



Mainyoito Pastoralist Integrated
Development Organization

*For Human Rights & Empowerment
of Marginalized Pastoralist Communities*

MPIDO Pan-African Capacity Building Project

Climate Change and Indigenous Peoples in Africa

Experiences and Lessons from Cameroon, Congo, Nigeria and Uganda

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List of Acronyms and Abbreviations

ABEK	=	Alternative Basic Education for Karamoja
ACRWC	=	African Charter on the Welfare and Rights of the Child
CAADP	=	Comprehensive African Agriculture Development Programme
CAF	=	Cancun Adaptation Framework
CAT	=	Convention Against Torture
CCAA	=	Climate Change Adaptation in Africa
CEDAW	=	Convention on the Elimination of All Forms of Discrimination Against Women
CERD	=	Convention on the Elimination of All Forms of Racial Discrimination
CMW	=	Convention on the Protection of the Rights of Migrant Workers and Members of Their Families
COF	=	Climate Outlook Forums
CRC	=	Convention on the Rights of the Child
CSOs	=	Civil Society Organisations
DCF	=	Devolved Climate Change Financing
DNA	=	Designated National Authority
DoE	=	Division of Environment
DRM	=	Disaster Risk Management
DRIP	=	Declaration on the Rights of Indigenous Peoples
EOC	=	Equal Opportunities Commission
EPAs	=	Extension Planning Areas
EU	=	European Union
EWS	=	Early Warning Systems
FAO	=	Food and Agriculture Organisation
FPP	=	Forest Peoples Project
GCF	=	Green Climate Fund
GCMs	=	Global Climate Models
GEF	=	Global Environment Facility
GHG	=	Greenhouse Gas
GIS	=	Graphic Information System
GoU	=	Government of Uganda
ICCPR	=	International Covenant for Civil and Political Rights
ICESCR	=	International Covenant for Economic, Social and Cultural Rights

IIED	=	International Institute for Environment and Development
IK	=	Indigenous Knowledge
IKFs	=	Indigenous Knowledge-based wealth forest system
IKS	=	Indigenous Knowledge Systems
ILO	=	International Labour Organisation
IPCC	=	Intergovernmental Panel on Climate Change
ITK	=	Indigenous and Traditional Knowledge
MBIFCT	=	Mgahinga and Bwindi Impenetrable Forest Conservation Trust
MDGs	=	Millennium Development Goals
NAPA	=	National Adaptation Plan of Action
NAPs	=	National Adaptation Plans
NCCFP	=	National Climate Change Focal Point
NCCS	=	National Climate Change Strategy
NGOs	=	Non Governmental Organisations
NUSAF	=	Northern Uganda Social Action Fund
R&D	=	Research and Development
REDD	=	Reduced Emission in Deforestation and Forest Degradation
SCCF	=	Special Climate Change Fund
UDHR	=	Universal Declaration of Human Rights
UNCBD	=	United Nation Convention on Biological Diversity
UNCCC	=	United Nations Convention on Climate Change
UNCCD	=	United Nation Convention to Combat Desertification
UNCED	=	United Nations Conference on Environment and Development
UNEP	=	United Nations Environmental Programme
UNFCCC	=	United Nations Framework Convention for Climate Change
UOBDU	=	Uganda Organisation for Batwa Development in Uganda
USAID	=	United States Agency for International Development

1.

Introduction

Climate Change is increasingly discussed in policy, development, economic, trade, ecological and technological circles. It poses serious threats to gains made in development over the years. It is a major concern as it threatens the health of all global ecosystems, human civilisation and survival. It is one of the underlying drivers now of vulnerability, poverty and food insecurity.

Severe weather conditions, droughts, floods, melting of ice in the northern arctic circle, rising sea levels in the pacific, increasing frequency and intensity of droughts in parts of Africa have all proved that Climate Change (CC) is now not just real, but it is a great threat to development and to human civilization.

Different studies maintained that climate change has some underlying causes, both natural and man-made. Natural causes of climate change include: volcanic eruptions, air and ocean interactions that move heat currents across the planet in relatively short time, movement of air and water from the equator to the poles and vice versa, earth orbital changes and solar radiation.

Man-made causes are: emission of Greenhouse Gases, population increase, agriculture, deforestation and degradation of ecosystems. Other man made causes of climate change include: unsustainable models of production, development and consumption.

The negative impacts of climate change are felt mostly by Indigenous Peoples most of whom live off natural ecosystems of the World, as their

livelihoods intrinsically linked to ecosystems: forests, mountains, plains, oceans and lakes.

Although there are differential degrees in ways Indigenous Peoples experience climate change related stresses, they all find themselves more vulnerable and unable to cope with climate change as they did in the past.

REDD+ Reducing Emissions from Deforestation and Forest Degradation is both a climate change concept and strategy designed to reduce greenhouse gas emissions through addressing the underlying causes of forests losses and forest degradation. As a strategy it mostly addresses mitigation and adaptation components of climate change.

Deforestation and forest degradation accounts for about 17% of global greenhouse gas emissions and it is the second contributor to global warming after Green House Gas Emissions. It is within this context that IPCC and later on UN-FCCC designed REDD+ to reduce gas emissions from deforestation and forest degradation. Since the emergence of REDD+ mechanism, indigenous peoples have participated in limited ways in REDD+ mechanism at different levels. As custodians of the world most important rich biodiversity areas, indigenous peoples are among the key stakeholders of REDD+ mechanism. REDD+ Programmes in Africa limited engagement with African Indigenous Peoples.

This paper draws experiences and lessons from four African countries: the Republic of Congo, the Federal Republic of Nigeria, the Republic of Cameroon and the Republic of Uganda. It uses

experiences and lessons learned from such countries in Sub-Saharan Africa to highlight areas to inform processes, policy, strategies and programming to enhance efficiency, effectiveness and to ensure that REDD+ programmes among Indigenous Peoples are designed and implemented within the framework of the United Nations Declaration on the Rights of Indigenous Peoples.

1.2 Objectives of the Paper

This paper combines studies from four different countries: the Republic of Congo, Cameroon, Nigeria and Uganda; and it was prepared under the Pan-African Capacity Building Project funded by the World Bank. The objectives of the papers are: 1) to show how Indigenous Peoples in Sub-Saharan Africa (SSA) are engaged in REDD+ national policies, strategies, Institutions, working groups and programmes, 2) to show how Indigenous Peoples in Africa are impacted by climate change, 3) to assess the level of involvement of Indigenous Peoples in Africa in REDD+ programme, 4) to analyse the socio-economic impacts of climate change on indigenous peoples, 5) to assess the role of Indigenous/ Traditional knowledge in climate change mitigation and adaptation, and finally 6) to identify knowledge products to be widely used by the Pan-African Capacity Building Project funded by the World Bank through MPIDO

1.3 Methodology of Study

The paper is based on the review of relevant literature, analysis of climate change and REDD+ documents: policies, principles, strategies, insti-

tutions, working groups and programme stakeholders. The paper further analyses climate change negotiation and financing processes at both national and international levels. Focused group discussions were held and a wide range of stakeholders were interviewed including government officials, CSOs representatives and REDD+ readiness project staff who were based in specific SSA countries and were managing project implementation. Authors of different technical papers did make use of different websites that host data on climate funds and financing modalities for Sub-Saharan Africa (SSA). The paper further made use of project documents and study reports¹ commissioned by the Pan-African Capacity Building Project (PCBP) funded by the World Bank through MPIDO.

1.4 Structure of the Paper

The paper is structured in a way that allows easy reading. Section one contains background and contextual information, situating the debate on climate change, REDD+ financing and programming as well as the involvement of African Indigenous Peoples. Section two of the paper covers involvement and experiences of Indigenous Peoples in their engagement in REDD+ programmes drawing from specific experiences from the Republic of Congo, the Republic of Cameroon, the Federal Republic of Nigeria and from the Republic of Uganda. Part three of the paper highlights key issues, analysis and discussion. Section four of the paper is conclusions and recommendations.

¹ The socio-economic impacts of climate change on Indigenous Peoples used the report by

2.

Climate Change and Indigenous Peoples in Africa

2.1 Overview of Climate Change

Climate is the average weather, putting together space (solar radiation), atmosphere and movements of clouds, wind, precipitation and oceans. Climate system is a complex interactive arrangement that consists of atmosphere, oceans and other bodies of water, snow and ice, land surface and living things. Climate change is a concept that puts two realities together i.e. the word climate and the term change.

In the last one hundred and fifty (150) years beginning with the Industrial Revolution in Europe, different nations have realised transformation in development, with industrial production and energy consumption sectors making phenomenal progress. The development made at the time had far reaching changes that touch demography, ecology, composition and movement of clouds, rainfall patterns, forests cover and quality, ocean levels, ice and glaciers.

Extreme weather events such as storms, floods, droughts and heat waves have increasingly become more intense, frequent and severe, making it more difficult for some of the communities to bounce back to pre-disaster levels.

Climate science grouped causes of climate change into two categories: natural and man-made causes. Major volcanic eruptions were historically known to have released quantities of dust and gases that resulted in temperature variation. As the main source of heat on earth is the sun, variation in heat from the sun has resulted in change in climate. Changes in the Earth's orbit mean that the distance between the Earth and

Sun varies over a long period of time, causing frequent variations in the total amount of solar energy reaching the earth. Man-made causes include: deforestation, burning carbon based materials that release CO₂, greenhouse gases, forest and environmental degradation and pollution.

At the international stage, series of studies were undertaken, reports produced, conferences held and issues were discussed. Following the report by a group of thirty (30) scientists under the auspices of the Massachusetts Institute of Technology in the State of Pennsylvania, in the USA, and the Conference of Rome organised by the Club of Rome with the theme 'Limits to Growth', environmental and climate issues found a new focus, with the UNCED 1992 in Rio de Janeiro Conference in Brazil sharpening the focus and putting climate change as well as sustainable development on the map of the world. The Rio Declaration provided a framework that was later developed into specific climate agreements and programmes of action. Agenda 21 that shaped a lot of debates in future discussions and that was authored by the RIO 1992 UNCED conference.

2.2 REDD+ Mechanism and Programmes

REDD+ Reducing Emissions from Deforestation and Forest Degradation is both a climate change concept and strategy designed to combat climate change within the United Nations Framework for Climate Change (UNFCCC). It is an initiative meant to reduce greenhouse gas emissions through addressing the underlying causes of for-

ests losses and forest degradation. Deforestation and forest degradation was found to be causing loss of biodiversity, threatening livelihood sources for most of the rural people especially forest depended Indigenous Peoples and triggering global warming.

The idea of establishing REDD was triggered by rainforest nations that met in May 2005 under the leadership of Papua New Guinea. Both Papua New Guinea and Costa Rica led the formation of The Rainforest Nations, with the main objective of "forested tropical countries collaborating to reconcile forest stewardship with economic development. At the Conference of Parties i.e. COP11 in Montreal in Canada, Papua New Guinea and Costa Rica, requested the inclusion of the agenda item: "Reducing emissions from deforestation in developing countries: approaches to stimulate action Papua New Guinea expressing strong interest in ensuring that the objective of article 2 of the Kyoto Protocol is achieved".²The initiative initially focused on avoided deforestation (RED) and it was only later that the other component i.e. avoided forest degradation was included (REDD). In Bali Indonesia at COP13, the initiative became REDD+ and it incorporated sustainable management of forest; enhancement of carbon stocks and improved forest protection. At the same time, the World Bank launched the Forest Carbon Partnership Facility (FCPF) at the Bali Conference (COP13) which became one of the funding arms of climate change. Its main objectives included building the capacities in developing countries to develop comprehensive carbon plans.

As a result of the decisions made at COP13 at Bali, under the Bali Action Plan, the United Nations in 2008, established a collaborative programme on Reducing Emissions from Deforestation and Forest Degradation (UN REDD) to enhance sustainable management of forests and social safeguards, calling upon developing countries to engage in low carbon climate resilient

sustainable development. Developed countries were charged with the obligation to provide predictable and significant funding to developing countries as an incentive for reduced forest based carbon emission. This funding was to be channeled through three UN specialised agencies i.e. UNDP; FAO and UNEP. UN-REDD works closely with the Forest Carbon Partnership Facility (FCPF) of the World Bank and Forest Investment Programme (FIP).

In 2010 at COP 16, the Cancun Agreements, REDD became REDD plus (REDD+) to provide for new components that were added to REDD. These new components added to REDD+ included: a) Reducing emissions from deforestation; b) Reducing emissions from forest degradation; c) Conservation of forest carbon stocks; d) Sustainable management of forests; e) Enhancement of forest carbon stocks.

In this new REDD+ dispensation, REDD+ has the potential to contribute to climate change 1) mitigation and adaptation; 2) conservation of biodiversity and sustaining important ecosystems that support different forms of life; 3) reducing vulnerability and enhancing resilience; and finally 4) promoting inclusive sustainable development.

In its current framework, REDD+ is phased in three distinct phases i.e. a) implementation readiness, b) investment phase, and c) Results based payments phase. Reaching out to Indigenous Peoples, ensuring their informed, prior and informed consent, full and active participation in REDD+ programme activities implemented in their areas will place mitigation and adaptation to climate change on a solid foundation that would optimise effectiveness and yield results.

As a strategy, REDD+ addresses mitigation and adaptation to climate change. In simple terms, whereas mitigation within the context of climate change means trying to reduce concentration of greenhouse gases in the atmosphere; adaptation on the other hand is trying to reduce negative effects caused by climate change.

² REDD has its roots in the 1997 Kyoto Protocol Article 4.1

REDD+ embodied new arrangements that would create economic incentives that would facilitate: 1) forest conservation, 2) protect livelihoods of millions of people, mostly Indigenous Peoples living in rainforests, and 3) cut down level of greenhouse gas emissions that would in turn slow down global warming.

REDD+ Programmes in Africa work with a broad range of stakeholders. It works with African Indigenous Peoples, who are threatened by climate change in different forms and degrees. There is body of evidence showing that forest depended people are among the most vulnerable communities to climate change. These people have a body of traditional knowledge that developed indigenous versatile strategies designed to manage forest systems and live low carbon livelihood.

2.3 Indigenous Peoples in Africa: Concept and its Development

Etymologically, the term indigenous means a native belonging naturally to some place. It came to mean 'original inhabitants of an area', people who lived in a given area prior to arrival of settlers who came from elsewhere to settle on the same lands as either settlers or colonisers. This is the logic why in places such as Canada, Americas, Australia and New Zealand, Indigenous Peoples are referred to as First People or First Nations, Aboriginal or Native Americans³, terms that are used interchangeable with indigenous peoples. Each term, although is used to mean same Indigenous Peoples, each term brings out a particular meaning and puts emphasis on specific characteristics of Indigenous Peoples in a given context.

The concept and definition of Indigenous Peoples in Africa is even more complex, as it deals with groups of population where some racial distinctions between those who identify themselves as "indigenous" and those "who do not" are not always that precise. In Australia, New Zealand and the Americas where different movements

of Indigenous Peoples started many years before Africa, concept and definition of Indigenous Peoples is all the same complex and one that its definition has never been agreed upon. International organisation and UN specialised agencies such as ILO ran into the same difficulties when they tried to apply the concept of Indigenous Peoples in international legal instruments.

In 1953, ILO undertook a review that looked into various definitions and criteria used by different states and social scientists in an attempt to come up with a more precise definition of who Indigenous Peoples really are. At the end of the review, ILO concluded that there was no single definition of Indigenous Peoples which was universally precise, valid and acceptable to all people who identified themselves as indigenous in all areas of the world.

When ILO came up with the Convention no. 169 of 1989, the concept and working definition of Indigenous Peoples integrated subjective and objective elements. In order to identify Indigenous Peoples (article 1) in the ILO Convention 169 focused on the description and not the definition of Indigenous Peoples. Some of the objective elements in this description included: 1) the historical continuity of descendants of pre-conquest or colonisation societies, 2) attachment to their ancestral lands and territories, 3) distinct social, economic, cultural and political identity, institutions and norms. One key subjective element that the ILO 169 Convention is self-identification and self-definition that people see themselves as part of Indigenous Peoples population.

After long discussions on the issue, ILO settled for agreeing in principle that self-identification was key to the concept and established a set of characteristics of Indigenous Peoples. Most of these characteristics were developed by Jose Martinez Cobo, a UN special rapporteur, in a series of studies he did in 1970s and 1980s. The International Labour Organisation (ILO) that was leading in addressing the rights of Indigenous

³ In Canada, some Indigenous Peoples who are not Metis or Inuit prefer to be called First Nations or First Peoples.

Peoples, when developing and finalising the ILO Indigenous and Tribal Peoples Convention 169 in 1989, maintained that a strict definition of Indigenous Peoples was neither necessary nor desirable, on the contrary, ILO said it was rather more relevant and constructive to try to describe the main characteristics allowing the identification of Indigenous Peoples.

The UN Declaration on the Rights of Indigenous Peoples identifies indigenous peoples as follows: "Indigenous Peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development" (UNDRIP article 3).

The UNDRIP adopted an approach similar to that of Jose Martinez Cobo and that of ILO, describing Indigenous Peoples and making reference to characteristics that previous studies on the subject and ILO convention attributed to Indigenous peoples: attachment to and dispossession of land, territories and natural resources, dispossession of land, distinctiveness, historical and pre-colonial presence in certain territories, cultural and linguistic characteristics; political non-dominance; economic and legal marginalisation.

Professor James Anaya, former Special Rapporteur on the Rights of Indigenous Peoples, who visited several countries in Africa added a new element from the African Indigenous Peoples context and defined indigenous peoples as "living descendants of pre-invasion inhabitants of lands now dominated by others".

In 2001, the African Commission on Human and Peoples Rights, in its 29th Ordinary Session that sat in Libya, set up a Working Group on the Indigenous Population/Communities. In consultation with human rights experts and representatives of Indigenous Peoples organisations and representatives, the Working Group carried out studies and presented a comprehensive report to the Commission on the rights of Indigenous

populations/communities in Africa. This report was presented to and adopted by the ACHPR in November 2003. It was later published as a booklet in 2005, and became the official position of the ACPHR with the regard to Indigenous Populations/ communities in Africa.

The ACHPR adopted a descriptive rather than a precise definition of Indigenous Peoples in Africa, listing a set of seven (7) characteristics as being possible criteria for identifying Indigenous Peoples in Africa: 1) their ways of life differ considerably from those of the dominant mainstream society; 2) their cultures are under threat, in some areas they are on the verge of extinction; ; 3) survival of their particular way of life depends on their recognition and access and rights to their traditional land and natural resources; 4) Indigenous Peoples suffer from discrimination as they are regarded as less developed and less advanced than other more dominant sectors of society; 5) they often live in inaccessible and geographically isolated areas, and suffer from various forms of marginalisation, both politically and socially; 6) they are subject to domination and exploitation within national political and economic structures that are commonly designed to reflect the interest and activities of the national majority; 7) they identify themselves as being indigenous.

The ACHPR used the report to initiate constructive dialogue with the African Union, dialogue that changed mind and hearts of some African states and governments. The work of the ACHPR used their expertise, experience and inside knowledge as the majority of commissioners worked with government in their respective countries back home prior to working with the commission. All these factors coupled with the times that the commission had and still has people in key positions in different government all over Africa, helped work of the commission in relation to promoting and protecting rights of Indigenous Peoples in Africa.

The ACHPR through its Working Group on

Indigenous Populations/Communities, organised research and information visits to different African countries, with specific Terms of Reference (TOR) that specified that 1) undertake country visits to study the human rights situation of indigenous populations/communities; 2) formulate recommendations and proposals on appropriate measures and activities to prevent and remedy violations of the human rights and fundamental freedoms of indigenous populations/communities. Reports from such visits enriched the work of the commission and gave it a comparative advantage when meeting and debating with governments.

This work of the ACHPR, coupled with the adoption of the UNDRIP in 2007, opened a new area altogether with the African governments. African states and governments found themselves uncomfortable with the adoption as many of them did not engage adequately in the process leading to the adoption of UNDRIP. Most of the African governments did not participate fully and actively in the process of debating and formulating the Draft Declaration in Geneva when the working group charged with such responsibility was still working under the UN High Commission for Human Rights.

The adoption of the UNDRIP changed dynamics of the workings of the African governments and it gave Indigenous Peoples a political space they needed to air their voices, organise themselves, strategise and to influence decision-making processes on matters affecting their rights.

