

The World Alliance of Mobile Indigenous Peoples (WAMIP)

Second General Meeting, Kuala Lumpur, Malaysia February 9-13, and 16, 2004

Members of the World Alliance of Mobile Indigenous Peoples (WAMIP) convened at the 7th Conference of Parties (COP-7) to the United Nations Convention on Biological Diversity (UNCBD) in Kuala Lumpur, Malaysia, from 9-20 February 2004. WAMIP members also participated in the Global Biodiversity Forum (GBF) scheduled from 6-8 February 2004 just prior to the CBD in Kuala Lumpur. During these international meetings, WAMIP members made several presentations on "Mobile Peoples and Biodiversity Conservation" where issues of landscape management and connectivity were discussed.

While in Kuala Lumpur, WAMIP also held its second general meeting, to examine issues of organizational structure, membership, fundraising, and the future of the Alliance. This report is based on that meeting.

WAMIP Member Participants

1. Joseph Ole Simel, (Maasai, Kenya) WAMIP Coordinating Committee Chair
2. Sayyaad Soltani, (Qashqai, Iran) WAMIP Coordinating Committee Member
3. Boku Tache, (Boorana Oromo, Ethiopia) WAMIP Coordinating Committee Member
4. Francis Chachu Ganya, (Gabbra, Kenya) New WAMIP Member
5. Guyo Okola Haro, (Gabbra, Kenya) New WAMIP Member
6. Sauletkhan Bagiman, (Kazakh, Mongolia) WAMIP Coordinating Committee Member
7. Gantul Sukhee, (Iredui, Mongolia) WAMIP Coordinating Committee Member
8. Charles Uwiragiye, (Pygmy Batwa, Central Africa Region) New WAMIP Member
9. Fati Aboubacrine, (Touareg, Burkina Faso) New WAMIP Member

WAMIP Supporting Member Participants

1. Altanchimeg Chimeddorj, Mongolian Translator
2. Aghaghia Rahimzadeh, WAMIP Liaison Officer, Iranian Translator
3. Taghi Farvar, IUCN CEESP
4. Grazia Borrini- Feyerabend, IUCN CEESP/CMWG and TILCEPA,
5. Marco Bassi, Consultant
6. Bahar Dutt, Consultant and connection to potential WAMIP members in India

Chair of Meeting

Joseph Ole Simel

Agenda

1. Background information on WAMIP for new members
2. Constitution and Mission
3. Report from the WAMIP consultancy
 - a. Definition of terms
 - b. Membership structure
 - c. Governing bodies and organisational chart
4. Strategy
 - a. Programme of action
 - b. Future meetings
5. Fundraising

6. Next Steps
7. Roles and Responsibilities
8. Meeting with representatives of the International Indigenous Forum on Biodiversity (IIFB) at COP 7
9. WAMIP Presentations at the Global Biodiversity Forum and the COP 7
10. Annex 1 WAMIP Statement to the CBD
11. Annex 2 WAMIP Press Release

1. Background Information on WAMIP

Dr. Farvar provided a brief background on the Alliance. During the 5th World Parks Congress (WPC) in Durban, South Africa, in September 2003, a large number of Mobile Indigenous Peoples (MIPs) came together and formed a caucus. About forty MIPs from four continents, primarily nomadic pastoralists, and some professionals concerned with both conservation and mobile livelihoods took part in a preparatory pre-WPC workshop promoted and supported by IUCN/CEESP. This assembly helped to prepare for a number of further meetings and presentations throughout the Congress (in particular as part of the Governance Stream). The workshop used and refined a number of ideas originally included in the Dana Declaration of 2002. These prepared the ground for analysing MIPs' common concerns and priorities, and working together to find solutions for them. Many important results were achieved at the WPC, including a specific recommendation on MIPs and important communication work with the broader conservation community, which had rarely previously heard of the positive conservation impacts of mobile lifestyles. At the end of the WPC, the MIPs formed the World Alliance of Mobile Indigenous Peoples (WAMIP). A Steering Committee of 7 members was formed by consensus, of which 5 members were again present for the meeting in Kuala Lumpur.

2. Constitution and Mission

Before discussing the constitution and mission of the Alliance, the group examined the use of the word "indigenous" and the issues revolved around declaring itself a subset of indigenous peoples (see par. 3).

Several issues are determinant of whether "mobile peoples" are to be considered a subset of "indigenous peoples." Those include:

1. Self determination
2. Relationship with land and natural resources
3. Support or adherence to the UN Draft Declaration on the Rights of Indigenous Peoples
4. Pertinence of the International Labour Organization (ILO) Convention 169 Concerning the Rights of Indigenous and Tribal Peoples

Vision

WAMIP sees an ideal future in which:

- Mobility is recognised and appreciated as a strategy for both sustainable livelihoods and conservation of biological diversity
- Mobile indigenous peoples (MIPs) are in full solidarity among themselves and with other indigenous peoples
- The rights of mobile indigenous peoples to natural resources (as per the relevant United Nations Draft Declaration) are fully respected

In such a world, mobile indigenous peoples will enjoy broad social recognition and respect. Enabling legal and policy environments will allow them to determine priorities and strategies for the conservation and sustainable use of their lands, territories and other resources based on their own tenure systems and customary laws. They will be free to maintain and develop their distinct identities and cultural values, and to exercise strong cultural traditions and customs, including social organisation, distinctive juridical customs, and appropriate educational approaches. In addition, they will be free to maintain and develop contacts, relations, and cooperation with other peoples across international borders and, as needed, engage in peaceful resolution of conflict with other peoples and countries.

