



Workshop Report

Dana + 20: Mobile Indigenous Peoples, Conservation, Sustainable Development, and Climate Change Two Decades after the Dana Declaration

7-10 September 2022, Wadi Dana, Jordan

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Overview

Mobile Peoples – including Indigenous, traditional, nomadic, and tribal peoples – are confronted with unprecedented challenges, including land degradation, exaggerated floods, and droughts, associated desertification and deforestation and loss of biodiversity that threaten the food sovereignty, security, and access to fodder for Mobile Peoples. The impacts of climate change are unfolding in the territories of Mobile Peoples, exacerbated by ongoing emissions from the use of fossil fuels by top emitter countries and the polluter elite¹. In the name of biodiversity conservation and climate change mitigation, Mobile Peoples are increasingly displaced, dispossessed and expelled from their traditional territories, or else targeted as emitters just for continuing their traditional lifeways.

In 2002, the Refugee Studies Centre (RSC) at the University of Oxford brought together scholars, practitioners and grassroots activists to discuss the impact of conservation on Mobile Peoples livelihoods and rights. A key product was the Dana Declaration on Conservation and Mobile Peoples (www.danadeclaration.org), which was endorsed in the Durban Accords at the World Parks Congress (2003) and at the World Conservation Congress. Ten years later, the RSC convened a Dana+10 workshop again in Wadi Dana to review progress since 2002 and to consider how the principles of the Dana Declaration hold true not only in the context of conservation, but with regards to the extractive industries. The Dana+10 group developed a statement that was delivered at the Rio +20 meetings in June 2012.

Now, twenty years since the Dana Declaration, the Refugee Studies Centre has partnered with Oxford's School of Geography and the Environment to take stock of achievements and progress over the past two decades, and to consider emerging and evolving challenges. Working with the Royal Society for the Conservation of Nature (RSCN, Jordan), representatives of the World Alliance of Mobile Indigenous Peoples (WAMIP), concerned policy makers and academics, and representatives of Mobile Peoples from around the world – including Mongolia, Malaysia, India, Iran, Jordan, Sweden, Nigeria, Cameroon, Kenya, Tanzania, Namibia, and Peru – were brought together for a Dana +20 workshop from September 7th to 10th, 2022. A series of pre-meetings were held online with delegates from June-August 2022 to discuss and develop key themes for the final workshop agenda.

Over the four days of the workshop, the 40 participants of the workshop made presentations and discussed the continuing or emerging issues in their homelands and met in plenary and small breakout groups. Formal presentations from academics on the histories of Indigenous rights, significance of Wadi Dana for the Dana Declaration, trends in conservation over the past 20 years, and the evolution of international human rights law for Indigenous Peoples were made. Representatives of Mobile Peoples led, chaired, and moderated the sessions and themes addressed, which included land rights, legal mechanisms, and more equitable knowledge exchange and partnerships between academics and Mobile Peoples. The aim of the workshop was to pull together an updated statement of concern around the common issues of mobility, fragmentation, continuing dispossession and displacement, land grabbing, climate change, food security, extractive industries, and the positive economic, cultural, and political contributions of Mobile Peoples that emerged. Towards the end of the third day, a small, elected group of individuals produced a draft Action Plan and first draft of the Dana Declaration + 20 statement. On the final morning, the participants of the Dana+20 workshop reviewed the statement and action plan and approved it, alongside agreeing to change the name from statement to manifesto. A one-page executive summary of the manifesto was subsequently produced. The Dana +20 workshop concluded on the afternoon of Saturday 10th September 2022. The final Dana+20 Manifesto on Mobile

¹ The Polluter Elite, see: <https://whygreeneconomy.org/the-polluter-elite-database/>

Peoples, the workshop programme, and short biographies of participants can be found in the annex of this report.

What follows is a detailed summary of each of the sessions during the four days of meetings as well as the workshop programme, list of participants and prepared statements for public distribution. The Dana +20 statement will be delivered to the UN PFII and COP conferences. The workshop further establishes groundwork and strategic direction for the forthcoming International Year of Rangelands and Pastoralists in 2026, agreed by the UN General Assembly.



Figure 1: Attendees at the Dana+20 Workshop gather for a photo with HRH Princess Basma Bint Talal of Jordan following her address at the opening session on Wednesday, September 7th, 2022.

Day One | Wednesday, September 7th, 2022

Welcome and Opening Remarks

Professor Dawn Chatty thanked the Mayor of Qadissiya, Ali Alnaanah, and introduced Samir Bandak of the Royal Society for the Conservation of Nature (RSCN), who explained the dual objectives of the RSCN as being the sustainable management of local resources *and* recognition of the integral role of local communities. Samir Bandak highlighted environmental features of the Dana Biosphere Reserve. Globally recognised for its biodiversity, the Reserve is home to 891 species of identified plants, including three which carry the Dana Reserve in their names and 16 uncommon species found nowhere else in the world. There are over 200 species of birds inhabiting the reserve.

Dawn Chatty briefly recounted the history of the Dana Declaration, in which scholars and practitioners came together in 2002 to develop a set of principles aimed at ensuring Mobile Indigenous Peoples are involved in rather than excluded by conservation efforts. She emphasised that now, in 2022, it is time to take stock of the past two decades and identify progress as well as new challenges facing Mobile Indigenous Peoples. The aim of the workshop is to develop a statement and action plan, with many efforts looking ahead to the 2026 International Year of Rangelands and Pastoralists.

Attendees were warmly welcomed by HRH Princess Basma bint Talal, who described the special place that Dana holds in her heart, not only for its natural beauty but because it seeks to sustain a balance between conservation objectives and the needs of the people living there. She recognised that developmental conservation has long failed to attend to the needs of local people or appreciate the role that they can play in sustaining the natural environment. In fact, archaeological research on Iron Age settlements in Wadi Dana has indicated the long history of human habitation in the region. Rather than being excluded by fortress conservation, she reminded the audience that people should be partners in systems of sustainable ecosystem management.

HRH Princess Basma bint Talal recognised the role that the Dana Declaration has played both globally and locally. After the Declaration was established 20 years ago, the Standing Committee went on to promote it around the world, including at the Durban Accords where it was adopted into soft international law. And closer to home, in Wadi Rum, the Dana Declaration principles have been effective in ending an attempt to move local people out of the area. She emphasised that looking ahead, climate challenges such as rising temperatures and water scarcity are going to make adherence to principles of the Dana Declaration even more important.

Following the opening remarks, Marcus Colchester moderated the opening session with introductions from Mobile Peoples delegates and all participants from around the world, in which they were asked to share their hopes for the meeting. Delegates briefly introduced the key issues facing Mobile Peoples in their homelands and regions. The key issues raised included the impacts of colonialism, the management and sustainable use of natural resources, the negative impacts of rampant tourism, the importance of valuing traditional knowledge and respecting the self-determination of Mobile Peoples over development in their homelands. Others raised concerns regarding the impact of climate change, including extended droughts and water scarcity, which is compounded by restrictions on traditional mobility caused by fencing, land privatisation and other forms of land and natural resource enclosure. Yannick Ndoinyo (Tanzania) highlighted the recent violent, government-led evictions of his community, the Maasai, from their traditional lands in Tanzania to create a game reserve for elite hunters. Delegates called for knowledge exchange, greater understanding of the impacts of climate change on Mobile Peoples, recognition of the value of Mobile Peoples' lifeways, strengthened recognition of rights to land use and resource access, attention to human rights, and coordinated advocacy action across different

continents and contexts. They also emphasised the importance of unifying as a group in order to achieve mutual goals and to find alternative approaches to address climate change to ensure they are inclusive of and value the traditions and lifeways of Mobile People.



Figure 2: Musa (Cameroon) addresses HRH Princess Basma bint Talal and the audience during the introduction session.

Day Two | Thursday, September 8th, 2022

Session 1: Evaluation of the Dana Declaration

Moderated by Nahideh Naghizadeh

Marcus Colchester provided a presentation titled “Signposts on the Road to Wadi Dana: International Progress Towards Rights to Territory and Self-Determination for Mobile Indigenous Peoples”. The presentation provided an historical overview of the principles and concepts leading up to the recognition of Indigenous rights in general and the Dana Declaration in 2002. The notion of self-determination and “consent of the governed,” emerging in the late 18th century, underpinned nascent understandings of human rights with reference to sovereignty and governance. The notion of self-determination further justified the beginning of the end of imperialism in the early 20th century. In the Arab world, the French and English made promises to respect self-determination of local populations, but their colonial national and geopolitical interests, including interests in oil, ultimately led to broken promises and a betrayal of the principle of self-determination. By 1966, the UN Covenants on Civil and Political Rights and Economic, Social and Cultural Rights, enshrined peoples’ right to self-determination. By 1982, a Working Group on Indigenous Peoples was established which agreed on a draft of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) in 1993. Colchester explained that this draft was approved by a sub-commission in 1994 and in 2002, the Dana Declaration was invoked in the draft version of the UNDRIP. The [UN Declaration on the Rights of Indigenous People](#) emerged in its final form after being endorsed by the UN General Assembly in 2007. However, the principles of UNDRIP face constraints from the paradox presented by self-determination within the modern nation-state, forms of settler prejudice, and both historical and contemporary exclusionary forms of conservation and environmentalism, as witnessed in North America in the expulsion of native Americans during the establishment of national parks such as Yosemite and ongoing evictions of Indigenous peoples from common lands. An important element of self-determination as practiced in the context of development is the principle of right to free, prior, and informed consent (FPIC), however there are limits to self-determination and new critiques which need further attention, for example with reference to gender justice and re-thinking self-determination for Indigenous women.

