

New Challenges for Nomadic Civilization and Pastoral Nomadism in Mongolia

Acad. B. Enkhuvshin
Vice-President of MAS
Director of IISNC

The present paper is to demonstrate the results and conclusions of three international research expeditions named “Transformation of the Central Asian Nomads”, “Cultural Anthropological and Ecological Comparative Study of Nomadic Life” and “Cultural Heritage of the Central Asian Nomads” organized by the International Institute for the Study of Nomadic Civilizations (IISNC) from 2000 to 2007.

Introduction

On 5 August 2000 the expeditions started their route from the steppe “Buur Kheer” of Selenge province Mongolia, which is indicated in the famous book of XIII century “The secret history of the Mongols” and was the continuation of the Silk and Tea Road and became the door connecting Europe, Central Asia and East even before the Suet Channel was built. This place is also famous with its history such as Chinggis Khaan had a struggle with the Gurvan Merged, the first agreement between the governments of Mongolia and Russia was held, and the People’s Revolution began here.

The purposes of our researches were multitude aspects of Central Asian nomadic civilizations such as historic and cultural items, morality and customs, philosophic thinking, lifestyle and religious rituals, education and science, political and social psychology, tradition and renovation, pastoral nomadism and pastureland utilization and others at the conjunction of many sciences by multidisciplinary approaches.

The expeditions carried out research works in the following three fields.

- History, culture, archaeology and ethnography;
- Mentality cultures;

- Socio-economic and civilizational changes.

Scientists from 3 countries had crossed 11 000 km distance from Baikal lake to Ordos and through Khangai mountains, steppes and Gobi desert and crossed over the many rivers such as Selenge, Onon, Tuul, Sukhee, Khatan, and collected the tens of records, graphics and other materials related to nomadic civilization, and its history, culture, way of life and etc. Specifically, the expeditions had studied a Hunnu grave at Noyon Uul, the remains of a paper-making mill, which produced paper of groom-grace and straws in XIII century (at the Sant in the territory of Orkhon county, Selenge province, Mongolia and Muumyangan county, Inner Mongolia, China), pictography and figure of a dancing woman on the Rashaan Khad in the territory of Binder county, Khentii province, Mongolia, and many other items related to the history and culture of nomads and interesting materials connected to herders lifestyle. We also concluded that the nomadic-herders are interested in living in small towns rather than big cities, the structure of livestock type is changing because of the transition to semi-nomadism in Inner Mongolia and comparatively smaller number of children of herding families are dropping out of school in Russia and China. As a result of the expeditions we collected hundreds of materials, which is very significant not only to the science, but also to the practice.

Scientists and researchers of many countries highly valued that these expeditions are of a great significance not only for Mongolia, Russia and China but to the world science.

The expeditions had three main stages of function as follows.

The first stage was directed to the preparatory work for the expeditions as following.

- Determine the aims, directions and scope of the field works;
- Establish the main team of the expeditions and the organizing committee;
- Define the routes of the expeditions in each country;
- Work out the guidance for the methodology for collecting, analyzing and summarizing the information and data on each research fields;
- Prepare and publish the materials (questionnaires, notes, utilization standards, methodology tables) to be used during the researches;
- Provide with funding sources and required techniques and equipments.

Accordingly the first stage has successfully fulfilled, the fieldworks started on 5 August 2000 as planned.

The second stage was planned to cover the territories of Buryatia of the Russian Federation and Mongolia. According to the expedition-route plan the expeditions started from Selenge province through three other provinces of Mongolia till 23 August for 18 days, and completed with the 10 – days fieldworks in the territory of three provinces of Buryatia.

Within the scope of the second stage were carried out following works.

- The fieldworks were successfully completed covering 4000 km through territories of Khentii, Selenge and Central provinces of Mongolia and three provinces of Buryatia.

- The expedition team was divided into three main fields as “History, Culture, Archaeology and Ethnography”, “Mentality culture” and “Socio-economic and civilizational changes in nomadic society”.

- During two seminars held between scholars and researchers working in the expedition teams the process of the fieldworks and outcomes of works were thoroughly and comprehensively discussed.

- Process and some results of the expeditions were broadcasted on the national TV and radio, and published in the newsletter “Nomadic” and bulletin “Nomadic Studies” of the IISNC, as well reported and presented on the international conferences and workshops.

- The research work reports of each field team were collected and the final report of the expeditions was completed.

The third stage covered the expedition route of more than 7000 km in the territory of Shiliin Gol, Ikh Zuu and Ordos provinces of the Inner Mongolia, PRC and Dornogobi, Sukhbaatar and Khentii provinces of Mongolia, and completed the planned activities on time as follows.