In its endeavor to ensure that rights of Indigenous Peoples are respected, protected and promoted, the ACHPR adopted Resolution No. 197 on the protection of Indigenous Peoples' Rights in the context of the World Heritage Convention and the Designation of Lake Bogoria as a World Heritage Site' calling upon "the World Heritage Committee and UNESCO to review and revise current procedures and Operational Guidelines, in consultation and cooperation with the UN Permanent Forum on Indigenous Issues and

Indigenous Peoples in order to ensure that the implementation of the World Heritage Convention is consistent with the UN Declaration on the Rights of Indigenous Peoples" rights and human rights generally, are respected, protected and fulfilled in World Heritage areas.⁴

The ACHPR found itself playing a central role in mediating issues between African governments, Indigenous peoples and international community working on the same issues. The commission was afforded the opportunity to expose representatives of African government to international legal instruments regarding the status of rights of indigenous peoples. Some states and governments in Africa were not very happy with the adoption of the UNDRIP as they saw that terms such as self-identification, self-determination and the term Peoples to be threatening to territorial integrity of the African states, some of which, to use words of the British historian Basil Davidson, were still trying to recover from the "curse of a nation state" that was left behind by colonialism. Although unhappy with such terms, many of the states in Africa tolerated the process in order to be politically correct and remain in good books with funders who were funding specific programmes in their countries under the label indigenous peoples. Funders such as the World Bank, IFC, African Development Bank and many bilateral donors such as USAID, DANIDA, CIDA, DFID, SIDA, NORAD, etc, continued funding specific programmes implemented in areas where indigenous people live, projects whose beneficiaries were indigenous people.

The government of Uganda in its constitution of 1995, listed all 56 ethnic communities that were found within Ugandan borders in 1926. When the constitution was amended in 2005 (see schedule 3), nine more ethnic groups were included to the list. The rationale was that every Ugandan was indigenous to his/her

⁴ see ACHPR Report (2011) Commission Report for the 50th Ordinary Session, held in the Gambia.

home area. In its state report to UUPR (2011), it says, “ Uganda has indigenous communities who include the Batwa in the West; Banet in the Mount Elgon region; the Tepeth in Kar-amoja and others in other remote locations, government is actively seized of the matter and continues to pursue the delicate path of accommodative dialogue with them; with a view to minimizing any disruptive approaches to the lifestyle and traditions of the concerned communities.’

Formation of National Human Rights Commissions (NHRIs), some with Indigenous Peoples as part of the commissions, shifted the outlook of such commissions vis a vis indigenous peoples. Human Rights Commissions in Africa have increasingly become more positive and issues related to denial as well as abuse of rights of indigenous peoples found their way into agendas of several human rights commissions. The Kenya Human Rights Commission took issues related to Indigenous Peoples on board. It specifically supported court cases that filed in the Africa Court of Justice in Arusha by the Ogiek and Ndooris.⁵

The Republic of Congo went as far as making the Indigenous Peoples a constitutional category in its constitution of 18 January 1996. In its progressive spirit, the country passed an act of Parliament on 30 October 2010 (Act no. 5-2011 of 25 February 2011), an act that addresses specifically the protection and promotion of rights and welfare of Indigenous Peoples. Other countries that made some progress during this period include: the Central African Republic, that became the first to adopt the ILO convention no.169. The Namibian government created a position of deputy Minister whose portfolio is in charge of the Division on Marginalised Communities with the mandate to promote Indigenous Peoples in

⁵ The two court cases were opened by Endorois and Ogiek Indigenous Peoples. Both cases make reference to UNDRIP, making them landmark cases in the whole of East Africa.

Namibia.

There have been equally a lot of challenges that face Indigenous Peoples in Africa. These include persistent denial of Indigenous Peoples’ rights; loss of land and other natural resources critical for their livelihood; increasing resource based conflicts; and strong anti-Indigenous Peoples’ bias found to be prevalent in policy circles.

2.4 Indigenous and Traditional Knowledge (ITK)

In recent years, when participatory and bottom-up models of development are increasingly becoming popular, appealing and standing the chance of likely being more sustainable than the traditional top-down approaches to development, Indigenous or Traditional/local knowledge is more recognised as an important body of knowledge relevant in many development fields than previously thought.

Indigenous Knowledge is an experiential knowledge, often by the local community to enable people in such a community to be masters of their own lives, earn a living while conserving the environment and manage natural disasters. Communities living in specific ecological zones developed the know how to manage environmental vicissitudes such as drought, floods, early warning system, other natural disasters and post-recovery management.

ITK is the knowledge, know-how and area specific body of skills that a particular local community developed over the years, passed on from one generation to another by word of mouth or orally through songs, music, proverbs and storytelling. It is a body of knowledge accumulated, practiced and embodied in beliefs and norms has evolved through adaptation to specific life situations elders as custodians of ITK passed it to next generations. This knowledge is further premised on the sacred bond that exists between people, their environment and sacred spirits. Forests, water, mountains, lakes,

oceans, animals and the vegetation are held in respect, with very clear ethical values that stipulate that you can only use what you need for food, medicinal plants, building materials and for spiritual rituals. These spiritual values are taught to the young ones so when they grow up they already know that they should not destroy forms of life and systems that support life that exist around them.

In the area of climate change strategies, mitigation and adaptation, Indigenous and Traditional Knowledge is increasingly appreciated due to the fact that areas where the Indigenous Peoples live are rich in biodiversity and communities in such places have a wealth of knowledge regarding such resources, iconological dynamics and other environmental imperatives. The Cancun Adaptation Framework (CAF) which was adopted by UNFCCC in 2010, provides a guiding principle i.e. the need for adaptation to be based on and guided by the best available science and as appropriate, Indigenous Knowledge. Before this conference, Indigenous Knowledge was ignored mainly because of domination of western scientific and documented research findings. The CAF assessment report that came out and published in 2014 included a chapter that discussed the benefits of local knowledge and Indigenous knowledge in relation to human security.

The relevance, practicality, availability, applicability and easy access by many local people/communities, Indigenous and Traditional Knowledge recently became a growing area of interest for researchers, development practitioners and funding agencies. The relevance and potential of ITK to provide solutions to climate change specifically in the areas of mitigation and adaptation is worth exploring further.

2.5 Impact of Climate Change on Indigenous Peoples in Africa

Living off the ecosystems in different parts of Af-

rica, Indigenous Peoples have felt effects of climate change first hand. In Africa whether they are hunter-gatherer, fishermen, pastoralists or forest dependent people, they have all experienced changes in temperature at different seasons, amounts and types of rainfall, variability in weather, vegetation and seasons. They have further experienced decreasing agricultural productivity, loss of grazing, vegetation and forests. Climate Change has increased the vulnerability of Indigenous Peoples in Africa. It constrained most of coping strategies developed by Indigenous Peoples to spread risks, diversify sources of their livelihood and enhance resilience.

Prolonged droughts in parts of Africa have eliminated different species of grass, trees, crops and livestock. Breeds that were drought resistant were lost and they were replaced with types of breeds that are less resistant to drought, disease and agro-ecological zones. Some area in Africa have been rendered unsuitable for human habitation because of environmental degradation, loss of habitat, alkalinity and high level of salt in water.

Climate change related impacts in Africa sharpened the contrast that existed between the periphery and the centre, triggering resource based conflicts that in some cases leading to civil strife in some countries. Armed conflicts in Sudan, Ethiopia, Somalia, Liberia, Sierra Leone, DRC, the Central African Republic and recently the civil strife in Cameroon between English and French speaking Cameroon are all attributable to such climate change impacts. Effects of climate change and uneven distribution of resources and political power have all revived salient conflicts that were previously dormant. Some communities, mostly in the periphery felt that the centre was dominated by people who masked wealth for personal benefits instead of sharing it with entire communities, hence calling for an all inclusive government . Calls for all inclusive governments were construed to mean calling for violent overthrow of regimes of the

day. In many cases, different regimes in Africa became heavy handed in suppressing political dissent.

Climate change has had series of impacts on the indigenous peoples in Africa. These impacts affected sources of livelihood: lands sea shores, lakes, rivers, mountain and planes. Climate change affected species of vegetation, animals and crops. It affected the identify of indigenous peoples, their cultures, spirituality and it weak-

ened the bond that existed between indigenous peoples and nature. It created more vulnerability, poverty and increased diseases. Loss of biodiversity, livelihood and weakened coping strategies were some of the impacts brought about by climate change.

Financing Climate Change in The Republic of Congo



Abstract

The paper is an analysis of different REDD+ projects and it explores the climate financing modalities in the Republic of Congo. Since 2008, the Republic of Congo has worked with the UN-REDD funding facilities to reduce forest deforestation and forest degradation in order to reduce greenhouse gas emissions. The Indigenous Peoples in the Republic of Congo have participated in REDD+ processes. The paper undertakes the assessment to see how much indigenous people were involved and how climate financing is influencing the relationship between them and nature; and the impact climate financing has on environment, forests and nature.

In this article, the author highlights the progress made by the Republic of Congo in climate change mitigation and adaptation process in the Republic of Congo. The country is currently in its payment phase, which focuses on the remuneration of its REDD + efforts . To finance the climate, the Republic of Congo is in the process of adopting its financial mechanism likely to generate predictable, stable and sufficient financial resources. However, there is the question of involvement of indigenous populations in this climate financing strategy for an effective improvement of their economic and social situation. The author makes an analysis of the level of inclusion of Indigenous Peoples in climate funding defined in the national REDD + strategy and recommendations.

This study reviewed desk REDD+ programme documents; discussions with government officials from respective ministries; National REDD+ Coordination staff; the paper further used Participatory Assessment Reports of the REDD+ Readiness Package in the Republic of Congo. The author also consulted widely with key informants from forest dependent communities and civil society who have been involved in REDD+ readiness process in the Republic of Congo. The paper draws lessons that could be used elsewhere to improve effectiveness of REDD+ programmes through improved involvement of Indigenous Peoples in REDD+ mechanism and its processes.

Key words: climate finance, indigenous people, vulnerability, poverty, carbon, emissions, deforestation, REDD+ strategies.

1 Introduction

The Republic of Congo is one of the countries in central Africa, with a population of about 4.9 million people. It is sparsely populated with an estimated 11 people square kilometer. It is situated in the heart of Congo rainforest basin, the second largest after the Amazon. The rate of deforestation and forest degradation is less than 0.1%, making the Republic of Congo one of the least deforested and forest degraded countries. It has one of the intact rainforests in the world.

The Republic of Congo, aware about its endowment of rainforests and committed to maintaining rich cover of forest, is committed to Paris Agreement and REDD+ mechanism. The country made some commitment to the Forest Carbon Partnership Facility (FCPF) since 2008, which is funding activities through the World Bank. The country is further committed to United Nations REDD+ programme funded through FAO, UNDP and UNEP since 2010. The Republic of Congo is committed to preserve its forests and make an option to build a vibrant green economy.

In its demographic composition, the Republic of Congo has a significant of forest depended people such as the Yaka, Bakola, Tswa, Bakongo Baaka and Bagombes that identify themselves as Indigenous Peoples. They are racially of Bantu origin and their life revolves around forest. They are found in the areas of Lekoumou, Niari, Bouenza, Likouala, Pool, Plateaux and Cuvette west. They live in the rainforests and their livelihood is derived mostly from forest and forest based natural resources. The forest depended people have a cosmology, spirituality, beliefs, ecology and spirits and supernatural powers all based, formed or influenced by the forest and forest related reality.

In order to qualify for the funding it has been receiving from various climate financing facilities for climate change mitigation and adaptation, it did its ground work in terms of preparing most of the necessary steps in order to receive

such funding. The country engaged in REDD+ Readiness, and undertook several preparatory assignments in collaboration with the World Bank for the FCPF and with FAO, UNDP and UNEP for the UN-REDD. In the process, it : 1) designed the scope of REDD+; 2) a phased-approach to REDD+ implementation ("Readiness phase", " Investment phase" and Results-based payment phase"); and 3) the core elements of the Readiness phase.

Once it completed most of these stages, it started the process of consultation REDD+ to get its REDD+ Strategy (SN- REDD) approved and in November 2017, it qualified to start the REDD+ Readiness Implementation phase.

In this article, the author analyses and highlights the progress made by the Republic of Congo in mitigating climate change. The Republic of Congo is currently in its payment phase, which focuses on the remuneration of its REDD + efforts. In order to secure climate financing, the Republic of Congo is in the process of adopting its financial mechanism likely to generate predictable, stable and sufficient financial resources. However, there is the question of adequate involvement of indigenous peoples in this climate financing strategy for an effective improvement of their economic and social livelihood. The paper analyses the level of inclusion. consultation and active participation of Indigenous Peoples in climate funding as defined in the national REDD + strategy. The paper further draws conclusions from the study and puts forward recommendations, that if implemented will make REDD+ strategies more efficient, effective, inclusive of Indigenous Peoples, sustainable, sustain livelihood, conserve the environment and the rainforests.

2 Objectives of the Study

The Republic of Congo has been receiving climate financing from UN-REDD+ facilities such as FCPF and GCF. Some of the projects are implemented in Indigenous Peoples areas. This

study was undertaken within the context of implementing “*Pan-African Capacity Building Project for Forest-Dependent Indigenous Peoples in REDD+*” project, funded by the Forest Carbon Partnership Facility (FCPF)/World Bank through MPIDO. The objectives of this study are as follows: i) to explore the climate financing modalities in the Republic of Congo;

ii) to analyse the involvement of Indigenous Peoples in processes that to securing climate finances; iii) from the International Funding Facilities; iv) to assess the benefits that ROC is getting from climate financing; v) to assess how climate financing is influencing the relationship between indigenous peoples to nature; vi) assess the achievements of climate financing in ROC and the impact of REDD+ programme has on environment, forests and nature; vii) draw lessons and recommendation that will be used for lesson learning and improve the effectiveness of REDD+ programmes through improved involvement of Indigenous Peoples in REDD+ processes.

3 Methodology

This study reviewed desk REDD+ programme documents in the Republic of Congo; consultation with government Ministry officials from the Ministry of Forest Economy, Sustainable Development and the Environment, which charged with the responsibility of National REDD+ Coordination. The study further used Participatory Assessment Reports of the REDD+ Readiness Package in the Republic of Congo. The author also consulted widely with key informants from forest dependent communities, government, and civil society who have been involved in REDD+ readiness process in the Republic of Congo.

4 Structure of the Paper

The paper is structured as follows: the first section is the 1) introduction; 2) covers climate finance in the Republic of Congo. Section three deals with 3) the level of consideration of in-

igenous populations in climate finance in the Republic of Congo; and section 4) is the conclusions and recommendations of the study on the strengths and limitations of the inclusion of indigenous peoples in climate finance process in the Republic of Congo.

5 Background and Context of Climate Finance in the Republic of Congo

The Republic of Congo is one of the countries in central Africa, with an area of 342,000 sq.km, a population of about 4.9 million people. It is sparsely populated with an estimated 11 people sq. km. The urbanisation rate 3.02%, and the urban population is estimated to be 66.2%. It is situated in the heart of Congo rainforest basin, the second largest after the Amazon. The rate of deforestation and forest degradation is less than 0.1%, making the Republic of Congo one of the least deforested and forest degraded countries. It has one of the intact rainforests in the world.

The Republic of Congo, aware about its endowment of rainforest and committed to maintaining rich cover of forest, is committed to Paris Agreement and REDD+ mechanism. The country made some commitment to the Forest Carbon Partnership Facility (FCPF) since 2008, which is funding activities through the World Bank. The country is further committed to United Nations REDD+ programme funded through FAO, UNDP and UNEP since 2010. The Republic of Congo is committed to preserve its forests and make an option to build a vibrant green economy.

Despite the Republic of Congo being serene, it is still affected by the climate change and the section of its population most affected is the Indigenous Peoples. The role of Indigenous peoples in conservation of forests is recognised by both the national government and the International community. This reality is reflected in the commitments made by the government and its undertaking policy as well as legal reforms to

facilitate engagement of Indigenous Peoples in climate change as well as REDD+ programmes. The Republic domesticated some international legal instruments such as the UNDRIP, and its parliament passed a law for the promotion and protection of the rights of indigenous people (Law No. 5-2011 of 25 February 2011). This law stipulates that “the State shall ensure that Indigenous Peoples are consulted adequately in all matters touching their rights, lives and cultural identity. It further engaged the bilateral as well as multi-lateral organisations in financing climate change mitigation and adaptation programmes in the country. Most of the major player in the field such as the World Bank, African Development Bank, FAO, UNDP and UNEP. The Republic managed to draw finances from the Green Climate Facility (GCF) and from Carbon Partnership Facility (FCPF).

The country has been the most progressive in Sub-Saharan Africa in terms of recognising Indigenous Peoples, protecting and promoting their rights. On 30th December 2010, the Republic of Congo adopted a law in Parliament (Act no. 5-2011 of 25 February 2011) for the protection and promotion of the rights of Indigenous Peoples. It was the first country in Africa to pass such a law to promote the welfare of its Indigenous Population which according to UNESCO, is estimated to be around 10%.

Since October 2015, the Republic of Congo changed its constitution and included article 16 which states that “ the law guarantees and provides promotion and protection of the rights of Indigenous Peoples”. This made issues of Indigenous Peoples a constitutional category in the Republic of Congo.

Following the domestication of international law and legal instruments on Indigenous Peoples, the ROC worked closed with both bilateral and multi-lateral organisations in the area of climate financing. The main political, legal and environmental valuable instruments in the negotiations between the Republic of Congo and

the international financiers were: 1) the United Nations Declaration on Rights of Indigenous People, which ROC voted for; 2) Agreements in ratified in the area of environment and climate change when it participated in Cancun, Copenhagen and Baali COPs. Located in the Congo Forests Basin, with its high value in Biodiversity, rainforests and the value the country has in carbon storage, ROC engaged in a series of discussions within the REDD+ framework. Such negotiations resulted in agreements being reached with REDD in 2008. Such agreements put in place a REDD+ framework with the following core components:

i) Reduction of emissions caused by deforestation and forest degradation; ii) Conservation of forest carbon stocks; iii) Sustainable forest management; and iv) Increased forest carbon stocks. Since 2010, the ROC reached an agreement with UN-REDD+ which is in partnership with FAO, UNDP and UNEP.

Deforestation and forest degradation are the second leading cause of global warming, contributing about 15% of global greenhouse gas emissions, making loss of forest, especially rainforest a significant for climate change.

In the negotiations with climate financing facilities, the ROC capitalized in its four main objectives which are sectoral pillars in nature, yet they are complementary and re-enforce each other. These pillars are: i) the country’s vision for sustainable development; ii) Congo’s vision for sustainable agriculture; iii) vision for forestry governance and management; and iv) its COMIFAC’s integrated plan.

During the negotiations, the Republic of Congo sees REDD+ as a tool for sustainable development and a pillar for the green economy. While the country has abundance of wealth in natural resources, it has the majority of its people living below the poverty line. The newly agreements made with REDD+ are a strategic response to such issues. REDD+ agreement framework is

strategically an integration between two policy objectives i.e. principle of conservation of the critical ecosystems and the realisation of sustainable development as unpacked in the Sustainable Development Goals (SDGs).

In September 2011, the ROC released its REDD+ Preparation Proposal (R-PP) that used a participatory approach in its preparation. This proposal contained strategic, technical financial and methodological considerations to prepare the implementation of REDD+ in the Republic of Congo.

In November 2017, the Republic of Congo released its REDD+ Investment Strategic Plan for the period 2018-2025. As a tool for mitigation and adaptation to climate change, the country's adopted its National REDD + Strategy (SN-REDD) with the following objectives: i) to develop multi sectorian and coordinated approaches to plan new investments to reduce deforestation and forest degradation; ii) to develop an effective institutional system for the implementation of REDD +.

This national strategy for DOC is divided into three periods: short, medium and long term plans. The phases are: i) the short term (2017-2019) and it is designed to consolidate the institutional infrastructure necessary for the operationalisation of REDD + on a large scale, and launch the first REDD + projects; ii) medium term (2017-2022): with goal to operationalise institutional infrastructure to support REDD + initiatives and create measurable objectives to reduce deforestation and forest degradation; and iii) long-term (2017-2030): to sustainably reduce emissions from deforestation and forest degradation resulting from appropriate policies and investments to support the ecosystem and economic functions of forests, and to scale up REDD + efforts.

6 Climate financing in the Re-

public of Congo

Climate change has increasingly drawn interest and attention from different development actors and financiers. The United Nations Framework Convention on Climate Change has been the principal coordinator of Conference of Parties (COPs). In its work, UNFCCC has put adequate attention on the anthropogenic causes of climate change. Climate change funding facilities have been put under the coordination of UNFCCC which in turn delegated some implementation responsibilities to UN specialised agencies and other international financial institutions. Some of the funding facilities and agencies include: CDM, GEF, SCCF,

According to Climate science information, Africa is the least polluter compared to other continents, contributing only 4% of global CO₂ gas emissions. It is however the most vulnerable to climate change impacts. This is due to its level of development. According to Climate Change Vulnerability Index for 2015, seven (7) out of the ten countries most at risk from climate change are in Africa. Droughts, flooding, frequent and severe heat, reduction in air quality, decreasing agricultural yields, malnutrition and infectious diseases due to weather related events, are all rampant in Africa. UNFCCC predicted that by 2020, Sub-Saharan Africa will experience a 50% fall of crop yield. This is already experienced in parts of countries where maize shortage caused prices to be very high. Water shortage will affect a population between 75 - 250 million people. All these factors make Africa one of the strongest cases justifying financing to address climate change mitigation and adaptation programme.

The World Bank estimated that between 2010 and 2050, SSA needed \$ 18 billion to fund climate change adaptation programmes. Available funding levels reaching SSA is far less than what actually is needed. Immediate funding for adaptation is far greater than what is available.