Dawn Chatty highlighted the significance of both Wadi Dana, and the Dana Declaration in her presentation. The original meeting in 2002 was an attempt to bring together social scientists, conservationists, ecologists and NGO practitioners to develop a new approach to conservation – one that would recognise the rights and interests of Mobile Peoples – given the exclusionary conservation that was common practice. Dawn Chatty explained that Mobile Peoples have been invisible to governments, conservationists, to the extractive industries and development planners generally. Partially because of their light footprint on the landscape, the areas that Mobile Peoples traditionally used have been declared empty of people – a *terra nullius*. One striking development was the Brundtland Report of 1987, *Our Common Future*, which encouraged states to establish a target to set aside 10 percent of the earth’s land area for nature reserves and conservation zones, the majority of which resulted in exclusionary forms of conservation. At Oxford in 1999, a major conference on the forced settlement of Mobile Peoples brought together scholars to discuss what these developments meant for Indigenous communities, which culminated in the edited volume *Mobile Indigenous Peoples and Conservation: Displacement, Forced Settlement and Sustainable Development*. This conference planted the seeds for the future Dana conference in 2002. Wadi Dana was originally chosen as the site of the Dana Conference in 2002 because it was an area where local herders were displaced from their traditional grazing lands for the purpose of setting up a nature reserve. The Dana Eco-reserve was set up in 1993 and the local people who used the reserve for grazing and agro-pastoralism were removed. The Dana Declaration was agreed during this conference in Wadi Dana in 2002 with endorsements from the Jordanian Royal Conservation for the Society of Nature in 2002 and later during the World Parks Conference in Durban in 2003. The Declaration was noted at the 3rd World Conservation Congress in

2004 and then endorsed at the 4th World Conservation Congress in Bangkok. Dana+10 was held in 2012 in collaboration with the World Alliance of Mobile Indigenous Peoples (WAMIP) to discuss the application of the principles of the Dana Declaration to emerging issues such as climate change and the expansion of the extractive industries in the traditional lands of Mobile Indigenous Peoples. Dana + 10 was taken to the Rio + 20 meetings in June 2012 and a statement was also issued in support of Mobile Indigenous Peoples living under Occupation². Dawn Chatty introduced Dana+20 as an opportunity to take stock of the last 20 years and to discuss how the Dana principles³ can be applied to contemporary challenges. Unlike the past Dana meetings, delegates from Mobile Peoples communities outnumber researchers from the North. The delegates present included participants from past Dana events such as the [World Alliance of Mobile Indigenous Peoples \(WAMIP\)](#) and [CENESTA](#) as well as a number of new networks and organisations from across South America, Central Asia and Africa.

Helen Newing's talk, "Trends in Conservation Policy and Practice over the Past Twenty Years," discussed trends in global conservation policy. Global policy on protected areas is determined at the World Parks Congresses, which are organised by the World Commission on Protected Areas, a commission of the International Union for the Conservation of Nature (IUCN). The Durban Accords in 2003 marked a landmark shift in conservation thinking to a new way of working, which proposed that protected areas would be governed along with affected communities. Aside from the three categories of state managed, co-managed and privately managed protected areas, the Durban Accords established a fourth category of Protected Areas Governed by Indigenous Peoples and Local Communities (ICCAs). Another landmark shift in thinking was the 2009 Conservation Initiative on Human Rights which highlighted commitments to respect and promote human rights, protect the vulnerable and support governance systems that recognise and secure the rights of Indigenous peoples and local communities. However, the status quo continued with state control, oppression, and human rights abuses. Most recently, the post-2020 Global Biodiversity Framework is being drafted, and its current form includes recognition of the contributions of Indigenous peoples and traditional knowledge systems. It is much broader in scope and incorporates language on rights. However, one of the most contentious elements is the call to put aside at least 30 percent of the planet as protected areas, which carries the risk of further forced displacement of Mobile Indigenous Peoples. Helen Newing emphasized the importance of building alliances for the future of the Dana Declaration.

Khalid Khawaldeh (Wadi Dana, Jordan) provided a commentary on the Dana Declaration and reflections on the last 20 years. He emphasised that the main issue is land and access to natural resources. The colonial and post-colonial approaches to understanding land and land ownership significantly affected the rights of local communities. In the Arab States, the Ottoman system preserved the common land systems which protected and respected the territories of Mobile Peoples. During colonisation and post-colonisation the Western approach to privatising land for individual ownership became dominant. The first victims were Mobile Peoples. The trends in conservation as a form of privatisation were witnessed first-hand by local communities living around Wadi Dana. This was exacerbated for local pastoralists and agro-pastoralists, who move with the seasons and so were not always recognised as local or were not physically present during state-led surveys of the area. These lands were deemed to be 'empty land' and registered for control by the state. The current land system relies on financialisation of land and individual ownership. The ICCA concept means that people can decide how to manage lands for themselves, using traditional means such as the Hima system which was widely practiced in the wider region in the past. When local people are involved in land and resource management, then conservation is a by-product of their livelihoods, as it is in their interests to sustain their ecosystem. This model presents a more successful form of nature protection as it combines conservation with sustainable development and community interests. With regards to the Dana

² See the Dana Declaration webpage for further information and resources: <https://www.danadeclaration.org/>

³ The five principles of the Dana Declaration (2002) are: (1) Rights and Empowerment; (2) Trust and Respect; (3) Different Knowledge Systems; (4) Adaptive Management; (5) Collaborative Management.

Declaration, Khalid recognised that it aligns with the interests of Mobile Indigenous People but questioned what has been done since 2002 and what has changed for Mobile Indigenous Peoples. He expressed that this is a question to address during the meeting's proceedings. He suggested that we need to develop a programme and a very realistic outline to empower communities and people. He expressed an interest in including wider community participation in workshops, such as the successful Forest Peoples' Programme's past training on Full, Prior and Informed Consent. He stated that it is difficult to be the only person representing a community during meetings and then go back to create change. More people with the same level of knowledge and skills in the community is needed to create lasting capacity building for a community.

During discussion, Tumul Orto Galdibe (Kenya) addressed the ways that ICCAs – including the Peruvian case study discussed by Helen, as well as the case of the Northern Rangeland Trust's establishment of community conservancies in Kenya – can result paradoxically in both restrictions upon and support for local communities. Janali Ghasemi (Iran) emphasised the importance of focusing clearly on the current and contemporary problems of mobile pastoralists, including climate change and lengthy droughts; he called for the group to build connections and common purpose and focus on building knowledgeable communities who know their rights. Others raised questions of community definition, including application of the word “Indigenous”, which is common in some regions but rejected in others. Jaoji Alhassan (Nigeria) raised concerns about Mobile Peoples lack of rights or self-determination. He explained that in West Africa, access to land is more important than land ownership but quests for access are continually denied. The importance is rights to mobility and land access rather than owning a small piece of land. Here Jaoji emphasised that the issue of transborder arrangements for mobility deserves further attention.

Session 2: International Human Rights Advocacy: Prospects, Challenges & Limitations

Moderated by Cecilia Turin

Jérémie Gilbert gave a presentation on the evolution of international human rights law for Indigenous people and the legal basis of the Dana Declaration principles. He began with a warning that law is a blunt instrument and is steeped in colonial tradition and legacies, so it is not always a tool of emancipation. With regards to the United Nations and Human Rights, Jérémie explained that states make the UN; therefore, the UN is a bureaucracy of states. However, the UN is the only institution available to make states respect human rights. Moreover, the United Nation and their human rights mechanisms rely on soft diplomacy or “naming and shaming”, rather than direct enforcement of the law, and their processes are highly complex and very slow-moving. Human rights law is also divided into different specialised fields, so it is necessary to find the correct sub-field through which to argue the case.

Nonetheless, despite these limitations, there have been major advances in recognition of Mobile Indigenous Peoples and their rights, and there are many entry points into international law. Jérémie Gilbert further emphasised that it is up to the plaintive community to contact the relevant human rights bodies in Geneva, as these bodies do not go out and look for violations on their own. Collecting evidence within communities on human rights violations is thus crucial. There are different options for the way forward with human rights bodies in Geneva: a community may seek their rights as Indigenous people, or they may side-step this and pursue their case under more general human rights law conventions. However, the UN currently does not specifically recognise Mobile Indigenous Peoples' rights.

