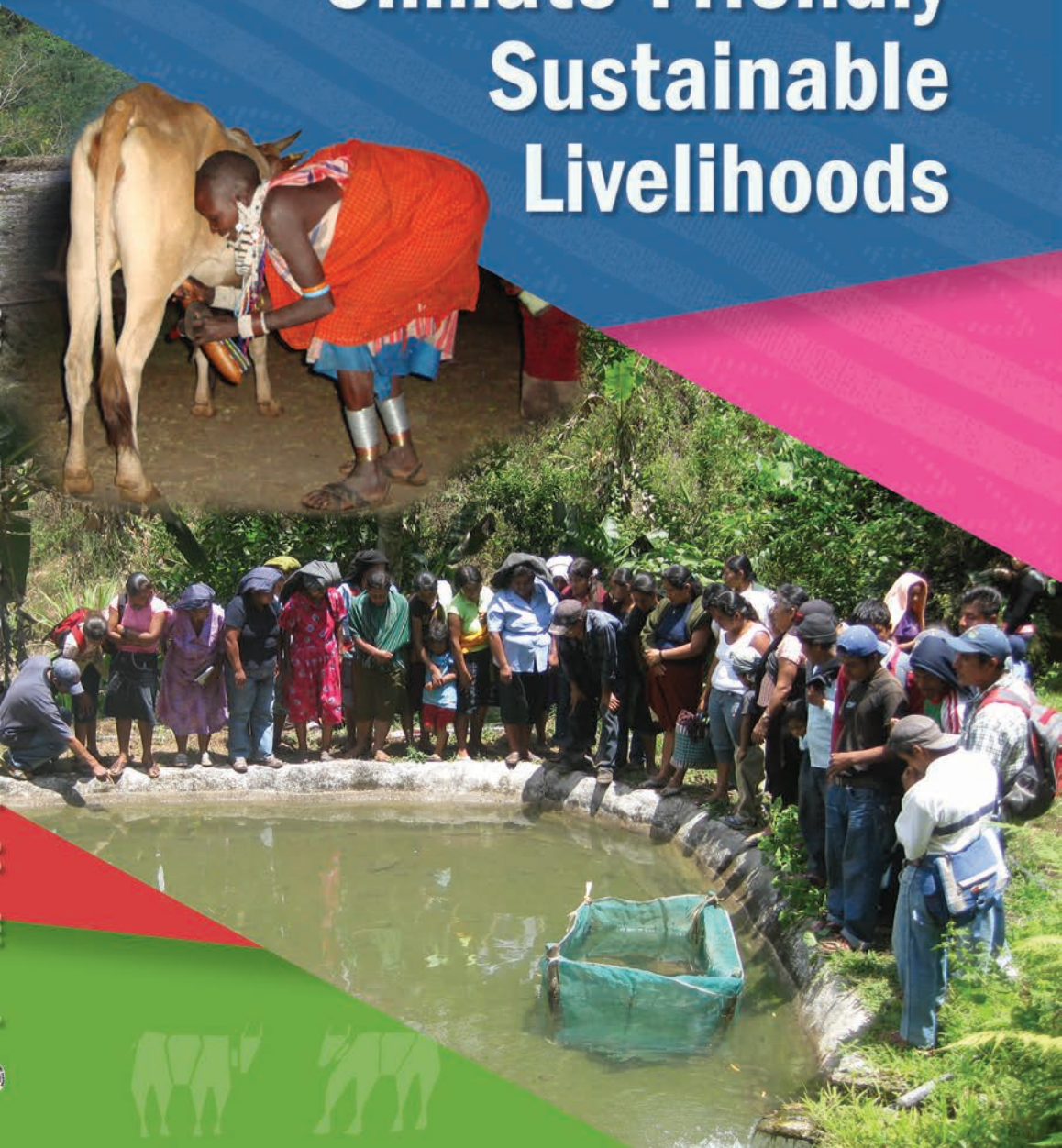


Indigenous Peoples' Low Carbon and Climate-Friendly Sustainable Livelihoods



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and Climate-Friendly
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Table of Contents

