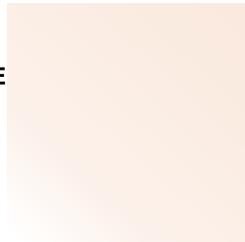
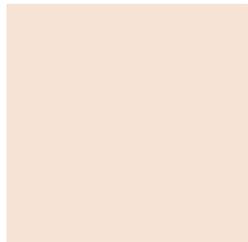


COMITE DE COORDINATION DES PEUPLES AUTOCHTONES D'AFRIQUE
 INDIGENOUS PEOPLES OF AFRICA CO-ORDINATING COMMITTEE
 INHEEMSE VOLKE VAN AFRIKA KOÖRDINERINGSKOMITEE



IPACC Strategic Plan on Indigenous Peoples, Natural Resources and the Environment



**Bujumbura, Burundi
 April 2007**



partageons les connaissances au profit des communautés rurales
 sharing knowledge, improving rural livelihoods



TABLE OF CONTENTS

	<i>Page</i>
OVERVIEW	1
INTRODUCTION	2
SUB-REGIONAL PRIORITIES	5
Table 1: Sub Regional Natural Resource Priorities	5
Water	6
Decline of Biodiversity	6
Nature Conservation	7
Deforestation	7
Desertification	8
Accessibility of the Rio Conventions and funding options	9
Table 2: Accessibility of the Rio Conventions for African Indigenous Peoples	10
Table 3: Donors interested in the Rio Conventions	10
African Sub-Regional Strategic Capacity	11
Table 4: Priority leadership on Rio Conventions & UN Forums	11
STAKEHOLDER ANALYSIS	12
RESULTS OF THE PROJECT PLANNING MATRIX (PPM)	14
Table 5: Explanation of PPM Results	15
CAPACITY BUILDING	16
PROBLEMS ANALYSIS	18
OBJECTIVES ANALYSIS	19
PROJECT PLANNING MATRIX	20
<i>APPENDICES</i>	
APPENDIX 1: UNDERSTANDING LOGICAL FRAMEWORK & THE PPM	23
Goal	24
Purpose	24
APPENDIX 2: WHO IS INDIGENOUS IN AFRICA?	25
APPENDIX 3: WHAT IS THE UNITED NATIONS?	27
APPENDIX 4: WHAT ARE THE RIO CONVENTIONS?	30
EARTH SUMMIT 1992	30
WSSD 2002	30
UN FRAMEWORK CONVENTION ON CLIMATE CHANGE	31
UN CONVENTION TO COMBAT DESERTIFICATION	31
UN CONVENTION ON BIOLOGICAL DIVERSITY	33
COMMISSION FOR SUSTAINABLE DEVELOPMENT	33
RAMSAR CONVENTION ON WETLANDS OF INTERNATIONAL IMPORTANCE ESPECIALLY AS WATERFOWL HABITAT	34
APPENDIX 5: ACRONYMS	35

Overview

This report is a proposal for an African Indigenous Peoples Strategic Plan on the Environment and Sustainable Natural Resources Use. It was prepared by the members of the Indigenous Peoples of Africa Co-ordinating Committee (IPACC) Executive Committee. It is intended as a resource tool and strategy document to help strengthen the capacity of indigenous peoples in Africa to protect their rights, lands and natural resources through engagement with environmental policy process at international, regional and national levels. The target outputs are to increase awareness of national environmental policies and the main United Nations instruments, build strategic partnerships, strengthen community organisational capacity, include traditional knowledge holders in advocacy and conducting pilot projects, create learning groups in indigenous leadership circles, and engage with those who hold power in African states.



The Strategic Action Plan includes an analysis of environmental and natural resources threats experienced by indigenous peoples and recommendations on actions to strengthen indigenous people's involvement in the policy forums that can help them increase their influence to protect their environments and ecosystems. The Strategic Action Plan highlights the importance of traditional and indigenous knowledge as an expert resource which is currently being marginalised from policy-making. Indigenous communities can use their knowledge of biodiversity and natural resource management to help

protect Africa's long term future for the well-being of humans, livestock, wildlife, as well as protecting its rivers, wetland systems, vegetation and landscapes.

The Bujumbura strategic planning meeting concluded that the imperative **Development Goal** is for African indigenous peoples to:

"...demonstrate convincingly to influence makers and decision makers that indigenous peoples are holders of sophisticated indigenous (traditional) knowledge of the environment which is valuable to national resource management planning."

The **Project Purpose** arising from the Bujumbura Strategic Action Plan is:

... to ensure that Indigenous African leaders have adequate knowledge and preparation to engage in multilateral and national forums dealing with environmental, climatic, natural resource and land management policy and implementation which favour biological and cultural diversity.

IPACC aims to help the indigenous peoples' movement communicate to African governments and influential NGOs that those people who are holders of important traditional ecological knowledge, are also holders of rights – human, civil, environmental, political, cultural and intellectual rights.

The funds for the Bujumbura Strategic Planning were generously provided by the **Technical Centre for Agricultural and Rural Cooperation** (www.cta.int). Additional support was provided by Norwegian Church Aid.

Introduction

From 16 – 19 April 2007, members of the Indigenous Peoples of Africa Co-ordinating Committee (IPACC) Executive Committee gathered in Bujumbura, Burundi to learn more about the international agreements and instruments dealing with the environment. The IPACC Executive Committee went through a guided analysis process to identify a Strategic Action Plan to help indigenous peoples in Africa become more involved in the protection and sustainable use of natural resources within their territories within a framework of international standards on the rights of indigenous peoples.

Indigenous peoples are holders of very valuable information about biodiversity and natural resources management. However, as this information is held in oral culture by people marginalised from governance the information is invisible to the State and does not play a role in policy making, monitoring or implementation. The challenge for the indigenous peoples' movement is how to harness traditional ecological knowledge and negotiate its application to national and international environmental policy making and the monitoring of policies in a manner that promotes sustainable land use and protects the collective rights of indigenous peoples.

The strategic planning event was opened by the Honourable Minister of Land Management, the Environment and Tourism of the Republic of Burundi, Mme Odette Kayitesi. Later in the week, IPACC leaders were able to meet privately with the Minister who emphasised the importance of inclusion of all peoples, including indigenous peoples in governance and sustainable natural resources management. The Minister welcomed IPACC's efforts to build the capacity of indigenous peoples and African States to understand and work with multilateral environmental instruments.

When discussing issues of the environment, it was clear that African indigenous peoples live in



many different environmental conditions and face different types of challenges. However, all groups experienced marginalisation from the policy and governance processes and were witnessing serious threats to biodiversity and sustainability of natural resource use in their territories. The specific sub regional perspectives are included later in the report.

Overall, the Executive Committee members recognised that indigenous peoples in Africa are very vulnerable to changes in the environment. The destruction and/or reduction of grazing lands and water sources for herd animals are causing a deep crisis across Africa. Equally, deforestation is causing problems for people who traditionally rely on forest products such as plant and insect medicines and poisons and other wild foods.

Some environmental problems are triggered by climate changes and droughts, but in most cases the causes are human and related to problems of governance. The crises of desertification, deforestation, destruction of grazing lands, dropping water tables, pollution and the reduction of biological diversity is primarily caused by policy processes which do not take into account that natural resources are part of larger ecological systems.

For many indigenous peoples their immediate problem is that other people are taking over their lands and are not using their traditional methods to maintain biodiversity and equilibrium in the ecosystem. By applying traditional knowledge to the sustainable management and conservation of natural resources, indigenous peoples are also asserting their rights to their territories and to a sustainable future. In Africa, cultural diversity and biological diversity are closely inter-related. The destruction of one causes the destruction of the other.

Current African natural resources policy and practices are often built around short term results which benefit only a few people but do a lot of damage (e.g. destroying forests and water catchments to sell timber, mining which is destructive or dangerous to the environment, toxic and radioactive waste dumping, building dams, over-cultivation of lands causing loss of topsoil and silting up of rivers, etc). This approach does not take into account that humans, over millennia, have developed ways of living sustainably off the exploitation of certain elements of these diverse ecosystems. Destruction of the environment causes the collapse of traditional economies and the loss of knowledge about biodiversity, making it harder to monitor and manage the human impact on the environment. At its worst, destruction of grazing lands and forests causes a nutritional collapse and forces people into situations of conflict or pushes them into over-crowded townships.

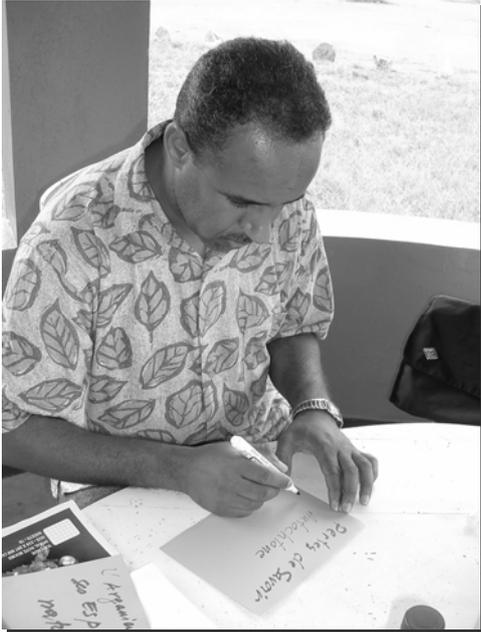


Using a Logical Framework

The IPACC Executive Committee used the Logical Framework planning method. This is a planning and project management tool that helps users map out the problems they are experiencing, to analyse the causes and the effects of these problems, and then to design specific and detailed interventions to manage the problems. The workshop used a series of problem tree analyses to develop a Project Planning Matrix (PPM). This is a method for designing a detailed project with several related outcomes, strategies and a monitoring system.

Whereas most Community Based Organisations (CBOs) are trying to deal with immediate problems of poverty and the effects of land alienation and displacement, IPACC's approach is to identify the deeper causes of these problems. Prior to colonisation, management and governance of natural resources in Africa were controlled by social rules and regulatory systems. People could not cut wood or hunt wherever they wanted. There were agreements and rules between families, clans and communities that governed the extent and type of use of resources. The sustainability of the environment and its biodiversity was essential for hunter-gatherer peoples. Now, after colonisation and political independence, overpopulation and political interference has led to the privatisation of land, turning it into a commodity without the checks and balances that used to govern access to and use of natural resources and the biodiversity of that area.

The conclusion is that for Africa to regain a sustainable approach to natural resource management, indigenous peoples, particularly those who still hunt or herd, need to be involved in policy making and monitoring of biological diversity, the effects of climate change, and the state of Africa's top soils, water systems and forests. Moreover, the traditional ecological knowledge of indigenous peoples needs to be part of the design of checks and balances necessary to sustain both biodiversity and human usage of environmental resources.



Lastly, knowledge and wisdom are not the same thing. The use and management of natural resources need to be considered within a normative, value-based framework. Wisdom which arises from knowledge, experience and observation needs to be applied to the policy and practices of natural resource use to achieve a long term sustainable result. When indigenous knowledge is applied to policy, that policy must reflect the context of the value systems of indigenous peoples and recognise the need for community based regulatory mechanisms to ensure adherence to rules of sustainable usage and conservation.

