will promote participation, fluidity and a greater depth. It will also work well as a way of adjustment to a small budget.
- **Collaboration.** First and foremost, we don't share that general trend in favour of limiting local actors' participation to a few consultation sessions. We understand that the complexity related to the weaving of any global indigenous network undoubtedly contributes to foster common enterprises where different forces must be involved and have to collaborate by providing different values, advantages and skills.
Thus, we make a difference between the whole community dialogue process and the local workshops, where community dialogues will be formally conducted and adequately recorded to be later properly analysed.
- **Distinguishing between process and consultation.** While the entire dialogue process includes all the activities addressed to know the reality of a sort of emblematic cultural areas of High Asia: fieldwork, interviews, travels around, contacts, filming, etc., local workshops, in turn, pursue specific goals by convening a number local actors previously contacted during the activities mentioned above, plus those ones recommended and provided by our regional partners in the preparatory home-based work.

1. In sociology, communicative action is cooperative action undertaken by individuals based upon mutual deliberation and argumentation. The term was developed by German philosopher-sociologist Jürgen Habermas in his work *The Theory of Communicative Action*.

- **The main objective** of these local workshops is the selection of local indigenous leaders good enough to represent the interests of all minor indigenous groups living in a given area (e.g. Zanskari, Ladakhi and Changpas in the Ladakh region in India).
- **Participants at the local workshops for CD's must (1):** represent a region in all the aspects of human-animal relation: herding and breeding techniques, related trading activities, animals as packing services and pulling force, agro-pastoralism, barter systems, technological innovations, food security and regional food chains, animal fiber production, tourism, education and job opportunities in pastoral areas, effective and symbolic roles of yak in high-altitude agro-pastoral communities in High Asia.
- **Participants at the local workshops for CD's must (2):** belong to the different ethnic groups of the given area, with a mix-group age representing the voices of youth and elders apart from the middle-age people, and a balanced gender composition.

INCLUSIVENESS

- **Spirit of inclusiveness to achieve sustained and wide ranging dialogue**
We believe that firm foundations for good governance are built with spirit of greater inclusiveness, which will produce a climate of sustained dialogue and friendly cooperation. Additionally, a common brotherhood arisen from living together in the agro-pastoral landscape of High Asia would involve the establishment of some form of transcontinental cooperation with similar communities in other latitudes, e.g. the Andean region and other high mountain areas in Africa (Ethiopia) and Europe (Switzerland).
- **Complementary representation**
To compensate accesibility, budget and time constraints, YURTA Association will perform a supplementary mapping activity aimed at obtaining a complementary list of yak-herding representatives from the Russian republics of Yakutia, Buryatia, Tuva and Altai. In addition, prominent local actors from other distant areas who were not able to join in the local workshops could be included in the final list of local representatives.
To this end, a complementary list of regional institutions, consolidated indigenous organizations and recognised local spokespersons is already being elaborated:
 - Foundation for Sustainable Development of Altai Republic (Mr. Chagat Almashev)
 - Altai Tavan Bogd SPA/Nature Conservation of Bayan-Ulgii NGO in East Mongolia (Mr. Atai Ayatkhaan).
 - Tuva Yak Cheese Producers Cooperative (Mr. Choduraa Dorzhu)
 - Mountain Society in Chitral, Pakistan
 - Mountain Shepherds Initiative in Nanda Devi, India (Mr. Sunil Kainthola)

AGENDA AND THEMES

- **Focal theme:** “Yak pastoralism in the 21st century: reviving a long ecological tradition” (a rolling banner will be visible the formal character of the local workshop).
- **Key concepts:** mobility, rangelands governance, biodiversity conservation, pastoralists women, climate change, water reservoirs management, veterinary services, training programmes, access to health services, indigenous knowledge,
- **Cross-cutting themes:**
 - Insertion of High Asia’s food production system in local and national markets
 - Relations between producers and middlemen
 - Remoteness and marginality: advantages and inconveniences
 - Social problems in yak-herding communities
 - Why a WYHA?: opinions and contributions of local actors

