

THE SAMBURU COMMUNITY PROTOCOL

ABOUT THE SAMBURU, THEIR INDIGENOUS LIVESTOCK BREEDS,
THEIR RIGHTS TO THEIR INDIGENOUS LIVESTOCK GENETIC RESOURCES
AND
THEIR ROLE IN GLOBAL BIODIVERSITY MANAGEMENT



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THE SAMBURU COMMUNITY PROTOCOL

We are the Samburu, pastoralists living across a number of districts in Kenya. We are keepers of indigenous and exotic breeds of livestock and our lives are interlinked with and wholly dependent on our animals. Our way of life also allows us to live alongside wildlife, promoting the conservation of our breeds and other living resources in our environment. Yet we feel that our way of life and our indigenous breeds have been consistently undervalued. The government-promoted breeding programs that sought to replace or improve our breeds have left us particularly vulnerable to the recurring droughts which are causing our people acute suffering.

This is our community protocol. It is an articulation of the integral role of our breeds in Samburu culture and their importance to the world. It seeks to establish the significance of our way of life and the value of our indigenous breeds, and that as the keepers of important livestock populations we have a right to maintain our way of life. It clarifies for others on what terms we will permit activities to be undertaken on our land or regarding our indigenous breeds and traditional knowledge.

Specifically, it sets out:

- Who we are;
- Details of the livestock we keep;
- The cultural significance of our indigenous breeds;
- How our way of life contributes to the conservation of local biodiversity;
- Our traditional knowledge and associated customary laws;
- The customary laws and procedures of prior informed consent that must be respected for engaging in any activity on any on our lands or involving our breeds or traditional knowledge;
- Our current challenges;
- How we are responding to the current crisis;
- A message to the government and researchers; and
- A call to international bodies.

WE ARE THE SAMBURU

We originate from North Africa, specifically mentioned by many as North of Marsabit the direction of Ethiopia having migrated into what is now Kenya many hundreds of years ago. We are closely related to the Maasai, speaking a dialect of the same Maa language. A legend name describing the Maasai, Samburu, and Cushites in Northern Kenya relates them with one name, the 'Loibor Kineji' (Translated as Owners of the White Goats). Indeed, legend tells us that a man took three wives: one bore a Samburu, one a Maasai and one a Laikipia. Our name, Samburu, comes from a bag we carry in which we keep meat, called a "**Samburr.**"

Today there are over 800,000 Samburu living in a number of adjoining districts, including: Samburu, Laikipia, Isiolo, Marsabit, Baringo and Turkana. We are formed of nine clans divided into two main subdivisions,

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namely the White Cow and Black Cow. Eight of the clans keep livestock, the other one are hunters and gatherers, and blacksmiths.

| Nkishu Naarok (Black Cow) | Nkishu Naibor (white Cow) |
|---------------------------|---------------------------|
| Lmasula | Long'eli |
| Lpsikishu | Lorokushu |
| Lng'wesi | Lukumae |
| Lnyaparrae | Loimisi |

We moved to these present areas by the 1911 Treaty which the late Maasai leader Lenana signed with the British, leading to our expulsion from Laikipia district among other areas that were well suited to rearing our livestock. We moved with our indigenous breeds of cattle, sheep and goats.

WE ARE KEEPERS OF IMPORTANT BREEDS OF LIVESTOCK

The current areas we live in are semi-arid, which means we receive little rain. We manage to live here due to the durability of the indigenous breeds that we and other closely related communities have developed. Yet with the onset of climate change, the average level of rainfall has reduced, leaving us heavily exposed to drought and its disastrous effects on our animals and health.

Indigenous breeds: We keep the small East African Zebu cattle, and Red Maasai sheep and East African goats. Our indigenous breeds are particularly suited to local conditions because of adaptation through natural selection, as well as our contribution to their genetic development through selective breeding. Until the recent introduction of exotic breeds, these were the only breeds we kept, representing hundreds of years of co-development between our livestock, the environment and our way of life. We particularly value their abilities to withstand drought, to walk long



Red Maasai Sheep

distances and survive on small quantities of rough vegetation, as well as their strong resistance to disease. Because these breeds are integral to our lives, we also have a wealth of knowledge about them, including breeding methods and animal health knowledge.

