

INDIGENOUS PEOPLES' FORUM AT IFAD



Report

Africa Regional Workshop in preparation for the second global meeting of the Indigenous Peoples' Forum at IFAD



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Dar es Salaam, Tanzania 15-16 December 2014

Welcome Ceremony (Adam Ole Mwarabu, PAICODEO)

1. Introduction and welcome remarks

In his welcome statement Francisco Pichon, IFAD Country Director for Tanzania and Rwanda, explained the purpose of the African Regional Workshop, which was organized in preparation for the second Global Meeting of the Indigenous Peoples' Forum at IFAD, to be held in Rome on 12-13 February 2015 in conjunction with IFAD Governing Council. Representatives from 12 African countries (Botswana, Burundi, Cameroon, Democratic Republic of Congo, Ethiopia, Kenya, Namibia, Niger, Mali, Uganda, South Africa and Tanzania) attended the workshop, whose objectives were to:

- Share good practices on indigenous peoples' food systems, sustainable livelihoods and biodiversity conservation;
- Identify challenges experienced by indigenous peoples' food systems as well as opportunities for strengthening these systems sustainably;
- Identify elements for a regional strategy and to enhance IFAD's support to indigenous food systems and livelihoods.

To achieve these objectives, the workshop participants would:

- Review the recommendations made at the first global meeting of the Indigenous Peoples Forum at IFAD in 2013, as well as the advances, challenges and opportunities related to their implementation;

- Prepare a regional participation in the second global meeting of the Indigenous Peoples' Forum at IFAD, ensuring the representation of African livelihoods systems, geographical regions and gender balance.

After his welcome statement, Mr Pichon invited the Minister of Livestock and Fisheries Development, the **Honourable Dr Titus Mlengeya Kamani** (MP), to give a welcome/opening address. The Minister welcomed participants warmly, and expressed his appreciation to IFAD for its engagement with indigenous peoples in terms of setting policy, establishing a funding facility and a forum for strong partnership, and for supporting indigenous peoples to meaningfully engage with governments for representation and dialogue. The Minister highlighted his government's commitment to enable indigenous peoples to exercise their rights to self-determination.

Mr Joseph Simel, Executive Director of MPIDO (Mainyoto Pastoralists Integrated Development Organization) and Member of the Steering Committee of the Indigenous Peoples' Forum at IFAD, opened the next session, highlighting the high level of commitment expressed by the Ministry for the development and self-determination of indigenous peoples as well as IFAD's ongoing commitment to indigenous peoples at country level, as with Tanzania, and for the UN inter-agency alliance being built. He also expressed his appreciation to Kivulini Trust for assuming responsibility for handling IPAF small grants for the next cycles after MPIDO.

2. Review of the recommendations from the First Global Meeting of the Indigenous Peoples' Forum at IFAD held in 2013:

The following main recommendations to IFAD in 2013 were presented by Mr Wolde Tadesse member of the Steering Committee:

- Provide more funds to indigenous people's organizations through the IPAF;
- Work with indigenous peoples in Africa and support inter-community dialogue with other vulnerable groups that may be excluded;
- Ensure that gender considerations are taken into account in activities involving indigenous peoples;
- Play a role in enhancing policy dialogue at national and regional levels, advocating for universally recognized rights;
- Support reforms around land tenure and land use planning;
- Seek partnership with other United Nations agencies and establish joint platforms to promote indigenous peoples' rights;
- Ensure that consultations with indigenous peoples take place in a culturally and linguistically appropriate way and that key documents are translated into languages that they understand.

The **status of IFAD implementation** of these recommendations was reported by Ms Antonella Cordone, Senior Technical Adviser on Indigenous and Tribal Issues at IFAD. The first part of her presentation provided an overview of IFAD's work in Africa. Key points included:

- IFAD strengthened its engagement with indigenous peoples in Africa decentralizing the management of the Indigenous Peoples Assistance Facility (IPAF) to three Indigenous Peoples Organizations (IPOs).
- Instruments at IFAD's disposal involve loans, partnership with the UN Permanent Forum, UN Inter-agency support group and the IPAF. The IPAF has been particularly important in Africa since it established a platform of operation on the ground and currently has 30 partnerships.
- MPIDO was the first handler of IPAF small grants, and currently Kivulini Trust is in charge as the organization, with a focus on food and cultural systems.
- There is a need to further tailor IFAD projects to indigenous peoples locally for project effectiveness.

Focusing on the **Indigenous Peoples' Forum** at IFAD, the presentation highlighted the following points:

- The Forum ensures that IFAD is implementing its Policy of Engagement with Indigenous Peoples through the support of indigenous peoples' organizations;
- The recommendations of the first global meeting were broad, and therefore there is a need to be more specific and refine these recommendations to respond to the challenges of the times;
- Much has been achieved through funding of the IPAF. The realization of one of the recommendations was noted with the decision to award USD 1.5 million from IFAD. As a result, 10-12 projects are expected to be funded in Africa under the next IPAF call for proposal in 2015. IFAD expects to see results on the ground, which address gender equality, indigenous representation and land tenure to safeguard indigenous food and livelihood systems – and not overlooking pastoralism and hunting and gathering livelihoods.
- IFAD supported the World Conference on Indigenous Peoples (WCIP) held in New York in September 2014. As a follow up to the World Conference, a process of policy dialogue has been planned to take place in six countries in Africa, Latin America and the Caribbean and Asia, where training for governments, indigenous peoples' organizations and UN country teams will be provided to support action plans at country level.

3. Presentation of case studies on indigenous food systems and sustainable livelihoods (panel discussions)

The presentation of case studies revolved around two questions:

- What is unique about indigenous peoples' food systems and sustainable livelihoods?
- What must be done to sustain the food and livelihood systems?

First session (facilitated by Joseph Simel from Mainyoito Pastoralist Integrated Development Organization)

Burundi (*Mbonyintwari Aimable, Association Protection des ressources Naturelles pour le Bien-Etre de la Population au Burundi*)

The speaker is a member of the *Association Protection des Ressources Naturelles pour le Bienetre de la Population au Burundi* and he represents a group of Batwa people who have formed a local association called *Garukirabatwa*. They live between two protected areas, a lake and a forest reserve. After the introduction of a legislation on protected areas, the communities were displaced and relocated to a village away from their original habitat. At the relocation site, the Batwa cannot carry out the hunting and gathering activities that have now become illegal; this has seriously degraded the community's traditional way of life due to the loss of land and their forest habitat. Moreover they don't have adequate means to purchase tools to farm, and they also lack seeds (they eat most of the harvest instead of saving seeds). The project *Improvement of the livelihood of the Batwa community (indigenous people) of the Busoni commune* aimed to assist the marginalized Batwa population by drawing on their traditional knowledge and culture. In terms of opportunities and uniqueness, Batwa people lived in harmony with nature and contribute to conservation. There are marshes in the lake and the weeds that grow there are used to build bags and baskets, but also furniture, chairs and beds. The valorization (protection) of this weed means the protection of the water it holds, where fish will lay eggs, thus contributing to fishing, and therefore to nutrition (protein). The speaker highlighted that one option could be to build a chain for the sale of the wickerwork weaving, finding a regional or international market for the product. It is also important to support them in exchanging knowledge with other people, in order to differentiate products for increased competitiveness.