Out of the \$ 1.16 billion that was approved for Africa, only \$ 379 million was disbursed. The gap between what was pledged and what was actually transferred is very big, and it is possibly an indicator that there are problems somewhere: grant management, capacity of institutions and individuals implementing programmes on the ground or inadequate capacity to prepare negotiation documents. Countries that have received substantial climate change finances are 1) South Africa (\$ 488 million), Mozambique (\$ 30 million), DRC (\$25million), and Tanzania (\$ 25 million).

Climate funds that were received in different African countries were from private investment nearly (about 62%) and went into the energy sector. The remaining portion of the money came from other sectors.

Climate finance has been flowing into the Republic of Congo for the last few years. It received funds from FCPF and UN-REDD through CN-REDD. The money was dedicated to UN-REDD+ Readiness: the FCPF readiness grant was US\$ 3.4 million supplemented by an additional grant of \$ 5.2 million. Another grant was received \$ 4 million from UN-REDD+ programme. All these make a total of \$12.6 million to fund climate change in the Republic of Congo.

The Republic of Congo completed preparing its Investment Plan, and by November 2017, the FIP Sub-Committee, having been satisfied with the review of document FIP/SC.19/4, approved a total of \$ for USD 24 million (USD 6 million in grant funding and USD 18 million in loan financing), to fund different planned activities included in Congo's Climate Investment Funds.

The newly created facility "the Dedicated Grant Mechanism for Indigenous Peoples and Local Communities" (DGM) instituted in 2016, allocated a total of US\$ 4,500,00 to the Republic of Congo to help fund its REDD+ Strategy. The money is held by the World Bank and it was earmarked to fund three project components.

DGM is a special window within the context of Forest Investment Programme (FIP).

The REDD+ has become a catalyst funding force in key strategic economic sectors that can transform the economy of the country. Funds were used among other things to fund things such as: i) review of policy and the development of land use plan (PNAT), the initiative in which UN-REDD+ has been involved; ii) review of the environmental law; iii) developing an environmental and social management plan; iv) the forest code; v) the framework law on Land Use plan. The role of funds received showed that REDD+ is integrated in other sectors of the economy in ROC.

7 The REDD+ Programme take root in the Republic of Congo

The REDD+ programme and processes have three main phases namely: i) the preparation phase: This phase focuses on the development of the **R-PP or REDD + Readiness Plan**; ii) the implementation phase of the R-PP: Its focus is on the implementation of the strategic and technical tools of the national REDD + process; iii) **the payment phase**: It's the current phase of REDD+ in ROC, and it is focusing on the compensation of REDD + country efforts.

This shows that REDD + in the ROC has successfully completed phase one and two and it is on track in as it starts the third phase. Funding of on-going programmes and projects to reduce deforestation and forest degradation in Congo. Climate finance in the REC is reflected in the national REDD + strategy which has integrated: i) country vision 2030; ii) country agriculture vision 2035; iii) vision for forestry policy; and iv) COMIFAC's convergence Plan. Higher level goals REDD+ in ROC were spelled out in the Strategy Paper for Growth, Employment and Poverty Reduction (EGRSP) 2012-2016 and the National Development Plan (NDP) 2012-2016. Both documents provided a direction that the ROC intends

to go in order to realise the overall objective of accelerating shared growth, creating jobs and reducing poverty in line with the Sustainable Development Goals (SDGs).

A big portion of climate financing in the ROC is used in the energy sector and it is intended to help expand access to clean energy sources like wind, solar and geothermal, support for energy-efficient infrastructure and transport. The necessary infrastructure is being constructed, and local communities and Indigenous Peoples (CLPA) are supported to better prepared for any eventuality against risks that emerge from climate change calamities. While climate financing is funding adaptation and resilience, it is also used to diversity both household and national economy in order to get Congolese and other players out of generating income from tree related activities, by creating alternative economic activities to reduce the impact of human activity on the climate.

To finance the climate change programmes, the ROC relies on a financial mechanism that can generate predictable, stable and sufficient financial resources from two major sources i.e. public and private funding sectors. The national REDD+ strategy specifies: i) domestic finances from the government revenues, the financial sector for example commercial banks, microfinance and the resources of private companies; ii) international financing from development assistance (ODA) and other public sector contributions (OOF), foreign direct investment (FDI) and private foundations.

Climate change programme finances in the Republic of Congo will be distributed through: i) direct investments in the form of grants / project-type loans; ii) a national mechanism for payments for environmental services for which the government plans to carry out preliminary studies and experiments, particularly at the level of its PIF projects; iii) a benefit-sharing mechanism developed at the national level and

tested through the implementation of its emissions reduction programme.

8 The level of Involvement of indigenous Peoples in Climate Change Financing in the Republic of Congo

The National REDD + process strategy in the Republic of Congo is based on various intervention pillars developed in five (5) strategic options, which are concrete responses to effectively combat the various causes of deforestation and forest degradation were identified in the process and agreed upon by stakeholders consultations.

The analysis of these strategic options allowed Indigenous Peoples to identify aspects directly related to financing for the benefit of indigenous peoples. These strategic options are:

Strategic Option 1: Strengthening Governance and Implementing Sustainable Financing Mechanisms:

- ◆ The funding is limited to support the adoption and publication of the implementing texts of the Law n ° 05-2011 of 25 February 2011 on the promotion and protection of the rights of indigenous populations;

Strategic Option 2: Management and sustainable development of forest resources funding for:

- ◆ **capacity building:** EFIR procedures defined by the EFIR manual, community forest management (for sustainable collection of timber and wood energy), monitoring the proper implementation of the law on artisan mining, participatory management protected areas (PA), NTFP domestication techniques and their integration into agricultural models, reforestation techniques and models, forestation techniques and models;
- ◆ **infrastructure:** micro-zoning of their land, support in cooperatives;

- ◆ **awareness-raising:** legal framework for artisan logging.

Strategic Option 3: Improving Agricultural Systems Funding is based on:

- ◆ Structuring Community Development Management Committees (CGDCs), to facilitate the supervision of agricultural practices and sectors, as well as collective decision-making and contracting;
- ◆ The development of community-based agricultural projects to minimize the impact on the forest.

Strategic Option 4: Streamlining the production and use of wood energy. this funding will enable Indigenous people to:

- ◆ identify their needs and the forest systems to be put in place e.g.; type of species, products, duration of rotation, etc
- ◆ create, revitalize the community associations / groups that will participate in the plantation;
- ◆ secure land with competent and customary authorities
- ◆ strengthen their capacities in the development of these plantations
- ◆ be involved in platforms for consultation and sharing of experiences with other stakeholders like private sector, public sector, local communities and civil society on wood processing techniques
- ◆ benefit from the distribution of waste for wood energy needs
- ◆ benefit from awareness and training in the use of clean energy

Strategic Option 5: Development of a mining sector that contributes to economic development with minimized impacts on the forest; This funding will enable Indigenous Peoples:

- ◆ to benefit from Community funds for local development to be created

- ◆ be involved in the fund's management mechanism, ensuring receipt of funds and coordination of micro projects.

At the policy level, there has been a serious attempt to engage and involve key stakeholders in consultation, planning and programme implementation. The Indigenous Peoples have represented at the national level by RENAPAC, the National Indigenous People Network of the Republic of Congo which has been part of the REDD+ since 2008. Since 2012, RENAPAC has been part of CACO-REDD, and it has organised visits to Indigenous Peoples communities in different parts of the country to raise their awareness on issues related to climate change and climate change financing.

The National REDD+ strategy and its programmes will pay special attention to Indigenous Peoples, together with other vulnerable groups to ensure that their rights are promoted and protected. Modalities of doing this will include: paying particular attention to securing land and usage rights and the respecting of IPs' socio-cultural practices through:

“(i) the alignment of sectoral policies and regulations and (ii) spatial planning. Particular attention will also be paid in the Sangha-Likouala ER-Program to the participation modalities of IPs, notably for the conservation of forest areas and the payment for environmental services)”. see Republic of Congo (2017), National REDD+ Strategy Investment Plan for the Republic of Congo 2018-2025 pg 74

9 Recommendations To Enhance Inclusion and Participation of Indigenous Peoples in Climate Change Finance in the Republic of Congo

9.1 Conclusions

In is apparent that Africa is vulnerable to impacts of climate change, and that different groupings of people in Africa experience dif-

ferential impact levels of climate change. The Indigenous Peoples in Africa are affected more by climate change compared to dominant mainstream groups. It is also true that the livelihood of the forest dependent Indigenous Peoples in the Congo have been experiencing disruption of their livelihood as a result of climate change, deforestation and degradation of forests. It is on this basis that the paper puts forward the following recommendations.

9.2 Recommendations

Based on the analysis of impacts of climate change on the Indigenous Peoples and financing climate change in the Republic of Congo, the following recommendations emerge.

1) The REDD+ Strategy Policy should include the Indigenous Peoples in the Republic of Congo, so that the Indigenous Peoples are not just co-opted into committees, but participate in their own right. The frameworks that should be used by REDD+ and the government is that of UNDRIP and the domestic law on rights of Indigenous Peoples passed in Parliament on 30 October 2010 (Act no. 5-2011 of 25 February 2011).

Experienced, skilled, committed and genuine indigenous representatives should participate in REDD+ processes at local, regional and national levels to ensure that the agenda of Indigenous Peoples rights based development remains a driving force in mobilising financial resources to initiate projects that will address effects of climate change.

2) The REDD+ Strategy and programmes, while supporting Indigenous People to diversify should ensure that rights of the IPs to their territories, culture and identity should be respected, protected and promoted. Alternative forms of economic diversification should not displace the forest depended Indigenous Peoples. REDD+ programmes should support resilience and adaptation to climate change, and not to make IPs any more vulnerable'

3) REDD+ Strategies should integrate Indigenous Peoples into national socio-economic, political and legal frameworks to end years of marginalisation and displacement. and harmonise

The national REDD + strategy in the Republic of Congo must take into account the fact that, problems relating from climate change are disrupting the social livelihoods of indigenous peoples, just as are done in the national economy.

4) A clear roadmap for funding development among the Indigenous Peoples in the Republic of Congo should be based on the specific situation of IPs addressing their aspirations, strategic needs and focus on shared growth, and effective access of Indigenous Peoples to the anticipated benefits of climate finance.

5) Development options should be based on Indigenous Peoples sources of their livelihood, indigenous knowledge and skills with sustainable development serving as the high programme goal. This higher goal will protect the environment, preserve forests and secure livelihood of Indigenous Peoples.

6) Indigenous Peoples conscious, active and full participation in their own development is a condition for sustainable development and REDD+ programme is the ROC should ensure this basic right. The principle of ' prior informed consent' should be guiding formulation of development projects and Indigenous Peoples have the right to refuse projects if they see that they threaten their livelihood and other rights.

7) In the name of transparency REDD+ programme budgets must be itemised to make it possible for Indigenous People and programme funders as well as management to be able to track financial resources spent on Indigenous Peoples rights and development. Key disaggregated indicators should be defined in the national REDD + strategy to enable stakeholders to monitor the specific rights and benefits gained by Indigenous Peoples from REDD+ and to mea-

sure the actual efforts made by the country and stakeholders in climate change mitigation and adaptation within the Indigenous areas.

8) REDD + financing, which includes measures for the use and management of forest resources, while respecting the environment and social imperatives, must also guarantee and protect the recognition of traditional forest user rights for the Indigenous Peoples whose lives are inseparable from the forests. Their valuable experience and indigenous/traditional knowledge will bring to REDD+ programme experiential knowledge which more relevant than imaginary climate change solutions imported from elsewhere.

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4.

The Role of Women in Climate Change Adaptation in The Republic of Cameroon



Indigenous Women and their Contribution to REDD+: An Analysis for Cameroon and a Showcase of Best practices and Lessons learned

by

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Abstract

The contribution of indigenous women in Cameroon to the reduction of emissions from deforestation and forest degradation (REDD+) is outstanding. The role they play in conservation, sustainable management of forests and enhancement of forest carbon stocks in Cameroon is irreplaceable. However, at times such roles may be subtle and invisible because of social construction of gender roles and domination of patriarchy in the Cameroonian country.

The paper analyses the underlying dynamics of women in the country in order to unpack such roles clearly and appreciate key roles indigenous women played in REDD+ mechanisms, processes and programmes. REDD+ gendered forest resources management is looked into, analysing various tasks and field activities that women perform in the countryside and remote areas so as to see their contribution at decision making, resource management and operational levels.

This paper adapts an assessment model as a framework for the understanding of REDD+ by indigenous women and how it impacts their activities and their relationship with nature and environment while shaping new approaches in using their land and developing options to reduce CO₂ emissions. The SWOT analysis framework is used as a tool of analysis in an attempt to permit the understanding of women's strengths and weaknesses of REDD+ Mechanism, as well as REDD+ opportunities and threats. Emerging lessons learned and best practices are showcased at different levels from decision-making to project implementation levels at the grassroots.

In concluding, the paper maintains that it is important to integrate gender mainstreaming into REDD+ mechanism as an important tool and suitable strategy in reducing disparities between men and women within the broader reality of indigenous vulnerable peoples. This should be done while ensuring that attention is paid to gender perspectives and inequality as an important component of the applicability and implementation of REDD+ in Cameroon.

Key words – indigenous women, practical and strategic gender roles, contribution, perception, forest resources, REDD+, SWOT analysis.

1 Introduction

Cameroon is in central Africa and located in Sub-Saharan Africa (SSA) and part of the world's second largest rainforests area after the Amazon. The rainforests in this rich biodiversity Congo basin is shared with Gabon, Equatorial Guinea, the Republic of Congo (at times called Congo Brazzaville), and the Democratic Republic of Congo (also known as Congo Kinshasa). The Republic of Cameroon is a member of the organisation of states that form the Congo Basin.

Cameroon is rich in biodiversity. It has five agro-ecological zones, with a surface covering four million square kilometers (4,000,000 Sq. km) of the Congo Basin and home to ten thousand (10,000) plant species that provide an abundance of resources to the local people (Jiagho, 2012)⁶.

Cameroon has a population of nearly twenty million people (20 million), and ten percent (10%) has been identified as Indigenous Peoples (ILO 2015)⁷. The Indigenous Peoples in Cameroon include the hunter-gatherer Bagyeli or Bakola, the Bedzan, the Baka; and the pastoralist Mbororo (estimated to be 12% of the population)⁸ who are sub-divided into Wadaabe, Jafun, Gadegi or the Aku.

Like all the other Indigenous Peoples in the World, Indigenous Peoples in Cameroon suffer a multitude of problems and challenges. Changes in the policy and legal framework of the country has not spared any suffering to both hunter-gatherer and pastoralists Indigenous Peoples. They experience lack of recognition from the state and many of their basic rights are systematically denied. Their villages, cultures, tradition and social institutions are not recognised by

both central and local authorities. They face constant problems of land and alienation of loaded key natural resources in their areas. Wildlife rich areas for hunting and gathering as well as, pasture lands are taken out of their traditional use and put to other uses such as protected areas, logging, mining and agri-business.

They lack political representation and also in legal, teaching, medical and administrative professions; in decision making bodies. Indigenous Peoples hardly have adequate access to social services such as education, health care and clean water compared to mainstream ethnic groups. The bias against Indigenous Peoples is very strong as they are considered different from everybody else. The main ethnic groups in the country expect hunter-gathers and pastoralists to graduate and be like everybody else i.e. to settle down and to adopt farming as a source of livelihood. In most of the new projects affecting Indigenous Peoples are not adequately consulted. Instead, a few individuals are co-opted and project planners and implementers claim that local communities participated in project identification and planning.

Being part of the indigenous peoples, indigenous women in Cameroon appear to suffer from double marginalization: first they endure gender discrimination as women and second they experience denial of their basic rights because of being indigenous. They are often excluded from participating in decision-making processes, lack control over resources such security of tenure to land and natural resources as well as cash income to sustain themselves and their families. Indigenous Women have less rate of access to health care and educations compared to the other nationals. Indigenous Women also face domestic violence (AIPP, IWGIA, 2014)⁹. In the rural areas where most of them live, they

⁶ Jiagho R. (2012), Gender and REDD+ Roadmaps: Cameroon in The Art of Implementation: Gender Strategies Transforming National and Regional Climate Change Decision Making, GGCA & IUCN, pp. 105-108

⁷ ILO (2015), Indigenous Peoples in Cameroon. A guide for Media Professionals pg 9.

⁸ See IWGIA (2017), The Indigenous World. Copenhagen.

⁹ International Work Group for Indigenous Affairs (IWGIA) and Asia Indigenous Peoples Pact (AIPP), *Indigenous Women in REDD+: Making their Voice Heard*, Copenhagen/Chiang Mai 2014

are directly affected by the impacts of climate change such as: irregular and erratic rainfall, droughts, floods, storms and deforestation. Indigenous women suffer further from other forms of discrimination and denial of rights. They suffer from loss of land and resources due to dispossessions and encroachment of their lands from dominant mainstream groups. They experience cultural alienation racial as well as cultural discrimination and pressure to assimilate into the dominant ethnic groups. It has been clearly stated that indigenous women are more affected by deforestation and forest degradation than indigenous men because of their primary responsibilities in fetching fuel wood for cooking and fetching water. All these roles that indigenous women play seem harsher and more difficult for them when deforestation and forest degradation takes place on a massive scale. Moreover, researchers have pointed out that in developing countries women are most dependent on forests for their sustenance (Shiva, 1989:18 in Chandra K. Roy, 2014)¹⁰.

The perceived value-added work of indigenous women in Cameroon requires an analysis to determine specific contribution of Indigenous women to Cameroon REDD+ mechanism. This should be done at various levels: macro (decision-making level), meso (projects and programmes formulation and development); and at micro levels (projects and programmes implementation). Before making any conclusions, it was necessary to undertake an analysis of their strengths, weaknesses, opportunities and threats (SWOT analysis). Continued involvement of indigenous women needed to be refocused to ensure their conscious, active and full participation in REDD+ mechanism in Cameroon.

Indigenous Women have been active at three levels: They participated in field activities to enhance the conservation factor in the use

¹⁰ Chandra K. Roy, "Indigenous Women: A Gender Perspective" (2004). Aboriginal Policy Research Consortium International (APRCi). Paper 194. Available on line on <http://ir.lib.uwo.ca/aprci/194>

of land, timber and non-timber products. i) Involved in the policy making domain at the national level, preparing for REDD+ Readiness to reduce emissions from land use and land use changes under the UN-REDD and Forest Carbon Partnership Facility processes IIED (2012).

1.2 Objectives of the Study

The purpose of this paper is to evaluate the contribution of indigenous women in Cameroon to REDD+ programmes and project activities. In different areas where REDD+ programmes operate, there are indigenous women involved in their regular farming activities. Sources of their livelihood interact with REDD+ project activities. As forest dependent Indigenous Peoples, use of forest based resources has a bearing on REDD+ programmes on mitigation and adaptation. It is important to know that Indigenous Women support REDD+ programmes and their daily activities undermine REDD+.

The main question is to understand how indigenous, while striving to ameliorate their living condition, achieve objectives of REDD+ in Cameroon. Subsequent questions, deriving from the main question, will help to understand the following (i) how does culture, traditions, handicrafts influence the relationship of rural women to nature; (ii) how does indigenous women living conditions provide them with the opportunity to understand REDD+ issues and challenges; (iii) how the understanding of REDD+ impacts their activities in relation to the environment; and (iv) what best practices and lessons learned emerge as the contributions of indigenous women to REDD+ in Cameroon and showcase these contributions.

In order to make the study manageable and achieve its objectives, two hypothesis are applied to the present work. The first is that Cameroon indigenous women agree upon the importance of nature preservation and sustainable forest management as key factors for achieving REDD+ objectives. The second hypothesis is

that Indigenous women contribute to REDD+ programmes and such contributions should be showcased and lessons learned should be shared with REDD+ programmes elsewhere.

1.3 Methodology

In order to achieve stated study goals and objectives, the paper uses the following methods: i) literature review of official documents; ii) analysis of various terms used in REDD+ mechanism and conceptualisation of key words in climate change, mitigation and adaptation; iii) interview of key stakeholders; iv) collection of qualitative information and quantitative data from field sites that REDD+ projects were located; and v) focused group discussions. The study adopted a conceptual framework which would help to understand various concepts in REDD and their interrelations, as well as to analyse the link between women activities in rural areas and REDD+ programmes. Specifically, the study analysed REDD+ work in general and the relationship between REDD+ programmes and the contribution from indigenous women to climate change mitigation and adaptation in Cameroon. This methodology was found helpful in unpacking the theme of the study i.e. Indigenous Women's contribution to REDD+ mechanism.

1.4 Structure of the Paper

The following structure was adopted: the first section is the introduction, the second covers the background and climate change as well as REDD+ programmes in Cameroon. Section three deals with the contributions made by Indigenous Women in Cameroon to REDD+ programmes; fourth section is the analysis of the REDD+ decision making processes; fifth section covers the SWOT analysis; section six deals with institutional arrangements; and section seven covers the field research reports; and section eight is the conclusions and recommendations of the study. Which are drawn from the study analysis on the strengths and limitations of

REDD+ programmes in the Republic of Cameroon. Specific coverage shows how indigenous women in REDD+ programmes in Cameroon were consulted, and how they participated in both the process and benefit sharing. Recommendations suggest how Indigenous Women in Cameroon could maximise their involvement at all levels and maximise their contributions to REDD+ programmes.

