



Theme 5: Landscape and sheep farming

Report of France

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The Countryside and sheep farming in France

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The Countryside and sheep farming in France

INTRODUCTION

The activity of sheep farming is recorded in the south of France since the VIIth millennium BC. It increased steadily and reached its period of zenith in the XIXth century, then with the advent of the industrial era, the requirement for workers in towns led to a massive rural exodus and consequently a slow decline in sheep farming.

This ancestral activity shaped and maintained the French countryside through the centuries in the affected regions in a completely invisible fashion for the population who only became aware of the impact of pastoral activity on the countryside when it fell into abandon. Environmental policies attempted to emphasize the cultural, social and ecological role of the pastoral activity throughout the French territory. Pastoralism, despite its obvious decline, remains nostalgically engraved in the collective consciousness and television news programmes still report every year the seasonal migration periods, presenting them as increasingly unusual traditional practices. The importance of the pastoral activity and countryside which it maintains is therefore not insignificant for French people, and it is the various representations, individual or collective, of past traditions and future requirements which determine current environmental policies in the regions touched by sheep farming in France.

The territory of France covers more than 55 million hectares and the usable agricultural land (UAL), despite a constant reduction during the XXth century, today still represents more than half of the total surface area of France, i.e. 28 million hectares. At the national level, the farmland given over to different types of animal farming (cattle, sheep, goats, pigs, horses etc.) is 5.4 million hectares: animal farming therefore represents approximately 20% of the French UAL, but the proportion of sheep farming is difficult to evaluate.

In mountain regions where the farming technique employed is extensive, i.e. mainly in the Alps, the Pyrenees and the Massif Central, sheep farming represents as much as three quarters of farmland (this is particularly the case in the Hautes-Alpes or in the Savoie) which enables us to gauge its importance on a local scale and to note that sheep farming is still not an insignificant activity even if the amount of land given over to farming there, is decreasing twice as fast as the national average. However, there are very different types of pastoralism within a mountain territory, for example Pyrenean sheep farming is more intensive in the West of the Pyrénées-Atlantiques and less practised in the east of the mountain range in the Aude department.

The French sheep population reached approximately 8 million heads in 2010, the majority of which are in the south of the country. Sheep population on the national level is down: in 1960 there were 10.4 million and in 2000, 9.4 million.

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In 50 years, the French sheep population has therefore been reduced by one-third, however the numbers are stable in mountainous regions in recent years in particular in the Alps. The reduction in the sheep population obviously goes hand in hand with a reduction in the number of farms and professional farmers.

6. THE NATIONAL SITUATION

6.1. The different types of countryside

6.1.1. Sheep farming : regional characteristics

The landscapes where sheep rearing occurs in France can be broken down broadly into two categories: intensive farming is carried out generally in the flatlands in the north of the country on farms and enclosed grazing lands, whereas in mountainous regions, in the south of France, extensive farming is structured in a traditional way by the transhumance to unenclosed pastures. In both cases, farmers must use breeds which are adapted to the methods of farming and to the complementarity between habitats and pastoral resources both to satisfy the needs of the herd and preserve the quality of the environment. Farmers who have a second agricultural activity in addition to sheep farming are numerous: in mountainous regions, the sheep are usually associated with other migrating animals, i.e. cattle, goats or horses, whereas in flatlands, sheep farming is more often associated with cereal farming within an agro-pastoral system. Natural habitats linked to the farming activities in France however require sharing space with other users, tourists or local people, who ramble, hunt or gather mushrooms, inter alia. Farmers may be landowners but the majority of sheep farmland belongs to local authorities and is leased to the farmers. Most sheep production is situated in the south of France and particularly in the Midi-Pyrénées, Provence-Alpes-Côte-d'Azur et Aquitaine regions. The geographical location of flocks of sheep has changed considerably over recent decades: the population of breeds in farms in the northern half of France is declining, whereas sheep populations in grassland regions and in difficult areas in the southern half of the country are stable. In the northern half, breeds on farms are robust and prolific: the Berrichon and Ile de France breeds in the Paris basin the Charmoise breed in the centre-west between the Loire and the Dordogne, the Mouton Vendéen breed in the west, the Mouton Charollais in Burgundy and in the Auvergne. In the southern half, the rustic breeds are adapted to the difficult climate and topography of mountainous regions: the Manech and Basco-Béarnais breeds in the Pyrenees, the Mérinos Mourérous and Préalpes breeds in the Alps or the Lacaune and Causses du Lot in the Massif Central.