Mission

The mission of WAMIP is to assist and empower mobile indigenous peoples throughout the world to maintain their mobile lifestyles in pursuit of livelihoods and cultural identity, to sustainably manage their common property resources and to obtain the full respect of their rights.

3. Report on the WAMIP Consultancy

Marco Bassi, the Coordinator of a CEESP/ TILCEPA/EPP- sponsored consultancy to WAMIP, circulated, and introduced a preliminary synthesis report of the consultancy and other annexed documentation based on draft reports and summaries submitted by the members of the consultancy team. The preliminary report introduces several key issues, including:

- Definitions and terminology
- International laws relevant to the MIPs
- Organisational structure of WAMIP
- Problems of communication
- Research issues
- Funding issues

a. Definition of Terms

Indigenous and Tribal Peoples

Many states, particularly in Asia and Africa, do not recognise the existence of indigenous peoples within their territory. The definition of the term “indigenous peoples” is yet to be agreed upon. In Asia, most mobile peoples are legally or informally identified, and identify themselves, as “tribal,” while most African mobile peoples would reject the “tribal” identification due to the pejorative meaning of the term in evolutionary anthropology and in mainstream political science.

It is internationally recognised that there is not a single definition encompassing all marginalised peoples with a distinctive culture. The tendency, expressed by the Draft UN Declaration on the Rights of Indigenous Peoples and by other recent official documents produced in the UN and in the context of the African Union, is to define criteria within which peoples and communities may fit, giving more emphasis to the process of self-identification, regardless of recognition by the State. Priority of time of occupation is only one of several criteria. A definition based on self determination allows a way out of the disputed distinction between “tribal” and “indigenous” peoples. It is important to point out however, that in terms of rights defined by international law the two categories of “indigenous” and “tribal” are identical.

The Draft UN Declaration perfectly expresses the holistic vision of the MIPs and their aspiration to maintain control over the natural resources they use for their livelihoods, to self-determination in decision-making and development, to recognition of customary law, tenure systems, and traditional leadership.

The ILO Convention 169 defines both “Indigenous” and “Tribal” peoples

Indigenous Peoples are “Peoples in independent countries who are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographical region to which the country belongs, at the time of conquest or colonization or the establishment of present State boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions”.

Tribal Peoples are identified as those “...whose social, cultural and economic conditions distinguish them from other sections of the national community, and whose status is regulated wholly or partially by their own customs or traditions or by special laws or regulations.”

The principle of self-identification is applied to both “indigenous” and “tribal”: “Self-identification as indigenous or tribal shall be regarded as a fundamental criterion for determining the groups to which the provisions of this Convention (ILO 169) apply.”

The UN Draft Declaration on the Rights of Indigenous Peoples

The UN Draft Declaration on the Rights of Indigenous Peoples sets the concept of “tribal peoples” aside and only refers to “indigenous peoples” in the attempt to build a single comprehensive legal category, including the “tribal peoples”. This is confirmed by the fact that no definition of “indigenous peoples” is provided in the Draft Declaration, but rather the principle of self-identification is asserted in its article 8:

“Indigenous peoples have the collective and individual right to maintain and develop their distinct identities and characteristics, including the right to identify themselves as indigenous and to be recognized as such.”

Concerning the compatibility of the protections assured by the UN Draft Declaration in relation to mobility, the reference to selective biodiversity and marine resources “owned or otherwise occupied or used” of article 26, covers all the cases of MIPs:

Article 26 of the UN Draft Declaration

Article 26 of the Draft Declaration states: “Indigenous peoples have the right to own, develop, control, and use the lands and territories, including the total environment of the lands, air, waters, coastal seas, sea-ice, flora and fauna and other resources which they have traditionally owned or otherwise occupied or used. This includes the right to the full recognition of their laws, traditions and customs, land-tenure systems and institutions for the development and management of resources, and the right to effective measures by States to prevent any interference with, alienation of, or encroachment upon, these rights”..

Thus, the UN Draft Declaration underlines and supports all the claims outlined at the World Parks Congress in Durban, South Africa, September 2003, by the World Alliance of Mobile Indigenous Peoples. It is now a matter of mobile peoples around the world to decide whether they wish to identify themselves as Indigenous, affiliate themselves with WAMIP, and support the approval of the Draft Declaration through WAMIP activities.

Based on the above mentioned definitions of the term “indigenous,” all WAMIP members present at the second general meeting of WAMIP in February 2004 in Malaysia, agreed to permanently adopt the term “indigenous,” while recognising themselves as a subset of indigenous peoples. After the term “indigenous” was officially adopted, WAMIP members agreed to meet with the International

Indigenous Forum on Biodiversity (IIFB) and the broader indigenous peoples constituency present at COP 7 and seek ways to collaborate. WAMIP members also composed a statement to the CBD, which was later approved by the IIFB. IIFB agreed to include WAMIP's statement as part of the statement of the broader indigenous peoples presented to the CBD (see Annex 1). A press statement was also developed and distributed (see Annex 2)

The Term “Mobile Peoples”

The term “mobile peoples” was accepted at the Dana Conference by 30 experts from around the world as the most useful term to describe peoples commonly referred to as “nomadic.” The term “mobile” was considered more inclusive, as it applies to hunters and gatherers, shifting cultivators and other groups that have an attachment to particular tracts of land, seas, or natural resources.

The first definition in international context of “mobile peoples” is given in the Dana Declaration (2002):

The term mobile peoples (i.e. pastoralists, hunter-gatherers, shifting agriculturalists and other peoples with dynamic regular changing patterns of land use) refers to a subset of indigenous and traditional peoples whose livelihoods depend on extensive common property use of natural resources over an area, who use mobility as a management strategy for dealing with sustainable use and conservation, and who possess a distinctive cultural identity and natural resource management system.

