



WAMIP

WORLD ALLIANCE OF MOBILE INDIGENOUS PEOPLES

Segovia Declaration of Nomadic and Transhumant Pastoralists

La Granja, Segovia, Spain, 14 September 2007

We, about two hundred nomadic and transhumant pastoralists representing some 50 tribes and peoples of Africa, America, Asia and Europe, gathered in La Granja, Segovia, Spain in September 2007 to analyze our predicament and find solutions for our problems.

We regard migratory pastoralism as an adaptive production strategy assuring the economic survival of hundreds of millions of people, as well as a way of life contributing to the sustainable management of natural resources and the conservation of nature. Pastoral livelihoods are based on seasonal mobility and common property of natural resources (particularly rangelands), regulated by customary law and practices, customary institutions and leadership, all making use of local and indigenous knowledge.

In many societies, governments have “nationalised” and confiscated rangelands, forests, wetlands and other natural resources on which pastoralists depend, removing these resources from community protection, care, control and ownership and alienating nomadic pastoralists from their rights over their natural patrimony. In the meantime, current global economic and social policies are imposing the privatization of natural resources— including life itself. This situation has resulted in an unprecedented concentration of economic and political power in the hands of very few elites throughout the world. These policies are destroying the livelihoods, environment, nature and culture, including the spiritual values and dignity of mobile peoples including pastoralists and other rural communities. Our rural areas are faced with conflict and war and are becoming empty as our people migrate to cities and other lands. We see these disasters in both the North and the South.

Our first commitment as migratory pastoralists is to organize ourselves and to defend our rights. We must rely first on ourselves and our own rich capacities and traditions to ensure our own survival. We are the guardians of strong traditions of peacefully sharing collective resources with other communities and of living in balance with nature. We see that in these times where profit is the only priority of the global elite our knowledge and experience must be valued and shared with the world.

Despite the crucial contribution of nomadic and transhumant pastoralism to livelihoods

and to national economies, and its role in preserving the fragile ecosystems of the planet, in many countries we are not receiving the necessary attention and support. We are subject to discrimination and social exclusion. In some countries we are subject to dispossession of natural resources, forced or induced sedentarisation and displacement, ethnic cleansing and ethnocide, in direct violation of human rights, and as a consequence of conflicts and adverse and ill-designed policies, legislation and development programmes. Both privatization and government confiscation (“nationalisation”) of common resources usually lead to land use change having dramatic effects on the overall viability of pastoral systems and on the environment— both in terms of land degradation and pollution. These policies and changes exacerbate poverty of people and erosion of biological diversity, force people into migration and deprive our peoples of their subsistence base, cultural values, spirituality and dignity.

Pastoralists do not enjoy equal rights of access to education, health and other crucial services and facilities. They are excluded from fair access to and control of markets, information and knowledge that are necessary for their well-being and development, and are marginalized in the political field. We are in solidarity with one another, regardless of distinctions of class, gender, religion, ethnicity, caste, nationality and culture, as well as with other indigenous, nomadic and farming communities. We commit ourselves to finding ways to solve conflicts over land and other natural resources with other communities, including farmers. We will work together to participate in international policy making related to land and food production and wish to collaborate with international bodies whose purpose is to promote the integrity of livelihoods, cultures and nature including FAO, IFAD, UNESCO, WHO, GEF, IUCN and other suitable international agencies

We welcome the adoption of the United Nations Declaration on the Rights of Indigenous Peoples by the General Assembly of the UN (adopted on 13 September 2007 while we were in our Gathering in Segovia). It was the result of over a generation of struggle by indigenous people including pastoralists. We invite all governments and other relevant actors to give due recognition to the rights of mobile indigenous peoples, including migratory pastoralists, and their special capacities and needs, by putting into practice the principles contained in this Declaration, as well as in other relevant international legal and policy instruments including ILO Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries, in the International Covenant on Economic, Social and Cultural Rights, in the UNESCO Declaration on Cultural Diversity, in the DANA Declaration on Mobile Peoples and Conservation (Jordan, 2002), in the IUCN’s Bangkok Resolution on Mobile Indigenous Peoples and Conservation (2004), and in the Wilderswil Declaration on Livestock Diversity (Interlaken, Switzerland, 2007 which upholds food sovereignty and collective rights).

We invite the national governments, the governing organs of UN agencies and family, and other relevant international and regional organisations, the UN Permanent Forum on Indigenous Issues, the European Union, donors, and our own customary leaders to:

PROVIDE the necessary policy support to achieve our economic and social development in harmony with nature;

SUPPORT the strengthening of the indigenous organizations of pastoralists at national, regional and international levels, including through the promotion of programmes to disseminate relevant knowledge on rights and policy among pastoral and other mobile communities;

URGENTLY ADOPT at the national level—with full participation of nomadic and other indigenous peoples— legal and policy instruments to protect the collective rights of mobile indigenous peoples, by ratifying the International Labour Organisation Convention 169 concerning Indigenous and Tribal Peoples in Independent Countries, and by developing national legislation in line with this declaration and other relevant international instruments;

RECOGNIZE and RESPECT our customary laws, customary institutions and leadership, and our common property rights and customary governance use and conservation of natural resources that we have managed sustainably by using them seasonally or as buffer zones in times of climatic and other disasters;

REVERSE policies and legislation that negatively affect mobile peoples, and DEVELOP adequate mechanisms of restitution, and compensation in cases where mobile communities have lost access to their customary resources;

RECOGNIZE the crucial role of indigenous knowledge and the capacity of pastoralists and all other nomadic and transhumant communities to conserve biodiversity in full compatibility with pastoral livelihoods; EMPOWER mobile communities in the management of existing protected areas and, RECOGNIZE their customary territories as community conserved areas (CCAs) when so demanded by the concerned mobile peoples and communities;

PROMOTE conditions and mechanisms for lasting peace and conflict resolution at all levels;

CORRECT urgently government policies and plans favouring only sedentary populations with the full participation of concerned nomadic peoples, and PROMOTE policies and international legislation to facilitate cross-border mobility by pastoral and other nomadic peoples who have traditionally lived in more than one country, and facilitate free movement of herds respecting relevant safeguards where needed;

RESPECT pastoralism and mobility as distinctive sources of cultural identity, integrity and rights;

ADOPT measures to reverse negative environmental impacts of development schemes, and SEEK free prior and informed consent before all private and public initiatives that may affect the integrity of mobile indigenous peoples' customary territories, resource

management systems and nature;

ASSURE equal access by pastoralists and other mobile communities to higher education, and DEVELOP specific educational programmes on pastoralism and subjects related to mobile and nomadic communities, PROMOTE action-research of relevance to mobile communities and ENSURE access by mobile communities to such relevant educational and action-research programmes;

PROMOTE education of children in mobile communities by providing mobile and boarding schools as required, using the indigenous or local languages, and RESPECT the dignity of mobile communities by incorporating in the teaching curricula elements of the local culture and indigenous knowledge;

PROVIDE adequate and appropriate health services and health education for nomadic communities, including mobile clinics and migratory frontline health workers, with special consideration for pregnant and lactating women and children under five including on sexually transmitted infections such as HIV/AIDS, and promoting voluntary counselling and testing;

PROVIDE adequate and appropriate (including mobile) veterinary services, assuring that relevant animal diseases are promptly addressed for prevention and treatment, as well as in action-research.

DEVELOP strategies and mechanisms to support pastoralists to reduce the impact of droughts and climatic change;

PROMOTE control of markets with policy, incentives, infrastructure development, capacity building and access to information, in order to achieve fair trade conditions.