

# Recommendations for the Farmers Forum on how to improve IFAD contributions to pastoralism development in North Africa and West Asia.

Results of the regional consultation workshop held in Hammamet, Tunisia  
14-16 January 2016

## 1. Importance of pastoralism and livestock keeping in the Region of North Africa West Asia (NAWA)

NAWA Region is characterized by great extensions of drylands (Sahara and other semi-desert areas) available for nomadic and semi nomadic pastoral systems.

At the same time the region is heavily beset and impacted by a number of global processes and trends that are particular acute in pastoral area:

**a) Climate change** with desertification trends, growing rainfall unpredictability and occurrence, of climatic extreme events with increasing frequency.

**b) Population growth** with high demographic growth rates (with youth under 30 representing about 70% of population in most countries) and changes in consumption patterns

**c) Conflict and insecurity** represent as well a characterizing feature in most rangeland areas in the region and pose important challenges to pastoral resource management. On top of that the presence of weapons (Sudan) and landmines (Western Sahara) as well as that of areas under military control pose further degrees of livelihood risk in some areas.

**d) Migration:** the regions are also evidently exposed to exchanges and influence from neighboring Europe. Trade integration and cultural contamination are the most evident indications of such proximity, as agricultural patterns in some countries have been reshaped to serve EU markets and migration opportunity and flows to the northern European flank have characterised recent generations.

Pastoral communities – including Bedouins, Kurds, Berbers, Touareg and Saharai – constitute important portions of the indigenous population of the region, though they often end up being minority groups at national levels. This is the result of the various colonial experiences that have reorganized frontiers and territories without considering communities living there.

In this context pastoralism and livestock keeping constitute the most feasible and sustainable opportunity to provide for **employment, food and income** in large portions of the region, thus **enabling rangelands to be inhabited and productive**. Recent experience show in fact that abandoning these vast and remote territories opens the way to trafficking, banditry and insurgency movements. Pastoralism represents as well a key asset to take care of local natural resources, while ensuring livelihood opportunities for younger generations, who would otherwise migrate to urban setting or foreign countries.

- 1) There is still enough land that can be utilised in a proper way in the region; while lands under States control does not preserve natural resources; livelihoods and traditions of pastoralist are adapted to environmental management and can cope with climatic and ecological changes;

- 2) The increasing of population has important consequences on the balance between the food demands in countries which are traditionally food importers. Pastoralists and livestock breeders can help meeting the food demand of local populations, provided they receive adequate support. The proximity to Europe and its culture means that the main markets are increasingly sensitive to the quality of the food (local, healthy, organic) and consumers are willing to pay a higher price for quality products. In this sense, local producers could benefit from a growing niche market, ensuring a fair income for producers. Moreover, in some countries in the region, legislation exist encouraging consumption of local products.
- 3) There is a real possibility to activate new and innovative forms of alternative income; enhancing eco-tourism, artisan handicrafts and/or fair-trade in pastoral areas hold the potentials to create jobs and increase the income for local communities, so to help halting the emigration of youth members. Pilot experiences in some areas have been experimented accordingly with good results. Increasing the income will also avoid deforestation and cutting of bushes for heating, cooking and making fences. In this sense, the availability of new technologies is a real opportunity to promote development and reduce marginalization.
- 4) Research and valorization of customs and traditions of pastoral communities would give additional value to practices that are being lost, while they have enable living in extreme environments through time (ie. local seed bank), In addition, these research actions, associated with an enhancement of education and health services in marginal areas would have the indirect effect of increasing the awareness of young people on the importance of their culture, by limiting the magnet effect that European culture has on new generations bringing them to emigrate. Pastoralists themselves have all the knowledge to address emergency; they need to be helped to share this knowledge.
- 5) Animal health is also a critical issue as it may decrease herd productivity as well as it affects the value and price of final products) . The strengthening of a proximity animal health service would provide a good way of preventing the spread of infectious diseases at the gates of Europe.
- 6) Security: the pastoral communities are the first to live with extreme concern on the consequences of the instability in the region., as they feel threatened and part of the land used for grazing becomes unaccessible. At the same time the marginalization of pastoral communities provides a breeding ground for the recruitment (especially among young people) for illegal and/or insurgent activities. Investments in improving the quality of life of pastoral communities and strengthen their ties with governments and international agencies would help mitigating this phenomenon.

## **2. Priority areas for investments in pastoralism and livestock breeding, and recommendations for the partnership with IFAD**

1. Investing in water resources (ie. deeper wells, maintenance of water pumps, ... ) is a primary concern in areas where this has always been a limiting factor – and where increased human pressure as well as climate change trends have been posing further constraining to water availability and access.
2. Land tenure and access in most pastoral regions is made difficult by different overlapping systems: customary, Islamic (sharia), private, governmental, military areas (inaccessible); as well pastoral lands are encroached by a number of non-pastoral interests and actors (oil drilling, mining, urbanization, agricultural expansion, trafficking). These represent main reasons for tensions and conflicts. The legislative

framework around land should be clarified and enforced accordingly, improvements should be elaborated with the involvement of pastoral communities.