This approach, defined by indigenous peoples at the Bujumbura workshop, is similar to the principles set out in the Addis Ababa Guidelines and Principles on the Sustainable Use of Biodiversity.



Sub-regional priorities

IPACC is composed of six geo-cultural sub-regions which include North Africa, West Africa (principally the Central Sahara), a new Sahel-Horn region (including the eastern Sahara and savannah lands), Central Africa (tropical forest areas only), East Africa (a region with both equatorial forests and semi-arid range lands), and Southern Africa (primarily the drier areas of the Kalahari and Karoo, as well as southern Angola and the Okavango Delta). All regions were represented in the workshop. West Africa and the Sahel-Horn regions worked as a team as their issues were similar. Additional guests were invited from neighbouring Rwanda and Cameroon to balance the representation of the teams.

Each sub-regional team was asked to rank the importance of major natural resource and environmental themes. The first issue shows the highest importance for that region. It was recognised that these issues are inter-related.



Table 1: Sub Regional Natural Resource Priorities

	Southern Africa	West Africa Sahara - Sahel	North Africa	East Africa	Central Africa
1	Water	Water	Desertification	Nature conservation	Nature conservation
2	Decline of biodiversity	Decline of biodiversity	Deforestation	Decline of biodiversity	Deforestation
3	Nature conservation	Desertification	Nature conservation	Water	Decline of biodiversity
4	Deforestation	Nature conservation	Water	Deforestation	Water
5	Desertification	Deforestation	Decline of biodiversity	Desertification	Desertification

Water



The issue of water varied from sub-region to sub-region. For the rainforest areas, the problem is water safety and the threats of water-borne diseases. Rural communities have access to unlimited amounts of water in the Congo Basin, but almost all water sources carry tropical diseases. Batwa people in the Great Lakes who have been displaced from forests and traditional lands have more serious problems getting access to clean water.

For the semi-arid and arid areas, the issues are about access to water, protecting water quality and the threats of over usage of water or its salination. San women sometimes have to walk for kilometres to get water for the family. Several sub-regions had problems of water pollution from industry, mining and even radiation.



Hunter-gatherer communities were concerned about having their territories taken over by farmers and herders looking for water. Some hunter-gatherers have to keep their springs secret for risk of attracting settlers or cattle herders. East African forest-based peoples were concerned about deforestation and the dropping of the water table and drying up of rivers and springs. Herding peoples were concerned about access to water for livestock and discriminatory policies and legislation which interfere with traditional drought adaptation techniques. Good management of the well systems is a frequent source of conflict between herders and the governments.

Decline of Biodiversity

On the issue of the decline of biodiversity, all groups noted the problem of the destruction of medicinal plant colonies or their alienation due to land loss and privatization. Some groups were experiencing the loss of animal and bird wildlife. The decline in biodiversity is affecting the health and nutrition of indigenous peoples and their livestock. San delegates reported on the 2006 IPACC workshop near Tsumkwe, Namibia on promoting formal recognition of the traditional knowledge of tracking. Expert knowledge about biodiversity is decreasing in southern Africa as San people are blocked from hunting and gathering wild foods.



Only through better partnerships with protected areas and conservation agencies can tracking skills be promoted and passed to future generations. Trackers can play a crucial role in documenting changes in biodiversity, including impacts of climate change. This issue was similar for other African hunter-gatherers. Gabonese Baka trackers are used extensively in gorilla habituation and tracking but are not formally employed by the State due to low formal education levels.

Nature Conservation

Nature conservation is a controversial issue in Africa. The responsibility and rights associated with protecting biodiversity and nature have mostly been removed from indigenous peoples and transferred to the State. In practice, protected areas are often managed and controlled by foreign interests (tourism industry, donor agencies, foreign experts) in alliance with the dominant ethnic groups in the country. Many indigenous peoples have been displaced by protected areas and then marginalised from their management. Nonetheless, a number of participants felt that protected areas are important and need more engagement by indigenous peoples. Conservation provides a barrier against total privatisation or displacement by farmers. The challenge is how to negotiate protected area agreements that benefit both cultural and biological diversity. Traditional ecological knowledge of indigenous peoples could play an important role in managing protected areas and integrating sustainable livelihoods with nature conservation.



Deforestation

All sub-regions have problems of deforestation. Legislation and advocacy in Asia and Latin America are now protecting forests from global over exploitation. In Africa, due partly to high levels of corruption, there is little force holding back international companies from destroying Africa's equatorial forests. Where there are legal efforts to empower local communities to manage or conserve forests, these agreements are mostly made with dominant farmer communities and not with indigenous peoples. In some cases government has policies protecting forests but there is still illegal forestry by poor farmers and also by wealthy people in government.

The production of charcoal for cooking fires and for exportation to the Middle East was identified as a major threat to African forests. The trend in Africa is to commercialise forestry without consideration for biodiversity, to allow farmers to cut down the forests for fuels and unsustainable agriculture, or to use military tactics to drive people out of protected forests, including those who have managed them for millennia.

Global attempts at protecting world forests have not been productive; they are complex, confusing and bureaucratic. Politics is still dominating the major UN forums on forests. The new dynamic is related to carbon sequestration and the awareness that cutting down the tropical forests is contributing to global warming. Indigenous peoples need a great deal of support to protect their forests and be successful advocates in international and national forums.

Desertification



Desertification refers to the overuse of arable farm lands which leads to loss of topsoil and erosion, rendering the land infertile. The IPACC Executive Committee members knew about the phenomenon but knew the least about global agreements to fight desertification compared to the FCCC and CBD agreements.

Delegates from desert and semi-arid regions noted that the destruction of biodiversity is causing their deserts to become more barren and unable to support human or animal life. Even a real desert can suffer from destruction of biodiversity and become a 'dead' desert. Over-extraction of water from aquifers for irrigation was identified as a major problem increasing desertification and salination of water sources. All desert peoples have traditional systems for protecting water sources and moderating their use. However, with modernisation of agricultural and the rise of new settlements of people not from the desert, there is an abuse of natural resources which is unsustainable. IPACC members from arid and semi-arid regions highlighted the importance of understanding African and UN mechanisms to combat desertification.



Accessibility of the Rio Conventions and funding options

The Bujumbura workshop reviewed the main UN instruments on the environment. These are the three Rio Conventions: the UN Convention to Combat Desertification (UNCCD), the UN Framework Convention on Climate Change (FCCC) and the UN Convention on Biological Diversity (CBD). These are described in the Appendices. The workshop looked at a strategy towards each of the Conventions, how accessible they are for indigenous peoples from Africa, and how to define a fast-track approach to getting involved with the forums associated with each Convention.

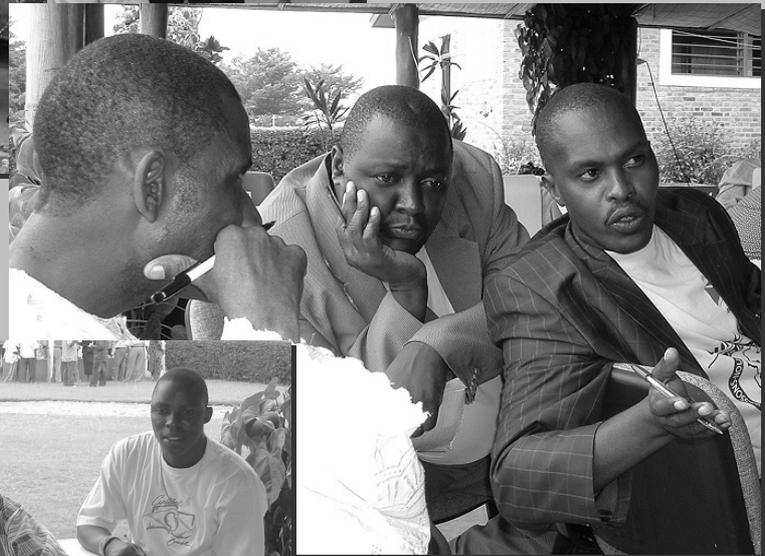


Table 2: Accessibility of the Rio Conventions for African Indigenous Peoples

Availability of financial support & capacity building	Ease of Access for Indigenous Peoples
<p>FCCC – FCCC has major backing from the EU. Donors are strongly concerned about climate change and are funding related initiatives;</p>	<p>FCCC – Indigenous peoples are not recognised as a Major Group. IPs have to participate as NGOs. The discussions are highly technical and much more state-focussed than the other forums. FCCC’s capacity building fund is only for States, Burundi has offered to be a partner with IPACC to run training on FCCC</p>
<p>CBD – CBD is gaining in global importance. It has a voluntary fund mechanism for participation and there are several global funds to help attend meetings;</p>	<p>CBD – CBD is the most accessible for IPs of the three Conventions. ILC’s are recognised as a Major Group. There are indigenous staff at the Secretariat, an indigenous caucus at the COP meetings, and indigenous peoples on the main working groups;</p>
<p>CCD – This is the step-child of the Rio family. Originally CCD was excluded from funding by GEF. Now GEF funds are available for CCD projects.</p>	<p>CCD – CCD has mostly been ignored by indigenous peoples. The CCD Secretariat is positive about greater IPACC involvement and there is a major opportunity to have an impact and build capacity;</p>

Table 3: Donors interested in the Rio Conventions

Partners & Donors	
<p>GEF – The Global Environment Facility is the main fund to implement the plans of action of the Rio Conventions. GEF mostly supports large scale initiatives, usually negotiated through the State parties or major agencies. IPs can be stakeholders in national GEF projects, or can apply for the GEF Small Grants Fund. Usually a national UNDP committee manages these funds. GEF specialises in helping fund communities to learn about the conventions and become involved in their implementation. IPOs should register with the GEF Secretariat.</p>	<p>GERMANY – Germany is a policy leader globally on the issue of environment and climate change. Germany has played a key role in UNEP and would be a logical partner for IPACC. The German cooperation Ministry (BMZ) does not yet have policy on IPs in Africa but is working on this with GTZ. The main German agencies in Africa can all assist with capacity building related to environmental and natural resource issues. IPACC works with German Churches but thus far they have not developed a coherent approach to African indigenous peoples and environmental advocacy;</p>
<p>EU – The European Union is a major funder of development, environmental initiatives and there is a special fund for indigenous peoples. The EU system is heavily bureaucratic and risky for small NGOs. IPACC is working with one EU agency, CTA which is mandated to work with sub-Saharan rural African communities on natural resources, technology and communications;</p>	<p>CTA –the Technical Centre for Agricultural and Rural Cooperation is an EU-ACP institution working with Africa-Caribbean- Pacific states as part of the EU-ACP Lomé and later on Cotonou agreements. CTA is supporting IPACC to strengthen sub-regional networks to work on mapping technologies, participatory video and other communication tools to educate civil society and government about natural resources and the rights of indigenous peoples;</p>
<p>NORWAY The Kingdom of Norway is one of the few states with an official programme to support capacity building of African indigenous peoples’ organisations to participate in global and regional policy forums on the environment. The decisions are taken at Ministry level and assessed by NORAD. IPACC is currently applying for funds from the Ministry to implement the Bujumbura Strategic Action Plan. Funding is also coming from Norwegian Church Aid, a long term IPACC partner. There is similar interest in Finland. Siemenpuu Säätiö funds environmental networks globally. Finnish Embassies will also consider small grants and facilitate access to African policy forums;</p>	<p>UNESCO – UNESCO has a programme of action for the 2nd UN International Decade of the World’s Indigenous Peoples. The Division for Cultural Policies and Intercultural Dialogue is coordinating an interdepartmental working group on Education for Sustainable Development which will support projects of African indigenous peoples on the inventory making and application of traditional ecological knowledge to environmental problems with an educational component. UNESCO is cooperating with IPACC, CTA and Association Tunfa in Niger on environmental and cultural mapping.</p>

African Sub-Regional Strategic Capacity

The Executive Committee agreed that there is pressure on the African indigenous peoples' movement to engage with the Rio Conventions, understand how they function, and to be able to be effective in advocating for indigenous peoples issues within those forums, and bringing the information back to the grassroots for use in national advocacy and project work. There is a shortage of skilled activists and resources are scarce. Different regions offered to concentrate on participating in certain forums and themes and then communicate this back to the broader IPACC network. Any region can and should engage with all forums. IPACC will give support to those regions taking responsibility for fast tracking indigenous participation and learning.