Kenya (*Mercy Jennes Lekimain, IL'Laramatak Community Concerns*)

The speaker represents *IL'laramatak Community Concerns* of Larramta community in Kenya, working on women's and indigenous rights issues. The speaker stressed the uniqueness of pastoralist food systems derived from animals and forest, with a diet supplemented by wild fruits and honey gathering. However, because of changing times and changing climate, it is crucial for pastoralists to diversify sustainable livelihoods for their own survival. Therefore ICC is working tirelessly to enhance community resilience to the effects of global warming by diversifying sustainable livelihoods. This is achieved through trainings, awareness, exchange programmes and research. She highlighted land and rangelands protection as keys to sustainability of food and livelihood systems and, on the other side, how inter-community conflicts and development can threaten those systems.

Cameroon (*Stanislas Bineli, Alternatives Durables pour le Développement*)

The case was presented by a Stanislas Bineli, a representative from *Durable Alternative for Development (ADD)*, an association mainly run by young people that was founded in 1996. The speaker presented a project that ADD carried out with the Baka Pygmies of Bitosumam.

The Baka make up two thirds of Cameroon's indigenous peoples. In Bitosumam village (450 km from the capital) the Baka were relocated from the forests to Bantu villages; the forests are now private property of the State, which uses them to exploit wood resources. The relocated Baka are forced to convert to agriculture as subsistence activity whereas before they were doing mainly fishing, hunting and gathering and little agriculture. In the new area where Baka have been relocated they cannot practice rotation, therefore soil degradation is fast. This has jeopardized food security and the Baka resorted to eat local seeds they needed for planting. With its project ADD tried to help them to find a system of rotation that allows the soil to regenerate and that increases agricultural yields since excessive land usage had led to the overexploitation of soil and inadequate yields. An **opportunity** is to promote participant cartography to localize the land where the Baka were living, in order for local authorities to respect their lands. Two Bakas take part to the executive board of ADD in order to ensure that the organization gives priority to IPs. Another challenge encountered by the communities is the alcoholism and the speaker highlighted that from June 2012 to November 2014 there were 21 deaths among the community members and many were caused by alcohol. The counter effects of income generating activities were highlighted, it was observed that with the increase of income also alcoholism increased in the communities.

Mali (Maiga Daouda, Programme Intégré de Développement Rural de la Région de Kidal)

The speaker highlighted how the Touaregs (in North Mali) are enmeshed in an identity struggle that is adding further threats to the survival of the specificities of the population and of its livelihoods. In order to valorize the large extension of arid land they inhabit, pastoralists have adopted a type of itinerant cattle rearing in an effort to exploit the scarce resources at hand in certain places and at certain times of the year. Pastoralism is practiced in a space that is free and open, and shared between different communities variously linked by kinship, complementarity or neighbourly relations. The mobility on which these livelihoods rest allows an equilibrium with nature to be maintained, never surpassing the critical point in the exploitation of limited resources. In order to allow poor pastoralists and agro-pastoralists to benefit from the exploitation of a well-preserved natural environment, some measures should be sought (e.g. soil preservation and restoration, collection and domestication of rain-water, the preservation of vegetable species, planting of wild or cultivated grass plants, the reforestation of ligneous plants, planting of acacias). Government policies should make more space for local indigenous products and should be influenced to better take into account the specificities of indigenous pastoralists and agro-pastoralists. The valorization of local and natural resources related to nutrition could be supported by improving production, harvesting, processing, conservation and marketing techniques. Among the major challenges, this case study shows how the food coming from the West has been threatening traditional food systems and hence the need to protect local food from the pressure created by price interference originating from imported food.

Democratic Republic of Congo (DRC) (Joseph Itongwa, Programme D'integration Et De Developpement Du Peuple Pygme Au Kivu)

The speaker presented a project carried out by the *Programme D' integration Et De Developpement Du Peuple Pygme Au Kivu* with the aim to support the valorization of the land and territories of indigenous pygmies, Bambuti-Babuluko, through community forestry

in Walikale. These Pygmies are hunter-gatherers and their livelihood is based on forest resources in a similar way to the people discussed by the representative of Cameroon. In addition to the threats faced by the Bambuti in terms of marginalization and discrimination, for certain groups there is the problem of expulsion from forests that have been deemed as protected areas (national parks). These areas where indigenous peoples live, which are characterized by a higher rate of biodiversity, have a problem of land property securitization, which is why these indigenous peoples have asked for support from IFAD. The initiative aims to grant the rights of the pygmies of Walikale to freely dispose of their wealth and natural resources and to preserve their traditional livelihood through the establishment of community forests. The initiative consists of mapping the forests of the Bambuti, initiating the establishment of community forests specifically for them, valorizing the traditional practices and forest resources of their territories, and granting tenure rights of indigenous pygmies from Walikale by securing their access to and use of their traditional land. The next step is to move on to the practical stage of securitization, thanks to the decree signed by the DRC's Prime Minister on the concessions given to local communities in virtue of their customs. One challenge will be to strengthen access to markets for the sale of the articles produced by the traditional occupations of the target group.

Botswana (Mvimi Elsie Tolani, Changate Conservation & Development Trust)

The representative from the Changate indigenous community in Central Botswana explained that the community reside in Bamangwato tribal territory and at times counted as Bangwato due to the process of assimilation. The community practices both arable and livestock agriculture as a source of sustenance. Agricultural production is based on the traditional subsistence-oriented systems, with limited commercial activities for both crops and livestock. However, due to the boom in beef production with Botswana as one of the largest exporters, the livestock sector is thriving very well. As a consequence of low and erratic rainfall, and relatively poor soils, arable production is predominantly a high-risk and low-input, rain-fed system of low productivity. Both livestock and crop production continue to experience limits on their growth due to recurring drought, poor management, inadequate arable land, an ageing farming population and inadequate use of improved technology. The majority of small-scale farmers lack the necessary inputs for improving production and executing farm operations in a timely way. These challenges have reduced the ability of the sector to help alleviate poverty, create employment and improve food security at household level. Mixed or intercropping (cereals, legumes and melons) is used to enhance the productivity of the land and provide variety in the harvest to meet the needs of households. A variety of crops are planted to increase resilience in case of drought and reduced rainfall. Millet is the main staple food crop, followed by maize; sorghum is planted for other purposes with ground nuts used for snacks and creaming of traditional dishes. However, indigenous seeds are slowly diminishing and are replaced by free drought resistant hybrids that are availed by the government. Seeds that are mostly availed are sorghum and maize; despite having millet as staple food, such is difficult to find. Therefore, having an indigenous seed bank will help in protection and preservation of such. The community uses its strong social cohesion and family bonds to protect and manage its territory. All in all, the Bakalanga Baka Changate thrive and live off the land. Traditional food produced is crucial in meeting their dietary requirements and the indigenous food system exudes a sense of identity for Bakalanga. Indigenous knowledge is used to enhance resilience, ensuring that even during

scarcity of resources the community survives. Social cohesion and strong family bonds keep the community together and enhance the safeguarding of the territory and resources. Changate Conservation and Development Trust was registered to take advantage of the ability of the community to act collectively for a common goal. It has pursued issues pertaining to cultural identity to instil a sense of pride and belonging, considering that Ikalanga is not used as a medium of communication in the education system. The Trust has gone a long way in making traditional food items and cuisine, song and dance become fashionable and acceptable to young people. The speaker highlighted that all credit be given to IPAF for funding the initiative.