- Research work was done in three different fields.

- Discussions about the results among the researches were organized twice during the expedition in PRC and Mongolia.

- Published the results and outcomes of the expedition and field works in the newsletter “Nomadic” and bulletin “Nomadic studies” and other national and international press, and round table meeting, seminars and workshops were organized at national and regional level.

- The end of the expeditions was coincided with the international symposium on “Dialogue among civilizations: Interaction between nomadic and other cultures”, so all the participants got acquainted with the results of the expeditions.

- Research work reports on each stages of expeditions on each country where held the fieldworks were finalized.

- The final report of the expeditions after the thorough discussions by the participant-researchers and scholars was finalized and translated into English, Russian and Chinese along with its appendixes.

- The recommendation to UNESCO and the governments of Mongolia, PRC and RF was attached to the final report of the expeditions and delivered to the relevant organizations and institutes.

Participants in this international research team were historians, archaeologists, cultural anthropologists, philosophers, culture researchers, linguists, geologists and scientists in art and music.

During the researches were collected new data, information and source materials related to the variety of science fields. Now, let me introduce some issues, in particular, those related to the history, archaeology, ethnography, mentality culture, society and civilization, land and pastoral nomadism, which resulted after summarizing abovementioned materials, and clearly showed the new challenges and directions for future researches.

History, archaeology and ethnography issues

Representatives of the three countries representing the International Institute for the Study of Nomadic Civilizations, the Institute of Mongol, Tibet and Buddhist Study, and the University of Inner Mongolia participated in the expeditions and scientists in the field of history, archeology and ethnography focused their work on the following objectives:

- Observe and register all the archeological or inscription sources along the route, and expedite the scientific researches on this issue;
- Carefully examine the names of historical places and mountains or rivers and determine the further necessity for protection, maintenance and restoration;

- Register all the information, data on ethnographical aspects preserved in historical items, archeological findings and stone-inscriptions and define the direction for further studies in this field.

The research expeditions were a great contribution to the study of history, archeology, and ethnography of Central Asian nomads, and to intensify the science researches, even though it was carried out in a short time covering long distance and using multidisciplinary approaches.

The followings are the objects of the historical, archeological and ethnographical researches:

A. *In the territory of Mongolia:* Stone Age settlement of Altanbulag, Ruin of Sant, Inscription of Khuiten, Noyon Mountain graves of Hunnu Aristocrats, cave-painting in Ikh Tenger pass, Complex memorial of Tonyukuk Monument, Tombstone in Tsenkhermandal, Bereeven temple, Grave in Dund Jargalant, Square graves with deer stones, Archeological items at Rashaan Rock, Yglogchyn Wall, Salbaryn inscription, Rahsaan feature-grass hills, (ruin of Abarga). Detailed registration and initial analyses were made on each of these objects.

B. *In the territory of Buryatia:* Grave of an Hunnu aristocrat in "Ilmovyi padi", Historical and ethnographical memorials in Selenge and Haban area were studied and interviews and ethnographic surveys were made with the inhabitants of "Noyokhon" and "Ranjurov" villages.

Study on the names of historical places was made and researchers unanimously concluded that ancient and modern names of some places and their evaluation had connections with visions, religion, historic events and symbolism. Thus, we made a conclusion that it is right to study the nomad's history and culture with the conjunction of many fields such as history, archaeology, ethnography, religion and others.

C. *In the territory of Inner Mongolia:* Sacred relic of Chinggis khan, Upper Capital of Yuan Dynasty Shandu, memorials of Bat Gates, various monuments, collection of archeological findings, Bargad Zuu Temple, Mergen Gegeeny Monastery, Buyun Badralt Temple were studied. Interviews and surveys were also conducted among the local people along the route. Scientific analyses were made on every single item involved in the research, which was followed by the emergence of interesting practical and theoretical proposals.

Mentality cultures issues

Our goal in this field of expeditions was to work broadly covering all aspects and diversities of nomad's mentality culture and literature. I think this goal was achieved in general roots. Due to the diversity of the profession of the researchers in the team, oral literature, folklore, folk music and religious ritual issues attracted more attention.

Although there is a considerable influence of western culture and sedentary civilization along with globalization and modern science and technology, all the ethnic groups in Mongolia are preserving their culture in both oral and written types. The most evident cases are Tsagaan Sar (Tsagaalgaan in Buryat), the three main games -Naadam, wedding ceremony, birthday anniversary and celebration of a new ger, when poetic words of all best wishes are told, the long lyric songs are sung and ancient rituals are held.