Our indigenous breeds and their characteristics are the result of our relationship with the land, and as a result we see them as part of our cultural heritage. We have learned that our breeds are also considered important by others because of their hardiness and disease resistance.

Exotic Breeds: Since the introduction of the Galla goat from Somalia in the 1960s, we have engaged in cross-breeding of our indigenous breeds with exotic breeds. Exotic cattle breeds include the Boran, Sahiwal, Friesian and Ayrshire and Jersey. The main exotic breed of sheep to be introduced was the Dorper, which was heavily promoted by the government through the distribution of rams by the government. Additionally, a small number of dairy breeds of goats such as Toggenburg, Saanen and Alpine have been introduced.

Whilst the exotic breeds provide more milk and meat in times of plenty, they are not as well adjusted to local conditions as our indigenous breeds. This means that they are more susceptible to drought, disease and less able to walk long distances. Additionally, except for the knowledge that we can transplant from the breeding and veterinary treatment we provide to our indigenous breeds, we have little specialist knowledge of these breeds, making us more dependent on inputs and information from outside.

We also keep donkeys, camels and dogs. For more information on our indigenous and introduced breeds, see Appendix I.

Subsistence livestock keepers: For hundreds of years we depended entirely on our livestock for our survival, drinking their milk and blood, and eating meat on special occasions. While many of us have built permanent homes, many are continuing to move according to the seasons to find the best grazing, or to avoid diseases or raiders. Because droughts are becoming more frequent and severe in Kenya, we are increasingly concerned that the exotic breeds cannot cope well with such conditions. As the level of inter-breeding rises, we now realize that the traits of the exotic breeds may be undermining our ability to continue our way of life.

OUR INDIGENOUS BREEDS HAVE CULTURAL SIGNIFICANCE

In addition to the sustenance our livestock provides us, they also play a significant role in our culture. A number of examples illustrate this point:

- Samburu elders decide on the time to initiate an age set by mass circumcision of boys. The lead clan, the Lmasula slaughters a bull to validate the timing and the age set.

- Each clan's elders decide on the time for initiating their own sons, and a bull is slaughtered at clan level to confirm with the others on the time..
- During the coming of age ceremony, boys are circumcised while wearing and sitting on Red Maasai sheep skins;
- As part of wedding ceremonies, the man must find a pure Red Maasai sheep (signified by its red color, long ears and clear eyes) and present it to his future Mother-in-Law who is then referred to as "Paker", literally meaning "the one who has been given sheep." Another sheep is slaughtered for the wedding;
- The bride is given a calabash full of milk and a gourd that is filled with the fat from a signet bull slaughtered to seal the wedding as the bride will belong completely to the new husband. If the fat from the bull is not enough then a Red Maasai Sheep Ram is slaughtered whose tail fat is used to fill the gourd. ; The bride drinks the milk to assuage her fears about going to the new home and uses the fat to moisture her skin with the fat to relax her.
- When a child is born, a sheep is slaughtered, and when someone dies, sheep or cattle fat is smeared on their mouths as a sign of respect; and
- When we slaughter for warriors, we choose only one color which they say is straight, also when someone is sick, then they slaughter an animal that is healthy, with all the eyes. There is a special steer (castrated bull) is slaughtered and a part of the skin is used as an ornament tied around the upper hand like a bungle, a good signifier of wealth we pride in. The color has to be accepted by the community and that it must have full ears, and intact eyes.

Notably, whilst mixed breeds can be used in lean times, the pure indigenous breeds are more highly valued for use in our ceremonies.

Our culture and animal breeds are integral to who we are as a People. Without our indigenous breeds we will have lost a critical part of our collective bio-cultural heritage, and without our culture our indigenous breeds are less likely to be conserved.