Second session (facilitated by Jane Meriwas from Samburu Women Trust)

South Africa (*Steve Collins, African Safari Foundation*)

African Safari Foundation is an organization working with around 30 indigenous groups in Mozambique, Namibia and South Africa that have commercial use and land rights around conservation and tourism. With support from IPAF, the organization reached *Khomani San*, an indigenous hunter gatherer community in South Africa, which has a valuable biodiversity landscape. What is unique about them is that they live from hunting and gathering for medicinal and nutritional plants, with women playing a leadership role. The case study also highlighted the spiritual and ancestral representation of wild animals. To sustain their food systems, African Safari Foundation has set up hunting farms for food and for income for communities. The community also owns a lodge that has more demand than supply, which keeps it vibrant. Among the main challenges, San life is being threatened by alcoholism, which has roots in its colonial past.

Uganda (*Moses Mutumba, Multi-Community Based Dev. Initiative Ltd*)

The speaker reported that pastoralism and some agriculture are the main livelihood forms for these indigenous peoples' communities. The sustained conflict in Uganda has made Karamojong a battle ground. Minerals have been discovered in the region recently, and the loss of land in favour of development is a serious issue. Moreover land has also been taken for the development of national parks, and is reported that their food and livelihood systems are under serious threat.

Ethiopia (*Guma Darout, Initiative for Living Community Action*)

The speaker reported that agroforestry, agro-pastoralism and farming jointly provide a unique combination of livelihood forms. Currently AGRA (Alliance for a Green Revolution in Africa) is influencing agriculture in Ethiopia through market orientation, GMO introduction, chemical fertilizer and pesticide-based cultivation systems. *Gamo* farmers are or have already lost their traditional seeds and are being forced to abandon the use of manure fertilization. The system of food and agro-biodiversity is being threatened by this and strict government control.

Niger (*Alkassoum Boudan Moha, ONG Feed Niger*)

The speaker, representing Niger Touaregs, began by stressing the common identity between all Touareg. He referred to the previous Touareg representative, who had already explained the livelihood of this people, adding that the Touareg also consume milk and cheese, practice commerce (which was traditionally done only by men but has recently been taken up by women), conduct gathering and produce handicrafts. The speaker stated that if we want to help these people, we need to train them in management and assist them in the modernization of the marketing of milk. In 2008, the community benefited from a grant from IFAD to buy goats for women and start up artisanal boutiques and a village boutique, which are operating very well. The projects involved capacity building for women and training on management and feedlot operations.

Tanzania

The first speaker, Adam Mwarabu, from PAICODEO Parakuiyo Pastoralists Indigenous Community Development Organization reported that in his Maasai communities animals were wiped out during forced eviction. Food is spiritual and brings people together, it is shared between people and ancestral spirits (*'When my mother gave us milk as children, she offered milk to the spirits in the four directions before we were allowed to taste ours'* – Adam said). Maasai rely on food derived from animals and herbs, and on medicines from their surroundings. It is important that communal land ownership and seasonal grazing traditions are maintained and protected. The roles of women, warrior grade youth and elders need to be recognized. In 2011, PAICODEO benefited from an IPAF grant to buy 120 cows as a way to address the plight of pastoralist communities evicted from their habitants and displaced. The project has assisted the communities in regaining their dignity by contributing towards their self-sustenance with strengthened social fabric and cohesion.

The second speaker, Ndinini Sabaya Kimesera, from the *Maasai Women Development Organization*, indicated that pastoralism is a viable solution for food security. Just like seeds for farming communities, livestock genetic resources in pastoralists' custody need to be viewed from the perspectives of conservation and breed improvement, and food security. Food security is now shifting in an unknown direction, which is the greatest threat to the existence of the Maasai. Building women's alliances for sustainable production and family well-being, and strengthening the culture of the communities are crucial arenas needing protection to maintain sustainable livelihoods and food security. There is also the need to create awareness of climate change to better equip communities to address food security creatively. There are many changes in their environment, but it is not understood what the changes are leading to.

Key points that emerged during the discussion are presented in the chart that follows.

<p style="text-align: center;">CHALLENGES for Indigenous Food Systems and Sustainable Livelihoods</p>	<p style="text-align: center;">OPPORTUNITIES for Indigenous Food Systems and Sustainable Livelihoods</p>
<ul style="list-style-type: none"> • The eviction from traditional land (for development, national parks, etc.) is a major threat to pastoralist food and sustainable systems and has the potential to cause their food systems and livelihoods to collapse. • Indigenous peoples are forced to convert to agriculture as a subsistence activity whereas before they were doing mainly fishing, hunting and gathering and little agriculture. Often in the new area where they are relocated, they cannot practice rotation, causing rapid soil degradation. • Conflict undermines food security, whatever the form of livelihood. Driven by a desire to extract resources from indigenous territory, multinational companies are becoming part of the conflict (women and children are the most affected). Dialogue needs to be encouraged to clear the way to the future. • Food programmes designed outside Africa are critically affecting traditional food systems. There is the need to understand the drivers of these schemes. • The majority of small-scale farmers lack the necessary inputs for improving production and timely execution of farm operations. • Environment and climate changes are contributing to low and erratic rainfall, relatively poor soils, etc. • Loss of animals during forced eviction. • Loss of traditional seeds and forced abandonment of manure fertilization with the introduction of chemical fertilizers, GMO seeds and pesticide 	<ul style="list-style-type: none"> • Food is spiritual and is something that brings people together. • Food is an identity marker. • Mixed or intercropping are used to increase resilience in the event of drought and reduced rainfall. • Strong social cohesion of communities to protect and manage their territory. • Pastoralists' livelihoods, being practiced in a space shared between different communities, often entails strong complementarity and interdependence among people/activities. • Traditional food produced is strongly able to meet dietary requirements. • Food festivals instil a sense of pride and belonging, especially for young people. • The areas where indigenous peoples live are often characterized by a high degree of biodiversity. • The mobility on which livelihoods rest maintains an equilibrium with nature, never surpassing the critical point in the exploitation of limited resources or neighbourly relations.

<p>based cultivation system (due to market orientation).</p> <ul style="list-style-type: none"> • Western industrialized food has been threatening traditional food system and hence the need to protect local food from such a pressure created by price interference originating from western food. • Communal land ownership and seasonal grazing traditions need to be maintained and protected. • Disruption of traditional practices leading to social changes and problems such as migration, women exploitation and alcoholism <p>Note: The need for partnerships and alliances at many levels has been emphasized. The multifaceted nature of challenges and issues indigenous peoples face (policy, individual perceptions, climate change, etc.) needed solutions that can deal with the complexities. Solutions need to be found at multiple levels focusing on local alliances and partnerships and aiming at the long term. IFAD's small funds (IPAF) alone cannot solve all the issues.</p>	<ul style="list-style-type: none"> • Valorization of the traditional practices and forest resources of indigenous peoples' territories. • Valorization and strengthening of means and markets for the sale of the articles produced by traditional occupations. • Valorization of local and natural resources related to nutrition could be supported by improving production, harvesting, processing, conservation and marketing techniques – along with support in exchanging knowledge with other people, in order to differentiate products for increased competitiveness.
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4. Workshop on Specific Indicators on Indigenous Food Systems and Sustainable Livelihoods

In order to set up the discussion on specific indicators for Indigenous Food Systems and Sustainable Livelihoods, the participants were divided in two groups to discuss and propose indicators for:

- (i) land territories and resources plus FPIC; and
- (ii) traditional knowledge/seeds/medicine plus resilience.