The tradition of proclaiming the "title" of winning wrestlers and racing horses and blessing the bow and archer during the Naadam is still in existence. For Khalkhas, traditional dialect is still used in the rituals and oral literatures. But at the same time, several types of oral rituals and folklores like shamans muttering, cursing and sprinkling are almost forgotten. As for the oral literatures related to the animal husbandry, folklores of an exclamation used to a mother animal to accept its own young beast and a song for coaxing a camel transferred from traditional art into artistry culture as they are forgotten.

Since the declaration of freedom of faith and religion in 1990, rituals of *obo*-worship became common in each of the localities. Humorous poetic anecdotes criticizing the political figures are composed newly and people are well aware of legend or tales about the well-known places, mountains, rivers or lakes in the area. And almost in all the localities, talented people who have a good knowledge and skills about the traditional art and folklore are met. For example, our scholars recorded the song, in Yuroo soum of Selenge province, of young person called "Goojnanaa" that says about historic person who used to live in that locality. Also, quite a number of blessings, tales stories were recorded. One of them called "A tale of thousand-year old boy called Tunjin" has never been recorded in the previous studies. The tale is about belief in astrology and influence of Buddhist.

As for the traditional arts, rituals, and religions among Khalkhas, relatively more researches were made in systematic way compared to those of the other ethnic groups. Thus, we decided to pay more attention to the mentality culture of Buryat nomads. It caused by, firstly, comparatively less researches were made in the past, and secondly, the route of our expeditions was mostly passing through the areas where Buryats settle the most.

During the process of the researches, a great deal of information on the transformation took place in the mentality culture of the nomads in Central Asia, especially in Buryatia was collected.

Like the other Mongolian ethnic groups, heroic epics, legends, tales, best wishes, praise, riddles, brainteasers, fables, parables and others are common among the Buryats of Selenge. However, there were some specific differences. For example, "epic" in Khalkh dialect is called "story" in Buryat dialect and is often poetic. Its example is "Abai Geser", an independent version of commonly known "Geser" epics, which is one of the Buryats prides. This epic has fewer lines than commonly known epic lines. Simultaneously, such a type of research was conducted in Inner Mongolia, and Ordos wedding ceremony of Ikh Zuu province, and concert of folk singers and dancers of Khangin Khoshuu were recorded. Also we interviewed a famous singer Lkhajav of Davshilt soum in Shilyn Khot and recorded special records of folk songs, poems and tales.

The nomadic folk culture as an evidence of people's talent is reserving in the deep heart of people, expressing their views and executing an inspiring, educating and teaching role.

It is concluded that nomad's traditional way of life and their skills to know and adapt the nature law had a cause of formation, variation and evaluation of folk culture connected with pastoral nomads' rituals. Moreover, the nomadic way of life has an advantage to preserve own tradition and culture.

What is important today is to look for and seek an appropriate balance of favorable and unfavorable impacts of globalization process, science and technological progress and modern sedentary civilization and as far as possible, to endeavor to save the ecology of nomadic culture from the unfavorable ones.

With no doubt it is concluded that a dramatic change has taken place in the culture, mental need and consumption of Mongolian nomads. Due to the inaccessibility and lack of cultural and information services, the mental consumption is comparatively less in rural areas. It is obvious from the fact of that less than 0.1 percent of total annual expenditure of any family either in rural and urban area is allocated for this kind of services.

Herders realize their religious freedom and freethinking thanks to the democratic reform. According to research data more than 50 per cent of respondents are religious, indeed 50,4 percent are Buddhist; 2, 2 percent - Christian; 6,5 percent - Muslim and 2,4 percent - other religions.

Change in the everyday life and the norms of interaction and relations is playing a determining role in the way of life or, that is, lifestyle. A normal family in the urban area expends 23.6 percent of its annual total expenditure for amenities of life while it is 12.5 percent in rural families. Therefore, the

researchers were agreeing that the improvement of the quality of life in the rural areas is increasingly a purpose of the government and policy-making level.

Socio-economic and civilizational changes

The international expeditions in charge of socio-economic and civilization changes aimed at a broad target of labor division of pastoral nomadism and nomadic herders, standard of their living and the tendency of the transformation in the Central Asian nomadic civilization.

Considering the similarities and distinctions of socio-economic and civilization factors in Russia, Mongolia and China, the researchers in the team established the methods and principles of the research work.