Table 4: Priority leadership on Rio Conventions & UN Forums

Conventions & Forums	Theme	Regions (Bold indicates lead regions)
Combat Desertification	Use of traditional knowledge of desert pastoralism; Monitoring of desert biodiversity; Alternative (non-agricultural) land use options to slow desertification	North, West, Sahel , Central, East and Southern Africa
Framework Convention on Climate Change	Effects of climate change on arid and semi-arid areas; Indigenous approaches to adaptation CDM and threats to habitats in Africa; Role of indigenous civil society in FCCC Capacity building in cooperation with African states	North , West, Sahel, Central, East and Southern Africa
Convention on Biological Diversity	Traditional Knowledge 8J Access & Benefit Sharing; Protected Areas African Programmes of Work Voluntary Fund	North, West, Sahel, Central , East and Southern Africa
UN Forest Forum	Role of indigenous peoples in international forestry conventions; Certification of forests in relation to human rights;	North, West, Sahel, Central , East and Southern Africa
Commission on Sustainable Development	Major Groups dialogue; National Sustainable Development Strategies (NSDS)	Not allocated (follow up with Executive Committee)
United Nations Environment Programme	Regional policy forums; Environment & education	North, West, Sahel, Central , East and Southern Africa
UNESCO	Decade of Education for Sustainable Development; 2003 Convention on Intangible Heritage	North, West , Sahel, Central, East and Southern Africa

Stakeholder Analysis

Sub-regional groups were asked to conduct a stakeholder analysis consisting of who held the power to change things in their communities; who has the resources to effect change and who owns the knowledge. A further element was added on the most appropriate UN instrument to be used to intervene in the situation or problem under discussion.

The workshop participants came to the conclusion that for the most part they were not sure who all the stakeholders were, particularly with reference to government. In every government, there is a department that deals with the Rio Conventions, elaborates the Programmes of Work, and reports to the UN meetings. However, there may be several other departments responsible for traditional knowledge, CBNRM, protected areas, desertification, pastoralism and livestock issues, forests, plant biodiversity, and so forth. IPACC Executive Committee members noted that they needed more skilled input from NGOs and civil servants in their home countries to be able to complete this exercise.

The reality of Africa is that real decision making power often rests with the head of state or those close to him. To bring real policy change, indigenous peoples are going to have to convince these powerful people of the value of including them in a national approach to the environment and sustainable natural resource management. This is no small challenge and will require both a strategy and good alliance-building.



Some indigenous groups are able to insist and negotiate at a high level for their rights, but most of the peoples in IPACC are not in this situation. They are highly vulnerable, small communities in remote rural areas with a strong bias against them by urban dwellers. IPACC's approach has been to avoid conflict, use diplomatic channels, build skills and capacity in the civil society and where possible shift the paradigm between the powerful and indigenous peoples. The emphasis is on partnership building with the state and other powerful players.



Examples of stakeholders were identified as follows:

National Government:

- Head of State (President, King, Prime Minister, etc)
- Ministers dealing with the Environment, rural development, human rights, land management and tourism;
- Civil servants responsible for the Rio Conventions and related areas of environmental policy
- Government commissions dealing with traditional knowledge, intellectual property, education, and the environment
- Diplomats and foreign donors;

Traditional authorities

- Elders and knowledge holders within your own rural communities;
- Other Indigenous people (in your country, in Africa, in global alliances);
- Other civil society interest groups (e.g. Farmers, herders, community groups conserving lands, forest alliances, African Biodiversity Network, etc);

Private sector (local and foreign)

NGOs

- particularly the important environmental agencies, WWF, IUCN, Conservation International, Wildlife Conservation Society;
- Specialised NGOs – Shalin Suomi Ry, ERMIS Africa, Forest Peoples Project, Rainforest Foundation (UK & Norway)
- Universities and related Agriculture Extension Services & Research projects
- University and government botanists and biologists working on conservation;



Results of the Project Planning Matrix (PPM)

To achieve this capacity the PPM sets out 4 major result areas which if fulfilled would ensure sufficient capacity for indigenous leaders and organisations to conduct the appropriate advocacy, pilot projects and policy work. IPACC is a large network with limited capacity to reach all of its members and provide comprehensive training and capacity building. Following previous decisions in IPACC, the aim is to build pilot projects and initiatives in one country for each sub-region of Africa. For Central Africa, this would require two target countries, one in the Congo Basin and one in the Great Lakes.

The target countries are prioritised to pilot techniques, strengthen alliances and gain experience in policy advocacy. All other countries would be encouraged to participate in sub-regional and international events, including applying for funds and building partnerships. After 12 months, IPACC would look to a second and sometimes a third country in the sub-region to support similar training and pilot projects. After 2 years, IPACC would contact countries with weak civil society, and support them to connect with the learning networks in their sub-regions.



Table 5: Explanation of PPM Results

Result Area	Description
<p>#1. TRAINING PROGRAMME</p> <p>Training programmes in relevant aspects of CBD, FCCC, CCD and project management implemented for indigenous African Learning Groups with direct involvement in the project</p>	<p>This result will involve training member organisations in the specifics of the Rio Conventions and stimulating learning groups and alliances amongst indigenous leaders. The training would be supported by advocacy projects and pilot projects, such as the P3DM and participatory video. Training would need to include aspects of international standards and mechanisms on indigenous rights, as well as collective intellectual property rights and protocols;</p>
<p>#2. PROJECT MANAGEMENT</p> <p>Project coordination, capacity building, scheduling, communication, facilitation, documentation, outsourcing,, research, budget management, monitoring and evaluation successfully implemented</p>	<p>IPACC would expand its management capacity to work with the sub-regional networks and learning groups. IPACC cannot attempt to be an implementing agency, but through its small grants fund and contacts with donors and UN agencies it can build up important pilot projects around Africa. CTA would be an important example of a partner in this capacity building.</p>
<p>#3. LEARNING NETWORK</p> <p>A Learning Network established to facilitate learning programmes, communication, networking,, problem solving, capacity building and project implementation</p>	<p>IPACC is promoting the use of 'learning groups' in each country where it has members in Africa. A learning group is an informal or semi-formal team of indigenous practitioners and activists wanting to share learning about environmental policy and natural resources. The principle is that each one can teach one, and build a shared vision between leaders. The learning group is a resource to the more formal networks. It is also possible for learning groups to involve elders and knowledge holders who are not formally educated or literate. The national learning groups link together as a learning network which IPACC facilitates and supports through workshops, electronic and other communication tools. The concept links with IUCN strategies on learning groups for conservation.</p>
<p>#4. DOCUMENTATION OF TRADITIONAL KNOWLEDGE</p> <p>Traditional knowledge in all participating countries is documented by Learning Groups supported by IPACC</p>	<p>IPACC has learnt that most indigenous knowledge of biodiversity is intangible and held in oral culture. It cannot be always freely communicated to outsiders because it may be sacred or of commercial value. IPACC would support members to develop projects to document the content and importance of indigenous knowledge of biodiversity through participatory methods, often interfacing with information communication technologies to facilitate intercultural dialogue, while helping communities understand and protect their intellectual property rights. Documentation, within the limits of community control, would be done through participatory GIS mapping, intangible heritage inventories, participatory video, using internet learning and communication tools, and other media. Emphasis would be on community based research and documentation.</p>

Capacity building

A Strategic Action Plan is not just a list of goals. It requires consideration of a strategic point of intervention, and to identify the preparation and resources required to achieve the ends. The costs and resources need to be realistic and accessible if the plan is going to work. IPACC Executive Committee members highlighted the resource challenges they face in trying to organise their communities and engage in effective policy work.

During the Bujumbura workshop, indigenous leaders identified a number of challenges:

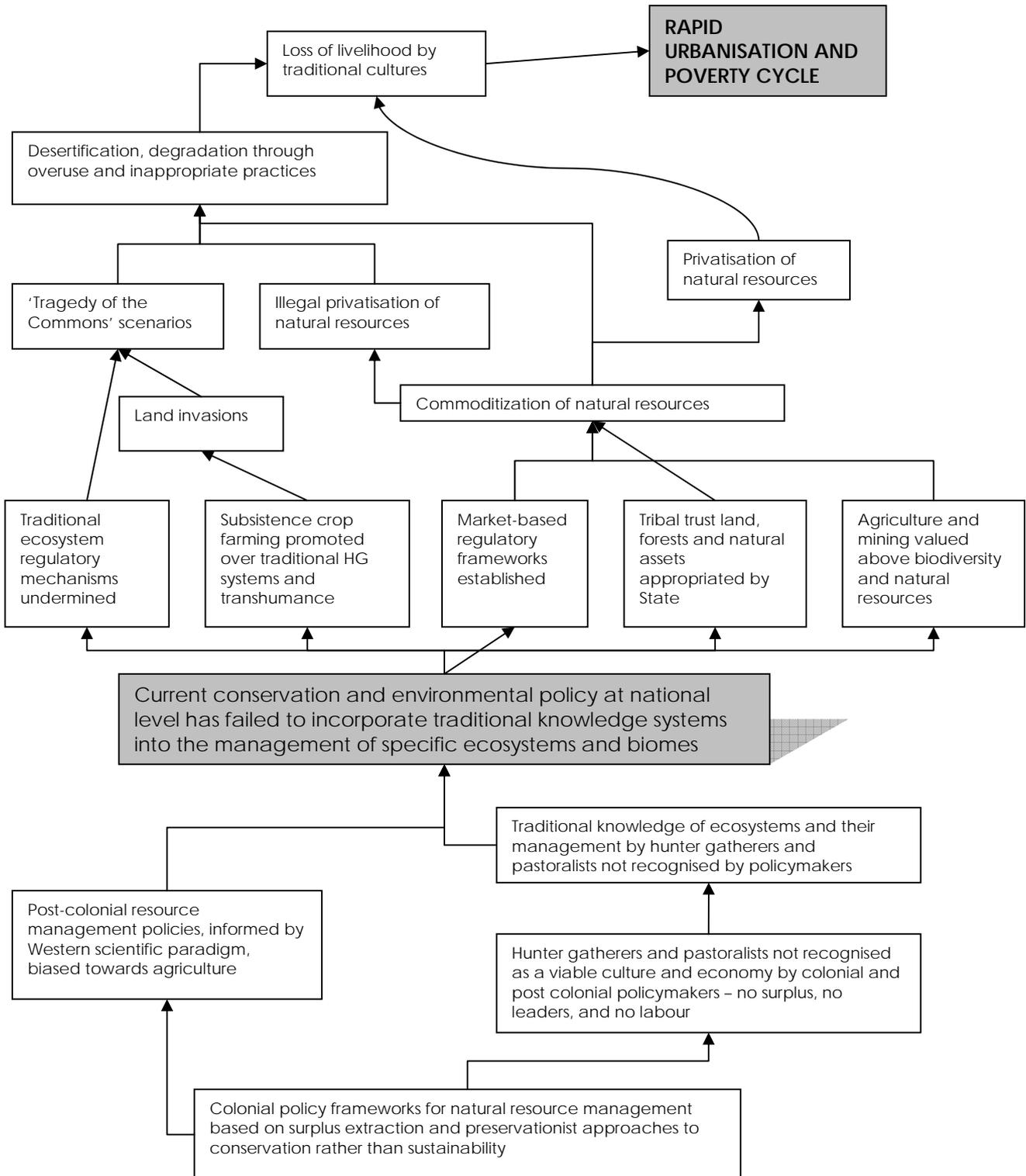
- Indigenous peoples' organisations and leaders are often not effective at communicating with the grassroots of their communities – information does not always get reported back effectively;
- Traditional leaders, elders, knowledge holders and other important members of indigenous societies are not always consulted or respected fully by the NGOs and the development process;
- Most indigenous peoples organisations are short of financial and human resources, there need to be better skills for training leaders in participatory methodologies and building a learning culture;
- Fund-raising is closely linked to management skills, and training, such as in Logical Framework, to consult with constituencies and help design viable and fundable projects;
- Dealing with traditional knowledge negotiations also requires an understanding of intellectual property rights and contracting with outside parties based on principles of free prior and informed consent;
- Advocacy training with IPACC has been very helpful, there needs to be more training of leaders in advocacy and international policy instruments.

In Bujumbura, IPACC's leaders committed themselves to building capacity and expertise in national, sub-regional, regional and international instruments and processes related to the sustainable use of natural resources and the protection of the environment. For indigenous peoples to have a sustainable future, it is necessary to influence decision makers who control the destiny of Africa's natural resources. In most cases this is the head of state and the ruling party, as well as major business interests.

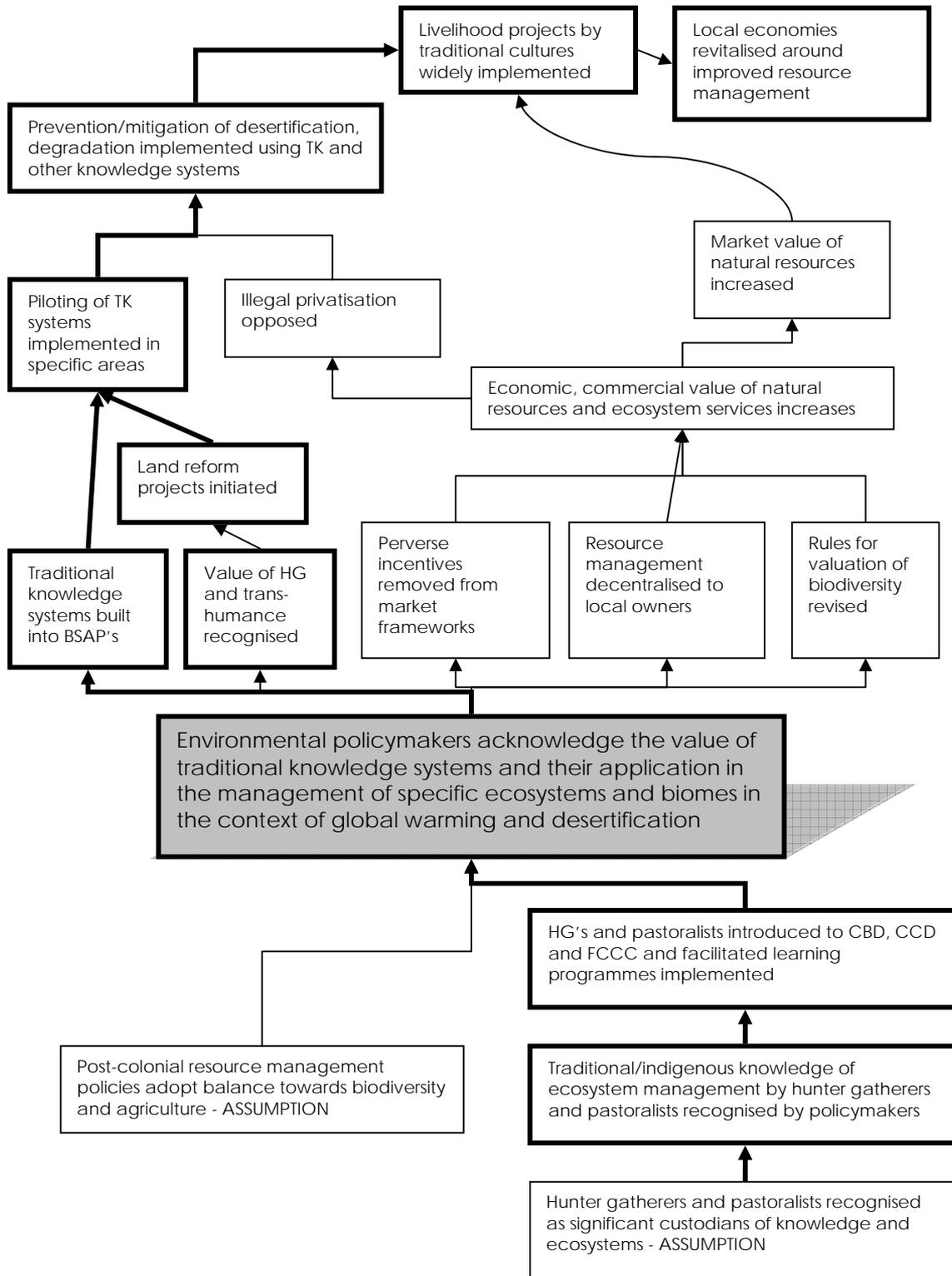
The main recommendations related to capacity building from Bujumbura include:

- The Bujumbura Strategic Action Plan needs to be brought back to the communities and local organisations so that there is a shared vision and analysis;
- Indigenous peoples' organisations and leaders need to be educated about international and national environmental policy issues;
- Some regions of Africa should specialise in issues of desertification and climate change; others should concentrate on the biodiversity of forests and arid areas;
- Sub-regional indigenous peoples' networks need to be strengthened to increase effectiveness of advocacy and legal / policy changes in the areas of pastoralism, hunting and gathering, combating desertification, protection of biodiversity, conservation of forests, natural resource management in arid areas, tropical forests and grazing lands;
- Indigenous peoples need to use information communication technology (such as GIS mapping including P3DM, Cybertracker, internet related communication and learning tools, participatory video, etc) to communicate their 'value added' knowledge of biodiversity and the environment to influence makers and decision makers;
- Elders, holders of traditional ecological knowledge are very important and need to be consulted and included in strategy, policy, advocacy and programme work;
- Traditional knowledge holders (elders, medicine people, herders, trackers, hunters, honey collectors, midwives, healers and shaman) need to be recognised, respected and integrated into development and advocacy work by indigenous peoples organisations;
- Traditional knowledge holders must be provided with opportunities to present their knowledge so that it may be captured and made available in an accessible form;
- Indigenous activists need tools and approaches to help bring traditional knowledge holders into civil society planning and advocacy and generate approaches to inter-cultural dialogue about the environment and nature;
- A learning and sharing culture needs to be developed amongst indigenous leaders nationally, sub-regionally and regionally;
- Indigenous activists need stronger skills in participatory methodologies and project design and management, including fund-raising skills;
- Indigenous peoples need to build strategic alliances in the conservation, environmental, biological sciences and education sectors;
- Indigenous peoples need to understand and be involved in national, regional and international forums that deal with policy and monitoring of natural resources and the environment;
- Indigenous leaders and communities require training in intellectual property rights related to their knowledge of biodiversity and the environment;

Problems Analysis



Objectives Analysis



Project Planning Matrix

OBJECTIVES NARRATIVE	INDICATORS and Means of Verification	ASSUMPTIONS
<p>GOAL</p> <p>African indigenous peoples demonstrate convincingly to influence makers and decision makers that indigenous peoples are holders of sophisticated indigenous (traditional) knowledge of the environment which is valuable to national resource management planning</p>	<p>Learning Groups are participating in national policy forums: 7 by Month 18; 19 by Month 30; 25 by Month 54. MOV = External evaluation report</p>	
<p>PURPOSE</p> <p>Learning Groups have sufficient competency and preparation to engage in the implementation of biodiversity conservation and sustainable utilisation projects in their respective countries</p>	<p>At least 1 Biodiversity Pilot Project in each of 7 sub-regions ready for implementation with Learning Group participation before Month 60. MOV = project reports</p>	<p>Participating national conservation structures do not actively obstruct the IPACC project.</p>
RESULTS	INDICATORS and Means of Verification	ASSUMPTIONS
<p>#1. TRAINING PROGRAMME</p> <p>Training programmes in relevant aspects of CBD, FCCC, CCD and project management implemented for indigenous African Learning Groups with direct involvement in the project</p>	<p>By Month 12: 7 Learning Groups from South Africa, Kenya, Burundi, Gabon, Cameroon (North), Niger, Morocco have each participated in 1x5day workshop. MOV = 7 workshop reports</p> <p>By Month 30: 18 Learning Groups from 7 clusters – [RSA, Namibia, Botswana], [Kenya, Tanzania, Uganda], [Burundi, Rwanda, DRC Kivu], [Gabon, Cameroon south], [Cameroon North, Chad], [Niger, Burkina Faso, Mali], [Morocco, Algeria] have each participated in 1x5day workshop. MOV= 7 workshop reports</p> <p>By Month 48: 23 Learning Groups from 7 clusters – [RSA, Namibia, Botswana, Angola], [Kenya, Tanzania, Uganda, Ethiopia], [Burundi, Rwanda, DRC Kivu], [Gabon, Cameroon south, Congo Republic], [Cameroon North, Chad, Central African Republic], [Niger, Burkina Faso, Mali, Mauritania], [Morocco, Algeria] have each participated in 1x5day workshop. MOV= 7 workshop reports</p>	<p>Participating countries provide support to Learning Groups and to IPACC</p>