The two groups had a mixed composition based on gender, geographical area and livelihood (pastoralists, hunters/gatherers and forest peoples, agro-pastoralists).

The paragraphs that follow report on the outcomes of the two working group sessions as they were presented during the plenary session.

Working Group 1

(Facilitators: W.G. Tadesse, Antonella Cordone)

The meaning of the concept of indicators was elaborated to give participants a shared understanding. The highlighted points included the following:

- The importance of indicators for measuring progress of IFAD-supported projects in different countries needs to be understood.
- Specific indicators should be met to ensure that the well-being of indigenous peoples is guaranteed in each IFAD project.
- Although common indicators are needed, different categories of indigenous groups need to be treated according to their special conditions due to the complex nature of their livelihoods and taking into account their specificities.

The following documents were used as background material on indicators during the working group session:

- “Cultural indicators of Indigenous Peoples' food and agro-ecological systems “ (jointly prepared by SARD, FAO, IITC)
- IFAD RIMS (Results and Impact Management System)
- Ad- hoc proposed indicators for monitoring and evaluation of IPAF small projects
- Template for guiding the discussion on the indicators prepared by Tebtebba.

Using these resources, the group suggested the following indicators:

Land, territories and resources

Access to, security for and integrity of traditional lands, territories, natural resources, sacred sites and ceremonial areas used for traditional food production, harvesting and/or gathering and related cultural and ceremonial purposes.

MAIN AREA FOR SPECIFIC INDICATORS	INDICATORS	NOTES
<p>1. CUSTOMARY LAW</p>	<p>a. Recognition of customary land tenure systems and other indigenous peoples' use and ownership of strategic resources.</p> <p>b. Number of indigenous peoples who have access to land tenure, use and ownership individually and collectively. (This indicator can be informed by a Baseline Analysis on existing land tenure system and indigenous peoples living in the project area before any project start).</p> <p>c. Number of hectares traditionally owned and used or controlled by indigenous people.</p> <p>d. Number of areas for Hunters/ Gatherers/ Fisherfolk.</p> <p>e. Number of people who are using the area for hunting/gathering/grazing animals.</p> <p>f. Number of hectares dedicated to indigenous peoples.</p> <p>g. Number of animals using water.</p>	<p><i>d, e, f, g: these indicators have been proposed as integration to RIMS Indicators</i></p>
<p>2. GOVERNANCE STRUCTURES</p>	<p>a. Number of existing traditional governance structures in charge of activities and projects related to land, territories and resources.</p>	
<p>3. TRADITIONAL FOOD/ FOOD SOVEREIGNTY</p>	<p>a. Number of seed banks keeping indigenous seed varieties established.</p> <p>b. Number of indigenous peoples/communities adopting traditional agricultural techniques.</p>	<p><i>a, d: among the "Ad-hoc proposed indicators for monitoring and evaluation of IPAF</i></p>

	<p>c. Number of crops cultivated/kept.</p> <p>d. Number of designated areas (e.g. hectares, acres) for cultivation of medicinal plants, and animal veterinary services.</p> <p>e. Number of communities that maintain/recover their complementary activities in relation to land and natural resources management.</p>	<p><i>small projects”</i> <i>(source: IPAF Desk Review)</i></p>
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Free, prior and informed consent: consultation, participation and consent leading to consensus

Ability of indigenous peoples to exercise and implement their rights: to determine and develop priorities and strategies for exercising their rights to development; in particular, the rights to be actively involved in developing and determining health, housing and other economic and social programmes affecting them and, as far as possible, to administer such programmes through their own institutions (Article 23 UNDRIP).

Note: The FPIC is already embedded in three IFAD Policies – Policy on Engagement with Indigenous Peoples, Policy on Land Tenure and Policy on Environment as a safeguard principle to ensure that projects do not negatively affect people, minimize risks and maximize opportunities).

MAIN AREA TO IDENTIFY SPECIFIC INDICATORS	INDICATORS	NOTES
<p>FREE PRIOR and INFORMED CONSENT</p>	<ul style="list-style-type: none"> a. Number of indigenous peoples’ communities that have been informed about the project goals b. Number of indigenous peoples’ communities consulted that provided FPIC to the project c. Number of indigenous peoples participating in COSOP (IFAD strategy at country level) and project design d. Number of innovations, priorities and activities provided by indigenous peoples’ communities (at the consultation level before the project starts) e. Number of indigenous peoples’ representatives included in the country programme management teams f. Traditional assemblies monitoring and evaluating project activities that affect their wellbeing 	<p>d. Among the “Ad- hoc proposed indicators for monitoring and evaluation of IPAF small projects”</p>

	<p>g. Number of indigenous peoples’ representatives participating in the project Steering Committee of IFAD projects (should be nominated by legitimate governance structures, whether from indigenous peoples coordination platform or from the traditional governance structure at grassroots level)</p> <p>h. Number of indigenous peoples’ representatives participating in the technical coordinating unit of the project</p> <p>i. Number of indigenous peoples’ representatives in project supervision missions (<i>although this might be difficult because it requires technical know-how on how the project is being executed, it is necessary to make sure that their perspective is included in the supervision missions</i>)</p> <p>j. Number of legitimate indigenous peoples’ governance community leaders (who will provide the political will and interest in executing projects that will have an impact on the respective territory)</p> <p>k. Number of people whose capacities have been enhanced in consultation and participation in decision making (<i>if we want to include people, we need to make sure that they are in a position to really inform the decisions</i>)</p> <p>l. Number of recorded meetings and agreement reached</p> <p>m. Number of people attending the meetings.</p>	
<p>OTHER INDICATORS</p>	<p>a. Number of indigenous peoples supported by the project</p>	<p><i>A,b,c : have been proposed as integration to RIMS Indicators</i></p>

	b. Number of indigenous people trained by the project c. Number of indigenous peoples benefiting from the project.	
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WORKING GROUP 2

(Facilitator: Wanjiku Mwangi and Hussein Isack)

The working group chose to re-name itself *“in the spirit of indigenous peoples, and we call ourselves ARDHI, which is the Kiswahili word for the Earth. Our sister from Mali also added that there is a word that sounds similar, ARZIDJ, which means the Kraal...”*

There was consensus that *“we need indicators, we need to measure, we need to appreciate the fact that it’s important to discuss this, even if it’s technical language. As we make investments in our communities, we need to be able to measure them. But as you know, indigenous peoples are criticized for not having some kind of forms or structures. We are very organic and sometimes it’s hard to tell ...”*

- *We realized that we could not come up with the technical wording for how an indicator is defined, but we were very sure about the areas that must be used to discuss the indicators. We produced a bulleted list of which we called “the Indicator Areas” so that we don’t miss out that in the dialogue.*
- *We also recognized in the spirit of FPIC that as we start to implement a project, the indicators will need to be customized because context is very important.*

Traditional Knowledge/Seeds/Medicine

INDICATORS AREAS	EXPLANATION/NOTES	OTHER
LAND TENURE/ QUANTIFY RESOURCES	<ul style="list-style-type: none"> • As with working group 1, also for Traditional Knowledge/Seeds/Medicine, the land becomes the canvas for everything (e.g. If you do not have the land, you cannot grow traditional medicine). 	
OWNERSHIP	<ul style="list-style-type: none"> • Who would own the medicine (or more generally the Traditional Knowledge?): the Government? the individual? 	