3. Microcredit systems could provide important benefits in developing businesses, and provide opportunities for employment and income-generation. Training for entrepreneurial, processing and marketing skills is needed (also to diversify pastoral production and livelihoods). Such interventions are critical to retain young people on rangelands, where outmigration is intense and generational turnover difficult. Such systems are needed in that banking systems are ineffective/unreliable in pastoral areas; they though should be adequate and tailored to the specificities of the pastoral setting, and must address community organizations of vulnerable categories (women and youth), not individuals.
4. Public infrastructure and facilities for community life is also a primary concern, as access to basic services and response to primary needs is critical to foster the pastoral economy, especially in terms of transportation, water, energy and facilities for livestock productivity and marketing. Investing in livestock health is a priority, but interesting experiences also exist in terms of small energy plants, mobile schools and clinics.
5. In that same respect investments should also address supporting communities' organizations towards enhancing more and better services delivery to pastoral producers. Formulation and creation of new pastoral institutions based on existing social structures so to enhance their capacities.
6. Enhancing capacities of the natural resource base, as rangelands productivity should be protected and improved. Sustainable land management practices on rangelands, forests, drylands, highlands should be strengthened accordingly.
7. Livestock productivity and market potentials should also be improved, through adequate veterinary services, vaccinations (mobile services for nomads), and opportunities for processing, transportation and products diversification.

### **3. Priority areas for IFAD to facilitate policy dialogue, advocacy and other policy initiatives in support of pastoralists' and livestock keepers' organizations.**

1. IFAD should assure that policy dialogue is as much inclusive as possible, by involving all stakeholders dealing with pastoralism. A special attention should be paid to include vulnerable groups (especially women and youth) and minorities, who should take part on the definition of policies and decisions that have impact on their professional, social and political livelihood.
2. Promote participation of representatives of indigenous people at policy making level (Parliament/unions/governmental bodies). Support decentralisation and the establishment of native administrations.
3. Local CSOs need to be strengthened and empowered, so that they can effectively represent pastoral communities and contribute to political dialogue and influence policymakers through advocacy activities to influence the design of policies and legislations/laws.
4. Local and indigenous knowledge and capacities should be protected and valorized, not only through virtual Hubs, but also through more practical and tangible

platforms (pastoral knowledge centers, ...) - especially concerning animal production, agriculture and management of range resources. More in general policy dialogue should acknowledge and respect the rights of indigenous people over: land, territory/customary laws/culture (language, social, norms and traditions) - including the recognition of indigenous and community conserved areas (ICCAs).

5. The main priorities in terms of policy dialogue should be centered on:
  - a. social components/aspects of pastoral livelihood, focusing especially on tailored basic services (education, health and adult literacy);
  - b. good governance over land and natural resources; protecting the local economy and supporting small producers, by empowering them and building their capacities;
  - c. income differentiation, for instance through vocational trainings to improve handicrafts skills for the benefit of marginalized communities.
6. Local CSOs need to be strengthened and empowered, so that they can effectively represent pastoral communities and contribute to political dialogue.
7. Need to make an alliance between all the donors, institutions and organisations working on pastoralism in the same areas, and coordinate and join forces.

#### **4. How pastoralists' and livestock keepers' organisations can be associated at the different stages of IFAD business model – country strategy development, project design, projects implementation and supervision, and overall IFAD programme implementation (Partnership engagement with IFAD)**

1. Negotiate with Governments the involvement of pastoralists' associations in the preparation of national development strategies and IFAD's country strategies and strengthen networking, communication, access to information by communities accordingly.
2. Carry out participatory assessment of the needs of pastoralists, with the support of national experts before deciding what type of investments. Participatory action research could also help building the ability to analyse the challenges, define the vision, mission and objectives, and then draw a strategy, action plan for local production system, with a "do not harm" approach, i.e. extraction of minerals to be avoided.
3. Ensure that support to pastoralist organizations and civil society organizations is channelled as directly as possible, through MoU agreed with the Government.
4. Whenever relevant, rely on pastoralist organizations in the implementation of IFAD country programs, during their implementation, review and evaluation.
5. Contribute to protect pastoralist culture, customs and traditions and support its transfer to the young generations.
6. Identify best practices in enhancing resilience to climate change related issues like drought and share them among pastoralist communities.
7. Promote the use of ICT tools for communication purposes and access to information which is relevant to pastoralist communities (i.e. extension, markets).
8. Enhance capacities of pastoralist communities and other stakeholders (CSO, NGO,

Academic institutions, LCs (local communities), IPs (indigenous people), Government, Private sector) in policy engagement towards more effective policy dialogue.

9. Give a voice to pastoralist communities in the context of FAFO and other relevant international fora.

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