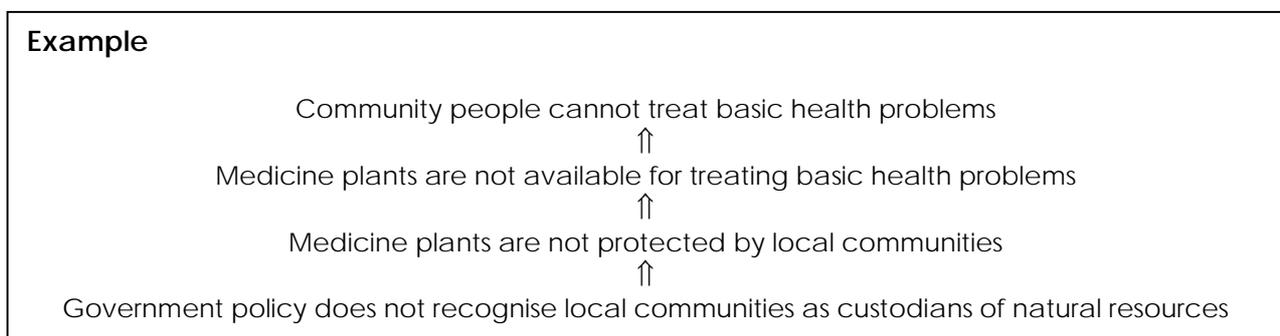
<p>#2. PROJECT MANAGEMENT</p> <p>Project coordination, capacity building, scheduling, communication, facilitation, documentation, outsourcing,, research, budget management, monitoring and evaluation successfully implemented</p>	<p>By Month 3: Training curricula for 7 Learning Groups designed: MOV = curricula in English, French Trainer teams contracted: MOV = signed contracts Learning groups established: MOV = Report by IPACC Training schedule for 7 Learning Groups agreed: MOV = schedule</p> <p>By Month 24: Training curricula for 18 Learning Groups designed: MOV = curricula in English, French Trainer teams contracted: MOV = signed contracts Learning groups established: MOV = Report by IPACC Training schedule for 18 Learning Groups agreed: MOV = schedule</p> <p>By Month 36: Mid term project evaluation completed: MOV = Evaluation report</p> <p>By Month 40: Training curricula for 23 Learning Groups designed: MOV = curricula in English, French Trainer teams contracted: MOV = signed contracts Learning groups established: MOV = Report by IPACC Training schedule for 23 Learning Groups agreed: MOV = schedule</p> <p>By Month 60: External project evaluation completed: MOV = report</p> <p>5 Annual reports produced – 1 per annum: MOV = reports</p>	
<p>#3. LEARNING NETWORK</p> <p>A Learning Network established to facilitate learning programmes, communication, networking,, problem solving, capacity building and project implementation</p>	<p>By Month 6: IPACC website sets up Learning Network Page MOV = website By Month 12: At least 5 Learning Groups contributing to Learning Network: By Month 24: 10 Learning Groups contributing By Month 36: 18 Learning Groups contributing by Month 48: 23 Learning Groups contributing : MOV = website</p>	<p>National conservation structures participate in learning network and website management</p>
<p>#4. DOCUMENTATION OF TRADITIONAL KNOWLEDGE</p> <p>Traditional knowledge in all participating countries is documented by Learning Groups supported by IPACC</p>	<p>By Month 24: Documentation, videos from 2 sub-regions published By Month 36: Documentation, videos from 2 sub-regions published By Month 48: Documentation, videos from 2 sub-regions published By Month 60: Documentation, videos from 1 sub-region published</p>	

ACTIVITIES	ASSUMPTIONS
<p>RESULT #1. TRAINING PROGRAMME</p> <p>1.1 Design curricula for 3 training programmes based on relevant aspects of CBD, FCCC, CCD, project management, and biodiversity aspects specific to sub-regions</p> <p>1.2 Provide support, training to organisations contributing to LEARNING GROUPS</p> <p>1.3 Develop and coordinate LEARNING NETWORK between learning groups, IPACC, IUCN, NGOs, universities, UN agencies</p> <p>1.4 Use learning network to coordinate and schedule training workshops over 60 months</p> <p>1.5 Run workshops</p> <p>1.6 Produce workshop reports to describe progress and constraints per workshop and per country</p>	<ul style="list-style-type: none"> ♦ Learning groups willing and able to participate in learning groups ♦ National conservation structures willing to support the project
<p>RESULT #2 PROJECT MANAGEMENT</p> <p>2.1 Recruit and contract curriculum designer for CBD, FCCC and CCD training programme</p> <p>2.2 Recruit trainers to implement 3 training programmes over 5 years</p> <p>2.3 Establish data base of Learning Groups</p> <p>2.4 Identify and recruit intermediary organisations to support establishment of Learning Groups</p> <p>2.5 Provide capacity building, training to intermediary organisations supporting LEARNING GROUPS</p> <p>2.6 Facilitate and manage the establishment of a learning network with all target groups</p> <p>2.7 Schedule annual workshop programme with all participants</p> <p>2.8 Manage the logistics for implementation of all training programmes</p> <p>2.9 Observe and report on all training workshops</p> <p>2.10 Design and facilitate implementation of programme to capture and document traditional knowledge</p> <p>2.11 Provide workshop reports to all parties</p> <p>2.12 Produce 5 annual project and financial reports</p> <p>2.13 Contract evaluation consultants for mid-term and end-of-term evaluations</p>	<ul style="list-style-type: none"> ♦ Short term technical support is available to operate in participating countries
<p>RESULT #3 LEARNING NETWORK ESTABLISHED</p> <p>3.1 Learning network page added to IPACC website</p> <p>3.2 Learning network displays relevant material- progress reports, training courses, learning support, links</p> <p>3.3 Direct Learning Groups in 7 countries supported to acquire computers and internet access</p> <p>3.4 Indirect Learning Groups in 11 countries supported to acquire computers and internet access</p> <p>3.5 Learning Groups receive training in use of internet and IPACC website</p> <p>3.6 Learning Groups negotiate with national structures to participate in Biodiversity Action Plans</p> <p>3.7 Learning Groups participate in Biodiversity Action Plans development</p> <p>3.8 Learning Groups participate in pilot projects through planning and implementation stages</p> <p>3.9 External Review of selected projects evaluates the impact of traditional knowledge on project outcomes</p> <p>3.10 All relevant material published on IPACC website</p>	<ul style="list-style-type: none"> ♦ Internet infrastructure available in participating countries ♦ Computers and technical support are available and accessible to learning groups ♦ Learning groups willing to manage access to and use of internet ♦ Other organisations willing to participate in learning network, e.g. IUCN, universities, NGOs
<p>RESULT #4. DOCUMENTATION OF TRADITIONAL KNOWLEDGE</p> <p>4.1 Identify opportunities for capturing and recording traditional knowledge from or via Learning Groups</p> <p>4.2 Establish appropriate technologies for documenting knowledge including video, audio, written, oral and media</p> <p>4.3 Publish and disseminate traditional knowledge on website, video, written documents</p>	

Appendix 1: Understanding Logical Framework & the PPM

IPACC's Executive Committee developed the Strategic Plan using a modified version of the Logical Framework planning methodology. The method requires participants to build a logical model of the problem they are facing, and identify the deepest level at which they can successfully intervene to improve the situation. The Problem analysis shown in the figure above is a composite of the different problems identified in Bujumbura. If it were possible to correct some of the deepest causes of the problem tree, it can be transformed into a positive situation. This is shown in the second figure, the Objectives analysis.

A Project Planning Matrix puts together the types of results you will need to achieve an outcome which will have a major impact on turning the problems into a positive situation. The first step is to be able to build and analyse a problem tree.



Each negative statement has a cause and an effect. Below is the cause, above is the effect. The example given is a simple one: often problems have multiple causes and effects. The role of the logical framework is to help us be sure of the relationship between problems and solutions. A problem tree is a series of statements describing existing negative conditions. If you can turn one of those conditions into a positive situation, it will have a positive impact on all of the effects.

In this way, activists realised that trying to resolve the immediate problems of poverty, lack of money, jobs, collapse of families, increase in domestic violence and lack of health care is not necessarily the way to find long term solutions to problems. Through proper analysis we can find **root** causes to problems and make actions to fix these.

The Bujumbura PPM is a composite of a several logical frameworks done by the IPACC Executive Committee members during the workshop.

All groups looked at the impact of the reduction of biodiversity of medicinal plants. Some of the causes included that there is deforestation, pollution, urbanisation, commercial overexploitation, over grazing or other reasons. Most of the causes were man-made and preventable. The effects of the loss of biodiversity were also described. Traditional medicine is decreased, health in the family decreases, and the family must earn more cash to have basic medicines, which may also involve travelling long distances to clinics. This means the community is less self-sufficient, less healthy and people have to leave home to earn money just to treat very simple health conditions like infected cuts. Also traditional knowledge of plants and medicine making does not get passed onto younger generations. Young people do not recognise the value of plants and there is less and less interest in protected the plants

and where they grow. Knowledge of traditional medicine is also transmitted through wisdom systems, the education of young people in how humans and nature must live in harmony. The loss of traditional medicine plants has a big impact on indigenous families.

One of the most useful exercises was an analysis of why grazing lands are being degraded in Africa. This was a problem tree done by the East Africa team. The problem analysis showed that the root cause for destruction of grazing lands was to do with policy not being informed by basic information and wisdom held by herding communities. Traditional herders monitor the grasslands and grazing areas and when there are signs of overgrazing or drought, they have strategies and regulations for how to reduce the pressure on the land.

Government policy has encouraged privatisation of land, the creation of national parks, land invasion by poor farmers, exploitation by multinational corporations (e.g. in forestry, mining, agro-industry). This redistribution of land has not taken into account that the natural resources need time to recover and that the economy of the area is based on the mobility of livestock. By reducing the land area available to pastoralists, they are forcing pastoralists to overgraze. This, when combined with farmers also destroying top soil and commercial interest over logging and causing rivers to dry up, pose serious and irreversible threats to the land and grazing. This quickly leads to situations of conflict, poverty and people losing their animals and joining the many unemployed in the cities.

These are not new problems, and they have been recognised and discussed in other forums. What is important from IPACC's point of view is that indigenous peoples hold some of the solutions to these problems. If policies can be more holistic, considering the cash economy but also the non-cash economy, and considering the inter-relatedness of the ecosystem, then it is possible to make better decisions about land use, land allocation and proper monitoring of the grazing lands. Indigenous peoples have both this knowledge and traditional practices. It comes back to colonial policies having marginalised African regulatory mechanisms in favour of rapid environmental exploitation.