In many cases, the target outcome of human rights legal challenges is to change the national law to respect and restore the rights of local people. The process begins at the lowest level with local courts. Cases are often fail at this level because local judges do not know or recognise international law. But losing is the first step and open the way for an appeal process at the national level. Losses at the national

level may then escalate the case to the regional or international level, where the relevant mechanisms are more likely to favour Indigenous peoples.

A practical obstacle to raising a legal challenge is proving that the land belongs to the local people, despite the state's claim that it is state or public land. The 'onus of proof' is on the people, and requires extensive evidence-gathering, including mapping. Before going to court, people must substantiate their case, build trust with their lawyers, and raise funds or seek pro-bono support for the case. Reparations must be clarified ahead of time. Perhaps the biggest frustration is the implementation "gap", which is simply the fact that most cases that communities win never result in state action or implementation. Corporations, investors, financial agents or other entities are thus rarely held to account. In conclusion, Jérémie reflected on whether law is a useful tool for the issues faced by Mobile Indigenous Peoples. He explained that courts often recognise states and state interests, and private interests often align with state interests. However, there is increasing space to demonstrate the human right to mobility as a way to deal with climate change and mobile human rights may become further recognised in our changing environmental context.

Simon Maison Tong'oyo (delegate from southern Kenya) provided a commentary in which he outlined the international support his community received regarding their recent court case (Majimoto group ranch case No. 268/2017) but that NGOs are often not willing to give litigation funding. Court proceedings can also often take 10 years and language barriers are challenges for Mobile Peoples.

Session 3: Legal Mechanisms and Land Issues of Mobile Indigenous Peoples

Moderated by Indrani Sigamany

The Rich Pictures Methodology is a tool for sharing land exploitation stories, with participants pictorially representing their issues, and generating future legal strategies. The participants divided into small groups to develop illustrations of their stories, before explaining the legal dynamics and advocacy strategies to the larger plenary. This allowed participants to represent and explain the situations in their specific geographical locations, but also to pictorially identify emerging themes for identification of common issues at the global scale.

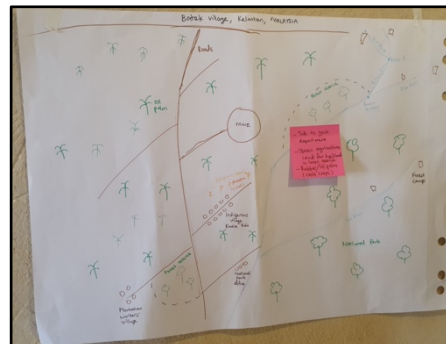
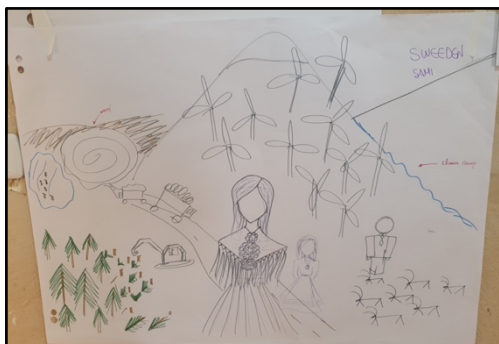


Figure 3: Cecilia Turin (Peru) and Sara-Elvira Kuhmunen (Sweden) prepare their rich picture presentation.



Figure 4: From Left - Bayarsaikhan Namsrai (Mongolia), Munkhnasan Tsevegmed (Mongolia), Nahid Naghizadeh (Iran) and Jalani Qasemi (Iran) develop their rich pictures.

Emergent issues included the impacts of privatisation and fencing of communal lands, and rangeland fragmentation and degradation due to mining and other extractive projects, and a shrinking resource base and access to land for pastoralist use. There was a recognition that social, ecological, and economic problems are deeply entangled, and that larger projects such as conservation and industrial development must be harmonised with the realities of pastoral life. Moreover, customary and informal forms of land management, knowledge and governance are under-recognised and should be mainstreamed. Communities should diversify methods of income and more recognition of Mobile Peoples forms of political organisation are needed. The threats of climate change including desertification and drought are happening alongside degradation and deforestation caused by commercialisation of lands due to plantations (Malaysia), the extractive industries, and unregulated urbanisation on herding routes. Some issues highlighted by a few of the delegates were specific to regions, including cross-border restrictions on movement, grazing licenses, conflicts between farmers and pastoralists (West Africa) and ongoing evictions by authorities in areas designated for nature conservation or as UNESCO heritage sites.



Session 4: Current Land Rights and Other Issues of Concern

Moderated by Helen Newing; Chaired by Simon Maison Tong'oyo

Delegate Simon Maison Tong'oyo (Kenya) presented a case study of the Maji Moto Group Ranch in Kenya. He began with an historical presentation on the formation of Maasai group ranches among pastoralists in southern Kenya. This process began in the 1970s and 1980s and was an attempt to control pastoral movement. While recognising pastoralism as a form of land use, the group ranches have institutionalised a more privatised form of land tenure, in contrast to the more flexible system of the past. The group ranch system is not feasible as a pastoral system, as plots are subdivided within families, such that they become smaller and smaller from generation to generation. There are also trends of agricultural intensification and fencing, all of which undermine the feasibility of sustaining livestock within the group ranches. Land is sometimes sold without occupants' notice, such that people discover years or even decades later that the land on which they are living does not legally belong to them. Those who contest such grabs are sometimes harassed until they retreat into silence. In short, the introduction of land purchases has also introduced the trend of landlessness. At least 30 group ranch families were rendered landless with land allocated to outsiders along with public services such as schools and hospital access. The group ranch was meant to be a centre of community but became a form of exclusion and precarity.

In response, the community has begun seeking strategies to make more robust land claims. The struggle started in 2015 and they went to court in 2017. This required rigorous gathering of evidence, access to professional assistance, and thorough documentation of actions taken. Importantly, any attempts to develop land claims required them to secure community legitimacy. They also conducted direct actions such as blocking roads into Maasai Mara, calling the ministries and investors for dialogue, and engaging the media to raise awareness of their concerns. Working across multiple scales of governance, building a grassroots movement and reporting what everyday actions were key elements of action.

They have enjoyed some successes. They won their court case and the Maji Moto Group Ranch Judgement required all grabbed land to be returned to the community. However, they continue to face many process-related challenges, including threats of violence and intimidation, the expenses associated with lobbying, advocacy, gathering evidence and long-term litigation. Looking ahead, they need to work to ensure the reverted land is not lost yet again, that the court decision is implemented effectively, and that positive momentum is maintained among advocating communities.

Delegate Jaoji Alhassan (Nigeria) compared what Simon presented about Kenya to the case of Nigeria, where there are similar conflicts over land between farmers and herders. The issue in Nigeria, he explained, was that adjacent individuals or groups with different priorities for land use often contested the boundaries of individual plots. WONG Pui May (Malaysia) expanded upon this point by bringing up that disputes are complex – people in their area of Kelantan, Malaysia are offered money to pull out of lawsuits or intimidated with violence. Jérémie Gilbert pointed out that many reparations are now paid to community trusts rather than individuals due to the violence that sometimes occurred over the distribution of funds after a successful case. Usiel (Namibia) raised the question of how the group ranch as an institution enhances mobility and reduces the misuse of lands.

Session 5: Round table Synthesis and Reflections

Moderated Cory Rodgers; Chaired by Yannick Ndoinyo



Figure 5: Yannick (Kenya) chairs the session.

The day concluded with an extended session to identify common themes emerging from the day's conversations. Delegates were split into small groups and then fed themes back to the wider group. The list below summarises some of the key themes identified:

1. Improving Research Collaborations with Mobile Peoples

- Organizations should be involved in research design from inception, not simply at the point of data collection. Long term research partnerships should be prioritized.
- Communities have specific research needs when making land claims or attempting to challenge interventions by extractive industries, energy, and agricultural mega-projects, etc.
- There is need to raise the research literacy of communities, both so that they can make use of findings and so that they can be more involved in the research process and dissemination.
- It is crucial to understand and value nomadic knowledge beyond the usual targets of study such as ethno-botany, rangeland management, etc. There should be efforts made to understand how mobile people organize themselves, relate to others, manage conflicting interests, and negotiate. In other words, mobile communities should be valued for their governance, forms of community organization and communication systems alongside their environmental knowledge.
- Research should move beyond describing problems and work with Mobile Peoples to find solutions.

2. Recognition for Mobile Peoples

- Often, Mobile Peoples are discriminated against, either overtly or structurally. They are treated with disdain as a backward or problematic group that must be controlled or even eliminated.
- In other cases, they are ignored or absorbed into other policy categories (e.g., pastoralists included within the “farmers” category in Latin America), resulting in their invisibility and lack of access to policies for Indigenous communities. In some places, there are no ministries or agencies to generate policies tailored to the needs and livelihoods of Mobile Peoples, including pastoralism and hunting and gathering traditions.
- There is a lack of Mobile Peoples’ representation in authority structures as well as knowledge production, leaving these communities without a voice in the issues that pertain to them.
- Mobile Peoples also often lack connection to utilities (electricity, water, internet), both for due to geography and exclusion, neglect, and marginalisation.