As for Mongolia and Buryatia of the Russian Federation, (Selenge, Tuv, and Khentii provinces of Mongolia and Khyagt, Selenge and Ivolge regions of Russia) the general similarity is that both of them are in the transition period from socialism into market economy. In other words, both Mongolia and Buryatia are making their transition from centrally planned economy into the free market relations. But as with the social problems in rural areas and the way of dealing with them, difference is visible. The main economy in the localities involved in the research was consisting of pastoral nomadism, agricultural cultivation and fishing industry based on nomadic and settled types of life. In this respect, one of the purpose of our researches was to identify the combined existence of nomadic and sedentary civilization in Central Asia and the on going transformation in the above-mentioned combination and finally, the links of these factor with the change and development of the nomadic civilization. To reach this purpose, the researchers completed the following tasks:

A) Blanks of the statistic information and Socio-economic tendencies by administrative units were prepared and the collected information was analyzed.

B) Sociological information was taken from the local people using detailed questionnaire forms and the results were systematically studied.

C) Each researcher kept individual observation and diary notes on their interested fields or themes and then presented their reports.

On the basis of the preliminary results of our research, the changes of socio-economy and civilization of the Central Asian nomads can be demonstrated in the following topics.

- Changes in nomad's life mode;
- Changes in nomad's social structure;
- Way of spending leisure time; and
- Social services for the nomads.

Out of these, I have taken up the issues related to the changes in lifestyles of nomads in this paper.

Changes in life mode of the Nomads

On the way to the free market economy or in the transition period, much change has taken place in the lifestyle of nomads. The transformation is that the nomadic herders are changing their lifestyle from what we used to call "socialist way of living" which meant a type of combination of nomadic and semi-nomadic way of living for herders into democracy and free market system. Our research shows that the progress of the transformation is diverse in the different regions, and social strata. Transformation of nomadic way of life is visible in all the aspects of the herder's life.

First of all, herders became the owners of a certain property and they have learned to enjoy their right to property. Drastic progress is taking place in the people's method of running business and in their economic minds. Privatization policy is pursuing in both Mongolia and Buryatia since 1990 resulting the dominant part of the people owners of private properties. (As for owner Inner Mongolia, leasing is employed socially in all the section)

Privatization played a critical role in the formation of private sectors and it is likely to be an important factor in the future as well. After the successful completion of privatization programs of small and medium industrial and service units in urban areas and livestock in rural areas followed by the emergence of many owners and businesses. The massive psychology towards ownership and livelihood is experiencing a gradual change. What was observed during our research is that for nomads or herders, who are now owners of their livestock, development of ownership relations and livelihood skills is not same in different regions. To classify, there is a certain of herders who are doing their lives up and found their way toward wealth and prosperity. Another group, who are greatly dependent on the livestock herding, is the majority. At the same time there is a group of herders known as "livestockless herders" or sometimes "idle herders" at once when they receive livestock by privatization. These are the people who lost their livestock because of incapability of pursuing nomadic life and poor herding skills. Our researchers were sure that a particular policy by the government is missing.

Depending on the idea of "*every family and each person be a producer*", herders have already started to lead private production and free trade. An advantage of the nomadic way of living is that for centuries, every family was a producer and each person was engaged in the production process. The revival of this tradition in the modern market economy is one of the major transformations of time living of nomads.

As a result of the change in the food supply a certain extent of transformation have taken place in the lives and activities of the nomads. One factor of the change of the way of living is the change of food products, and their supply and consumption. Meat, milk and dairy products are dominant in the diet of nomads.

It must be accepted that however the change in the structure of food was not dramatic, the change of the types, supply and access of the food products was drastic. Structure of the consumption of food products is diverse in the rural and urban areas mostly dependent on the strata of the society with different capacities and living condition.

Change of non-food domestic consumption such as residence, clothing home appliances and equipment and other every day amenities is one of the determining factors of the nomadic living conditions. Before the reformation and innovation, few types of clothes produced in nowhere but Soviet Union and other socialist countries or at home. In urban areas, there were only two types of residence: state owned apartment and private small houses with poor architecture, which were built by the dwellers themselves. As for the rural area inhabitants or the real nomads, the consumption was so restrained that it was ranging between hand-made furniture, the same brand radios and motorcycles apart from the similar Mongol ger dwellings and hand made Mongol deals. But today, certain change is taking place. Compared to the 1994 estimation, the weight of expenditure has been tending to decline. Above all, the main reason for this is incomparably less increase of the income of the population and the considerable increase of the price' of the primary needs products. A significant part of the population lives in the very poor living condition and it is terrible, especially, in rural areas. In this situation, herders have to barter their livestock products. Most of the people involved in the interview were agreeing with this. The survey showed that 48.2 % of the herding families are in time-to-time shortage of cash, while 26.2 % of them are in permanent cash shortage, which led them to be in the strange network of debt among themselves.