Acronyms	i
Foreword	iii
Executive Summary	v

ASIA

Vietnam: Pilot model of Community-led sustainable livelihood initiatives through legal entity and networking	2
<i>Ta Quoc Tuong, CERDA</i>	

Nepal: Sustainable Livelihood and Technology, Achievements and Lessons Learned	6
<i>Gokul Prasad Dura, NEFIN/CIPRED</i>	

Indonesia: Managing Ancestral Domains as the Source of Local Knowledge-based Alternative Livelihoods	9
<i>Krisussandi Gunui, ID</i>	

Indonesia: Economic Development of Indigenous Peoples in the Indonesia Archipelago	13
<i>Rudy Redhani, AMAN</i>	

Philippines: Revitalizing and Innovating on Indigenous Knowledge for Sustainable Livelihoods	15
<i>Adela Tayaban and Florence Daguitan, NNK</i>	

Philippines: Strengthening the Agency of Indigenous Peoples as Vital Actors and Decision Makers in Proper Implementation of REDD Plus	17
<i>Manggob Masinaring, SILDAP</i>	

Latin America

Peru: Sustainable Livelihoods in Yanesha Communities	22
<i>Anice Rimaro Barzola, CHIRAPAQ</i>	

Mexico: Strengthening the Local Economy Through Alternative Sustainable Livelihoods	26
<i>Jose Luis Montenegro, ASAM-DES</i>	

Nicaragua: Assessing Livelihood Projects Implemented within IPSSDD	30
<i>Dennis Mairena, CADPI</i>	

Brazil: Sustainable Livelihood Program and Working Together: The Case of Roraima	35
<i>Telma Marques da Silva, CIR</i>	

Paraguay: Strengthening the Agenda of Indigenous Peoples as Essential Actors and Decision-Makers in the Proper Implementation of Public Policies on Climate Change	37
<i>Milciades Centurion Pereira, FAPI</i>	

Africa

Democratic Republic of Congo: Strengthening Indigenous Pygmy Communities as Key Stakeholders in the REDD+ Process	42
<i>Jonathan Sinafasi, DIPY</i>	

Kenya: Assessment of the Sustainable Livelihoods Project	44
<i>James M. Twala, ILEPA</i>	

Kenya: Sustainable Livelihoods in the Loita Naimina Enkiyo	49
<i>Thomas Turere, MPIDO</i>	

Cameroon: Indigenous Ecological Knowledge Systems and Sustainable Livelihoods of Indigenous Peoples: Under Climate Change Adaptation and Mitigation, REDD+ and IPSSDD	53
<i>Lelewal</i>	

Acronyms

AMAN	Alyansi Masyarakat Adat Nusantara
ASAM-DES	Asamblea Mixe para el Desarrollo Sostenible
CADPI	Centro para la Autonomía y Desarrollo de los Pueblos Indígenas
CBMIS	Community-based Monitoring and Information Systems
CEDAW	Convention on the Elimination of all forms of Discrimination Against Women
CERDA	Centre of Research and Development in Upland Areas
CHIRAPAQ	Centro de Culturas Indígenas del Peru
CIPRED	Centre for Indigenous Peoples Research and Development
CIR	Conselho Indígena de Roraima
CLUP	Comprehensive Land Use Act
CUGK	Credit Union Gemalag Kemisiq
DIPY	Dignité Pygmée
DRC	Democratic Republic of Congo
FAPI	Federación por la Autodeterminación de los Pueblos Indígenas
FPIC	Free Prior and Informed Consent

ID	Institut Dayakologi
IHA	Integrated Holistic Approach
ILEPA	Indigenous Livelihoods Enhancement Partners
ILO	International Labour organization
IPO	Indigenous Peoples' Organization
IPSSDD	Indigenous Peoples' Sustainable Self-Determined Development
MPIDO	Mainyoito Pastoralists Integrated Development Organization
NEFIN	Nepal Federation of Indigenous Nationalities
NGO	Non-Government Organization
NNK	Firm Unity of the Kalanguya
REDD	Reduced Emissions from Deforestation and Forest Degradation
SILDAP	Silingang Dapit sa Sidlakang Mindanao
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples

Foreword

Indigenous peoples are the stewards of the remaining forests and other resources in the world. According to the World Bank, however, indigenous peoples rank among the poorest of the poor.