3. Exclusion from Land

- Privatisation of land dispossesses people of their formerly communal territories and leads to the fragmentation of rangelands and territories of life.
- Pastoralists generally lack clear documentation of their land tenure claims, complicating their attempts to seek legal protection and requiring expensive evidence-gathering exercises.
- Many mobile peoples in the Middle East and Central Asia are not recognised as Indigenous, therefore corporations and other entities do not carry out processes of free, prior and informed consent in relation to new development projects.
- Changes in land use and fragmentation of land put pastoralists in conflict with neighbours, especially those involved in agriculture.
- Some Mobile Peoples seek formal land rights (i.e. ownership), while for others rights to access to land and rights to mobility are more important.
- Compensation for displacement does often not account for the true value (in terms of social identity, economically, spiritually, etc.) of commonly used land for Mobile Peoples. Governments or authorities have promised benefits in exchange for sedentarisation or displacement to villages (i.e., in Dana, Petra and Wadi Hidan); yet these promises have not been fulfilled and leave mobile populations in economic precarity and loss of connection to place. In some cases, these social changes have caused mental health crises and breakdown in social cohesion.
- Need to better understand the relationships between mobility and land and processes that remove Mobile Indigenous Peoples from land: privatization, sedentarisation, dispossession, lack of recognition or invisibility by authorities.
- Distribution and division of land by Governments can be uneven. Need to find new ways to document land claims: customary versus legally recognised land rights.
- Borders and sedentarisation make Mobile Peoples more susceptible to climate change and conflicts.

4. Education Challenges

- Pastoralists are often excluded from education, which prevent them from participating in government or engaging policy-makers and investors.
- Education can also result in young people moving to more urban areas (though they remain unemployed) and this needs to be addressed.

- Where education is available, it is often not compatible with mobile livelihoods and sometimes relies on biased curriculum that discriminates against pastoralism. Tumul Orto Galdibe called for a more integrated form of education that blends mobile education with the formal national system.
- Education has been used as a colonial tool to settle people and teach an urban-centred education wherein Mobile Peoples identities are not treated as aspirational or something to be valued.

5. Sustaining of the Foundations of Resilience

- For many Mobile Peoples, mobility is a key pillar in their resilience. Yet it remains undervalued by many policy-makers. Restrictions that inhibit mobility undermine resilience and make people more vulnerable to drought, economic fallout, and other social, political, and environmental challenges.
- Need to acknowledge ongoing impacts of colonialism and colonial structures that shape the experiences of Mobile Indigenous Peoples and the impacts of the prioritisation of Western and scientific knowledge.
- The resources and land use regimes of Mobile Peoples are often undervalued in national agendas, resulting in land use policies that undermine their livelihoods. Flexible access to grazing areas and forests enables Mobile Peoples to sustain their livelihoods and overcome environmental hazards.
- Sometimes strategies that are part of the “green transition” for national adaptation to climate change affect pastoralists differently than the rest of the nation. This is seen in large wind power projects, that displace and dispossess Mobile Peoples from their land.

6. Building Capacity for Advocacy

- Need for connections among mobile communities.
- Communities need greater knowledge of their rights, and the public also needs awareness of community rights.
- Communities require greater vertical connections, both to more global advocacy organisations and to the institutions that they aim to lobby. Lack of access to communication and infrastructure inhibits effective and coordinated actions by Mobile Peoples living in remote areas.
- Youth should be involved in advocacy.
- Ensuring that Mobile Peoples are aware of UN Indigenous and human rights laws and ways they could use it. Training for Mobile Peoples on how to be better involved in lawmaking is needed.



Figure 6: Mohammad Zayadeen (Wadi Hidan, Jordan), Mahmoud Bdoul (Petra, Jordan), Khalid Khawaldeh (Wadi Dana) and Ahmed Alkhalwaldeh (Wadi Dana) prepare materials for presentation.



Figure 7: From Left – Tumul Orto Galdibe (Kenya), Jaoji Alhassan (Nigeria), Simon Maison Tong'oyo (Kenya), Mohammad bin Pokok (Malaysia), WONG Pui May (Malaysia), Musa Usman Ndamba (Cameroon) and Usiel Seuakouje Kandjii (Namibia) prepare materials for presentation.

Day Three | Friday, September 9th, 2022

Session 1: Academic Knowledge

Moderated by Terence McCabe, Chaired by Janali Ghasemi

Terrence McCabe opened the session with a question about the historical and emerging labels used in reference to Mobile Peoples and the power dynamics within security, degradation, and climate change dialogues. Jaoji Alhassan (Nigeria) began by discussing the security-oriented stereotypes applied to pastoralists in West Africa, who are popularly perceived as terrorists, bandits, kidnappers, and otherwise violent miscreants. He pointed out the lack of attention to the positive contributions of pastoralists to society, namely in providing most of the meat and dairy consumed by Nigeria's population. Khalid Khawaldeh (Wadi Dana) pointed to the spatial locations of pastoralists, who are often characterised as drug traffickers or rebels because they inhabit the same remote territories where criminal actors operate or hide.

Janali Ghasemi (Iran) called for Asha'ir (a common label for nomads/pastoralists in Iran) to be recognised as already part of the modern world and the importance of ensuring their children are educated and seeking posts as government authorities. He highlighted that the positive contributions made by Mobile Peoples to society and the nation state, such as protecting the country, contributing to food security and to the economy are neglected. Yannick Ikayo (Tanzania) pointed to the tendency of governments to stereotype pastoralists as individualists who have no regard for national interests and that their population growth means they should settle. Delegate Cecilia Turin described how, in Peru, narratives tend to diminish pastoralist knowledge, subjugating local knowledge to scientific knowledge. Terms such as carrying capacity are used to stake scientific claims to rangeland management and blame nomadic people for degradation without evidence and fully understanding what causes degradation. There is moreover an "over-naturalisation of nature", such that the exclusion of pastoralists is seen as a necessary step in environmental conservation without understanding how



Figure 8: Delegates from Africa discuss shared concerns about relations between researchers and communities.

pastoralists have shaped and nurtured those very landscapes; livestock are measured in terms of methane emissions without taking account of the differences between mass commercial agriculture reliant on external inputs and low-impact mobile pastoralism.

Dawn Chatty highlighted the tendency to make distinctions between desert regions and towns and that people in desert regions have often been characterised as irrational in post-colonial development discourse. Yet this is changing with labels increasingly used in academia that hold fewer negative connotations – words such as ‘adaptive, resilient and opportunistic’. Khalid (Wadi Dana) added that good labels should be introduced to the public and in local languages. Delegate Wong Pui May highlighted how social media and anthropologists have helped to raise awareness about Mobile Peoples in Malaysia.

Session 2: Knowledge and Partnerships

Moderated by Cory Rogers; Chaired by Jaoji Alhassan

This session involved a discussion of challenges to effective and ethical collaborations between researchers and communities. The discussion points were then addressed in Session 3 on Effective Knowledge Collaboration to identify new standards and best practices. Delegates raised a range of issues that require action by various stakeholders. For funders, projects must be funded with sufficient longevity for communities to develop a relationship with researchers and their activities. Moreover, the criteria for project funding should be realigned to account for community priorities. Researchers treat Mobile Peoples as a source of knowledge and resources but often the final results are not shared with local communities which reduces their capacity to act on new knowledge or findings. Meaningful partnerships are needed between researchers and Mobile Peoples, including research which is not primarily produced for academic institutions. Across various stakeholders and scales, there is a need for networking to ensure that research priorities and results are aligned with both local and global realities. Language barriers can present significant challenges to develop partnership with researchers; for example, in Peru, Spanish is not spoken by many Mobile Indigenous People. For researchers, there was a call to engage with communities from the design phase of new projects and to simplify the language of science so that it can effectively be used by the public.

The Chairperson, Jaoji Alhassan (delegate from Nigeria), pointed to the importance of having a strategy for effective dissemination of results to communities, who cannot often be reached simply through online publications of pamphlets. A more diverse array of technologies and dissemination methods should be used, including verbal communication and meetings with community fora. There is also a need to increase research literacy and build the capacity of local communities to engage with and put academic findings to work in their own advocacy agendas. Representatives from Mobile Peoples should be invited and empowered to attend national and international conferences.