Some people imagine that “farm” is the only solution for all these problems. In order to provide the population with the reliable food supply and the industries with required raw materials, and to intensify the production of animal husbandry it is necessary to develop farms. In fact it more appropriate to develop pastoral nomadism and farms depending on the regions, their ecology, and physiology of livestock.

The outcome of our international expeditions clearly demonstrates the followings.

Firstly, as a result of globalization, it is required to conduct extensive researches and studies on the independent development of regions and nations. The ecology of Africa, Central Asia and Middle East never allows to prosper all the advantages of farms as a type of animal husbandry management, while in most of the Asian and European countries the nature, ecology and management are ideal for the development of this type of animal husbandry. On the other hand, for the some nations, their traditions, culture and customs are genuinely rooted in the nomadic society, therefore, social, cultural and psychological factors to make reforms in the society can not be formed. It could cause a negative effect of globalization, if so examined intensely.

Secondly, a new tendency of the global development – “complex of human development-life quality-comfortable living condition”, which was understood and accepted by the humans by the end of 20th century, requires us to do not loose human morality and kindness to each other, save our home – the Earth, and provide the people with drinking water and non-nylon clothes. The comparative researches conducted in Mongolia, RF and PRC proved that this requirement should be met only through pastoral nomadism. One of the examples for this is that quality of milk and meat of the animals being fed with more than 600 varieties of grass and fodders and pasturing and moving freely, which is the base for the development of any animal, is not comparable to those of an animal that is kept in a fence limiting his movement and eating a few variety of fodders. The Mongolian nomadic customs as keeping clean the beginning of springs, preventing from the pastureland deterioration and enhancing the navel tie between human and the nature are incomparable to the habits of “herders”, who carry their animals with fractured legs on a lorry.

Thirdly, any economy develops depending on human resources and management skills, though some economies entirely rely on the weather condition, natural resource and geographical location. One of such economies is the pastoral nomadism that developed for thousands years as a result of the Neolithic revolution in the Central Asian mountainous area. Mongolia is located in the quite high altitude: its

western part is 2500-3500 m above the sea level, the northern part – 2000-2500 m, the eastern and southern parts – 1000-1500 m. And, its western part is full of mountains; while the northern part is covered with the forest and the eastern part – steppe, and the southern part – the gobi deserts. The temperature fluctuates between – 40C° - +35C°, and cold period of a year continues for 85 – 120 days a year. The precipitation is 122 – 179 mm per year. Such a distinctive natural environment formed special body morpho-physiology for the Mongol livestock.

Keeping in our mind the abovementioned three main factors, we have to consider the following policy or principles to develop animal husbandry in its transition period.

1. To develop pastoral nomadism in the area with appropriate ecological conditions; and
2. To develop farms in the harmonies with the regional development tendency.

There are, of course, some common and specific issues related to the development of pastoral nomadism and farms. It is understandable that the common issues are rooted in the modern Mongolian society, which is a combination of nomadic and sedentary civilizations. First of all, in order to enhance the proper structure of management, it is important to prepare and train the educated specialists. Second common issue for the both pastoral nomadism and farm development is to apply science knowledge and advances. Herders and farms are required to be well educated in the 21st century. And, the demand to improve economic knowledge of family members and prepare managers for farms is increasing.

Application of the both of the traditional knowledge and modern veterinary medicine and biotechnological advances will be a core for the development of the Mongolian animal husbandry.

In the present paper more emphasis is given to the specific issues for the development of the types of animal husbandry in Mongolia.

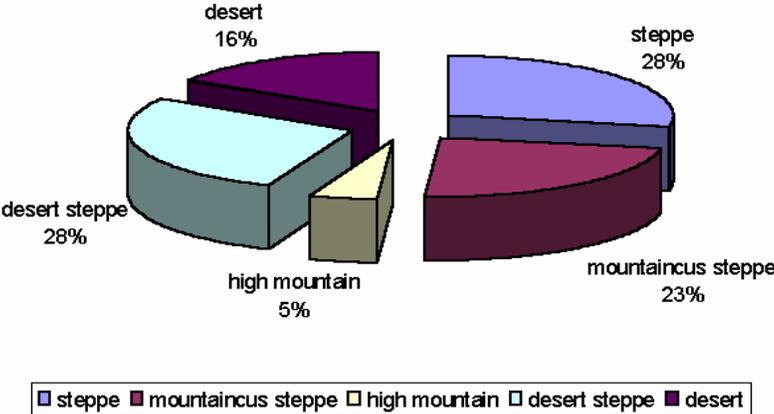
Issues on Pastoral Nomadism

In the near future it is more advantageous to develop traditional nomadic and semi-nomadic livestock in Mongolia depending on the regional ecology and weather condition.