In 2015, the climate change convention (UN Framework Convention on Climate Change) adopted the Paris Agreement. The agreement sets out new targets by countries to mitigate climate change by lowering its climate causing-greenhouse gas emissions so that increase of global temperature is held “well below 2 degrees Celsius above pre-industrial levels and to pursue efforts to limit the temperature increase even further to 1.5 degrees Celsius.”¹ The Paris Agreement has been celebrated by many but critiqued by some as weak and not responsive to the actual needs of developing countries. The Agreement will have an impact on development pathways of countries as they commit to phase out the use of fossil fuels towards a low-carbon economy in the near future. While the Paris Agreement recognizes indigenous peoples in the preamble, how this will change the situations of indigenous peoples on the ground, who contribute the least to climate change, remains to be seen.

While indigenous peoples continue to be the most vulnerable to the impacts of climate change due to their intrinsic relationship with nature, indigenous peoples continue to undertake initiatives and efforts that go beyond the victimhood discourse. For Tebtebba and its partners belonging to the Indigenous Peoples’ Global Partnership

¹ http://unfccc.int/paris_agreement/items/9485.php, accessed 15 September 2017.

on Climate Change, Forests and Sustainable Development (a global partnership of 18 indigenous organizations, networks and NGOs from 13 countries in the developing world), it is crucial that stories of how indigenous peoples are contributing much to mitigating and adapting to climate change are surfaced, recognized and supported. We want to highlight how indigenous peoples continue to conserve the world's remaining resources and persist in a self-determined, sustainable, low-carbon development to overcome, among others, "economic poverty."

Around the world, indigenous peoples continue to practice their low-carbon sustainable, traditional livelihoods and innovations that are geared toward sustainable management of the forests and other resources. These livelihoods are neither reflected in reports nor accounted for in reports that governments submit to various global processes, such as in the UNFCCC. In worse cases, these livelihoods are often seen as backward and obsolete or even criminalized by some states.

This publication of 14 stories from Latin America, Africa and Asia shows how indigenous peoples persist in continuing their traditional livelihoods and innovations. Challenged by lack of resources, climate change impacts, the domination of the global market and inconsistent government policies, indigenous peoples continue to persevere and develop. Not only do their traditional livelihoods continue to exist but these are being scaled-up and innovated by indigenous peoples to cope with modern demands and realities.

This publication aims to share the achievements, challenges and opportunities on indigenous peoples' sustainable livelihoods. But above all, this talks about the everyday struggles and successes of indigenous peoples, and in particular indigenous women, in tirelessly promoting and practicing genuine care for Mother Earth.

Executive Summary

Employment statistics in a country would often reflect and describe the white and blue collar jobs in formal and in informal sectors. This means that these employment are accorded financial values over a period of time. More often than not, the traditional and alternative livelihoods and self-employment systems—such as that of indigenous peoples—are not accounted for. Not commonly monetized but of comparative value, traditional livelihoods and occupations of indigenous peoples, which are proven to be sustainable over generations, are usually regarded as insignificant, obsolete, impractical and not financially gainful. These are also not recognized as a distinct production force and system contributing to the overall economic well-being of their local communities and the country, in general.

Contrary to claims, traditional livelihood systems of indigenous peoples are still very vibrantly practiced and are contributing not only to food security and subsistence but also to the overall well-being of their communities and their self-determination. In fact, some of the indigenous communities whom the partners are working with have long struggles in asserting their rights to their lands, resources and territories while practicing their sustainable traditional livelihoods and developing innovations and alternatives dependent on the land and resources.

