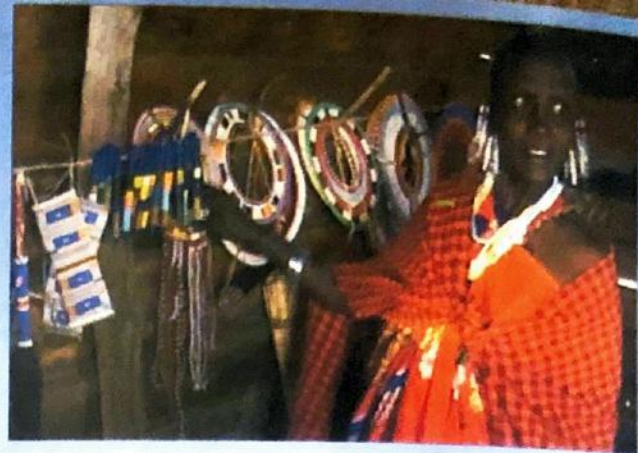


**Enhancing Biodiversity Conservation & Traditional
Knowledge among the Nomadic Indigenous
Communities and Hunter-gatherers in East Africa.**

1st July 2006- 1st July 2007

2nd East Africa Report



**Enhancing Biodiversity Conservation &
Traditional Knowledge among the
Nomadic Indigenous Communities and
Hunter-gatherers in East Africa.**

2nd East Africa Report

Capacity building for East Africa Indigenous Peoples on Biodiversity,
Indigenous knowledge and Sustainable development.

Indigenous Information Network
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Published by:

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Written and Edited by:

Lucy Mulenkei

IIN Team,

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Nairobi, Kenya

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ACRONYMY

ABEK	Alternative Basic Education for Karamoja
ADRA	Adventists Development Relief Agency
ASAL	Arid and Semi Arid Lands
AIDS	Acquired Immune Deficiency Disease
AIWO	African Indigenous Women's Organization
CDF	Constituency Development Fund
CBO	Community Based Organization
CEDAW	Convention to eliminate discrimination against women
CDM	Clean Development Mechanism
EA	East Africa
COP	Conference of Parties
FACE	Forest Absorbing Carbon Organization
FAO	Food and Agricultural Organization
FGM	Female Genital Mutilation
FIMI	International Women Forum
HIV	Human Immunodeficiency Virus
HEPP	Household Energy Planning Programme
IPNC	Indigenous Peoples Network for Change
KBC	Kenya Broadcasting Cooperation
KWS	Kenya Wildlife Services
IIN	Indigenous Information Network
IIFCC	International Indigenous Forum on Climate Change
IP's	Indigenous Peoples
IWBN	Indigenous Women's Biodiversity Network
LC	Local Authourities
ILO	International Labour Organisations
LATF	Local Authourity Transfer Fund
MP	Member of Parliament
MDGS	Millenium Development Goals
NEMA	National Environmental Management Authourity
NGO	Non Governmental Organization
NBSAP	National Biodiversity Strategic and Action Plan
OHCHR	Office of the High Commissioner for Human Rights
PAYE	Pay as you Earn
SIDA	Swedish International Development cooperation Agency
UOBDU	United Organizational for Batwa Development in Uganda
UN	United Nations
VAT	Value Added Tax
UNIFEC	United Nations Framework Convention on Climate Change
UNIFEM	United Nation Development fund for Women

Acknowledgement

Indigenous Information Network would like to take this opportunity to thank the Ford Foundation Eastern Africa Office for the support on this grant and especially the Programme officer Milagre Nuvunga and her assistance for the help and guidance while executing the grant. We would not like to forget the finance and grant administrators for ensuring that as grantees we are updated and know when to do what.

To all the Indigenous Peoples, hunter gatherers and local communities who devoted their time to attend the capacity training workshops, their logistical arrangements to make it successful was remarkable. Special thanks to the women who took their time away from their packed schedules, away from needy families to make sure that the logistics were perfect and that nothing assigned to them failed their thirst for information and willingness to learn.

To the Indigenous Women and Biodiversity Network who gathered together in Namanga Kenya to discuss their role on Biodiversity and traditional knowledge conservation. Many of you came from far and worked for long hours to make it happen. Remember the words of Winston Churchill ***"We make a living by what we get but we make a life by what we give"***.

To the administration in each country. In Uganda we thank the local authority LC1 and 5 in Kisoro, religious, and community leaders and the development officers who attended the meeting to listen to the problems and came up with some recommendations and way forward for the Batwa communities of Kisoro, Kabale and Kanungu. The community was motivated and was encouraged by the interest to their problems especially those of land and shelter.

In Moroto, Karamoja Uganda we were very happy to see the interest of the government's representatives in the willingness to advance the issues concerning the karamojong nomadic pastoralist with a special focus on Women. The events organized attracted the County Administration Officer and the local authority LC5 who are senior officers in the District of Moroto.

Special gratitude goes to the Awer/Boni and other Pastoralists (Somali, Orma, Galjaal, Hulugho and Boghai) and hunter gathers like the (Munyoyaya, Malakote, Waata, their local communities and the Pokomo all who attended for the first time our training in Masalani Ijara district. It was an achievement for us to reach out despite the poor infrastructure. For you all, your determination despite being marginalized is remarkable. We were happy that with our positive thinking we were able to make it. Special recognition for our partners – *Womankind Kenya* for helping with the planning and the implementation of our work on environmental awareness, without you it would have been difficult to reach out. The officer - National Environment Authority Management NEMA your presence and presentation made a big difference for the community.

It is important to remember all the Indigenous Peoples in East Africa (Kenya Uganda and Tanzania for your interest in environment and development. Your contributions to the regional and international meetings have brought a voice and recognition at all level where we all feel that a step has been taken. We should however know that the step we have taken must be taken to the end, it is the only way the journey can be complete.

To Indigenous Information Network staff, volunteers, network members and resource persons, thank you for your wonderful work and input to the training workshops. Without you all nothing could have been accomplished.

In all the work, I am encouraged and motivated by the words of LAO T ZU

"Go to the people

Learn from them

Love them

Start with what they know

build what they have

But of the best leaders when their task is accomplished their work is done.

the people will then remark

"We have done it ourselves"

Lucy Makenkei

The report

Indigenous Information Network is happy to say that as soon as we received the grant, we started straight away with our activities as per our project goals and objectives. We started by looking at the priority areas. First activity was to continue with monitoring the work we had started the previous year. We visited the Biodiversity centres by the group (Sorta Sapon) in West Pokot to evaluate the progress and see how they were progressing in their activities. This was a success as we met most of the members of the group. The positive side of it is that the members are motivated and have already started their own activities like planting of Aloe Vera plants for both commercial use and against soil erosion. They still have to create more awareness of the centre for more people to visit.

The second activity was to visit the Biodiversity centre in Logologo – Marsabit. A centre run by Rendille Indigenous Women. This is a very interesting group. They have worked so hard to change their community by making the centre more than just a biodiversity centre. It has become an environmentally friendly centre where they conduct adult Education for the women. Most of the women are illiterate, the only person who has gone to school is the secretary to the group, so she has to accompany them all through when they are invited for any meeting.

IIN is also supporting the centre with books and other small facilities to enable them advance. They have a kitchen garden which was never to be if the centre was not started, trees have grown. They have managed to get water to the centre which serves a good number of communities around, reducing the workload of the women who used to fetch water from 3 to 4 km away. The on site training held was very motivating to us all. The women have made traditional houses as lodgings where they hold their own meetings and people can use it as a conference facility. The centre is also an information dissemination centre to other women around especially those who are starting community groups and do not know where to go or what to do. We must admit that this centre and the project as a whole is sustainable and we are extremely happy about it. We hope to continue working with this group to make it more strong.

Visiting and having a meeting with Naanato women group in Terat Tanzania was a learning experience for the organization. The group has a Biodiversity centre which is not as successful as the others in Kenya and Uganda. the reason is that the community was hit hard by drought and therefore shifted their focus. Their focus is more on income generating rather than conservation.

Visiting the Karamojong women Biodiversity centre was very fulfilling. Over 500 women groups have come together with a clear focus on what they want to do, biodiversity and traditional knowledge is key to their activities. they have mobilized each other and have created awareness and collected many traditional items that had disappeared from the community.

The other activity we undertook in order to accomplish some of our goals set for the project was organizing a training workshop on the conservation of Biodiversity of humid and sub humid lands and the retention of traditional knowledge. This training focused on the hunter-gatherer in Ijara - North Eastern Province. Ijara borders the coastal and North Eastern Provinces respectively. It was our first time working with the communities there. The main interest was the Boni forest which has been destroyed with many activities on logging going on with out any prior informed concern or approval of community. They had already approached us and requested for the intervention and that is how we decided to meet and train them.

The activity was a success and a summarized report is included in this report. We are still to continue with the activity and establish a Biodiversity centre. We left the community to decide on where and who is to manage it as most of the communities need more capacity building on environmental management. This is mainly because of the location of the district. It is far and the infrastructure is poor. There is still no easy communication to the area. They are cut off even with the mobile communication. For you to access the area it has to be planned well in advance during dry seasons. The area is not easily accessible during wet seasons.

The other learning Activity was the participation in the environmental forums and conferences that have been planned and those that focused on the environmental conservation and sustainable development at the National, regional and international levels while at the same time creating awareness on issues that affect the community for action and for their recognition of the role Indigenous people play in sustainable development.

When we started, the first objective was to attend the 8th conference of parties on Biological diversity which was to be held in Curitiba Brazil in March 2006, unfortunately the grant was not ready by then but however we were able to get support to have a good number of participants of this region to attend. This was mainly due to the success we have achieved in the awareness of Environmental Issues, their capacity to attend and contribute, made partners to have interest in supporting their participation with communities.

We have however continued to monitor and participate in those forums and are optimistic that by the time we end our activities we will have participated in more forums and activities in the region. The first meeting which was very involving and inspiring was the 12th Conference of parties to the UN convention on the framework on Climate change. Climate Change has affected Africa and the world in general and has at the same time caused the loss of Biodiversity in the world.

The Indigenous Communities and hunter gatherers have had their share of misfortune with the frequent droughts that they experience and when it rains the rains comes with negative effects. This calls for adaptation mechanisms and understanding of the whole process. Since the conference was taking place in Nairobi, we took this advantage of bringing together the East African participant; three from each country to participate and attend the trainings on different topics through the partnership and collaboration of other Indigenous Peoples organizations.

There are other meetings that were attended by some of the participants. In Cape town South Africa on access and benefit sharing of the Convention on Biological Diversity in Nairobi on Sustainable use of agriculture Biodiversity organized by the secretariat of Biodiversity and in Namanga Indigenous Women of Africa and Biodiversity which was attended by Indigenous Information Network and Indigenous women from the African region the majority being the East African Indigenous Women. All these meetings created awareness provided Information and an opportunity to share experiences.

Indigenous Information Network has continued to be motivated as an organization through the Institutional support of the grant. Through this motivation the Institution has been able to continue working hard ensuring that the project activities on our hands succeed.

Chapter 1 - Biodiversity Centres



Sorta Sapon Indigenous Peoples Biodiversity- Chepararia, Kenya

Sorta Sapon Indigenous Peoples organization is a community self-help group based in Chepararia, Kenya. The group was formed in 1998 and gained most of its members in 2003, with the aim of promoting biodiversity and creating an ecotourism project in West Pokot. The group is also involved in doing community work, such as raising awareness about the potential dangers of female genital mutilation (FGM), while simultaneously working to preserve Pokot cultural identity. Sorta Sapon is made up of forty members, both men and women, from Chepararia.

Achievements

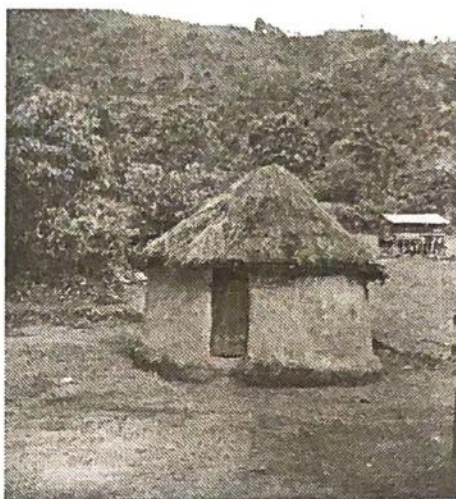
Sorta Sapon has largely been involved with the promotion of Pokot cultural traditions, raising awareness of FGM and environmental conservation. The members acquired ten acres of land for the group, on which they constructed three Pokot traditional huts. This involved the purchase of specific materials which are not widely available. One of the huts contains

traditional Pokot costumes and ornaments, the meaning and use of which can be explained by group members. Indigenous plants and herbs are grown on the group land, with the assistance of a local herbalist.

In order to raise awareness of FGM, the group has done visits to four primary schools in the area. There they speak to classes, encouraging young girls to stay

in school and discussing the impacts of FGM. Some group members also participate in an FGM awareness radio program which is broadcast weekly throughout West Pokot.

In order to raise money for their activities, Sorta Sapon group has invested in aloe plants. Approximately 450 plants have been planted on group property. These plants will be harvested and sent to a nearby factory to be processed and added to skin lotions and gels.



One of their huts in the centre



The Women in the group in their farm where they have planted Aloe Vera

Sorta Sapon's other fundraising activity is to host guests, either tourists or Kenyans participating in workshops and conferences. Thus far, three seminars have been held at the centre. The group's land is located at the top of a small hill, with a beautiful view of the lush valleys and hills of West Pokot.

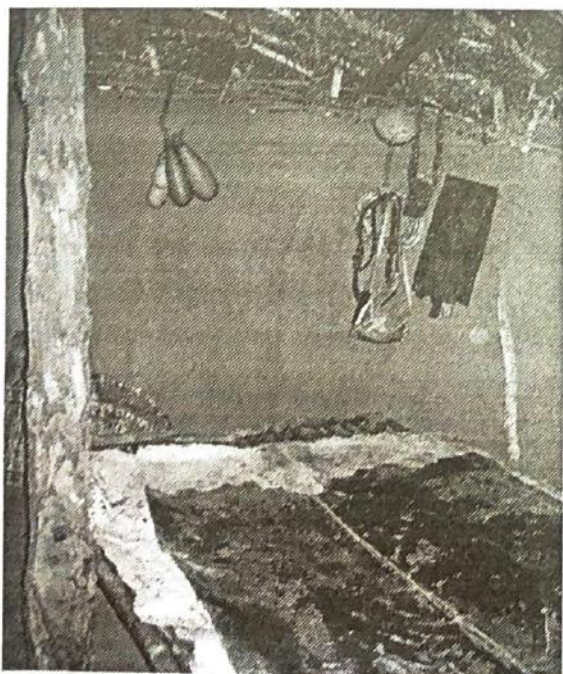
Sorta Sapon is continuing to work on several long-term projects. The aloe plants will not yield immediate returns, since at the moment, the aloe market is saturated with plants from Kitale and Baringo. However, once this supply is exhausted, Sorta Sapon expects that there will be great demand for their plants. Their goal is to become a major aloe supplier for the processing plant.

The group plans to expand their facilities to accommodate a variety of groups. Their goal in terms of building is to construct a larger hut in which to hold seminars, workshops and the like. They would also like to build additional huts in which visitors could stay overnight. Two members are planning to make a permanent move to the site to become caretakers for the centre. Finally, the group is planning to build an easy walking path up the hill to reach the centre.

Challenges

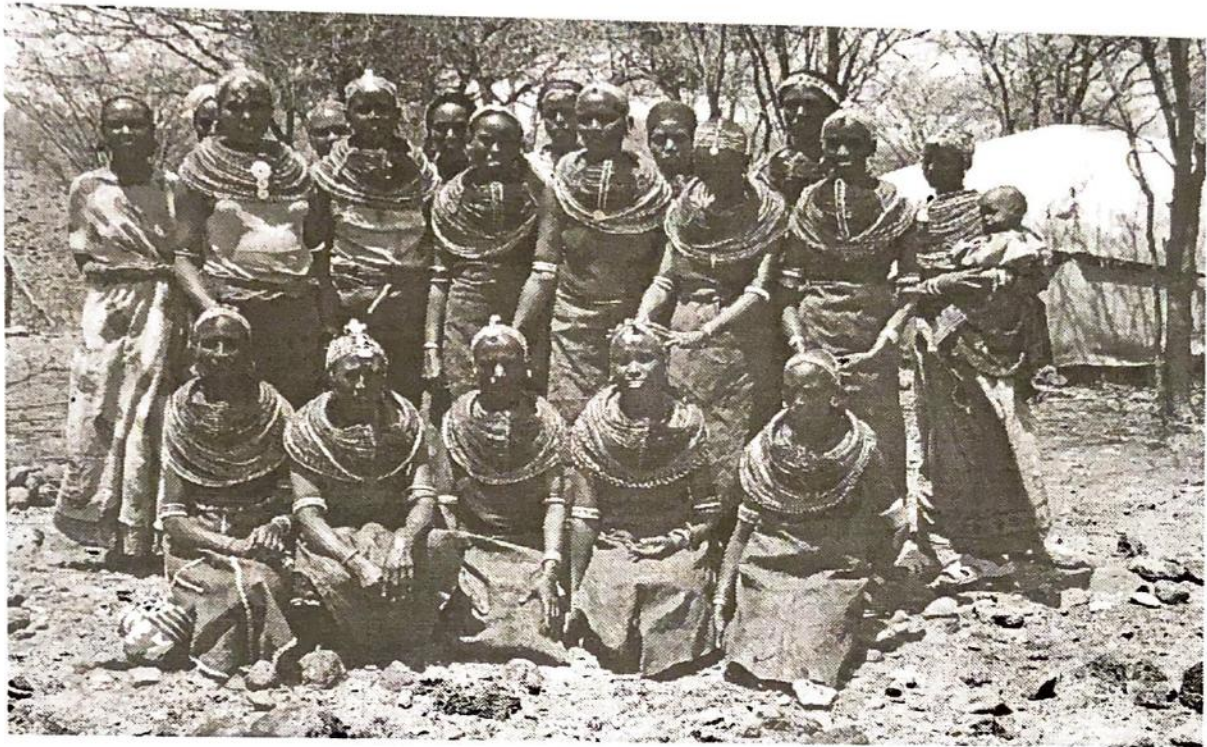
Though the location of the centre is ideal in terms of scenery, the location also becomes a challenge in terms of accessibility. Since the centre is located at the top of a small hill, it would be difficult for the elderly or ill, and nearly impossible for disabled people to reach. In addition to this, it is also a challenge to bring water to the summit. Access to water will be crucial if Sorta Sapon hopes to accommodate guests for long conferences or visits.

Proper advertisement and visibility is also an issue which will become more pressing if the group hopes to attract visitors. At the moment, there is not even a sign on the road to mark the group's presence. Visibility will have to be expanded in order to attract professionals and tourists. Fortunately, Chepararia is on a main road and accessible by public transportation, so guests will have easy access once awareness is spread.



Items inside their small museum in the centre

Though it has succeeded in building good foundations for a strong group, Sorta Sapon lacks the concrete plans necessary to achieve their goals. The group functions co-operatively, but it is in need of stronger leadership and motivation. For the amount of funding that the group has received, they have not made as much progress as expected. The group has good ideas, but needs a cohesive plan and better organization to give the push that is needed to achieve its goals.



Merigo Women's Group-Marsabit, Kenya

Merigo women's Group is an Indigenous Rendille - run community self-help group based in Logologo, Marsabit Kenya. The group was formed in 2002 with the aim of promoting Rendille culture and environmental conservation, while simultaneously empowering women through education and leadership experience. The group has twenty-two members, all of whom are women. Merigo Women's Group was registered as community based Organization in 2002 with the social Services.

Achievements

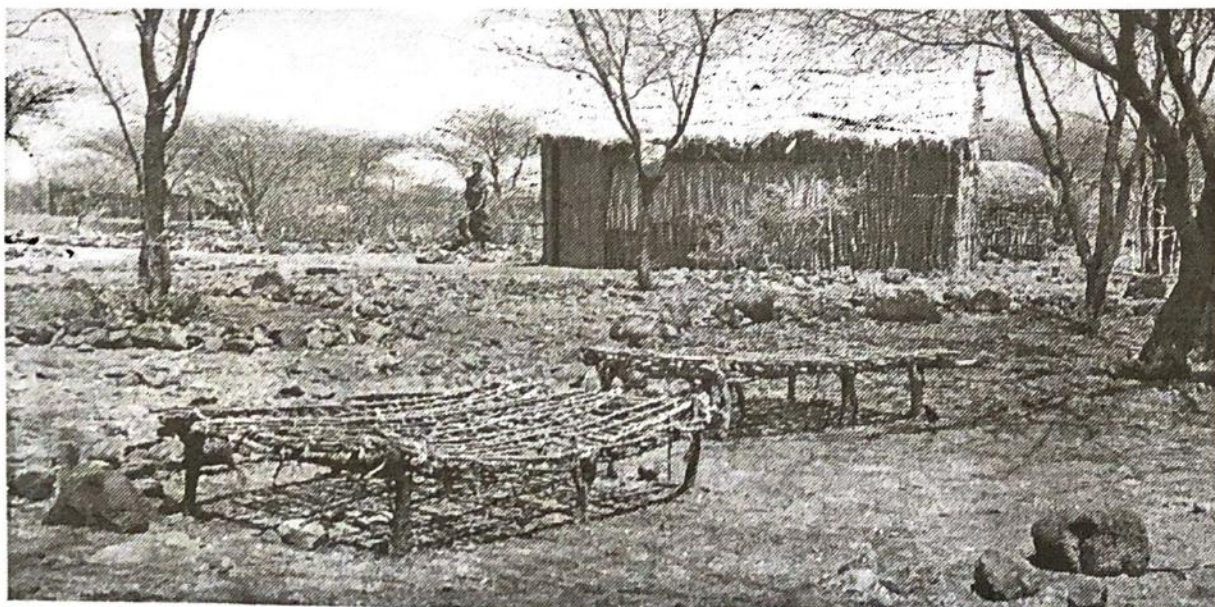
Shortly after the group formed, the women were able to acquire a plot of land. There they have constructed a traditional Rendille hut, several huts for overnight guests, a schoolhouse and a small cultural museum. They have planted indigenous trees on the property and planted trees around the fence that the group erected to protect the property. A water tank has

been installed to provide water for the trees and for group members and visitors.