2 Background and Context

Cameroon suffers from deforestation and forest degradation due to intensive and non-sustainable timber exploitation and expansion of agriculture to cater for food needs of an ever increasing human population. Also fuel wood is the only most common source of energy available for rural population and this further contributes to depletion of forest products. (REDD) Reducing emissions from deforestation and forest degradation¹¹ and the role of conservation, sustainable management of forests and enhancement of forest carbon stocks in developing countries (REDD+), is an international initiative, first negotiated under the framework of UNFCCC since 2005, and launched in 2008 to fight climate change and global warming. The core objective of REDD was to mitigate climate change through the reduction of net emissions of greenhouse gases through enhanced forest management in developing countries. Various climate change studies showed that loss of forests was increasing with deforestation and forest degradation accounting for 12-29% of global gas emissions during the previous two decades (Fearnside, 2000; Myers, 2007; van der Werf et al., 2009), REDD+ programmes have been some of the strong responses the United Nations coordinated to address climate change threats.

¹¹ Fourth assessment report of IPCC in 2007 stated that emissions from deforestation and forest degradation are estimated to be 17% of total greenhouse gas emissions, making reduction of deforestation and enhancing forest quality environmental imperative to address climate change and global warming.

As part of the response to forest degradation, REDD+ mechanism is one of the main tools established for the concretization of the United Nations Framework Convention on Climate Change¹². REDD+ mechanism, as a key factor of the global consciousness of the key role played by forest in world climate regulation, has been implemented in developing countries in order to reduce the emissions due to deforestation and degradation. Therefore, indigenous women, through the challenges due to livelihoods they are facing, play a key role in the implementation and the success of the REDD+ mechanism in developing countries.

Indigenous women contributions to REDD+ in Cameroon differ from one zone to the other and from a river basin to another. Cameroon is highly wooded, and forests cover 40 percent of the area. The land associated with REDD+ initiatives is covered by 30 percent of forest (Emmanuel et al; 2011)¹³.

At national and sub national levels, several initiatives linked to REDD+ had been implemented with the particularity on gender mainstreaming improvement in Cameroon. According to United Nations Office of the Special Adviser on Gender Issues and Advancement of Women and the Secretariat of the United Nations Permanent Forum on Indigenous Issues (UNPFII) in their first briefing note, women play a vital role in the conservation and sustainable use of biological diversity and the United Nations affirm the need for the full participation of women at all levels of policy-making and implementation for biological diversity Conservation¹⁴. Gender

¹² UNFCCC is one of the main products of the United Nations Conference on Environment and Development (UNCED), also known as the Rio de Janeiro Earth Summit held from 03 to 14 June 1992 in Brazil.

¹³ Emmanuel Freudenthal, Samuel Nnah and Justin Kenrick, 2011 REDD and right in Cameroon: A review of the treatment of indigenous people and local communities in policies and projects, 32p.

¹⁴ United Nations Office of the Special Adviser on Gender Issues and Advancement of Women and the Secretariat of the United Nations Permanent Forum on Indigenous Issues, 200 Briefing Note No. 2, Gender and Indigenous Peoples' Economic and Social Development

equity mainstreaming on the ground must be embedded in national and local government, local government policies and practices related to climate variability, including REDD+ (Houria Djoudi et al; 2011)¹⁵. Factors such as power, social institutions, cultural norms and knowledge must also be taken into account in addressing REDD+ and gender (Bierman et al; 2009).

While Cameroon policy towards climate change is based on adaptation, the REDD+ appears to be a mitigation process. Nken et al. (2012) state that it is highly likely that, in the southern Cameroon humid forest area, women are among indigenous populations that will most suffer from the effects of climate change. Peach Brown (2011) warns that as men and women relate to and use the forest differently, each group may therefore also suffer differently the effects of climate change and REDD+ policies. It hence may appear from Peach Brown's statement that women's contributions to REDD+ in Cameroon are likely to be different from men's participations according also to their different agricultural and ecological regions where are both, forest in the southern part and savannah in the northern part. It takes furthermore to concurrently consider forest initiatives in order to stop deforestation but also other initiatives that can lead to reduce emission due to deforestation and degradation. Emmanuel Freudenthal et al.(2011)¹⁶ finding reveals that national REDD readiness planning does not include mechanisms and planning to respect the rights of indigenous people.

The contribution of indigenous women in Cameroon to this initiative is to be assessed, so as to highlight achievements, results, and also to identify best practices and strengthen the use of

¹⁵ Houria Djoudi, Maria Brockhaus, Carolyn Peach Brown and Solange Bandiaky-Badji, 2011 Forests Gender, climate change and women's representation info brief on CIFOR blog, available on line on www.cifor.org 3P.

¹⁶ Emmanuel Freudenthal, Samuel Nnah and Justin Kenrick, 2011 REDD and right in Cameroon: A review of the treatment of indigenous people and local communities in policies and projects, p. 32.

lessons learned that might be of help to other women elsewhere in alleviation of poverty, protecting livelihood, preserving the environment; adapt to climate change whereas continuing acting in favor of nature conservation, sustainable forests management and reduction of CO₂ emissions.

3 Literature Review

The concept of indigenous refers to practices and attitudes originating or occurring naturally in a particular place. In reference to people, it denotes a relation to time, very far back in the history, of individuals settled in a specific area. Indigenous then symbolizes ancient, primitive or primeval people, behaviors, lifestyles... Indigenous peoples are therefore autochthonous persons, who appear to be historically the first to settle in a specific area or location, and who anthropologically have cultural specificities that distinguish them from other individuals and peoples.

The United Nations Declaration on Rights of Indigenous Peoples (UNDRIP, 2007) did not adopt an official definition of “indigenous”, but instead developed a description of Indigenous Peoples based on the principle of self-identification and a set of characteristics common among Indigenous Peoples¹⁷. Such characteristics include self-identification and acceptance by the community as their member; historical continuity with pre-colonial and/or pre-settler societies; strong links to territories and surrounding natural resources; distinct socio-economic or political systems; specific language and culture as well as beliefs and social; often non-dominant groups in society; and maintaining and reproducing ancestral environments and systems as distinctive peoples and communities. These criteria led the United Nations General Assem-

¹⁷ See the Report of the Work Group on Indigenous Peoples (1983) that while not adopting any particular definition of Indigenous Peoples agreed that the Jose Martinez Cobo Reports definition “ could be a useful working definition”.

bly to adopt resolution 61/295 of 13 September 2007, known as the Declaration on the Rights of Indigenous Peoples.

Indigenous women narrows the understanding of indigenous peoples, to exclude men or males. Sex-specificity parameter seems to be the determinant of exclusion, and therefore circumscribes the subject to only women, females. This segregation provide the opportunity of highlighting the role and importance of indigenous women in the society. Sex role appears to be an important factor, combined with the location of women in areas known to be their homeland (lands from where they originate), in the analysis of the contribution of people to the reduction of emission from deforestation and nature degradation (REDD+).

Using the criteria of historical or ancestry continuity in Cameroon, indigenous peoples represent “some ten per cent” of approximately estimated at 20 million inhabitants (ILO, 2015)¹⁸. They are divided into two major groups, the Mbororo, who are mobile pastoralists, and forest peoples commonly known as “Pygmies” and comprised of sub-groups such as Baka, Bakola, Bagel and Bedzin. In reference to the above stated criteria by the United Nations, the commonly used concepts in Cameroon are the “tribes” and “ethnic groups” while the concept of indigenous populations appeared in the country 1996 with devolution of power when the chair of Regional Council was an indigenous person from the region (Article 57(3)).

It is to be understood that, policies, projects and activities related to the contribution of indigenous women to REDD+ in Cameroon depend not only on the laws in force in the country and how they are implemented including also actions and activities carried out in the country, but also on international instruments adopted and ratified in various regions of the world.

¹⁸ International Labour Organization (2015). Indigenous Peoples in Cameroon: A Guide for Media Professionals. ILO Office in Yaoundé, Cameroon

The literature review helps to understand such contributions.

The relationship between gender and forests in the world is evidenced by the adaptation options of each gender. Men adopt tactics migrate in the long term and rely on the politics in the longer term. While women adapt in the short term and plan for the long term. The relationship between gender, climate change and REDD+ in Africa was reported by Peach Brown (2011) for the case of Congo Basin forests of Central Africa.

Indigenous women plays a great role in the economy, in Africa and in Cameroon. There is a need of everyone to participate in REDD+ and more so from women. They contributed significantly to REDD + around the world. Afghanistan on the other hand, India and Nepal the participation of women in REDD + have helped to create understanding and insights of lessons learned. According to gender and REDD, 2011¹⁹ In Nepal, women have been involved in the public sphere through attendance of a number of assemblies; management activities and training courses. This also helps them in their personal development. Afghanistan on the other uses REDD+ to empower women by involving them in the Clean Development Mechanism activities.

In April 2015, the Gender task force developed a Gender national action plan for REDD+ and climate change for the period 2015-2016, which outlined the seven key actions to be developed. These actions include promoting and supporting a Working Group on Gender and Forest in REDD+ process in Cameroon; developing inclusion mechanism for women in various phases of REDD+ process; providing various stakeholders with adequate intervening capacities in gender based REDD+ process; improving gender main-

streaming in policy reforms and REDD + and demonstration activities; promoting a framework favorable to the respect of women's rights in the REDD + process; improving women's participation and representation in decision-making bodies, activities and technical aspects of REDD + (decision-making bodies, design, implementation and MRV); and improving women's access to the benefits of REDD +.

Two major documents were developed by UICN and MINEPDED in 2015. While stress was placed in developing a strategy of inclusion of women in of women inclusion in REDD+ process in Cameroon (UICN/MINEPDED, 2015a), while the other document emphasises the important role of indigenous populations in the REDD+process in Cameroon (UICN/MINEPDED, 2015b).

Though it appears in the 2015 literature that the country is still in the stage of developing strategies to tackle REDD+ issues, Tiani et al. (2016)²⁰questioned the law in Cameroon by stating that the legal framework in the country, including law No. 94/01 of 20 January 1994 on the Forestry, Wildlife and fisheries Regime and its Application Decree No. 95-531-PM of 23 August 1995 did not provide guidance on what actually could be done by local communities in forest management in Cameroon. The reforms also did not succeed in defining modalities of representation in management structures or to encourage gender equality in managerial structures making it difficult to ensure and promote women participation in forest conservation.

The literature on REDD in general, and ground works done in Cameroon so presented provide the opportunity to present the itinerary that will be followed in order to access the contribution of indigenous women in REDD+ in Cameroon.

20 Tiani, A.M; Bele, M.Y; Sufo-Kankeu, R; Chia, E.L; Perez-Teran, A.S (2016). Gender and Forest Decentralization in Cameroon: What Challenges for Adaptive Capacity to Climate Change? In *Gender and Forests: Climate Change, Tenure, Value Chains and Emerging Issues*. Pp. 106-125. Routledge, New York, USA

19 Catie et al, Gender and REDD plus , 2011 REDD- Net Bulletin Asia Pacific 4 May 2011

4 Conceptual Framework.

Being in coherence with social science, analyzing the contribution of indigenous women to REDD+ in Cameroon is based on the philosophical posture of relativism (See Rorty, 1999), whereby social issues exist and there is no single reality that can somehow be revealed, but many perspectives on the issue (Easterby-Smith et al., 2012). The social constructivism, as epistemology, will be adopted as various stakeholders with multiple viewpoints are involved in the process of challenging climate change and/or reducing the emissions of CO₂, with the implication of institutions, organizations, groups, and individuals. The convenient methodology to study the contribution of women in REDD+ in Cameroon is triangulation (mixed methods, combining qualitative and quantitative methods), as it is a combination of various methodologies to study the same phenomenon (Denzin, 1978; Jick, 1979).

Due to various cultures and ethnic groups in Cameroon, the appreciation of nature is different, from place to place and from one area to another. The relationship to nature is then appreciated differently, from one culture to another, and also per geographical location.

A conceptual framework will permit the understanding of various concepts in the acronyms used in REDD+ mechanism and their inter-relationships, as well as to analyze the link between women activities in rural areas and REDD+.

The link between the different concepts presented above appears to be necessary to establish the participation of indigenous women in Cameroon to policies, programs and activities related to the reduction of emissions, through the affirmation of their rights and power for effective participation in sustainable management of natural resources and thus to retrieve a fair share of benefits from highly productive agricultural land and high-value forest products and services.

5 Helping Shape Decision Taking and Formulation of Strategies

Prior to understanding decision making and strategies formulation in respect to REDD+ mechanism, the SWOT analysis will help in defining the grounds of ascertaining to which extends strengths and weaknesses, opportunities and threats influence the undertaking of REDD+ mechanism as related to women and indigenous people (thus indigenous women) at national, sub national and local levels in Cameroon.

6 REDD+ SWOT analysis: How women and indigenous people and women are influenced at various levels in Cameroon

At the national level, though the existence of REDD subgroups on the Steering Committee appears to be a positive factor, the weakness is that few women are represented, hence few of them are in decision making.

This reflects the absence of effective gender mainstreaming in the national policy. REDD+ looks to be an opportunity to engage reforms for an equitable involvement of all partners and local stakeholders at all levels. The threat is the non-consideration of indigenous peoples and especially vulnerable groups and indigenous women, in the offering of solutions and opportunities through REDD+ policies.

The REDD + strengths at the sub national level involved the participation of technical and financial partners, NGOs and private sector in the REDD Steering Committee; the increasing awareness of REDD+ projects and initiatives to integrate gender as an important component; the preservation of forest for the use by the next generations; the keeping and preservation of cultural sites; the rise in new sources of income; and the equipment of REDD+ projects with guidelines for communities and involve-

ment of women. While the main weakness appears to be less representation of women in the REDD+ initiatives, the threat remains that priorities and preferences to indigenous peoples are not taken into consideration when solutions and opportunities are offered through REDD+ programmes.

The local level of the SWOT analysis includes the strengths identified at the sub national level, but evidences indicates weakness in unequal distribution of benefits accruing from REDD+, and facilitating access of indigenous people, thus indigenous women, to the REDD+ income and the building and strengthening of indigenous peoples capacities on REDD+ are opportunities. Other strengths are the facts that REDD+ is a process that gives opportunity to local communities to manage and personally pilot projects in the field.

If same at the local level, REDD+ provides good information for better awareness of indigenous people for the protection and preservation of

their environment. The correlated weaknesses are the lack of involvement of indigenous people and indigenous women in the actions carried out in the field of REDD + by using a suitable approach linked with the principle of conserving and managing the forest. There is also the absence of real commitment and participation in seeking the consent of indigenous and local forest people. The impediments to REDD+ in the field (local level threats), in line with the associated strength, appear to be the lack of community enthusiasm due to limited immediate and personal benefits. The risk of misusing REDD+ by grabbing large areas of land for agro-industrial plantations such as rubber and palm oil, and the continuation of forests to be looted if REDD+ does not address all these potential abuses which are real in its processes when foreign multinationals work with local communities. Strong desire for profit can always manipulate the situation, taking a top priority with preservation of the environment assuming second position.

Table 1 - SWOT Analysis Matrix

<p>Level</p>	<p>Strengths</p> <ul style="list-style-type: none"> o Existence of REDD subgroups on the Steering Committee at the national level, including the Technical and financial partners (NGO, private etc...), the JPAC (Circle of consultation of the partners of the MINFOF/MINEPDED 	<p>Weaknesses</p> <ul style="list-style-type: none"> o Women are less represented on the REDD mechanism o Women are least involved on the decision level o Absence of an effective gender mainstreaming in the national policy o Legal land tenure and ownership, evidence restricted access to resources o Inequitable sharing of profits stemming from activities aimed at exploiting lack of transparent and effective governance 	<p>Opportunities</p> <ul style="list-style-type: none"> o REDD+ is an opportunity to engage reforms in a way that would be equitable for local stakeholders. 	<p>Threats</p> <ul style="list-style-type: none"> o The priorities and preferences to indigenous peoples are not taken into consideration when solutions and opportunities are offered through REDD+ policies
<p>National</p>				
<p>Level</p>	<p>Strengths</p> <ul style="list-style-type: none"> o Existence of REDD subgroups on the Steering Committee at projects scale, including the Technical and financial partners NGO, private sector o REDD projects and initiatives are becoming aware of integrating gender as component of projects o REDD projects and initiatives are equipped with guidelines in order to evolved communities and especially women o The preservation of the forest for use by the next generations is successfully emphasized o Cultural sites are kept and preserved o New sources of incomes are risen o REDD + guidelines are favorable to local populations in the event of effective implementation 	<p>Weaknesses</p> <ul style="list-style-type: none"> o Women are less represented in the REDD initiatives 	<p>Opportunities</p>	<p>Threats</p> <ul style="list-style-type: none"> o The priorities and preferences to indigenous peoples are not taken into consideration when solutions and opportunities are offered through REDD programs
<p>Sub national</p>				

Level	Strengths	Weaknesses	Opportunities	Threats
<p align="center">Local</p>	<ul style="list-style-type: none"> o Existence of REDD subgroups on the Steering Committee at projects scale, including the Technical and financial partners NGO, private sector o REDD projects and initiatives are becoming aware of integrating gender as component of projects o REDD projects and initiatives are equipped with guidelines in order to evolved communities and especially women o The preservation of the forest for use by the next generations is successfully emphasized o Cultural sites are kept and preserved o New sources of incomes are risen o REDD + guidelines are favorable to local populations in the event of effective implementation 	<ul style="list-style-type: none"> o Unequal repartition of rights of benefits emanating from REDD 	<ul style="list-style-type: none"> o Facilitating access of indigenous peoples to REDD + income o Strengthening the capacity of indigenous peoples on REDD + 	
	<ul style="list-style-type: none"> o REDD + process is an given opportunity to local communities to manage and personally pilot projects 			
	<ul style="list-style-type: none"> o REDD + allows the participation and effective involvement of the local communities in the management of resources from their environment o REDD + provides good information for a better awareness of indigenous people (indigenous women included) for the protection of the environment. 	<ul style="list-style-type: none"> o Lack of involving indigenous people in the actions carried out in the field of REDD + by using a suitable approach linked with clip principle of conserving and managing the forest o Absence of real engagement or commitment and participation to seek the consent of indigenous and local forest people. 		<ul style="list-style-type: none"> o Indigenous populations will be lost if REDD + projects are only carried out by non-aboriginal people o Lack of community enthusiasm due to limited immediate and personal benefits o If REDD does not go to the end of its process, the forest will continue to be looted o The risk of skidding REDD + by grabbing large land areas for agro-industrial plantations such as rubber and palm oil is present

7 Macro Level: Laws, institutions, decisions-making and stakeholders

At the macro level, the legal framework in Cameroon, including law No. 94/01 of 20 January 1994 on the Forestry, Wildlife and Fisheries Regime and its Application Decree No. 95-531-PM of 23 August 1995 did not provide guidance on what actually could be done by local communities in forest management in Cameroon neither did the reforms succeed in defining representation and gender equity in management modalities making it difficult to ensure and promote women participation in forest management and conservation.

Tiani et al. (2016) emphasized that only 6% of women were members of council forest management committees whilst 14.5% women were members of community forest management committees in 2013 though the figures show a slight increase as compared to those of 2007. The authors concluded that weak representation of women in municipal councils and in forest management committees leads to lack of consideration of women's needs, interests and constraints in orienting activities to be implemented in the community.

When the law is weak and not that clear on roles and responsibilities of local communities in forest management in Cameroon, any tentative initiative to mainstream gender and indigenous people (and more specifically indigenous women), in a serious process such as REDD+ remains difficult.

To help shape decision making in the field of REDD+ as related to women, specifically indigenous women's contributions, decisive actions must be taken and should emphasise on juridical instruments such as laws and their appli-

cability. In this regard the government and the parliament are important stakeholders.

The government should either pass new laws or amend existing ones. to empower the minister incharge of environment to take necessary action sustainable development to be achieved in the case of law No. 96/12 of 5 August 1996, there is need to introduce a gender balanced by clarifying a gender balanced mode of representation to various institutions and streamline the process of including indigenous populations in decision making processes. The government, in the application of the existing law ensures that implementing agencies conduct capacity building activities for women, indigenous women and other vulnerable groups and rural populations. This would help these groups have adequate access to reliable information and knowledge and better participation in the decision making processes. The other key action to be taken by the government relating to gender mainstreaming is to ensure the effective participation of women and vulnerable groups in the REDD+ mechanism, it should also ensure that reform process takes into consideration the development of REDD+policies by the civil society to make sure that gender concerns are effectively taken into account.

Although the government has a key role to play in the whole decision-making process in relation to REDD+ mechanism, the parliament as the legislative pillar of the country should take its responsibilities to examine and vote in the necessary laws that streamline the importance of sustainable development in Cameroon fostering gender equitable participation in the environment protection and nature conservation.