This paper presents an overview of the ongoing livelihood projects being implemented by the Indigenous Peoples' Global Partnership

on Climate Change, Forests and Sustainable Development.¹ These initiatives include the strengthening of sustainable traditional livelihood projects with the development of innovations and alternatives in indigenous peoples' communities.

This publication is the result of the Global Assessment Workshop on Indigenous Peoples' Low-Carbon and Climate-Friendly Sustainable Livelihoods, which was convened and facilitated by Tebtebba with the IP Global Partnership on May 14-16, 2015 in the Philippines.

The objective of the workshop was for the IP Global Partnership to share and learn from their experiences on sustainable livelihoods. The participants shared the impacts of the livelihood projects in various aspects of the community life and the lessons they learned from the ongoing implementation of these projects, including the challenges and opportunities that they faced. This is an integral part of implementing indigenous peoples' sustainable, self-determined development (IPSSDD).

IPSSDD underpins the work of Tebtebba and the IP Global Partnership that puts indigenous peoples' rights, including indigenous women's rights, in the center of development while ensuring the protection and sustainable use and management of the environment, respect for traditional knowledge, and the development of sustainable traditional low-carbon livelihoods.

¹ Organized by Tebtebba in 2009, the IP Global Partnership is composed of 18 indigenous organizations and NGOs from 13 countries working on community strengthening, self-determined development and increasing indigenous communities' resilience to climate change. It is composed of: Tebtebba; Aliansi Masyarakat Adat Nusantara and Institut Dayakologi - Indonesia; Maleya Foundation – Bangladesh; Silangan Dapit Sa Sidlakang Mindanao and Naundep ni Napaknuhan ni Kalanguya - Philippines; Centre for Indigenous Peoples' Research and Development - Nepal; Centre of Research and Development in Upland Areas - Vietnam; Lelewal – Cameroon; Mainyito Pastoralist Integrated Development Organisation and Indigenous Livelihoods Enhancement Partners – Kenya; Dignite Pygmee and Union Pour l'Emancipation de la Femme Autochtones – Democratic Republic of Congo; Asamblea Mixe para el Desarrollo Sostenible – Mexico; Centro de Culturas Indígenas el Perú – Peru; Centro para la Autonomía y Desarrollo de los Pueblos Indígenas - Nicaragua; Conselho Indígena de Roraima – Brazil; Federacion por la Autodeterminación de los Pueblos Indígenas – Paraguay.



Strengthening Sustainable Traditional Livelihoods

The IP Global Partnership is implementing sustainable, traditional livelihood projects in collaboration with indigenous communities whom they have been working for several years. Management and control of the community of these livelihood projects are guided by their customary laws and traditional knowledge. Women participation is very apparent in all of the livelihood programs; however, the role of the youth is not very clear. While some communities say that they were able to engage the youth, this is not so in all of the areas.

To ensure the viability of these livelihoods, capacity building and skills development trainings have been given to the communities with IPSSDD as the overall framework. New knowledge and skills have been developed among the communities and these have helped in further developing innovations of their livelihoods. For example, indigenous Baka in partner communities in southern Cameroon are learning agro-forestry, while the women have learned sewing skills.

These are new skills that the Baka have learned to supplement their traditional hunting and gathering activities.

Community-based monitoring and information systems (CBMIS) have been integrated and play an important role in the sustainability of the projects.

The partners have differing levels of work in their communities. While some, like FAPI (Federacion por la Autodeterminacion de los Pueblos Indigenas, Paraguay) and DIPY (Dignite Pygme, Democratic Republic of Congo) are just starting to set up their livelihood programs, others have already progressed in their work. For example, AMAN (Aliansi Masyarakat Adat Nusantara, Indonesia) is already marketing its cinnamon drink to at least 3 big supermarkets in the city, while NEFIN (Nepal Federation of Indigenous Nationalities, Nepal), CHIRAPAQ (Centro de Culturas Indígenas el Perú, Peru), MPIDO (Mainyoto Pastoralist Integrated Development Organisation) ILEPA (Indigenous Livelihoods Enhancement Partners), both from Kenya, already have indigenous women's groups that are managing their livelihood programs.