The group is involved in several initiatives which will benefit the community. The first is their conservation efforts. By keeping a nursery and teaching others about conservation, the group is helping to improve the environment for the entire community.

Another initiative is the adult education program which also involves an out of school programme for girls. Through this program, community members can gain literacy, math and language skills with the guidance of educated Merigo group members. The school is open to all community members, though it is mostly women who participate. The women participating in this program are empowered by the knowledge that they gain. The adult education program allows women to increase their self-esteem, expand their worldview and become more active as community leaders.

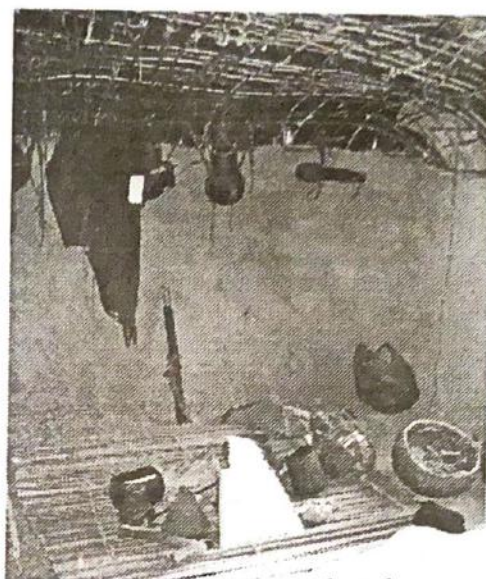
To raise money to fund these projects and to raise awareness about Rendille culture, Merigo Women's Group is becoming involved in the tourism industry. People who visit the group can tour the cultural museum, see the traditional hut and learn about the group's activities. Overnight guests can stay in the huts, which were built specifically to house tourists, NGO workers and conference participants. Two of the lodgings sleep ten people, and one sleeps five people. The huts are simple but comfortable, with colourful cloths lining the interior. This means that the walls are thin enough to allow cool air to pass through, providing a welcome respite from the daytime heat. The women provide meals as well as tea and bottled water for their



This is the way the centre looked when we first visited them

guests. A toilet and bathing area have also been built on-site for visitors' convenience.

Merigo Women's Group have made remarkable achievements with the resources that are available to them. All of the group's accomplishments have stemmed from their own initiative, and the group members themselves have done the bulk of the work. This is an extremely motivated group. Several women occupy positions of leadership; the group is therefore not dependent on one person, and the leaders do not appear to be in competition with one another. All group members have input in major decisions, and the group functions in a co-operative fashion.



Inside the museum that has traditional Redille items

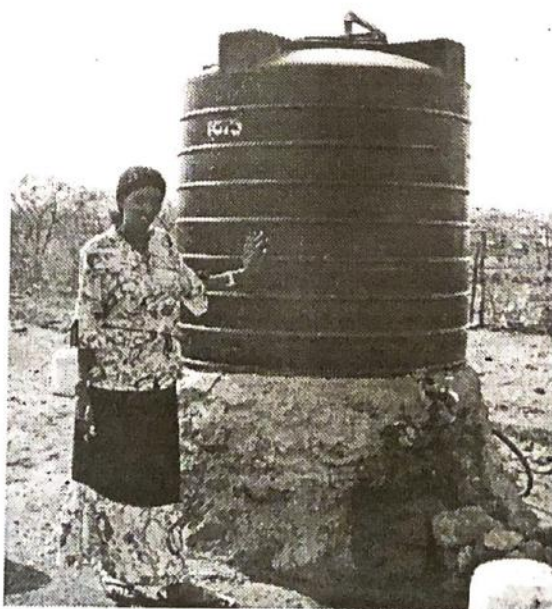
Goals

The group's goal for the near future is to build a small library and documentation centre, as well as a curio shop. In order to raise funds for this project, the women plan to invest in camels. Camels are well-adapted to the arid Northern environment, and are much hardier than cattle or other livestock. The group plans to breed the camels to sell. They will also sell the camel milk, which is a staple source of nutrition in the area.

Challenges

The strength of Merigo Women's Group lies in a strong vision, self-motivation and a co-operative group structure. The challenges facing the group are competition from other women's groups, the remote location, and a lack of awareness of the group.

A second women's group has been formed in close proximity to Merigo, and these groups are prone to competition. Scarce resources, in terms of funding as well as human and natural resources, mean that the groups feel



The centre now has a water tan as shown by Alice Lesepen, the group secretary.

threatened by one another. This kind of behaviour is detrimental because it diverts energy from constructive projects and is extremely unprofessional. Ideally, all groups in the area should learn to live with each other and focus on their own work. This also calls for leadership trainings to acquire more skills. "to focus on developing together and not compete".

The remoteness of the group means that not many tourists pass through by



One of their members at an adult class in the centre

chance. Most visitors to Logologo come with non-governmental organizations and humanitarian groups. Marsabit District is located in the Northern region of Kenya, which is somewhat unsecure and not easily accessible. It is not frequented by tour companies, nor is it a common tourist destination. For this reason, it is vital for the group to find ways of gaining exposure. At the moment, the guest facilities that the group has built are underused. Since tourism was one of the main avenues that the group hoped to take for fundraising, advertisement would help ensure that this work pays off.

Accessibility is another major challenge for Merigo Women's Group. Poor roads and inadequate public transportation to the area make it even more difficult to bring tourism to the area. For this reason, the group might consider focusing on 'adventure tourism', or people who come to the North for seminars and conferences. The group has proved to be sustainable in the activities carried so far and they can only hope for their future to be bright - if the government is hoping to fight poverty and achieve millenium goals, it has to do somethig about the poor state of the roads and general poor infrastructure of the Nomadic pastoralists districts.



The Group in a radio listening class group. since most of them do not have access to radio, IIN provides them with tapes on radio materials on environment in the Redille language they can listen & learn on conservation, family health care & HIV/AIDS



The Naanoto Women's Group Terrat, Tanzania

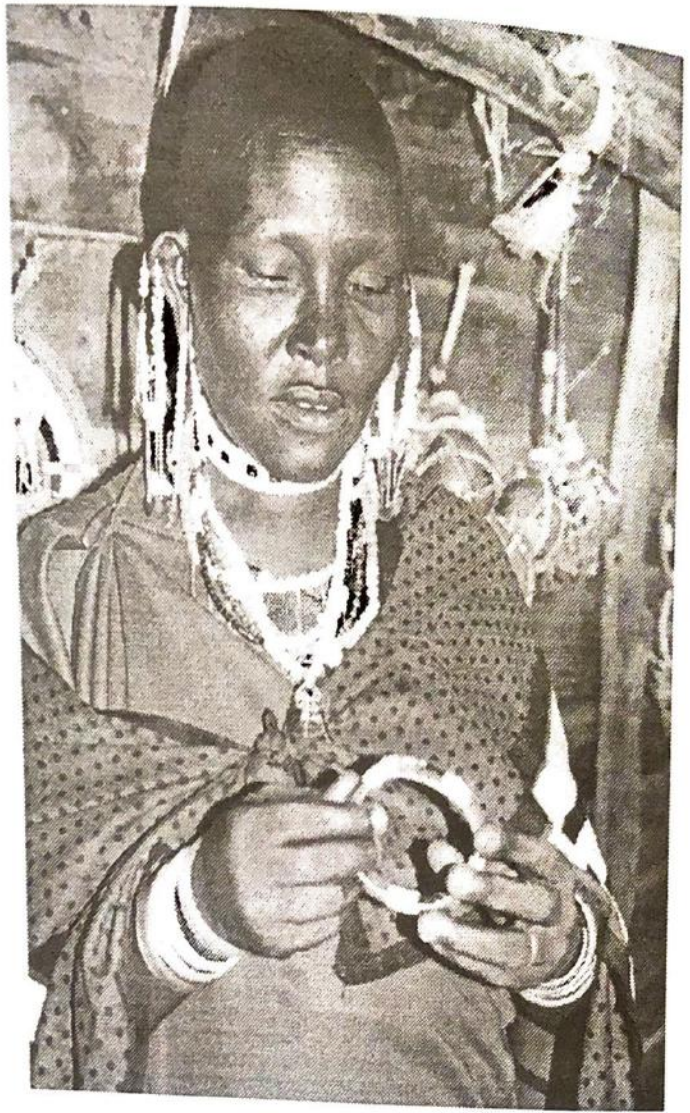
In May 2007, the Indigenous Information Network team traveled to Terrat, Tanzania to evaluate the progress of the Naanoto Women's Group and evaluating the progress of the biodiversity Centre. Discussions were held with group members, with translation from Kimaasai into Kiswahili and English carried out by a community member. Video footage was also documented so as to have a visual record of the meeting.

Origins

The Naanoto Women's Group was founded in 2003. The purpose of forming such a group was to provide economic opportunities for Maasai women of the Terrat region, ensuring that they were not solely dependent on the men of their community for survival, help in the awareness of conserving Biodiversity and traditional knowledge and to work to preserve the Maasai culture. the group was also going to discuss and tackle ways of getting rid of and creating awareness on the negative cultural practices like FGM and early marriages and also violence against women.

Funding

The group has had support from Indigenous Information Network for the purpose of continuing their group activities. Their original funding, which was provided, was for the purpose of setting up the village and starting up the jewelry business and making it a Biodiversity centre to help create more awareness especially on traditional knowledge.



One of their members in the small community museum

The primary income-generating activity of the group has been the production of traditional Maasai jewelry, with the profits earned from the sale of these items going toward improving the village and the lives of group members. More recently group members have also been investing in the purchase of livestock with the intent to fatten up the animals and then later sell them again for a profit. The group also has a goal of preserving their Maasai culture. This part of the project entails constructing and preserving traditional Maasai houses, as well as the production of traditional jewelry - there were initial plans of planting medicinal plants in the centre, but due to drought and lack of water to use for the plants, it became difficult.

Membership

In the time that has passed since the meeting, the Naanoto Women's Group has lost seven of its 14 members. At the May meeting, there were

nine women present, not all of whom were active members of the group. Those present at the meeting included Nangaripo Oburunke, the chairlady of the organization; Lea Abraham, the treasurer; and Nosimaga Goira, the group's secretary. Two primary causes for the dramatic loss in membership were identified by group members, and included the lack of economic benefits accrued by members and the nomadic lifestyle of the Maasai. Many who had previously been active participants in the group no longer felt it worthwhile to invest their time and resources into an activity that was not profitable. Others simply left the area and consequently left the group, as is common in the nomadic lifestyle of the Maasai.

No new members have joined the group recently, and if more members choose to leave the sustainability of the group could be threatened. It is necessary to have enough members for such a group to continue, and this issue could quite seriously jeopardize the future of the Naanoto Women's Group. It seems apparent that unless the group starts generating profits, for its members, it will cease to exist.

Activities

It seems that the group has entirely abandoned their jewelry-making activities in order to focus on the more profitable business of buying and selling livestock. The jewelry business has failed to profit the group members as there is no nearby market in which to sell their products. Also, since most Maasai women are able to make such things for themselves, there are few people in the area who wish to buy the articles for sale. Dealing in livestock seems to be a viable economic alternative to jewelry selling, and it is quite possible that the Naanoto Women's Group will see more benefits from this venture than they have from their previous activities.

The group has also not produced any new Maasai houses since last year. At the time of the visit, there was only one new house under construction. When asked why construction was so slow, the women replied that the building materials are difficult to collect; they must be gathered very far away from the community, and it is a woman's job to do this. Since the

community is currently facing other issues such as poverty, the women have not been very focused on the construction of new houses and not even on the conservation activities they initially planned to do of planting medicinal/ceremonial plants

Problems Encountered:

There are meeting there were a number of problems facing the Naanoto Women's Group that become evident, but by far the most serious issue was the lack of market for the beaded goods they have been producing. Terrat, while not actually that far from Arusha, is difficult to access. There is no public transportation available and the roads are in very bad condition, making the journey lengthy and difficult. This means that very few people visit the area and it is difficult to move the jewelry to a more popular area in order to have it sell. The lack of market has served to severely limit the group's prosperity. Because nothing they produce sells, they have so far earned very little income from this activity.

This lack of income has negatively affected the group's membership, which could cause them problems in the future. If the membership keeps dwindling, the group may eventually cease to exist. Another issue that has arisen concerning the jewelry-making initiative is that due to Terrat's location, it is very expensive to procure the materials required to produce the articles for sale. There is a weekly market held near the town every Thursday, but goods purchased here are much more expensive than they would be if bought in Arusha. This in turn makes it necessary to sell the jewelry at a higher price, and consequently further discourages sales.

Since the women have now started to invest in livestock as opposed to jewelry making, the issue arises of protecting their assets. The men of the community also raise livestock to earn a living, and it must be ensured that the animals belonging to Naanoto are not appropriated by the men of the community. One other very clear problem is lack of leadership skills. They do not have someone near to advice and help them advance.

Possible Solutions:

Unless a market is quickly found, there does not seem to be much point in continuing to produce traditional Maasai jewelry for sale. There is no one to buy these items, no income flowing into the organization, and therefore no new initiatives are able to be undertaken. In light of this situation, it seems quite logical that the Naanoto Women's has switched their focus to livestock.

One possible solution to the problem of a market, should the group decide that they want to continue their jewelry production, would be to try to get the help of the Ilaramatak Lorkonerei Radio Service. The radio station has an office in Arusha and a number of vehicles that are able to make the journey to and from Terrat. If the women's group were to ask Ilaramatak to transport some of their products to Arusha and arrange for their sale, it is possible that their jewelry business could make a profit.

Another thing the radio station could do to facilitate the activities of Naanoto group would be to purchase their supplies for them in Arusha. This would save on costs, and would increase the likelihood of the project's success.

If the economic situation of the Naanoto Women's improves, they will be able to focus on the cultural preservation aspect of the project. More Maasai houses will be able to be built, and the traditional jewelry that is representative of Maasai culture will be able to be produced and sold.

Conclusion:

It seems evident that the Naanoto Women's Group is struggling, although there is definitely hope for the future. With the lack of market, their jewelry-making initiative does not have much hope of prospering and few efforts at cultural preservation will likely occur. Should the Ilaramatak Lorkonerei Radio Service choose to help, the situation has the potential to improve – products could be much more easily taken to Arusha, where there is a higher likelihood of finding a market for their sale. Materials for the production of these goods could also be obtained for much more



The group members pose with IIN's Interns from McGill University Summer 07

reasonable prices. If this help is not forthcoming, the livestock route that is currently being pursued is also a good option, although measures need to be put in place to ensure that the men of the community do not take control of the livestock belonging to the women's group.

List of Participants	
Name	Organization
1.Mary Labdaky	Ilaramatak and Naanoto
2Nangaripo Oburunke	Naanoto
3 Lea Abraham	Naanoto
4 Nosimaga Goira,	Naanoto
5 Namayane Abraham	Naanoto
6 Natapuake Karero	Naato
7 Katherine Williams	IIN
8.kristen Mcneill	IIN
9. Dominic Njiru	IIN



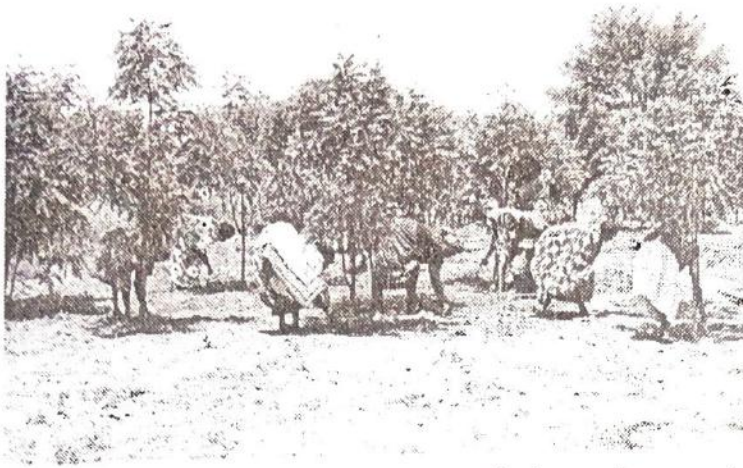
*Different Scenes of
traditional items from
the museum.*



Karamojong- Women Centre- Moroto

This cluster is important for us as this was the second time we visit this security area where people need to have extra security with them when they travel to that destination. The buses must have armed security personnel - two of them and if you have a private car you have to have more. It is one of the Nomadic Pastoralist Karamojong family who are the most known and feared group among the pastoralist even more than the Toposa of Sudan. They are feared mainly in Kenya because of their high reputation for raiding livestock among themselves and from their neighbors'.

The annual rainfall in the area ranges from 750 – 100 mm, which is described as of the dry condition type. The distribution is of one prolonged rainy season normally from March – August with shortfall in June and a long dry season from November – early March. That means annual maximum temperatures range from 27.5 – 30.0°C whereas the annual mean range from 12.5 – 15 °C. It should be noted however that these patterns of rain have changed due to climatic changes. There are four types of vegetation you encounter as you move from the west towards Moroto Mountain-Bush land of Acacia – Dichrostachys type, tree and shrub steppes dominated by Acacias, dry savannah of the Combretum – Acacia – thymelaeaceae and acacia – Commiphora trees and in high mountain areas, the high altitude



Karamoja women craft group in their environment garden

juniperus
pordocarpus dry
mountain forests and
forests/savanna
mosaics.

Presently the area under forest cover is very small and concentrated on mountain tops. The combretum – Acacia –

commiphora woodland areas cover 1.5%, whereas bush coverage is estimated at 58.4% (National Biomass technical report). Due to frequent fires, overgrazing and charcoal burning, firewood consumption as wood fuel, tree growth has been arrested to shrubs and bushes. This is typical of ***Acacia gourmensis*** and ***Dichrostachys glomerata***. Grass lands occupy 15.8%, whereas subsistence farming is about 23.8%. Uniform farmland, forest plantations and woodlots are non-existent or scanty in very little areas. Pastoralism looms in the area and is highly challenged by cattle rustling.

The soil types are brown clay loams to clays, very dark grey to dark brown with high humic content and are alkaline. They are found overlying hard lava but they may be developed partly from volcanic ash. Domestically they are utilized for cultivation of short term cereals like sorghum, g/nuts and maize. Shallow stony soils with rock outcrops, this spots are characterized by dryness and finally the black to dark grey clay (grumosolic soils) consist of a range of black cotton soils and include the calcareous and non – calcareous variants. This lies between Lotome – Kangole to Matany belt and North of Rupa Sub-County.



The Chief Administrative Officer (CAO) Moroto.

Livelihood alternatives have affected the environment management systems because women being the most vulnerable in society have opted to selling firewood and charcoal for survival. These has greatly reduced the vegetation coverage in the area because tree species of high efficiency of combustion/calorific value are targeted leaving around few species of trees which are of medical or edible functions. Environmentally, wood is hygroscopic – it

absorbs and desorbs moisture from and to the environment. It is as well anisotropic porous material due to the difference in the molecular configuration in three directions i.e. longitudinal, radial and tangential. Therefore mass tree planting can bring about change in climate if seriously embarked on. The frequency of fuel use on high calorific value species is endangering particular tree species in the region.

The Household Energy Planning programme (HEPP) gives highly reliable information on woodfuel consumption. For instance kitchen tests give an average Consumption of Charcoal in Urban areas as 156.7 Kg per capita per annum (Coda, 1990) and average per capita firewood consumption in the rural areas was estimated to be 218.7 Kg per annum.

In great efforts and hope to reverse the present trend of deforestation, women and youth are our positive forces in society to uphold measures which are both supply and consumption oriented. Tree planting, better selection of trees for felling, improved kilns, improved stores, switching from wood fuel to electricity, using new energy sources like bio - gas or solar cells. The issues are complex and alternatives vary.

Karamoja in the Colonial era was an abandoned area due to unfavorable climatic conditions for the growth of cotton and coffee to service the industries in England. The land therefore was an ivory trade for Arabs, Greek and Abyssinian traders who exchanged fire arms for ivory (Welch 1969:51). The British Protectorate Government realizing the arms Proliferation in the area had to opt for Karamoja Pacification which resulted in a number of killings in the region.

History in Karamoja for sure is important as this is an area that, when you visit, it gives you hope of how Pastoralists in Africa can live sustainably in their environment appreciating the available resources by making use of



The group leader Margaret Lomonyang in the middle, discussing with other members

them. When we visited Moroto, we were on a mission focusing on the work of women, biodiversity, traditional knowledge and sustainable development. The women who were drawn from different groups around Moroto region, had already undertaken different activities to this effect. We were as a

team impressed by the good work and especially that of having worked so hard to collect items for their museum. Despite the fact that the storage is till a challenge, they have tried to keep their items in good conditions despite damages. Because of the destruction by the termites, a house made of made and wood is not suitable and sustainable because of the pests.

Contribution by Chief administration officer. He is the senior most representative of the Government in Moroto area. He was happy to attend the event and said that traditional items were very important. He had seen them when he was a child but had never known how important they are and also for some of them, how they were used, He actually feared that it will be impossible for the children to see or know how important they were.

KARAMOJA WOMEN GROUPS.