Session 3: Effective Knowledge Collaboration

Moderated Saverio Krätli; Chaired by Musa Ndamba

This session examined the processes through which knowledge is produced for policy, advocacy, and community action. Discussion touched on the purposes of research, issues regarding funding, and the partnerships required for effective and ethical knowledge production. The session began with researchers presenting their own perspectives on the challenges and opportunities for more effective research collaborations. Cory Rodgers (Oxford) highlighted the importance of access to research already done and the need for interactions across scales. Sina Maghami Nick (Oxford) reflected on the reality that much past research never becomes accessible and disseminated, such that many studies never influence future research or policy. Various discussants added emphasis to this point, especially about the availability of research to local communities. Saverio Krätli (editor of the Journal of Nomadic

People) noted that the issue isn't simply the collection of more data, but methodological revisions that are needed to overcome some of the technical blind-spots in ways that research is designed, samples drawn, and data collected and results disseminated. Sometimes the methodological blind-spots result in structural discrimination.

There is a problem when researchers sometimes abide by the priorities of their funders; in Tanzania, researchers hired by the government have drawn conclusions that supported community exclusion from conservation areas, but the communities were never consulted and never had a chance to view the research. Yannick Ndoinyo (Tanzania) called for stronger alliances between researchers and communities. Cory Rodgers (Oxford) mentioned some of the challenges entailed in working with local communities. Communities should be engaged starting from project inception, including the writing of grant proposals and budgets. But community engagement is sometimes prohibited by conflict between community stakeholders, who may compete for influence or access to research funding and jobs. Jaoji Alhassan (Nigeria) called for researchers to use their engagements to develop greater research capacity and research expertise locally, rather than simply hire locals as short-term enumerators. This includes hiring local research assistants and involving local representatives as project advisors and helping to develop leadership skills. Research should also be respectful of other cultures and Mobile Peoples and researchers should have open discussions surrounding research findings that might produce uncomfortable results for Mobile Peoples.

The group broke into groups to discuss specific research principles that should be included in a joint statement of Knowledge Partnership in the Dana+20 Statement.

Session 4: Building an Action Plan

Moderated by Cecilia Turin: Chaired by Simon Maison Tong'oyo

This session began with a series of short presentations to demonstrate actions undertaken by advocacy organisations and communities. First, Saverio Krätli presented a short film titled [Pastoralism is the Future](#), which CELEP developed to clearly and concisely communicate the important model that pastoralism offers as a way of working with – rather than attempting to control – environmental variability to produce food, especially in the face of climate change.

Next, Hanwant Singh and Dayalibai Raika (India) described the camel-based organic pastoral system of the Raika, which is threatened by attempts to establish a tiger reserve in their summer grazing area.

Finally, Bayarsaikhan Namsrai (Mongolia) described relations between pastoralists and the government in Mongolia. Most herders in Mongolia have traditional livelihoods based on dairy, meat and cashmere products from their livestock. There is a general sense of discrimination, in that the Mongolian Government blames pastoralists for contributing to greenhouse gas emissions due to methane, yet the Government remains silent on the carbon emissions of mining companies. Communities are using Facebook as the main social media platform to raise their concerns with the government and other stakeholders and have held stand-in protests in the capital, which resulted in them meeting with the Prime Minister to cancel new mining licenses from being issued. Specifically, they want the Mongolian government to incorporate social impact assessments into their extractives licensing processes, to end forced eviction in the face of large-scale development projects such as renewable energy, mining and infrastructure projects, to protect herder rights to their land, and implement genuine FPIC processes.

During the discussion, delegates from Kenya and Cameroon raised points of comparison between the presenters' communities and their own. There was special attention to mining and the need to better understand trends in artisanal and large-scale mining, how it is regulated, and how communities can best intervene on behalf of their own interests. Delegates from Jordan raised the point that many things

that pastoralists (and pastoralist researchers) consider to be very clear to them are not recognised by governments, investors, and the public. There is a need to educate them, but this is not an easy task. Delegate Salem Zalabia raised an example in Wadi Rum where the Jordanian Government proposed a new nature reserve and the community rejected it and the proposal was stopped. Alain Frechette (RRI) suggested documenting customary land rights and identifying points to make strong causes to advance the cause of pastoralist Mobile Peoples.

Session 5: Drafting a Plan of Action

Moderated by Dawn Chatty: Chaired by Yannick Ndoinyo

This session was a round-table discussion of the common themes that have emerged throughout Days 2 and 3, to facilitate the drafting of the Dana+20 statement and an Action Plan. Delegates emphasised that while the original Dana Declaration focused on conservation, emerging challenges in addition to conservation include extractive industries, energy mega-projects, commercial agriculture, and climate change. Delegates considered actions across different scales – international, national, and local – although discussion highlighted the multi-scalar nature of many challenges. Key priorities were identified including:

- promoting useful partnerships for research and advocacy and creating coalitions
- promoting the involvement of youth in the protection of community lands and resources
- diversifying Mobile Peoples' economies
- research on the impact of climate change and large-scale development projects and related land acquisition on Mobile Peoples
- reviewing the representation of communities in international fora to ensure legitimacy of their voice
- better communication strategies
- communication strategies to raise wider awareness of Mobile Peoples' livelihoods and issues they are facing to the wider public, including production of short films.

Beside actions associated with the draft Manifesto, there was also a proposal to form a longer-standing Dana Coalition to carry out a longer-term plan, including planning activities leading up to the International Year of Rangelands and Pastoralists in 2026. The importance of finding a way to pool together resources and activities being carried out by the group was also raised. A detailed action plan was developed to target actions at international, national, and local levels. Participants discussed future fund-raising goals and planning for the 2026 IYRP and upcoming UN and COP meetings.



Figure 9: Delegates debate key issues for inclusion in the Manifesto and Action Plan.

Day Four | Saturday, September 10th, 2022

Presentation of and Voting on the Draft Manifesto and Action Plan

In this session, the Draft Dana +20 statement was read aloud by Ariell Ahearn to all workshop attendees and the draft action plan was reviewed. Comments on the draft statement and action plan were invited. Dawn Chatty suggested inclusion of what the Dana Declaration has achieved thus far, stronger definition of who 'we' are, and clearer divisions between what is included in the statement and plan of action. The removal of the term 'Indigenous' in the title of the statement was discussed and agreed on. It was agreed, after debate, that its removal is more inclusive of wider Mobile Peoples and would enable more effective lobbying with governments who recognise traditional, tribal, and nomadic peoples in their territories but do not acknowledge Mobile Peoples as Indigenous groups differentiated from the general population. However, it was acknowledged that many Mobile Peoples identify as Indigenous and that the term Indigenous has granted extensive rights for Mobile Peoples, and that many Mobile Peoples are currently fighting to be recognised as Indigenous. Bayarsaikhan Namsrai emphasised the need to prioritise climate change impacts and human rights, and suggested inclusion of reference to the Sustainable Development Goals. Khalid Khawaldeh suggested more emphasis on impacts of mining and fair compensation, while Musa Ndamba proposed that the statement should highlight the important role of that land and human rights defenders play in their community and societies. The importance of highlighting the contemporary challenges of climate change was suggested by Saverio Krätli, alongside issues which affect everyone such as globalisation and neoliberalism. Further suggestions included whether media outlets could be targeted to make clear that more equitable relationships between Mobile Peoples and researchers were needed, including Free, Prior and Informed Consent. The need to lobby the UN Permanent Forum on Indigenous Peoples to make new knowledge hubs on Mobile Peoples was also raised.



Figure 10: Delegates discuss and debate final edits to the Dana+20 Manifesto before presenting to the plenary.

Participants were then divided into small working groups to identify proposed alterations to the draft Dana+20 statement and draft Action Plan. Following this, groups fed back their discussions to the plenary and proposed revisions. A key point raised was centred around the word choice 'statement' vs 'manifesto'. Several people proposed a change from the word 'statement' to 'manifesto', but concerns were raised that the term manifesto might result in governments rejecting it. A vote was held as to whether the term manifesto or statement should be used, and it was agreed to change to the 'Dana Manifesto'. The final vote on the precise wording and detail of the Dana +20 Manifesto and the Action

Plan were also cast and unanimously agreed on. The manifesto is now to be delivered to the UNFCC COP 27 and 28, CBD COP 15, UNPFII, and IYRP, among other venues, alongside reinforcing the commitment to adhere to the Akwe:kon guidelines.

Annex 1: The Dana+20 Manifesto of Mobile Peoples



A global leader
in multidisciplinary
research on forced
migration



The Dana +20 Manifesto of Mobile Peoples

Mobile Indigenous Peoples, Conservation, Sustainable Development, and Climate Change Twenty years after the Dana Declaration

Wadi Dana, Jordan September 2022

Executive Summary

We, representatives of Mobile Peoples – including Indigenous, traditional, nomadic and tribal peoples⁴ – and concerned researchers and practitioners gathered here in Wadi Dana, Jordan, have come together to review our situations, 20 years after the [Dana Declaration](#)⁵, and to plan for our futures. We come from many different peoples and countries around the world - including Mongolia, Malaysia, India, Iran, Jordan, Sweden, Nigeria, Cameroon, Kenya, Tanzania, Namibia, and Peru. We express our thanks for the assistance from supportive UN agencies, Civil Society Organisations and Community-Based Organisations, universities, and conservation bodies, who have funded this meeting and joined us here in Jordan for this reflection.