Traditional Sustainable Livelihoods are Intrinsic to Indigenous Peoples' Lives

Indigenous peoples' sustainable livelihoods are very much anchored to their use and management of their lands, territories and resources. This is true for all the experiences of the partners from Latin America, Africa and Asia. The recognition of the right of the indigenous peoples to access, use and manage their resources is a prerequisite for them to continue their traditional, low-carbon and climate-friendly livelihood systems.

The most common experience of the partners is that all of them are making use of the immediately available resources in their communities. Except for the bead-makers in the communities of partners ILEPA and MPIDO of Kenya who have to buy their beads from outside, all of the partners are using raw materials that are available in their locality. For instance, the cocoa, cinnamon, cardamom and natural dyes used for the livelihoods in partner communities from

Philippines, Indonesia, Nepal and Peru, respectively, all come from within the community.

It is, however, important to note that some of the sustainable livelihood programs (such that of AMAN and the dyeing efforts of CHIRAPAQ) have already existed even prior to the establishment of the IP Global Partnership. However, this partnership has contributed much in strengthening and reviving these efforts through skills trainings and capacity-building activities.

Indigenous peoples' traditional livelihoods and occupations are very much connected to their customary use and management of their natural resources. The raw materials used in these livelihoods come from the environment, and thus it is impossible for the participants to talk about sustainable livelihoods without mentioning sustainability of the environment and the management of the forests. In this case, the partners and indigenous communities ensure first the protection of their natural environment and resources, which are used and managed sustainably within their programs. Their livelihoods should not only be seen in terms of contributing to income, but on how these enhance the environmental protection and other social benefits.

Likewise, the sustainable livelihood programs are not separate from the daily activities of the indigenous peoples. As such, these have also become vehicles for strengthening customary governance and sustainable resources use.

The livelihood projects, which respect and promote the rights of the indigenous peoples, have increased the financial earnings and crop production of the communities, especially indigenous women, while strengthening their traditional occupations and innovations. There is also increase in crop production.



Challenges

Deeply-rooted discrimination and economic poverty are among the most common reasons why the partner communities have pursued the sustainable traditional livelihood programs, innovations and alternatives. But some partners highlighted other concerns that they had to respond to in their livelihood programs, such as coping

with climate change impacts. Partners from Africa highlighted that aside from poverty and high level of illiteracy, the need to protect and reduce the loss of important species in their biodiversity and the need for supplemental income are some of the considerations that they have to respond to.

In all partner indigenous communities, the presence of extractive industries (mining and oil palm plantations in Indonesia, for example), commercial farming (soya production in Paraguay and intensive, inorganic fertilizer-dependent vegetable farming in Tinoc, Ifugao) and problematic (insecure) tenure to lands are common concerns of indigenous peoples. Appropriation of lands by outside investors are done often with government support, which in turn, lead to violations of the indigenous peoples' right to free, prior and informed consent (FPIC). Gender-related problems such as low self-esteem of women and domestic violence were also highlighted.

It is quite difficult to gain support from government for all the efforts on sustainable traditional livelihoods. So the partners have to do these on their own and get support from their partner communities. However, for partners CERDA (Centre of Research and Development in Upland Areas, Vietnam), MPIDO, NEFIN, and SILDAP (Silingang Dapit sa Sidlakang Mindanao, Philippines), their livelihood programs became vehicles for them to dialogue and gain support from their local governments and some agencies.

Social enterprise and marketing of local products are also crucial parts of the livelihood programs that the communities want to learn and access to be able to broaden the marketing of their products. However, these efforts have been limited by poor infrastructure and limited market access of their products.

Another challenge that communities face is the presence of invasive species and plant diseases, such as bee diseases, that are affecting their agroforestry livelihoods, aside from the impacts of climate change.