The IPACC Executive Committee used the problem trees developed by the sub regional groups at the workshop to establish a set of long, medium and short term objectives which collectively made up a coherent and integrated project designed to address the problems identified by the workshop. The long term objective is the '**goal**' of the project; the central organising objective, which is normally a medium term objective, is known as the '**purpose**'.

Goal

African indigenous peoples demonstrate convincingly to influence makers and decision makers that indigenous peoples are holders of sophisticated indigenous (traditional) knowledge of the environment which is valuable to national resource management planning

Purpose

Learning Groups have sufficient competency and preparation to engage in the implementation of biodiversity conservation and sustainable utilisation projects in their respective countries

IPACC is committed to a series of actions and outputs which will make it possible to for indigenous peoples to achieve the Project Purpose. The Project Purpose is the sum result of the other results defined in the PPM.

Appendix 2: Who is indigenous in Africa?

Since the start of the United Nations 1st International Decade of the World's Indigenous Peoples (1994 – 2004), hundreds of African communities have attended meetings, explained their concerns over marginalisation and vulnerability and made claims about being 'indigenous peoples'.

The term 'indigenous' has different meanings and in terms of the United Nations human rights process emerges out of the Latin American legal and historical framework. In most African countries, 'indigenous' has been used to distinguish between European settlers or colonial administrators and the local population. In French, *indigène* in particular referred to agricultural people who were required to provide manual labour under the colonial authority. It has pejorative implications today.



During the UN process of consultations and awareness-raising about the rights of indigenous peoples around the globe, a pattern emerged amongst the Africans claiming to be part of this definition. Most of the African peoples who claim to be indigenous are distinguished by coming from hunter-gatherer backgrounds or being pastoralists, usually mobile pastoralists (i.e. people who lived with cattle, sheep or camels and migrated according to the rains and pastures). There are some exceptions to this rule. There are urban South Africans and Moroccans claiming this identity, but even in their cases, their historical origins can be tied back to sheep herding cultures in arid and mountain areas.

During the IPACC analysis of who is indigenous in Africa, it became clear that the cultures that have maintained their traditional knowledge systems and which are highly marginalised from governance are also those cultures associated with the sustainable exploitation of natural resources in very particular ecosystems. The San hunter-gatherers and Khoe herders of southern Africa are from desert regions, as are the Tuareg nomads of the Sahara. The Central African and East African hunter-gatherers are all forest based peoples, surviving on the sustainable use of forest biodiversity. Other herders, such as the Bororo (Wodaabe, Peul, Fulani), the Maasai, Samburu, Rendille, Datoga and others are all specialists in surviving in semi-arid grassland savannah areas of Africa. Part of the distinguishing feature of 'indigenous people' in Africa is their reliance on natural resources and their ability to live sustainably in sensitive ecosystems, notably humid tropical forests and desert or semi-desert regions.

The concept of indigenous peoples exists in African cultures and languages. Terms such as 'Batwa', 'Baroa', 'Abathwa', 'Bacwa', 'Basarwa', 'Boni', 'Sanye', 'Dorobo' were applied to hunter-gatherer peoples who were distinct from pastoralist, agro-pastoralist and agricultural African peoples who migrated into their territories over centuries. In most cases, people lived as neighbours, sharing different parts of their economy. Hunting peoples would share wild meat and honey with farmers in exchange for cereals, grains, metal and other objects.

The marginalisation of indigenous peoples is not an accident in Africa. It is the result of historical processes and particularly the role of colonialism in shaping the State and administrative systems. Colonialism in Africa pushed certain ethnic groups, primarily agricultural peoples, into colonial education and administration. These groups took over the

State at the time of decolonisation. To this day, certain ethnic groups in each African country tend to dominate both the State apparatus and administration, as well as control over land and resources.



Hunter-gatherers were almost completely ignored or were victimised by settlers and the colonial powers. In South Africa, there was a three hundred year attempt to exterminate indigenous peoples. The South African experience was extreme, but in modern day Africa indigenous hunter-gatherers remain extremely vulnerable to negative decisions by policy makers. Many African hunter-gatherers do not have birth certificates or national identity documents, they are not represented in government; they have little access to education or other national resources.

The experience of pastoralists is somewhat different. Some pastoralist societies became very powerful in Africa. Pastoralism is a flexible economic system which allows for mobility, management of the environment and of wealth. Cattle or other animals can be exchanged for other types of resources such as cash, weapons, marriages, and alliance building. Unlike hunter-gatherers, pastoralists have the ability to organise themselves militarily with clear leadership systems. Pastoralists also developed competence in metallurgy, an important skill when dealing with conflicts. The Tuareg, Maasai, Nama and other pastoralists put up stiff resistance to colonisation. They were not treated in the same way as agricultural peoples by the colonial regimes and maintained their wealth and power to some degree. The colonial authorities entered into treaties with some of these peoples.

The real vulnerability of pastoralist societies came after independence when they found themselves divided by borders and combating state biases towards agriculture and agricultural peoples. Irrational policies, sometimes adopted from colonial authorities, make it difficult for pastoralists to sustainably manage their herds in unpredictable weather conditions. Traditionally, during drought periods herders would break up their animals and clans and spread out over their territories. They would survive on different proportions of small and large livestock, spreading out their risk and reducing herds if necessary in advance of starvation. Now, those reserve lands have been allocated to other people, to national parks or to the private sector. The usual strategies of pastoralists to maintain ecosystems is undermined and marginalised from policy. In most African countries, even if some pastoralists are wealthy and influential, overall, pastoralists find themselves marginalised from governance and challenged by climate changes and desertification.

The indigenous peoples' movement in Africa is distinguished by the types of economies managed by hunting and herding peoples. Survival of indigenous peoples is not just a question of securing human and civil rights, but is directly related to sustainable approaches to land and natural resources management. Land policies in Africa need to recognise the inter-relationship between cultural system and biological systems. The dominant way of thinking is that land is a commodity and is best exploited by unsustainable natural resource consumption. This approach destroys nature and also destroys knowledge systems and peoples. The indigenous peoples' movement has no choice but to engage in environmental policy as well as reshaping governance to be more inclusive and informed by traditional knowledge system of sustainable natural resource use.

Appendix 3: What is the United Nations?

IPACC's mission is to improve communication and understanding between the United Nations system and rural indigenous communities in Africa. There are major opportunities within UN forums and mechanisms for rural indigenous peoples in Africa to protect their rights, promote their cultures and fight against poverty and marginalisation. However the UN is a complex system which was designed to allow governments to speak to each other and come to joint decisions.

The public originally had little role at the UN but that has changed over the Decades. Now the civil society is a major partner in the work of the UN. Indigenous peoples in particular have changed the UN to make it more open to the public. If you have been to UN meetings, you know that they can be long, bureaucratic and sometimes hard to follow. However, effective use of UN forums can give you greater influence at home; create opportunities for greater cooperation with your own government, international NGOs, and the UN agencies themselves.

The first question we are usually asked at IPACC is: *What is the United Nations?*

The United Nation Organisation is a world body that brings together all of the governments of the planet to make decisions, promote peace, solve conflicts and problems, and protect the rights of people on earth. The UN's primary purpose is to deal with conflicts, but over the years its mandate has spread to deal with issues of global health, food security, agriculture, human development, protection of the environment, promotion of good education, research capacity, science and technology, culture and communications, housing, even satellite mapping and meteorology and many other topics.

The UN has also increasingly recognised that some groups are more vulnerable than others and need special attention. The UN adopts themes of work, as well as develops special instruments to protect vulnerable groups including minorities and indigenous peoples, disabled peoples, refugees and displaced peoples, women and children, victims of torture, homeless people and many other categories.

The United Nations is governed by the General Assembly, which is like a Parliament, where each country has a vote. Under the General Assembly are all the structures and bodies of the UN, which are like a government civil service. The UN's work is organised by the General Secretary. The UN has to respect each government's right to its own views as well as its sovereignty. However, UN agencies are also obliged to respect the overall values and decisions of the UN. In the case of human rights, there may be a conflict between world standards and what an individual government is doing at home.

The UN was set up after World War II to try to settle conflicts so that nations would not have to go to war. It has been successful in some cases, but often fails as it is not easy to get 192 countries to agree or do the right thing. The failure of the UN in Rwanda in 1994 was one clear example of how the UN is sometimes unable to act quickly. There has been however some important successes such as when the UN coordinated sanctions against Apartheid South Africa and helped Namibia regain its independence from the illegal occupation by South Africa. The UN provides relief aid to disaster areas and helps during refugee crises.

In 1948, right after the horrors of World War II, the UN adopted the **Universal Declaration of Human Rights** (<http://www.un.org/Overview/rights.html>). This is in many ways the foundation of the UN and protects the equality and dignity of all people regardless of their citizenship. It established the principle that human rights are universal and cannot be taken away by governments. They apply to all people at all times.

What is most important about the UN is that it sets standards of what is right. Governments work together to say which rights are 'universal'. This means that the right not to be tortured, for example, applies to all people on earth. If you are tortured by a police officer, soldier or anyone, it is illegal regardless of what you have done or what your government says about it. In this way, the United Nations is increasingly recognising issues where human rights are more important than sovereignty of States.



In 1994, the United Nations declared the **1st International Decade of the World's Indigenous Peoples** (for the programme see <http://www.unhchr.ch/html/menu6/2/fs9.htm>). This was intended to make governments more aware about the needs of indigenous peoples and to set international standards to respect the human rights and cultural self-determination of indigenous peoples. The first Decade had a big impact on Africa. Many peoples who live or lived by hunting and gathering, or by nomadic pastoralism identified themselves as 'indigenous peoples'.

Some governments reacted by saying that all Africans are indigenous so the concept does not apply here. It is better to talk about minorities or just about the rights of citizens. However, the UN experts showed that there was a problem in Africa. The African Commission on Human and Peoples' Rights (ACHPR) studied the question and in November 2003 adopted a report that says there are indigenous peoples in Africa, including the San peoples, who have the right of self-determination (in the framework of the African Charter on Human and Peoples Rights). We are now in the 2nd UN International Decade of the World's Indigenous Peoples (2005 – 2015). The theme is "*Partnership for Action and Dignity*". Currently, the focus at the UN is getting the General Assembly to adopt the Declaration on the Rights of Indigenous Peoples. This is a document crafted over 22 years to define which rights apply to indigenous peoples and to make governments and communities more aware of these issues. The Declaration is a legal instrument at the UN. It was adopted at the Human Rights Council in June 2006, but it has not yet been adopted by the General Assembly due to resistance by African states.

The UN Declaration on the rights of Indigenous Peoples includes two important concepts. It says that human rights are collective not just individual, and it affirms the right of indigenous peoples to self-determination. For Africa, these issues are already approved and recognised by the African Charter on Human and Peoples' Rights, and affirmed in the 2003 report adopted by the African Commission on Human and Peoples' Rights. It means that if a people are threatened collectively, actions can be taken to protect them as people, not just protecting the rights of single members of the threatened people. Western human rights traditions are strongly tied to individual rights, so the idea of a world standard of collective rights is a big step forward.