(A). Nomadic livestock should make use of both traditional knowledge of the nomads and modern science achievements. The survey discovers that these days herders are becoming unfamiliar with the

traditional knowledge, customs and experience. For instance, Mongolian traditions on raising of livestock, pasture breeding, processing of animal products, putting stamps and veterinary services have been defected somehow. Our researchers classified the herders into the categories as the experienced herders, new herders, and herders without any animal. The people, who used to be teachers, medical doctors, administrative officials and of other professions before 1990s, and received animals after the privatization, fall under the category of the new herders. They are not experienced and skillful in their new professional field – livestock husbandry. And, some of them are not capable to learn new skills, so they live as slaves serving for other rich herders. From the other side they do not have proper knowledge and understanding on pastoral nomadism.

(B). The pastoral nomadism, based on the natural pasture in the cycle of four seasons, is “one of the three stones of iron stove-tulga” of nomadic civilization. The nomadic view of the protection of environment, harmonious life with nature and making of living by taking its fruit without damaging spiritual culture of nomadic civilization.



Mongolia has an abundant resource of pasture: 76.7 percent of the country’s territory is 200 different types of pasture ranging from Khangai (forestry zone), steppes, and Gobi-desert. 4.6 percent of the total pastureland is in high mountain area while 22.9% is in mountainous steppe, 27.9% in steppe, 28.3 in desert-steppe, and 16.3% in desert zones. Nearly 600 of 2200 species of plants that grow in Mongolia are eat able for livestock and each has its role in the fodder in the cycle of seasons. Using appropriately, Mongolia’s pastureland has a capacity for 70 million domestic animals (particularly, sheep). The geographical and meteorological conditions, such as extreme continental climate (relatively long

temperate period), short segment of plant steam (not exceeding from 3-5, 4-5 months, and even less than 70 days in high mountain area), and low precipitation combined with uneven distribution (70 percent of the total precipitation fall in summer) entailed by drainage have a negative impact on the vegetation of pasture and the quality of the plants' nutritiuosness. Due to the dependence on seasonal and regional features, the growth of Mongolian pastureland varies frequently.

(C). On the basis of the generations of knowledge and experience of the aforementioned features of natural-geographical-meteorological features of Mongolia's pastureland and diversity of growth, Mongolian nomadic herders developed a traditional technology of pastoral animal herding and pastoral land use.

Mongolian herders consider that cultivation of herd that is harmonized with natural conditions of a particular area is a primary condition of the productive and efficient use of natural pastureland and is vital to the national technology. The main criteria of the traditional selection, which is made by local herders for their herds, are:

- An animals capability to use pasture, particularly, good choice of hay and water;
- Endurance and persistence against sudden changes and calamities of weather (cold rain, blizzard, storm, etc.);
- Temperament (nimble – quick moving, meek – slow moving, etc).

Hundreds of years of Mongolian herders' selection resulted in creation of a breed of livestock that is extraordinarily persistent against rigorous weather conditions, nimble, and has an excellent ability to use any type of wild pasture.

Approximately 600 of 2200 species of plants that grow in the territory of Mongolia are eatable for livestock. One of the special characteristics of Mongolian livestock is that it chooses the most nutritious ones from many different plants grew in pastureland. A well-fed and woolly sheep of local breed with good fatness and strength can graze on in minus 30C – 40C degrees of cold winter day if it is not storming. It is revealed that when grazing, a local Mongolian sheep goes twice as much a way as crossbreeds or pure wool breeds go. Mongolian livestock gets a lot of fat and strength in the prosperous time of summer and fall and they become the resource of energy and warmth to be used to pass through the severe periods of winter and spring. So concluding from the above, we can see that biology and ecological quality of livestock bred is critical to the regions situation of pastoral land use. First of all, livestock should have good capability of using pastureland.

The other factor or circumstance of productive use of pastureland is proper choice of pasture: the season of the year, natural and ecological features of the region, and type of the livestock should be taken into account. Mongolian herders possess a heritage of experience and practice in this field.

Traditionally, Mongolian nomads use the pasture allotting according to the season of a year. The territory of Mongolia is mountainous by and large, but between mountains, there are plenty of wide steppes, Gobi-deserts, water meadows and valley and herding livestock in these areas is different depending on the growth of hay and weather condition. Therefore, suiting to the seasonal difference of climate, herders divide their pastureland into four parts: “uvuljuu – winter campground”, “Khavarjaa – spring quarter”, “zuslan – summer campground”, and “namarjaa – autumn encampment”.

Seasonal allotment of pastureland is, in general, very different in natural zones and areas of Mongolia, because of the region’s peculiar features of natural, geographical, and climatic conditions.