Opportunities

All of the livelihood programs are very promising in terms of environmental, social and economic benefits. Some partners and communities are even looking forward to doing more innovations in their livelihood programs and scaling these out to other indigenous communities.

However, the IP Global Partnership realizes that there is a need to put a clear line on establishing links between indigenous traditional livelihoods and the mainstream market. While they want to maximize the intrinsic ingenuity of indigenous peoples in undertaking social enterprise, they are also wary of the capitalist economic system.

The capitalist market has discriminated and diminished the value of sustainable livelihoods of indigenous peoples for the longest time. This is what the IP Global Partnership wants to rectify in the development of a more sustainable social enterprise as part of their livelihood programs. In the process of the further development of their sustainable livelihoods and innovations, they want to explore more opportunities for their livelihoods based on their own design and plans that would be able to compete with the mainstream markets.

Recommendations

The partners agreed that there is a need to revitalize and strengthen traditional livelihood systems, with active involvement of elders, women and youth. At the same time, there is a need to explore other potentials in traditional livelihoods and develop these further, while considering the present realities of indigenous communities, e.g., the reduction of livelihood sources.

While traditional livelihoods are mainly for subsistence, indigenous peoples have to bear in mind that they are still living in a world that is dictated by a global market. As such, there is a need for indigenous peoples to also increase their market access without necessarily following the capitalist systems and without sacrificing their values and culture.

A light gray, stylized outline map of the Asian continent serves as the background for the entire page. The map shows the major landmasses of Asia, including the Indian subcontinent, Southeast Asia, and East Asia, with simplified borders between countries.

Asia

VIETNAM

Pilot Model of Community-led Sustainable Livelihood Initiatives through Legal Entity and Networking in Vietnam

Ta Quoc Troung, CERDA

CERDA is working with 20 villages of Binh Long commune, Vo Nhai district, Thai Nguyen province, North of Vietnam in, setting up legal and independent entity of farmers through co-operatives.

The project that started in 2009 uses holistic and integrated approach and is guided by principles of democratic governance, gender equality, transparency and accountability.

Prior to the project, the community was using chemical fertilizers, pesticides and herbicides heavily in their farms and was also very reliant on the outside market. So the people were skeptical of using their own agricultural produce at first. They also had difficulties in dealing with the market outside the community, as it was their first time to do bulk buying and relating with outside market. To top it all, the people in the commune had weak understanding on their rights as indigenous peoples.

The livelihood project that is implemented in Vietnam is the establishment of a co-operative of farmers that produce their own organic agricultural inputs and subsequently sell their surplus to the external market.

While the project wanted to push for a co-operative, most of the agricultural products were still coming from the external market, as the community initially did not appreciate the value of working with a co-operative. As such, low participation of the community was a hindrance at first.

At the onset of the project, the household poverty rate is at 55%, with 50% of households with no forestland. Meanwhile, agriculture was very uncertain and threatened by many factors such as erosive soil, lack of water for irrigation, high requirement of fertilizer and pesticide input to maintain yield, and unpredicted weather patterns, among others. All of these were causing low income for the farmers.



Achievements

Among the most noteworthy achievement of the project was the 100% involvement of the households in the co-operative with significant participation of youth and women as well (18% leaders of co-ops are youth and 21% of leaders of co-ops are women). This was achieved through intensive awareness raising and capacity building for local people to establish the community co-operative and run it under a democratic governance system.

The co-operative was set up as a result of rigorous research on market, negotiation and memorandum of understanding (MOU) between local agent of fertilizers and the household co-op members. The MOU was done after the community gave their free, prior and informed consent.

The initial results of the project include notable soil and water quality improvement, less chemical fertilizer and pesticide inputs, the production of farmers of their own agricultural supplies such as seeds and fertilizers and evident increase in their yield.

The farmers were also able to produce their own agricultural supplies such as seeds fertilizers and pesticides, among

others, using their own capital fund. On top of producing their own agricultural inputs, the co-op is now able to pay for the honorarium of their co-op leader and head of self-governing groups. They were also able to contribute to as much as USD1,300 as capital share for maintain forest protection.