The first definition of mobile indigenous peoples is included in the 5th World Park Congress Recommendation 27 (September 2003):

Mobile indigenous peoples (i.e. nomads, pastoralists, hunter-gatherers, and shifting agriculturalists) are a subset of traditional and indigenous peoples whose livelihoods depend on some form of common property use of natural resources, and whose mobility is both a distinctive source of cultural identity and a management strategy for sustainable land use and conservation.

By accepting and owning the above definitions, WAMIP is thus an Alliance of MIPs and communities that possess distinctive links with territories and/ or natural resources held under a common property regime, understand mobility as an crucial element of their cultural identity and use it as a management strategy for the sustainable use and conservation of natural resources. Hence, WAMIP is not an association of all types of peoples having a mobile lifestyle, as it excludes those without a livelihood relationship with natural resources, such as the groups normally classified as “peripatetic.”

The acceptance of the term “mobile” over “nomadic” is becoming more common in the literature. The term “mobile” has been adopted in the anthropological literature for at least the past decade to replace the term “nomadic,” which in common sense holds no regular relation with a territory. A book by Dawn Chatty, *Mobile Pastoralists: Development Planning and Social Change in Oman* (1996) describes a people who were referred to as “nomads” in the past. The term “nomadic” was believed to offer an inaccurate representation of pastoral spatial movement. Being “nomadic” seems to describe movement that is unpredictable, irregular, and not defined in terms of particular places and territories and has arguably taken on a negative connotation, referring to those who are backwards, and lack modernity. The term also fails to convey the idea of a regular pattern of interaction with the natural resources. Being “mobile” does not have the connotation of such randomness of movement and thus is amenable to being defined in terms of movement that is more regular, and tied to commonly held territory. The term “mobile peoples” was adopted in Dana to replace the more common term “mobile pastoralists.” The use of the term “mobile peoples” in place of the term “mobile pastoralists” is meant to encompass all types of variations of human mobility including “semi-settled”, “semi-nomadic”, fully nomadic” and “transhumant” lifestyles.

b. Membership Structure

WAMIP's membership is organised in a two-tiered system:

1. Members
2. Associate/Supporting Members

Full Members

Full membership is available to MIPs and their sub-groupings, who adhere to the mission and strategic approach of WAMIP through their legitimate traditional leadership. Where leadership is not an applicable concept, MIPs and their sub-groupings can adhere through associations and organisations working with MIPs and who are respectful of the values and interests of MIPs and as demonstrated by an appropriate process of legitimisation and accountability. Thus, members include:

1. Natural/traditional/customary groupings of MIPs with a distinctive identity and name. Examples of such groupings are peoples, tribes, sub-tribes, local clans, sub-clans and lineages, whether officially or customarily recognised;
2. Local NGOs and other associations/organisations formed, governed and directed by MIPs or explicitly authorised and delegated by (1) above as their legitimate representatives and directly accountable to them.

The applicant peoples, sub-groups, and organisations must provide adequate documentation in electronic format. The supporting documentation of each new applicant shall be made known through the WAMIP electronic mailing list and website to the Coordinating Committee (CC) and to all members who will make an explicit request for it. Admissions will be accepted if no objection is raised within 2 months from membership submission. The Coordinating Committee will settle disputed cases.

Roles for Members

Members are responsible for policy formulation and decision-making for WAMIP. Members will exercise this role directly through the General Assembly meetings or via electronic communication, or indirectly through the Coordinating Committee.

Associate/Supporting Members

Associate membership is available to all interested individuals and organisations that explicitly adhere to the definition of MIPs and the mission of WAMIP, have a work record on issues related to MIPs, but do not fulfil the criteria for full membership. Thus, associate membership includes:

- Individuals belonging to MIPs/communities;
- Professionals with particular concern, knowledge and work records about MIPs;
- NGOs involved in human rights, conservation or development work in areas of concern to MIPs;
- Foundations and donors interested in supporting MIPs;
- Any other relevant association, organisation, private or governmental body with a proven record of adhering to the mission of WAMIP.

New associate members must be introduced by one or more members and provide adequate documentation in electronic format. Such documentation shall be made known through the WAMIP electronic mailing list to the CC and to all members who will make an explicit request for it. Admissions will be accepted if no objection is raised within 2 months from membership submission. The Coordinating Committee will settle disputed cases.

Roles for Associate Members

To assist and collaborate with the Members, the Coordinating Committee and the Secretariat in pursuit of the mission of WAMIP, and to facilitate communication among Members and Associate Members while assisting in the implementation of the programme.

Further considerations pertaining to WAMIP members and associate members

Members of all categories are encouraged to establish Regional and Country Units of Members and other specialized networks, developing specific objectives and work plans in coordination with the Coordination Committee and the Secretariat.

WAMIP and CEESP

All active members of WAMIP are automatically members of the Sustainable Livelihoods Working Group of IUCN-Commission on Environmental, Economic and Social Policy (CEESP)

Honorary Members

Honorary members are prominent MIPs, organizations, or individuals who are invited by the CC to join WAMIP because of their distinctive record of achievements regarding mobility, human rights, and conservation. Honorary members are exempted from paying dues.

c. Governing Bodies and Organisational Chart

Secretariat

The Secretariat is responsible for administrative and communication activities, working in close collaboration with the Coordinating Committee. It includes the functions of Executive Officer and the Liaison Officer.