OUR WAY OF LIFE CONTRIBUTES TO THE CONSERVATION OF IMPORTANT ENVIRONMENTAL RESOURCES

We live in an area of the world that is incredibly rich in plants, wildlife and other environmental resources. Many parts of the world used to be populated by wild animals that ranged across the land, but have been depopulated because of the actions of man. In contrast, wherever possible we live alongside important animals such as lions, elephants, zebras, gazelles, klipspringers and wild dogs. Near watering holes and swampy areas you will also see bustards, the world's heaviest bird, as well as hornbills and birds of prey such as eagles and waterbucks. The numbers of tourists who come to admire our wildlife and to understand our culture attest to the area's cultural and biological diversity.

We also have customary laws that guard against environmental degradation. For example, a recent decision by the Loisukutan Forest Committee has determined that, because of the importance of the forest for fruits, honey, water and wildlife, its use for grazing and wood must be limited. The committee operates from traditional environmental management ways. This committee also based on these traditional rules and regulations also decides about access to seasonal grazing areas. This is the same for all our areas.

Our pastoral way of life promotes the conservation of our important indigenous breeds of livestock alongside world renowned wildlife. We have a right to continue to live according to our values that promote the sustainable use of our livestock while ensuring conservation of the wider environment.

WE ARE HOLDERS OF TRADITIONAL KNOWLEDGE WHICH IS REGULATED BY CUSTOMARY LAWS

Our knowledge has developed over time and continues to evolve as we face new challenges. We have three broad types of knowledge: animal health knowledge, breeding practices and an understanding of the ecology of the region that allows us to find water and grazing for our animals. Notably, these different types of knowledge are interdependent.

Ethno-veterinary knowledge:

We have for centuries treated our animals for diseases and other ailments using our knowledge of the medicinal plants that grow on the plains and in the forests. While we share common knowledge, some of us have special knowledge. For example, men generally treat cows, and women care for sheep. Women know how to treat Red Maasai sheep, but their knowledge is less suitable for treating the Dorper sheep as the latter has different requirements from the Red Maasai. We also have traditional knowledge relating to treating infants and adults for a range of ailments. Each generation receives the earlier generation's knowledge and further develops it to tackle new challenges and according to each individual's skill as a healer.

Breeding practices:

Because of the conditions in which we live, we carefully breed our animals so as to ensure that they suit our needs and preferences. We employ a number of methods, including choosing breeding bulls and rams by judging the mother's ability to withstand drought, her color, size, activity levels and the survival rate of the offspring. We also maintain our herds' and flocks' diversity by buying animals from our neighbors, or borrowing them. For example, when sharing rams, the agreement is based on the principle of reciprocity. If close by, we will provide it on the basis that the favor will be returned. If the trip is very far, then in the first instance we would send the animal with one other of our own herds and the pair will be returned together with another female animal as a gift.

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Cultural practices also contribute to the herd's diversity. For example, a husband is required by custom to give a dowry to the woman's family that includes a good milk producer. Similarly, when a young woman moves to her husband's home, she takes her animals to add to his. Over time this strengthens not only the herd but also the bond between the two families.

Environmental knowledge:

Outsiders cannot live in the region the same way we do because they lack the knowledge of how to live within this environment. We are able to guide our livestock over long distances to provide grazing, water and salting resources for them. Without this understanding of Samburu and its surrounding districts, our lives would not be tenable.

Our ethno-veterinary knowledge keeps our livestock healthy, our breeding practices promote a strong herd consisting of selected livestock populations and our environmental knowledge underwrites our animals' survival in these harsh climatic conditions. We provide for our animals welfare, just as they provide for our livelihoods. Our relationship, therefore, is not one of provider and user, but of mutual-dependence and support.

Sharing traditional knowledge:

While the knowledge we have is widespread throughout our community, we assert that as creators of this knowledge, and whilst we share this knowledge among ourselves freely, we have a right to be consulted before it is used by any outsiders and respect should be accorded to our traditional laws regarding this use of this knowledge.

RIGHT OF PRIOR INFORMED CONSENT ACCORDING TO CUSTOMARY LAWS

In the past, we have worked with researchers and did not question governmental initiatives in our areas. Yet we have often never heard from the researchers after they leave, and have recently found that state-led breeding programs have in fact increased our climate vulnerability. This protocol affirms our right to have our prior informed consent sought before the implementation of any activities on our land.