Proposed Agenda (to be discussed by the local actors):

- **Traditions: past, and the past in the present**
 - What are the values related to the traditional yak-herding practices?
 - What has been the main resilience strategies until present-day?
 - How traditional mobile pastoralism has influenced in the well-being of its own societies?
- **Daily life of yak-herding dependant communities in pastoral, agro-pastoral and urban areas**
 1. How agro-pastoral communities manage to insert in the national socio-political weft.
 2. Trans-gender and trans-generational overview of people dependant on high-altitude agro-pastoral economy.
 3. Trans-cultural overview of pastoralism in the area: from top to down (socio-economic analysis); relations with mid-mountain and lowland communities.
 4. Environmental considerations: Snow Leopard conservancy, protected areas and native herding practices, environmental awareness among indigenous peoples and the impact of environmental protection measures on the agro-pastoral communities.
 5. Market access and industries related to high-altitude economy: evaluation of agro-pastoral economy in relation to domestic and external market demandings (eco-tourism, transportation, combustible, meat and diary products, natural fiber, cultural and environmental services).
 6. Alternative sources of income: medicinal plants, hunting, trading, urban jobs, etc.
- **Future**
 1. Regional and Global networks supporting pastoral and other rural communities in High Asia: ICIMOD, WAMIP, PACA, IFAD, IUCN, ILC, ILRI, etc.
 2. Understanding pastoral involvement in the international agenda and related key concepts: VGGT, CFS, FPIC, IPC, Slow Food, Terra Madre, etc.
 3. The environmental challenge: climate change, water crisis, overgrazing, hybridization, traditional and new sources of energy and combustible.
 4. Futher projects in response to local demand: education (mobile and distance education), environmental protection (job opportunities for herding communities), value chain development (food and natural fiber)
 5. The nature of urban-rural relationship: how to change the current trends?
 6. Age and gender issues in relation to agro-pastoral communities

FACILITATION, COORDINATION AND MONITORING

- 6.1. Facilitators will help to agilize and to lead the discussions in the stipulated time.
- 6.2. Coordinators (usually the project general coordinator) will record the main contributions in various ways (by computer, video and photography) in order to create various documents (visuals and written): main contributions of participants, identification of leaderships at different levels (gender, age, thematic), workshop final outcomes.
- 6.3. Monitoring process will make outcome information accesible to the funding institutions by enabling an on-line platform previously specified (project website).

OUTCOMES AND ITS INCLUSION IN THE FORTHCOMING ACTIVITIES AGENDA

- Once all the local workshops has been completed, all the data collected during the local workshops for community dialogue will be processed by the project general coordinator with a view to the implementation of the next phase: the I World Congress of Yak Herders.