The project has facilitated negotiations with the district authority on forest inventory and allocation. It has also opened up cooperation with relevant government agencies to implement government policies through the co-operatives in other part of the provinces. For example, after a thorough negotiation, the district authority agreed to relate with and provide cash support to the co-operatives.



Lessons Learned and Recommendations

Through the sustainable livelihood program of CERDA, it was realized that collective action is a vital factor for any livelihood activities in the community. Legal entity like co-operative is the effective bridge to bring communities into national market independently. As a result, the people have more chances for negotiation at both buying and selling. They are also able to avoid middle men who add excessive mark up in prices of products that they offer to farmers.

If they are trained appropriately by using both high technology and traditional knowledge and practices, indigenous peoples can also become technical experts. According to Truong, the principles of democratic governance, holistic approach and legal entity are effective tools towards self-governance, sustainable livelihood and overcoming poverty.

The project recommends that governments should formally recognize low-carbon emission agricultural production that many indigenous peoples are practicing. Since the experience on co-operative has been successful, CERDA recommends that other institutions explore the possibility of setting up co-operatives to become legal entities that could represent indigenous peoples and their communities. This

is especially true for states that do not recognize indigenous peoples' rights. A co-operative as a legal entity can do business with the government while pushing for their advocacy on indigenous peoples' rights.

Lastly, CERDA recommends that seed funds be provided for poorer communities that do not have a capital. The seed fund can be used to develop the supplementary financial capital to maintain the co-ops and invest in any livelihood initiative.



NEPAL

Sustainable Livelihood and Technology: Achievements and Lessons Learned

Gokul Prasad Dura, NEFIN/CIPRED

The Centre for Indigenous Peoples' Research Education and Development (CIPRED) is working in Lamjung district as the pilot area for Community Based Monitoring and Information Systems (CBMIS) and livelihood project that were being implemented since 2011 in Nepal. Lamjung has a total population of 3,900 and is 540-1800 meters above sea level with hilly terrain. The climate is subtropical, warm in summer and cold in winter

The sustainable livelihood project which consists of different activities that include traditional weaving, beekeeping, culinary program and organic vegetable farming, has been challenged by the high incidence of young people migrating to the urban centers in search for employment. Meanwhile, those who finally land a job leave the communities permanently. Thus, the transmission of traditional knowledge is weakening. On top of this, there is also a prevailing discriminative attitude of the government and many NGOs on indigenous knowledge.

CIPRED supervised the activities and provided trainings, workshops and dialogues about climate change, REDD+, CBMIS, forest carbon accounting, sustainable development, community mapping and gender and development, which in turn facilitated the holistic implementation of the project.

Achievements

Among the most significant achievements of the project are the establishment of a village restaurant and the revitalization of *bakhu* (or traditional weaving) that are managed by a progressive women group. The individual members of the women group have an additional monthly earning of USD80 from weaving and a group average monthly income of USD1,000 from the restaurant.

The beehive and honey production also provided additional income and produced honey both for personal and commercial consumption of the members. Each household maintains at least two beehives each and earns up to USD330 monthly from honey production. Cardamom plantation has just started but the villagers expect that after one year each household will earn more or less USD1,000 per harvest.

Personal testimonies of recipients of the program are hopeful that the cardamom plantation will bring back more youth from the cities, as they are enthusiastic of the promising income from cardamom. Cardamom not only provides alternative income for the farmers but also provides fodders, timber and fuel wood. Cardamom farming is a self-sustaining system that generates several secondary livelihood opportunities and this has been adopted independently by low-income, marginal farmers of the area.

Through the project, the indigenous peoples in the area were able to slowly manage forest fires and maximize forest resources in a sustainable manner. The involvement of younger community members and women in their resource mapping and other activities made way to transmission of traditional knowledge by practice.