Name	Lokopo Women group
1. Monding Alice	
2. Lokwii Hellen	
3. Longole Magareret.	
4. Longora Anna	
5. Oboi Mary	
6. Acii Agness	
7. Okoi Maryne	
8. Napala Martina	
9. Akoy Mary	
10. Aturi Grace.	
11. Veronica Maruk	
12. Munya kotol	
13 .Anat Lowok	
14. Logetei Lina.	
15. Akung Marita	Matany Women group
16. Naduk Maritina	
17. Wangiro Alice	
18. Poo Rose	
19. Wadule Martina	
20. Nakong Phoebe	
21. Longor Maria	
22. Waduk Verendeta	
23. Longora Alice	

24. Munya Maritina.	
25. Ilukol Alice	
26. Natyang Maria	
27. Adupa Janet	
28. Areman Betty	
29 Namulen Colorida	Lopee Women Group
30. Akueli Florence	
31. Lote Anna	
33. Akuu Rosa	
34. Loumo Veronica	
35. Nakwana Martha	
36.Wate Paska	
37. Lorot Veronica	
38. Lomilo Alice	
39. Longoli Mary	
40. Teko Rose	
41. Nawok Maria	
42 .Adong' Teresa	
43. Lemukol Esther	
44. Wamoe veronica	
45. Lokongo Josephine	Karamoja women's craft Centre
46. Lopeyok Simon	
47. Topoth Caroline	
48. Lomuse Susan	
49. Tiyan Maria	
50. Kolibi Hellen	
51. Leese Alice	
52. Adyaka Margaret	
53. Akol Mary	
55. Lowal Max	
56 .Nakalei	
57. Lochogae Mariko	
58. Lokolo Peace	
59. Amodoi Regina	
60. Adyaka Lucy	
61. Lomonyang Margaret	
62. Lokomoli Primina	
63. Nachap Hellena	
64. Nachuge Joyce	
65 Bokoyo Joyce	
66. Lokwameri Mariko.	



Ijara- Kenya Training Workshop

It was the first time that Indigenous Information Network was holding training in the District. The main goal and objective was to meet and work with the hunter gatherers depending on and living in and around Boni Forest one of the little known and threatened forest of Kenya. Our fact finding mission before the workshop started we learnt that there were Nomadic Pastoralists groups in the area depending on the forest. It was then important to invite them to the workshop. The main hunter gatherer group living in and around the forest is the **AWER**- a small community which for years has depended on nothing but hunting and gathering in the forest. Unfortunately in the past five years or so they were displaced from their forest home and are now living around the forest under very poor shelter and poor conditions. They are trying to adapt to a life they were not used to of small scale farming. Other groups came from Lamu, Garsen, Garisa and Bura. They were from Somalis, Malakote, Orma, Awer, Galana, Pokomo, Mnyoyaya, Maron communities.

The group is living closely with their neighbors the Somali trying to adopt and learn from them. It was very important to have them all together and include the Waata group from the surrounding districts to help in sharing their experiences. The Waata is another hunter gatherer community living between the Tana River all the way to Malindi.

The Training Workshop was held in Masalani the district headquarters of Ijara in a local women's centre. All catering facilities were provided by the women group members. We chose to hold the activity in this centre as one of the ways to contribute in empowering women in the income generating activities that advances them in fighting Poverty.

Indigenous Information had invited one of the Network Members from North eastern Province Woman Kind - based in Garissa to be the contact person and to facilitate together as a team for the success of the training workshop. This was important as we succeeded in the mobilization of the communities and was also possible to translate into the local language and help in the coordination of the workshop. Woman Kind which works within the Region also acted as our host.

As a tradition the training was opened with a prayer from the Elder of the community and later a welcome by Abdi Omar a representative of Woman Kind in Ijara District. The challenge of the workshop was that it was being held during Ramadhan and most of the communities present were Muslim. The Women were encouraged to feed the children well so that they can allow their mothers to participate fully in the workshop. The participants were introduced to the training workshop with clear objectives set to facilitate the process. Most of them were attending a training workshop for the first time so there was a need to set up good moods and ensure that it was held at the most basic level and in Kiswahili with translations to



Some of the participants listening to the presentation at the workshop

other languages as issues came by. During working groups they were encouraged to use their own mother tongue in order to express themselves and bring out issues clearly.

The workshop was then opened

officially by chairman of Ijara County council who is also an Elder of the area. He thanked IIN staff and welcomed all the visitors from outside the district for coming and for having the experience of the poor infrastructure. (*it was during the rainy season and in some areas there was no transport some participants had walked for two days to reach the venue*). He said that, the resources they have is like gold and the inhabitants of ijara district are like a five year old child that does not know how to use the resources available. They do not have the know how of managing the resources. He went ahead and affirmed that Ijara County Council will support in conservation of the resources. He continued by saying that there are conflicts in resource management, the powerful and rich groups (tribes) own it all, the minor groups should therefore be taught their rights for ownership purposes. He went ahead and called for recognition, appreciation, and faithfulness to each other. He promised to stand up and fight for the rights of his people. He said that, *'we are our own enemies; we are being divided to kill each other.*



Women participating with their children listening carefully to the proceeding

Lets therefore hold hands and together to fight the enemy we must work together as a team and not be divided."

In order to set the work rolling Participant started off by sharing their expectation of the workshop.

Expectations summarized;

- Knowledge on environment
- Learn more about the neighboring communities, and how they share and use their natural resources.
- More about Woman Kind projects in Masalani
- Share experiences
- Resource benefits
- Interaction with other groups.
- Exchange ideas with important personalities
- Environment issues in the district
- Learn other developments in Kenya
- How will children benefit
- How will knowledge of environment help
- Why different groups in ijara district were called to attend the training
- To visit masalani, meet different people and learn from them
- Learn how to resolve environmental security, how to forge peace among the different communities.
- To understand environmental issue
- To see what we can do with our Boni forest which is being destroyed.
- See how we can benefit again from our forest.
- How can we stop poverty?
- To be given an opportunity through the KBC Somalia media service to air issues of peace and conflicts.

Objectives of the workshop:

1. To learn about the environment and the issues affecting it.
2. Identify what resources are there in the community and how to protect and use them in a sustainable way.

3. Identify strategies on how to stay intact as hunter gatherers and avoid the threats of assimilation e.g. the Awer and Waata being assimilated to larger communities.
4. To create awareness on basic rights as Kenyan citizens and how to contribute in development.
5. Key focus on forest as a natural resource, look at benefits and how to protect it
6. The role of the government in resource management and how to involve the communities
7. Role and recognition of Women as key players in development of a community.

The training workshop was organized in a way that it will be as participatory as possible with participants given a chance to contribute in working groups to discuss and identify their own issues as people coming from their own communities and from the same geographical area. They were also given a chance to tell the history of their communities, how many they are, their origin, economic activities, conservation of culture and environment, and traditional knowledge. They were requested to listen to each other carefully and together come up with the way forward of the future work of environmental conservation. They had also a chance to listen to their leaders and officers who work with them in the district so as to create a dialogue and come up with modalities on success of future work among them..

District environment officer:

Spoke on the importance of preserving and conserving indigenous knowledge. He also said that community participation is encouraged; each community is called to protect their environment. With the depletion of natural resource, the environment can no longer support pastoralism or hunting and gathering; there is need therefore to come up with solution for alternative livelihoods while at the same time protecting and conserving the environment.

Group Discussion

Issues/problems in our environment	Recommendations:	Comments from the floor
<p>Group 1:</p> <ul style="list-style-type: none"> ☞ Lack of awareness, education and training ☞ Charcoal burners ☞ Burning of foliage/grass ☞ Destruction of hard wood e.g. bamba kofi an indigenous tree only found in ijara district. This has been destroyed by coastal and Somali citizens ☞ Honey hunters; they cut trees up hazardly ☞ Inappropriate method of farming, no proper knowledge on the different kinds of trees available ☞ Unplanned settlements; moving from one place to another, due to lack of water ☞ Persistence drought, animals dying all the time ☞ Overgrazing; too many livestock concentrated in one area ☞ Poaching from Somalia citizens ☞ Plastic paper ☞ Tribal conflict 	<ol style="list-style-type: none"> 1. Education and training 2. NGOs should support micro finance small scale business 3. Marking of trees to discourage burning and cutting 4. Employ forest guards 5. Honey hunters should be provided with beehives and bee houses 6. Trainings on appropriate farming methods 7. Pray to God 8. Establish livestock marketing 9. Empower Kenya police reservists and forest guards 10. Kenya Wildlife Services should come up with a marshal plan 11. Campaigns and awareness on plastic paper health hazard, through workshops and seminars. 	<ul style="list-style-type: none"> ● Hay harvesting should be encouraged instead of waiting for the foliage to burned. We should appeal to donors to capacity build CBOs for scouts in every community ● Another participant also said that it is possible to employ local people to protect/guard the forest. ● Another intervention by the local authority is the marking of trees to prevent people from cutting them down e.g. bamba kofi. He continued saying that Bodhai and Haji residents do not burn foliage, he blamed the pastoralists who moved from one place to another running away from tsetse flies, they burn the grass to chase away this flies. ● A participant also contributed the idea of recycling plastic papers to make hats; he said we should borrow the idea from CARE, who has the same initiative at Daadab

Issues/problems in our environment	Recommendations:	Comments from the floor
<p>Group II.</p> <p>Most members came from Bodhai and Milimani, their issues were rural based</p> <ul style="list-style-type: none"> ☞ Low awareness of environmental issues ☞ Disturbance by tsetse fly ☞ Human/wildlife conflict ☞ Illegal tree cutting for charcoal production and building ☞ Loss of soil fertility, burning of different areas at the same time ☞ Poverty ☞ Infrastructure ☞ A plant called 'rigg' (acacia species), which used to be food for the elephant, is scattered along the land and its not beneficial to the communities 	<ol style="list-style-type: none"> 1. Create awareness 2. Introduction of small scale irrigation projects, since they have source of water from Athi River 3. Better infrastructure e.g. Bodhai had a good harvest the past few months but could not market their produce 4. Capital for small scale business/training 5. Program to eradicate tsetse fly 6. Compensation by the government when humans/livestock are killed by the wild animals 7. IGAs for the communities 8. Encourage crossbreeding of livestock, for better breeds that can withstand droughts and harsh weather, and that can supply high production of meat and milk 9. 'Rigg' should be declared a national disaster in northern Kenya 	<ul style="list-style-type: none"> • It was suggested that in the case of human/animal conflict, the government should introduce, community wildlife conservancy e.g. like the case of Laikipia. This also encourages ecotourism. • Forest guards are also very important, because the government pays them from our taxpayers. The taxpayer's money is our right and the leaders in this community should voice the needs of the communities. • Better infrastructure and the decentralization of resources e.g. Community Development Fund. Communities should be involved before the implementation of any project, for accountability and transparency purposes. • It was suggested that Community Development Fund should create emergency money to be used in human/wildlife conflict.

Issues/problems in our environment	Recommendations:
<p>Group III</p> <ul style="list-style-type: none"> ☛ Destruction of forest; the government is aware of this, but due to its corrupt nature, it does nothing about it ☛ Poaching of wildlife ☛ Human/wildlife conflicts; Kenya Wildlife Service is on the ground, but they have very few personnel ☛ Lack of forest management; the communities around have always conserved and protected the environment, this has become hard because outsiders (Somali origin) are depleting the forest. Despite the government knowledge on this, they are still lenient in taking action ☛ Increase in forest land use, for settlement and farming ☛ Corruption by the police and the forest officers ☛ Ignorance in the communities; they think that the forest belongs to the ministry of forest/government. Do not know what is rightfully theirs 	<ol style="list-style-type: none"> 1. Stopping of loggers 2. Empower communities on forest conservation 3. Create awareness on protection and conservation 4. Recruitment of forest guards from the communities 5. Constant check of the injustice systems 6. Improve schools along the border 7. Mapping of community resources, and coming up with ideas of how the community will benefit 8. Improve on communication, start up awareness campaigns, media coverage 9. Access roads, 10. Fire extinguishers should be provided to combat natural fires
<p>Group IV</p> <ul style="list-style-type: none"> ☛ Bandits from the Somali citizen, also known for causing forest fires ☛ Cutting of bamba kofi ☛ Charcoal burning by the community as an economic activity ☛ Cutting of trees for building/selling ☛ Animal/human conflict, the community especially in Masalani are even thinking of ways of killing the wild animals themselves ☛ Over harvesting of quarries ☛ 'Mathenge' a tree that was introduced by a certain multilateral agent in the ASAL regions has become a disaster ☛ Pastoralists graze their animals in peoples' farms 	<ol style="list-style-type: none"> 1. Awareness on the importance and the benefits of the resources within Ijara district 2. A systematic way of reporting such cases of forest and other natural resources violations

Open discussion & Issues of Concern

- Those logging the forest said they had blessings from the government especially the people of Lamu
- The Forest officers should be more transparent and come out clear in protecting the forest
- Participants agreed that all the parties join hands and protect the forest. They should leave behind the past and embrace the present, and conserve the forest.
- Participants felt they had the best resource and so they should be proud of the forest and the natural resources by protecting them.
- Vigilante groups should be encouraged to protect the resources in the communities
- Hotels/tourist spots are normally found in the pastoralist communities, but the people benefiting are the big groups/big fish. Pastoralists and people of Masalani and neighbours have to come up with strategies to protect and above all should know their rights. Peace and environment go together. We have three councilors in our midst who are very important voices, they should raise these issues together with the MPs so that, this issues will be pushed forward in legislative laws, and be amended on this regard.
- There is need to dialogue with leaders from the other side e.g. coast province so as the problems of destructions of the forest and other resource can be discussed by all.
- District Environment Officer was glad to be invited in order to shed light on some of the issues on the agenda. He explained clearly on who owns what and how people have to participate in protecting the natural resources. The council owns the **Boni forest** not the government. The councilors should sit down and make strategies on how to make good use of the forest. When forest guards were employed Ijara was not a district yet. Forest destruction,- no one has ever come up with initiative of protecting the forest
- NEMA started the hay-bailing project but it was over politicized and it eventually failed. NEMA has a beekeeping project at Bodhai; the project is still on implementation process. The communities have yet to agree on the idea of conservancy Level of awareness is still very low. They have done sensitization programs; they have taken communities on exchange programs to learn from communities in Voi. Literacy level is very low; he also blamed the poor infrastructure. Those who are farmers in this areas use poor methods of farming; they burn the forest, move to another side of the forest, in this way

they are destroying the environment. They would have simply used manure from their livestock.

Some of the leaders and especially the former chairman of the council did not want their forest to be gazetted. The current chairman- said he is open to criticism, and urges the District Environment Officer to work with him, and together they can come with ideas that are tangible. They will include other key players like the forest department and Kenya wildlife services. He also encouraged participants living around the forest to be watch dogs and identify the people coming to destroy the forest. They should not wait for long. Participants on their part expressed concern that even though they report no action is taken. They have records and are ready to give names if asked to do so. The only unfortunate thing is that those who come to destroy the forest to cut down the indigenous trees and other rare species come from another district namely Lamu. It was recommended that in future there was need to invite them also and have an open dialogue.

The Second day of the meeting started with a recap of the previous day discussion:

Everybody contributed a point, clearly showing that all had understood the previous days work

After recap and clarification of previous days issues, the day then focused on identifying deeper issues of environment and resources available in Indigenous Peoples lands. Focus was on the North Eastern and Tana River. After group discussions, the three groups collectively summarised their discussions.



Group discussions. Working in groups motivate all to contribute to the workshop

What is environment?

Answers from the participants- water, livestock, forest, honey, fish, firewood, stones, quarry, an example of a certain tree called 'ichili' that is

used as food, it provides fruits, oil, some parts of these tree can be used to make ugali and chapatti local staple food for Kenyans. It was then realized that in ijara there were so many resource, locally available but the problem is ourselves, we do not know how to utilize these resources. The environment is all that is all around us.

1. Forest

Rain, soil fertility, grass, campsites for tourism purposes, trees (food, medicine, herbs, furniture, utensils). There is a plant called Gares, which the Somali use to heal a mother after giving birth. He cautioned them saying that, foreigners have invaded their land, they come in the name of researchers, but indeed they steal our products our medicinal herbs and they go ahead and make millions of shillings from our resources, this is exploitation, we do not get a shilling out of this. It's a high time we map our resources, protect, preserve and let it benefit the indigenous peoples.

2. Wildlife

Source of revenue to the country through tourism. The chairman of the council said that they, were planning to start a conservancy, it is still underway. He also said that he challenged the tourist board not to concentrate on beaches only, but to also develop places like Ijara district. He continued saying, even with tourism we will still face problems when it rains, we become landlocked. Leaders should again work extra hard to repair the infrastructure. There are a variety of animals in Ijara district, among them buffalos and elephants; they can be used as a foreign exchange earner. These animals can also bring an ecological balance, e.g. the elephants will eat 'rigg', and they are known for clearing roads too. The buffalo population in Ijara is quite high; an appeal should be made for translocation of this animals, but not culling. It is also possible to sell their meat in big hotels.

3. Water

It's a source of life. Patoralist value this commodity, it is one of the basic rights of the community.



A Part from the discussions, journalists were also invited to collect interview and views form the participants. here Mohammed Ares of KBC Radio Interviews one of the elders

4. Sand

For building purposes, drainage systems and also helps the water to stay longer underground.

5. Minerals

For illustration Ibrahim Adan Sharbo used a story of a man in the village who collected a piece of gold but because he did not know what it was or what its worth, he let his child play with it. A neighbor living next door noticed the child play with the gold and cheated the family out of it. He went back to the city, sold the gold and gave the real owners of the gold a tenth of the money. The story was used to illustrate how outsiders come and exploit our resources; our benefit is almost the same as the one tenth of the gold price. We have minerals we must protect them from exploitation.

How can we benefit from our resources?

1. First we should own what is ours
2. Protect and preserve it
3. Use it wisely and generate benefit
4. Form organization that will capacity build the community on environment
5. Set stiff penalties to the offenders of the environment
6. By research

District Environment Officer's Comments:

Schools should be used as entry doors, teachers should be trained on the natural resources we possess so that they in turn will pass this knowledge to our children. He emphasized the fact that in the olden days, the elders controlled the grazing areas, and this helped the land to recuperate.

Sharing experiences from different groups - This activity helps in knowing the active and less active groups. Others also learn from each other.



Elder Omar Hassan from Ijara, He was our oldest participants over 80 years old. Keen to learn and share his wisdom.

Boni Environmental Institute:

Was started in 2003, their objectives is –conservation of the forest. Work collaboratively with local communities in Bodhai, this helps them to have a better understanding of the Boni forest.

Other partners are Arid Land, Kenya Wildlife Services, -they report cases of human/wildlife (lions and hyenas), and poaching. They plant trees and encourage teachers on environmental issues

Aspects of civic education:

Civic education: by Abdi Omar; he started his topic by urging all the participants to learn something new everyday. The importance of voting, it makes one an important person in Kenya, it also helps one choose the government of your choice. An example of how this right is exercised is during elections, for example in the last general election; central province was leading in registration of voters, while northeastern province was the

lowest. Why is this? It is solely because we do not understand the importance of voting.

Good governance- leadership, services to the citizens, good administration of resources, starts within the household level

Accountability and transparency- leaders should be accountable on the use of the development funds and other services- Abdi asked whether the participants knew how much their constituency received as CDF, LATF and KRLF, Constituency bursary fund.

All of you should have the knowledge of how this money is used, it's rightfully yours and you should make the leaders account for every penny spent. We these leaders through voting, and it's high time for you to realize how much it will cost you to elect the wrong leader, or how much it will benefit you to elect the right leaders. He cautioned the women who are forced by their husbands to vote for a particular person. He pointed out that, there are certain practices in our culture that are harmful and we should reject them. The man should not impose his rule on the wife, and control her voting rights. The problem with us in northeastern is that we do not chose our leaders according to their ability, we choose them according to 'who is who' or according to clan system

Structure of the Constitution:

In the early 1950 the traditional laws governed us. In 1957- Kenya had Lancaster house conference representation, but we had representation as pastoralists/hunter gatherers. Between 1957- 1990, was the amendment period. Chapter 24 of the constitution stated that no other party could compete with the ruling party, which was KANU. When this amendment was removed Kenya became a multi party country. Despite all this efforts we are yet to draw a constitution that will suit all Kenyans

It is therefore important that the small communities learn their rights and make the right decision, when especially choosing a government or the leaders.

Definition of terms

Constitution- are laws and documents written down. Constitutionalism- is following the constitution/ abiding by the laws.

Tax:

1. Cess (from selling cows)
2. VAT (PAYE)

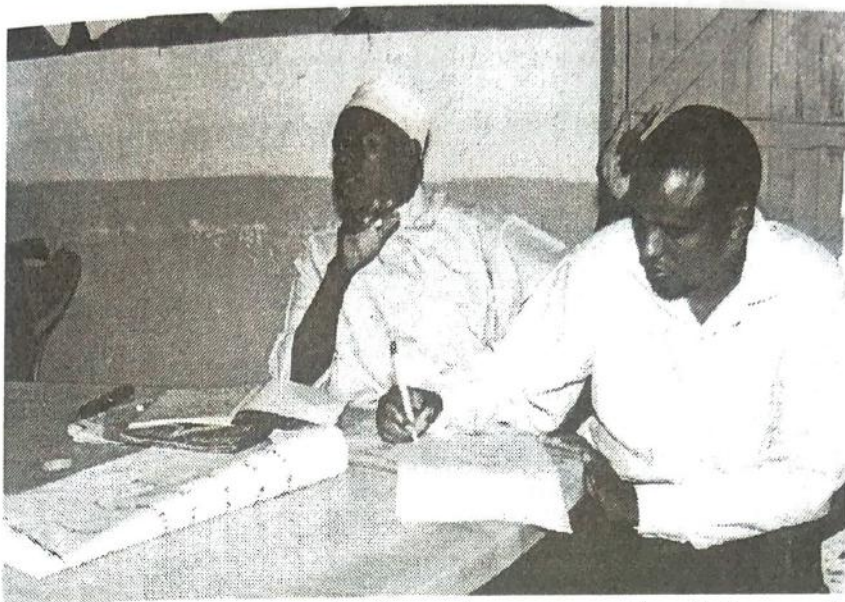
The MPs and the councilors do not pay taxes. For everything we buy the government get something, they get revenue from us. It is therefore our right to demand services like health, water, education, infrastructure and others.