ACCESS/BENEFIT SHARING	<ul style="list-style-type: none"> • ...It's a very critical part because it informs us on who can access and who can benefit from it ... 	
PROTECTION/ CONSERVATION	<ul style="list-style-type: none"> • ...we also need to talk about the protection and the conservation of that medicine (and traditional knowledge more broadly). 	
RESEARCH/ DOCUMENTATION/ PROTECTION	<p>That's emerged as a very controversial issue within the working group:</p> <ul style="list-style-type: none"> • If we document traditional knowledge it will be stolen; others say if not, the traditional knowledge will disappear. How can we find a balance? • We have to find a way to make sure that we protect and use our traditional knowledge: how can we utilize these technologies to protect our traditional knowledge? • Piracy and intellectual property are concerns. Litigation is not a strong point because it's not easy to fight with a big company. • Eventually we say that the time has come, to take the risk of documenting because it's important to make sure that we don't lose the information. • How can we protect that information? Through the property rights? Which other ways? An indicator in this area will probably show how that is going: whether we are losing it through piracy, if we are losing by not documenting, etc. • How can we use the new technologies to protect our traditional knowledge? 	

<p>ROYALTIES/ COMPENSATION/ RECOGNITION</p>	<ul style="list-style-type: none"> • If there is something to be gained from the traditional knowledge (medicine), how do we share those benefits? • Recognition is important so the indicators have to take it into consideration. • Some forms of compensation could be considered. • Most of the knowledge within the indigenous communities is often taken for granted by the people who have that knowledge, but they don't realize how useful it is. There is a need to measure how much the communities know about the resources they have. 	<p><i>There are a lot of researchers going to communities, the elders tell them what that tree is good for, and in the end they are never recognized, they are not mentioned.</i></p> <p><i>A good example is the sandal woods, which are now protected in Kenya, but until it came up in the newspaper, some communities did not realize that the trees were useful.</i></p>
<p>VALORIZATION/VALUE ADDITION</p>	<ul style="list-style-type: none"> • This is about valuing that knowledge and validating it, appreciating it. • Make sure that indigenous peoples really understand that so that they can be proud and have some dignity about it. 	
<p>USE OF KNOWLEDGE (APPLICATION)</p>	<ul style="list-style-type: none"> • If we have all this knowledge (e.g. we have all this medicine) then we must endeavour to use it. • We need to find an indicator on how prominent traditional medicine is going to get, and how we use it (it's not just that we are talking about it but we don't use it ...and let the people of the villages use it). 	
<p>INTER-GENERATIONAL LEARNING</p>	<ul style="list-style-type: none"> • The traditional system of learning should be maintained because often the elders have received this knowledge in different ways (through dreams, visions, fathers) and this needs to be continued because it's probably the best way to learn the traditional medicine. 	

Resilience

This session provoked a lot of discussion. *“It was very natural that we did not try to define resilience because many people understood what it meant”.*

<p>DIVERSIFIED LIVELIHOOD</p>	<ul style="list-style-type: none"> • If we look at resilience, we have to look at indicators that point towards diversified livelihoods because if you only advocate for the enterprise (the cash system), then when the cash is gone there is nothing to rely on. • We can provide indicators that can measure that. 	<p><i>“If you look at small-scale farmers, they often have varieties of food crops in the shamba. If they have sheep, perhaps they have four varieties because they need to be very resilient”.</i></p>
<p>GOVERNANCE and EQUITY</p> <ul style="list-style-type: none"> • Customary/Traditional Governance – Elders Councils: this will help mitigate land loss/eviction • Social Inclusion (women, men, youth) • Recognize the Law • Spirituality 	<ul style="list-style-type: none"> • It is important to measure the level in these two areas – customary and traditional/ constitutional: <ul style="list-style-type: none"> ○ Is it the traditional systems that hold the people? Is it a mixed system or is it the modern governance structure that holds the people? ○ How does this system affect the livelihoods? 	<ul style="list-style-type: none"> • Governance takes very different forms (customary laws, traditional gov. systems, constitution system) • According to the traditional systems, under governance the structures encompass elements of spirituality and the council of elders (and women)
<p>DEFINE INDIGENOUS INDICATORS APART FROM “MODERN” INDICATORS</p> <p>(linked to all the indicators, not only Resilience)</p>	<ul style="list-style-type: none"> • <i>“The World Bank says that if you live under USD 1 a day, it defines you as poor, but when you get to a community (for instance a Maasai community), it is not the dollar that determine whether you are poor, but whether you are have a wife, a child, cows, etc.” (a participant).</i> • Indigenous indicators need to be tasked to the groups because it is important how we see, value and measure things. 	
<p>REPLENISH/RESTORE (livestock, trees, etc.)</p>	<ul style="list-style-type: none"> • To rebuild the things that have been lost (several examples). A lot has been lost and needs to be restored. 	
<p>STRATEGIC USE OF INDIGENOUS KNOWLEDGE</p>	<ul style="list-style-type: none"> • It’s inevitable that we have to adapt (climate change but also political 	

FOR ADAPTATION-TRACK CHANGES (climate change, etc.)	changes, etc.). We need an indicator on how we are strategically using our indigenous knowledge in view of the changing times (also to understand how we make choices, what choices we make around these changes).	
DEPENDENCE (economic, substance, relief) /Alienation/Self-Determination/Impoverishment. (Seed Sovereignty)	<ul style="list-style-type: none"> • How can we break the dependence (on relief food for instance), “<i>the bad habits that we have acquired and especially when it comes to economic dependence so that we don’t create beggars in our communities...</i>”? • How do we replenish our self-determination? 	
COMMUNITY (cohesiveness, language, culture)	<ul style="list-style-type: none"> • A community has to define itself in the spirit of creating cohesion because a lot of communities are now fragmented (e.g. languages are changing and dying) • There is the need for the community to come together and re-define itself, remember its stories, re-constitute its culture. • This issue probably cuts across all other Indicator Areas. 	

“Poverty is the lack of self-determination. Success is having the knowledge and skills for survival. The wealthiest among us are those that give the most and only take what they need. Life has its own spirits and humans, as part of creation, must respect those spirits”.

(quote from Indigenous Peoples during the 2nd Global Consultation on the Right to Food and Food Security for Indigenous Peoples, Nicaragua, 7-9 September 2006¹).

The discussion highlighted that the work on indicators specifically for indigenous peoples is a long process that IFAD has been supporting since 2005. A specific recommendation was given by UNPFII in its last session (May 2014) on developing specific indicators to adopt in IFAD projects. In May 2014 the Steering Committee of the Indigenous Peoples’ Forum at IFAD met in New York and decided to include a session on indicators in the agenda of the Second Global Meeting of the Forum.

¹ Cultural indicators of Indigenous Peoples' food and agro-ecological systems (SARD Initiative). Link: <ftp://ftp.fao.org/docrep/fao/011/ak243e/ak243e00.pdf>

“‘Indicator’ is the scientific name for the honey-guide. Indicator is a bird that actually shows humans and other animals where honey is. I use this analogy because an indicator is actually a good thing, it should take you to the right place. So when we were talking about indicators, we actually mentioned whether we should have indicators for failed efforts or whether we should have indicators for successful efforts. I think the principle and the spirit of the indicator is to take us to the honey, and of course as you all know, if you get the honey because the bird has shown you where the honey is, you must share some of that honey with that bird, otherwise the next time it will take you to the lion’s mouth” – Wanjiku Mwangi

5. Statement of the African Regional Preparatory Workshop for the Second Global Meeting of the Indigenous Peoples' Forum at IFAD in Support of IFAD X Resource Replenishment

As already happened during the regional workshop in Asia (held in Jakarta on 25-26 November 2014), participants in the Africa Regional Workshop agreed to prepare a Statement in Support of IFAD's Resource Replenishment, scheduled for 18 December 2014.