2. Community Dialogues

Organization on the Field



- General Planning

Phase 1: East Himalaya (Arunachal Pradesh, Bhutan, Sikkim) – 4 months

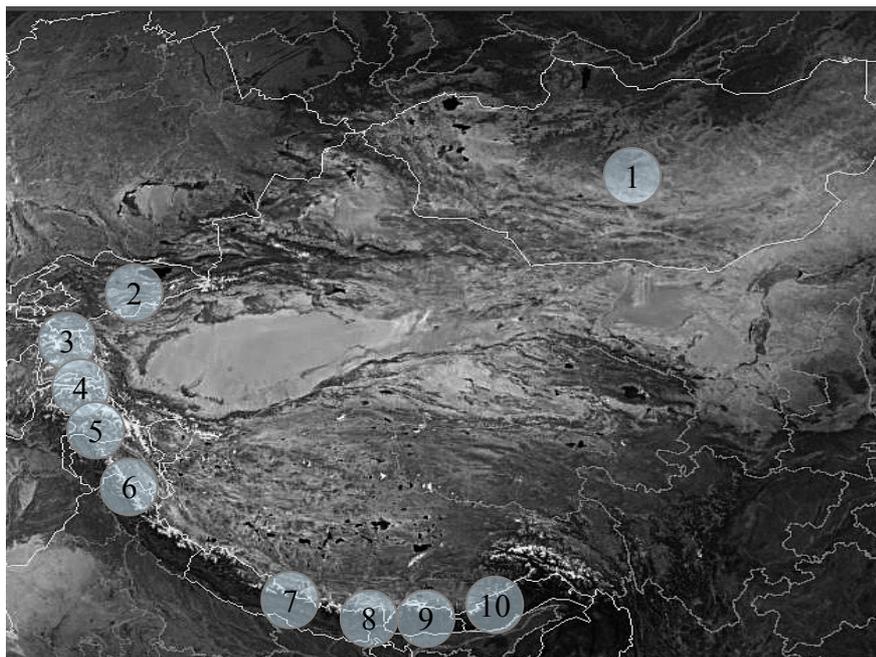
Phase 2: Central/West Himalaya-Karakorum-Hindu Kush (Nepal, Ladakh, Pakistan) – 4 months

Phase 3: Pamir/Tian Shan/Altai/ Khangai (Afghanistan, Tajikistan, Kyrgyzstan, Mongolia) – 4 months

Final Phase: Output evaluation and organization – 3 months

Total duration: 1 year and half (including local workshops and rest days)

Figure 4.1: Community Dialogues geographical planning



COUNTRIES/LOCATIONS

1. Mongolia (Khangai)
2. Kyrgyzstan (Naryn)
3. Tajikistan (Murghab)
4. Afghanistan (Kasgch Goz)
5. Pakistan (Skardu, Hunza)
6. India-1 (Ladakh)
7. Nepal (Kathmandu)
8. India-2 (Sikkim)
9. Bhutan (Thimbu)
10. India-3 (Dirang)

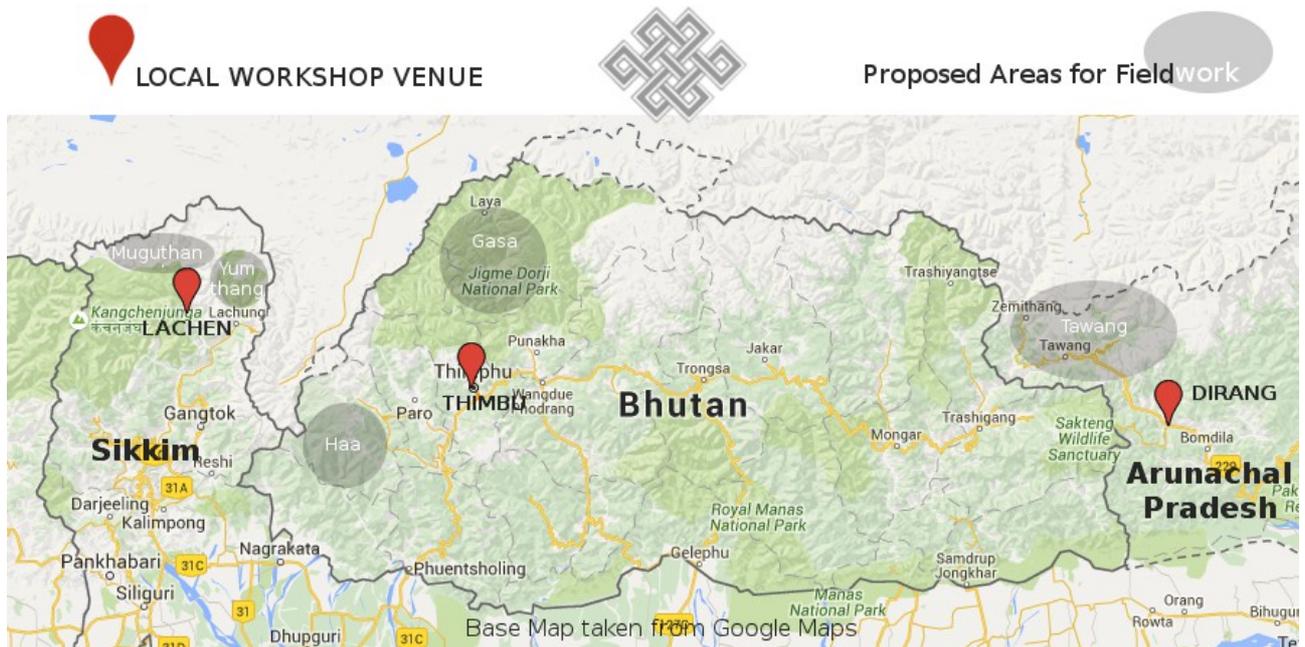
YURTA Association wishes to stress the central position and the decisive social weight given to the Community Dialogue process which is the essence of this project. For us, the first major stepping-stone to establish any kind of social network in a solid, rational and long-lasting way is achieved by the immediate participation of the own human community which is the subject of the project.