Participants were also informed that in sessional paper No.10, Northeastern province is one of the regions, which is left out; it states that this regions should not be developed because the region does not generate revenue to the country. We need leaders who can challenge the government and make amendments on this paper regarding the status of these regions.

General Recommendations of the Workshop:

Recommendations/Way Forward

1. Ijara county council/ and Lamu and Tana river Peace leaders to be trained on environmental issues
2. Benefit and access to natural resources
3. Disseminate the information gained at workshop to the communities and at the same time instill responsibility within ourselves
4. Peaceful conservation of environment
5. Government of Kenya to effectively resolve human/wildlife conflict
6. Research and studies to be done on indigenous knowledge
7. Stakeholders and especially communities should be involved in Policy formulation and Implementation
8. Economic empowerment for women
9. Lending institutions to be brought to such regions
10. Establish a committee that will control and coordinate the protection and conservation of the environment
11. Need to have Museums/ resource center in the district



The Ijara Environmental officer takes notes as the chairman of Ijara county council drives a point home

12. County council to commit money to the conservation/management of Boni forest and creating awareness to the community
13. Kenya Tourist Board to come up with a marshal plan for Ijara, Tana River and Lamu /resource are available
14. Media coverage Ijara /Tana River county council to invite local and international media houses
15. Organize district tour by all stakeholders so that they can see and appreciate their resources.
16. .Introduce scouting and vigilante groups to protect the forest
17. Strengthen partnership with IIN
18. There is need follow up training workshops so as to maintain the momentum
19. Proper representation in the anticipated Kenya Service Forest board
20. Exchange visits should be organized to other areas of the kind to help communities learn on success stories.

Evaluation for the days:

- ☛ Attendance was good
- ☛ Workshop materials adequate/relevant information
- ☛ Active participation, though it was a first time for most of the women

- ☛ Meals and accommodation were excellent
- ☛ Due to weather and the Ramadhan time management was not very good
- ☛ All programs taught as intended/most of the information was too advanced for some of the participants
- ☛ Language appropriate (Swahili and Somali)
- ☛ Teaching methodology was very appropriate, motivation from the videocassette
- ☛ Participants were very interested in learning
- ☛ Facilitators were excellent in ensuring all was understood.

Conclusive Comments

1. Target each community on their own e.g. Awer, Malakote, this will add a lot of value, this will be more cost effective. Go to the village level itself.
2. Have more government and other NGOs attend.

18th October 2006- Presentation and discussion on different communities and their way of life and the resources they have and how they use them. As most communities are indigenous and still use their traditional way of life and conservation. There are cultures which also help conserve and protect the natural resources. It is then important to ensure that the biodiversity they protect through traditional knowledge is well protected and how this can be preserve for the future of the community.

Waata Community:

They live in harmony with the animals around. They are scattered all over the country but with different names. One major characteristic is that, they are normally discriminated by the neighboring bigger groups, and are easily assimilated by them; they speak the language of the bigger groups. Their culture and ways of life are eroded in the same way. They normally do not have leaders because, the bigger groups claim that their population does not grow; therefore they do not need chiefs and councillors. The Waata in the coast are one group with the ones in Eastern

and north Eastern province. They are also closely related to the AWER or Boni only that they have different accents in their language and live in different location. The Waata group refused to be associated with the Wasanye (a bigger group), they maintained their name. The Waata language has disappeared; It needs to be preserved before it becomes extinct. One of the participant (a Waata), suggested that the language and the history of the Waata people be taught in schools, and the Watta in their respective areas, will learn and embrace the Waata culture. They have still retained their cultural practices, despite being swallowed by the bigger groups. One standing cultural practice among the Waata is their hunting songs

Galjal (a minority clan in the Somali tribe)

by Maulid Osman

Pastoralist in nature, they suffer discrimination and ethnic hatred from the major clans in the Somali community. They lived in one area for about 40yrs but were relocated by force by the government because of their economic lifestyle. They lost 15 people as they were crossing the river crocodiles ate them. Crocodiles have eaten mothers leaving children orphaned. They have approached a number of human rights organization, and asked them to build shallow wells by the river, but their efforts were in vain. Illiteracy is their main concern; their children have not gone to school. Maulid Osman himself cannot speak Kiswahili and he is almost 40yrs old. Since they live near the bigger clans, they are taught Islam, but not formal education. They are grateful to Ijara health services for giving them their services. Life has become unbearable for the Galjal clan, they are still waiting for concerned individual or organization to turn to them and offer real solutions. They have identity problem, they do not know whether they belong to Ijara district, or coast province. Some Kenyan authorities have also been trying to prove that they are not Kenyans, and want to push them out of their land to the Somali region (Somalia). Maulid said that he knows where he was born and he can prove it with a birth certificate. They receive relief food once in a while. They also have difficulties getting ID cards.

Malakote community;

By Hassan Kuri

The Malakote community, originated from the Comoro Island, near Lake Ngazija. There was a big war among the communities living around there that caused the Malakote people to move/escape. They came to Kenya, and Somalia through the Indian Ocean. Those who came to Kenya first lived in a place called Witu, and later moved to Masabubu, there they formed a big village of the Malakote called the 'Nyadimoni', this was the first village. After some years, the community scattered along Tana River, and they have been living there ever since.

After discussions, participants were encouraged especially the Waata and the Galjal that no one will ever be able to tackle their problems but them. They have so much resources and it is therefore up to them to capitalize on them, and work towards a better situation. They should first know their rights, only then will they be able to choose the right leaders, who will in turn make sure they get their ID cards. They concluded by saying that, *'let us not complain about the leaders, it is in our might to choose who we want, let us therefore not cheapen ourselves'*



A participant reporting back from groupwork

Participants attending the Ijara Training.

Names	Organization/community	Address
1. Dubat ali Ahmey	Ijara county council	Box 33 masalani
2. Hassan kashara	Munyoyaya	Box 72 hola
3. Hassan Godana	Orma	C/o chief hola
4. Ahmed yarow Hassan	Community resource watch	Box 41 masalani
5. Bulle Shurie		C/o chief hadi
6. Mariam Sassan	Munyoyaya	C/o chief balambala
7. Ahmed Farah	Bodhei	C/o chief bodhai
8. Mohamed Munyo Abdi	Bodhei	C/o chief bodhai
9. Abass Bullo Shurie	Hulugho	Box 26 masalani
10. Mohamed Abdi	Orma	Box 122 hola
11. Gulu hassan Salim	Malakote	Box 1 bura tana
12. Yusuf Mohamed Gure	Bodhei	C/o chief bodhai
13. Adan Abal	Boni	C/o chief bodhai
14. Mohamed Aaboli	Awer	C/o chief bodhai
15. Ali Saney	Awer	C/o chief bodhai
16. Rahima Hassan G.	Malakote	Box 1 bura tana
17. Abdi Dida	Awer	Box 7 milimani
18. Ali Barak	Awer	C/o chief milimani
19. Ali Bocholo	Boni	C/o chief milimani
20. Umar Hassan	Bodhei	C/o chief bodhai
21. Salim Guyole	Watta	C/o chief bodhai
22. Mohamed Abadada	Watta	C/o chief bodhai
23. Abdirahman Hamis	Watta	C/o chief bodhai
24. Maulid Osman	Galjaal	C/o chief bodhai
25. Khadija Ibrahim	Ijara peace	Box 17 masalani
26. Mohamud Adan Bare	Bodhei	C/o chief bodhai
27. Ibrahim Adan	Ijara peace	Box 60 masalani
28. Barni Dahir	Bodhei	C/o chief bodhai
29. Halima Nuri	Awer	C/o chief milimani
30. Khamar Mohamud	Bodhei	C/o chief bodhai
31. Fatuma Mohamed	Awer	C/o chief milimani
32. Saredho Mahat	Bodhei	C/o chief bodhai
33. Mariam Huko	Awer	C/o chief bodhai
34. Hussein Ali Somow	District Environment Officer	Box 29 masalani

35. Sarah Bochole	Bodhei	C/o chief bodhai
36. Abdikadir Arab	Zuber	Box 36 masalani
37. Hassan abdi Salat	Womankind (k)	Box 627 garissa
38. Safi Mohammed	Balaah women group	
39. Adey abdi Dahir	Balaah women group	
40. Abdulahi Hilmoge	Balaah women group	
41. Bashir Dahir	Bodhei councillor	Box 26 masalani
42. Deg Abdi	Balaah women group	
43. Maalim Gunton Abdi	Balaah women group	
44. Ilamo Nur	Balaah women group	
45. Mohammed A.Dahir.	District information officer	
46. Dominic Njiru	IIN- facilitator- doc.	Box 74908 00200 nbi
47. Anna Leinte	IIN- facilitator- reports	Box 74908 00200 nbi
48. Lucy Mulenkei	IIN- facilitator	Box 74908 00200 nbi
49. Hussein a. Awadhi	Womankind (k)- facilitator	Box 627 garissa
50. Abdi Omar	Womankind (k)- facilitator	Box 627 garissa
51. Ibrahim Adan Sarbo	IIN- facilitator	Box 74908 00200 nbi
52. Mohamed Y Aress	KBC radio- interviews (radio)	Box 30456 nbi



Participants during the workshop





Batwa Training Workshop: Empowerment, Biodiversity, and Environment Kisoro, Uganda,

It was another activity IIN was undertaking full of challenges. Driving from Kampala to Kisoro is 13 hours non stop meandering up and down in mountains, forest areas and valleys. If you are the kind that fears heights then you will not make it easily. It is also breath taking although as some corners are not the best in a tough wet road in rural Africa. However we were determined to make it, reaching out is our strength and no one can take it away from us. We wanted to be there. It was the first time in this community a long waited assignment

This meeting was to take place in Kisoro and the only place with a meeting hall and able to provide food for over 40 participants was the Kisoro Tourist Hotel. The Participants of the meeting arrived on 28th May and the meeting was opened on May 29th to 31st, 2007, with members of the Batwa community from the districts of Kisoro, Kabale, and Kanungu. We had others bringing diversity to the meeting namely the IKe of North West Uganda a small minority group which has been forgotten and was here to share their way of life as hunters with the Batwa.

The training workshop was geared to focus on biodiversity and natural resources in Batwa land. The training was organized jointly by the Indigenous Information Network (IIN) and kindly hosted by the United Organization for Batwa Development in Uganda (UOBDU). The Batwa, who traditionally resided in the Impenetrable Bwindi Forest, were forcibly removed by the Ugandan government in 1995. According to the 2004 census, there were 2551 Batwas in Kisoro and Kanungu. Since then they have lived a marginal existence, squatting on the land of others and working at menial jobs to survive. UOBDU, which has been working with the Batwa since 2001, has already identified a number of problems facing the community. These include:

- Land and housing;
- Education and adult literacy;
- Income generation, including agricultural activities; and
- Forest access and benefit sharing.

The training session held in Kisoro sought to deal with some of these issues and to empower the Batwa community for them to think of a way to make change and advance.

As a tradition for Indigenous Peoples meeting, the day began with a prayer from Bishop Sharita Ernest to welcome everyone.

IIN has previously supported UOBDU in the participation to National, regional and international conferences and they have come now to interact with stakeholders in Kisoro. Workshop given in English, Kifumbira, and Kichiga.

The Batwa participants came from Kabale, Kisoro, Kanungu districts.

The objectives of the training was first to hear and learn from the Batwa on their environmental problems and how they have been tackling them.

- Take stock on how the international process that they have been attending have impacted on them.
- Train the community on issues of Biodiversity and other environmental processes especially those of forest areas.
- Plan for the wayforward for the continuation of work and future role of community in environmental conservation issues.

Community Development Officer:

- ☛ Officially opened meeting and wished participants good luck in their deliberation..
- ☛ The government and especially in Kisoro is concerned about the communities but does not see it as an urgent priority.
- ☛ Recognizes marginalization of the Batwa because there has been awareness
- ☛ Projects for Batwa are not implemented because the government doesn't consider them among their priorities.
- ☛ Partners like IIN are important for advocacy for communities. Government appreciates their help with things like translation.
- ☛ Wants to join hands and inform the community about their rights so they too can pressure the government to allocate resources towards them,
- ☛ Feels government is waking up gradually to the plight and issues of the forgotten Batwa. Hopes to see true improvements in the years to come.
- ☛ A Parliamentary Committee recently visited Kisoro to familiarize themselves with the Batwa problem.

IIN was happy to be finally in Kisoro to meet all the Batwa.

IIN works for marginalized communities in remote areas. Believe in reaching out even to smallest minority groups. Want to make sure that communities can speak out for themselves. Give them a sense of being part of communities worldwide.

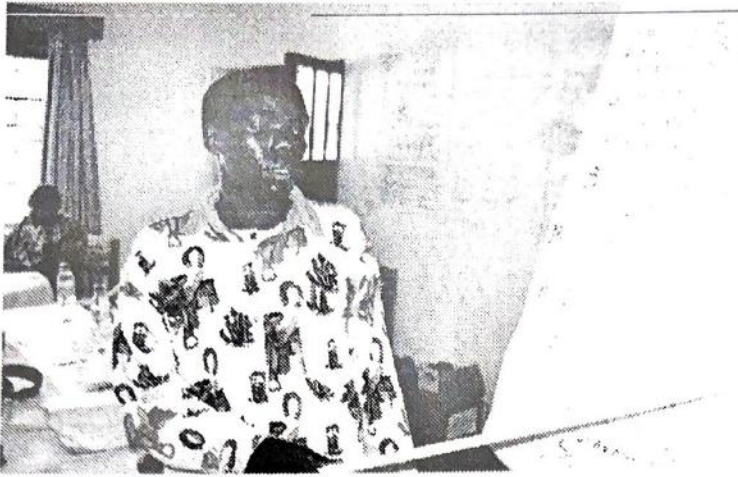
Share experiences from other communities with similar problems, such as Ike in Karamoja. Communities are often unaware of each other's existence.

Here to learn rights, how to agitate for them and really change the situation. Have to tell the officer what the problems are, or he won't know.

Information is empowering, even if you aren't educated/learned. Listen and learn, have knowledge within yourself.

Here to learn about Batwa, the issues, environment, resources. We are not poor, we have many rich resources. The more we talk about it, the more we will realize that it is possible to overcome the problems. When we get into groups and identify resources, you will realize how rich the Batwa people really are. Wealth is not just money.

Environment, biological resources, traditional knowledge.



One of the youngest youth members attending the meeting presenting feedback from his group

Trade On traditional medicine from the forest. A People have long recognized the resourcefulness of the Batwa people.

IIN believes in encouraging communities to work with the government because at the end of the day, you need them.

create awareness for the government. Take advantage of the government officers who is truly interested in this community.

Encourage women in particular to speak out for themselves, to participate fully in the workshop, to be visible. They are traditionally in the background but it is important to recognize and appreciate their role.

The training workshop is also preparation for other meetings, so you know how to act and can fully participate. When you have the information and you know the procedure then it becomes easier for you to participate with confidence.

Chairman of District Local Council (LC1):

Problems of Batwa:

- 1) No land, so most of them are squatters. and then more marginalised.
- 2) No decent shelter and they do not have land to build permanent good shelter.
- 3) No education, therefore no skills and political power.
- 4) Need land for food can't go to school with no food.

Other NGOs involved with Batwa:

ADRA (bought a piece of land for them)

CARE-Uganda

MBIFICIT (manages Mgahinga National Park)

Group Work: Identifying Environmental Problems among the Batwa.

Issues/problems in our environment	Recommendations:
<p>Group 1</p> <ul style="list-style-type: none"> ☛ Resources: ☛ Forests/Protected Areas. ☛ Lakes and rivers. ☛ Birds and wild animals. ☛ Man-made forests: If they had land, they would plant trees which would provide income, timber, food. <p>Problems:</p> <ul style="list-style-type: none"> ☛ Poor government policy towards Batwa communities. ☛ Removal of Batwa from protected areas led to loss of natural resources. ☛ Destruction of wetlands for plantations etc. led to loss of fish, grasses. ☛ Lack of education and unemployment. ☛ Lack of income-generating activities, e.g. before eviction, Batwa acted as guides in the forest for tourists. ☛ Lack of shelter and poor living conditions: if they had land they would build permanent houses, but as squatters their situation is too unstable. 	<ul style="list-style-type: none"> ☛ Request help from government, NGOs to get land, shelter, access to forests, and education. ☛ Mobilization and sensitization of communities for sustainable development. ☛ Radio: most marginalized groups have radios. Batwa should be getting some soon, so they can keep up with news on development and current affairs.

Issues/problems in our environment	Recommendations:
<p>Group 2</p> <ul style="list-style-type: none"> ☛ Landlessness: ☛ If someone dies, there is nowhere to bury them. ☛ No shelter, cultivation, income generation. ☛ Lack of compensation for eviction. ☛ Income opportunities in agriculture, but they have no land of their own. ☛ No animals, those with a few have to sell them as there is no where to graze them. ☛ For the Batwa universal primary education, has brought hope but when there is no food, then they do not go with an empty stomach. ☛ Discrimination: police and courts don't take Batwa claims seriously, and their rights are violated. ☛ As they have been denied access to the forests and with no land, they hardly have where to get firewood for cooking. 	<ul style="list-style-type: none"> ☛ Allow some forest access, or at least provide an alternative. ☛ Government evicted the Batwa, and thus should buy land for them as they have for other displaced peoples. ☛ Discrimination means that Batwa voices are not heard. Batwa issues should be pushed to the highest level as the President has the power to intervene. ☛ Need someone to represent them to the government.
<p>Group 3</p> <ul style="list-style-type: none"> ☛ No permission for forest access. ☛ Landless, and no money to buy land. ☛ Lack of traditional education 'I no more story-telling, dancing, games to acquire skills, ability to produce rain, traditional dress. ☛ No permanent housing, only huts on the land of the dominant tribes. ☛ Lack of information should acquire radios and phones. ☛ Lack of transportation, poor road conditions. ☛ Need representation to speak for them from within their own communities. 	

Issues/problems in our environment	Recommendations:	Discussion about Group Work
Group 4		
<ul style="list-style-type: none"> Eviction from forests and lack of access to forests. Lack of water, herbal medicine (therefore get sick more often), building materials, fuel, food (honey, meat, fish, wild yams). Lack of income. Squatters: allowed to stay until land is tilled and made fertile, then kicked off by landlòrdà their labour is exploited. Also not allowed to build latrines, which leads to hygiene problems and disease. Some in Kanungu district have land titles, but not most Batwa. 	<p>Solutions:</p> <ul style="list-style-type: none"> Get land. Can cultivate and produce instead of begging. Accessible roads. Get tourists to come. Better access to hospitals. Better access to markets for crops, weavings, other crafts. Need knowledge about agriculture to take advantage of small plots of land. Even on land bought for them, they have no land titles and therefore can be kicked off, taken advantage of. Titles remain in the NGO offices. Better knowledge of human rights to avoid discrimination. 	<ul style="list-style-type: none"> No Batwa on local committees. Batwa should be chosen as guides because of their knowledge of the forests. Boarding schools would be an advantage as children would likely perform better than when they have to go home every day. Want to be invited to government meetings, be present to give their views. Maybe then they would win more legal cases. Need copies of land titles.

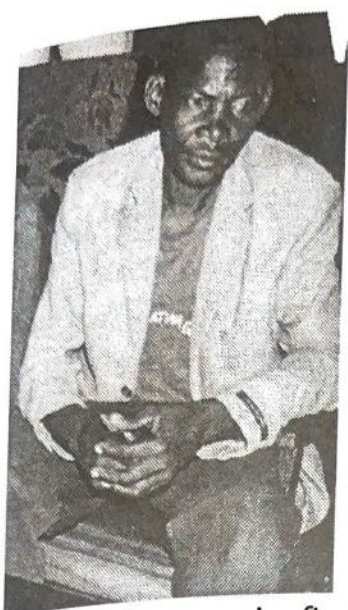
Discussion about Adventist Development and Relief Agency (ADRA) Land

- 89 acres bought by NGO ADRA, 1 acre per Batwa family.
- Despite that the Batwa received land there were many challenges ahead ahead.
- Each family received a document saying that they have a right to access the land, though not to sell it. When the family moves on, the land will be given to another landless Batwa family. Too many plots for individual land titles for all.
- Also, in whose name would each plot be titled? What would happen when a family leaves and the land is reallocated?
- Very heated discussion regarding land issues.
- One participants gave a story of his experience in that land which is claimed to be given to them. He was given an acre of land. Went to cut some trees on his property, and his neighbours called the police, claiming that he had no right to do so. The police dismissed the case, but when the man went back home his neighbours had taken over his land. In order to open a police file on the case to try to get his land back, he would have had to pay Ush 5000, which he didn't have, therefore the neighbours kept the land and have it to this day.
- How can we appeal to the government when often they are the ones stealing our land?
- Community Development Officer noted that the government cannot try to rectify injustices unless they know about it, they need reports and hard facts.
- Corruption in the Local Council: Participants were informed that it was sad that sometimes, you just have to pay, and it's just the way things work. But if you are asked for too much, more than others would pay, then you can report discrimination.
- In court, the number one question is ownership. The Batwa need land titles, ADRA needs to make the land ownership clear, they need protection for their rights.



*Reporting from the groups
Batwa women who have
no voice, worked
effectively and proved they
can also make it.*

History of the Batwa: by Steven Barahirwa, Chairman of Batwa



A long time ago, the Batwa lived a happy life. They stayed in the forest, had a strong immune system, and enough food and medicine. They lived as a kingdom, and had meetings that included all of the community members. The Batwa were the only ones living in the forest, they were in charge of everything and no one interfered with them. The situation deteriorated as time went on, culminating in their eviction from the forest. Their culture has been eroded due to their

displacement. For the first time, the Batwa were living in an unfamiliar environment with other people, and this made them afraid. They would often flee the areas where they had been squatting, leaving a mess of manure for the landlords. To survive they worked various menial jobs, including on plantations. Their children became malnourished and they were exploited by their employers. Their displacement and marginalization has continued, and they have no real right to be anywhere, though some tribes were kind to them. Their children are discriminated against at school. They have no representation at the government level, and remain marginalized and unrecognized. They are grateful for the aid of UOBDU, IIN, and white people to champion their cause. They request that when we leave, we make the problems known to the world. The Batwa need access to education and health. The land that they received was not enough for the whole community. The NGOs should pressure the government for help. The Batwa are part of Uganda too. They want to push for legislation, bring their problems to the national level.