Functions

- Communication
- Administration of funds
- Day-to-day operations of initiatives
- Fund raising

Accountability

The Secretariat is accountable to the Coordinating Committee

Currently and up to the next CC meeting in Bangkok (November 2004) WAMIP will continue to be affiliated with CEESP and hosted in CENESTA (Iran). The Secretariat activities will continue to be carried out by Ms. Aghaghia Rahimzadeh.

General Assembly

The General Assembly convenes the delegates of the Members normally once every five years. Members who attend the General Assembly do so at their own expenses. In case the Secretariat will be able to secure funds to support the General Assembly, these will be allocated to support travel in a

transparent and equitable manner (e.g. by paying due consideration to regional balance, gender balance, active engagement in the life of the Alliance, etc...). Extraordinary sessions of the General Assembly can be called for as necessary upon the decision of the Coordinating Committee or 20% of the membership.

With a quorum of 50% of the members (present directly or by proxy to other members), the General Assembly reviews the vision, mission, strategy, operations, and performance of the Alliance and elects the Chair, the members of the Coordinating Committee, and the Board of Trustees. Exceptionally, the Chair, members of the Coordinating Committee, and Board of Trustees can be elected by vote through electronic means. Decisions are done by consensus wherever possible, or by majority when consensus proves to be impossible or highly impractical (e.g. when decisions are done by electronic means). Proxies can be attributed in writing to other members.

Coordinating Committee

The Steering Committee of WAMIP is changed in name to the Coordinating Committee (CC). The members of the Coordinating Committee will remain in charge until the World Conservation Congress in Bangkok, November 2004 where their work and participation will undergo evaluation. Two new members have been added in February 2004 to the Coordinating Committee, making a total of 9 Coordinating Committee Members.

New Coordinating Committee Members

1. K. Vasamalli (Toda), India
2. Francis Chachu Ganya, (Gabbra- Kenya)

Continuing Coordinating Committee Members

3. J. Ole Simel (Maasai- Kenya) – Interim Chair
4. Sayaad Soltani (Qashqai- Iran)
5. Boku Tache (Boorana Oromo- Ethiopia)
6. Sauletkhan Bagiman (Kazakh- Mongolia)
7. Saoudata Aboubacrine (Tuareg- Burkina Faso)
8. Bagdiram Raika (Raika- India)
9. Gantuu Sukhee (Iredui- Mongolia)

Roles of the Coordinating Committee

The roles of the Coordinating Committee are inter-assembly decision-making, major decisions concerning the Secretariat, acceptance of new members and associate members, invitation of honorary members and associate members.

Accountability

The Coordinating Committee is accountable to the General Assembly and to the Board of Trustees

Criteria for Electing Coordinating Committee Membership

- Belonging to a mobile indigenous people's group
- Demonstrated active involvement in WAMIP activities
- Length of experience and quality of achievement in support of WAMIP
- Representing together all continents and major world regions
- Representing together all main mobile indigenous livelihoods modes, including pastoralism, hunter-gatherer, shifting agriculture and sea/fishing mobile peoples
- Ensuring together both continuity and innovation in the management of the Alliance.

Board of Trustees

The Board of Trustees plays a role of oversight to the Coordinating Committee

Composition

One or more individuals widely recognised and respected by MIPs willing to play a role of general oversight, advice, and arbitration, including in the management of conflicts that may eventually occur within the Alliance.

Roles of the Board of Trustees

Oversight of the Coordinating Committee, general function of Ombudsperson(s), provision of advice and arbitration in the management of conflicts within the Alliance.

Accountability

The Board of Trustees responds to the General Assembly

4. Strategy

The strategic approach of WAMIP is to strengthen and empower mobile indigenous peoples throughout the world to organise in solidarity with one another; to protect, promote, and restore their rights; to maintain and strengthen their cultural identity; to have mobility widely recognised as an effective natural resource management strategy; and to influence policy and legal instruments in support of their mobile lifestyle. This is articulated in four specific objectives, actions and expected results.

Time Frame

WAMIP has agreed upon a 10 year time frame to achieve its strategic goals. However, after the first five years, WAMIP will review its work and based on the results the Alliance will pursue the next 5 years.

Programme of Action

Objective 1

Consolidating knowledge on mobility and related institutions, customary norms and land tenure system— including through community-to-community exchanges and research— and reversing cultural biases on mobility via extensive social communication initiatives at all levels.

Possible Actions

- a. Sharing experiences from different regions, countries, and modes of mobility
 - Workshop “Tribal and Indigenous Wisdom on Mobility in Modern Times”
 - Field visit to Iran by WAMIP members to join the Kuhi sub-tribe of the Qashqai Confederation on their spring migration to the summering grounds, while gaining experience about the Qashqai’s traditional organisation
- b. Sharing experiences with other indigenous peoples at relevant international gatherings

- c. Linking MIPs to a variety of relevant organisations to develop basic and applied research initiatives serving the needs of MIPs
 - Engaging mobile indigenous communities in their own self-assessment, analysis and self-generated action research.
 - Collecting and compiling information on mobility, livelihoods and conservation and on non-equilibrium ecosystems
 - Carrying out a comparative examination of the traditional organizations of MIPs and how they cope with socio-economic and ecological change
- d. Articulating and disseminating knowledge on mobility and MIPs
 - Building a website in English, French, Spanish and Arabic with highlights of relevant publications, studies, reports and links to other pertinent WebPages
 - Compiling and disseminating new publications and audiovisuals (e.g. films) on mobility, livelihoods and conservation
 - Disseminating existing books, briefing notes and articles on mobility, such as the WAMIP Briefing Notes, the Policy Matters 12 article by Taghi Farvar "*Mobile Pastoralism in West Asia: Myths, Challenges and a Whole Set of Loaded Questions...*". This includes the translation in French, Spanish and Arabic and the relevant dissemination of publications.