6.1.2. The landscapes: heritage and tradition

The landscapes connected to sheep farming in France are extremely varied depending on where they are situated. However, the presence of sheep is often justified by the



requirement to use poor areas of land in dry or disadvantaged zones, which can only be used as grassland. It should be noted the grazing land in high mountains is called "alpage" in the Alps, "estive" in the Pyrenees and "montagnes" in the Massif Central. In the northern Alps, herds graze on alpages made up of grazing land and shrubland (**doc.1**), whereas in the south of the range, the grasslands are much drier which explains the great concentration of sheep, compared with other species (cattle, goats, or horses) which are less well adapted to poor land (**doc.2**). Some herds which migrate in the Alps come from regions which are relatively far away, in particular the Camargue and its wetlands as well as the Crau plain whose countryside is steppe like. (**doc. 3**). The Pyrenees also present grass landscapes and prairies in the estives (**doc. 4**) except in the Corbières region in the east of the range whose landscape is more arid and chalky with a Mediterranean climate (**doc. 5**). In the Cévennes and the Causses, the mountains are made up of chalky plateaux with dry grasslands (**doc.6**). On the Atlantic coast, there are few flocks but they graze in the special countryside of saltmarshes which require a certain know-how to take account of the rising tides and avoid drowning (**doc.7**). With regard to the plains of the Paris basin and the centre-west, they provide landscapes of fields of rich grass (**doc. 8**). French grazing lands are close to sheep folds which are occupied either throughout the year in the plains or on a seasonal basis in mountain regions. The practice of transhumance often means that shelters are required for sheep farmers in high mountain regions. Enclosed retention folds are usually built where the sheep stay and are used to sort, care for and identify the animals. They are delimited by fixed or moveable fences, some of which are electrified, and which may be in addition to a dry stone wall which has already been built. In the Pays d'Oc, i.e. in the regions in the south of France, migration paths are traditionally called "draille" (**doc.9**) from the occitan « dralha » and are the oldest development of the land with the narrow tracks created by men in the garrigue and lined by stones piled up to form walls which prevent sheep flocks from straying.

In Provence, the "aiguier" from the provençal "aiguié" is a tank which can, amongst other things, be used to provide drinking water to the flocks and is built from dry stones, as are the sheepfolds which are called "jas" from the Occitan " jaç" and the "bancaus" from the Occitan " banc", types of low walls which enable landscaping in terraces of pieces of land for agriculture and pastoralism. In the Cévennes and the Causses, the landscaping in terraces is also widespread. Flocks are watered in natural wetlands called "lavogne" from the Occitan " lavana", which have for centuries constituted natural watering places for flocks, in particular during summer when water is scarce, but which are under threat from trampling by animals and for which studies are being carried out in view of their protection and conservation. Rainwater is channeled and stored in rooftop tanks. The "dolines" are natural dips where earth accumulates and which enable forage to be produced to feed the flocks.



The “jasses” mean sheepfolds, stone walls situated close by are called “clapas” and the “cazelles” or “caselles” from the Occitan “càsela” are small, often round, shelters in dry stone. Crucifixes built on the ways show an obvious non physical link between religion and prosperity of the flocks. In the Gard, shelters in dry stone are called “capitelle” from the Occitan “capitèla” (**doc.10**).

6.2. Technical aspects and seasonal specificities

The choice of the grazing calendar influences the landscape of areas of land during the year and therefore what they look like, alpages are for instance, only occupied by migrating flocks in summer and one would not guess the rest of the year that the landscape is linked to sheep farming, unless indicated by a signpost for tourists and ramblers. Herding methods also imply the presence or absence of enclosures in the pastoral landscape: the shepherd who watches over his flock is able to take it where he pleases, whereas a flock which is not watched over is enclosed by fences which are visible in the landscape. The production system, intensive or extensive, also determines the nature of grasslands: direct grazing in the alpine grasslands, production of forage in the form of hay bales (**doc.11**) amongst others. French sheep farming is based upon diversity of breeds, husbandry regions and production systems, and the countryside can therefore be occupied by smaller or larger flocks according to the region. Transhumance is a traditional activity linked to sheep farming which is carried out almost exclusively in mountainous regions in the south of France. This activity remains relatively dynamic but it has evolved considerably, in particular with the use of road and rail transport for part of the migration journey. Transhumance sometimes is reborn in an original way in regions where it had disappeared for decades thanks to individual or collective initiatives. For instance, with the support of the Conservatoire des Sites Lorrains, a flock of 200 sheep have been migrating since 2003 in the Lorraine to ensure the upkeep of lawns in the town centres in a more ecological way.