Table 2 - Decision making actions in REDD+, Women and Indigenous women

Macro Level	Key action	Specific points to consider
Government (Project of law or amendment to previous law)	<ul style="list-style-type: none"> ○ Get the minister in charge of environment and sustainable development in request the introduction of sustainable development in the law (Law No. 96/12 of 5 August 1996 Framework law on the management of the environment) 	<ul style="list-style-type: none"> ○ Clarify a gender balanced mode of representation to various institutions ○ Streamline the process of inclusion of indigenous populations in decision making processes
Parliament (Examination and vote by the Senate and National Assembly)	<ul style="list-style-type: none"> ○ Get members of parliament to vote a law that streamlines the importance and necessity of a sustainable development and nature conservation in Cameroon 	<ul style="list-style-type: none"> ○ Submit a law project fostering gender equitable participation in nature conservation
Government (Application of existing law)	<ul style="list-style-type: none"> ○ Enforce implementing agencies to conduct capacity-building activities for women and other vulnerable groups in order to enable them to access and understand information and participate meaningfully in decision-making processes 	<ul style="list-style-type: none"> ○ Identify in each community the relevant needs in capacity building before empowering local communities members with different types of knowledge ○ Reconcile the perception of local people with law enforcement related with REDD activities and projects in the communities
Government (Mainstreaming gender and indigenous women in the REDD+ process)	<ul style="list-style-type: none"> ○ Ensure the effective participation of women in the REDD + 	<ul style="list-style-type: none"> ○ Ensure active participation in the reform process ○ Ensure the development of REDD + policies by the Civil society organizations to ensure that the gender concerns are taken into account

8 Meso Level: Strategies and action plans, projects and programmes formulation

At the meso level, the implication of various stakeholders in formulating strategies and developing projects and programmes was important as emphasized by two important strategies produced in 2015 by UICN and the Ministry in charge of environment and sustainable development (MINEPDED). The meso level identified

four key actors, including the government, bilateral partners, international NGOs and local civil society.

Though some government related actions highlighted in the macro level appear to be enforceable at the meso level, research indicates that women's vulnerability vis a vis policies and laws could be streamlined. At the same time necessary advocacy is needed with decision makers on women's participation in the reform process on climate change and REDD+.

The key action to be taken by bilateral partners such as the United Nations, participating countries and international financial institutions is to make sure that their actions towards REDD+ mechanism formulation take into account the integration of gender into policies and legislation by supporting the identification and implication of actors at all required levels gender, REDD+ and climate change mitigation and adaptation. On the other hand, international NGOs and local civil society actors could ensure the mainstreaming of gender and appropriate monitoring of the implementation of laws, decrees and decisions while supporting capacity-building projects to empower women and indigenous populations.

It should be highlighted that main criticisms of

the strategy for the implication of indigenous populations in the REDD+ process in Cameroon (UICN/MINEPDED, 2015) remain the focus only on forests in the southern part of the country and not considering the REDD+ mechanism outside forest areas of the country. The lack of consideration and specific analysis of women and indigenous women as a special category has failed to take account of their vulnerability in action plans, projects and programmes formulation and hence, at the micro level, projects and programmes implementation at the micro-level. Nonetheless, another strategy was formulated to take into account women participation in REDD+ in Cameroon (UICN/MINEPDED, 2015). The formulation of the two strategy documents should therefore help to extract a specific document for indigenous women in REDD+.

Table 3 - Formulation of strategies and development of programmes

Meso Level	Key action	Specific points to consider
Government (Project of law or amendment to previous law)	<ul style="list-style-type: none"> ○ Ensure that gender is taken¹into account in policy and legislation reforms as well as in REDD + documents and adaptation at national and regional level 	<ul style="list-style-type: none"> ○ Research on women's Vulnerability and evaluation policy and Law documents ○ Advocacy with decision makers on women's participation in the reform process
Bilateral actors – United Nations, Countries, International financial institutions	<ul style="list-style-type: none"> ○ Integrating gender into policies and legislation 	<ul style="list-style-type: none"> ○ Identify actors at all levels and enable them to acquire gender, REDD + and adaptation skills
International NGOs and Local civil society actors (Mainstreaming gender and indigenous women in the REDD+ process)	<ul style="list-style-type: none"> ○ Fostering information and communication on gender mainstreaming in REDD + and adapting to climate change in the sub-region 	<ul style="list-style-type: none"> ○ Develop communication and advocacy tools Such as communication strategy
International NGOs and Local civil society actors(Ensuring appropriate monitoring of the implementation of laws, decisions, etc.)	<ul style="list-style-type: none"> ○ Ensure monitoring and verification of indicators change for a better gender mainstreaming in the REDD + and adaptation to climate change 	<ul style="list-style-type: none"> ○ Establish baseline situations and identify indicators of change

9 Field Activities and Contributions

At the micro level, understanding how activities of indigenous women impact on the REDD+ mechanism and takes into account a joint analysis of these activities in agro-ecological zones where rivers play a key role in watering the grounds where activities are carried out.

Many REDD+ initiatives, if not clearly stated as being REDD oriented but at least indicated in some literature as in line with part of the mechanism, have been conducted across the country. Others are presented in terms of opportunities for projects and programme formulation for future implementation.

The presentation of REDD+ projects or kind of related to REDD+, will respect a move from north to south: Sudanese and Sahelian area, covering the regions of Far North and North of Cameroon, the Guinean savanna in Adamaoua, High Hills in west and north-west, the Bimodal forest area in the Centre, South and East, and the Mono-modal forest in the South-West, Littoral and the South regions of Cameroon.

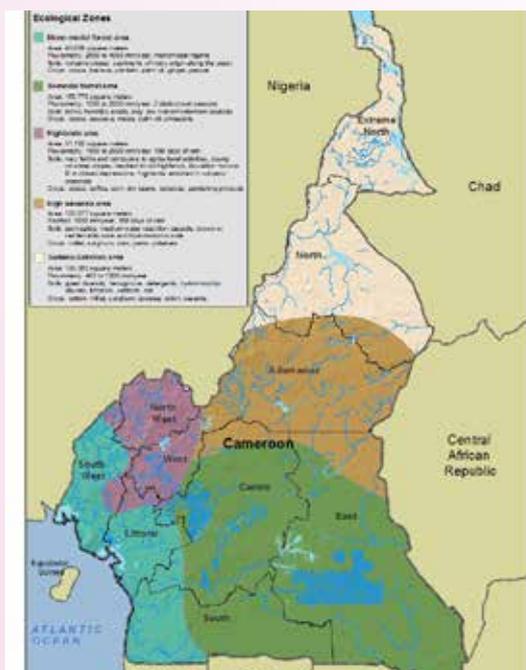


Figure 1– Cameroon agro-ecological areas:

REDD+ activities in the field

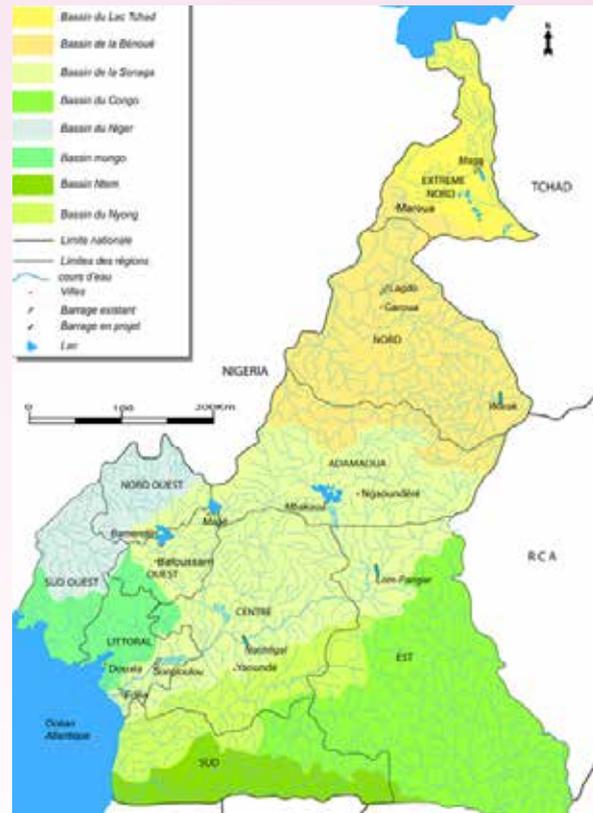


Figure 2 –Cameroon river basins: REDD+ activities in the field

10 The Sudanese and Sahelian agro-ecological area

Watered by rivers Logone, Vina and Chari of the Tchad basin and Mayo Kébi and Benoué of the Niger basin, the Sudanese and Sahelian agro-ecological area is the location of a major project that dealt with afforestation so as to fight against desertification.

The named Green Sahel Operation (Operation Sahel Vert, in French), is a project that was relaunched in 2008 by the Cameroon government to proceed with trees planting in the barren desert land devoid of trees. Conducted in the field mostly by indigenous women, the planting of trees covered almost 22,000 hectares of degraded soil and natural resources, with a total of 50,200 trees planted, for the total of 10 million trees already planted for the previous and actual phases of the project. On the other hand, women including indigenous women contribution,

in the fight against desertification was made through training and the continuous use of improved stoves for cooking and therefore curbing excessive cutting down of trees for domestic use. These two main contributions, the planting of trees and changing customs by using improved stoves for cooking, appear to be major contribution in REDD+ related processes.

In order to return the Green Sahel Operation to national REDD+ process, sites inventory was conducted and a workshop held from 7 to 8 June 2016 in Maroua to help showcase the necessity of integrating the project to the REDD+ mechanism²¹ (Initiatives Climate, 2016).



Figure 3 – Green Sahel Operation – Women planting trees in the northern Cameroon

11 The High Guinean savanna and the High Hills agro-ecological areas

Tchad basin with rivers Vina and Chari in the High Guinean savanna as well as Atlantic basin with Nkam and Noun rivers in the High Hills watered the two agro-ecological areas. The two areas appear to have no major REDD+ project although forests do exist in the Noun division in the West and Northwest regions through the Adamawa region. The role played by women in general and indigenous women in particular can be said to be little as few of them participate in community

²¹ See <http://www.initiativesclimat.org/Toutes-les-initiatives/Projet-pilote-Sahel-Vert-HIMO>

forest steering committees.

12 The Bimodal Forest agro-ecological area

The bimodal forest agro-ecological area is the settlement of two drainage basins: the Atlantic basin with Sanaga, Nyong and Kelle rivers, and the Congo basin.

Two projects appeared to be REDD+ oriented in the Congo basin where rivers Bok, Lobo, Sangha and Dja drained the bimodal forest in Cameroon: TNS and TRIDOM. The Tri-National of Sangha (TNS) is a cross-border protected area covering 25,000 square kilometers (sq km) and comprising three national parks (Lobéké in Cameroon with 2,100 sq km and established in 2001, Dzanga-Ndoki in Central African Republic with 1,700 sq km, Nouabalé in the Republic of Congo on 4,500 sq km, and a fringe area of 17,000 sq km)²².

The Tri-National Dja-Odzala-Minkébé is a three countries trans-border forest cover of 178,000 sqkm representing 10% of the Congo Basin rain-forest. Although the landscape has a very low human population with a density of one inhabitant per square kilometer, the area is home to indigenous Baaka pygmy population of about 10,000 people²³.

Though pygmies are indigenous population of these two REDD+ like project areas, their implication in the protection of the two reserved zones was not that emphasized nor was the contribution of indigenous pygmy women contribution was really requested. However, though the lifestyle of pygmies does not represent a harm to forest conservation or degradation, their contribution to REDD+ mechanism has to be streamlined.

²² See <https://www.cbd.int/doc/fin/submission/fin-cameroon-ftns-en.pdf>

²³ See http://www.wwf-congobasin.org/where_we_work/tridom__tri_national_dja_odzala_minkebe/

13 The Mono-modal Forest agro-ecological area

The mono-modal forest agro-ecologic area is home of the Atlantic drainage basin, watered by Wouri, Nkam, Moungo, Noun, Sanaga, Nyong and Kelle rivers.

The Korup National Park is located in the area of Bakassi in the gulf of Guinea. It is in this agro-ecologic area of the Southwest region of Cameroon that REDD+ project for the support zones of Korup National Park started in September 2011²⁴. The aim of the project is to reduce deforestation of the Korup forest and enhance carbon stocks through afforestation and reforestation in the forest reserve as well as its buffers. The area covered by the project is 125,900 hectares and the funding emanated from the private sector and Non-governmental organizations. The project was put on hold.

The other project in the ecologic area is the Mount Cameroon National Park REDD Project, the Southwest region of Cameroon. It is

a REDD+ pilot project that started in February 2009 with bilateral funding and covered 58,178 hectares. On 17 February 2010, the GIZ in collaboration with KfW evaluated the possibility of establishing a REDD+ project within the confine or surrounding the Mount Cameroon National Park²⁵. The evaluation study aimed at assessing the feasibility of a REDD+ project to reduce/avoid ongoing deforestation in the Mount Cameroon area. The initiative to establish a REDD+ project in the area was unsuccessful due to the unsustainability and incompatibility with local land use. It is stated that the lessons learned from this experience have helped national REDD+ stakeholders to realize that the success of REDD+ in Cameroon depends on its ability to integrate poverty alleviation and equitable rural development into all REDD+ activities.

Both REDD+ project for the support zones of Korup National Park and Mount Cameroon National Park REDD Project, though unsuccessful, do not provide a clear picture of indigenous women contribution in their preparation.

²⁴ See <https://theredddesk.org/countries/initiatives/redd-project-support-zones-korup-national-park>

²⁵ See <https://theredddesk.org/countries/initiatives/mount-cameroon-national-park-redd-project>

Table 4 - Table 003: Micro Level - REDD+ activities in agro-ecological areas and river basins

Agro-Ecological Zones & River Basins	REDD+ activities	
	Project / Initiative	Indigenous women contribution
Mono-modal forest area Area: 45,658 square meters Pluviometry: 2500 to 4000 mm/year, mono-modal regime Soils: volcanic slopes, sediments of rocky origin along the coast Crops: cocoa, banana, plantain, palm oil, ginger, pepper Atlantic basin: Wouri, Nkam, Noun, Mungo, Sanaga, Nyong and Kelle	○ Korup Park	○ Not foreseen ○ Project put on hold
	○ Mount Cameroon National Park Project	○ Not foreseen ○ Unsuccessful initiative

<p>Bi-modal forest area Area: 165,770 square meters Pluviometry: 1500 to 2000 mm/year, 2 distinct wet seasons Soils: ironic, ferralitic, acidic, clay, low nutrient retention capacity Crops: cocoa, cassava, maize, palm oil, pineapple Congo basin: Bok, Lobo, Sangha and Dja Atlantic basin:Sanaga, Nyong and Kelle</p>	<ul style="list-style-type: none"> ○ TNS - Tri-National of Sangha ○ TRIDOM - Tri-National Dja-Odza-la-Minkébé 	<ul style="list-style-type: none"> ○ Indigenous pygmy women, as well as men left aside ○ Indigenous pygmy women, as well as men left aside
<p>Highlands area Area: 31,192 square meters Pluviometry: 1500 to 2000 mm/year, 180 days of rain Soils: very fertile and conducive to agricultural activities, young on steep slopes, leached in old highlands, eluviations horizon B in closed depressions, highlands enriched in volcanic materials Crops: cocoa, coffee, corn, dry beans, potatoes, gardening products Atlantic basin : Nkam, Noun</p>	<ul style="list-style-type: none"> ○ No project identified ○ Existence of community forests 	<ul style="list-style-type: none"> ○ Participation in community forest steering committee though inexistence of gender balanced/equality
<p>High savanna area Area: 123,077 square meters Rainfall: 1500 mm/year, 150 days of rain Soils: permeable, medium water retention capacity, brown or red ferralitic soils and hydromorphic soils Crops: millet, sorghum, corn, yams, potatoes Tchad basin: Vina and Chari</p>	<ul style="list-style-type: none"> ○ No project identified 	<ul style="list-style-type: none"> ○ Not foreseen
<p>Sudano-Sahelian area Area: 100,353 square meters Pluviometry: 400 to 1200 mm/year Soils: great diversity: ferruginous, detergents, hydromorphic, alluvial, lithosols, vertisols, etc. Crops: cotton, millet, sorghum, cowpea, onion, sesame Tchad basin: Logone, Vina and Chari</p>	<ul style="list-style-type: none"> ○ Green Sahel Operation 	<ul style="list-style-type: none"> ○ Trees planted for afforestation ○ 500,000 hectares of soils restored through reforestation of Far North region ○ Improved stoves used to curb the excessive cutting of trees for domestic purposes ○ More than 10 million trees planted

14 Emerged Best practices and Lessons learned for gender mainstreaming in REDD +

After conducting interviews with different stakeholders and carrying out literature review, some outcomes of Best practices and lessons learned from the gender mainstreaming in REDD + in Cameroon emerged.

At the stage of REDD+ Readiness, it appears that best practices could help reduce emerging con-

flicts of interest, moderate the intervention of elite which has consequences in the confiscation of power, increase community enthusiasm by increasing equal benefits among local population and stakeholders, clarify forest ownership of land, ensure the representation of civil society, etc., in various REDD+ processes.

The implementation stage of best practices focus on transparency using participatory and inclusive approaches that integrate local population, and indigenous women. This requests the

avoidance of top-down approach in dealing with REDD+ process. The effect of full transparency practice is to bring coherence between policies and reduce gap in the relation between decision makers, civil society and local communities in REDD+ process. Another best practice is the consultation of local population in order to capture their interests during the formulation of forestry

policies via a participatory approach. It follows that the consolidation stage shows best practices such as the consideration of gender on an equitable way, by taking into account the sex-specificity between men and women and hence make sure that each sex have its specific interests and problems taken into account.

Table 5 - Matrix of Best practices for gender mainstreaming in REDD+

STEPS/STAGES	BEST PRACTICES
Readiness	<ul style="list-style-type: none"> ○ Reduce emerged conflict of interest such as leadership, low representation or insufficient will in order to involve civil society and indigenous population and local communities ○ Moderate the intervention of elite dominance and confiscation of power in order to figure out their contribution on the REDD process. ○ Reduce community lack of enthusiasm by increasing equal benefits among local stakeholders and indigenous women in particular ○ Clarify the forest ownership of land and reduce insecurity due to limited capacity of IPLC (International product life cycle) ○ Stabilize the process of creating and follow up, monitoring of social and environmental management plan (S&E) ○ Strengthen network between communities and civil society support to indigenous population and local communities ○ Ensure the representativeness of civil society in the Forest Environment Sector Programme
Implementation	<ul style="list-style-type: none"> ○ Move from top-down approach to inclusive and participatory approaches to ensure full transparency in the forestry sector and the REDD+ process with local and indigenous population ○ Bring coherence between policies, instruments such as reducing gap in community and civil society participation in REDD+ process across the scales ○ Know the interest after consulting communities during the building a forestry policy through a participatory approach ○ Develop adequate REDD+ structures based on the community forest concept in the light of local communities rights and interests
Consolidation	<ul style="list-style-type: none"> ○ Consider gender on an equitable reference between men and indigenous women ○ Emphasize on the practical needs of indigenous women ○ Establish the conservation efforts of women

Further actions such as conducting interviews with focus group, different stakeholders, at each level from national to local level, will help to have a thorough understanding of possible additional best practices that can emerge from these various stakeholders.

The gender mainstreaming in REDD+ gets

emerge some lessons learned. These include at the stage of readiness, the promotion of the acknowledge of women as key actors in REDD+, the insertion of women in pilot projects such as Pro Poor in order to ensure their effective participation, the implementation of decision making process and consultation strategies

ensuring effective women's participation. Further to readiness, the implementation stage get emerge lessons as the promotion of the existence of organizations and groups that are gender sensitive, the implementation of capaci-

ties building tools that enable the implication of women and indigenous women in decision making process, and the insurance of the equitable access of men and women in forest resources.

Table 6 - Matrix of Lessons learned for gender mainstreaming in REDD+

STEPS/STAGES	LESSONS LEARNED
Readiness	<ul style="list-style-type: none"> ○ Promote the acknowledgment of women as key stakeholders in REDD+ ○ Insert the effective participation of women in small pilot project such as Pro Poor ○ Implement decision making process and consultation strategies that ensure effective women's participation
Implementation	<ul style="list-style-type: none"> ○ Promote the existence of groups and organizations which are gender sensitive ○ Implement training, capacities building, involvement of women in decision making process ○ Ensure equitable access to forest resources between men and women ○ Prioritize the taking into account of women ○ Effectively involve women in decision making ○ Capitalize on the training received by women

15 Conclusions and Recommendations

The study has shown that as Cameroon is a very diverse country ecologically, so the activities undertaken by different groups are diverse and vary from one place to another. Contributions made by women vary from north of the country to south and from one ecological zone to the other. Whereas indigenous women's contribution to REDD+ mechanism at the decision-making level appear to be the same, findings from field research showed that diversity was outstanding between one region and the other; from one ethnic community to the other and from one indigenous women group to the other.