Elders make all the decisions in our communities. Decision is made at the village level, clan level and district level depending on the scale of the issue or the types of resources involved. For example, decisions about areas to be used for grazing are taken by elders of the villages that share the grazing areas. This means that decisions relating to a common resource such as the Red Maasai Sheep would be taken by elders from the different clans across the region. According to this principle of customary law, we must first be consulted before any activities that will impact us, such as research undertaken on our breeds; new breeding programs; use of our lands; and access and use of our traditional knowledge.

Any newcomer to our areas must first establish a meeting with the local elders to explain what and who they intend to engage with and to answer any questions put to them. The committee of the respective group ranch will either take a decision, or if it is about a common resource, may seek wider counsel from other elders.

CHALLENGES

Like everyone in Kenya, we are suffering greatly from the reoccurring droughts that are debilitating the country. As pastoralists living in close dependence with the environment, we are highly sensitive to climatic variation and have a clear picture of the effects of climate change. We have witnessed in the last decade a steady worsening in rainfall, such that this year is the worst drought conditions that any of us have seen in our lifetimes. We are being pushed to the absolute limits of existence. Climate change is forcing us to face a number of interlinked challenges that are compounding each other.

1. Our herds and flocks are being decimated through lack of pasture and water. Most noticeable though is the fact that the exotic breeds are dying at a much higher rate than our indigenous breeds.
2. Government-backed breeding schemes promoted exotic breeds, informing us that they would produce better than our breeds. As a result, we introduced the Dorper sheep into our herds, neglecting our own indigenous breed. As noted above, we are now deeply concerned about the viability of exotic breeds in the region due to climate change. The depletion of our indigenous breeds and the low numbers of pure bred rams leads us to be concerned that we will have difficulties reviving the herds and flocks of indigenous breeds.
3. An increase in diseases, that are disproportionately affecting our exotic breeds, is further depleting our livestock numbers. Moreover, our traditional medicine is less attuned to treat exotic breeds, making us more dependent on external inputs of drugs and veterinarians that also cost us money.
4. Our children are learning less about our traditional knowledge because of a number of factors including the reduction of ac-



our children learn about our traditional knowledge through practice.

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cess to grazing the lack of emphasis on pastoral practices by the formal educational system.

5. As more marginal areas become degraded to the point of being unable to support livestock, so the pressure on available resources increases, further straining inter- and intra-community relationships. This is also leading to conflicts between us and wildlife, as they too face food shortages and compete with our animals for fodder and have begun to invade our maize, and wheat fields.
6. An increase in population numbers is adding to the strain on our local resources, including forest clearing for housing and charcoal burning, leading to rivers becoming affected.
7. The above factors are making our lives more precarious. Men in the village are having travel further afield to find grazing; this raises the dangers they face from raiders. Women are walking further to find drinking water and to bring leaves and twigs from the forest for survival rations for the animals. Our children's health is suffering too.
8. Lack of services and access to market for our animals and their products is limiting our capacity to earn livelihoods from livestock leading some of us to abandon livestock keeping at the detriment of the survival of our indigenous breed.

All of the above raises questions about the long term tenability of our way of life. We are deeply concerned that these associated challenges are increasing in their severity to the point that our whole way of life will be threatened. Already many pastoralists in the North East of the country have been forced to abandon their livelihoods. The loss of our way of life would also adversely affect our indigenous breeds, much of our culture, our various types of traditional knowledge and the bonds between us, our land and the region's environment and living resources. The changing climate is heavily affecting us and so does the encroachment on our land.

OUR RIGHTS UNDER NATIONAL AND INTERNATIONAL LAW

Kenyan law: Under the Environmental management and Co-ordination (Conservation of biological Resources, Access to genetic Resources and Benefit Sharing) Regulations (2006) we have a right as a group of "interested persons" to be consulted with a view to obtaining our prior informed consent if our livestock, plants and other resources are accessed. Although the Regulations do not mention traditional knowledge, we assert that we also have the right to have our prior informed consent sought if our traditional knowledge is to be accessed.

The Regulations also stipulate that activities that may have an adverse effect on the environment, lead to the introduction of exotic species, or lead to unsustainable use of natural resources, must be preceded by an

environmental impact assessment. This is in line with the Akwe: Kon Guidelines, relating to activities undertaken on community lands.