Objective 2

Influencing legislation, policy, and programmes at the international, national, and local levels, in particular with regard to the rights of indigenous peoples and the appreciation of mobility as a natural resource management strategy and the respect of the rights of indigenous peoples.

Possible Actions

- a. Undertaking preparatory work aiming at specific policy initiatives (e.g. studies, consultancies, and comparative legislation analyses, identification of policy opportunities,)
- b. Participating in relevant policy forums and events at various levels and enhancing the awareness of policy makers and donors about the conservation and livelihoods benefits of mobile lifestyles and the particular capacities, needs and rights of MIPs
 - Participating in relevant international and regional events (e.g., Convention on Biological Diversity, Convention to Combat Desertification, Ramsar Convention, specific meetings of regional bodies, the IUCN, FAO, IFAD).
 - Participating in developing national programmes and projects affecting the livelihoods of MIPs (i.e., initiatives of the World Bank, UN Agencies, and international donors)
 - Participating, in coordination with other organisations of indigenous peoples, in international and regional forums relevant to indigenous issues, cross-border movement and trade, policies and development of initiatives of concern to MIPs.
- c. Establishing regional and country units of WAMIP members that would:
 - Lobby for appropriate legislation and contribute to curricula of institutions and professionals working with mobile indigenous peoples
 - Enhance the capacity of MIPs to participate in civil society initiatives and other relevant networks
 - Contribute to relevant strategies, programmes and projects

Objective 3

Strengthening the capacities and organisation of WAMIP and its members in order to pursue the mission of the Alliance.

Possible Actions

- a. Facilitating access to information on MIPs-relevant initiatives, instruments and events by building and maintaining a WAMIP website (possibly available in English, French, Spanish and Arabic) and continuing to produce and diffuse articles, documents and briefing notes on relevant subjects
- b. Promoting workshops, exchange visits and joint events among WAMIP members to explore and discuss key issues, including:
 - Mobility and its relationship with biodiversity conservation;
 - Carrying out specific action research related to MIPs' capacities and needs;
 - Making basic services (e.g. water, education, health) compatible with mobility;
 - Making use of legal and policy instruments to enhance the rights of MIPs in the national and international contexts;
 - Engaging constructively with the broader society;
- c. Engaging in the active recruitment of new members
 - Current members actively recruit new members according to the agreed membership procedures
- d. Fundraising
 - Under the coordination of the Secretariat, various initiatives are developed and donors are contacted for their concurrence and support.
- e. Strengthening the WAMIP Secretariat and Coordinating Committee
 - Setting up an office with human resources and equipment. Since its inception, WAMIP has been hosted at CENESTA (Iran). WAMIP members agreed on a three year time frame for achieving self independence. Until this is accomplished, it is expected that WAMIP will remain hosted at CENESTA
 - Engaging the Coordinating Committee in specific initiatives, as needed (from the analysis of patterns of human mobile lifestyles to the acquisition of lobbying skills...)
- f. Establishing working links, agreements and alliances between WAMIP and other relevant national and international organisations in the field of bio-diversity conservation development, human rights, education and research.

[With regard to conservation, a specific planned initiative is a capacity building workshop at the IUCN World Conservation Congress in Bangkok, November 2004, on mobility, social organising, cultural identity and conservation. The broad aim is to increase social communication across sectors and the capacity to jointly design, promote, monitor and evaluate policies, programmes and projects affecting MIPs.]

5. Fundraising

WAMIP will identify a number of funding sources for various purposes i.e. for the secretariat, conducting workshops, and for participating in international forums.

The Secretariat will systematically target various funding agencies for different activities. WAMIP will develop a template funding proposal which will be tailored to various funding agencies. WAMIP will also develop a brochure describing the Alliance as well as its Mission and Vision which will be distributed to prospective members, supporting members, partners, and donors.

WAMIP is willing to host interns at the Pastoralists Integrated Development Organization in Kenya (where the WAMIP Coordinating Committee Chair is based) and/or at the CENESTA/WAMIP Secretariat in Teheran (Iran). A good portion of the intern's job would be dedicated to interacting with the CC and WAMIP members at large, and to writing project proposals for prospective funding agencies.

Possible Funding Sources

1. Global Pastoral Programme

A grant is offered by UNDP- GEF to formulate the Global Pastoral Programme. The goal of this program is to enable sustainable land management in extensive rangelands. It will do so by helping to remove policy and capacity obstacles and to identify innovative practical ways in which sustainable drylands ecosystem management through livestock mobility can be made both viable and attractive. It will establish the necessary pre-conditions at national and local level to enable investment in pastoral sustainable land management. The global programme is intended to catalyse and coordinate donor action so as to address some of the root causes that prevent effective custodianship of drylands by pastoralists. Global benefits are expected in establishing the enabling framework for four key areas:

- a. Promoting viable pastoral sustainable land management through new and innovative sustainable land management approaches derived from traditional and innovative knowledge
- b. Safeguarding sustainable use and conservation of biodiversity in pastoral lands
- c. Ensuring ecosystem health and functions and thereby enhancing carbon sequestration
- d. Reducing vulnerability of pastoralists to climate change-induced droughts.

The objectives of the medium sized project are two-fold:

- a. **Advocacy**, for greater recognition of mobile pastoralism as a sustainable and productive form of land management, and greater awareness by national stakeholders of policy options to support pastoral livelihoods
- b. **Capacities built**, by cross-continental exchanges, disseminating best practices for support services to mobile populations, and building capacity of selected pilot pastoral communities for a second (later), investment phase of the program.