There are two major UN forums which deal with indigenous peoples rights (see also http://www.unhchr.ch/html/menu2/ind_main.htm). Likely someone from your community has been. But do you know what they do?

UN Working Group on Indigenous Populations: This is a committee of 5 experts who study different aspects of human rights for indigenous peoples. They conduct studies and make recommendations to the UN about major human rights themes. This work is under the Human Rights Council. Many indigenous peoples go to the July meetings in Geneva to explain their issues of human rights to the experts. In 2007, with major changes to the UN, the WGIP has been suspended and the UN is studying a new approach to researching and reporting on human rights of indigenous peoples.

UN Permanent Forum on Indigenous Issues: This is a high-level committee of the United Nations which is part of the Economic and Social Council (ECOSOC), the highest operational body in the UN system, directly under the General Assembly. Its mandate is to discuss indigenous issues related to social development, culture, environment, education, health and rights.

The forum is to:

- Provide expert advice and recommendations to the Economic and Social Council and to the various programmes, funds and agencies of the United Nations System through the Council;
- Raise awareness and promote the integration and coordination of activities related to indigenous issues within the UN system;
- Prepare and disseminate information on these issues.

UNPFII was created in 2001. It sits once a year. It has 16 members, 8 of whom are indigenous people, and 8 nominated by States. The PF looks at all the work of the United Nations agencies and attempts to make recommendations on how to improve service delivery to indigenous peoples and their participation in the work of the UN. The PF meets in May each year in New York City and accepts reports and recommendations on human rights and development issues from indigenous peoples organisations. It is meant to stimulate dialogue between States, indigenous peoples and UN agencies.

Another major instrument is the office of the UN Special Rapporteur on the Human Rights and Fundamental Freedoms of Indigenous Peoples. This is an expert chosen by the UN to investigate the situation of indigenous peoples around the globe. He visits countries where the government has invited him and inspects the situation of indigenous peoples. Where there are human rights violations he can ask to speak to the President or a Minister and find out what is going wrong.

IPACC is working closely with the 3 Secretariats of the UN which deal with Environmental issues. In 1992, a major UN conference held in Rio de Janeiro in Brazil adopted three binding conventions:

- UN Framework Convention on Climate Change
- UN Convention to Combat Desertification
- UN Convention on Biological Diversity

Each of these is important to indigenous peoples and they are explained in Appendix 4.

Appendix 4: What are the Rio Conventions?

Earth Summit 1992

In 1992, more than 100 heads of state, 100s of NGOs, indigenous peoples and many other stakeholders gathered in Rio de Janeiro, Brazil for the United Nations Conference on Environment and Development (UNCED). UNCED, also called the Earth Summit was a major event in the life of the United Nations. It focused on creating instruments for environmental protection and socio-economic development. The UN member states signed the Framework Convention on Climate Change and the Convention on Biological Diversity; endorsed the Rio Declaration and the Forest Principles. They also adopted Agenda 21, an action plan to follow up the Conventions (see below).

At the Earth Summit in Rio, conservationists and indigenous peoples worked together to influence these first major international agreements on protecting the planet's environment. The Earth Summit adopted a number of environmental instruments, guidelines and action plans. Three interlocking conventions were adopted to try to address the grave threats to the environment; these include the Convention on Biological Diversity (CBD), the Convention to Combat Desertification (CCD), and the Framework Convention on Climate Change (FCCC).

The alliance between indigenous peoples of Latin America and environmentalists ensured that indigenous peoples were recognised as a 'Major Group' in relation to the Rio Conventions, and the Convention on Biological Diversity (CBD) in particular. The Conventions were supplemented with Agenda 21, a comprehensive plan of action to be taken globally, nationally and locally by United Nations bodies, States, and Major Groups in every area in which human beings impact on the environment. Agenda 21 was refreshed with specific calls for strengthening the role of major stakeholders including indigenous peoples¹. The Major Groups recognised in the Rio process include: Women, youth, indigenous peoples, non-governmental organizations, local authorities, workers and trade unions, business and industry, the scientific community, and farmers.

WSSD 2002

Ten years after Rio, the 2002 World Summit on Sustainable Development (WSSD) in Johannesburg, South Africa re-affirmed and amplified the importance of the partnership between States, conservation agencies and indigenous peoples. The full implementation of Agenda 21, the Programme for Further Implementation of Agenda 21 and the Commitments to the Rio principles were strongly reaffirmed at the WSSD. The realisation of the importance of involving indigenous people in all aspects of conservation and defining sustainable strategies hints at the similarity of the forces that are threatening both the world's environments and its first peoples.

The World Summit on Sustainable Development generated the [Johannesburg Plan of Implementation](#) (JPol). The JPol is a framework for action to implement revitalise commitments originally agreed on in 1992 but not properly implemented. The JPOI sets out priorities for action on sustainable development in areas as diverse as poverty eradication, health, trade,

¹ See <http://www.iisd.org/rio+5/agenda/chp26.htm>

education, science and technology, regional concerns, natural resources, and the institutional arrangements.

The UNCED / WSSD platforms have highlighted that the survival of indigenous peoples' knowledge systems, cultures, languages and livelihoods are directly related to the protection of the environment and biological diversity, as well as securing and maintaining rights to land and natural resource management.

UN Framework Convention on Climate Change

The core issue in this convention is that industrialised Western countries are releasing too much pollution (greenhouse gases) which is in our atmosphere and causing the planet to heat up. The effects are varied, but they include more extreme weather, such as droughts, floods, very bad storms, and a general heating up of the planet. The polar ice caps and glaciers of ice all over the world are melting which cause the oceans to rise and change sea temperatures. This is affecting all of life on earth and is generally going to cause a lot of suffering, particularly in dry parts of Africa and on small island states.

The FCC Convention is meant to put pressure on Western countries to reduce their greenhouse gas emissions and try to protect the global environment. The most important issue for indigenous peoples in Africa is that they know how nature ought to be, what is normal over long cycles of time, and people in the bush see the changes with the new weather patterns. Often desert peoples have back up plans of how to deal with bad droughts. This is called 'adaptation', and is an important aspect of the FCCC. Indigenous peoples in Africa can work with their governments and scientists to monitor the changes to nature and the environment, and make recommendations on how to cope with drought and reduction of biological diversity. In particular, indigenous peoples see which birds, insects, plants or mammals are starting to disappear and they can help warn scientists about this.

IPACC is looking to run more training on what the FCCC means for indigenous peoples in Africa. The Republic of Burundi has offered to work with IPACC to help build awareness and capacity in both the government and indigenous civil society in Africa to work with the FCCC processes and mechanisms.



UN Convention to Combat Desertification

The UNCCD deals with the global fight against land degradation and the spread of deserts and related phenomena like silting up of water systems and loss of top soil. The Convention was especially designed for Africa where land degradation is particularly serious and there is a spread of non-arable lands. The Convention recognises that there are both human and climatic causes for land degradation. There is an irony in climate change that the countries which are causing it are the rich countries and can cope; whereas the countries in Africa which did not cause it are the ones that suffer the most. There is a similar irony about desertification. Hunter-gatherers and nomadic pastoralists do not cause desertification. Their cultures traditional protect biodiversity and rely on human mobility (moving camp, following the rain or the game, trekking from one water hole to another, transhumance) and letting nature recover from human impact.

Colonialism promoted the political power of agricultural peoples and they are the ones primarily destroying the land in Africa from over-grazing, slash and burn agriculture, cutting down forest lands, and over using the top soil. Also agricultural people have many more children than indigenous peoples. They are causing the population explosion in Africa and are invading the lands of hunter-gatherers and pastoralists. Desertification is caused primarily by poor government policies and the political power of agricultural and dominant peoples. Indigenous peoples are mostly not consulted in policies which could measure and protect arid and semi-arid areas.

As with Climate Change, indigenous peoples can be more involved in the monitoring and analysis of desertification. Namibia, South Africa and Botswana are all signatories to the CCD and have national action plans on desertification. Traditional knowledge is a recognised aspect of CCD and indigenous peoples should be regularly in contact with their Environment ministries about their role in fighting desertification.

CCD requires of States the following:

Article 16

The Parties agree, according to their respective capabilities, to integrate and coordinate the collection, analysis and exchange of relevant short term and long term data and information to ensure systematic observation of land degradation in affected areas and to understand better and assess the processes and effects of drought and desertification. This would help accomplish, *inter alia*, early warning and advance planning for periods of adverse climatic variation in a form suited for practical application by users at all levels, including especially local populations. To this end, they shall, as: ...

(g) subject to their respective national legislation and/or policies, exchange information on local and traditional knowledge, ensuring adequate protection for it and providing appropriate return from the benefits derived from it, on an equitable basis and on mutually agreed terms, to the local populations concerned.

Article 17

The Parties undertake, according to their respective capabilities, to promote technical and scientific cooperation in the fields of combating desertification and mitigating the effects of drought through appropriate national, sub-regional, regional and international institutions. To this end, they shall support research activities that:

(c) protect, integrate, enhance and validate traditional and local knowledge, know-how and practices, ensuring, subject to their respective national legislation and / or policies, that the owners of that knowledge will directly benefit on an equitable basis and on mutually agreed terms from any commercial utilization of it or from any technological development derived from that knowledge;

These articles are obligations for your government and you can speak to your respective Ministries about what they are doing and the role that your community can play in these matters.

UN Convention on Biological Diversity

All three Rio conventions are important, but the CBD provides the greatest opportunities for indigenous peoples in Africa. The CBD Conference of Parties is emerging as a major forum for indigenous peoples to protect their rights and contribute to good governance of the earth's natural resources.

Article 8J of the CBD states that:

Subject to its national legislation, respect, preserve and maintain knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles for the conservation and sustainable use of biological diversity and promote their wider application with the approval and involvement of the holders of such knowledge, innovations and practices and encourage the equitable sharing of benefits arising from the utilisation of such knowledge, innovations and practices.

Article 10c

Protect and encourage customary use of biological resources in accordance with traditional cultural practices that are compatible with conservation or sustainable use requirements.

There has been a strong involvement of indigenous peoples in the work of the 8(j) working group and the Conference of Parties (COP). A further document emerged from the CBD that emphasises the most important principle in the protection and management of IKS – namely that the practice of natural resource usage and management by local and indigenous peoples is the basis for intergenerational transfer of IKS related to biological diversity. This is embodied in the 2004 *Addis Ababa Principles and Guidelines for the Sustainable Use of Biodiversity*.

Your community has the right to participate in the CBD discussions on traditional knowledge, in the national Programme of Work (PoW) on protecting and promoting biological diversity, and on the working group dealing with protected areas. It is an IPACC priority to help your communities understand what these agreements mean, and how your community, elders and activists can be more involved in environmental policy making, monitoring and implementation.