7. PASTORALISM THROUGHOUT HISTORY AND IN MODERN TIMES

2.1. History of pastoralism in France

There is evidence of domestication of sheep in France from the VIIth millennium BC and this facilitated sheep husbandry. This activity encouraged the opening up of the landscape, that is to say that natural wild habitats were progressively shaped and transformed by human action where flocks grazed : sheep which fed there enabled the countryside to be cleared and the land to be used. Grottos were used as shelters for shepherds and marks are evidence of their occupation. French agriculture remained up to the XIXth century essentially based on food production and it enabled families to survive and sometimes brought extra revenue through the sale of surplus stock on local markets. Sheep made up small flocks which enabled farmland to be fertilized in accordance with the principles of the agro-pastoral



system and to produce wool for sale. Land was mainly owned by lords or local church ministers and farmers had free grazing rights, i.e. they were allowed to graze their animals free of charge on the land. From the XVIIIth century, they were often permitted to purchase the land they farmed which led to the dividing up of the land. From this time onwards, the movement gathered speed with the French Revolution and the redistribution of land which followed. Specialised farming exclusively for sale developed only from the XIXth century.

After the Second World War, and with the Marshall Plan specialization of farming increased considerably and led to a crisis in husbandry in mountainous regions where the arrival of technical progress was held back by isolation. Rustic mountain breeds competed with flocks from more prolific breeds. Many farms were abandoned in the sixties and the countryside closed down in other words it became once more overgrown, and some unused areas of land were replanted with trees in the Causses for example, to harvest the wood since the market was expanding rapidly. The state put in place subsidies for sheep farming from the seventies.

At the end of the XXth century, the number of farms leveled off thereby putting paid to the idea that farming was in terminal decline in France but scrubland continues to increase to this day. It is true that the changes which pastoral activity experienced favoured mechanized transhumance at the expense of traditional transhumance, the lands in middle mountain regions are abandoned which causes the land to become fallow.

2.2. The current state of affairs

The abandoning of summer pastures in high mountain regions due to the difficulty of access and watering flocks, led to the abandon of shelters and cabins in the upper parts of the mountains which are currently being studied to be restored and reused. To continue to be dynamic in traditional pastoral regions, farming activities have been forced to change considerably to adapt to new issues and to modernize. This modernization is the prerequisite for the maintenance of activity in France but it has often been carried out to the detriment of the traditional pastoral heritage. With the appearance of mechanized transhumance, which solves the problem of difficult access but which also allows faster migration of flocks to summer pastures on the plateaux of medium-high mountains areas are no longer places where migrating flocks pass through, and are therefore abandoned in favour of higher plateaux. New roads built to facilitate the passing of vehicles up to the tops of mountains also lead to an abandonment of traditional non mechanized transhumance routes, the "drailles". Furthermore, the presence of flocks of sheep in the territory and the impact they have on the countryside are sometimes decried by people who do not come from a farming background and in particular by tourists because of the lack of visibility of flocks in the tourist seasons (high pastures in summer) and from the lack of information on management of landscape through pastoralism. This situation could create a breakdown between farmers and the rest of the population and complicate the work of shepherds: for instance, some



tourists who take a nap in grass which is going to be cut do not realize that they are sleeping on future animal fodder and others are surprised by bathing places which are in fact watering holes for flocks. This sort of problem is caused by the fact that the pastoral world is not well known by the rest of the population and that there are few actions taken clearly to inform ramblers by erecting signposts for example, to facilitate cohabitation with farmers. Another factor which has profoundly impacted the pastoral landscape over the last decade is the reintroduction of predators in mountain regions : wolves in the Alps and bears in the Pyrenees. Attacks on flocks are on the increase and the government has to pay for farmers' losses. There are few solutions upfront which can obviate these attacks, except the implementation of adequate prevention policies which are based on better management with the presence of guard dogs as well as sheepdogs, gathering animals in electrified enclosures at night and abandoning some grazing areas. Predators therefore contribute to the ecological balance through the constraints they impose for increased protection of flocks.