Three Types of Settings

1. National Projects: countries in which governments have already agreed with the implementation of the project
2. Network countries: in the absence of government collaboration, government officers, NGOs and other relevant organisation will participate in network activities.
3. Action research

WAMIP Action Points

While involved with the Global Pastoral Program, WAMIP would build its capacity as an organization and it would focus on strengthening other pastoral institutions. WAMIP Secretariat will begin to develop a proposal for the GPP immediately.

A workshop on the Global Pastoral Programme called "Global Pastoral Programme Formulation Workshop" will take place in Nairobi, Kenya from 19-23 April. WAMIP members are planning to attend this workshop to seek further information about the Global Pastoral Programme. In such context, WAMIP members should explain the strong need for a fuller involvement of the pastoralists themselves in National and International relevant networks.

2. Tropical Forest Programme

This is a small grant from the Dutch government

3. International Working Group for Indigenous Affairs (IWGIA)

4. UN Voluntary Funds to attend UN Meetings

5. Netherlands Centre for Indigenous Peoples-NCIV

The Netherlands Centre for Indigenous Peoples (NCIV) is an NGO (non- governmental organization) based in Amsterdam which has been supporting the promotion and the protection of the rights of indigenous peoples world-wide since 1969 www.nciv.net

One of the main activities of NCIV is the administration of the Grants for the Rights of Indigenous Peoples (GRIP). With GRIP NCIV seeks to increase financial support to small-scale initiatives coming from organizations of indigenous peoples in order to promote, at the local level, the recognition, and implementation of their rights.

Besides the empowerment of indigenous peoples organizations GRIP focuses on the following articles of the United Nations Draft Declaration on the Rights of Indigenous Peoples:

- Right to peace (art.6),
- Right to culture (art.12),
- Right to consultation (art.19),
- Land and resource rights (art.26),
- Intellectual property rights (art.29) and
- Indigenous women's rights (art.43), and the protection of indigenous knowledge, innovations, and practices as stated in Article 8(j) of the Convention on Biological Diversity.

The beneficiaries of GRIP are Indigenous organizations in all parts of the world. GRIP will only fund indigenous peoples organization's own initiatives or initiatives of NGO's that work to organize indigenous peoples who have not yet been able to establish their own organization.

6. Next Steps

• WAMIP's Statute and Preparatory Consultation Report

The WAMIP Statutes were drafted in Kuala Lumpur, Malaysia on February 2004. These documents will soon need to be completed and finalised. The consultation report is likely to be of use for many members and potential members.

• WAMIP Registration

WAMIP will investigate registering itself as an international, if possible, and if not, as a National Swiss Organization, in Switzerland. Registration of WAMIP in Switzerland will enable access to government funding. WAMIP by-laws will be further developed and circulated to WAMIP members for endorsement. Once accepted by all, the registration process will take place.

- **Activities at International Level**

WAMIP will organise events and activities for every international meeting it will attend

Forthcoming Meetings

Meeting	Date	Location
Global Pastoral Programme: "Global Formulation" Workshop	19-23rd April 2004	Nairobi, Kenya
Indigenous Peoples Caucus	May 8-9, 2004	New York, USA
United Nations Permanent Forum on Indigenous Issues	May 10-21, 2004	New York, USA
UN Working Group on Indigenous Populations	July 2004	Geneva, Switzerland
UN Working Group on the Draft Declaration on the Rights of Indigenous Peoples	September 2004	Geneva, Switzerland
IUCN World Conservation Congress	November 2004	Bangkok, Thailand

Document Translation

WAMIP will translate Mobile Briefing Note into the 3 main languages, Spanish, French, and Arabic, used at the UN Permanent Forum on Indigenous Issues. This will be ready by May 2004.

- **IUCN World Conservation Congress (WCC)- Bangkok, Thailand, November 2004**

- WAMIP will support the development of at least one relevant Resolution at the World Conservation Congress. To this aim, it needs ASAP to identify, encourage and support willing IUCN members to draw from the relevant WPC recommendation and develop a draft resolution.
- WAMIP will conduct a workshop concentrating on mobility, livelihoods, and conservation. In order to do so, relevant members must engage with the IUCN secretariat.
- Workshop/side event on capacity building for MIPs

7. Roles and Responsibilities

Aghaghia Rahimzadeh

- To develop a proposal for the Global Pastoral Programme with assistance from Marco Bassi and others
- Consult Maryam Niamir-Fuller to find out whether it is possible for one WAMIP Coordinating Committee Member from each region to attend the workshop on the Global Pastoral Programme in Nairobi, Kenya, from 19-23 April. Additionally, send a list of all those interested to attend this workshop

3. Forward the GPP information to all WAMIP Members
4. Seek funding for the UN Permanent Forum on Indigenous Peoples (May 2004, New York)
5. Develop a brochure describing the Alliance including the Mission and Vision to be distributed to prospective donors
6. Develop a membership application form, logo, and card
7. Develop and maintain the WAMIP web site as part of CEESP/WGSL
8. Invite active members of WAMIP to become members of the sustainable Livelihoods Working Group of IUCN-CEESP
9. Send the guidelines for a call for papers for the forthcoming *Policy Matters 14* to the indigenous peoples group
10. Identify possibly interested IUCN members from the global list to develop events for the Bangkok Conservation Forum and a resolution for the WCC
11. Remind and assist the members of the CC about the membership drive

Grazia Borrini-Feyerabend

1. Revise documents
2. Prepare and submit a WAMIP project proposal for the Darrell Posey Fund (with assistance from Marco Bassi)
3. Investigate the registration of WAMIP, either as an international or as a Swiss National organisation, in Switzerland (with assistance from Taghi Farvar)