International Law: We the Samburu identify the following principles and rights based on international law, (that are further elaborated in Appendix II), namely:

A. Principles

- We are creators of breeds and custodians of our livestock;
- Our clans and the sustainable use of traditional breeds are highly dependent on the conservation of the environment in which we are living; and
- Our traditional breeds represent collective property, products of indigenous knowledge and our cultural expression.

B. Rights

We have the right to:

- Make breeding decisions and breed the breeds we maintain;
- Participate in policy formulation and implementation processes on our livestock;
- Receive appropriate training and capacity building and equal access to relevant services enabling and supporting us to raise livestock and to better process and market our products;
- Participate in the identification of research needs and research design with respect to our livestock and plant resources, as is mandated by the principle of Prior Informed Consent; and
- Effectively access information on issues related to our local breeds and livestock diversity.

HOW WE INTEND TO DEAL WITH THIS CRISIS

We want to continue to live in this region, to maintain our way of live, culture and traditional knowledge that sustains important indigenous breeds and supports the conservation of biodiversity. Whilst no local actors can be blamed for the climatic change this region is experiencing, we realize now that the emphasis the government put on exotic breeds, whilst increasing production at time of plentiful rainfall, leaves us much more vulnerable to an increase in droughts.

From the Kenyan Government: We demand to be respected as keepers of important livestock breeds and as custodians of wildlife according to national and international principles and laws. Specifically with regard to the present circumstances, we call on the government for a number of things:

1. Our free prior informed consent must be sought before any new activities are undertaken on our land or relating to our land, indigenous livestock and/or traditional knowledge. We must be included in government policy about these issues and any policy intervention must be based on a participatory process

2. Any intended intervention must be preceded by an environmental impact assessment, as well as cultural and social impact assessments.
3. We still have enough breeding males of Red Maasai sheep to build up our flocks again, but require assistance to determine which are the purest of the rams with which to breed. We request the government and external experts to assist us on this.
4. We suggest organized community groups at village and district level to come up with trusts for our knowledge and sustainable beneficial use of our indigenous livestock and other natural environment resources. We request external facilitation in formalizing these groups. We must consider establishing a trust fund i.e. the RED MAASAI TRUST FUND to promote the conservation and sustainable utilization of the Red Maasai sheep
5. Settlements are being established through our pasture areas. We call on the government to regulate this trend that is having a further negative effect on the sustainability of our grazing areas.
6. We need more veterinary support and access to markets for our livestock. We also request the government to review the mandate of the local state owned farms and to assess their social and environmental impact that we feel is currently minimal.

From commercial and non-commercial researchers and breeding institutions: We should be involved in any decisions about research and breeding that involves our breeds and/or traditional knowledge. Any consent to research or breeding programmes will be taken at the appropriate community level and will consider what tangible benefits the community will receive from the research or breeding programmes. Reference will be made to the Regulations referenced above as well as to the emerging principles in the incumbent international regime on access and benefit sharing.

From the CBD and the FAO: We call on the Secretariat of the UN Convention on Biological Diversity, specifically under Article 8(j) of the Convention, to recognize our contribution to the conservation and sustainable use of biological diversity. We also call on the UN Food and Agriculture Organization to acknowledge the importance of our livestock populations and to recognize Livestock Keepers' Rights.

A NOTE OF SOLIDARITY

We express solidarity with all livestock keepers across the world. We celebrate our diversity as well as acknowledge the similar ways of life, values, and challenges that we face.

December 2009

A NOTE ABOUT THIS PROTOCOL

This protocol was developed by Samburu communities living in Loisu-kutan, Nataala, Loosuk, Ndikir, and other villages in Lorroki and Kirisia Divisions of the larger Samburu, with input from Jacob Wanyama, Pat Lanyasunya, David Lenemiria and Stephen Lemayian. The process was observed by a Raika pastoralist from India, Mrs. Dalibai and was supported by (in alphabetical order) the International Development Law Organization (IDLO), League for Pastoral Peoples and Endogenous Livestock Development (LPP), the LIFE Network, and Natural Justice: Lawyers for Communities and the Environment (NJ).