Commission for Sustainable Development

The Commission on Sustainable Development ([CSD](#)) was established the UN Economic and Social Council (ECOSOC) in 1992 after the Rio Summit to follow-up on the decisions taken by the member states. It monitors and reports back to ECOSOC on implementation of the programme of action at the national, regional and international levels. Following the World Summit on Sustainable Development (WSSD) in 2002, the CSD took on responsibility for following up the [Johannesburg Plan of Implementation \(JPOI\)](#).

Since Johannesburg, the CSD meets annually with a two-year implementation cycle. There are 53 States represented on the CSD with revolving representation from the Regions. Thirteen representatives are from Africa, making one of the two largest blocks of votes. According to the CSD website:

(A) review year will evaluate progress made in implementing sustainable development goals and identifying obstacles and constraints, while the policy year will decide on measures to speed up implementation and mobilize action to overcome these obstacles and constraints. CSD11 agreed on a [Programme of Work](#) based on the two-year cycles up until 2016/17. The current cycle is 2005/06, with themes of energy for sustainable development, industrial development, climate change, and atmosphere / air pollution.

Indigenous peoples do not have a strong presence at CSD even though they are a recognised Major Group. Member states of the UN are obliged by Chapter 8 of Agenda 21 to adopt national strategies for sustainable development (NSDS) that "should build upon and harmonize the various sectoral economic, social and environmental policies and plans that are operating in the country. Indigenous peoples have the right to see and comment on these NSDS documents.

CSD-16 will be held 5-16 May 2008 in New York City.

You can read more on the mandate of the CSD at:
http://www.un.org/esa/sustdev/csd/csd_mandate.htm



Ramsar Convention on Wetlands of International Importance especially as Waterfowl Habitat



The UN Convention on Wetlands predates the Earth Summit. It was signed in Ramsar, Iran, on 2 February 1971 with an amended Protocol signed on 3 December 1982 and later Amendments of 28 May 1987. Ramsar's mission statement from COP8 is: "... the conservation and wise use of all wetlands through local, regional and national actions and international cooperation, as a contribution towards achieving sustainable development throughout the world..."

As an earlier instrument, Ramsar does not emphasise community involvement but in practice the Convention processes are open for comment and participation. One of the important components of Ramsar is that it encourages states to look at cross border water management. In Africa there are serious conflicts over some countries taking water away from important wetlands as the rivers pass first through their country. Indigenous communities, particularly fisherfolk, can be involved in wetlands conservation and establish themselves as important stakeholders in national legislation and biodiversity conservation.

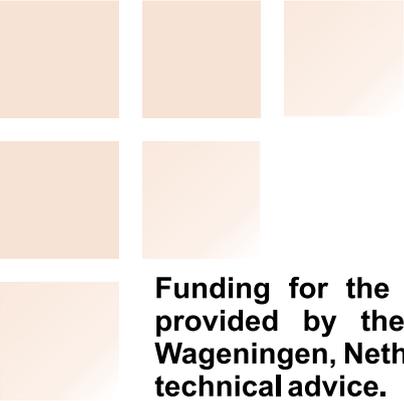
Appendix 5: Acronyms

ABN	African Biodiversity Network, ABN is a partner of IPACC and brings together African farming and forest communities concerned about good governance and sustainable approaches to cultural and biological diversity. ABN is supported by the Gaia Foundation: http://www.gaiafoundation.org/partners/partners.php
ACHPR	African Commission on Human and Peoples' Rights is the jurisprudence arm of the African Union and upholds and interprets the African Charter;
BMZ	Bundesministerium für wirtschaftliche Entwicklung und Zusammenarbeit – Germany Federal Ministry for Economic Development and Cooperation http://www.bmz.de/en/index.html
CBD	Convention on Biological Diversity www.biodiv.org
CBNRM	Community Based Natural Resource Management, a term used in Southern African policy and legislation to refer to places where communities have a mandate to protect wildlife and sustainably manage natural resources. CBNRM is often linked to eco-tourism ventures.
CBO	Community Based Organisation
CCD	UN Convention to Combat Desertification: http://www.unccd.int
CDM	Clean Development Mechanism, is part of the FCCC agreements, it is a programme that supports activities which help manage and reduce pollution, including reforestation. CDM projects can earn points for industrialised countries cooperating with African countries. See http://cdm.unfccc.int/index.html
COP	Conference of Parties – a UN meeting for signatories and Major Groups concerned with conventions, particularly the Rio Conventions
CSD	Commission for Sustainable Development monitors the implementation of the Rio Conventions
CTA	Technical Centre for Agricultural and Rural Cooperation www.cta.int
Cybertracker	Cybertracker is a technology developed in South Africa. It combines GPS technology with database software to allow a tracker to enter information about what he or she is seeing in the bush. It reproduces the traditional tracking knowledge of !Xõó San people, allowing the tracker to record details about animals, birds, insects, plants or other life forms or features, showing the location, the status of the item, and its movements. The Cybertracker has been designed to allow illiterate trackers to capture sophisticated data, by using technology to make the traditional knowledge system of biodiversity visible. IPACC is working in cooperation with the Cybertracker Foundation. See http://www.cybertracker.co.za/

ECOSOC	The Economic and Social Council of the United Nations is the main body in the UN that implements decisions of the General Assembly and approves the budgets and mandates of the UN Agencies.
ERMIS Africa	The Environmental Research Mapping and Information System is a Kenyan NGO based in Nakuru. ERMIS Africa is working with local and indigenous peoples to empower them around the production and interpretation of maps related to their natural environment. ERMIS Africa cooperated with CTA and IPACC to produce the first P3DM model in Africa with the Ogiek community of Nessuit. See http://www.ermisafrica.org/
EU	European Union
FCCC	Framework Convention on Climate Change: www.unfccc.int
GEF	Global Environment Facility – a UN fund set up to support implementation of the Rio Conventions www.gefweb.org
GIS	Geographic Information System is any form of mapping software that can be used to read, design or modify maps.
GPS	Global Positioning System is hand held technology that triangulates coordinates from satellites to pinpoint its location on the surface of the earth. GPS can be used by communities to identify and map important sites or events. GPS is used usually in conjunction with GIS.
GTZ	Gesellschaft für Technische Zusammenarbeit – German technical cooperation agency, based in Eschborn, Frankfurt, Germany
IKS	Indigenous knowledge system
ILC	Indigenous and Local Communities, the official term for indigenous and local peoples participating in CBD activities and forums;
Indicator	Indicator is a technical term related to setting standards for your result targets, an indicator should show the quality, quantity, location and time frame for a result to be achieved. It is the indicator that allows you to monitor whether you are meeting your goals.
IPACC	Indigenous peoples of Africa Co-ordinating Committee www.ipacc.org.za
IPOs	Indigenous peoples' organisations
IPs	Indigenous peoples;
JPOI	WSSD adopted the Johannesburg Programme of Implementation, an action plan that requires reporting by member states to the CSD;

MOV	Method of Verification is a tool in Logical Framework to show how you will prove that a result has been achieved.
NGO	Non-government organisation
NSDS	National Sustainable Development Strategy documents – these are national reports prepared for the Commission on Sustainable Development (CSD), all countries who are signatories of the CBD and participate in CSD need to produce these;
P3DM	Participatory 3 Dimensional Modelling is a method for communities to build large physical models of their territories for the purposes of planning, consensus building, conflict resolution and negotiations. IPACC is cooperating with CTA to promote the use of P3DM technology and methods in pilot areas in Africa, including Kenya, Niger, Gabon and Botswana. See http://www.iapad.org/
PoW	Programme of Work, the national plan of signatories to the CBD
PPM	Project Planning Matrix – a summary matrix for a Logical Framework plan
UN	United Nations – the world body of States that attempts to promote peace and development through dialogue and policy making at the international level. The main headquarters are in New York City and Geneva, though the different agencies are all over the globe. See www.un.org
UNCED	United Nations Conference on the Environment and Development, also known as the Earth Summit, was held 3-14 June 1992 in Rio de Janeiro, Brazil. This conference was one of the largest dialogues ever between states and civil society about the environment and development. It adopted the Rio Conventions and Agenda 21.
UNEP	United Nations Environmental Programme, based in Nairobi, Kenya http://www.unep.org
UNESCO	United Nations Scientific, Educational, Communications and Cultural Organisation. See www.unesco.org and http://portal.unesco.org/culture/en/ev.php-URL_ID=2946&URL_DO=DO_TOPIC&URL_SECTION=201.html for information on the Culture Division's programme with indigenous peoples;
UNFF	United Nations Forest Forum – the main negotiating forum on global forest policy www.un.org/esa/forests/
UNPFII	UN Permanent Forum on Indigenous Issues, a joint committee of States and indigenous peoples to review the performance of UN agencies in their work with indigenous peoples. It meets annually in New York City. UNPFII is a subcommittee of ECOSOC.

WCS	Wildlife Conservation Society is based in New York City and is involved in a number of African conservation and protected areas projects, particularly in Central Africa. IPACC is an official partner with WCS on its Waka National Park programme in Gabon. http://www.wcs.org/
WGIP	UN Working Group on Indigenous Populations – this body met during the 1 st UN International Decade of the World’s Indigenous Peoples to review human rights issues and produce reports related to legal concepts and principles. The WGIP consisted of 5 international experts who entered into dialogue with a major forum of indigenous peoples in Geneva each year.
WSSD	World Summit on Sustainable Development was a ten-year follow up on the UNCED Earth Summit, it was held in Johannesburg, South Africa in 2002.
WWF	Worldwide Fund for Nature is a global NGO working for wildlife conservation; they run over 2000 projects globally and have a major presence in African protected areas. IPACC cooperates with WWF Namibia and WWF Gabon. http://www.panda.org/index.cfm



Funding for the Bujumbura Strategic Planning exercise was generously provided by the Technical Centre for Agricultural Rural Cooperation, Wageningen, Netherlands. IPACC extends its appreciation for this support and technical advice.

This document has been produced with the assistance of CTA, which is funded by the European Development Fund. The views expressed herein are those of IPACC and can therefore in no way be taken to reflect the official opinion of CTA.

http://ec.europa.eu/external_relations/energy/biofuels/agenda.pdf

Additional funding for the Bujumbura strategic planning event was provided by Norwegian Church Aid, Bread for the World, Miserior, and Tides Foundation. The workshop was facilitated by Nigel Crawhall (IPACC) and Percy Nkosi.

Technical support in the preparation of the Project Planning Matrix was provided by Julian Sturgeon, Executive Coach.
julian.sturgeon@gmail.com

This report is also available in Afrikaans, French and Swahili
Hierdie verslag is ook in Afrikaans, Frans en Swahili beskikbaar
Ce rapport est également disponible en afrikaans / français / swahili

Indigenous Peoples of Africa Co-ordinating Committee (IPACC)
PO Box 106, Newlands, 7725, Cape Town, South Africa
Phone: +27 (0)21 674 3260
Email: ipacc@iafrica.com
Web: www.ipacc.org.za

ISBN: 978-0-9802799-3-1
Published in Cape Town by IPACC
Publication Date: November 2007
Edited by Nigel Crawhall and Julian Sturgeon
Design and Production: StudentWorx.co.za