7.1. SHEEP HUSBANDRY : ECONOMY? SOCIETY AND THE ENVIRONMENT

7.2. The economic and social role

Pastoralism in mountain regions is on the decline, being replaced by the development of tourist activities such as skiing and rambling: the beauty of the countryside of national and regional parks in mountains is appreciated by walkers and as for ski resorts, they are generally built partly on high altitude grazing land. Too many tourists can however be perceived as a source of disturbance for nature and for flocks. Other leisure activities are carried out on the summer pasturelands, the first of which are hunting, plant gathering and fishing but the cohabitation in particular with hunting activities is not always obvious. Paradoxically, pastoralism also constitutes a fairly big tourist attraction in mountainous regions, even though it is diminishing in favour of other leisure activities. Thereby pastoral tourism is developing, in particular through transhumance festivals such as the one held in Die, which allows ramblers to follow the ascent of flocks to high grazing lands, to take part in an artisans and sheep farmers fair and taste local products. Apart from tourism, sheep farming is an important economic sector in mountain regions. In the Provence-Alpes-Côte-d'Azur region, sheep farming generates more than 10 000 jobs with farmers, slaughterhouses, cooperatives and shepherds amongst others. In fact, pastoralism is the best resource to exploit territories which, because they have topographical climatic constraints and are isolated, would find it difficult to be properly used other than for production of forage. It also facilitates job creation in under-populated rural areas and maintains the social and demographic tissue in French rural regions, without which, some would have been turned into virtual deserts.

7.3. The environmental role



The impact of sheep farming on the environment is often little known. Flocks enable areas to be opened up, i.e. they maintain the countryside and avoid fallow land. Even beyond the esthetic aspect, the interest is in the fact that land which is exploited presents a reduced risk of digging by streams, of fires, and of avalanches. Large fields of low-cut grass which have been grazed by animals remain cleared spaces, serve as fire breaks in summer and retain snow cover in winter. In flood risk areas, prairies absorb surplus water when flooding occurs and are useful buffer zones. However, animals if left to graze freely, can cause in the long term a closure of the natural space if the summer pastures are not cared for and create on the contrary areas of over-grazing, even erosion of areas which are regularly occupied. In such cases, shepherds must practise active flock management and are able to use for this purpose mobile fences which allow them to change grazing areas and to conserve an open natural environment. Furthermore, prairies which are open and maintained play an indispensable ecological role, since they constitute natural filters against polluting particles and are carbon-capture wells which limit greenhouse gasses. Flocks also enable the maintenance of biodiversity by maintaining the habitat of a great diversity of animals (insects, birds, mammals) and sheep droppings are a rich fertilizing and non polluting resource. Pasture areas represent an important heritage which is natural and cultural and is nowadays internationally recognized. On 28th June 2011, the World Heritage Committee for example placed the Causses and the Cévennes on UNESCO's world heritage list as cultural landscapes of Mediterranean agro-pastoralism.

8. AQUITAINE AND THE PYRENEES : THE REGIONAL SITUATION

8.1. Different types of landscapes

8.1.1. Sheep farming : regional characteristics

In the Pyrenees, sheep farming is characterised by the practice of transhumance and by the extensive method of farming but, apart from these factors, this activity is far from uniform throughout the mountain range. It is in the west in the Pyrénées-Atlantiques that pastoralism is the most dynamic with a total headcount of nearly 340 000 which represents nearly 60% of the regional flock and a summer grazing surface and migration paths which attain nearly 150 000 hectares i.e. more than one quarter of Pyrenean pastoral territories. The dynamic situation of pastoralism in the Hautes-Pyrénées is far from insignificant since there are 134.000 hectares of grazing land and the sheep headcount is 108 500. There follow the Ariège with 114 500 hectares and 60.500 sheep, the Haute-Garonne with 26.000 hectares and 39.000 sheep, the Pyrénées-Orientales with 106.500 hectares and 18.000 sheep and finally the Aude with 21.000 hectares and 8.000 sheep. The traditional practice of non specialized mixed crop farming on small plots of land enables the revenue derived from sheep farming to be added to. In the Basque country, the Béarn and Ariège, farming is more of corn and maize whereas in the east, grape and olive growing are the rule. The occupation



of pasture lands is not continuous since flocks can be found on the summer pastures in high mountain areas between June and September and they descend during the rest of the year.