Comment from presentation of *Community Development Officer*: Some Batwa were not settled, so there was no basis for compensation when they were evicted. There was supposed to be a fund to provide assistance to them, although it is unclear what has happened to this money. The government needs to streamline its assistance to the Batwa. Huge resources have been channeled to the Batwa, but they have produced

more results. Perhaps they are being improperly used somewhere along the line.

Nyirakaromba Pascal: She is from Kisoro District, and is recalling things she knew in her childhood. In relation to marriages, when the Batwa were in the forest, when a man liked a girl they would have a conversation, and if they liked each other the man would go to the girl's father and present the girl's mother with a gift of ivory. There would then be a ceremony with sacrifices to rocks, the local brew with honey, and meat from the forest (often donkey meat). After their eviction, these traditions came to an end as people had nothing left to give away. They live together in an isolated group as they do not want to be assimilated.

Long ago in the forest, the Batwa could sacrifice goats, but now they have nowhere to go to practice their sacrifices and rituals, which marks the end of a part of their culture. They make do with what they have, but some rituals can only be properly done in the forest. Now their children are getting sick because there is nowhere the rituals can be done to worship their gods. New religions have come, but they do not want to forget their old gods. The government is profiting from the forest while the Batwa get nothing. The solution is not to go back into the forest, as they are out now, but they want equal opportunities to succeed in their new environment.

On the second day, the day started with prayer and recap to review the previous days work.

Batwa are not used to sit around and discuss with others so this is a good experience for them, the open discussions also have allowed them to learn about their past (ex: why sacrifices used to take place).

Chairperson (Steven): learned a lot about the environment '! if they don't have knowledge about what's around them, they might make mistakes with it '! now they have the resources to keep the forest alive.

People are happy to be consulted, to be a part of this gathering in which their issues are being discussed.

If people are allowed to go freely into the forest, maybe there won't be any more trees and animals, and also perhaps no more tourists '! it is necessary to protect it.

Protection is important, but it is unfortunate that they are no longer allowed to go collect herbal medicines, etc.

Imaromba Dorothea: People miss things about the forests berries, water from river.

Meeting reminded people of the past, what they no longer have from the forest.

Important to work with government in these meetings to achieve progress.

Community Development Officer: given a chance, the Batwa are able to articulate their problems and grievances they know what they want.

More government people should become involved in the situation their attitudes toward the Batwa would change if they were present at the meeting.

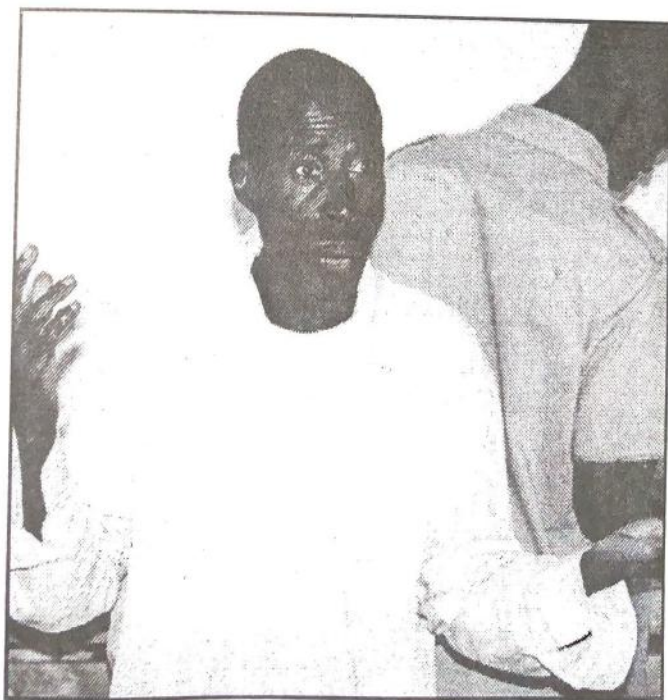
Documentary evidence needs to be created and distributed to government officials.

By watching the videos shown by IIN, this woman realized that the Batwa aren't the only ones suffering other people are suffering worse and she now has hope for the future.

Saw people on the videos half naked this means that there are still people suffering in the world.

Also saw that there are some people who dress like them (the Maasai).

Its good for them to see films like this shows them that they aren't alone, that they should have hope.



Giving his views on the previous day proceedings as a recap from day on othe workshop

Learning from examples- The karamoja of Uganda and other Pastoralists tribe of Kenya

- During colonialism, the Karamojong were forced to go to school and write a lot they were unhappy as that was not the kind of life they were interested in so most of the time they would run away and later be arrested.
- The old men of the community decided to bury a pen in a grave this was a symbolic gesture showing that they rejected formal schooling. Now there is a statue built on top of where the pen was buried.
- That is why today their education system is focused on their traditions and learning that is culturally relevant. It is known as ABEK, Alternative Basic Education for Karamoja which means "to hatch" in the local language.
- The government has done good work to support alternative education in the district.
- The education system is very flexible centres around cattle tending school is in the evening after the cows have come home. And many at times it does not matter at what age you decide to go to school. Even though there are still some challenges, the system works.
- The situation in Karamoja district shows that the Batwa should not give up on education. Maybe the government can do something similar for Batwa children.
- Adult education also important people should be able to write their name instead of putting their fingerprint on the attendance sheet. These are success stories from Kenyan groups that we work with.
- In a Marsabit, Kenya Merigo women's group, within a year everyone could write their name this was done on their own with the women teaching each other, no money was involved.
- Important to be able to write at meetings, on government documents, for transportation, it is not always possible to have a stamp pad illiteracy makes life harder.
- Bishop shared a story on an example of the negative impacts of illiteracy: some people came to the Batwa with forms that said the Batwa land would be surrendered but told the people that if they put their print they would instead receive titles to the land because they couldn't read the forms, they lost a good deal of Group

Group Work: Resources

Issues/problems in our environment	
<p>Group 1</p> <ul style="list-style-type: none"> • Forests and what's in them (Chuya, Mgahinga, Bwindi) • Could exchange what they got from the forest for other goods. • Can now only get firewood and rope from forest, and no hunting is allowed. • Have to pay for things that they used to collect for free. • Modern medicine is seen to be unnecessary 'I they had access to natural medicines in the forest which were adequate for their needs. • Land not all Batwa lived in forests • Some lived on inherited land around the outskirts of the forest (they were still part of Batwa society) 'I other groups told them that if they were Batwa they had to live in the forest and their land was taken away. • Land was grabbed by other communities who exploited the Batwa's lack of education. 	<ul style="list-style-type: none"> • Wetlands 'I fish, grass (for thatching) • Other tribes told them that they didn't belong there, only in the forest, and pushed them out to use the resources for themselves. • Culture and traditions 'I are now depreciating because there are no more sacrifices and their rituals cannot be practiced • Maybe this is why more people are now getting sick. • Batwa now can't ask ancestors for a new place to sacrifice because the ancestors are linked to a particular location. They may be able to find a new location once they have a permanent place, but they can't change it all the time as they move around. • No more unity under the king, who governed well, no more kinship ties everyone is living separate lives. • Had previously had an army, a governance system 'I now they live like lost sheep. The government doesn't care about them, and the communities are divided. It is also now harder to defend themselves from other encroaching tribes.
<p>Group 2:</p> <ul style="list-style-type: none"> • Had access to honey in forest, and now can no longer eat it. • The caves in which the Batwa prayed are no longer available to them. 	<ul style="list-style-type: none"> • They can no longer obtain hides, which they used to trade for other commodities.

Group 2:

- The Batwa also used to trade ivory for other goods and also used it as part of their bride-price '! this is no longer allowed.
- No more access to gold in the forest, which had been a valuable resource for the Batwa.
- Because they can no longer collect wild potatoes from the forest, they must travel to DRC to get them.
- People are no longer able to pay the traditional bride-price so Batwas now marry freely parents receive no income from the marriage of their children.
- Barter trade was the basis of their economy. they would trade honey for beans, etc. Now they have nothing to trade
- The Batwa are talented dancers when Museveni was campaigning, he had a dance competition in the area the Batwa won and received 1 million USH and a scholarship for one student.
- The Batwa had very strong native doctors (even non-Batwa would travel to the forest to be treated) this resource is no longer there.
- Native doctors are no longer able to practice properly.
- They now have to buy their building materials instead of collecting them from the forest, which means that the Batwa are only able to build temporary residences.
- These residences are also temporary because since the Batwa are squatting on the land of others, they could be forced to move at any point in time.
- The knowledge to make traditional tools and weapons has also been lost and the materials to construct such things are also very expensive. Now only poor quality, temporary tools can be made.
- The Batwa are not like the Karamojong.
 - The Karamojong have animals and education while the Batwa don't even have any goats or anything of the sort. Previously, they had had some domesticated animals.
- Micro-credit has been offered to the Batwa, but they don't have enough money to even pay the interest '! how are they supposed to borrow?
- They no longer have access to the tobacco, marijuana, and opium that grows in the forest '! became wise and strong from smoking and brave when hunting from consuming these plants.
- The water they now consume is mixed up with chemicals and dirt, which makes them sick. They can no longer get stream water.
- They formerly had a king (Majege) and queen (Nyirakoti).
- They used to tell stories around the fire which helped the younger generations learn their history and the older ones remember it.
- The Batwa invented fire.
- Barter trade was the basis of their economy '! would trade honey for beans, etc. Now they have nothing to trade.

Group 3:

- Forests are first and foremost their homes there isn't anywhere for them to go since they've been evicted from the forest.
- Can't eat their traditional staple foods they are now forced to eat what other people in the area eat.
- Gold can be found in the Chuya forest 'I other tribes were aware of this and wanted to get the forest resources for themselves.
- Kwashiorkor is now a problem in children they cannot get protein from the forest and are unable to afford to buy it.
- Traditional medicines can't grow outside the forest they had previously had herbs for de-worming, treating snake bites, many other things. White people brought medicines but it is often not as effective and cannot always replace the traditional herbs.
- Nyakibazi: shrub used for deworming.
- Culture: now sacrificing is seldom practiced other tribes see it as sorcery and laugh at them. Outside the forest, Batwa are ashamed to perform their rituals.
- Story-telling used to help preserve culture had been part of the informal education of Batwa children and is now rarely practiced.
- Children used to have bow and arrow shooting competitions which taught them how to hunt they have now lost this skill.
- Cultural dances have changed because the Batwa have been living in close proximity to the Mchingwa they adopted some Mchingwa dance elements.
- Intermarriage is taking place, which means that the children produced of these unions aren't of any particular culture.
- They no longer throw pregnant girls into hot springs if they conceived outside of marriage as a lesson to others.
- Had a tradition of crafts (wooden spoons, stools, etc) difficult to make these things now.
- Their way of dressing has changed they can no longer access skins from the forest and so buy clothing from the market.
- Knowledge of craftmaking, traditional implements, and traditional dress has changed as there is no access to traditional materials to make them.
- Bride-price used to be paid in ivory, home brew, and honey 'I ivory is now illegal and honey comes from the forest so the bride-price is paid in cash and many cannot afford it 'I marriages take place for free.
- Ceremonial grounds where sacrifices were held are now off-limits. They also used to be able to make rain come, one of the participants was a specialist in this area.
- No one is left to share traditional proverbs, stories, and prophecies, and children grow up with no knowledge of them.
Ex. That if while on a journey a rat crosses your path and turns back it is bad luck, while if it goes all the way across the path it is good luck.
- Used to be able to tell time based on animal noises 'I aren't in close enough proximity to animals to be able to tell anymore.
- Traditional beliefs gone (ex. that women couldn't eat eggs or they would grow a beard, that they couldn't eat chicken or they would need a caesarian section to give birth).
- The Batwa need to get back their unique culture because it is being lost through cultural assimilation with bigger, dominant tribes.

Group 4:

- | | |
|--|--|
| <ul style="list-style-type: none"> ● The Batwa have land but no access to land titles. ● Are working for survival and have no possibility for real achievement or advancement. ● They have skills to do crafts (such as mats and baskets) and carpentry but don't have the raw materials so their skills are being lost. ● They lack the raw materials to make their pottery. ● Music and drum playing is diminishing they had room in the forest to dance and act but now that they live and work on other people's land there is no space or time for music and dance. ● Used to make rocks into comfortable furniture. ● Traditionally hunted with dogs, bows, and arrows many are now unable to do this. ● They still have knowledge about herbal medicine, but where to collect it from is lacking. ● They lack shelter (urutane). | <ul style="list-style-type: none"> ● Are now unable to get potatoes (ibihama), one of their traditional staple foods, from the forest they aren't the same as the sweet potatoes sold in the market. They also cannot get wild honey (ubuhura), always found in the forest under an anthill or inside a tree trunk. ● The traditional hair style (ibisunzu) is no longer worn. ● The natural perfume women used to wear (ibisete) is no longer worn because the materials to make it are no longer available used to pound nuts and shrubs into powder and mix with ghee. ● The ivory and gold that they used to have access to is now lacking. ● No more access to wild fruits. ● No access to worshipping sites: the Batwa still try to practice their traditions, but since they cannot do the rituals in the same places it is not effective the gods aren't appeased. ● It is hard to find places to bury people because they do not own land they sometimes have to move bodies which makes the gods unhappy. |
|--|--|



A Batwa woman participants gives her contribution from the floor

Biodiversity and Traditional Knowledge:

- Biodiversity and traditional knowledge have been mixed together in the morning's group presentations.
- It is not that indigenous communities don't know about the concept of biodiversity, but that they aren't familiar with the specific word. Communities clearly have an idea of biodiversity, apart from the technical jargon.
 - Biodiversity = everything that is life.
 - All living things need each other like a big circle of interdependence.
- Why do we need to talk about biodiversity? There is worry around the world that biodiversity is disappearing.
 - It is being destroyed by people who don't care, and it is very important to protect and conserve.
- Where have the forest resources gone?
 - Elephants and gorillas have been killed this causes concern. Endangered species.
 - What did these animals mean to the Batwa?
- Nyirakaromba Pascazia: The Batwa language has changed over time it is picking up bits of other things (although most people can still speak it properly).
- Rwubaka John: The food they used to eat is no longer available '! example given by participant: now goats are a mixed breed and their meat is too soft (it's better when it's tough).

- Alivera Toryumurugyendo (Kanungu): The Batwa now have to use modern medicine, which is expensive '! no more access to traditional herbs in the forest.
- Where do the Batwa move from here if they are to remain for the century to come?
- What has happened to the traditional knowledge that is no longer present?
- Is there anyone with the traditional clothing of the Batwa?
- Kakuru David (Kanungu): People now feel ashamed to wear traditional dress and so it has disappeared (it was animal skins and tree bark).
- No one knows how to make them anymore.
- Ruguza Abel (Kanungu): There is nowhere to get the materials to make traditional clothes
- Henry Neza: They say that if they now wore a buffalo skin and were spotted by a government official, the government would know that a buffalo had been killed and the Batwa would be blamed and arrested.
- Also used to be the custom to dress like the people you were visiting.
- There is great fear of government punishment.

Kakuru David (Kanungu): Another issue: the skins and hides people wore were buried with them when they died since no one wears such clothing anymore, no one knows how to make them.

- Chairman (Steven): Clothes are what show that someone is a Mutwa they could make clothes out of other skins (maybe sheep or goat) in the traditional style. The problem is not the materials, but the lack of desire to make and wear traditional clothing. We now wear generic clothing, and should make an effort to return to our traditions.
- The Elmololo in Kenya can be used as an example '! they've lost their language and no one at all knows how to speak it anymore. Language is central to culture.
- Since education is becoming important, there should be resources available to learn about Batwa history '! this will help to preserve knowledge.
- Think about how someone could look at a Batwa and immediately identify them, the way a person can with the Maasai.
- Secure land for Batwa.
- Create established forests around Batwa homesteads and communities.

Ways to Preserve Culture

Group 1:	Group 2: (Nyirabakunzi Jannet)
<ul style="list-style-type: none"> ● Government and NGOs should give seeds for forest plants and herbal medicines. ● Maintain Batwa handicrafts and tools. ● Strengthen formal and informal education 'I' through schools, homes, radios. ● Promote music, drama, dance in their traditional cultural form. ● Promote animal and bird rearing. ● Promote competitive spirit in cultural and development activities ● There should be special representation of the Batwa in local governance councils for good governance, as well as some affirmative action. ● Mobilization and sensitization of local leaders about Batwa needs and rights. ● Inform and sensitize Batwa of their rights, conservation, HIV, and other development issues. ● Promote women's education (focus on the girl child). 	<p>Batwa should get land when they get it, they should receive help from the government and NGOs.</p> <ul style="list-style-type: none"> ◆ They will have space to do different projects [beekeeping (income, honey), keep animals (for meat), plant medicinal plants and trees]. ● Obtain rights for the Batwa. ◆ Children can go to school and study then become leaders and represent the Batwa at higher levels. ◆ The government should allow the Batwa to sometimes enter the protected forest areas to collect traditional products. ◆ Should be able to pray at specific areas every once and a while. ◆ The Batwa are the original owners and so should be stakeholders in the protection of areas (maybe be guides and guards). ● Should sometimes wear cultural attire to be identifiable. ● Build a small museum/cultural centre. ● Teach children traditional dances to keep culture alive. ● NGOs/government/donors should assist in drumming and dance training so that they can earn a living from their talents.

Group 3:

- Story-telling about traditional practises (the old teach the young, which also helps preserve language) will help to preserve culture. Encouragement of informal education by elders.
- Establish a museum and a shop with unique, recognizable products (baskets, jewellery...).
- Create an exhibition of Batwa handicrafts.
- Produce a regular publication that deals with what's going on, Batwa concerns, etc.
- Create a national dance group, do more dancing in public.
- Make videos and pictures to be shown to the world.
- Elect a local leader/representative that makes decisions for the group, acts as the central contact person, can represent the Batwa.
- Legalize traditional medicine so that healers can sell their herbs.
- Visit other indigenous communities and share their knowledge and experiences.
- Apparently other tribes are now calling themselves Batwa, even though they aren't Batwa, because they recognize that the Batwa culture has value and is receiving international attention.

Group 4:

- Document Batwa knowledge.
- Culture.
- Storytelling.
- Radio programs.
- Practice songs and dances.
- Dress in traditional attire.
- Plant trees and medicinal plants.
- Acquire land and construct huts for worshipping.
- Ask for access to forest for cultural practices.
- Build permanent homes.
- Preserve language.
- Respect original ancestors.
- Preserve rituals (ex if there's a ghost or something funny in the house, burn banana leaves and meat that you've spat on) in order to appease the gods so that children will stay healthy.
 - If you move around a lot and do rituals in different places, the gods don't always accept them. They are unhappy with moving around.



Giving these women a chance to participate is very important even if it means allowing them to come with their children, it makes a change

Group Discussion:

- Maybe gods will be appeased if they start trying to preserve their culture.
- Maybe provide ID cards for access to forest '! otherwise culture will be gone.

Mzee's experience- John Rwubaka:

- He went to the forest in Kenya and saw that they have things in common.
 - ◆ But in Kenya they can still go to the forest or firewood, there are schools around the forest, and they can work as government officials '! they're still in the forest so they're still ok.
- He found out at the meeting that resources were being extracted from the forest for manufacturing and causing environmental problems.
- Realized the environmental problems caused by human activity.
- Left the government representatives to deal with the problems and

talk to other representatives. He was puzzled about what the authorities are actually doing to try to save the environment.

- Wondered whether their lives were for sale.
- Doldol forest even elephant dung used to treat epilepsy.

Peninah Zaninka:

- Sharing her experiences about biodiversity and participation in conferences.
- Normally conferences like this one involve a mix of tribes, this one is unique because it concerns only the Batwa.
- Had hard time defining Mutwa for herself, but glad that working groups were formed to figure this out. She was surprised that she couldn't find a way to visibly identify a Mutwa.
- Traditional healers should not give away their knowledge because they will be taken advantage of.
- When using natural resources, everyone must be careful not to deplete them.
- Omuja an herb that gives hot water taste need to hold on to these things, protect resources.
- Indigenous people around the world unite around biodiversity issues and present a united voice.
- Can compare with the Maasai share problem of landlessness.
- Don't lose hope, be courageous the UN has acknowledged the knowledge held by indigenous peoples. With time, surely the government will recognize it too.
- Batwa should practice what they've discussed.

Feedback about previous day:

- Learned about protection from HIV/AIDS from video.
- Reminded of the past of the Batwa.
- Impressed that IIN came all this way to teach and help the Batwa, hope that they will be ambassadors for their cause.

- Got the idea of acquiring land and then planting medicinal herbs so that their traditional knowledge won't be forgotten. Also, then they would have a permanent place to worship so that other tribes would not be able to attack them anymore.
- Learned about the environment.
- Glad that people are coming to rescue them, hope to see everyone come back.
- Glad to be encouraged to maintain their culture, and want to find a way to be visibly identified. Don't wait for help from outside, they can do things themselves. Want to publish a booklet on the history and culture of the Batwa that their children can learn about it.
- Learned about the suffering that comes from STDs, it is a good thing that they saw it and can now tell others to protect themselves. They need to protect themselves because they are a small population and disease could be devastating.
- Need to learn how to read and write so they aren't taken advantage of. There is a teacher for Batwa adult education, but they aren't going.
- Want to extend AIDS video to the rest of their communities.