In the spirit of the forthcoming *International Year of Rangelands and Pastoralists*, agreed by the UN General Assembly at the initiative of the Government of Mongolia,⁶ we emphasise that we Mobile Peoples and pastoralists comprise hundreds of millions of people worldwide, with long-honed ways of life attuned to our local environments. Our lifeways are very varied and rely on multiple forms of mobility to enhance our relations to our environments, our territories of life.⁷ Our homelands extend from the far north, through the arid and semi-arid deserts, savannahs, and steppes to the wet tropical forests.

Climate change confronts our peoples with unprecedented challenges, including land degradation, exaggerated floods and droughts, associated desertification and deforestation and loss of biodiversity that threaten our food sovereignty and security and access to fodder. These problems stem mainly from continued emissions from the use of fossil fuels, yet we are too often targeted as emitters just for continuing our traditional lifeways, while extractive industries continue unchallenged.

We call for climate mitigation measures and adaptation plans that build on our traditional mobile land management strategies and knowledge that are adapted to variability.⁸ This requires that we have secure rights to our territories so the resilience that comes from our mobility is not compromised.

Contrary to common perceptions, our territories and rangelands are important reserves of biodiversity, provide essential ecosystem services, and our ways of life play a vital role in sustaining and managing these areas, while making critical contributions to national economies and food security. These mobile lifeways build in measures that increase resilience and effective soil and water management and should

⁴ IFAD 2009. Engagement with Indigenous Peoples Policy, IFAD, Rome.

⁵ [The Dana Declaration](#), Dana + 10 and Dana + 20 fully endorse the implementation of the UN Declaration on the Rights of Indigenous Peoples. See the Dana Declaration website: <https://www.danadeclaration.org/>.

⁶ <https://iyrp.info/>

⁷ <https://www.biodiversitya-z.org/content/Indigenous-peoples-and-community-conserved-territories-and-areas-icca>

⁸ See CELEP video: <https://www.youtube.com/watch?v=DeqITzac9Ac>

be the basis for the conservation and restoration of the environment. We appreciate that these values are recognised by some international agencies, such as the UN Convention to Combat Desertification.⁹ Academic research substantiates our claims that mobile resource use – hunting, gathering, rotational forest fallows, transhumance and ‘nomadic’ herding and land-sharing – more often enhances rather than diminishes biodiversity and ecosystem resilience. Yet, we recognise that our environments and lifeways are under stress due to rising populations, loss of lands and waters to other interests and engagement in the cash economy, often on unfavourable terms. We call for alliances at various levels to promote and sustain our livelihoods.

Historically our ways of life and our human rights were too often depreciated and denied. Some of us experienced violence, forced displacement and sedentarisation. Laws were framed to deny us the same rights that were accorded to settled farmers. Our rights to our lands, territories, and the natural resources we depend on, to self-governance and to exercise our customary laws were not protected. In many countries today these discriminatory cultural prejudices, laws and policies endure despite our countries’ independence and their ratification of international human rights treaties and conventions.¹⁰ We recognize the important role that land and human rights defenders play in our community and society. We urge governments and the international community to protect them in their actions for safeguarding Mobile Peoples and their environments.¹¹

Now our lifeways face growing threats from extractive industries and agribusiness, imposed protected areas, trophy hunting and tourism camps, displacement and sedentarisation programmes, from lack of access to justice, pervasive prejudice against our ways of life, the erosion of respect for our customary governance systems and knowledge. Fragmentation and the fencing of privatised properties on our territories and new national boundaries cut cross our traditional migration routes, depriving us of access to pasture and forests. We highlight that exclusionary forms of conservation and development continue to be forced on us, leading to loss of access to our lands and territories, involuntary resettlement, impoverishment, and cultural loss. Even new ‘Green Transition’ projects – windfarms, solar farms, and mining for rare metals - are being imposed on our lands without our consent or taking account of our rights to, uses of, and needs for, these same areas.

We recognise and celebrate the model initiatives that do exist to address some of the problems we face. In some cases, the courts have ruled in favour of the restitution of our peoples’ lands. Some national governments have agreed to recognise our ownership and control of our traditional territories and allowed our self-governance. Some protected areas have been restored to community ownership, control and management, and other effective measures to achieve conservation such as Indigenous territories and community conserved areas are beginning to be recognised. Some locally significant habitat restoration projects have been carried out in collaboration with our peoples. Unfortunately, while pointing the way, these examples are exceptions rather than the rule.

To address the enduring challenges that we face, we call on governments to modify their policies towards our peoples, first by recognising and formally securing our customary rights to our territories and to shared use of resources, and by recognising our traditional authorities and customary laws and encouraging culturally sensitive education that validates our ways of life and encourages youth to honour traditional knowledge and identities. Mobile peoples should be fairly represented and have a voice in decision-making.

We call on conservationists to respect our rights and work in close collaboration with us to protect our ancestral areas and the bio-cultural diversity and ecosystems that we cherish and look after by applying our traditional knowledge and customary management practices. We remind them to implement their

⁹ See for example: <https://www.unccd.int/news-stories/statements/Indigenous-peoples-dialog-climate-change-biodiversity-and-desertification>

¹⁰ And other global instruments that address Indigenous Peoples’ collective rights such as UN Declaration on the Rights of Indigenous Peoples, ILO 169, and VGGT.

¹¹ [UN Declaration on Human Rights Defenders](#),

promises under the Durban Accord¹² and Durban Action Plan and in line with the decisions of the Conference of Parties of the Convention on Biodiversity,¹³ and the relevant Key Messages of the Intergovernmental Panel on Biodiversity and Ecosystem Services (IPBES).¹⁴ We call on them to resource and make effective the Whakatane Mechanism and to develop agile mechanisms by which impacted peoples can raise their concerns about protected areas, have them justly and impartially adjudged and addressed through restitution, compensation and mediation.

We call on corporations to respect our peoples' rights, to carry out fully participatory social, economic, cultural, and environmental impact assessments in line with the Akwe:kon Guidelines¹⁵ and to only carry out their projects in our customary territories having shared full information about their proposals and obtained our Free, Prior and Informed Consent (FPIC) through procedures and from representatives of our own choosing.¹⁶ They should provide fair compensation for loss and damages.

We call on UN agencies, Universities, CSOs and CBOs to support our efforts, act in solidarity with us and provide funding in ways that maintain our own initiatives. Specifically, we call on the UN Permanent Forum on Indigenous Issues or the Expert Mechanism on Rights of Indigenous Peoples to undertake a focused investigation and publish a report on the situation of Mobile Indigenous Peoples and make specific recommendations about how our rights should be upheld.

We also ask researchers to jointly develop collaborative research initiatives that address our priority concerns in line with our right to Free, Prior and Informed Consent and build the capacity of local researchers and youth. Such research should be independent of development and conservation agencies and validated through sharing back with our communities before being disseminated. These findings should also be made more publicly accessible.

We also pledge to undertake our own mobilisation and strengthen our networks, ensuring roles for women and youth, undertake global advocacy, act jointly and in unity to support each other in times of crisis and set up dedicated media outlets to serve our needs. We will continue to strengthen our existing local, national, and regional unions, organisations, and networks.

We offer this manifesto as an open invitation to deepen mutual understanding about the place of mobile ways of life in the future of our world and to open new avenues of collaboration among all concerned parties.

¹² Endorsement Dana Declaration in 5.2.7 and in the 4th World Conservation Congress in Barcelona

¹³ CBD COP 7 Decision 28, COP 10 Decision 2, COP 12 Decision 12, COP 14 Decision 8, all with their respective annexes.

¹⁴ IPBES 'Key messages' A6, B6 and D5 of Global Assessment.