Animal breeds also vary according to the regions in the mountain range. In the Pyrénées-Atlantiques and in the Hautes-Pyrénées sheep husbandry mainly concentrates on cheese making, and we therefore find milk producing breeds, i.e. the Basco-béarnaise and Manech breeds which are rustic breeds adapted to life on hillsides and in mountains. In the Hautes-Pyrénées a breed called Aure et Campan can be found with a headcount of 10.000, mainly spread over the valleys of Aure and Campan as well as the breed called Lourdaise in the cantons of Lourdes, Argelès-Gazost and Bagnères de Bigorre, with a headcount of barely 900. The Barègeoise breed is linked to the Lourdes breed and it is found exclusively in the canton of Luz and requires very specific breed management. The headcount is 4 000 and the products it makes have a registered designation of origin (AOC Barèges-Gavarnie). In the Ariège, the rustic Tarasconnaise breed represents a total flock of approximately 15 000 heads and we can also find the Castillonnaise breed in an adjacent area with the Haute-Garonne, which stems from the first Pyrenean breeds well suited to the mountain environment, the flock headcount is low at 2 500 and this breed nearly disappeared in the mid seventies.

8.1.2. Landscapes : heritage and tradition

Migrating flocks present in the Pyrenees can come from relatively far-away regions and in particular the plains of the Gironde which are situated in the north of the Aquitaine region, near Bordeaux. The Gascony, made up of heath lands of fern and heather on which a man-made pine forest was planted in the mid-XIXth century, is one of the regions passed through during traditional transhumance. The valleys of the Pyrenees for their part, can be more or less dry and the summer grazing lands are made up of prairies. To the east of the range, the plateaux of the Corbières present a more dry and rocky landscape with a Mediterranean climate. The turf bogs of the Pyrenees are typical wetlands which can generally be found above 800 metres altitude, these areas can be grazed by sheep which allows the upkeep of the environment and biodiversity but they are also kept under close scrutiny to avoid the risk of over grazing. In the west of the mountain range and mainly in the Pyrénées-Atlantiques, shepherds cabins can be called « courau », « courtaou », « coueyla », « courtau », « courtaou », « cujala », « cuyala », « cuyeou » or even « cayolar » (**doc. 12**). In the east, in the Pyrénées-Orientales, the « orri » in Catalan means an former establishment of summer grazing in medium and high mountains areas and the grazing area of sheep (**doc. 13**). Because of a wrong attribution of meaning, the term "orri" came to designate an architectural structure (a shepherd's hut in dry stone walls) rather than merely a space.

8.2. The technical aspects and seasonal specificities



In the Pyrenees, the ancestral practice of burning stubble is not, as such, specific to the region but it is certainly more prevalent than in other French regions. As a general rule, the expression means a traditional method of cultivating heath land and prairies but the term has evolved to designate nowadays the intentional burning of pasture lands to ensure upkeep of pastoral areas. The action of the flock can sometimes be inadequate to keep up the grazing land and periodical burning which is carried out from the autumn to spring allows forage producing plants to grow again.

This practice was prohibited by decree in 1669 but by the end of the XIXth century, its advantages were acknowledged by forest managers and it remains to this day permitted but strictly regulated.

8.3. Pastoralism in history and in modern times

8.3.1. The history of pastoralism in south west France

From the historical perspective, seasonal migration in Aquitaine took place from the plains of the Gironde to the summer pasture of the Pyrenees. The flocks spent winter amongst the vines of Saint-Emilion, there were agreements between shepherds and vineyard owners to allow flocks to feed between vine rows in exchange for the droppings which were left to fertilise the vines. In the Haute Lande, in the north of the department of the Landes de Gascogne, flocks of the Landaise breed were present all year round, without migrating, and fitted into the agro-pastoral system. This breed became adapted to a very difficult environment with acid wet and sandy lands, which supplied them with very small forage resources mainly heather, fern and reed (**doc.14**). In accordance with the law of 19th June 1957 which ordered the cleaning up the pastoral areas followed by planting a pine forest, flocks were no longer entitled to graze there since that would have reduced the growth of the forest and they were progressively abandoned, headcount falling from more than one million in 1857 when the law was passed, to one single flock of around one hundred sheep today. The Landaise breed is currently the object of a conservation policy for local genetic resources and is the only flock which can be found in the Ecomuseum of Marquèze in Sabres

8.3.2. The current situation

Foot transhumance in the Pyrenees was gradually abandoned in favour of mechanized migration because of the danger road traffic represented to flocks which had to share the roads with other users. However, many shepherds were not satisfied when they discovered that transport by truck stressed and suffocated the animals. From the year 2000, thanks to the action of charities, foot transhumances have recommenced in certain places for example in Haut Salat or in Couserans after obtaining the appropriate permissions and taking



particular care of the safety of the flock. However, one shepherd with the support of the regional authorities of Aquitaine and Midi-Pyrénées reopened the traditional transhumance route as far as the plains of the Gironde. This shepherd therefore covers nearly 300 kilometers with a flock of 200 sheep walking around 20 kilometers per day on roads which are mainly local or departmental roads, between the Estaing lake in the Pyrenees and Aillas in the Gironde (**doc.15**).