A draft resolution based on the one presented by the Asian Workshop was proposed to the participants, who suggested adding points that needed to be integrated in the document (e.g. making reference to the Outcome Document of the World Conference on Indigenous Peoples in 2014 and to IFAD Policy on Engagement with Indigenous Peoples). The final version of the statement (see annex n. 3) was endorsed by the participants and was sent in good time for the IFAD Replenishment Meeting.

6. Discussion on a strategy and recommendations to IFAD on how to support indigenous food systems and sustainable livelihoods

This last session of the Regional Workshop, chaired by A. Cordone, W. G. Tadesse and I. Hussein, aimed to define, from an African regional perspective, some key elements and recommendations for a strategy to propose to IFAD for working with indigenous peoples on indigenous food systems and sustainable livelihoods. These points will be brought to Rome for discussions, reflections and action in the forthcoming global Forum of the Indigenous Peoples' planned to be held at IFAD in February 2015.

Participants noted how the exercise on indicators has already helped to define some interesting elements to work on a potential strategy involving IFAD and indigenous peoples. The following points have been informed by earlier work on indicators and by what developed during this last working session.

1. At African Regional level, there is a need for strengthened discussion among indigenous peoples. This means finding ways (e.g. a regional network for Africa) that will enable indigenous peoples' organizations to discuss, share ideas and resources

on a more regular basis. This will strengthen their role as a united group for advocacy at a global level. IFAD can play an important role in supporting a strengthened network through events like this regional workshop. The Forum at IFAD can become a community of practices and a network of all those who have been participating during the past years in the Forum at IFAD and IPAF.

2. The future vision for the Forum at IFAD needs to focus on the country-level processes, specifically for the COSOP and projects as well as in policy dialogue. An example is the work started with the side event jointly organized by IFAD-Tanzania and the Commission of Human Rights the day after the African Regional Workshop took place.
3. IFAD needs to enhance the direct participation of indigenous peoples not only in terms of consultation when designing projects (through the FPIC process) and COSOP but also by including their representatives in the country programme management teams, the project Steering Committee of IFAD projects, the technical coordinating units of the projects as well as in monitoring and evaluation activities.
4. For IFAD to recognize indigenous peoples' systems of food production, the starting point must be the recognition of systems of exchange and networks already on the ground and functioning. Some of these systems build on an obligatory kind of interdependence and reciprocity which is crucial for the social and economic relations with the neighbouring communities. For IFAD it is central to see this kind of complementary interdependence maintained or recovered by local communities (e.g. in relation to land and natural resources management) living in the project areas.
5. For IFAD, this also means recognizing customary systems of tenure and ownership that already exist on the ground, and other indigenous peoples' uses and ownership of strategic resources, including the recognition of existing traditional governance structures in charge of activities and projects related to land, territories and resources.
6. All indigenous peoples' livelihoods need to be recognized, shifting from a paradigm which looks at them as *primitive* and *unproductive* to one that recognizes their livelihood systems as important for future human development given their capacity to encompass social, spiritual and environmental aspects in a holistic way.
7. Diversity of people corresponds to diversity of food. The recommendation to IFAD is therefore to take into account in project design how the diversity of livelihoods and food production systems is the most important factor that guarantee sustainability, allowing resilience of local communities. (This contrasts with mono-cropping and its consequences on human resilience and sustainable livelihood.)
8. From indigenous peoples' perspective, food is not simply a commodity, not simply something to be grown and put into the market for sale. Food is something sacred and spiritual, and is linked to Mother Earth. The centrality of Mother Earth is present in all that is around food production, consumption and distribution. This is among the

reasons why reciprocity and complementarity, which characterize indigenous food systems and practices, need to be recognized by IFAD when conceptualizing and designing new projects in order to have a positive impact on indigenous peoples' territories and communities.

9. Another key issue for IFAD to take into account is the link between nutrition and production. In practical terms this means that whenever food production is supported by IFAD in areas owned by indigenous peoples, the nutrition component of the existing food system needs to be taken into account before promoting any new crops. This will allow support and space to be given to those food production systems (e.g. shifting cultivation) that are not usually recognized by governments, even though they have shown to have more nutrients. The other side of the link between nutrition and production can point to the risk of indigenous food knowledge being stolen (e.g. quinoa): when an indigenous food becomes popular around the world and starts to be produced for the international market, there is the risk that those who are the original producers will no longer be able to afford to eat it. This process of "food system gentrification", often led by multinationals, results in people not being able to afford to eat their own food or use their own medicines. While there are economic advantages for indigenous food products in accessing the market, the issues of "Whose food?" and "Are indigenous peoples able to continue to produce and consume their own food?" need to be answered.
10. The inclusion of indigenous peoples' perspective in devising the **indicators** used by IFAD to evaluate and assess projects is a step forward, and it is strongly recommended that their suggested indicators (after being refined by IFAD technical staff) be included and observed in future IFAD projects implemented in indigenous peoples' territories. The potential implication of not including specific indigenous peoples indicators in measuring results could be that IFAD- funded projects impoverish indigenous peoples and make them more vulnerable and marginalized. The work on specific indicators includes the expansion of the RIMS as a long- term plan and that the indicators be piloted in all projects supporting indigenous peoples and included in the project implementation manuals. It is also important to conduct qualitative assessments of the changes brought by the projects.
11. For IFAD to continue to support the IPAF, financial resources need to be increased. It is recommended that IFAD continues to share information so that all national offices are informed about the existence of the Facility, which is a unique and important financial instrument. The same needs to be done in terms of sharing knowledge on IFAD programmes and projects about indigenous peoples.
12. IPAF-funded projects should have three phases: pilot, consolidation of results and exit strategy. The sustainability dimension of proposals needs to be further strengthened. The IPAF should consider reviewing financial support to those projects that need consolidation for a second phase.

13. For IFAD to support and ensure in its projects the enhanced capacity of indigenous peoples in relation to their needs and aspirations, at project level IFAD should guarantee a legitimate representation of indigenous peoples and especially that these representatives undergo capacity building to represent their needs and perspectives in decision-making bodies set up for project management. Capacity of implementing agencies should be built and strengthened in an inclusive approach that allows indigenous peoples' representatives to equally participate to the decision-making processes.
14. As emerged during the workshop, land tenure security is among the major challenges experienced by indigenous peoples with respect to their food systems and livelihoods. For this reason it is recommended that IFAD make land tenure and territories a priority issue in projects, showing commitment to exclude any project that negatively affects land tenure of indigenous communities.
15. It is recommended that IFAD's Gender and Youth desks improve their focus on indigenous women and youth.
16. IFAD should enhance the value of indigenous peoples' food systems and productive development as a way to relieve people from economic dependency and socio-political marginalization and to create alternatives to the negative consequences of rapid globalization, whose main victims are the most vulnerable and poor people, who are IFAD's target population of IFAD.