In the same sense, we refer to Community Dialogue as all the activities to be held with the local actors in their own natural environment, where the Yurta's role must be limited to research and coordination functions, although keeping on mind the necessary balance between the different local groups but also their own singularity.

PHASE 1: EAST HIMALAYA (ARUNACHAL PRADESH, BHUTAN, SIKKIM)

- **SIKKIM – (INDIA)**
 - **Legal requirements:** Visa, Restricted Area Permit
 - **Facilitating institutions:** Dzumsa conseil in Lanchen (Sikkim), Animal Husbandry Department of Northern Sikkim (Mangan)
 - **Priority areas for fieldwork among pastoralists:** Muguthang, Chungtang and Yumthang
 - **Local workshop venue:** Lancheng
 - **Indigenous peoples convened:** communities Lepcha and Bhutia
 - **Language of communication:** English
- **ARUNACHAL PRADESH – (INDIA)**
 - **Legal requirements:** Visa, Restricted Area Permit
 - **Facilitating institutions:** National Research Centre on Yak, Sustainable Forum of Arunachal Pradesh
 - **Priority areas for fieldwork among pastoralists:** West Kameng, Tawang
 - **Local workshop venue:** Dirang
 - **Indigenous peoples convened:** Monpa, Abrog-pa
 - **Language of communication:** English
- **BHUTAN**
 - **Legal requirements:** Visa, Special Permit
 - **Facilitating institutions:** Bhutan Trust Fund for Environmental Conservation
 - **Priority areas for fieldwork among pastoralists:** Gasa, Haa
 - **Local workshop venue:** Thimphu
 - **Indigenous peoples convened:** Mongpa, Ngalop, Scharchop
 - **Language of communication:** English and Dzongkha

Phase 1: East Himalaya



PHASE 2: CENTRAL/WEST HIMALAYA-KARAKORUM-HINDU KUSH (NEPAL, LADAKH, PAKISTAN)

- **NEPAL**
 - **Legal requirements:** Visa upon arrival, Special permit for Lo-Mustang
 - **Facilitating institutions:** NEFIN (Nepal Federation of Indigenous Nationalities).
 - **Priority areas for fieldwork among pastoralists:** Langthang, Solokhumbu, Lo-Mustang
 - **Local workshop venue:** Kathmandu
 - **Indigenous peoples convened:** Lhomi, Dolpopa, Lopa, Sherpa, Wallungpa, Limbu
 - **Language of communication:** English

- **LADAKH – (INDIA)**
 - **Legal requirements:** Visa, Restricted Area Permit for Changtang and Nubra valley
 - **Facilitating institutions:** LEDEG
 - **Priority areas for fieldwork among pastoralists:** Rupshu (Changtang), Nubra, Zaskar
 - **Local workshop venue:** Leh
 - **Indigenous peoples convened:** Ladakhi, Changpa, Zanskari
 - **Language of communication:** English