Taghi Farvar

1. Investigate the registration of WAMIP, either as an international or as a Swiss National organisation, in Switzerland (with assistance from Grazia Borrini-Feyerabend)

Marco Bassi

1. Complete the final report from the WAMIP Consultancy
2. Complete the draft version of WAMIP by-laws
3. Investigate the possibility to enhance an Academic and Research Network in consultation with Peter Brosius, director of the Conservation and Community Laboratory at the Anthropology Department of the University of Georgia, USA and other interested supporting organisations

Coordinating Committee and Members

1. Seek funding to assist them in attending the UN Permanent Forum on Indigenous Peoples in May 2004 in New York
2. Maintain better communication with the Secretariat
3. Contact other mobile indigenous peoples and organizations and invite them to join WAMIP

8. Meeting with the Broader Indigenous Peoples Group

On 16 February 2004 the Theme on Indigenous Local Community, Equity, and Protected Areas (TILCEPA), WAMIP, and the broader indigenous peoples group, The International Indigenous Forum on Biodiversity (IIFB), met to seek collaboration between the three present groups outside of international meetings.

Some Suggestions

- Involvement of WAMIP with the IIFB's electronic discussions on protected areas and the CBD
- WAMIP can offer IIFB articles on mobile issues
- IIFB can submit articles to CEESP's forthcoming publication *Policy Matters 14*
- Collaboration on WCC, organization of events, workshops, etc...
- Draft resolutions to be passed by IUCN

This requires writing succinct and concrete resolutions and circulating them to IUCN members for their concurrence and collaboration. Small groups can work on these resolutions. We can focus on one or two resolutions, or we can follow up on the World Parks Congress

There is an urgent need to identify IUCN members interested in mobility and conservation.

9. WAMIP Presentations at the COP 7

Saturday 7 February 2004

The 19th Global Biodiversity Forum

- **Sauletkhan Bagiman and Gantul Sukhee**
Iredui, Mongoli and Mongolian Kazak, Mongolia
“Community Organization and Pasture Management in Mongolia's South Gobi Region - Ireedui Herder Community Case Study”
The presentation described the initiative of local herders (Bayandalai Sum/District of South Gobi Aimag/Province) to work together to improve pasture management through developing agreed community norms on seasonal pasture use, dates of jointly moving camps, protecting local natural resources and biodiversity and negotiating with outsiders. This was an important step to restore pastoral mobility in this area. An important aspect is the success of Ireedui Community in obtaining a contractual agreement with local government and the park authority over land use and management rights. The community conserved area managed by Ireedui Community includes core area of "Gobi Gurvan Saikhan National Park," habitat of rare wildlife including snow leopard. Due to their success, Ireedui Community became an important community based learning institution, sharing experience with many groups from other areas in the Gobi and Mongolia.
- **Boku Tache and Francis Chachu Ganya**
“Community Conserved Areas among Boorana and Gabbra Pastoral Communities in Southern Ethiopia and Northern Kenya”
This was a presentation on how the two pastoral communities traditionally managed the environment and the challenges that they are currently facing. In the way forward, we recommended that mobility and collective tenure arrangements be recognised and enhanced. Recommendations were made on the need for revitalising the community traditional governance institutions.
- **Taghi Farvar and Sayyaad Soltani**
“Mobile Livelihoods and their Relevance for Biodiversity Conservation in the Landscape”
This presentation was focused on the importance of the presence of mobile indigenous peoples for the conservation of biodiversity. Case studies were of the Kuhi Sub-tribe of the Qashqai Confederation of Iran.

Tuesday 10 February 2004- Community Kampong

- **Francis Chachu Ganya and Guyo Okola Haro**
Gabbra, Ethiopia
“A Case of a Successful Grassroots Initiative Among the Pastoral Nomads of Northern Kenya”
This presentation was focused on the mobile peoples of northern Kenya and the challenges brought about by the harsh environment in which they live. Their livelihoods within the arid landscape were discussed. The success of PISP's intervention in addressing some of these

problems was discussed. In particular, PISP success in reducing water stress by pioneering innovative rainwater harvesting structures in the region was highlighted.

- **Sauletkhan Bagiman and Gantul Sukhee**
Iredui, Mongoli and Mongolian Kazak, Mongolia
"Why is Mobility Good for Biodiversity Conservation?"
The presentation outlined social organization and pasture management in Mongolia during different historic periods: before 1921-pre-socialist; during socialism 1921-1990; after socialism - 1990 to present. Recent re-organization of local herder communities is facilitating mobility that was compromised due to weak (government) institutions for natural resource management, administrative borders that do not provide for seasonal pasture use, and through increase of herding households due to socio-economic changes. Mongolian herders have extensive traditional ecological knowledge on pasture and livestock that enables them to manage the pasture sustainably and maintain biodiversity that is an important base for their livestock and livelihood.
- **Sayyaad Soltani**
Qashqai, Iran
Sayyaad Soltani presented a speech, read by Aghaghia Rahimzadeh, on conservation and the role of mobile indigenous peoples and their efforts to conserve biodiversity of their region. The speech was accompanied by a short film on the life of the Kuhi Sub-tribe of the Qashqai Nomadic Pastoralist Confederation. The speech and the film were previously presented to the World Parks Congress plenary in Durban, South Africa in September 2003.
- **Charles Uwiragiye**
Batwa, Rwanda
"Indigenous Peoples Cultural Biodiversity Values and Forest Key Issues"
This presentation focused on forest ecology and its importance to the livelihoods of indigenous communities. The fragmentation of forests in the African continent has caused a great deal of damage to the livelihoods of many indigenous communities who have for centuries depended sustainably on the resources of the forests. Additionally, case studies were presented on the absence of Land Rights in Rwanda for the Indigenous Batwa People.