In the overall analysis, it became clear that some indigenous women groups contributed to REDD+ mechanism; but these contributions were not adequately reflected in project documentation. This resulted from the fact that REDD+ programmes in Cameroon did not undertake baseline surveys enough to measure progress made under specific benchmarks. Disaggregated data was not available to enable the study to appreciate contribution made by

each group of indigenous women to REDD+ programmes. On the other hand, one cannot affirm with certainty that indigenous women do not contribute to REDD+ process. Therefore, following the SWOT analysis conducted, it became clear that gender mainstreaming remains an important component of REDD+ programmes and processes in Cameroon.

Key components in the success of the implementation of REDD+ in Cameroon and lesson learning remains key tools in making adjustments to ensure that REDD+ processes address challenges and opportunities central to forestry law reforms and reducing gas emissions.

15.1 Conclusions

Both qualitative and quantitative data that the study team collected and analysed found out that REDD+ project data was not adequate. Absence of adequate data is a serious impediment to decision-making as core policy decisions are neither evidence based nor evidence led. This weakened programme designing; targeting; monitoring, evaluation and managing REDD+ programmes for results as stated below.

Coordination institution and mechanism

The authors see inadequate REDD+ programme data in Cameroon as a result of inadequate capacity of programme coordination at the national level. Absence of data quantifying indigenous women's contributions to REDD+ programme with specific sources of information, intervals of collection, analysis and interpretation, all show inadequate coordination at the policy level. This affected the ability of REDD+ senior management to track impact at both activity and outcome levels. This absence of a real coordination mechanism denied the programme an appropriate collection, analysis, interpretation and use of data to enable a better appreciation of women contributions to REDD+ and in particular the contribution of various classes of women including indigenous women

Stakeholders mobilization and monitoring mechanism

Although the civil society is playing an important role in ensuring that the target communities have adequate awareness on REDD+ issues and mechanism, it appears that their actions remain limited especially in the rural areas of the work done by CSOs is limited to urban centres and the areas of communication and sensitization. The process has not quite reached the level of initiating concrete community based development projects.

In the same way, a functional monitoring, evaluation and reporting mechanism does not exist to date. This makes it difficult to trigger responses from the centre in cases where things are not going as planned. In cases where REDD+ mechanisms suffer from inactions and counteractions, such as intensive forest exploitation, non-respect of laws in force and non-compliance of actors, it is difficult for REDD+ management to respond in time.

Civil Society Organizations Inventory

In cases where CSOs are involved in carrying

out REDD+ field activities such environmental protection, nature conservation and enhancing capacity of local communities to mitigation and adaptation, there was lack of data to that effect, making it difficult for such CSOs to mobilize and participate actively in REDD+ mechanism and processes

Women and indigenous women empowerment mechanisms

Due to the lack of specific policies on gender in the various REDD+ related processes in Cameroon, women are not often explicitly targeted as a specific and important target population of REDD+ programmes. This has weakened indigenous women participation. Indigenous women's contributions are not clearly demonstrated in documentation and therefore not adequately appraised and appreciated.

15.2 Recommendations

Because of the inadequacy of data available, it is more than necessary to develop a monitoring and evaluation system of data collection, analysis and interpretation using mandated authorities. In Cameroon, two major institutions can contribute to such data collection: the Bureau Central des Recensements et des Etudes de Population (BUCREP) for quantitative data on population, and the National Institute for Statistics (INS) for quantitative and analytical data on the contribution of indigenous women to REDD+ mechanism in Cameroon. A clear definition of their role in respect to data collection on REDD+ mechanism should be streamlined.

Coordination institution and mechanism

The Ministry in charge of environment and sustainable development (MINEPDED) appears to be the government institution that can ensure the coordination of actions ensuring an appropriate integration of women and indigenous women in REDD+ mechanism. However, this coordination must be done in close collaboration with the Ministry in charge of women

empowerment and family (MINPROFF) so as to enable an appropriate mainstreaming of gender issues in the overall mechanism of REDD+ in Cameroon. In order to succeed, it will be necessary that a higher-level government ministry such as the Prime minister office should host such coordination within government giving REDD+ programme a voice, visibility and weight. This would enhance coordination, effectiveness and efficiency between the MINEPDED and MINPROFF.

Stakeholders mobilization and monitoring mechanism

The necessity to strengthen CSOs through a clear mobilization for their effective participation in REDD+ mechanism, its importance can not be overstated. REDD+ programme could play a pro-active role in reaching out to CSOs and seek financial resources from funders such as bilateral agencies, international institutions and voluntary foundation to capacity build local CSOs. REDD+ is a global issue and its contribution to climate change is relevant. While the government can play an important role in consolidation programme mandate, legal framework and channeling financial resources, strong CSOs can provide checks and balances and remain a voice of the voiceless.

Civil society organizations Inventory

Due to some weaknesses found by the study in relation to programme data availability and inadequate capacity of some CSOs, it would be necessary to conduct an in-depth inventory of CSOs so as to be able to have a clear and detailed inventory of CSOs showing location, geographical coverage, organisation capacity and core competencies. This would enhance the planning of REDD+ programmes with the local communities, enhancing meaningful participation of key stakeholders.

Women and indigenous women empowerment mechanisms

Effective and meaningful participation of women in general and indigenous women in particular in REDD+ mechanism at stages in the process, is a pre-requisite for the success of REDD+ programmes in Cameroon. At all stages of development and implementation of REDD+ mechanism, well informed and empowered indigenous women can add-value to overall work in the area of climate change. Mitigation and adaptation require an engaged population, internalising REDD+ programmes and translating these to their own social reality. Obligation on the part of REDD+ proponents can not be any greater. They have the obligation to ensure efficiency in returns to investment, social benefits to local communities and economic incentives in return for reduced gas emissions. Adequate resources, both financial and non-financial should be mobilised to ensure active, full and meaningful participation indigenous women in climate change in Cameroon.

Finally, best practices and lesson learning that emerged out of this study should be shared with others elsewhere as knowledge products that should be used in the wider knowledge networks to enrich REDD+mechanism as well as processes while informing its stakeholders worldwide, contributing to climate change mitigation and adaptation .

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5

The Federal Republic of Nigeria: The Role of Indigenous and Traditional Knowledge in Climate Change in Nigeria



by Anthony Atah

Abstract

This paper analyses the Indigenous and Traditional Knowledge (ITK) in Nigeria, exploring its role in climate change mitigation, adaptation and management. It appreciates the value of ITK and the way forest dependent indigenous people communities in the River State in Nigeria use it to predict the weather: cloud movement, wind direction, birds and animal behaviour and weather forecast for climate management. They use grass-root indicators developed over the years to predict when would the rains come and they use that knowledge to prepare farms and plan when to plant as well as how much harvest to expect.

The paper analyses how this body of knowledge is used to conceptualise climate change and used their area specific climate knowledge to design responses to such changes in the case of droughts, floods, hurricanes, food insecurity and managing plant, animal and human diseases.

The paper discusses ITK as a body of experiential know how developed by a given local community over the years to address specific socio-economic, ecological, spiritual and environmental needs of such a community. It is a body of knowledge that includes internalising, use, mitigating, adapting, informing, educating, initiating and integrating young ones into society to make them fully fledged members of society. The paper links ITK to implementation of REDD+ programmes in Nigeria.

The paper concludes that ITK accessible to local people and it plays a central role in interpretation of cosmological, solar, environmental and climatic conditions and informs society in order to solicit responses necessary for specific conditions. ITK is therefore for everyday life, it is used to identify indicators that foretell the onset of specific seasons, calamities, rains, droughts and it is used as an Early Warning System to trigger responses to specific governance or managerial decisions. Its functions included weather forecasts, natural resource management, midwifery, hunting and wild berry gathering training of the young people and the transmission of other life skills. The paper recommends that REDD+ should integrate ITK into climate science and knowledge as they are complementary.

Key Words: climate change, Indigenous Peoples, Indigenous/Traditional/Local Knowledge, livelihoods, food security, vulnerability, poverty, coping strategies, mitigation, adaptation, deforestation and forest degradation.

1. Introduction

Indigenous/Traditional Knowledge (ITK) is unique to a given society or culture and is applied in the way the society perceives and responds to their needs, including their understanding, use, and conservation of nature. Most times by anecdotes, Indigenous/Traditional Knowledge (ITK) is passed down through the generations. Forest Stewardship Council Canada Working Group (FSC Canada) calls it “Traditional Ecological Knowledge (TEK), and defines it as an accumulated body of knowledge that is rooted in the spiritual health, culture, and experiences of those who are close to the lands ... based on an intimate knowledge of the land, its physiographic and natural features, climate, and wildlife, and the relationships between all aspects of the environment” (FSC Canada 2004:144).

Forest dependent communities in Nigeria relate intimately with the forest to which they attribute both spiritual attributes as home for the gods and spirits, and physical attributes as a blessing from God to them for their use and wellbeing. In reality, their lives are intricately linked to the productivity of the forest, which through several use of residence in and utilisation have evolved patterns on how their forest should or should not be used. Because Forest Dependent Communities consider the forest as ‘a free gift from God’, traditionally, no restrictions are imposed on members to live off the forest, except those that relate to protection and/or religious and cultural rites. Even as western influence through colonialism altered forest management regime to be centrally controlled by external powers, and has survived through that period to the present day independent Nigeria with a land use act that places the ownership and custody of land on the ‘government’, rural communities continue to view land within their traditional geographical boundaries as theirs, including forests, and take traditional measures to protect them and/or determine how they are or are not utilised.

Left alone, it may be that traditional communities will manage their forests as common property in ways that it meets their daily needs for survival without much damage to the forest, what Reddy (2000) describes as “sustainable subsistence” utilisation. On the contrary, as in several other areas of traditional life, external influences and demands with huge economic interests and gains alter the harmony between tradition and nature, and introduce “unsustainable commercial” utilization causing deforestation and forest degradation. This is evident in forest dependent communities in Nigeria, especially in Cross River State where commercialisation of forests has contributed to weaken social cohesion and apparent economic incentives have remained core to forest loss. However, rudiments of traditional beliefs and governance system favourable to sustainable management of forest have remained resistant to this radical change and provide good lessons for integration in forest governance initiatives.

In Nigeria, more than 90 percent of the rural population depend on forests for livelihood and domestic energy sources, but deforestation and forest degradation present some of the most gripping problems in the country with immense threats to the survival of especially forest dependent communities. With about 4% annual deforestation rate, Nigeria has lost half of its 92,000 hectares of forest where a quarter of the nation’s total land area was once covered with forest (NEEDS, 2005), leaving over 50% of the remaining forest in one state alone, Cross River State. Some of the direct causes of this include expanding agricultural lands, fuel wood extraction, settlements and infrastructural development. In Cross River State, the rate of deforestation is estimated at about 3% per annum, while studies suggest that evolving forest management regimes that failed to recognise and respect Indigenous/Traditional Knowledge (ITK) helped toacerbate forest loss in the State.

From 2009, Nigeria chose to implement the United Nations programme on Reducing Emissions from Deforestation and forest Degradation (REDD) to help reduce emissions from improved forest governance. Recognising the dependency of rural communities on forests and how community life and wellbeing are a determinant of the nature and productivity of their natural assets, the REDD+ Programme recommends that forest dependent communities must be supported to actively participate in the REDD+ process and their interests should influence national REDD+ policies and actions. As such, this technical paper is looking at the role that local knowledge played in Nigeria's REDD+ readiness process with focus on the pilot State, Cross River.

2. Nigeria's REDD+ journey

As part of efforts to address the deforestation and forest degradation challenge, Nigeria formally requested membership of the UN REDD Programme at the end of 2009. The UN-REDD Programme provided intensive policy, technical and planning support from 2010-2012, resulting in a full national programme support amounting to US\$4 million granted to the country to support the REDD+ readiness efforts. The goal of this Programme was to enable Nigeria to contribute to climate change mitigation through improved forest conservation and enhancing sustainable community livelihoods. Nigeria adopted a nested approach to REDD+, which enabled REDD+ actions to be carried out in Cross River State which has over 50% of Nigeria's remaining forests, while the Federal Government provided the policy and institutional framing for REDD+ in Nigeria. Nigeria's REDD+ process has been the result of extensive stakeholder consultations, technical analyses, UN advisory missions and field surveys. With support from the FAO, UNEP, AND UNDP of the UN. By the end of 2016, the Programme had made progress towards achieving a National Framework Strategy and a Cross River State REDD+

Strategy, Forest Reference Emission Level/Forest Reference Level work, development of a Forest Monitoring System and defining Country Approach towards Safeguards, thus meeting the requirement of the Warsaw Framework elements. Nigeria also received additional support from FCPF to expand REDD+ readiness to two other States, Nassarawa and Ondo using lessons from Cross River State.

3. Methodology

This work depended mostly on desk review of Nigeria REDD+ programme outputs including reports from analytic studies, stakeholder consultations, meeting reports, personal notes from stakeholder engagement process, and the Cross River State REDD+ Strategy. The author also consulted widely with key informants from forest dependent communities, government, and civil society who have been involved in Nigeria's REDD+ readiness process.

4. Indigenous/Traditional Knowledge (ITK) and Forest Governance in Cross River State of Nigeria

Traditional belief systems play important roles in instilling discipline into the attitudes of people towards nature. In this wise action from individuals and the community is a response to the meanings that they attribute to the social and biophysical environment. Indigenous/Traditional Knowledge (ITK) considers the forest as sacred and life-supporting sphere, not as a tradable commodity. They see the forest as a resource they share among themselves and with the spirits, and have learned to treat the forest gently, trying not to violate their ecological rules.

In several forest dependent communities in Cross River State, the concept of the evil forest is a modern misapplication of traditional beliefs in the spiritual cleansing attributes of the forest; that is, the ability to clean or absorb evil from

the society. For instance, some tribes in the State have designated forest areas they call *ayaifo*, translated in English as 'cross road of the dead', which is a grove set aside for the burial of members of society that die from mysterious and/or unnatural circumstances like falling from a tree, road accident, swollen stomach or some form of unexplainable illness so as to appease the gods and avert further evil on the society. Such areas have been relatively unaffected by deforestation and remain protected by such beliefs. There are also sacred locations especially near watersheds set aside as worship shrines and the domain of spirits that community members avoid, and by so doing help to protect.

The experience of land disputes leading to inter-tribal wars encouraged community forest reserves that served as refuge areas where communities established emergency settlements for women and children and the elderly in the event of war. Such areas are always protected from utilisation, and located in the heart of forests where shelter, food and water can be easily accessed.

Indigenous/Traditional Knowledge (ITK) and skills in construction and agriculture are basically subsistence and consciously adaptive to the natural environment. Forest dependent communities consider forest lands as choice farm sites for their rich black soils. While clearing and during burning, the traditional farmer is aware of important timber and fruit tree species, and so would carry out selective felling to have enough space to cultivate, and enough shade for their farm. In addition to individual farmer practices, communities have local laws banning the felling of economic trees for any reason, with fines imposed on offenders.

Beyond farming, traditional laws also regulate harvesting and gathering of forest produce. Communities impose open and closed seasons on members, which means that community members can only access the forest to gather produce during certain periods of the year,

usually at peak seasons, and allow fruiting during the off peak season. Again, traditional laws enforce such regulations with penalties on offenders.

Trees along watersheds are also protected from being felled, as well water bodies. Streams are categorised into different zones e.g. bathing, drinking, fishing/non-fishing etc. with specific dos and don'ts.

Indigenous/Traditional Knowledge (ITK), backed by local beliefs and demonstrated by actions are exercised within a well-defined social system and institutional arrangement. From the family unit to the general community life there are established linkages that ensure effective governance of natural resources. The traditional system is usually a transparent and inclusive system where decisions are jointly made by and binding on the different sects of the community. The hierarchy at the traditional village council is a representation of family heads. Below this hierarchy are several sub-divisions of appointed administrative structures responsible for specific tasks, including access to and utilisation of forest resources, and which remain accountable to the hierarchy of the traditional village council.

Separate from these structures, there also exist several others. The age grade system provides a platform for socialisation among male and female members of the same age bracket, and contributes to community organising and social cohesion by contributing to decision making and rule enforcement. Age grades can ostracise a recalcitrant member, which will remain a social stigma for them and their family. The *ekpe* society, some form of traditional cult (for lack of a better expression) is a closed and carefully guarded institution with spiritual undertone and can serve as a last and most revered resort to rule enforcement. Together with other smaller groups like the women enforcing regulations on watershed protection and harvesting of non-timber forest products, the youth acting as

the community labour and police force, forest dependent communities apply their knowledge of inclusivity within a communal subsistence society to demonstrate successful devolution of power in natural resource governance that has proven effective, without the influence of the modern capitalist approach to resource utilisation.

5. Indigenous/Traditional Knowledge (ITK) Influencing REDD+ Process

Nigeria's REDD+ readiness programme built on the successes of Community Based Forestry in Cross River State. In about 2 decades the State has experimented 3 different forest management regimes. Of these three, scientific evidence point to Community Based Forest Management as the most efficient and effective. That policy included a robust plan and action that built and integrated community level institutions into forest governance processes, encouraged inclusion and participation including documentation and application of local knowledge through land use and forest management planning across landscapes, and had clear benefit sharing modalities that attracted benefits directly to forest dependent communities and utilised systems of benefit sharing within these communities to contribute to their human, social, and economic development.

Enabling effective participation of forest dependent communities is a core principle of REDD+. Nigeria's REDD+ design was therefore based on robust stakeholder consultation and participation, especially forest dependent communities. The programme identified 3 ecological zones as pilot areas affecting 70 forest dependent communities in Cross River State.

6. Enabling participation in REDD+ process

Nigeria's REDD+ process learned early during

the formative stages to seek to understand traditional decision making processes and support the participation of traditional institutions in REDD+ activities. This engagement process included the various strata of traditional rulers from Paramount Rulers to Village Heads, and involving the various institutions involving men women, and youth at the community level. The REDD+ Programme obliged the recommendation of the communities to employ Pilot Site Coordinators, one from each of the 3 pilot sites in Cross River State, to help facilitate awareness and community participation. Traditionally, decisions are rarely taking on behalf of, but in consultation with community members. Depending on the nature and sensitivity of such decisions, consultations may be by representation, or in a town hall meeting open to every community member. Consultation to enable community participation adopted this approach, and replicated same in the engagement with government institutions. Organised local structures like the 9 communities of Mbe and Ekuri provided lessons and practical support in mobilising other communities to participate in REDD+.

7. Contributing to REDD+ Measurements

Local knowledge helped to improve and manage scientific studies on drivers and forest carbon inventory through more accurate information. Hunters, farmers, and gatherers helped to vary and correct land use representation from satellite imageries where old cocoa farmlands were identified as tropical high forests because of their closed canopy formations. They helped to track the routes to identify deforestation hot spots, establish carbon inventory plots, and identify low and high carbon value forests. Unfortunately, this knowledge system is sometimes ignored by forest management practices driven by methodologies that are somewhat alien to Indigenous/Traditional Knowledge (ITK). The Measurement, Reporting and Veri-

fication (MRV) component of REDD+ is critical for baselines and confirmation of a country's performance in their commitments to emission reduction. MRV presentations suggest complex manipulations exclusive to professionals and experts. But local knowledge is required if forest monitoring, which forms the basis for continuous data update within a National MRV system, must be meaningful. In this regard, local institutions in Cross River have received training, and attempts are made to strengthen communities' roles in land use planning/and or implementation to contribute to collecting relevant community level information to feed into the MRV system.

8. Influencing REDD+ Strategy

Forest dependent communities mobilised effectively to participate in the Strategy development process. The Strategy identified issues and options relevant to livelihoods, particularly agriculture, to address drivers and reduce emission. The aim is to adopt climate smart agriculture in ways that are relevant to the peculiarities in farming systems in Cross River State. The aim is to encourage sustainable agricultural practices – ensuing that farming is economically viable, environmentally benign, socially beneficial, and balances present and future needs. Eighteen years earlier, as contained in their land use plan, Ekuri community had taken similar strategy to reduce farm expansion into forest areas while exploring opportunities to intensify their farming practices to increase both economic and environmental benefits within minimal land area. This is evident that local knowledge and their subsistence economy can be environmentally friendly, appropriate and adaptive. The recommendation of climate smart agriculture in the REDD+ strategy is an offshoot from ongoing traditional farming practices that demonstrate elements of climate smart agriculture among forest dependent communities. Analytic studies and community consultations leading to the REDD+ strategy identi-

fied that local farmers understand the science of soil formation and soil management and the interactions between vegetation and temperature regulation to support crop production. The availability of rich fertile soils is a major reason for acquiring new forest lands; and selective tree felling that require farmers to allow trees of economic value (timber and/or fruit trees) to remain standing in their farms is in recognition of the values they place on species to meet their various needs, and a success story of agro forestry practices among local farmers that conventional knowledge can help develop.

9. Supporting Sustainable Resource Management and Utilisation

According to a local adage, 'he who eats and remains is sure of the next meal'. This signifies the principle of sustainable resource utilisation among traditional societies in Cross River State. Traditional communities have their own systems of land zonation for different land use classes. Though usually undocumented, local communities have their traditional laws, belief systems and institutional arrangements that enable them to manage and use their resources in ways that have little environmental impact and high social benefits. A few examples, like Ekuri, Etara, IkoEsia, and Mbe where such traditional systems are properly documented and their institutions are better defined and linked with external support structures seem to have evolved more efficient means of integrated forest governance practices. The REDD+ strategy recommends this model by proposing land use planning across landscapes and community forestry practices. This strategic option will combine both traditional and scientific knowledge to address drivers and reduce emissions from forest related activities in Cross River State.