¹⁵ <https://www.cbd.int/doc/publications/akwe-brochure-en.pdf>

¹⁶ <https://www.fao.org/3/i3496e/i3496e.pdf>

Signatories to the Manifesto

Ariell Ahearn, Departmental Lecturer, University of Oxford, UK.
Abd Alrazzaq Al-Khawaldeh, Duty Manager of the Dana Guesthouse, Jordan.
Ahmed Al-Khawaldeh, Dana Terraced Gardens Cooperative, Jordan.
Alejandro Argumedo, International Network of Mountain Indigenous Peoples (INMIP), Peru
Raed Hasan Al-Khawaldeh, Tourism Manager of Dana Reserve, Jordan.
Mohammad Alnaanah, Dana Livestock Breeders Cooperative, Jordan.
Salem Mutlak Alzalabih, Wadi Rum, Jordan.
Alhassan Jaoji Attahiru, Confederation of Traditional Stockbreeders Organisations, Nigeria.
Mahmoud Abdullah Mohmmmed Bdoul, Bdoul tribe, Petra, Jordan.
Amer Shehdeh Khawaldeh, President, Dana & Qadisiyah Local Community Cooperative, Jordan.
Eng Basem Eid Khawaldeh, Alnawatif Cooperative, Jordan.
Khalid Khawaldeh, Global coordinator, World Alliance of Mobile Indigenous People (WAMIP).
Sara-Elvira Kuhmunen, President of the Sámi Youth Association, Sweden.
Dawn Chatty, Emeritus Professor, University of Oxford, UK.
Marcus Colchester, Senior Policy Advisor, Forest Peoples Programme, UK.
Alain Frechette, Rights and Resources Initiative.
Jérémie Gilbert, Professor of Human Rights, University of Roehampton, UK.
Elizabeth Hempstead, Research Assistant, University of Oxford, UK.
Saverio Krätli, Independent Researcher and Editor, *Journal of Nomadic Peoples*, UK.
Mohammad bin Pokok, Headman of Kuala Koh Village, Malaysia.
Janali Qasemi, Member of the Board, UNINOMAD, Iran.
J. Terrance McCabe, University of Colorado, USA.
Olivia Mason, Research Associate in Geography, Newcastle University, UK.
Simon Maison Tong'oyo, Research and Field Coordinator of ILEPA, founder and director of Nchaischi Vision School, and Majimoto Group Ranch Secretary, Kenya.
Nahid Naghizadeh, Chair of the Board, CENESTA, Iran.
Bayarsaikhan Namsrai, Steps without Borders NGO, Mongolia.
Musa Usman Ndamba, 1st Vice National President MBOSCUDA, Cameroon.
Helen Newing, Forest Peoples Programme, UK.
Sina Maghami Nick, DPhil student, School of Geography and the Environment, Oxford.
Yannick NDOINYO, Executive Director - Traditional Ecosystems Survival Tanzania (TEST), Tanzania.
Tumal Orto Galdibe, HSC, Toricha Livestock Breeds Farmer - Private Practice, Kenya.
Dayali Devi Raika, Lokhit Pashu Palak Sansthan Sadri, Rajasthan India.
Cory Rodgers, Senior Researcher, University of Oxford.
Greta Semplici, PASTRES postdoctoral fellow, European University Institute, Italy.
Usiel Seuakouje Kandjii: o'Seu Oningandu – Namibia.
Indrani Sigamany, Research Consultant and Capacity Building Specialist, UK.
Hanwant Singh, Lokhit Pashu Palak Sansthan Sadri, Rajasthan India.
Munkhnasan Tsevegmed, Country Coordinator, International Year of Rangelands and Pastoralists, Mongolia.
Cecilia Turin, Andean Pastoralism Researcher, Peru. Member of PASTOAMERICAS.
WONG Pui May, conservation practitioner, Malaysia.
Mohammad Zayadeen, Azazmih Tribe, Wadi Hidan, Jordan.

Annex 2: Dana+20 Workshop Participants List and Short Biographies

Researchers / Practitioners / Observers (in alphabetical order)

Aseel Al Mukhaimer: Projects Managers at JOHUD, Jordan.

Amer Al-Rfou’: Dana Biosphere Nature Reserve Manager, Jordan.

Ariell Ahearn: Departmental Lecturer in Human Geography at the School for Geography and the Environment at Oxford University. Chair of the Commission on Nomadic Peoples.

Dawn Chatty: Emeritus Professor of Anthropology and Forced Migration. Former director of the Refugee Studies Centre and former chair of the Commission on Nomadic Peoples.

Marcus Colchester: Anthropologist and Senior Policy Advisor (and founder and former Director) at the Forest Peoples Program (FPP). He is a member of CEESP of IUCN and has long experience in standard-setting and accountability procedures.

Alain Frechette: Director of Strategic Analysis and Global Engagement at Rights and Resources Initiative, where he oversees coalition-led thematic work on climate and conservation.

Elizabeth Hempstead: Research Assistant for Post-Pandemic Societies in Central Asia project. School of Geography and the Environment, University of Oxford.

Jérémie Gilbert: Professor of Human Rights Law, University of Roehampton Law School, London. He is a legal authority on territorial land rights of Indigenous.

Saverio Kratli: Researcher/consultant specialising in pastoral livelihood and production systems in drylands and mountain areas: Editor of the journal Nomadic Peoples.

Terence McCabe: Professor at the University of Colorado, research focuses on livelihood strategies and decisions relating to land use among the pastoral peoples of Eastern Africa.

Helen Newing: Policy consultant at the FPP and Senior Research Associate at Oxford University Interdisciplinary Centre for Conservation Science (ICCS).

Olivia Mason: Research Associate in Geography at Newcastle University researching mobility politics and resource colonialism.

Sina Maghami Nick: DPhil student at the School of Geography and the Environment, researching traditional livelihoods of Bakhtiari mobile pastoralists in Iran.

Carol Palmer: Anthropologist / Archaeologist. Director of the Centre for British Research in the Levant.

Cory Rodgers: Anthropologist and Senior Researcher at the Refugee Studies Centre, University of Oxford researching inclusive development policies and refugee-host dynamics in East Africa and the Levant.

Indrani Sigamany: Capacity building specialist, researcher and a senior international development consultant working with social justice, gender, and human rights.

Mobile Indigenous Peoples Delegates (in alphabetical order)

Abdel Al Khawaldeh: Dana Local Community Member.

Ahmed Al-Khawaldeh: Dana Terraced Gardens Cooperative, Jordan.

Raed Hasan Al Khawaldeh: Dana Local Community Member.

Mohammad Alnaanah: Dana Livestock Breeders Cooperative, Jordan.

Attahiru Jaoji Alhassan: Program manager of Confederation of Traditional Stockbreeders Organizations (CORET), a West African Regional NGO based in Kaduna, Nigeria. Mobile pastoralist background; works for the justice and equity of mobile pastoralists.

Mohammad Bdoul: a tour guide in Petra from the Bdoul tribe who has been really involved with the development of adventure tourism in Jordan more broadly. Direct knowledge of tourism in Petra and the experiences of the Bdoul tribe with regards to forced eviction of the Bdoul from Petra.

Tumal Orto Galdibe, HSC: Elder of the Gabra Indigenous people and camel pastoralist from Maikona, Marsabit County, Kenya. He advocates for his community with development organisations and international bodies for Indigenous people's knowledge and rights.

Janali Ghasemi: Born in Shiraz, Iran, He is from Qashqai Tribal Confederacy, Farsimadan tribe, and currently is a nomad. He was a nomadic teacher and retired 20 years ago. He is member of the board of UNINOMAD (Union of Indigenous Nomadic Pastoralists).

Usiel Seuakouje Kandjii: From the Himba Indigenous community of Namibia; has worked as a consultant for many years on rangeland management and livestock marketing co-operative development in Namibia and beyond.

Khalid Khawaldeh: Chair of WAMIP (World Alliance of Mobile Indigenous Peoples); founding member of the Dana and Qadisiyah Local Community Cooperative (1994) established in response to community's marginalisation and the creation of the Dana Nature Reserve in 1993.

Sara-Elvira Kuhmunen: President of the Sámi Youth Association, Sweden. An influential figure in the fight against mining in the reindeer herding areas in Sweden; uses social media platforms to advocate for environmental and Indigenous rights.

Dayalibai Raika: A traditional healer and community advocate in India who has acts as a representative for the Raika.

Hanwant Singh Rathore: Director of the Lokhit Pashu-Palak Sansthan (LPPS); works for the conservation of camel and Raika culture in India. LLPS is involved in contesting the establishment of a tiger reserve in the summer grazing area of the Raika.

Nahideh Nagiadeh: Senior researcher, Chair of the Board, CENESTA. She has over 20 years of field experience with mobile pastoralists and local Communities of Iran to advocate their rights over their territories of life (ICCAs) and natural resources.

Bayarsaikhan Namsrai: Director of the Steps Without Borders NGO based in Mongolia. She works on human rights issues and fighting against land grabs by mining companies. She focuses on herder advocacy and empowering marginalized groups.

Musa Usman Ndamba: Born to a mobile family in Njikwa, Cameroon, he is a minority and Indigenous rights campaigner and 1st Vice National President of the Mbororo pastoralists organisation, the Mbororo Social & Cultural Development Association (MBOSCUDA).

Yannick Ikayo Ndoinyo: A Maasai leader based in Tanzania; Founder and Executive Director of Traditional Ecosystems Survival Tanzania (TEST), a non-profit promoting wildlife conservation, traditional rangeland management and community development.

Mohammad Bin Pokok: From the hunter-gatherer Batek sub-group ; located in Kuala Koh village in the state of Kelantan in Peninsular Malaysia. He is the Headman of the Kuala Koh Village close to the boundaries of Taman Negara National Park, the oldest and largest protected area in Malaysia.

Simon Maison Tongoyo: Leader from the Pastoralist Maasai community in southern Kenya. Work with the Indigenous Livelihoods Enhancement Partnership (ILEPA) which advocates for human rights, environment and development serving Indigenous Pastoralist communities in Kenya.