When choosing seasonal pasturelands, the following things are considered in advance by herders:

- General situation of the pastureland: capacity and sufficiency
- The flora: eatable plants and species
- The pasturelands climatic condition – ways of livestock grazing
- Water, salt marsh, and saltpeter supplies
- Duration of the use of the pastoral land

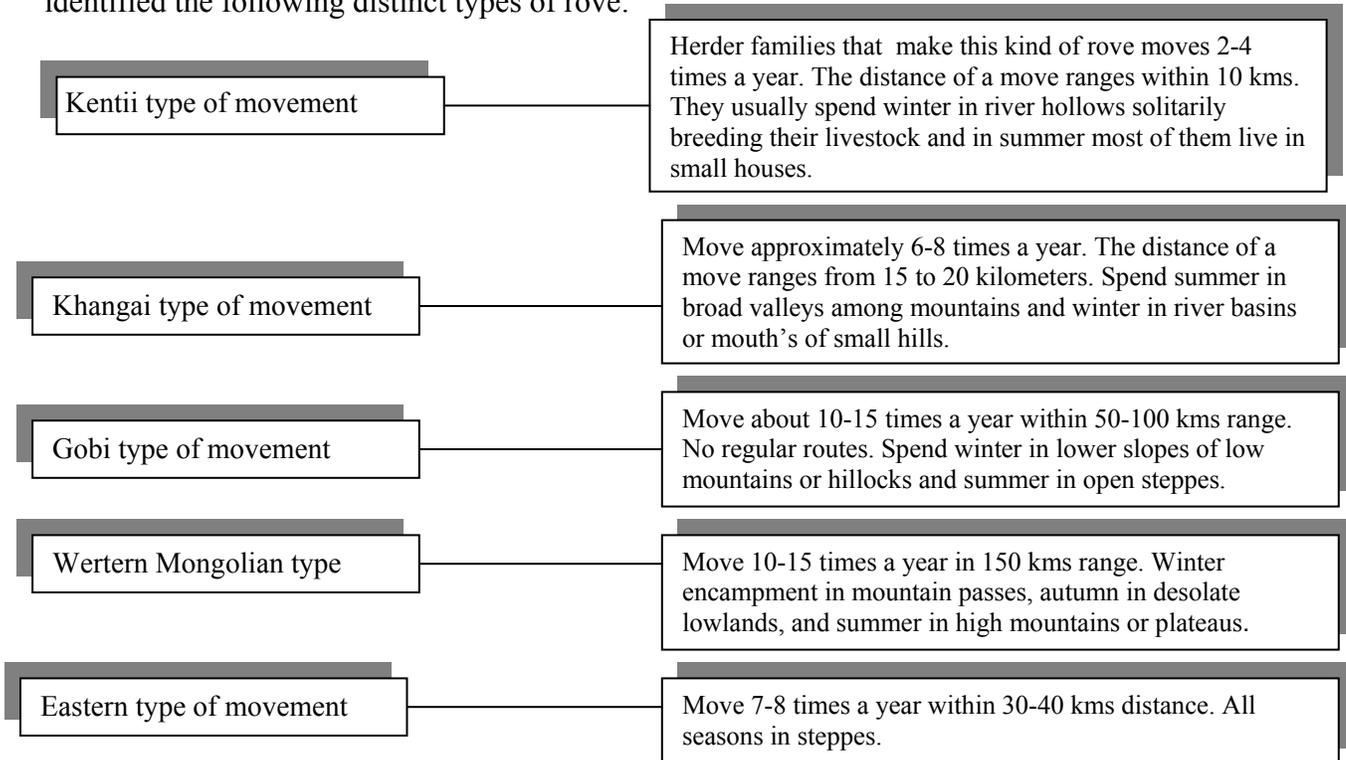
From their forefathers, it became the traditional guidance of Mongolian herders to choose the seasonal pastureland properly, to fit the appropriate balance of feeding and breeding, to get their livestock best possible fatness and maintain this energy.

“Otorlokh” or moving frequently with livestock in seeks of good pasture away from the regular pasture is one of the nomadic herders’ traditional ways of using pasture. Until recently, “otor”, in most cases, was thought as a way of saving livestock from severe weather conditions and natural calamities by moving far away to better pasturelands. As the matter of fact, “otor” is the classic means of having one’s livestock fat and strong using the choicest of pasturelands. In this essence, not necessarily considering it as a mere way out of rigor conditions of weather like drought or heavy snowfall – “dzud”, every province and county should have permanent areas of common use for “otor”.