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APPENDIX I

OUR RIGHTS UNDER INTERNATIONAL LAW

We the Samburu in this Samburu Community Protocol identify the following principles and rights based on international law:

Principle 1:

The Samburu are creators of breeds and custodians of their animal genetic resources for food and agriculture.

Over the course of history, we the Samburu have managed and bred livestock, selected and used them, thus shaping them so they are well-adapted to our environment and its extremes. Keeping these breeds is a vital part of our culture and livelihoods. Yet these breeds and our livelihoods are under risk because of a number of interrelated factors including misguided breeding schemes and climate change. This has endangered our food security and our way of life. As recognized in the Global Plan of Action for Animal Genetic Resources and the Interlaken Declaration on Animal Genetic Resources, livestock keeping communities are thus the creators and custodians of the breeds that they maintain. We have therefore earned certain custodianship rights over these breeds, including the right to decide how others use the genetic resources embodied in our breeds.

Principle 1 is supported by:

Point 9 of the Interlaken Declaration on Animal Genetic Resources recognizes **“that the genetic resources of animal species most critical to food security, sustainable livelihoods and human well-being are the result of both natural selection, and directed selection by smallholders, farmers, pastoralists and breeders, throughout the world, over generations”**.

Point 12 of the Interlaken Declaration on Animal Genetic Resources recognizes **“the enormous contribution that the local and indigenous communities and farmers, pastoralists and animal breeders of all regions of the world have made, and will continue to make for the sustainable use, development and conservation of animal genetic resources for food and agriculture”**.

Part I Point 10 of the Global Plan of Action for Animal Genetic Resources: **“all animal genetic resources for food and agriculture are the result of human intervention: they have been consciously selected and improved by pastoralists and farmers since the origins of agriculture, and have co-evolved with economies, cultures, knowledge systems and societies. Unlike most wild biodiversity, domestic animal resources require continuous active human management, sensitive to their unique nature”**.

Principle 2:

The Samburu and the sustainable use of traditional breeds are dependent on the conservation of our ecosystem.

Our traditional breeds are developed through the interaction between our livestock, our pastoralist way of life and our natural environment. This natural environment is conserved, inter alia, through traditional practices of the Samburu, and traditional breeds lose their specific characteristics once removed from this ecosystem. We therefore have a right to access our natural environment, so as to ensure the sustainable use and conservation of our breeds and the environment.

Principle 2 is supported by:

Article 8 of the Convention on Biological Diversity: **“genetic resources should be conserved in the surroundings in which they have developed their distinct properties”.**

Article 10 (d) of the Convention on Biological Diversity demands that **“local populations are supported to develop and implement remedial action in degraded areas where biological diversity has been reducing”.**

Chapter 15 (5) (g) of Agenda 21: requires States to **“Take action where necessary for the conservation of biological diversity through the in situ conservation of ecosystems and natural habitats...and the maintenance and recovery of viable populations of species in their natural surroundings.**

Principle 22 of the Rio Declaration: **“Indigenous people and their communities and other local communities have a vital role in environmental management and development because of their knowledge and traditional practices. States should recognize and duly support their identity, culture and interests and enable their effective participation in the achievement of sustainable development”.**

Principle 3:

Our traditional breeds represent collective property, products of indigenous knowledge and cultural expression of the Samburu.

While we the Samburu have collective custodianship rights over our breeds and the genetic traits of these breeds, it is crucial that these rights are supported and promoted by the government. Our government must therefore respect, preserve and maintain the knowledge, innovations and practices of the Samburu embodying lifestyles relevant for sustainable use and conservation of livestock diversity.

Principle 3 is supported by:

Article 8 (j) of the Convention on Biological Diversity: **“Contracting parties shall...subject to national legislation, respect, preserve and maintain knowledge innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity...”**

Article 10 (c) of the Convention on Biological Diversity: **“customary use of biological resources is protected and encouraged in accordance with traditional cultural practices that are compatible with conservation and sustainable use requirements”**

Chapter 15 (4) (g) of Agenda 21 calls on governments at the appropriate level **“to recognize and foster the traditional methods and knowledge of indigenous people and their communities ...relevant to the conservation of biological diversity and the sustainable use of biological resources”**.