Tuesday 17 February 2004- IUCN side Event

- **Boku Tache and Francis Chachu Ganya**
"Community Conserved Areas among Boorana and Gabbra Pastoral Communities in Southern Ethiopia and Northern Kenya"
This presentation demonstrated how the two pastoral communities, Borana and Gabra, traditionally managed the environment and the challenges they are currently facing. Recommendations were made that mobility and collective tenure arrangements be recognised and enhanced. The presenters also recommended that the community traditional governance institutions of mobile indigenous peoples must be revitalised.
- **Sayyaad Soltani**
Qashqai, Iran
Sayyaad Soltani presented a speech, read by Aghaghia Rahimzadeh, on conservation and the role of mobile indigenous peoples and their efforts to conserve biodiversity of their region. The speech was accompanied by a short film on the life of the Kuhi Sub-tribe of the Qashqai Nomadic Pastoralist Confederation. The speech and the film were previously presented to the World Parks Congress plenary in Durban, South Africa in September 2003.

Annex 1

**COP 7 – Kuala Lumpur, Malaysia
11 February 2004**

Additional points to the Opening Statement by the International Indigenous Forum on Biodiversity for the Committee on Protected Areas

BY THE MOBILE INDIGENOUS PEOPLES

Mobile indigenous peoples are those whose life is based on seasonal resources that are accessed through mobility.

Mobile Indigenous Peoples see Protected Areas as a continuum in the landscape that is our traditional territory of resource management. Mobility is a strategy for both livelihood and conservation of biological diversity. Many conservation planners tend to concentrate on specific sites, ignoring the connectivity in the landscape that is so essential to the sustainability of both livelihoods and ecosystems. Traditionally, the natural resources such as rangelands, forests, and aquatic resources have been held and used in common property. Today, however, many such systems have been replaced by forced sedentarisation and privatization of land and resources. Our right to our mobile lifestyle and our unique knowledge for the conservation and sustainable use of natural resources has not been recognised.

We, the Mobile Indigenous Peoples, demand that if the territories used by us on a permanent or temporary basis are to be considered under a protection regime, this is done only with our free, prior and informed consent, and solely as Community Conserved Areas. Regarding our land and resources already incorporated in protected areas, the Mobile Indigenous Peoples demand the right of access to the natural resources within the protected area border based on customary practises and in compatibility with conservation of biodiversity. This especially implies temporary access or right of transit in time of acute environmental crisis.

Annex 2

Press Release

Mobility is critical for conservation!

A statement by the World Alliance of Mobile Indigenous Peoples (WAMIP)

Kuala Lumpur, Malaysia 11 February 2004

The Global Biodiversity Forum held on 6-8 February 2004 in Kuala Lumpur, Malaysia, in preparation for the meeting of the Parties to the Convention on Biological Diversity (COP 7) highlighted some crucial understandings for conservation deeply connected with the traditional knowledge of mobile indigenous peoples.

The Forum stressed that planning and managing for entire seascapes and landscapes—rather than focusing on protected areas only – allows to better ensure biological connectivity in the landscape. This is part of the so-called “ecosystem approach,” officially adopted by the Convention. This is also part of the worldview of mobile indigenous peoples, for whom the landscape as a whole is, and has always been, the environment of life, work, economy, and worship. In fact, mobile indigenous peoples do not simply “exist” in the landscape but they “shape” it by moving into it with their herds and families. By so doing, they create and maintain habitat pathways for specific wildlife communities and often also restore and enhance biodiversity through their presence and specific activities. They also enhance the transfer of seeds and insects. These pathways that have always existed and crisscross the landscape are called today “biological corridors” and are highlighted by experts as essential for conservation! In fact, they are bio-cultural corridors, where people manage to weave socio-economic exchanges, cultural practices and the understandings of life.

Mobility is a flexible and adaptive strategy to exist in the environment, maximizing the sustainable use of natural resources and minimizing any negative impact. This involves movements across different ecological zones and habitats and sometimes trans-boundary movement. Mobility is good in any ecosystem, but this is particularly true in drylands, where a mobile lifestyle is the only viable livelihood strategy. Complex management systems—evolved through thousands of years of living with the resources—taught mobile indigenous peoples when to stay and when to go, where to take their herds, where to go fishing in what time of the year, how to exchange with one another the pasture seeds and the fishing tools, how to understand when a drought is coming and anticipate for it or how to share food and knowledge.

On the basis of this, we, the World Alliance of Mobile Indigenous Peoples (WAMIP) stress the rights and capacity of mobile indigenous peoples to manage our living landscapes and seascapes and our right not to be subjected to conservation regimes concocted by others, such as government officials or conservation experts. We, the mobile indigenous peoples

have our own institutions, leadership, decision-making mechanisms, sanctions and laws and have proven to be careful managers in some of the world's most difficult environmental conditions.

Despite of this, our rights have been abused in many countries. This includes the violation of our cultural rights, the violation of our right to maintain control and access to the natural resources, and especially our right to mobility as a livelihood strategy. Policies of sedentarisation have negatively affected our cultural identity and negated our capacity to manage the resources properly. Policies of sedentarisation lead to environmental deprivation and poverty for our peoples.

We, the mobile indigenous peoples demand that if the landscapes and seascapes in which we live are to be considered under a protection regime, this is done only with our free, prior and informed consent and as Community Conserved Areas. Regarding our land and resources already incorporated in protected areas, we demand the right of access to the natural resources within the protected area borders, based on customary practises and in compatibility with conservation of biodiversity. This especially implies temporary access or right of transit in time of acute environmental crisis.