The Development officer giving advise to the participants

Group Work: The Way Forward

Group 1

- What UOBDO should do
 - Land acquisition, followed by Batwa organization.
 - Write the history and culture of the Batwa.
 - Establish a Batwa museum and cultural centre.
 - Encourage music, dance, and drama.
 - Secure scholastic materials for Batwa children.
 - Procure animal- and bird-rearing.
 - Facilitate competitions in cultural/development activities.
 - Create office for elderly Mutwa to teach others about Batwa culture.
 - Participate in national exhibitions to represent the Batwa.
- What IIN should do
 - Facilitate workshops for local and national leaders re. Batwa culture and development.
 - Facilitate exchange visits between Batwa and other groups.
 - Create video coverage for dissemination.
 - Include Batwa representatives in local and international workshops.

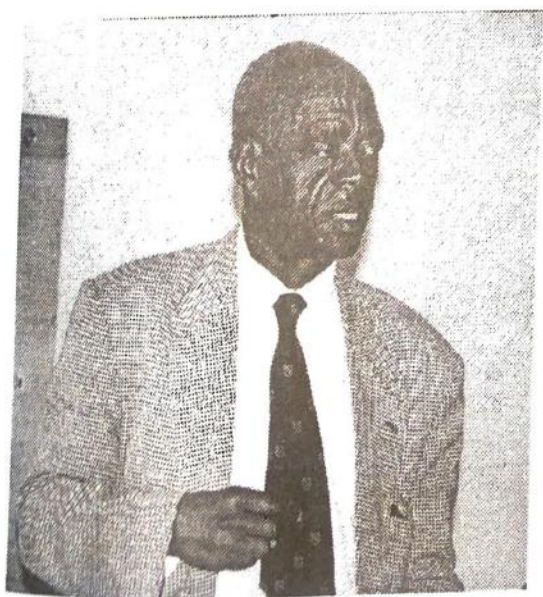
Group 2

- Land
 - Those who have land should use it effectively.
 - Ask NGOs and the government for help with land for those who don't have it.
- Health
 - Ask government to fix the water problem.
 - Face the problem of HIV to enable planning for the future.
 - Practice good hygiene around homes.
 - Batwa leaders should enforce by-laws regarding sanitation and hygiene.
 - Government should send representatives to educate the Batwa on various health issues.
 - Government should improve transport, especially for those seeking medical treatment.
- Employment
 - Make handicrafts, pottery, artwork for sale.
 - Casual labour.
 - Self-help projects.
 - Could be employed as forest guides or in road construction.
 - Government should help us market our products.
- Housing
 - Keep looking for grass to thatch houses.
 - Government should provide us with iron sheets to improve houses and protect them from the rain.
 - Need nails, doors, windows.
 - Request other materials, like blankets.
 - Education
 - Continue sending children to school.
 - Want boarding schools for Batwa children.

Feedback and Discussion:

- Want to go back and teach others, especially about HIV.
- Duty of parents to teach children about STDs and also to practice what they preach.
- Learned that they have a right to ask for things from the government.
- Hard to know if husband is messing around, so faithfulness is very important and should be emphasized.
- Appreciate IIN coming from so far, to show them that their culture has value.
- No money to send children to university.
- Want to teach other community members about the importance of the meetings.
- Community Development Officer: Will be at their disposal, will try to show people the movie about the Batwa, and will try to include the Batwa in the District Development Plan. He will make recommendations regarding forest access, etc. He would like to have a Batwa representative to present their problems to the Chairman, do a presentation.

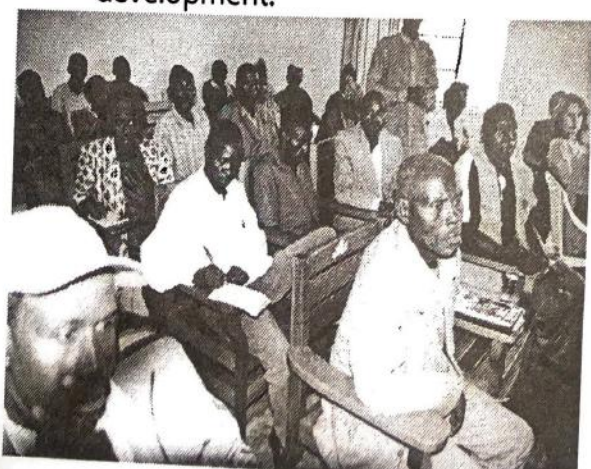
Speech from LC5 Officer:



- Batwa must have development projects to assist them.
- Batwa are the best dancers and are wonderful singers.
- They are not strong enough to compete with other groups for resources, they need help but not to the extent that they become dependent on charity.

Recommendations – Determined by Batwa:

- Acquire land for Batwa settlement.
- Record the history and culture of the Batwa so that the knowledge is not lost.
- Establish man-made forests around Batwa settlements so that they are able to grow their traditional plants.
- Encourage the government and NGOs to provide the Batwa with seedlings of their traditional plants so that they are able to make use of them without trespassing into the forest.
- Establish a museum of Batwa culture.
- Promote music, dance, and drama within the Batwa community.
- Document the Batwa language and teach it to the community's youth, as well as to the surrounding ethnic groups.
- I Encourage the government to establish affirmative action campaigns at the local levels so that the Batwa are represented at the local council and village levels.
- Promote the Mutwa girl-child.
- Promote formal and informal education of the Batwa through schools, radio, and informal teaching at home to preserve culture.
- Promote animal and bird rearing among the Batwa.
- Encourage sensitization workshops for local authorities for them to learn about Batwa culture and rights.
- Mobilize and sensitize the Batwa community about sustainable development.



Participants listening keenly to the proceedings.

List of Participants, Battwa Uganda May 28th-30th, 2007

Name of participants	Home district
1 Jotham Besigensi	Kanungu
2 Ruguza Abel	Kanungu
3 Kiconco Medius	Kanungu
4 Byaruhanga Justus	Kanungu
5 Kakuru David	Kanungu
6 Twikirize Florah	Kanungu
7 Kamara Justus	Kanungu
8 Nyirakaromba Pascazia	Kisoro
9 Maniriho Penninah	Kisoro
10 Zimbeheire Richard	Kisoro
11 Barahirwa Steven	Kisoro
12 Kampire Gaudensia	Kisoro
13 Rwubaka John	Kisoro
14 Nyiramaomba Dorotia	Kisoro
15 Rwamafa Tofa	Kisoro
16 Musabyi Allen	Kisoro
17 Nyirabakunzi Jannet	Kisoro
18 Ntenziyaremye Kasente	Kabale
19 Simako	Kabale
20 Habyar'Imana Elias	Kabale
21 Ngabirano Robert	Kabale
22 Tumesigye E.	DCDO
23 Lokwang Hillary	Kaabong
24 Kanyabikingi	Kanungu
25 Katie Williams	Canada
26 Kristen McNeill	Canada
27 Sabbiti Ruhiriita	Kisoro
28 Alex Wolfe	Bwindi
29 Kazungu Steven	Kisoro
30 Alivera Toryumurugyendo	Kanungu
31 Busingye Levi	Kanungu
32 Ntibiringirwa J.S.	Advisor UOBDU
33 Olivia Hall	UOBDU
34 Neza Henry	UOBDU
35 Isaac Hamiis Ibabaho	Makerere University
36 Dominic Njiru	IIN, Nairobi
37 Abdurahman	IIN, Nairobi

Chapter 3

12th Conference of Parties to the UN Convention on Climate Change- Nairobi 6th to 17th November 2006.

Indigenous Information Network had collaborated during this meeting with International Alliance of Indigenous and Tribal Peoples of the tropical Forest-based in Thailand with members around the world, and the Global Forest Coalition based in Uruguay but with members around the world also. Indigenous Information Network is a focal point for both organizations. Indigenous Information was hosting at this meeting Indigenous Peoples from other continent who were attending.

1. As organizers we decided to have a preparatory meeting before the meeting to be able to give information on what was going to be discussed. As it was going to be a high level meeting which was to discuss issues that affect the communities and all of us on a daily life, it was important for them to clearly follow the process and be able to contribute effectively. The Indigenous Peoples preparatory was held 4th to 5th November 2006.



Participants from East Africa attending the 12th Conference of Parties

2. We also looked at the issues on the agenda and decided to have a joint Seminar on carbon trading which actually need clear understanding. This was jointly on 11th to 12th November to be held in Namanga River Lodge. The training took place just after the first week of the conference of parties. The training had a theme *Life as Commerce*:

Indigenous Peoples seminar on Carbon Trading

The Life as Commerce Indigenous Peoples' seminar on Carbon Trading was organized by the Global Forest Coalition and the International Alliance of Indigenous and Tribal Peoples of the Tropical Forest, with support from the Indigenous Information Network. The seminar was organized in the Maasai-owned Namanga Riverside Hotel on 11 and 12 November 2006, parallel to the twelfth Conference of the Parties of the Framework Convention on Climate Change (Nairobi, 6 – 17 November). Twenty-nine representatives of Indigenous Peoples' Organizations and NGOs from all over the world attended the seminar

The objectives of the seminar were to provide members of the International Indigenous Peoples Forum on Climate Change with the latest information on the possible impacts of the commercialization of forests and other ecosystems through carbon trade, to provide a space for debate amongst Indigenous Peoples' Organizations and to build the capacity of Indigenous Peoples' Organizations to respond to and address potential negative impacts of the carbon market

The first session, on Saturday morning, included a number of in-depth presentations on carbon trade, the Climate Convention and the Kyoto Protocol

Margaret Tosh of the Ikishili Orgarua Women's Group in Namanga, a representative of the local Maasai community, started the meeting with a prayer of welcome. This was followed by a round of introductions, in which several participants sang songs of welcome in their native language and expressed their gratitude to the hosts of the meeting.

Lucy Mulenkei of the Indigenous Information Network, Kenya, welcomed the participants and explained that the meeting took place in Maasai land,

in a hotel that was owned by an active political campaigner for the rights of the Maasai people. She presented the program and explained the objectives of the meeting. She emphasized that people should feel free to ask questions and invited people to share cultures from all regions.

Kittisak Rattanakrajangsri, Executive Secretary of the International Alliance of Indigenous and Tribal Peoples of the Tropical Forest, expressed his gratitude to the Global Forest Coalition for taking the initiative in organizing this event. He said that the workshop formed a good opportunity to obtain a clear understanding of the Climate Convention process, so that the effectiveness of Indigenous Peoples' advocacy campaigns could be increased.

Miguel Lovera, coordinator of the Global Forest Coalition, presented an in-depth introduction to the Framework Convention on Climate Change (FCCC), the Kyoto Protocol and carbon trade. He explained how greenhouse gas emissions lead to climate change, how climate change affects people, their livelihoods and their ecosystems and how governments have tried to address this environmental problem by negotiating a Framework Convention on Climate Change, which was signed in 1992, and a subsequent Kyoto Protocol, which was signed in 1997. The Kyoto Protocol obliges Northern countries to reduce greenhouse gas emissions with an average of 5% below 1990 levels. However, almost 10 years later emissions are 9% above 1990 levels. He explained how the Kyoto Protocol set up a system through which countries could trade their emission reduction obligations with other countries. Through the Clean Development Mechanism they can also trade them with countries without obligations, on a project-basis. He explained how such trade made it cheaper for Northern producers to reduce emissions, but that it did not contribute anything to address climate change as the overall amount of emission reductions stayed the same. Cheap projects like gas flaring and planting trees are very popular. Only 10 percent of Clean Development Mechanism funding goes to renewable energy. The main reason for establishing the CDM was to provide a source of funding for clean energy to developing countries, but instead it is producing funds for consultants, utility companies and land owners, and climate change continues unchecked.

Many participants asked for more clarifications on the dynamics of carbon trade, and the role of the World Bank in carbon trade. They highlighted the

risks of carbon capture and storage, especially for small island states, and the impossibility to capture methane emissions from hydro-electric reservoirs. One participant pointed out that some people have accepted carbon funding as they think "Why don't we just profit from the money, they are all doing it anyway." It was responded to by saying that the main impediment was moral, although it was also pointed out that good projects have always received a lot of additional aid, and they tend to be publicly governed. The carbon market has never fully paid for a good project.

John Rubaka, a Batwa leader, and Isaac khamisi, who translated for him, said that climate change and carbon trade were issues that were very hard to understand for local people, especially when key concepts needed to be translated into local languages, but that it looked as if they were planning "to kill us all". Miguel responded that, sadly enough, this was an adequate description of the situation. He added that the key word to explain was "greed" as this business has been developed by greedy governments and greedy corporations.

Sandy Gauntlett of the Pacific Indigenous Peoples Environment Coalition provided a detailed overview of the work of the Indigenous Forum on Climate Change and presented the position papers the Forum had produced since the first meeting of the Forum, which took place in Lyon, France, in 2000. He highlighted how the Indigenous Forum on Climate Change had continuously rejected carbon trade and carbon sinks. He also presented some other documents, like the presentation of the Millennium Ecosystem Assessment, which had highlighted the dangers of climate change.

In the discussion, participants pointed out that there was quite a controversy over the first declaration of the Indigenous Forum on Climate Change as some Amazonian groups were negotiating carbon sink contracts those days, and they thought they would be able to make a lot of money out of it. So they were opposed to the anti-carbon trade stance in the position paper but finally decided to stay with the primary and moral view of opposing the commercialization of their lands and territories. Sandy responded that these kinds of conflicts occurred in many countries, as many communities thought they could make money out of this market, but the reality of the Clean Development Mechanism is that the money does not go to small communities but to big corporations, while

communities will lose access to their lands and territories, so the key principles were very important. Meanwhile, the key demand of Indigenous Peoples, that they should be able to fully participate in climate change discussions, has been squarely ignored over the years, which was illustrated by their inability to even register as Indigenous Peoples for this COP.

Ana Filipini of the World Rainforest Movement highlighted how since 1998, when her organization became involved in the climate negotiations, there has been hardly any progress. This is bad news as the failure to halt climate change has caused a lot of people a lot of harm, but it is also good news, as most of the discussions actually tend to go the wrong way. The World Rainforest Movement has extensively documented the social and environmental problems caused by large-scale monoculture tree plantations, including plantations that were financed through carbon funding. In Ecuador, for example, the Forest Absorbing Carbon Emissions (FACE) foundation financed exotic tree plantations on community lands that displaced other economic activities and degraded the paramo ecosystem. Paramos are very important for their hydrological functions. The plantations themselves are very prone to fire and grow badly, causing serious economic problems in the community itself. Other plantations in Ecuador have also led to the destruction of ecosystems and the displacement of peasants. Similar tree plantation development models are being pushed in countries like Cambodia, South Africa and Uruguay. As plantations create a limited number of jobs, this development model is causing unemployment too. Yet, plantations are still being promoted, on the basis of a number of lies:

- 1) That plantations are forests, when the communities know that forests are more than just trees.
- 2) That plantations are well-managed,
- 3) That plantations create jobs and
- 4) That plantations create water. (when the reality is often the opposite as evidenced by the planting of eucalypts in Africa)

Ana showed a number of pictures showing the bad labor circumstances and pollution caused by plantations.

New ideas about commercializing life through buying and selling

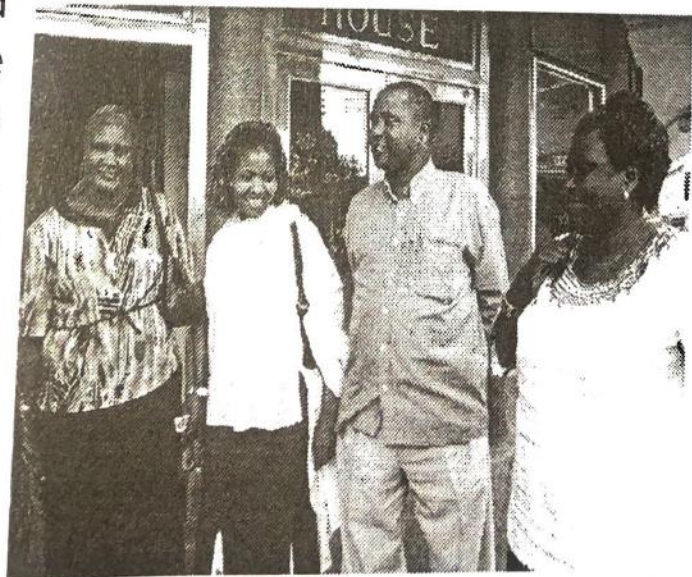
biodiversity, traditional knowledge and water resources are making things worse. Large companies, that are wrongly named NGOs, like Conservation International and The Nature Conservancy, use these markets to acquire rights to control peoples' territories. They evict people and/or obtain, often fraudulent, signatures of illegitimate community leaders that sell out the right to use the forest. In many countries people are mobilizing to fight plantations and these environmental services' markets. In Puyo in Ecuador a large meeting of Indigenous Peoples nullified a contract that contemplated the sale of environmental services and publicly opposed the presence of the above-mentioned conservation groups and institutions that are promoting the commercialization of life. The conclusion by the Batwa leader was very appropriate: if we do not do something we are going to die. We should make clear that people's rights and sovereignty are not for sale.

In the brief discussion that followed, people highlighted the difficulties of changing governmental positions: even the new left-wing regimes in Latin America seem to be responding mainly to corporate interests.

In the early afternoon, the participants to the workshop visited a small museum that had been set up by the local Maasai, and the centre of the town.

The meeting continued with a session that addressed the latest developments on Forests and Carbon Trade

Diego Cardona of CENSAT Agua Viva started his presentation by thanking the organizers and conveying the regards of the U'wa people in Colombia, who had wanted to attend the meeting but were prevented from doing so due to financial limitations. He subsequently presented an in-depth analysis of all the reforestation and afforestation projects that have been submitted by the Colombian Ministry of the Environment to the Clean Development Mechanism.



Lomonyang- Uganda, Susan Popolel- Tanzania, Teckla-Kenya.

He highlighted a large number of problems with these projects, including the extensive use of non-native species, the extensive use of monocultures, human rights abuses and other negative impacts on Indigenous lands. He emphasized how projects like Cormagdalena and Procuencia presume to benefit communities but they mainly provide benefits for medium and large landholders. Companies like Smurfit, which have been in conflict with Indigenous Peoples for many years, benefit from these projects too. Substantial amounts of public funding are being used to subsidize tree plantation companies, and there is a lack of transparency about where the carbon money is going. Several projects infringe upon Indigenous land rights.

He showed a number of pictures that compared the current lands, which are often biodiversity-rich grasslands or abandoned agricultural lands, with the monocultures that were being planned or developed. Most communities and Indigenous Peoples oppose these projects as they oppose the privatization and commercialization of biodiversity, and they oppose the introduction of large-scale monocultures tree plantations. An additional threat is formed by the fact that the new Colombian forest law, which was adopted in 2006, allows tree plantations to be established on Indigenous and afro-colombian lands, without any environmental control.

The last presentation of the day was by Simone Lovera, campaigns coordinator of the Global Forest Coalition. She highlighted that 20% of carbon emissions were derived from deforestation, which is why the Climate Convention itself urges countries to conserve forests and other so-called carbon reservoirs. The Kyoto Protocol subsequently allowed Northern countries to claim carbon credits for forest-related activities. Only reforestation and afforestation activities can be funded through the Clean Development Mechanism, though, as it is difficult to calculate how much carbon is being stored by forest conservation. Projects funded through the CDM are supposed to compensate for increased emissions in the North, but it is very hard to define what would have happened in the business-as usual situation. In practice, as long as some private consultant has calculated that the projects emits less than "business as usual" one can claim a credit. But the problem is that there is an incentive for consultants to approve a lot of "extra" credits, as they earn a living from this carbon trade: therefore more trade means more business. Other problems are

that nobody can guarantee how long a planted tree will survive. Moreover, if consumption patterns are not changed, logging corporations and agro-industrial corporations simply move from a 'protected forest' to another forest, a tendency that is called "leakage".

On top of this come the numerous problems with tree plantations: Biodiversity destruction, displacement of Indigenous peoples, rural unemployment, malnutrition and depopulation, destruction of rivers, lakes, watersheds, pollution by agrotoxics and the introduction of genetically modified trees, which create many additional risks. Simone mentioned two examples from Uganda, where Tree Farms, a Norwegian tree planting firm planned to sell carbon credits for 10 million USD to compensate for emissions from Naturkraft and Industrikraft Midt-Norge, two gas-fired powerplants. The Ugandan government got only 110.000 USD for the lease of the land, which was planted with mainly Eucalypt and pine. The people that lived on the land are being exploited and/or threatened with eviction. Because of the conflicts and bad publicity Tree Farms did not succeed to sell the credits. But meanwhile, FACE, the same foundation that financed the tree plantation in Ecuador Ana mentioned, is developing a plantation of 25000 hectares in border of Mount Elgon national park, a park established in 1993 without the legally required consultation with local people. In 2002, 300 families were evicted. These and subsequent evictions have caused poverty, misery, and farmland shortages outside the park. They also caused serious soil and forest degradation, leading to landslides and fisheries depletion. People are faced with a lack of fodder, medicinal plants, and fuelwood. In October 2005, a Judge ruled that the Indigenous Benet people are "historical and indigenous inhabitants of the said area" and asked for degazettement of Mount Elgon national park, but this has not happened yet.

Simone reported on the latest negotiations regarding forests and climate change. A coalition of countries lead by Papua New Guinea and Costa Rica has asked for financial compensation for reducing deforestation, and the big question is whether this money should come from a fund, or through carbon trade. There are many complications around these proposals. Meanwhile, forest conservation policies that have proven to be effective, like deforestation bans and recognizing Indigenous Peoples' territorial rights, do not require that much funding. It is often suggested that local

communities can benefit from carbon trade, but only large landholders with formal title will be able to compete. The carbon market will increase land pressure and land prices, making it more difficult for IPs to get their land rights recognized. As most powerful stakeholders, including Northern and Southern governments, conservation organizations, consultancy firms, international financial institutions like the World Bank, UN organizations and Northern consumers can profit from carbon trade it is extremely difficult to stop it. But at least regarding forests there is still a chance for other options, as negotiations will continue throughout next year.