Community Based Forestry experience in Cross River State, which influenced the REDD+ design and Strategy, widely accepts participatory and

integrated forest management as sustainable development options that have helped to shift forest management policies from traditional to a people-oriented approach in order to harness local knowledge. Results from the closely linked spatial and analytic studies that informed the REDD+ Strategy show that forest management plans, or natural resource management plans in general that refuse to integrate local knowledge will fail. A most recent example is a moratorium on timber extraction imposed by the Cross River State as a measure to mitigate the high rate of forest loss in the State. The moratorium replaces previous policy that integrates local participation, excludes communities from its enforcement, and takes away royalties by way of financial benefits to communities from professionally controlled and legal timber extraction. Local communities' feedback on the moratorium was that forest policies that exclude communities and do not address agricultural productivity will not be successful. Empirical studies in the REDD+ process confirmed that forest loss more than tripled within the moratorium, compared to previous periods, and identified investments in small holder and commercial agriculture as a major driver. This informs the agreement among REDD+ stakeholders that REDD+ actions will be designed to strengthen institutional collaboration and harmonise policies, improve agricultural productivity and allied activities like fire wood collection, attract benefits to communities, and essentially be relevant to and integrate the experiences and expertise of local communities.

10. Ensuring Safeguards in REDD+ Implementation

The Nigeria REDD+ Programme built local capacity and conducted work to develop a country approach to REDD+ safeguards. A Participatory Governance Assessment for REDD+ and natural resource management in Nigeria was conducted to identify the roles of and gaps in knowledge

and conventional practices regarding natural resource management. The National Safeguards Working Group that was formed included members of local communities with the appropriate local experience to contribute to the process. To a large extent, the various works on REDD+ safeguards, including analysis of risks and benefits of proposed policies and measures, development of principles and criteria to interpret the Cancun safeguards in accordance with CRS's specific circumstances, and application of the principles and criteria to refine the strategic objectives of the CRS REDD+ Strategy during REDD+ implementation derived their relevance from understanding of local circumstances. Participation of forest dependent communities positioned the REDD+ Programme to think through options that considered building local participation, strengthening institutional capacity in natural resource governance, and enabling access to incentives to local communities as panacea to the problem of forest loss in Nigeria. REDD+ safeguards that eventually emerged will ensure that REDD+ actions do not harm local knowledge but provides a crucial foundation for understanding local-level adaptation priorities and the range of appropriate adaptation options to enhance resilience and food security for local communities.

11. Conclusions and Recommendations

The Nigeria REDD+ Programme is determined to be successful and have meaningful impacts on the ground. REDD+ programme recognises that this can only be achieved and sustained if the people who live in and depend on resources from the forest are involved in and benefit from REDD+ processes. It is good that so far the success of the Programme is anchored on several localised efforts that the programme leveraged to establish a multi-level REDD+ Stakeholder forum. This forum established and used dialogue to take joint decisions on issues and options that are reflected in the REDD+

Strategy that will inform subsequent REDD+ actions. The REDD+ programme already notes that the trend to formulate policies and implement measures that are environmentally friendly calls for a sincere change in attitude that can only be achieved with proper consideration for local knowledge. Local knowledge is usually reliable, accurate and precise. Applying local knowledge in REDD+ implementation will be cost effective and sustainable in the long term; and result in a sense of local ownership and improved management of resources that will help Nigeria effectively contribute to Nigeria's commitments to emissions reduction. Integrating indigenous/traditional/local knowledge in climate change knowledge, mitigation and adaptation will enhance participatory and sustainable development which calls for the application of free, prior and informed consent which is a condition for climate change strategies to be evidence based and evidence led.

The study on the role of Indigenous/Traditional Knowledge in climate change mitigation and adaptation in Nigeria explored concepts, application, strengths and limitations of ITK among the Indigenous Peoples of the River State in Nigeria and arrives at the following conclusions and recommendations.

11.1 Conclusions

This paper has outlined areas in climate change where Indigenous/Traditional Knowledge (ITK) is important for Indigenous Peoples who depend on forest resources for their livelihood. It is used to identify cloud movement, wind direction, birds and animal behaviour and weather forecast for climate management.

Indigenous/Traditional Knowledge is a social capital for the vulnerable and marginalised Indigenous Peoples of the River State in South Nigeria. It is a means through which they acquire skills necessary for their survival, accessed and secured food as well to enhanced their livelihoods.

ITK is local, rooted in a particular socio-environmental milieu and it is based on a set of experi-

ences generated in specific settings. It is therefore more accessible to the wider community as it is collective and transmitted orally through storytelling, songs, music and art. Participating in community life facilitates the younger generation to acquire and apply IKS in their daily life.

11.2 Recommendations

Several recommendations emerged from the study and they are put forward below:

- i) Indigenous/Traditional Knowledge proved to be accessible, relevant and practical for the indigenous people for many generation, it should be appreciated for its value, relevance and broad application by many rural people in mitigation against and adaptation to climate change.
- ii) Development agencies, Indigenous Peoples and other stakeholders should popularise ITK, integrate it with climate science and apply it to climate change mitigation and adaptation to complement modern scientific knowledge, practices and tools in climate change strategies.
- iii) The Pan-African Capacity Building Project should initiate a process of documenting ITK in project countries and disseminate its lessons widely for use in climate change mitigation and adaptation.
- iv) Project and its stakeholders should invest in ITK long term, inter and cross generational knowledge of ITK and its application to mitigation and adaptation to climate change.

12. References

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Abstract

This paper is an analysis of the socio-economic impacts of climate change on indigenous peoples of Uganda: the Batwa, Ik or Teso, Karamoja, Ndorobos, the Tepeth, Benet and the Baswa. They are increasingly experiencing the harsh reality of climate change, with increased food and livelihood insecurity. Variability in climate, rainfall, tree and vegetation cover, have all had serious negative impacts in their livelihood.

The paper first clarifies the common reference to indigenous people in Uganda, and how this varies from the international definition; and lists the common elements as well as equivalents in the Ugandan context of the dispensation of the new constitution 1995 revised in 2005, that maintains as indigenous all sixty five (65) and lists them all as indigenous communities of Uganda as “at 1st February, 1926”.

The paper summarizes the climate change process, manifestation and projections for Uganda and then specifies how each of these processes, manifestation and projections impact the indigenous peoples including those associated with the potential impacts (positive and negative) of REDD+ and other climate change mitigation effort to reduce such negative impacts. Forest dependent local communities / ethnic minority groups (EMGS) are eager to know how the REDD+ programme will address their issues of land tenure rights and access to adequate land to engage in agricultural production and other alternative sources of livelihood. Forest dependent peoples / EMGS, have made their expectations known through the recent consultative processes on REDD+. The paper is based on REDD+ reports, published and unpublished documents; as well as on expert knowledge.

Key words: climate change, mitigation, impact, vulnerability, livelihood and food security, deforestation and land tenure.

1. Background

This study was prepared on request of Pan-African capacity building project for forest-dependent indigenous peoples in REDD+ Mechanism (funded by the Forest Carbon Partnership Facility (FCPF)). It is a compilation of information on the socio-economic impacts of climate change on indigenous peoples of Uganda. It clarifies the common reference to indigenous people in Uganda, and how this varies from the international definition; and lists the common elements as well as equivalents in the Ugandan context.

The paper summarizes the climate change process, manifestation and projections for Uganda and then specifies how each of these processes, manifestation and projections may impact the indigenous peoples. Special consideration is given to the potential impacts (positive and negative) of REDD+ and other climate change mitigation efforts on indigenous people. A set of conclusions and some recommendations are made on how to enhance the potential positive effects, and to mitigate against the potential negative impacts. This paper is entirely based on published and unpublished reports and documents; as well as on expert knowledge. It draws heavily on the national climate change and REDD+ and other relevant processes and their documentation; as well as on relevant additional literature.

1.1 Objectives

The objectives of this technical paper are to (a) compile information on impacts of Uganda's climate change (including those related to REDD+) policies on indigenous peoples of Uganda, and (b) identify ways through which Pan-African capacity building project for forest-dependent indigenous peoples in REDD+ could enhance the potential positive effects, and or mitigate against the potential negative impacts.

1.2 Structure

Part I contains the background information, i.e. the mandate for, and purpose and structure of the study paper. Part II presents the context of Indigenous People(s) of Uganda using the international & national definitions. It also presents a summary of equivalence between international and national definitions. A short description of the geographical distribution of Uganda's Indigenous People, as well as their socio-economic situation. Finally, the place and role of Indigenous People of Uganda in Uganda's Vision 2040 is derived. Part III provided a snapshot of Uganda's Climate Change processes and projections for Uganda and how they impact indigenous peoples. Part IV lists country level Climate Change Impacts, Vulnerability and Adaptation Measures, Uganda's GHG Emissions by sources and Sinks and measures to mitigate climate change to favor Indigenous People of Uganda. Part V concludes with proposals on possible ways of making indigenous communities more resilient and how they can harness the potential presented by mitigation activities.

2 Contextualizing Indigenous People(s) of Uganda

2.1 International & National Definitions of Indigenous People of Uganda

The International Labor Organization (ILO)'s Indigenous and Tribal Convention, 1989 (No. 169) sets out criteria for identifying indigenous peoples and Tribal Peoples (ILO 2013 in ILO 2017). According to this criteria, indigenous peoples can be identified using either a subjective criteria which uses a "self-identification as belonging to an indigenous people" or an objective criteria namely, (a) Descent from populations who inhabited the country or geographical region at the time of conquest, colonization or establishment of present state boundaries" and or where indigenous people, "... retain some or

all of their own social, economic, cultural and political institutions, irrespective of their legal status". The World Bank Group does not define Indigenous peoples. Instead it states that Indigenous Peoples may be referred to in different countries by such terms as "indigenous ethnic minorities", "aboriginals," "hill tribes", "minority nationalities", "scheduled tribes", or "tribal groups".

Uganda has not ratified the International Labor Organization (ILO)'s Indigenous and Tribal Convention, 1989 (No. 169) (Beyeza-Mutambukah and Zaninka (2016)²⁶. However, the Constitution of the Republic of Uganda (1995) as amended in 2005, lists, in its "third schedule" (article 10(a), Uganda's 65 indigenous communities as "at 1st February, 1926".

There is a gap between the manner in which the Constitution of the Republic of Uganda (1995) as amended in 2005 perceives the term 'indigenous peoples' and the manner in which it is employed by the UN agencies and the African Commission (The African Commission, 2006, cited in Namara 2017) as well as how it is applied when triggering the World Bank's OP 4.10 on policies and procedures for projects that affect indigenous peoples (World Bank 2005 cited in Namara 2017). Accordingly, the identified specificities of the three entities are described as follows:

- a. The 1995 Constitution of the Republic of Uganda defines "Indigenous Peoples" as all the 65 Ethnic Groups that were existing by February 1st 1926²⁷ in recognition of the multi-ethnicity of the country.
- b. On the other hand, the African Commission's Working Group on Indigenous Populations / Communities identifies indigenous peoples as peoples who(se):
 - i. "cultures and ways of life differ considerably from the dominant society and

²⁶ in Vinding and Mikkelsen (Eds., 2016)

²⁷ Schedule 3 of the Constitution

- ii. cultures are under threat, in some cases to the point of extinction
 - iii. survival of their particular way of life depends on access and rights to their traditional lands and the natural resources thereon
 - iv. suffer from discrimination as they are regarded as less developed and less advanced than other more dominant sectors of society
 - v. Often live in inaccessible regions, often geographically isolated
 - vi. suffer from various forms of marginalization, both politically and socially
 - vii. Are subjected to domination and exploitation within national political and economic structures that are commonly designed to reflect the interests and activities of the national majority. This discrimination, domination and marginalization violates their human rights as peoples/communities, threatens the continuation of their cultures and ways of life and prevents them from being able to genuinely participate in decisions regarding their own future and forms of development"²⁸.
- c. While the World Bank Operational Manual on Indigenous Peoples (OP 4.10) states that "For purposes of this policy, the term "Indigenous Peoples" is used in a generic sense to refer to a distinct, vulnerable, social and cultural group possessing the following characteristics in varying degrees:
- i. self-identification as members of a distinct indigenous cultural group and recognition of this identity by others;

²⁸ Report of the African Commission's Working Group on Indigenous Populations 34th Ordinary Session, November 2003, cited in "The African Commission's Working Group on Indigenous Populations/Communities. Report from the research and information visit to Uganda", July 2006.

- ii. collective attachment to geographically distinct habitats or ancestral territories in the project area and to the natural resources in these habitats and territories
- iii. customary cultural, economic, social, or political institutions that are separate from those of the dominant society and culture; and
- iv. An indigenous language, often different from the official language of the country or region”

2.2 Summary of Equivalence between International & National Definitions of Indigenous People

The Constitution of the Republic of Uganda (1995) as amended in 2005, in its “third schedule”, defines “Indigenous Peoples” as all the 65 Ethnic Groups that were existing by February 1st 1926²⁹. (Republic of Uganda). The Benet of Mt Elgon are conspicuously absent from the list of “indigenous people” in the “third schedule”.

Namara (2017) uses the term “ethnic minority groups” (EMGs) and lists Uganda’s Forest-Dependent EMGs as: the Tepeth of Mt. Moroto, Mt Napak and Kadam, the Benet of Mt Elgon- both in the Mt Elgon landscape, the Batwa adjacent to Semliki NP, Bwindi Impenetrable NP, Echuya CFR and Mgahinga Gorilla NP all in the Albertine Rift landscape and the Ik (Teuso) of Mt Murongole and Timu Forest Reserve.

Beyeza-Mutambukah and Zaninka (2016) include the Karamojong among their list but do not separate them into lower levels of ethnicity as they exist in reality.

When one compares how the laws of Uganda refer to Uganda’s ethnic minority groups (EMGs) with the representatives of these groups state the self-identification of Uganda’s ethnic minority groups (EMGs), one finds many areas of commonality. The fact that the international community has chosen not to adopt a defini-

tion, but has rather agreed to develop a modern understanding of this term based on a variety of characteristics is an indication of its dependence on national circumstances. Uganda’s national circumstances with respect to EMGS goes beyond the “*Third Schedule*” of the Constitution of the Republic of Uganda and encompasses, the “minorities” (Chapter four; Article 36), some members of the “marginalised groups” (Chapter four; Article 32). This renders the term “ethnic minority groups (EMGs)” closely equivalent to describe the unique circumstances of Uganda’s indigenous people as they have so far been used to self-identify. However to be consistent with the reference to indigenous peoples, or ethnic minority groups (EMGs), in the language of international climate change policy process, the term local communities is often used as equivalent to indigenous peoples (see for example Decision 4/CP.15, Decision 1/CP.16, Decision 10/CP.19 in UNFCCC 2016 Decision booklet REDD+, and Draft decision -/CP.23: Local communities and indigenous peoples platform). Many of Uganda’s EMGS are also highly dependent on forests for their livelihoods and incomes; and sometimes these communities are referred to as “forest dependent communities”. It is therefore useful and practical that these terms are equivalent references to the same group of people. In reference to climate change processes, this paper therefore refers to these communities, as **forest-dependent local communities** or **ethnic minority groups**.

2.3 Geographical Distribution of Uganda’s Ethnic Minority Groups

Uganda’s ethnic minority groups (EMGs) or forest dependent local communities or forest dependent indigenous communities are located in as follows: the Tepeth are located in Mt. Moroto, Mt Napak and Kadam; the Benet live in and around Mt Elgon- both in the Mt Elgon landscape; while the Batwa live adjacent to Semliki NP, Bwindi Impenetrable NP, Echuya CFR and Mgahinga Gorilla NP all in the Albertine

29 Schedule 3 of the Constitution

Rift landscape. The Ik live within Mountains of Murongole and Timu Forest Reserve in northern Karamoja region of Uganda (Table 1).

2.4 Socio-Economic Situation of Uganda’s Ethnic Minority Groups and their Place in Uganda’s Vision 2040

The 2040 Vision is Uganda’s road map to “socio-economic transformation” in terms of both livelihoods and income (Uganda Vision 2040. 2014). Uganda’s ethnic minority groups (EMGs) are not mentioned directly in the 2040 Vision mainly because it is assumed that they are not discriminated against but rather taken to be part of Uganda’s population with legitimate right to the same transformation. The plan recognizes the

need to provide assistance to people who are vulnerable either by age, social class, location, disability, gender, disaster or do not earn any income and promises, “care and protection for the vulnerable population groups” “...and to develop and implement social protection systems to respond to the specific needs of these vulnerable groups”(Uganda Vision 2040 – Paragraphs 265-267).

Studies on poverty indicators in Uganda tend to lump EMGS with other surrounding ethnic populations (see Uganda Bureau of Statistics -UBOS, and the International Livestock Research Institute -ILRI 2007). However, those locations where EMGs a

Table 1: Location and poverty rankings of districts hosting Ethnic Minority Groups in Uganda³⁰

Region	EMGS	District	% people below poverty line (2007)
Eastern Region	Benet	Bukwo	30-40%
	Benet	Kween	30-40%
Northern Region	IK	Kaabong	No data
	Tepeth	Moroto	Greater than 80%
	Tepeth	Nakapiripirit	Greater than 80%
	Tepeth	Napak	Greater than 80%
Western Region	Basua/ Batwa	Bundibugyo	40-50%
	Batwa	Kabale	40-50%
	Batwa	Kanungu	40-50%
	Batwa	Kisoro	40-50%
	Basua/ Batwa	Ntoroko	40-50%

The message here is that Uganda’s ethnic minority groups (EMGs) are viewed as any Ugandan ethnic group but with affirmative action needs as spelled out in the 2040 vision as well as the constitution. This obligation is the responsibility of the responsible government institutions and the second national development plan (NPD II. 2015) contains areas that are applicable to the socioeconomic wellbeing of the Uganda’s EMGS. Nevertheless, this affirmative action needs to be facilitated.

30 Modified from Uganda Bureau of Statistics (UBOS) and the International Livestock Research Institute (ILRI). 2007)

3 Uganda's Climate Change processes and impacts on Ethnic Minority Groups

3.1 Country level Climate Change Impacts, Vulnerability and Adaptation Measures

According to Uganda's second national communications report (Government of Uganda SNC 2014), the impacts on the weather and climate of Uganda due to climate variability and change are mainly reflected in seasonal to inter-annual rainfall variability. The extreme impacts lead to floods and droughts and often to famine.

Projected change in climate parameters is expected to induce multiple effects on livelihoods, animal and plant health, environment as well as on ecosystem stability and resilience. Models predict temperature rise in all the Climatologically Homogenous Zones (CHZ) of Uganda, and an increment in rainfall with varied magnitude of precipitation increase. However, some of the models projected a decrease for rainfall for some of the zones.

Climate change is increasing the vulnerability of many ethnic minority groups and the agriculture and forest systems that they depend on. For example the communities around Mt. Elgon are vulnerable to the recurrent landslides on Mt. Elgon slopes, and the recurrent flooding of River Nyamwamba in the Mt. Rwenzori region and the melting of the Mt. Ruwenzori ice caps affects the Basua who live in the Rwenzori Mountains and Bundibugyo District. Increased forest and land degradation across the cattle-keeping belt of Uganda exposes the Ik and the Tepeth to loss of their own livelihoods and to insecurity from invading ethnic groups of Karamojong, Turkana (Kenya), Pokot (Uganda and Kenya) and Tepes (South Sudan). Loss of forest in areas close to the Batwa settlements due to changing land use and higher restrictions from protected area authorities increase their

dependency on dominant ethnic groups (Bakiga and Bafumbira) for livelihoods and income – resulting into their exploitation as cheap labour (Namara, 2017).

Vulnerability assessments for agriculture and forestry indicate that crop yields at farm level are still lower than the potential despite the efforts put in by the Government to increase productivity. Research has demonstrated that different crops have different stress factors, which are made worse by climate change. Rising temperatures and erratic rainfall increase the risk of disease and pest infestations on the crop. In the forest sector, high incidences of forest and bush fires have resulted in habitat loss; wildlife deaths thus affecting ecotourism and the associated revenue. Coincidentally, the worst impacts of climate change affect communities with least resilience and adaptive capacity. Uganda Government capacity to help the affected, especially the local communities and ethnic minority groups (EMGs) and other vulnerable indigenous communities, to cope is very limited. This is compounded by the fact that Uganda's economy is heavily dependent on natural resources. Attainment of the country's socio-economic development goals as spelt out in the Uganda Vision 2040 and its supportive National Development Plan are being curtailed (Ministry of Water and Environment, 2014) by climate change. Indigenous peoples are also affected by climate change on their food security, on their health, the water they use, and other aspects of their well-being. At the same time, the measures proposed at the national level for the handling of climate change effects still require to be tailored to the EMGS needs.