7. Selection of participants in the second global meeting of the Indigenous Peoples Forum at IFAD

At the beginning of the day two, participants were provided with the criteria for selecting who will be representing the African region in the second global meeting of the Forum. After group discussions were held among members from the same regions, the workshops participants tentatively selected the following tentative:

- West and Central Africa: Daouda Maiga (Mali), Itongwa Joseph (DRC), Stanislas Bineli (Cameroon);
- Eastern Africa: Adam Mwarabu (Tanzania) and Jane Meriwas (Kenya);
- Southern Africa: Elsie Tolani Mvimi (Botswana) and Moses Khumub (Namibia).

It was clarified that in addition to the participants selected during the workshop, the following participants will be also attending as representatives from the African Region:

- Two members of the Forum Steering Committee: Adolphine Muley (DRC) and Joseph Simel (Kenya);
- One IPAF Board Member: W.G. Tadesse (Ethiopia)
- One member from IPACC (to be selected from IPACC)

Other people will be invited as resource persons for the Forum.

It was observed that from West and Central Africa all three participants are men. From Ethiopia there was the suggestion to include for the future, the expression *Eastern and the Horn of Africa* (or *Horn of Africa* independently) to ensure that the Horn of Africa is fully represented. For these reasons, further discussion on the selected participants is needed.

8. **CLOSING CERIMONY** (Adam Ole Mwarabu, PAICODEO)

ANNEXES

- 1.** Agenda
- 2.** List of participants
- 3.** *Statement of the African Regional Preparatory Workshop for the 2nd Global Meeting of the Indigenous Peoples' Forum at IFAD (held in Dar-es-Salaam 15th-16th December 2014) in Support of IFAD's Resource Replenishment*

ANNEX 1: Agenda

Africa Regional Workshop in preparation of the Second Global Meeting of the Indigenous Peoples' Forum at IFAD

December 15-16-2014
Dar es Salaam, Tanzania

December 15 2014		Facilitator
8.00-9.00	Registration	
9.00-9.40	Opening session Africa Indigenous Peoples' opening ceremony (Adam Ole Mwarabu, Director, PAICODEO) Welcome remarks by Dr. Hussein Isack, Executive Director, Kivulini Trust Francisco Pichon, IFAD Country Director Tanzania Hon. Dr. Titus Mlengeya Kamani (MP) , Minister of Livestock and Fisheries Development. Video on the First Global meeting of the Indigenous Peoples Forum at IFAD LINK: http://www.youtube.com/watch?v=eT51erPKHRo	Francisco Pichon
9.40 – 10.00		
10.00 – 10.15	Group Photo	
10.15-10.35	Tea/Coffee/Health Break	
10.50-12.45	<ol style="list-style-type: none"> 5. Participants introductions 6. Presentation and approval/adoption of agenda 7. Review of the recommendations from the First Global Meeting of the IPs' Forum at IFAD (held in 2013): <ol style="list-style-type: none"> a) Presentation of the recommendations from the first global meeting by Wolde Tadesse, Steering Committee Members IPs Forum at IFAD b) Presentation on the progresses made by IFAD in the past two years by Antonella Cordone, Senior Technical Specialist Indigenous Peoples and Tribal Issues, IFAD. 	Joseph Simel
12.45-14.00	Lunch Break	
14.00-17.00	<ul style="list-style-type: none"> • Presentation of Case Studies on Indigenous Food Systems and Sustainable Livelihoods (panel 	Joseph Simel

	<p>discussions)</p> <ol style="list-style-type: none"> i. Mali ii. Kenya iii. Cameroon iv. DRC v. Botswana <ul style="list-style-type: none"> • Q & A session • Presentation of Case Studies on Indigenous Food Systems and Sustainable Livelihoods (panel discussions) <ol style="list-style-type: none"> i. South Africa ii. Burundi iii. Uganda iv. Ethiopia v. Niger vi. Tanzania(2) • Q & A session 	Jane Meriwas
17.00-17.30	Tea/Coffee/Health Break (Coffee available during working sessions)	
17.30-18.45	Plenary session: Introduction on the Specific Indicators for the well-being of Indigenous Peoples related to the theme of the IPs Forum (Antonella Cordone & Wolde Tadesse)	Wolde Tadesse
19.30	RECEPTION DINNER	

December 16 2014		Facilitator
9.00-10.30	<p>Discussion/Working session <i>Specific Indicators for the well-being of Indigenous Peoples related to the theme of the IPs Forum</i> (Land Territories and Resources; Traditional Knowledge, Seeds, Medicine; FPIC; Resilience). 2 Working groups: 1) <i>Land, Territories and Resources</i>; FPIC (Wolde Tadesse & Antonella Cordone) 2) <i>Traditional Knowledge, Seed, Medicine; Resilience</i> (Wanjiku Mwangi & Hussein Isack)</p>	Wolde Tadesse, Hussein Isack, Antonella Cordone and Wanjiku Mwangi
10.30-11.00	Tea/Coffee/Health Break	
11.00-12.45	<p>2 Working groups: 1) <i>Land, Territories and Resources</i>; FPIC (Wolde Tadesse & Antonella Cordone) 2) <i>Traditional Knowledge, Seed, Medicine; Resilience</i> (Wanjiku Mwangi & Hussein Isack)</p>	Wolde Tadesse, Hussein Isack, Antonella Cordone and Wanjiku Mwangi

12.45-14.00	Lunch break	
14.00-16.00	Reporting in plenary by the two working groups (10' each) and discussion	A representative from each working group
16.00-16.30	Tea/Coffee/Health Break	
16.30-18.30	Strategy and Recommendations to IFAD on how to support Indigenous food systems and sustainable livelihoods. Selection of the participants from the region who will attend the second global meeting of the Indigenous Peoples' Forum at IFAD in Rome on 12-13 February 2015 (11 participants from Africa) - (participants should have already discussed among themselves.	Wolde Tadesse, Antonella Cordone and Hussein Isack
18.30-19.00	Indigenous peoples closing ceremony	Adam Ole Mwarabu, Director, PAICODEO