“Otor” or roving is the herders’ main mean of using pastureland. In other words, depending on growth of the pastureland and sufficiency of water and salt marsh and adjusting to character of the

livestock, a nomadic family uses pastureland by moving from an obsolete deteriorated pasture to a fresh one.

Taking herder move's frequency, distance, and direction into consideration, some scholars identified the following distinct types of rove:



- Khentii type of movement: Herder families that make this kind of rove moves 2-4 times a year. The distance of a move ranges within 10 kilometers. They usually spend winter in river hollows solitarily breeding their livestock and in summer most of them live in small houses.
- Khangai type of movement: Move approximately 6-8 times a year. The distance of a move ranges from 15 to 20 kilometers. Spend summer in broad valleys amongst mountains and winter in river basins or mouths of small hills.
- Gobi type of movement: Move about 10-15 times a year within 50-100 kms range. No regular routes. Spend winter in lower slopes of low mountains or hillocks and summer in open steppes.
- Western Mongolian type movement: Move 10-15 times a year in 150 kms range. Winter encampment in mountain passes, autumn in desolate lowlands, and summer in high mountains or plateaus.

- Eastern type of movement: Move 7-8 times a year within 30-40 kms distance. All seasons in steppes.

In addition, moves can be divided as remote and near categorically. Moves considered as remote are usually done by the herders in Eastern Mongolian Steppe, lowland of great lakes, Gobi desert and western Mongolia and are 100-300 kms in distance.

Mongolian herders are increasingly aware of the importance of protection of pastureland, frequent shifting (so that it can be avoided from deteriorating), improvement of irrigation and growth and enriching of pastureland's flora. They even started to propose and suggest the government and professional organizations.

In today's Mongolia, where we are in a situation of urgent demand to provide the basis of sustainable development in free market system, it is the challenge for the administrations of central and local governments, organizations of science and industry, scholars, researchers, and specialists to put a good scientific, particularly, biological and ecological foundation in the use of pastureland, to establish a system of protection and restoration, to develop a practical management, and to establish reservoir grasslands or "otor" areas in the territories of provinces and counties. The apt response and proper solution to this challenge is critical to the sustainable development of Mongolia's animal husbandry.

(D). We believe that nomadic civilization can be developed in the harmony with other civilizations if pastoral nomadism – the core of nomadic civilization meets the modern requirements and applies science development. Now I am going to talk about some more lines on this opinion.

First, it is essential to solve the problem related to the transformation of pastoral nomadism into trade and economic relations. It would be completed with not only the enormous effort of herders, but also the support and coordination of the Government. And, the household and customer relations should be based on market principles, first of all. Each herder family should know what kind of livestock could be developed more, and analyze their current situation and search for more possibilities. Hence, it is necessary to provide them with updated information, and establish a mechanism to connect them with customers and producers.

Second, another issue is the importance of the cooperation between herder-researchers and science research institutes in order to let livestock technology and methods to meet the market economy requirements. For example, a lamb or calf can be fattened and got more net weight, so the new concept of "a lamb is equal to a sheep" shall be developed instead of the old one "a sheep is better than two lambs". It

helps to improve one's profit from each animal using the technology and idea to increase animal products, and fatten the weak animals.

The government programmes should support the policies to improve the livestock structure using best breeds, to bring from abroad and locate best breeds, which are able to adjust to our climate and weather condition, and to develop crossbreeding. The research conducted in the provinces Selenge and Tuv shows that in past few years the number of pure best breeds and crossbred livestock has decreased drastically. Particularly, many entities of milk and meat processing have bankrupted, and the number of milk, meat and wool best breeds has declined significantly.

Third, food quality and marketability of raw materials will be increased if health of livestock is scientifically protected and systematically kept.

Issues on Farms

In the recent years the farms specialized on meat and milk processing, and farms for chicken and pork have being developed along with the traditional nomadic livestock husbandry. Also, the combination of livestock husbandry and cultivation has been established.

We think that farms should be built and developed in the regional centers and capital city, as well in the industrial and agricultural areas. And, it is really important to establish a market network between fodder factories, farms, processing factories and consumers in order to develop the intensive agriculture. To bring from abroad and locate the best breeds of milk, meat, wool and cashmere and use advanced biotechnology will be the very efficient way for the Mongolian economy. One of the most concerned problem is fodder processing. It requires developing the processing of cultivation wastes and increase production of nourished fodders and feed for livestock.

The establishment of special farms of pedigree livestock with the help and support of veterinary services and pedigree stations will increase the competitive capacity of farms in the markets, and improve the quality of livestock breeds. Another main factor for the development of farms in Mongolia is to prepare and train specialized farm managers and farmers basing on the lessons and practices of the region as well many other countries.

Thank you for your attention.

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