Cecilia Turin: Interdisciplinary scientist with degrees in agriculture and social scientist specialising in Andean agricultural systems, climate change adaptation and gender. Pastroamericas Network representative.

Munkhnasan Tsevegmed: Born to a mobile pastoralist family; has a PhD in agricultural science in herd management. Is currently an Officer of Livestock Policy Implementation and Coordination Department at the Ministry of Food, Agriculture and Light Industry (MoFALI) in Mongolia. He is a key coordinator of the IYRP in Mongolia (2026).

Wong Pui May: Currently working on a project to build capacity and improve the management of a new state park located close to Kampung Kuala Koh. She works to lobby the Protected Area authorities to ensure the park remains accessible to two mobile communities who live close by.

Mohammad Zayadeen: From the Azazme Bedouin tribe originally from the Negev. Forced out of homeland starting in 1948 by Israel; have since relocated near Madaba and Wadi Hidan in Jordan. They are involved in tourism in Wadi Rum and Wadi Hidad.

Salem Zalabia: general manager of the Mohammed Mutlak Camp at Wadi Rum and delegate from Wadi Rum community and representative of the Wadi Rum Organisation for Ecotourism. Attended Dana+10 in 2012.

Annex 3: Dana+20 Workshop Programme

Day 1 Wednesday, 7 September 2022

08:00–10:30	Breakfast and informal welcome in hotel lobby; preparation for departure to Wadi Dana Dawn Chatty and Ariell Ahearn
11:00 – 14:30	RSCN Coach from the Landmark Hotel to Wadi Dana ‘Picnic lunch’ on board coach
14:30–16:00	Free time to rest or guided walk
1530–1600	Coffee and Tea available
1600–16:45	Opening Session: Welcome and Opening Remarks HRH Princess Basma bint Talal Fadi Al Naser, Director General, RSCN Dawn Chatty, Co-Chair, Dana Standing Committee
16:45-18:45	Introduction of Delegates and their topics of concern Moderated by Marcus Colchester, Dana Standing Committee <ul style="list-style-type: none"> • Equal time for all delegates • Participants’ introductions and statements of knowledge holders (considering pre-workshop identification of issues - 10 minutes for each regional delegation) to talk about their issues or priorities reflecting most important challenges) <i>Action points to be passed to Rapporteur</i>
18:45–19:30	Refunds of any approved expenses (tickets, travel expenses, etc.)
1930–	Dinner

Note: Role of the Moderators, Chairs, and Rapporteur

Moderators will manage the sessions, making sure they start and close on time and that no one participant dominates the discussion.

Chairs will be appointed for most sessions to introduce the topic with a few opening remarks and to manage the exchange of ideas.

At the end of the session the **Chair** will pass the major points for recording by the Rapporteur.

Rapporteurs: Elizabeth Hempstead and Cory Rodgers

Day 2 Thursday 8 September 2022

08:00–09:30	<p>Opening Session 1: Evaluation of the Dana Declaration Moderated by: Nahideh Naghizadeh Short presentation: Marcus Colchester, Dawn Chatty, Helen Newing,</p> <ul style="list-style-type: none"> • overview of principles, history, and aspiration of the Declaration • discussion of common themes and goals for the workshop • What lessons have been learned, strengths, and weaknesses • Dana+20 statement and achievable goals <p>Commentary: <i>Khalid Khawaldeh (WAMIP)</i> Action points: <i>integrating the Declaration into more mobile communities’ principles and engagements.</i></p>
09:30 10:30	<p>Session 2: International Advocacy Moderated by Cecilia Turin: Presentation by Jeremie Gilbert</p> <ul style="list-style-type: none"> • Legal and judicial decisions implementation • Overcoming political challenges • Law as a tool of the dispossessed. <p>Commentary: <i>Kimaren Riamit, examples from courts in Kenya</i> Action points: <i>resources for public litigation</i></p>
10:30–11:00	Coffee Break
11:00–12:30	<p>Session 3: Legal Mechanisms and Land Issues of Mobile Indigenous Peoples. Moderated by Indrani Sigamany Legal Mechanisms and Land Issues of Mobile Indigenous Peoples</p> <ul style="list-style-type: none"> • Capacity-building session aims and methodology • Rich Pictures of land and other issues (small groups) • Presentation of land issues depicted in rich pictures <p>Action Points: <i>land and mobility issues</i></p>
12:30–13:30	Lunch
13:30–1500	<p>Session 4: Current Land Rights and other issues of concern Moderated Helen Newing: Chaired by Kimaren Riamit</p> <ul style="list-style-type: none"> • Current situation on land rights struggles and achievements • Management of land as a resource base • Vol. Guidelines for Governance of Tenure in Range/ Pasture lands • Other local views and priorities <p>Action points: <i>summarized from discussion</i></p>
15:00–15:30	Coffee Break
15:30–16:00	<p>Session 5: Round table Synthesis and Reflections Moderated Cory Rogers: Chaired by Yannick Ndoinyo A round-table discussion of the common themes that have emerged throughout the day to facilitate drafting a Dana+20 statement Action Points: <i>summary of discussion</i></p>
18:00–18:30	Transport to the Rummanah Camp Site
1830 –	Sunset at Campsite and Dinner

Note: **Moderators** and **Chairs** will manage time keeping and discussion for each session, making sure they start and close on time. Rapporteurs: Elizabeth Hempstead and Cory Rogers

Day 3 Friday 9 September 2022

0800–0900	<p>Session 1: Academic Knowledge Moderated by Terence McCabe: Chaired by WONG Pui May</p> <ul style="list-style-type: none"> • What labels are emerging about mobile peoples? • Decolonizing the dialogue between security and mobility, degradation, climate change • What works and what does not • Power dynamics <p><i>Action points: summarized from the discussion</i></p>
0900–1030	<p>Session 2: Knowledge and Partnerships Moderated by Cory Rogers: Chaired by Jaoji Alhassan</p> <ul style="list-style-type: none"> • Identifying the issues and effective knowledge collaborations (suggested topics: economic contributions; conservation, land-grabbing; mobility; food security/sovereignty, climate change/ adaptation, sedentist bias) • Small Breakout Groups: discussions of different problems with the aim of creating a joint statement <p><i>Action Points: summarized from the discussion</i></p>
1030–1100	Coffee Break
1130–1300	<p>Session 3: Effective Knowledge Collaboration Moderated Helen Newing: Chaired by Musa Ndamba</p> <ul style="list-style-type: none"> • Breakout Groups present summaries to Plenary of issues to be considered in Joint statement of Knowledge Partnership in Dana+20 statement (From Session 2) • Confirmation of membership of working group to draft Dana+20 statement (4-5 delegates). <p><i>Action Points: summarized from discussion</i></p>
1300–1400	Lunch
1400–1530	<p>Session 4: Building an Action Plan Moderated by Cecilia Turin: Chaired by Kimaren Riamit</p> <p><i>Short Examples: Case Studies (10 minutes each region)</i></p> <ul style="list-style-type: none"> • Peru, East Africa, Malaysia • Mongolia, Southern and West Africa, • Jordan, Sweden, India
1530–1600	Coffee Break
1600–1800	<p>Session 5: The Bigger Picture: Drafting as Plan of Action Moderated by Dawn Chatty: Chaired by Yannick Ndoinyo</p> <p>A round-table discussion of the common themes (ref Rich Picture) that have emerged throughout Days 2 and 3 to facilitate rafting the Dana+20 statement and an Action Plan towards IYRP plus other major international events.</p>
1930–	Dinner

Rapporteurs: Elizabeth Hempstead Cory Rodgers

0830– 0930	<p>Session 1: Presentation of draft statement. Moderated by Ariell Ahearn: Chaired member of drafting committee</p> <ul style="list-style-type: none"> • Presentation of Draft Dana +20 Statement to be delivered among other venues the UNFCCC COP 27 and 28, CBD COP 15, UNPFII, and IYRP. • Discussion, additions, and revisions to Action Plan
0930– 1000	Coffee Break
10:00– 12:00	<p>Session 2: Discussion regarding concerns of alterations to the draft statement. Moderated by Marcus Colchester: Chaired by Cecilia Turin</p> <p>10:00 -11:00 Small working groups to identify concerns or alterations to the draft Dana+20 Statement and draft Action Plan</p> <p>11:00 -12:00 Presentation to Plenary and discussion regarding any alterations / changes to the Dana+20 Statement and Action Plan.</p> <p><i>Final revision of Document</i></p>
12:00– 12:30	<p>Session 3 Moderated by Terrence McCabe and Cory Rogers Plenary Session</p> <p><i>Presentation of the final draft of the workshop’s statement for Rio +20 as Conclusion of Dana +20 Workshop</i></p> <p><i>Confirm final Action Plan to 2026</i></p>
12:30 – 13:30	Lunch
14:00 – 16:30	Departure by Coach to Landmark Hotel Amman

Rapporteurs Elizabeth Hempstead and Cory Rodgers

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