ANNEX 2: List of Participants

#	PARTICIPANTS	Surname	First Name	Country	Organization
1	Steering Committee Member of IPs Forum at IFAD	Simel	Joseph Mokinyo	Kenya (East Africa)	Mainyoito Pastoralist Integrated Development Organization (MPIDO)
2	IPAF Board Member	Tadesse	Wolde Gossa	Ethiopia (Eastern Africa)	
3	IPAF Regional Implementing Org.	Isack	Hussein	Kenya (East Africa)	Kivulini Trust
4	Regional Org/Network	Kironyi	Lekumok	Tanzania (East Africa)	Community Research and Development Services (CORDS)
5	Regional Org/Network	Mbuda	Richard	Tanzania (East Africa)	Association for Law and Advocacy for Pastoralists (ALAPA)
6	Regional Org/Network	Kimesera	Ndinini Sabaya	Tanzania (East Africa)	Maasai Women Development Organization (MWEDO)
7	Regional Org/Network	Meriwias	Jane	Kenya (East Africa)	Samburu Women Trust (SWT)
8	Regional Org/Network	Bambanze	Vital	Burundi (Eastern Africa)	Indigenous Peoples of Africa Coordinating Committee (IPACC)
9	Kivulini Trust	Wanjiku	Mwangi	Kenya (East Africa)	Porini Association Kenya
10	IPAF/IFAD Partner	Itongwa	Joseph	DRC (Central Africa)	PROGRAMME D'INTEGRATION ET DE DEVELOPPEMENT DU PEUPLE PYGMEE AU KIVU(PIDP).
11	IPAF/IFAD Partner	Django	Sali	Cameroon (West Africa)	Mbororo Social and Cultural Development Association of Cameroon (MBOSCUDA)
12	IPAF/IFAD Partner	Mwarabu	Adam	Tanzania (East Africa)	Parakuiyo Pastoralists Indigenous Community Development Organization (PAICODEO)
13	IPAF/IFAD Partner	Steve	Collins	South Africa (Southern Africa)	Africa Safari Lodge Foundation (ASLF)
14	IPAF/IFAD Partner	Bineli	Stanislas	Cameroon (West Africa)	Alternatives Durables pour le Développement (ADD)
15	IPAF/IFAD Partner	Darout	Guma	Ethiopia (Eastern Africa)	Initiative for Living Community Action (ILCA)
16	IPAF/IFAD Partner	Mbonyintwari	Aimable	Burundi (Eastern Africa)	Association Protection des ressources Naturelles pour le Bien-Etre de la Population au Burundi (APRN/BEPB)
17	IPAF/IFAD Partner	Moha	Alkassoum Boudan	Niger (West Africa)	ONG Feed Niger
18	IPAF/IFAD Partner	Mvimi	Elsie Tolani	Botswana (Southern Africa)	Changate Conservation & Development Trust (CCDT)
19	IPAF/IFAD Partner	Mutumba	Moses	Uganda (East Africa)	Multi-Community Based Dev. Initiative Ltd (MUCOBADI)
20	IFAD-FUNDED PROJECT (LOAN)	Maiga	Daouda	Mali (West Africa)	Programme Intégré de Développement Rural de la Région de Kidal (PIDRK)
21	IFAD-FUNDED PROJECT (LOAN)	Wallet	Mariam Assory	Mali (West Africa)	Programme Intégré de Développement Rural de la Région de Kidal (PIDRK)
22	IPs Forum participant 2013	Khumb	Moses	Namibia (Southern Africa)	Tsintsabis Trust
23	IPs Forum participant 2013	Lekimain	Jennes Mercy	Kenya (East Africa)	IL'Laramatak Community Concerns

			RESOURCE PERSONS AND EXPERTS		
1	Resource Persons	Jilo	Roba F.	Ethiopia	Labata Fantalle Organization
			Government Representatives		
1	Ministry of Livestock & Fisheries Dev.	Salimu	Mwinfal	Tanzania	MLFD
2	CHRAGG	Nabor	Assey	Tanzania	CHRAGG
3	CHRAGG	Godlisten	Nyange	Tanzania	CHRAGG
			OBSERVERS		
1	Observers	Massey	Chitralekha	Tanzania	United Nations
			IFAD STAFF		
1	IFAD Italy	Cordone	Antonella	Italy	Coodinator Indigenou and Tribal Issues
2	IFAD Tanzania (East Africa)	Pichon	Francisco	Tanzania	CPM IFAD Tanzania and Rwanda
3	IFAD Italy	Loddoni	Margherita	Italy	IFAD Consultant
			EVENT SECRETARIAT AND TRANSLATION TEAM		
1	Operations Manager	Tuwei	Edna	Kenya	Kivulini Trust
2	Coordinator IPAF Africa	Macharia	Jacqueline	Kenya	Kivulini Trust
3	Translators	Pinnacle Interpretation services		Tanzania	Pinnacle Interpretation Services
4	Translators	Pinnacle Interpretation services		Tanzania	Pinnacle Interpretation Services
5	Translators (Technician)	Pinnacle Interpretation services		Tanzania	Pinnacle Interpretation Services

ANNEX 3: Statement of the African Regional Preparatory Workshop for the 2nd Global Meeting of the Indigenous Peoples' Forum at IFAD (held in Dar-es-Salaam 15th-16th December 2014) in Support of IFAD's Resource Replenishment



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Statement of the African Regional Preparatory Workshop for the 2nd Global Meeting of the Indigenous Peoples' Forum at IFAD (held in Dar-es-Salaam 15th-16th December 2014) in Support of IFAD's Resource Replenishment

To Mr Johannes Linn, Chair IFAD Replenishment

We, the participants of the African Regional Preparatory Workshop of the 2nd Global Meeting of the Indigenous Peoples' Forum at IFAD, held in Dar-es-Salaam, 15th-16th December 2014, express our admiration of the leading role IFAD continues to play to advance indigenous people's rights to sustainable development.

IFAD Policy on Engagement with Indigenous Peoples adopted in 2009 has become a major milestone that guides the paradigm of development it pursues to build on the culture and identity of indigenous peoples based on their free, prior and informed consent.

We, the indigenous peoples of the African region, continue to persist as peoples of diverse cultures, knowledge and spiritual systems, and are proving resilient in spite of current challenges we face. Our persistence and commitment to our life-ways has contributed immensely to the maintenance of our ecosystems, biological diversity and our wellbeing.

From the venue of our meeting, Dar-es-Salaam, we send greetings to you the governments of wealthy countries to continue to make substantial contributions to IFAD and also contribute to the Indigenous Peoples Assistance Facility (IPAF) to channel resources to support the development of indigenous peoples.

The important role that IFAD plays in support of the indigenous peoples of the world has gained much appreciation and recognition in the outcome document of the World Conference on Indigenous Peoples held in New York in September 2014. The document includes reference to IFAD Indigenous Peoples Assistance Facility and invites *"Member States and actively encourage the private sector, and other institutions to contribute to the United Nations Voluntary Fund for Indigenous Peoples, the United Nations Trust Fund on Indigenous*

Issues, IFAD Indigenous Peoples Assistance Facility, and the United Nations Indigenous Peoples Partnership as a means of respecting and promoting the rights of indigenous peoples worldwide” (item 38).

Participants of the African Regional Preparatory Workshop

Dar-es-Salaam, Tanzania

17th December 2014



Chair of the African Regional Preparatory Workshop
Dr. Hussein A. Isack
Executive Director, Kivulini Trust

Participants of the African Regional Preparatory Workshop for the 2nd Global Meeting of the Indigenous Peoples' Forum at IFAD (Dar-es-Salaam 15th-16th December 2014)

Joseph Simel Mokinyo, Steering Committee Member of IPs Forum at IFAD, Kenya

Tadesse Wolde Gossa, IPAF Board Member, Ethiopia

Isack Hussein, Kivulini Trust, Kenya

Kironyi Lekumok, CORDS, Tanzania

Mbuda Richard, ALAPA, Tanzania

Kimesera Ndinini Sabaya, MWEEDO, Tanzania

Meriwas Jane, IPNSCCC, Kenya

Bambanze Vital, IPACC, Burundi

Wanjiku Mwangi, Kivulini, Kenya

Itongwa Joseph, IPAF Funded Project, DRC

DjangoSali, IPAF Funded Project, Cameroon

Mwarabu Adam, IPAF Funded Project, Tanzania

Steve Collins, IPAF Funded Project, South Africa,

Bineli Stanislas, IPAF Funded Project, Cameroon

Darout Guma, IPAF Funded Project, Ethiopia

Mbonyintwari Aimable, IPAF Funded Project, Burundi

Moha Alkassoum Boudan, IPAF Funded Project, Niger

Mvimi Elsie Tolani, IPAF Funded Project, Botswana

Mutumba Moses, IPAF Funded Project, Uganda

Maiga Daouda, IFAD Funded Partners, Mali

Wallet Mariam Assory, IFAD Funded Partners, Mali