Chapter 15 (5) (e) of Agenda 21: Governments should **“subject to national legislation, take action to respect, record, protect and promote the wider application of the knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles for the conservation of biological diversity and the sustainable use of biological resources ...”**

Based on these principles articulated and implicit in existing legal instruments and international agreements, the Samburu who belong to a traditional livestock keeping community and adhere to ecological principles of animal production affirm the following rights:

The Samburu have the right to make breeding decisions and breed the breeds they maintain and manage the environment they live in
This right is supported by:

1. Article 10 (c) of the Convention on Biological Diversity: obliges Parties to **“protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation and sustainable use requirements”**.
2. The Samburu shall have the right to participate in policy formulation and implementation processes on animal genetic resources for food and agriculture.

This right is supported by:

Article 8 (j) of the Convention on Biological Diversity: obliges Parties to **“promote the wider application of the knowledge, innovations and practices of indigenous and local communities with their approval and involvement”**.

Article 14(1) (a) of the Convention on Biological Diversity: obliges Parties to **“introduce appropriate procedures requiring environmental impact assessment of its proposed projects that are likely to have significant adverse effects on biological diversity with a view to avoiding or minimizing such effects and where appropriate allow for public participation in such procedures”**.

Article 3 (a) of the United Nations Convention on Desertification: compels Parties to **“ensure that decisions on the design and implementation of programmes to combat desertification and/or mitigate the effects of drought are taken with the participation of populations and local communities and that an enabling environment is created at higher levels to facilitate action at national and local levels”**.

Article 10(2) (f) of the United Nations Convention on Desertification: obliges the **“effective participation at the local, national and re-**

gional levels of non- governmental organizations and local populations, both women and men, particularly resource users, including farmers and pastoralists and their representative organizations, in policy planning, decision-making, and implementation and review of national action programmes”.

3. The Samburu shall have the right to appropriate training and capacity building and equal access to relevant services enabling and supporting us to raise livestock and to better process and market our products.

This right is supported by:

Article 12 (a) of the Convention on Biological Diversity obliges Parties to **“establish and maintain programmes for scientific and technical education and training in measures for the identification, conservation and sustainable use of biological diversity and its components”**

Article 11 of the Convention on Biological Diversity obliges Parties to **“adopt economically and socially sound measures that act as incentives for the conservation and sustainable use of components of biological diversity”**

Article 19 (1) (e) of the United Nations Convention on Desertification obliges parties to promote capacity building **“by adapting, where necessary, relevant environmentally sound technology and traditional methods of agriculture and pastoralism to modern socio-economic conditions”**.

Strategic Priority 6 of the Global Plan of Action for Animal Genetic Resources requests governments to **“Support indigenous and local livestock systems of importance to animal genetic resources, including through the removal of factors contributing to genetic erosion. Support may include the provision of veterinary and extension services, delivery of microcredit for women in rural areas, appropriate access to natural resources and to the market, resolving land tenure issues, the recognition of cultural practices and values, and adding value to their specialist products.”**

4. The Samburu shall have the right to participate in the identification of research needs and research design with respect to our genetic resources, as is mandated by the principle of Prior Informed Consent.

This right is supported by:

Article 8 (j) of the Convention on Biological Diversity (see above) and Article 10 (d) which says Parties shall **“support local populations to develop and implement remedial action in degraded areas where biological diversity has been reduced”**.

Chapter 15(4) (g) of Agenda 21 require states to **“Recognize and foster the traditional methods and the knowledge of indigenous people and their communities ...and ensure the opportunity for the participation of those groups in the economic and commercial benefits derived from the use of such traditional methods and knowledge”**.

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5. The Samburu shall have the right to effectively access information on issues related to our local breeds and livestock diversity.

This right is supported by:

Article 13 (a) of the Convention on Biological Diversity: obliges Parties to **“Promote and encourage understanding of the importance of and the measures required for the conservation of biological diversity, as well as its propagation through media, and the inclusion of these topics in educational programmes”**.