In the evening, the Maasai community organized a cultural event.

The third session, on Sunday morning, focused on Indigenous Peoples and the Commercialization of Life

Hubertus Samangun, from ICTI, Indonesia gave a presentation on Indigenous Peoples and Biodiversity. He focused on the Convention on Biodiversity and how it had dealt with the rights of Indigenous Peoples. He highlighted that 50 million of the 300 million Indigenous people live in tropical forests. Indigenous Peoples comprise less than 4% of the population of the world but their territories contain 95% of the cultural diversity, and over they constitute 50% of the population in areas of high biodiversity. Indigenous Peoples have nurtured species variation in their territories for thousands of years. Indigenous territories are considered to be **inalienable** – they are owned by a people as a whole and are

passed from
ancestors to
descendants as part
of its heritage. No
one is entitled to
dispose of
indigenous
territories, which
are part of a holistic
vision of the
universe: political
control over



Diego, Anna & Kittisak during the field visit in Namanga

resource use; spiritual reverence for the invisible aspects of forest life; and a perception of the forest as landscape fashioned by the history of indigenous activity.

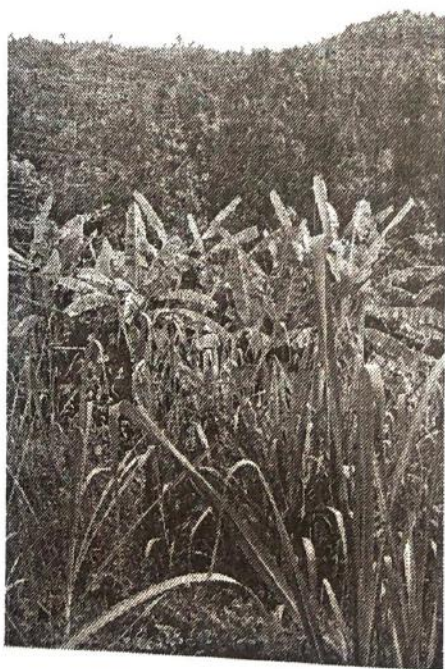
However, the relationship between Indigenous Peoples and forest biodiversity is threatened by encroachment by outsiders who are eager to seek their fortunes and displace prior inhabitants. He subsequently explained the background to the Biodiversity Convention (CBD) and highlighted key decisions from its Conference of the Parties that are relevant to Indigenous Peoples. The problem with the CBD is that it reaffirms a unilateral state sovereignty, thus ignoring the territorial rights of Indigenous Peoples. He also highlighted problems with the use of the term "traditional" lifestyles, and tensions between the rights of Indigenous Peoples and protected areas, clauses on genetic resources and traditional knowledge and Indigenous rights, and the Global Environment Facility. He concluded that the CBD increases the power of states to control lands and resources, promotes protected areas, promotes and facilitates agreements between states and bio-prospecting companies to gain access to the genetic resources in indigenous territories; and opens up the possibility for financial mechanisms to carry out a limited number of top-down projects to support bio-diversity.

In the discussion, people highlighted that the struggle at the CBD had been very intense (and still is), but it had been worth it, while the climate regime is still ignoring Indigenous Peoples. Responding to a question, Hubertus highlighted that Indigenous Peoples should not only make deals with national governments, but they should also insist on their right to prior and informed consent when governments want to intervene in their territories.

Many people highlighted problems with biopiracy, such as the flawed access and benefit sharing contracts that the Awa people in Ecuador or the San people in South Africa signed. Both peoples have hardly gained any benefits from these contracts. In his response, Hubertus stated that Indigenous Peoples should convince their leaders that traditional knowledge and genetic resources are collective rights, they cannot be sold on our behalf. Participants also highlighted the need to influence the CBD negotiations on genetically modified trees, and the need to be aware of the influence of World Trade Organization agreements on biodiversity policies.

Kanyinke Sena of the Indigenous Peoples of Africa Coordinating Committee gave a brief presentation about the deforestation problems in the Mau forest. The Mau forest feeds major lakes, and is very important for Kenyan and international watersheds, including the River Nile and Lake Nakuru, which used to be famous for its flamingoes, but the flamingoes are disappearing as the lake is drying up. He stated that the Kenyan government is killing the goose but still wants the golden eggs. The main threats to the Mau forest include logging by Transnational Corporations, tea plantations and agriculture by smallholder groups. The Ogiek people have been struggling to get recognition that the Mau are their ancestral territory. In 1997 it was ruled they should privatize their communal land, and some of their lands have been sold. Originally the government seemed to recognize their rights but in February 2005 the Government suddenly cancelled their land rights and a few months later they evicted the Ogiek people from part of the area and burnt all their houses. Forestry and land tenure laws and policies already compromise Indigenous territorial rights, and carbon trade is likely to increase these problems as it increases pressure on land.

Marcial Arias, of the Fundación para la Promoción de Conocimiento Tradicional, Panama, talked about the Commercialization of Biodiversity and its impacts on Indigenous Peoples. He showed pictures of Kuna communities and explained how protected areas that were established



without consent of Indigenous Peoples impacted on the rights of Indigenous Peoples. The territory of the Kuna is semi-autonomous, but other Indigenous Peoples, like the Emberra and the Ngobe Bugle are still struggling to get all their land rights recognized, especially when they live in protected areas, that fall under the responsibility of the Ministry of the Environment. He explained how the commercialization of life impacted negatively on Indigenous Peoples as it leads to biopiracy and monocultures. That is why they support the slogan "Life is not for Sale".

In the discussion it was mentioned that Indigenous Peoples have often conserved their areas very well, which makes these areas an attractive target for carbon trade. Environmental elites and conservation organizations try to buy up Indigenous lands in order to sell the environmental services, while Indigenous Peoples themselves do not have enough money to buy their own lands. Meanwhile, Indigenous Peoples are still being discriminated, as has been proven once again by the fact that the UN Declaration on the Rights of Indigenous Peoples was rejected by Asian and African governments.

Session provide space to present Indigenous Perspectives on Carbon Trade and Biodiversity

The meeting continued with discussions in parallel regional working groups to discuss the issues raised, and elaborate strategies and ideas for short-term actions.

Kittisak Rattanakrajangsri presented the report from the mixed Asia-Oceania-North America group. The group opposed carbon trade, because it also triggers monocultures, and suggested that general recommendations should be developed on how to eliminate carbon trade from the climate change regime and how to stop the use of fossil fuel. The Parties to the Climate Convention should take climate change seriously and stop with false solutions like carbon trade.

For example, climate change policies should focus on strategies like promoting public transport and dismantling inner city car parks. The group also recommended capacity-building for communities and proposed to submit a formal complaint to the UN Human Rights Council about the failure of the Climate Change Convention to recognize the right of Indigenous Peoples to participate. As a bonus, the group recommended to get rid of the undue influence of the USA and capitalism and to balance this undue influence of the US by recommending that every person in the world is allowed to vote in US elections.

Teowaldo Hernandez presented the report of the Latin American group. The group pointed out that we cannot expect many people to understand all the impacts of carbon trade projects. Corporations have taken over Indigenous territories, limiting the autonomous activities of Indigenous

Peoples. In many cases forests have been bought up by NGOs and private companies. He flagged that there is a tendency of conservation NGOs to come to communities and pretend that they will promote development projects, but these projects tend to go hand in hand with biopiracy, and other forms of commercialization of life, like "trainings" of Indigenous Peoples to profit from their timber. Many of these NGOs work closely with corporations. Transnational corporations provide money to NGOs for forest protection and help them to buy up lands in Indigenous territories. The carbon market is no good business as it causes more climate change, leads to more monocultures and violates the sovereignty of Indigenous Peoples. It causes people in developing countries to pay the price for climate change, while it should be the North, which caused the problem, which should pay the price.

The group proposed the following strategies to counteract these tendencies:

- To promote intra-cultural education and capacity-building on the impacts of market mechanisms.
- To use information networks like community radios,
- To call for solidarity from organizations that can help documenting this information.
- Not to sell anything at any price
- To call for a moratorium on all exploitation of indigenous territories.
- To launch a campaign against carbon trade and privatization.

In the discussion participations highlighted that the privatization processes that are happening nowadays are becoming more and more sophisticated. Even if the natural resource itself is not privatized, the administration of it is privatized, or lands are being privatized through co-management arrangements.

Kanyinke Sena presented the report of the African group. Many members of his group were new to the process and they felt they only understood a little of the Clean Development Mechanism. It is supposed to be for the benefit of humanity, but it does not benefit us all, as the experience with carbon sinks projects in Uganda shows. Carbon trading leads to loss of land, loss of resources, disintegration of cultures, long persistent droughts,

conflicts over scarce resources and increase of diseases like cancer. The group rejected the idea of carbon dumps, which they see as a continuation of strategies to exploit Africa and its resources. They pointed out that the concept of Indigenous Peoples is not yet accepted in Africa, and their right to self-determination is often denied.

The groups recommended:

- ☛ To talk to governments and opinion leaders for the recognition of Indigenous Peoples and their inclusion in the climate change processes
- ☛ To implement capacity-building at the grassroots level, and in communities, also using schools as entry points.
- ☛ To increase the use of media, e.g. community radio and the press
- ☛ To promote resource and territory mapping as *"We need to put ourselves on the map."*
- ☛ To build the capacity of Indigenous leaders
- ☛ To mobilize resources and struggle for respect for Indigenous intellectual rights

During the discussion, participants exchanged ideas and experiences with community radio and other possibilities to use the media and reach out to communities, including for example women who do not own radio's but can use recorded programs to play back during meetings. Participants also discussed the positive and negative side effects of community mapping. Mapping can be a great process for communities to increase self-awareness



These children in a village in Logologo -Marsabit, Kenya are most affected by Climate change. They have to carry plastic containers all the time to look for water.

and control over their territories, and it played a useful role in campaigns like the struggle to preserve the Mau forest. But maps can also provide access to sacred information to transnational corporations, who can use it as a tool to facilitate the exploitation of environmental services in Indigenous areas.

Ana Filipini gave a brief explanation about the Mumbai forest initiative, which is a set of principles about forests and rights that have been adopted by a large number of social movements. The Mumbai initiative specifically supports indigenous rights over their forests.

The meeting ended with an evaluation by the participants and a lot of expressions of gratitude especially to the staff of the Indigenous Information Network who organized the meeting, the interpreters and the Global Forest Coalition and all the donors.

After the workshop all participants traveled back to Nairobi to continue with the Conference on Climate change where they attended sessions in the plenary hall and working groups which had been set. At the closure of the meeting on 17th Indigenous peoples made the following statement which follows before finally departing to their respective countries..

Statement of the International Indigenous Forum on Climate change at the High level Segment of the 12th Conference of parties to the Convention framework on Climate Change. November 17, 2006

On behalf of the International Forum of Indigenous Peoples on Climate Change (IIFCC), which is made up of indigenous peoples' organizations from different regions of the globe, I would like to draw your attention to the fact that more than 80% of the world's biodiversity and most of the forests are found within our territories.

As holders of traditional knowledge, we have carefully used and managed our natural resources through our wisdom for millennia. Our ecosystems have been drastically changed due to the impact of climate change as is clearly evident in many parts of the world. We, the Indigenous Peoples,

live in the areas most vulnerable to climate change, which threatens our very survival.

Indigenous knowledge systems have the capacity to use local phenomena to predict and identify changes in the environment. For the future of the planet we all share, we request that our experts be included in the assessments of climate change in much the same manner as was done with the Millennium Ecosystem Assessment that has already fed into this Convention.

For this reason, we demand full and effective participation of Indigenous Peoples in all levels of planning, decision making and implementation of the programs of work of the Convention and the Kyoto Protocol, including the SBI program and the five year program of work of SBSTA and that the human rights-based approach be used in this work.

We, Indigenous Peoples, have addressed our concerns to the UNFCCC Conference of the Parties since SBSTA 13 in Lyon, France, 2000. However, despite years of experience and efforts to participate in this process, we are profoundly disappointed that, even as the United Nations' Second International Decade of Indigenous Peoples begins, states are still not seriously taking into consideration our demands and contributions.

To remedy this situation, Indigenous Peoples propose the immediate creation of an UNFCCC Expert Group on Indigenous Peoples, Vulnerability and Adaptation that will include Indigenous Peoples' experts and non-indigenous experts. This Expert Group will make constructive contributions to mitigating the impacts of climate change as well as allow us to contribute to the work of the Convention and the Kyoto Protocol. For example, we are eager to contribute to the preparation of national communications and capacity building activities under the Convention and Protocol. We would welcome your support of this Expert Group.

To conclude, Mr. President and member-states of the UNFCCC and Kyoto Protocol, we thank you for your consideration of our demands and recommendations.

Thank you for your attention.

List of participants

Name	organization	emails
1.Kye Mesa Bamard	International Allaince- Thailand	kyemesa@international-alliance
2.Marcial Arias	fundacion conociendo indigen- Panama	mariasg@cwpanama.net
3.Margaret Toshi	inkishili organua women group- Kenya	none
4.Kittisak Rattanakrajangsi	International Allaince- Thailand	kittisak@international-alliance.org
5.Johnson Cerda-	COICA- Latin America	johnson.cerda@gmail.com
6.Hubertus Samangun	International Alliance- Indonesia	hsamangun@yahoo.com
7.Diego Alejandro Cardonna	Calle CENSTA- Colombia	bosques@censat.org
8.George S. Marona	Namanga Urban Env't grp	None
9.Issack Hamis Uzabaho	Batwa Community Uganda	zaninkap@yahoo.com
10.Rwubaka John	Batwa Uganda	none
11.Hussein Abdulahi Awadhi	WomanKind- Kenya	none
12.Teobaldo Hemndez	International Alliance-Panama	teobaldo@international-alliance.org
13.Kanyinke Sena	IPACC- Kenya	kanyinke@yahoo.com
14.Lucy Mullenkei	Indigenous Information Network	mullenkei@yahoo.com iin@iin.co.ke
15.Sue Suriyamontom	International Alliance -Thailand	surapom@international-alliance.org
16.Anne Lente	Indigenous Information Network	iin@iin.co.ke
17.Dominic Njiru	Indigenous Information Network	iin@iin.co.ke
18.Simone Lovera	Global Forest Coalition	simonlovera@yahoo.com
19.Sandy Gauntlett	Pacific Indigenous Peoples Environment Coalition	sandygauntlett@hotmail.com;
20.Anna Filipini	World Rainforest movement	anafili@worm.org.uy
21.Margaret Lomonyang	Karamojong Women for Peace- Uganda	mlomonyang@yahoo.com
22.Miguel Lovera	Global Forest Coalition	miguellovera@yahoo.com
23. Teckla Mungushi	Naramat women group	none
24.Orin Lengelle	Stop Genetically Engineered trees campaign USA	lengelle@stopgettrees.org
25.Susan Naftali	Hadzabe Survival- Tanzania	none
26.John Parsitau	Simoo Kenya	simookkenya@yahoo.com
27. Pololet Kamando Mgema	Parakuyo Community	pkmgema@yahoo.co.uk
28.Anne Petermann,	GJEP	globalecology@gmavt.ne

Report African regional workshop on sustainable use

Nairobi, Kenya.

This Meeting on Sustainable Use of Biological Diversity, with a focus on Agricultural Biodiversity took place in the city of Nairobi, Kenya.

It was organized by the Secretariat of the Convention on Biological Diversity and the Food and Agricultural Organization (CBD/FAO) respectively.

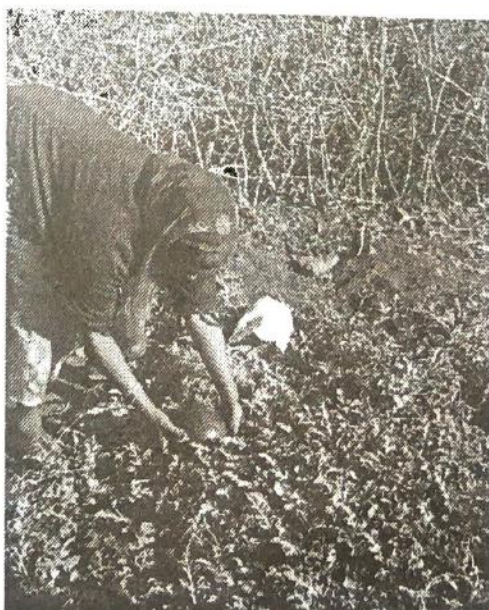
There were thirty three participants in this workshop, eighteen from the countries of AFRICA, Thirteen officially designated representatives of the CBD Parties, research institutions, NGOs, farmers federations and Indigenous, Pastoralists and local communities organization.

I will indicate with pleasure that out of the thirteen participants, four of us were representatives from the Indigenous, Pastoralists and local community organizations. It was therefore, very crucial that we were given the opportunity to participate and contribute to the meeting proceedings.

Participants were taken step by step through the background documents, provided by the CBD/FAO organizing partners, including those important reports, from previous and related events, the Addis Ababa Principles and Guidelines on Sustainable Use of Biological Diversity as adopted through CBD decision VII/12.

The first two days were used for us to understand how these principles and guidelines would become of great use to later help in the discussion in the meeting and plenary participation. We were then divided in three groups for discussions.

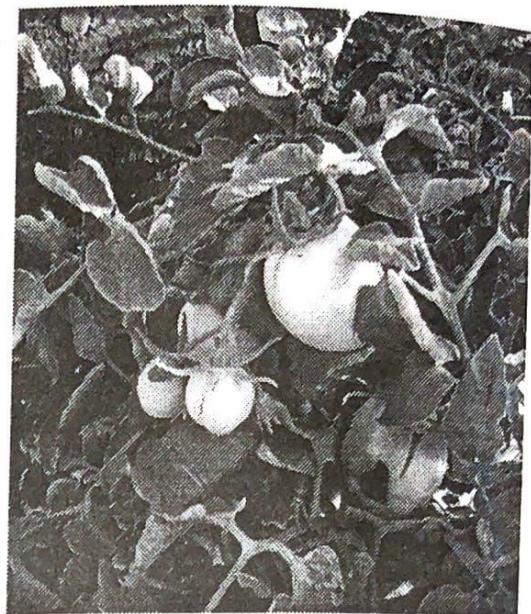
The first two groups had each an Indigenous organization participant and the other two joined the third group. It was felt necessary, so that we could contribute and follow those crucial contributions that were of



Due to frequent droughts, pastoralists are now trying farming as an alternative livelihood.

importance to us as Indigenous peoples, pastoralists and local communities.

Participants encourage the CBD/FAO and Governments to provide mechanisms and resources for Indigenous Peoples, pastoralists and local communities to participate at all levels in the AB program of work as partners to the Convention, in monitoring and evaluation processes to ensure implementation.



After a lot of deliberations, presentations and case studies that were exchanged with the participants present, there were recommendations put forward to the organizing partners

CBD/FAO how best we could be informed in due course on the outcome of the workshop outputs and results. All the participants agreed on the definitions and scope for Agro-Biodiversity which was included in the background document. It was proposed that the definition and scope of agricultural biodiversity be attached as Annex to the workshop final report.

Agro-biodiversity was recognized as a very important aspect of biodiversity, as they are both the basis of food security and sustainability of livelihoods all over the world.

We the Indigenous Peoples, Pastoralists and Local Communities, therefore came up with the following observations and recommendations:

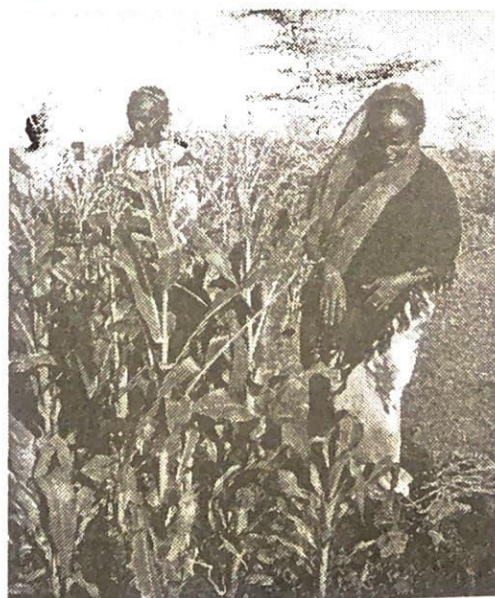
Observations

- Indigenous Peoples and local communities have experiences and skills in ecosystem management and have so far not been included as active stakeholders in the international negotiations.
- They do not have the skills and resources to follow the international processes.
- Local and Indigenous Peoples have not been adequately informed of the Addis Ababa Principles. Further development of guidance in their application should involve all key stakeholder groups, Indigenous, Pastoralists and Local Communities.

- International negotiations and the resulting documents are difficult to understand, because of the technical phrases and jargon.

Recommendations

- There is need to strengthen the capacity of Indigenous Peoples and local communities as indispensable partners in all efforts to conserve agro-biodiversity/ecosystems. This requires capacity building and training.
- Provide mechanisms for Indigenous Peoples and local communities to participate at all levels of the CBD and FAO processes as partners to the convention.
- Avoid top down decision making approaches that excludes indigenous peoples and local communities.
- Organize regional workshops to include the participation of indigenous peoples and NGOs to raise awareness and enhance the outreach to Indigenous Peoples and local Communities.
- International negotiations and the out-coming documents should use simple and understandable language and avoid use of technical phrases and jargon.
- The organizers of this workshop should ensure that the inputs from this group (Indigenous Peoples and local communities) are included in the recommendations and follow up to this workshop.
- Need for a monitoring and evaluation processes to ensure that the CBD and Addis Ababa Principles are implemented. This process should include communities and indigenous peoples as stakeholders.
- Funds should be created to give the Indigenous Peoples and local communities the opportunities to organize workshops at local level and create platforms where they can discuss the CBD related issues.