- **GILGIT-BALTISTAN – (PAKISTAN)**
 - **Legal requirements:** Visa
 - **Facilitating institutions:** AKDN/ICIMOD
 - **Priority areas for fieldwork among pastoralists:** Gojal, Khunjerav, Shimshal
 - **Local workshop venue:** Skardu, Aliabad
 - **Indigenous peoples convened:** Balti, Hunzakut
 - **Language of communication:** English, Urdu

Phase 2: Central/West Himalaya/ Karakorum



PHASE 3: PAMIR/TIAN-SHAN/ALTAI/KHANGAI (AFGHANISTAN, TAJIKISTAN, KYRGYZSTAN, MONGOLIA)

- **WAKHAN – (AFGHANISTAN)**
 - **Legal requirements:** Visa and Restricted Area Permit
 - **Facilitating institutions:** Wakhan National Park, ICIMOD
 - **Priority areas for fieldwork among pastoralists:** Little Pamir
 - **Local workshop venue:** Kashch Goz
 - **Indigenous peoples convened:** Wakhi, Kyrgyz
 - **Language of communication:** English/
- **TAJIKISTAN**
 - **Legal requirements:** Visa and Restricted Area Permit
 - **Facilitating institutions:** Tajik Pasture Management Networking Platform/Zhengi Baba
 - **Priority areas for fieldwork among pastoralists:** Badakshan N.P.
 - **Local workshop venue:** Murghab
 - **Indigenous peoples convened:** Tajik, Kyrgyz
 - **Language of communication:** English, Russian
- **KYRGYZSTAN**
 - **Legal requirements:** No visa is required
 - **Facilitating institutions:** MSRI/UCA/Mountain Partnership
 - **Priority areas for fieldwork among pastoralists:** Issyk-Kul
 - **Local workshop venue:** Naryn
 - **Indigenous peoples convened:** Kyrgyz
 - **Language of communication:** English, Russian
- **KHANGAI (MONGOLIA)**
 - **Legal requirements:** No visa is required
 - **Facilitating institutions:** MANIP/Cooperative Arvin
 - **Priority areas for fieldwork among pastoralists:** Altai, Bayankhongor
 - **Local workshop venue:** Tsetserleg
 - **Indigenous peoples convened:** Mongol-Khalkha, Kazakh, Uriankhai
 - **Language of communication:** English, Mongolian

Phase 3: Pamir/Tian-Shan/Altai/Khangai



FINAL PHASE: OUTPUT EVALUATION AND ORGANIZATION

- Data processing.
- Making up of the inter-regional network and preparation of an exchange and coordination virtual platform (WYHA official web).
- Classification and primary processing of visual and sound documents (photography, video, interviews).
- Advanced edition of visual documents (documentaries) and written work (book)
- Preparation of the I World Congress of the WYHA (Leh, India).