3.2 Measures to mitigate climate change and the role and place of Ethnic Minority Groups

Measures to mitigate climate change are explained in the following national policy documents: (a) the second national communication

(Government of Uganda SNC 2014), (b) the national determined contributions (Ministry of Water and Environment (MWE). INDC. 2015), (c) selected nationally appropriate mitigation actions (NAMAs), nationally determined contributions, (d) the national REDD+ strategy (in preparation); and (e) in the national assessment for the potential for forest landscape restoration (FLR).

The second national communication identifies strategies in the forestry sector, in the land use and land use change area, and REDD+. Other mitigation strategies are proposed from wetlands, agriculture, energy generation, energy utilisation, transport, waste management and industry. The nationally determined contributions identify mitigation choices from the energy (power supply, transport and demand), forestry including REDD+, wetlands and agriculture. Nationally appropriate mitigation actions (NAMAs) include those from energy and agriculture. If implemented well, these measures have elements that include the aspirations of the ethnic minority groups (EMGs) of Uganda. However, of the different policy options available for mitigation actions in Uganda, REDD+ has been prominent in promoting dialogue with forest dependent indigenous people with a view of identifying solutions that really work for them. Still EMGS still need affirmative action in order to be able to feel completely included in the implementation of REDD+ activities, and by inference, other climate change ones (Turyomurugyendo, 2017 (Unpublished), IUCN. 2017 (Unpublished).

4 Lessons from the international and national scene on impact of Climate Change interventions on indigenous people

From the global perspective the following are some of lessons regarding impact of climate change interventions on indigenous peoples

Indigenous peoples are perceived to be the best guardians of world's biodiversity (Tauli-Corpuz 2014). Therefore strengthening EMGs and other local communities' participation in governance of Protected Areas improves both the EMGs and the protected areas (Namara 2017).

At national level, consultations of forest defendant indigenous people (IUCN 2017) during the REDD+ processes revealed that changes in climatic conditions such as prolonged drought have reduced honey productivity for the IK community, in Kaabong District. As a result the Ik urged government to promote bee keeping as a mechanism for conservation of forests since bee keeping creates demand for tree cover as forage for production of nectar. However conflict arising from land grabbing by neighboring tribes like the Dodoth was said to undermine effective forest conservation by the Ik. Indeed in the Karamoja sub-region, limited access to improved varieties of fast growing fruit tree seedlings lack of exposure to best practice in forest conservation, frequent cattle raiding and encroachment of grazing land by neighbouring pastoral tribes, low awareness on forest conservation were said to hinder efforts towards forest conservation.

In the Mt Elgon sub-region, the Ndorobos/Benet identified limited land as a threat and potential barrier to their participation in the REDD+ programme. Majority of the Benet are temporarily resettled, with small pieces of land to practice agriculture. The Benet thus requested government to support the process of their permanent re-settlement as part of the REDD+ programme, in order for them to access land for tree planting and other REDD+ activities.

Part of the problem of landlessness in the Mt. Elgon sub-region arises from the delayed boundary demarcation process of Mt Elgon National Park. The Benet/Ndorobos perceive the REDD+ programme as an opportunity to facilitate dialogue between the Uganda Wildlife Authority (UWA) and the communities to address the conflict, a step that is critical to

sustain the conservation efforts in Mt Elgon. Once this conflict is resolved, the Benet will get opportunity to effectively participate in protected areas benefit sharing programs e.g. access wild fruits, wild honey, herbs, and other forest based enterprises

In the Rwenzori region, the Batwa of Bundibugyo feel marginalize from participation in local government development initiatives. Generally they have limited access to information on the available opportunities for participation, and thus felt that unless the REDD+ programme has specific funding allocated to enable them take lead in prioritizing their participation in the REDD+ programme, they will be missed as usual. Also, the fact that the Batwa in Bundibugyo have very limited access to land limits their engagement in productive livelihood activities like agriculture.

In the South western region, the Batwa in Kabale, Kanungu and Kisoro identify limited land as a hindrance to their engagement in agriculture and other economic activities to sustain a descent livelihood. Without access to reasonable amounts of productive land it will be difficult for the Batwa will to benefit from the REDD+ programme. The Batwa, thus identify addressing their access to land for production as a key precursor for engagement in the REDD+, in order to improve their livelihood.

The Batwa also raised concern that in most cases decisions are made at Sub County levels without their involvement Batwa. They recommended that the REDD+ programme should involve the Batwa leaders in planning and making decisions that directly affect them.

The Batwa in the South Western region also raise concern that benefits that accrue from the national parks such as tourism revenues sharing are rarely invested into development initiatives that benefit them directly. Batwa. Thus for them, strengthening collaborative forest management arrangements to enable them partici-

pate in forest co-management and reap tangible benefits from their engagement in forest conservation should be a key initiative under the REDD+ programme.

4.1 Potential negative and positive impacts of REDD+ on Ethnic Minority Groups in Uganda

Uganda has developed a Strategic Environmental and Social Assessment (SESA) to assess the likely positive and negative environmental and social impacts of the suggested REDD+ Strategic Options (Arbonaut. 2017, Unpublished). Since implementation arrangements for the REDD+ Strategy do not adequately address all identified negative social and environmental issues, such outstanding impacts would deserve to be addressed through management interventions described in form of Environmental Safeguards Management Framework (ESMF) that would be implemented alongside the REDD+ National Strategy (Arbonaut. 2017, Unpublished).

According to Arbonaut (2017, Unpublished) the social and environmental issues related to forest, dependent local communities /ethnic minority groups (EMGs) include:

- i. Compensation to forest-dependent people evicted from protected areas including forest reserves, wildlife reserves and national parks. This issue falls outside of REDD+ implementation. However, a solution is needed not only to solve an historic injustice but also to evicted get forest-dependent people interested in joining the REDD+ programme. Ethnic ties, sacred sites, customary rights and fairness need be highlighted in this respect.
- ii. To ensure improved livelihood for displaced indigenous marginalized people and local communities in areas where REDD+ interventions are implemented
- iii. Table 3 below shows that of the Uganda's REDD+ Strategy options on agriculture,

natural forests and livestock management provide enough safeguards for indigenous peoples. Options on fuel wood, timber and cooking stoves provide low safeguards for

indigenous peoples and would need to be improved through Environmental Safeguards Management Framework (ESMF or SIS) arrangements.

Table 3: Summary of scoring of REDD+ Strategy safeguard fulfillment with respect to forest dependent indigenous communities (source: Arbonaut. 2017)

Safeguard	1: agriculture	2: fuel wood	3: timber	4: natural forests	5: cooking stoves	6: wild-fires	7: live-stock
Environmental considerations							
Indigenous people	High	Medium	Low	High	Low	High	Medium
Social considerations							
Indigenous people	High	Low	Low	High	Low	High	High

source: Arbonaut. 2017

Work by IUCN with the forest, dependent local communities / ethnic minority groups (EMGs) found that EMGs are eager to know how the REDD+ programme will address their issues of land tenure rights and access to adequate land to engage in agricultural production and other alternative sources of livelihood. For each category of forest dependent peoples / EMGS, a list of their expectations was prepared as shown below:

4.2 The IK (Karamoja sub-region)

- a. Low honey productivity in Kamion Sub County due to the changes in climatic conditions such as prolonged drought. Kamion Sub County that hosts the IK community is the producer of honey for Kaabong district. Promotion of bee keeping was perceived by the IK to be an opportunity for conservation of forests as there will be increasing demand for tree cover as forage for production of nectar.
- b. Conflicts as a result of land grabbing by other neighbouring tribes like the Dodoth are regular in Kamion Sub County and is undermining their effective participation in those specific constituencies.
- c. Lack of boundary demarcation of Kamion

Sub County makes it difficult for the IK to authoritatively address themselves against land grabbers.

4.3 The Tepeth (Karamoja sub-region)

- a. Limited access to improved varieties of fast growing fruit tree seedlings has been a challenge. It was highly recommended by participants, for the REDD+ programme to prioritize supply of fruit tree seedlings to the Tepeth and also to have an aspect of demonstration sites in the communities to show the potential of fruit trees growing including other multi-purpose trees.
- b. Lack of exposure of the Tepeth to best practice in forest conservation. Issues regarding attitude change among the Tepeth can be addressed through many avenues, including experiential learning visits to other regions where the indigenous people have demonstrated adoption of sustainable approaches to forest conservation.
- c. The frequent cattle raiding and encroachment of grazing land by neighbouring pastoral tribes makes it impossible for the local communities to adopt paddocking system.
- d. There's also need to strengthen awareness on forest conservation by ensuring that the

REDD+ programme provides a specific budget allocation for community awareness and sensitization of the Tepeth and neighbouring Sub Counties at large.

- e. Need to undertake a situational analysis on the status of forest conservation / degradation among the Tepeth or in all the sub counties where the Tepeth live.
- f. Region specific plans should be extracted from the REDD+ national plan for implementation within the existing context.

4.4 The Ndorobos/Benet of (Mt Elgon sub-region)

- a. Limited land is a great threat and likely to be a barrier to participation of the Ndorobos in the REDD+ programme. Majority of the Benet are temporarily re-located, with small pieces of land to practice agriculture. The REDD+ programme should therefore support the process of permanent re-settlement of the Benet by the government, through identification of an alternative land for their permanent resettlement in order to have access to land for tree planting and other REDD+ activities.
- b. In addition to the above, the boundary demarcation process of Mt Elgon national park has delayed. The REDD+ programme should also prioritize dialogue between the government lead agencies (UWA) and the Benet to address the conflicts through integration of conflict resolution mechanisms that will enable effective mediation which is critical to sustain the conservation efforts in Mt Elgon.
- c. Benefit sharing from Mt Elgon national parks is not being equitably realised by the Benet. For instance, they do not have the opportunity to access forest resources from the park like wild fruits, wild honey and herbs, engage in other forest based enterprises at the buffer zones of the park in collaboration with UWA, such as apiary, ex-

cept in Kwasir Sub County in Kween district where they have been able to establish apiary sites as a market enterprise under PRDP.

4.5 The South western – Basua in Bundibugyo District

- a. The Batwa of Bundibugyo expressed their state of marginalization from development initiatives. They pointed out the limited access to participatory processes at the Sub County local government levels especially the annual planning and budgeting process.
- b. Limited access to information on the available opportunities for participation. It was therefore recommended that the REDD+ programme should consider to have a specific funding allocated for the Batwa in Bundibugyo to enable them take lead in prioritizing their participation in the REDD+ programme.
- c. Limited land for the Batwa makes them vulnerable to participate and or engage in productive livelihood activities like agriculture.

4.6 The Batwa in Kabale, Kanungu and Kisoro Districts (South Western Uganda)

- a. Limited land for the Batwa to engage in agriculture and other productive and economic activities to sustain a descent livelihood. The question of how the Batwa will benefit from the REDD+ programme in the absence of land to engage in activities like agriculture and tree planting was raised. It was therefore highly recommended by the Batwa, for the REDD+ programme to address the issues of access to land for production, so that the Batwa can effectively utilize the opportunity from REDD+ to improve their livelihood.
- b. Limited involvement in development programme at the local government level. The discussions revealed that in most cases

decisions are held at Sub County levels and outcomes of the decisions are later communicated to the Batwa. It was recommended that the REDD+ programme should involve the Batwa leaders on the consultative platform in planning and in making decisions that directly affect them.

- c. Inaccessibility to benefits that accrue from the national parks such as revenues realized from tourism that are often times not ploughed back to development initiatives for the Batwa. It was recommended that the REDD+ programme should consider strengthening collaborative forest management arrangements that will enable the Batwa participate in co-management of the forests and also reap tangible benefits from their engagement in forest conservation.

5. Conclusions

The study has shown that climate change has had series of serious impacts on the indigenous peoples of Uganda Africa. These impacts affected sources of livelihood for all the indigenous peoples in Uganda. In the case of the Batwa, alienation of the traditional forests to national parks, has reduced their forest resource base significantly. Being forest depended indigenous people, this meant that a lifeline of their livelihood was destroyed. They were never paid compensation for loss of forest and they do not get any benefit sharing from these protected areas. They now look up to REDD+ to see if their quest for security of land tenure and rights to their ancestral land and forests resources will be restored in the new paradigm of forests management.

The Ndorobos/Benet of (Mt Elgon sub-region), have a serious problem of land demarcation between their land and Mt Elgon National Park. They do not get any benefits from the National Park. They experience serious shrinkage of their land. Climate change made things worse for them. Although climate change is directly re-

sponsible for land alienation, restricted mobility and scarce resources enhanced their vulnerability prior to other impacts of climate change. Climate change only compounded an already existing problem.

The Tepeth of Karamoja sub-region, are isolated and marginalised. They often face serious resource based conflicts and often they are attached by their neighbours i.e. the Pokot and Turkana from across the bordering Kenya. Living on the foot of MT. Moroto, they have potential in terms of mixed farming, but because of isolation, they have limited access to fruit tree seedlings. In terms of economic diversification, demonstration plots would add value to their efforts to develop alternative livelihoods. In order for the Tepeth to play a central role in forest conservation, they would need serious of exposures in forest conservation and management.

All hunter- gatherers, pastoralists and agro-pastoralists indigenous people in Uganda have experience shrinking of drinking water, decreasing flow of rivers, landslides from mountains because of loss of tree cover and disappearing species of vegetation, trees, birds, animals and crops. It affected the identify of indigenous peoples, their cultures, spirituality and it weakened the bond that existed between indigenous peoples and nature. It created more vulnerability, poverty and increased diseases. Loss of biodiversity, livelihood and weakened coping strategies were some of the impacts brought about by climate change to the indigenous peoples of Uganda.

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7 Overall Study Conclusions

In concluding this paper, all the four country studies from Sub-Saharan African: from the Republic of Cameroon, the Republic of Congo, the Federal Republic of Nigeria and from the Republic of Uganda; the study found that Indigenous Peoples participated in REDD+ mechanism, with a wide range of elements, experiences and lessons that reflect huge diversity with which REDD+ Mechanism operates.

Sub-Saharan Africa, consisting of a population that was predominantly rural, with the majority of its people living off the land as small scale farmers, pastoralists or agro-pastoralists and subsistent hunter-gatherers experienced series of climate change impacts. Indigenous peoples felt the impacts of climate change more compared to other communities in Africa.

These impacts affected sources of their livelihood: lands sea shores, lakes, rivers, mountain and planes. Climate change affected species of vegetation, animals and crops, with some species disappearing altogether. Climate change affected the identify of indigenous peoples, their cultures, spirituality and it weakened the

bond that existed between indigenous peoples and nature. It created more vulnerability, poverty and increased diseases. Loss of biodiversity and weakened coping strategies were some of the impacts brought about by climate change. Climate change bought challenges and threats to the world and to humanity.

One of such challenges was the model adopted by REDD+ for forest management. When a supermodel is imported and imposed throughout the world especially throughout Africa, it remains less effective as it tends to disregard what existed and worked for generations. This is true especially if the newly introduced model is not integrated with the local models of environmental management. Among the forest depended indigenous peoples in Africa, the REDD+ model of governance and management of forest contradicts the forest dependent people whose cosmology is intrinsically inseparable from the sacredness of human life and culture. Nature is the provider of life. The new REDD+ model of forest management system and its framework of channeling resources: commoditisation of environmental services (CES); compensation for opportunity skipped (COS); and co-investment stewardship (CIS), they all risk the danger of commoditization and monetization of the environment, with the high likelihood of breaking the bond that existed between the forest dependent indigenous peoples in Africa and nature. Breaking such a bond, would inevitably threaten losing the indigenous and traditional knowledge.

This study calls for a holistic model of REDD+ that integrates life, nature and livelihoods into the forest management systems in order to capture cosmological views and development aspirations of forest dependent indigenous peoples throughout Africa

Forest depended people, who experienced some of their lands converted to conservation and some of them did not receive any compensation, they expect REDD+ mechanism to

secure their tenure rights so that they could get adequate lands for their agricultural production. They made this expectation known to REDD+ through consultation processes in which indigenous peoples participated.

In the overall analysis, the study has shown that some indigenous women groups contributed to REDD+ mechanism in Cameroon; but these contributions could not be itemised as there was no disaggregated data to allow that to happen. Women in the north of Cameroon planted trees covering many hectares, but this was not put into monetary terms. As REDD+ programme in Cameroon did not undertake baseline surveys enough to measure progress made under specific benchmarks.

Gender mainstreaming remains an important component of REDD+ programme and processes in Cameroon, as it remains a key component in the success of the implementation of REDD+ in the country. Lesson learning remains key tool in making adjustments to ensure that REDD+ processes address challenges and opportunities central to forestry law reforms and reducing gas emissions.

Inadequacy of data necessary for feedback and planning is a serious impediment to decision-making as core policy decisions are neither evidence based nor evidence led. This has the likelihood of weakening programme designing; targeting; monitoring, evaluation and managing REDD+ programmes for results. It further makes it difficult to assess and quantify contribution made by each category of indigenous people such as women and youth.

The Republic of Congo received climate finance from different funding facilities. It received finances from the World Bank's Forest Carbon Partnership facility (PCPF) and it also received money from the UN-REDD+ through its specialised agencies UNDP, UNEP and FAO. Other bilateral organisations and international funding agencies funded mainly from the UK funded

some initiatives addressing climate change mitigation and adaptation.

The Republic of Congo completed preparing its Investment Plan, and by November 2017, the FIP Sub-Committee, having been satisfied with the review of document FIP/SC.19/4, approved a total of \$ for USD 24 million (USD 6 million in grant funding and USD 18 million in loan financing), to fund different planned activities included in Congo's Climate Investment Funds.

The newly created facility "the Dedicated Grant Mechanism for Indigenous Peoples and Local Communities" (DGM) instituted in 2016, allocated a total of US\$ 4,500,00 to the Republic of Congo to help fund its REDD+ Strategy. The money is held by the World Bank and it was earmarked to fund three project components. DGM is a special window within the context of Forest Investment Programme (FIP).

The paper has outlined the role of Indigenous/Traditional Knowledge in climate change mitigation and adaptation in Nigeria. It explored concepts, application, strengths and limitations of ITK among the Indigenous Peoples of the River State in Nigeria.

It became clear that areas in climate change where Indigenous/Traditional Knowledge (ITK) is important for Indigenous Peoples who depend on forest resources for their livelihood as it is used to identify cloud movement, wind direction, birds and animal behaviour and weather forecast for climate management. The vulnerable and marginalised indigenous people who live in the River State in South Nigeria, use ITK to acquire skills necessary for their survival, accessed and secured food as well to enhanced their livelihoods.

ITK is local, rooted in a particular socio-environmental milieu and it is based on a set of experiences generated in specific settings. It is therefore more accessible to the wider community as it is collective and transmitted orally through storytelling, songs, music and art. Participating

in community life facilitates the younger generation to acquire and apply IKS in their daily life.

The Nigeria REDD+ Programme was determined to be successful and have meaningful impacts on the ground. It recognised that this could only be achieved and sustained if the people who live in and depend on resources from the forest are involved in and benefit from REDD+ processes. The study found that so far the success of the Programme is anchored on several localised efforts that the programme leveraged to establish a multi-level REDD+ Stakeholder forum. This forum established and used dialogue to take joint decisions on issues and options that are reflected in the REDD+ Strategy that will inform subsequent REDD+ actions.

The REDD+ programme already notes that the trend to formulate policies and implement measures that are environmentally friendly calls for a sincere change in attitude that can only be achieved with proper consideration for local knowledge. Local knowledge is usually reliable, accurate and precise. Applying local knowledge in REDD+ implementation will be cost effective and sustainable in the long term; and result in a sense of local ownership and improved management of resources that will help Nigeria effectively contribute to Nigeria's commitments to emissions reduction. Integrating indigenous/traditional/local knowledge in climate change knowledge, mitigation and adaptation will enhance participatory and sustainable development which calls for the application of free, prior and informed consent which is a condition for climate change strategies to be evidence based and evidence led.

Absence of adequate data quantifying indigenous women's contributions to REDD+ programme with specific sources of information, intervals of collection, analysis and interpretation, all show inadequate coordination at the policy level. This affected the ability of REDD+ senior management to track impact at both activity and outcome levels. This absence of a

real coordination mechanism denied the REDD+ programme an appropriate system for data collection, analysis, interpretation and use of data to enable a better appreciation of women contributions to REDD+ and in particular the contribution of various classes of women including indigenous women.

Dispossession of land for indigenous peoples in Africa continues to be a major threat to sustainable livelihoods. Indigenous peoples continued to lose land and natural resources to conservation projects, oil drilling, agri-business, infrastructure and to logging companies. As models of land tenure are based on the western model of property rights, all traditional user rights of indigenous peoples are prohibited, with total banning of subsistent rights such as hunting game for food.

REDD+ Mechanism with huge financial resources for climate change has compromised the policy position of some African countries. The need for such resources, made some governments focus too much on finances they could secure instead of paying attention to due legal processes, enhancing programme legitimacy and fully involved local people at stages of the REDD+ processes. The heavy handed influence REDD+ mechanism international regime has

on African governments still poses threat to REDD's efficiency, effectiveness and long term sustainability of environment and forests.

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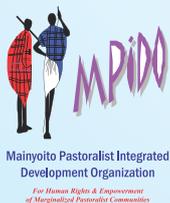
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(Footnotes)

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