Women from Logologo, Marsabit, trying farming with support of farming skills, availability of water, they can make it.



Namanga July 2007

The African Indigenous Womens Workshop on Biodiversity, Traditional Knowledge and Womens' Right in Africa

The Indigenous women's workshop on biological diversity, traditional knowledge and women's rights was held on 23-27 July 2007 in Namanga, Kenya. The workshop was facilitated by Indigenous Information Network, Tebtebba Foundation, International Indigenous Women Forum (FIMI) and Indigenous Peoples Network for Change (IPNC) with the key objective of sensitizing women on their rights, environmental conservation, biodiversity and traditional knowledge. The five-day workshop drew 50 participants who were Indigenous women only representing different indigenous communities and organizations in Africa. This was a workshop, which follows up a similar one held in Nairobi in 2005. This follow up to the capacity-building workshop on the Convention on Biological Diversity (CBD) specially focuses on women who are the ones interacting often with the environment. This was in recognition of the fact that women are

able to make the changes necessary to see to it that the environment is used in a sustainable way.

The objectives of the workshop were:

- To be informed on the International Indigenous Women's forum's African Chapter
- To understand the need to enforce women's rights for Indigenous Women in Africa
- How Indigenous Women of Africa can work as a block, sharing and disseminating information to the rest of Indigenous Women at a community level.
- Participation at different Women's rights conferences and meetings.
- Information on Indigenous Women and Biodiversity Network
- Indigenous Women of Africa and their role on Biodiversity conservation and protection and retention of traditional knowledge.
- Role of women in Environmental conservation and participation in other environmental processes.
- Identify key areas especially on the Convention on Biological Diversity with a focus on the national implementation process at the national levels.
- Indigenous Women as environmental watchdogs at the local and national levels.
- Way forward on the environment calendar and indigenous women's participation.

An expectations check allowed the participants to share and express what they saw as the potential outcome of the workshop. These included the following among others:

- To meet and share experiences from other countries regarding women issues and how they are being handled.
- The topic on conservation of the environment especially as there is acute land degradation.

the human rights of indigenous peoples, CEDAW, UNIFEM and the Beijing Platform for Action

- Organizations presentations; AIWO, IWB, FIMI/IIWF
- Indigenous women and the environment and the Millennium Ecosystem Assessment (MEA's)
- The Convention on Biological Diversity; Thematic areas and crosscutting issues, recommendation of the UN permanent forum on indigenous issues, challenges for indigenous peoples (general concerns), implementation of the CBD (strategic plans)
- Indigenous women and political advocacy
- Country presentations on situations faced and proposed recommendations

Pertaining to Indigenous women's problem in Africa the discussion centered on the four major key aspects. The problems were discussed on the lines



One of the activities was to visit local women groups. Here the group visited Naiboishu Women group, Tanzania.. their chairlady Ruti Kool receiving a small gift from Mary Kuku of Sudan-Nuba mountains

of social-health, education and capacity building and violence and insecurity, economic, law and justice and political themes. The women's problems across Africa were seen to be similar and hence it was recommended that deliberate efforts be made by the Governments, NGOs and private sector towards ensuring that women participate and benefit equally from national development initiatives with the realization that these can only be achieved by indigenous women through advocacy and sensitization of respectful stakeholder.

The indigenous women also need to be empowered on their rights through capacity building trainings.

The women got insights on the declaration on the rights of indigenous peoples which is one of the developments of the United Nation's most important initiatives for indigenous peoples. While this Declaration will not be legally binding on States, and will not, therefore, impose legal obligations on governments, the declaration will carry considerable moral force and hence its

adoption will give the clearest indication yet that the international community is committing itself to the protection of the individual and collective rights of Indigenous Peoples.

- It was recommended that there is a need for awareness in the community on laws governing indigenous women and children.
- There is a need for lobbying and advocacy processes. To do this, local, international and national officials should take an active role in championing these processes, radio talk shows are needed to disseminate information to a wider population, churches should be build so people have place to meet and discuss issues in the community. Finally, there is a need to put information in the news and newspapers Improvements should be made in the sharing of information among indigenous women.
- Create capacity building for women to understand their rights. There should be enforcement of existing laws that protect women's rights and people should lobby for enactment of new laws to protect women's rights. International texts concerning development and human rights should be disseminated in the indigenous languages.

Adult education for women must be promoted so they can be able to understand these texts

- There should be active participation and equal representation of indigenous women in the UN and in other international forums. These should promote networking and partnerships between indigenous women and UN, increase women's participation in human rights forums.
- It should be emphasized that women are central to the development of the community at large. There must be strong indigenous representation at higher levels (both internationally and nationally)
- Workshops and training sessions with experts in specific areas should be organized. Training sessions for indigenous women should be created so that when they participate in indigenous forums they will then bring this knowledge back to their communities so everyone can gain.
- The UN and international NGO's should advocate for indigenous peoples so that governments are made aware of the plight of indigenous peoples in Africa and to promote the participation of Indigenous Peoples in working groups



Mariam Sereka from Isiolo, Kenya giving her views. Behind her is Alice Lesepe from Marsabit- Kenya translating into English.

- UN should intervene in land issues when indigenous peoples are evicted in the name of creating conservation areas.
- UN should give support to NGO's who are dealing with indigenous Peoples and make sure they are supporting the rights groups who are doing valuable work and are not just seeking money

A representative from the Office of the High Commissioner for Human Rights (OHCHR), a department of the United Nations Secretariat, elaborated that OHCHR is mandated to promote and protect the enjoyment and full realization, by all people, of all rights established in the Charter of the United Nations and in international human rights laws and treaties. The mandate includes preventing human rights violations, securing respect for all human rights, promoting international cooperation to protect human rights, coordinating related activities throughout the United Nations, and strengthening and streamlining the United Nations system in the field of human rights. In addition to its mandated responsibilities, the Office leads efforts to integrate a human rights approach within all work carried out by United Nations agencies. The United Nations system for the promotion and protection of human rights consists of two main types of body: bodies created under the UN Charter, including the former Commission on Human Rights, and bodies created under the international human rights treaties. Most of these bodies receive secretariat support from the Treaties and Commission Branch of the Office of the High Commissioner for Human Rights (OHCHR).

The human rights of Indigenous Peoples are explicitly set out in the ILO Indigenous and Tribal Peoples Convention (No. 169), the Universal Declaration of Human Rights, the International Covenants; the Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Rights of the Child; and other widely adhered to international human rights treaties and Declarations.

The participants were briefed by the organization chairperson on African Indigenous Women's Organization (AIWO) which was formed on 24th April, 1998, in Agadir, Morocco. This was after the first African Indigenous Conference held on 20th to 24th the same year. The conference was initiated by Netherlands Center for Indigenous Peoples and hosted by Tamaynut of Morocco. The Theme of the conference was to "Clarify the role of the

Indigenous Women as supporters of the Community and strengthen the Indigenous Cultures' chances for persistence".

The objectives of the AIWO are:

- ☞ The defense and promotion of the rights and interests of African Indigenous Women.
- ☞ Defense and promotion of Indigenous language and Identities
- ☞ Provide assistance and support to the Indigenous Women of Africa, victims of violence and genital mutilation.
- ☞ Supporting the Indigenous Women of Africa in the preservation of their indigenous knowledge and Natural Resources.
- ☞ Taking action on the level of the International community in order to prevent all acts of genocide and ethnocide.
- ☞ Making every effort to guarantee the property rights of Indigenous Women in order to enable them to live a decent life in their own territories.
- ☞ Monitoring the initiation of sustainable economic development in the areas inhabited by the Indigenous Peoples of Africa.



Young Women from Tanzania, Yassim, Paine Mako and Seteiye in deep discussion

- ☞ Organizing training sessions for Indigenous Women in the field of Human Rights.
- ☞ Making every effort to ensure the realization of the objectives determined by the AIWO.

It was also important to note that AIWO was also visible in other Human Rights meetings since its formation in 1998. In August 1999 Indigenous Information Network hosted the first Eastern Africa Indigenous women's conference in Nairobi- Supported by ILO 169 project in Geneva over 70 indigenous women attended. In 2004 East Africa organized a second conference in Nairobi for Indigenous Women which was sponsored by SwedBio. Indigenous women from different African regions were represented. In 2005 East Africa organized a workshop to prepare Indigenous women for Beijing +10 in New York this was organized both in Nairobi for East Africa and in Younde for central Africa. Without any dispute the East African region has been the most active in creating visibility for the organization. AIWO like any other organization has had challenges, one being the question of unity and solidarity among the indigenous women which is still a big problem, there is more of competition than looking at the development and advancement in Africa and funding among others.

The Indigenous Women' and Biodiversity Network (IWBN), which started in 1998 after the Agadir meeting, brief was given by Lucy Mulenkei. She said the main goal of the network is promote and ensure the active participation of Indigenous Women in the entire relevant international environmental fora and promote the vital role that Indigenous women play in the protection of the environment. It was after the presentations and recommendations from the meeting in Bratislava that Indigenous women decided that in all COP meetings they have to meet and ensure their visibility and that their recommendations are reflected. Indigenous women were facilitated to participate and organized a two day workshop in Seville, Spain during the 1st Working Group on Article 8j meeting and in preparation for COP 5 of the Convention. It was in Seville that the Indigenous Women expressed concern of women issues not reflected in the CBD document. For the first time then the issues of Indigenous Women was reflected. Since then Indigenous Women and Biodiversity Network members have participated in different forums.



Margaret Lomonyang a woman's leader from the Karamojang community gives her contribution

Concerning indigenous women and the environment the women were able to understand how nature interacted with other systems-the interlinkages-also giving their understanding of the natural, economic, political and cultural systems. The women participants were also informed that the preamble of the Convention on Biological diversity clearly recognizes the vital role that women play in the conservation and sustainable use of biological diversity and affirming the need for the full participation of women at all levels of policy-making and implementation for biological diversity conservation.

The Convention on Biological Diversity is one of the processes through which indigenous peoples can participate in shaping global policies on biological resources. But there are general concerns that worry indigenous peoples. Firstly, the Convention fails to incorporate the advances that are being made in other sections of the UN, particularly on Human Rights and specifically on the UN Declarations of Rights on Indigenous Peoples. There is thus the need to link the Convention with the different sections of the UN. Similarly, the CBD increases the power of states to control lands and resources, promotes further developments of protected areas, promotes and facilitates agreements between states and bio-prospecting companies

to gain access to the genetic resources in indigenous territories. The CBD also opens up the possibility for financial mechanisms to carry out a limited number of top-down projects to support biodiversity.

It is important to note that even though there is a lot of great work being undertaken and implemented for the convention on Biological Diversity, there are some obstacles, some of these obstacles have already been identified as: Political/societal obstacles; Institutional, technical and capacity-related obstacles, Lack of accessible knowledge/information, Economic policy and financial resources, Collaboration/cooperation, Legal/juridical impediments, Natural phenomena and environmental change.

Fourteen years have passed since the Convention on Biological Diversity was adopted and it has yet to be fully implemented. To enable the indigenous peoples to help take part in the CBD's implementation, there is need to review some goals of the CBD's Strategic Plans.¹

Goal 1: The Convention is fulfilling its leadership role in international biodiversity issues.

Goal 2: Parties have improved financial human, scientific, technical and technological capacity to implement the Convention

Goal 3: National biodiversity strategies and action plans and the integration of biodiversity concerns into relevant sectors serve as an effective framework for the implementation of the objectives of the Convention. (This is where biodiversity becomes mainstreamed into all the other sectors of the government. Biodiversity thus becomes an interagency concern and thrust.)

Goal 4: There is a better understanding of the importance of biodiversity and of the Convention and this has led to broader engagement across society in implementation.

Concerning the implementation of the CBD, each government is mandated to assign its own **national focal point**, who is normally with the environment department or ministry, to oversee the national implementation of the CBD. Each government also is required to have a **national biodiversity strategic and action plan** or **NBSAP**, which serves as the framework for implementing the CBD in a country

"In doing political advocacy indigenous peoples are strengthening their voices in decision-making about their social and ecological futures. When governments discuss sustainable use, conservation and access and benefit sharing, they must take positions and let these be known at all levels of decision-making: international, regional, national and local", Joji explained. She further said that advocacy includes activities to change the political balance in support of indigenous peoples. Of great impact are education and public-awareness raising, campaigning, communications, associated research and lobby work

Issues faced by Indigenous Peoples in Africa:

- ☞ The presence and identity of indigenous peoples is not acknowledged by most African governments;
- ☞ Human rights of indigenous peoples are regularly violated;
- ☞ Ancestral territories, including forest areas, have been taken over by private ownership or activities such as agriculture, logging and infrastructure projects (roads, oil pipeline etc)
- ☞ Indigenous peoples' customary laws and land rights are not recognised under national legislation;
- ☞ Indigenous peoples are being displaced from their lands, without alternative livelihoods or land compensation;
- ☞ Traditional food and medicine is cut off and ancestral lands and forests are being destroyed;
- ☞ Valuable traditional knowledge and culture is being lost as indigenous peoples are denied access to their lands and forests;
- ☞ In most African countries, indigenous peoples are not represented in government or administration;
- ☞ Conflicts around the world have also contributed to few Indigenous Women attending as some of them cannot even leave their countries despite the fact that they have funding.
- ☞ Illiteracy has made them shy off from development as most women lack that confidence of coming out and speak.



☞ Indigenous peoples are vulnerable to AIDS and other diseases when their lands are opened up to outsiders.

In conclusion, Indigenous Women were reminded that they cannot advance unless they work together and appreciate each others work and try as much as possible to support each other in all their plans, activities, at the implementation and even evaluation level and all areas of development. That as Indigenous Women they must start refocusing and make strong firm organizations that will give them visibility because right now they are not visible as they are supposed to be. Indigenous Women of Africa must be ready to work with others in solidarity; they must learn from others and share those success stories.

For more information about the Convention on Biological Diversity Strategic Plan, please visit

www.cbd.int/sp/default.shtml.

other helpful websites for more reports www.tebtebbafoundation.org

Namanga List of Participants

NO	Name	Organisation	Address & Telephone	EMAIL ADDRESS	Country
1.	Catherine Mututua	Namayiana Maasai Women Group	Tel: 073371927114894 NAIROBI	mbea@mf.org	Kenya
2.	Simegn Kuma	Rift Valley Children And Women Development Association	Reltr-091162-86-71/904055 Addis Ababa	simegnhora@yahoo.com	Ethiopia
3.	Habiba Athuman	Habiby Muslim Women Foundatio	Tel: 0724415317288 KAPSOWAR		Kenya
4.	Margaret Nguratiang	Pipsd	206 Kapenguria	sortasopon@gmail.com	Kenya
5.	Mariam Sereka	Girisa Womens Group	56 Isiolo	Kenya	
6.	Yassi Moringe Parkipuny	Ngorongoro Youth Forum	Tel: 078479006516208 ARUSHA	yasngina@yahoo.com	Kenya
7.	Rehema Mkalala	Parakuiyo	Box 58 Kimamba		Tanzania
8.	Victoria Oltaretoi	Parakuiyo	Box 894 Morogoro	vickyoltaretoi@yahoo.com	Tanzania
9.	Paine Eulalia Maiko	Pastoral Women Council(Pwc)	Tel: 0725707149BOX 72 LOLIONDO	eulaliama@yahoo.co.uk	Tanzania
10.	Sophie Parkipuny	Maasai Women	Box 15240 Arusha		Tanzania
11.	Siteya Melubo	Children In The Street Social Welfare Association	Tel: 0713396458 BOX 105 Arusha		Tanzania
12.	Pauline Mengich	Chebiemit Womens Group	Tel: 0720054022BOX 41 CHEBIEMIT		Kenya
13.	Niyibatanga Neema	Uniproba	Tel: +257251351	uniproba@yahoo.fr	Burundi
14.	Susan Oduho	Concern Women Action For Peace		soduho@yahoo.com	Sudan

NO	Name	Organisation	Address & Telephone	EMAIL ADDRESS	Country
15.	Mary James Kuku	Aiwo/lin	Tel:+249 923413475/915160307 Sudan	Kayakodi@yahoo.com	Sudan
16.	Penina Zaninka	Uobdu	Tel:+256772660810box 169 Kisoro	Zaninkah@yahoo.com	Uganda
17.	Kampine Gaudencia	Uobdu	Box 169 Kisoro		Uganda
18.	Musabyi Allen	Uobdu	Box 169 Kisoro		Uganda
19.	Lomonyang Maragaret	Karamoja Women Craft	Tel:+256772901081box 58 Moroto	Mlomonyang@yahoo.com	Uganda
20.	Lomuse Susan	Karamoja Women Craft	Tel:+256772901081box 58 Morotorupa		Uganda
21.	LLeese Alice	MMatany	Tel:+256772901081		Uganda
		Women Group	Box 58 Moroto Nadungei Subcounty		
22.	LOLogetei LinaA	Matany Women Groupe	Tel:+256772901081box 58 Moroto Matany SubcountyUG		Uganda
23.	YOMAYomei VeronicaA	Karamoja Women For Peace:	Tel:+256772901081box 58 Moroto Lokopo SubcountyAN		Uganda
24.	ULENamulen ColoridaO	Karamoja Women For Peace2	Tel:+256772901081box 58 Moroto Lopei SubcountyD		Uganda
25.	KAPEdna Kaptoyoilin		Mobile: 0721845096 box 74908-00200 Nairobi	tEdnakaptoyo@yahoo.com2	Kenya
26.	LEAlice LesepeW	Merigo Womens Group	Box 212 Marsabit	Merigowg@gmail.com3	Kenya
27.	NDDiane NduwimanaA	Unipoba7	Tel:+257251351a	Unipoba@yahoo.fr	Burundi
28.	BOFati Aboubaune	NTunitmanIGao,	Mali: Tel:0022361414414, Aven.de Trembley 209 Genevea	Tatuttea@yahoo.fr.	Mali

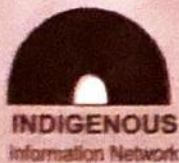
NO	Name	Organisation	Address & Telephone	EMAIL ADDRESS	Country
29.	Fati Aboubauine	Tunitman	Gao, Mali: Tel:0022361414414, Aven.de Trembley 209 Geneve	Tatuttea@Yahoo.fr	Mali
30.	Abdoulaye Rabi	Agadez		Abdoul_Rabi2006@Yahoo.fr	Niger
31.	Mapili Foibe	Dipy	Tel:+243997739642/994406340	Dipyc@Yahoo.fr Or Foibe04@Yahoo.fr	DRC Congo
32.	Barbara Finlay	Helga	3554.e. 105st Cleveland, Ohio 44105tel : (216)905-4690	Missbarbara13@Netzero.com	Usa
33.	Priscilla Nangurai	Helga	Tel: 072830753box 291-01100 Kajjado	Naisula2000@Yahoo.com	Kenya
34.	Joji Carino	Tebtebba	111 Faringdon Rd Stanford In The Vale Oxon Sn 7840	Tongtong@Gn.apc.org	Philippines
35.	Katie Williams	IIN	51 Brighton Ave. Ottawa, On Canada Kisoti		Canada
36.	Hehelen C Vadeze	Tebtebba	1#1 Roman Ayson Rd Baguio City, Phiiippine	bcbdiipproject@Tebtebba.org	Philippines
37.	.yvyvonne Godia	IIN	Box 74908-00200 Nairobi	ayagodia05@Yahoo.com lin@lin.co.kekenya	
38.	Dominic Njiruini	IIN	Box 74908-00200 Nairobi		Kenya
39.	Ananneta Bokpipacc	Khomani San Development Proj	68 Ask.ham 8814 Upington, S.A.	anannetta.bok@Gmail.com	S. Africa

NO	Name	Organisation	Address & Telephone	EMAIL ADDRESS	Country
40.	Margaret S. Tatiya			Namanga	Kenya
41	Yankulije Florence	Caurwa	Tel: 0735565133box 47 Tel: 00250502357mobile: 00250883457 box 3809 Kigali, Rwanda	Caurwa@Uvanlay.com	Rwanda
42.	Muhawanimana Martha	Caurwa	Tel: 00250502357mobile: 00250883457 box 3809 Kigali, Rwanda	Caurwa@Uvanlay.com muhave2002@yahoo.fr	Rwanda
43.	Rodah Rotino	World Vision	Tel: 0722396664box 636-00200 Nairobi	Rotinorodah@yahoo.com	Kenya
44.	Monica Aleman	FIMI	Tel: +212 6270444121 West 27 th Street # 30 New York, Ny 10001USA	Maleman@Madre.org	Nicaragua
45.	Maurice Malanes	Tebteba	Tel: (+63) 74444-7703#1 Roman Ayson City, Philippines	M.malanes@gmail.com/Rd Baguio Mmalanes@yahoo.com	Philippines
46.	Joyline Tiepogasi Kuskus	Ogiek Development Organization	Box 12069 Nakuru/19 Elburgon	Joykones@yahoo.com/ Joyline@Connectafrica.org	Kenya
47.	Elizabeth P. Leitoro	Kenya Wildlife Service	Tel: +256 891615mobile 0721-38583 8box 4024 Nairobi	Nalawan2000@yahoo.com	Kenya
48.	Lucy Mullenkei	IIN	Box 74908-00200 Nairobi	Mullenkei@yahoo.com jin@lin.co.ke	Kenya
49.	Anna Richards	IIN	1147 Burgundy Lane Ottawa, On, Canada Kiczm		Canada
50.	MIMichelle BolognaE	Realizing Rights:	Tel: +12128958087/+19097946346 mobile: +19177677648600w.140 St.#6, Ny 10031, Usa.	RMrb2007@columbia.eduS	USA



Never doubt that a small group of thoughtful,
committed citizen can change the world.
Indeed, it is the only thing that ever has.

Margaret Mead



P.O. Box 74908 - 00200
City Square
Nairobi - Kenya



THE FORD FOUNDATION
P.O. Box 41081, 00100 GPO
Nairobi - Kenya