8.4. Sheep farming : economy, society and environment

8.4.1. The economic and social role

In the Pyrenees, the economic impact of tourism can be as high as 75% of local turnover. In the face of this powerful tendency, the weight of agricultural economy has become marginal. From an employment perspective, agriculture only currently represents 6.1% of employed people in the mountains. Even though it is low, the rate is higher than the national average, which has fallen to 4%. It is the recognition of the role of pastoralism in the countryside which enables the continuation of the pastoral activity. This role is of interest to state authorities and economic actors in the tourist sector to maintain the attractive potential of summer pastures and intermediate areas for the consumers of mountain tourism. However, sheep farming with the notable exception of the very dynamic milk producing branch in the Pyrénées-Atlantiques is performing rather poorly in the other parts of the mountains compared with alpine production. Furthermore, shepherds' huts are sometimes taken for mountain refuges by some tourists due to misrepresentations on certain maps. They sleep overnight and have no scruples in chasing off the shepherd who should have priority. Because of the behavior of many ramblers, certain shepherds' huts are currently closed whereas they are needed by the shepherds. This type of incident, even though it is not unique, is not general and cohabitation as a general rule happens without major problems. Pastoral tourism is developing also in the Pyrenees in conjunction with the practice of seasonal migration which remains very dynamic in the Pyrenees. Numerous festivals and fairs take place which enable tourists and locals to follow the flocks on foot, to gain a better understanding of the practice of pastoralism to taste and even buy local products from the sheep sector (for example the festivals of transhumance in the Ossau valley). The interest of the population for the pastoral world seems to be on the increase judging by what shepherds relate, as they only saw indifference a few years ago from these people.

8.4.2. The environmental role

From an environmental point of view, burning stubble presents certain risks. This activity which is highly regulated, requires an authorization but sometimes some people do not obtain one and the consequences can prove disastrous. Some unauthorized stubble burning gets out of control and turns into a real fire which quickly destroys hectares of forest and



can even, in certain exceptional cases, cause the death of the negligent people. Furthermore, as a precautionary measure, burning activities are completely forbidden during periods of drought and heat waves.

9. ASSESSMENT OF THE FRENCH RESULTS

The role of pastoralism on the French countryside is undeniable but for that, it is important the animal breed is adapted to the environmental conditions. Only rustic breeds can be reared in the mountains whereas breeds from sheepfolds would not be able to adapt. By the same token, rustic breeds are less productive and it is not interesting to raise them in a fold. Some breeds are currently reduced to small headcounts and benefit from measures to conserve their genetic resources since they are generally adapted to very difficult local conditions. Traditional pastoral landscapes are often under threat from the crisis that extensive sheep farming is going through and fallow areas of land are coming back leading to the gradual closure of pastoral territories. These landscapes are not just natural habitats whose biodiversity must be preserved, but also cultural landscapes which have been fashioned by human activity, i.e. pastoralism, and which present a heritage interest which is internationally recognized.

The rise of ecotourism is certainly a factor which explains why pastoral activity, in particular in the mountains, tends to be maintained over the last decade following years of decline. Traditional activities, for example foot transhumance, seem to be making a comeback especially in the Pyrenees and bear witness to a increase in interest from people who do not come from the pastoral world. It therefore appears necessary to work to increase exchanges between the actors of pastoralism and the rest of the population to improve awareness of the issues related to this activity and to develop policies to conserve its heritage.

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Photographs



Doc 1 - Hautes-Alpes



Doc 2- Alpes-de-Haute-Provence



Doc 3 - Plaine de la Crau



Doc 4- Pyrénées-Atlantiques



Doc 5- Corbières



Doc 6- Causse



Doc 7 - Vendée



Doc 8- Ile de France



Doc 9- Draille - Aubrac



Doc 10- Capitelle - Corbières



Doc 11- hay – Le Teich



Doc 12- Ruin of a cayolar - Pyrénées-Atlantiques



Doc 13-Orri - Ariège



Doc 14- « Parc » (sheepfold), mid-XIXth
- Landes de Gascogne



Doc 15- Pedestrian transhumance from Estaing to Aillas
(Pyrénées-Gironde)

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