ANEX

1. Summary of the organizations involved

- 1.1. CENTRAL ASIA: Kyrgyzstan, Tajikistan, Afghanistan, Pakistan Mountain Societies Research Institute (Mr. Marc Foggin), Mountain Partnership (Mrs. Elbegzaya Batjargal), Tajik Pasture Management Networking Platform (Mr. Uhmed Vahobob, Zhengi Baba yak-milk cooperative, ICIMOD (International Centre for Integrated Mountain Development), Aga Khan Rural Support Programme. (AKRSP, Pakistan), FRESH (Foundation for Research and Socio-Ecological Harmony).
- 1.2. INNER ASIA: Mongolia, Altai-Tuva-Buryatia
MANIP (Mongolian Alliance of Mobile Indigenous Peoples, Mr. Atai Ayatkhaan), FSDA (Foundation for Sustainable Development of Altai, Mr. Chagat Almashev), Tuva Yak Cheese Producers (Mr. Choduraa Dorzhu), Nature Conservation of Bayan-Ulgii NGO, Cooperative Ar Arvijin Delgerekh (Khangai).
- 1.3. HIMALAYA REGION: India, Nepal, Bhutan
SDFA (Sustainable Development Forum of Arunachal), Integrated Mountain Initiative (IMI), NEFIN (Nepal Federation of Indigenous Nationalities, Mr. Tashi Tewa Dolpo), ICIMOD (International Centre for Integrated Mountain Development), Bhutan Livestock Department (Tashi Samdup), NRYA (National Research Centre on Yak), Mountain Shepherds Initiative, Ladakh Ecological Development Group (LEDEG), Nepal Lhomi society NELHOS, Dolpo Bharong Community Forestry Committee, Lo Mustang Foundation.

2. Coordination at global level (funding, consulting, contacts, cooperation, support)

- WISP-IUCN (Contact: Jonathan Davies)
- PACA (Contact: Atai Ayatkhaan)
- WAMIP (Contact: Lalji Desai/Pablo Manzano)
- FAO-PKH (Contact: Gregorio Velasco/Yon Fernández)
- INDIGENOUS PARTNERSHIP (Contact: Phrang Roy)
- WRHA (World Reindeer Herders Association) (Contact: Mikhail Pogodaev)
AECID: the project should be firstly approved by this Spanish agency.

3. Background of YURTA Association in meetings with indigenous communities (2005-2015)

(Meetings organized by Mr. Santiago Carralero Benítez)

- Chile: Kawesqar fishers folk (Punta Arenas), Yaghan fishers folk (Navarino, Villa Ukika) – exhibition in the IUAES World Congress 2009 (China).
- Argentina: Mapuche-Tehuelche, community 11 octubre (Esquel).

- Bolivia: Callawaya itinerant healers (Charazani), Yuqui nomadic hunter-gatherers (Río Chimoré, Amazon).
- Botswana: G//wi bushmen community (San) at Ganzi.
- Namibia: !Kung bushmen community (San) at Nyae Nyae.
- Ireland: Pavee-Traveller itinerant (Dublin).
- Finland: Saami pastoral group (Inari).
- Grecia: Arumanian/Vlach community (Metsovo-Samarina)
- India: itinerant communities of Rajasthan, Gujarat and Uttar Pradesh (book published), Raika pastoral community in Sadri, Rajasthan (organized by LPPS).
- China: Oroqen hunter community (with Mr. Bai Yin, Oroqen artist), Hezhe fisher community (Heilongjiang), Ewenki reindeer-herding community in Genhe (video in YouTube, participation in the WRHA World Congress, 2013), pastoral communities in Kham and Qinghai (master thesis in Applied Anthropology, video Tsampa in YouTube).
- Nepal: Gaine itinerant community (Pokhara).

4. Human team and technical equipment

Manager and general coordinator:

Mr. Santiago José Carralero Benítez

- Historian, Geographer, Social Anthropologist (Master in Anthropological Research and its social applications), visual artist (painting, photography, filming), web designer, writer.
- Spoken languages: Español (C2), English (B2-C1), Russian (B1-B2), Chinese (B1-B2)
- Executive Director of YURTA Association (www.highasia.net)

Supportive Team and technical equipment:

- Assistant coordinator (based on Spain): Isaac Sierra Sagaste (who will periodically receive copies of the collected material and will also perform as coordinator with AECID – Spanish Agency for Cooperation and Development).
- Advisers and assistants for Central Asia region: Mrs. Munkhbolor Gungaa (MANIP, PACA).
- Equipment for project monitoring: portable computer (Toshiba Satellite): 1,8 kgs. 11 hours of battery life, i5.
- Experience in web design: more than 10 websites using different platforms as Weebly, Wix, Blogger (S. Carralero 2010-2016).