Lessons Learned and Recommendations

The project realized that without economic progress, it is also impossible to achieve true development for indigenous peoples. Hence, there is a need to focus on the enhancement of capacities of indigenous peoples because there are a lot of possibilities in the areas such as tea and coffee farming, cattle raising and others.

The project recommends that case studies and community documentations should be done in regular manner for data updating and for policy lobby, advocacy and education purposes.

“We have to continue educating our children and ourselves toward the recognition of our rights as indigenous peoples.”

- Gokul Prasad Dura



INDONESIA

Managing Ancestral Domains as the Source of Local Knowledge-based Alternative Livelihood

Krisussandi Gunui, Institut Dayakologi

Institut Dayakologi (ID) was established in 1981 to address Dayak cultural issues. Their main livelihood program in Ketapang regency is being implemented using the integrated holistic approach in their activities (including research, documentation of oral traditional, ancestral domain mapping, cultural revitalization, cultural and local content education, community radio of Manjing Tarah and community library of Gemalaq). Their co-operative Credit Union Gemalaq Kemisiq (CUGK) has a total of 13,642 members and assets IDR 158 billion (USD11M) at present.

The *dahas* (traditional forest management system) project, which is the main component of their livelihood program was based on the need of the indigenous peoples to strengthen their ranks against extractive industries such as tree plantations and mining.

It started in 2010 through the Collaborated Programs for Integrated Empowerment and Advocacy of ID in cooperation with Tebtebba. The project lobbied for the protection of rights, effective participation of and securing fair benefits for indigenous peoples in REDD+ policies and programs. Among others, they also did research and documentation, education and training, advocacy and networking and ensure program sustainability.

At present, there are 471 *dahas* or a total of 1,413 hectares that are managed by 10 indigenous communities. At least 97 skills training and capacity-building activities on sustainable

livelihood, REDD+ and climate change were done with the full involvement of women and youth (40% and 20 % respectively). The result of the documentations and researches that they conducted and the promotion of the sustainable livelihood projects are disseminated through their community radio, television (Ruai TV) and magazine (Kalimantan Review).



Achievements

In the process of implementing the project, the indigenous communities have become stronger and legitimate and are in better position to negotiate with the government. They were able to participate and influence government laws towards the adoption of different legal instruments on the recognition of IP rights on their forest (Constitutional court No. 35 year 2012 on community ancestral forest, Law No. 06 year 2014 on community village and Domestic Ministerial Decree No. 52 year 2014 on the reference to the recognition and protection of customary law communities).

Through the *dahas* project, indigenous communities were able to solve cases of human rights violation in their communities (34 cases solved through customary law) and thus, resulted in decreased violations against their rights. Their savings in credit union of Gemalaq Kemisiq has been steadily growing.

While both men and women were given agricultural trainings so that they complement in the management of the *dahas*, women were given priority in credit union management trainings.



Lessons Learned and Recommendations

The project realized the significance of productive alternative income that take into account the ecological and spiritual context of indigenous peoples. Local knowledge-based natural resource management such as the *dahas* is able to restore soil fertility thus it becomes productive and natural.

The key element to sustainable alternative livelihood is the ownership and management of indigenous peoples of their lands, territories and resources. Meanwhile, sustainability starts from empowering and founding local organization, from which the community will learn in the first hand how to manage efforts for collective sustainability. The project concludes that natural resources (forest, land, water) are indigenous peoples' livelihood sources and once they are disturbed, damaged or lost, the future of the indigenous peoples will also be under threat.

Forest Management of the Dayak, West Kalimantan, Indonesia

Shared by: Krisussandi Gunui, Institut Dayakology

In the dahas, we do things as our ancestors have been doing for thousands of years. Many have forgotten dahas already but this partnership (project) opened a way to promote and revive it.

In Indonesia, there are views that *dahas* (traditional upland farming) is not good and is primitive. But it is actually a functional management system. One proof is the reforestation of the forest that has been totally burned down in 1997.

Krisussandi said that *dahas* always starts with an opening ritual. Then and only then can the farmers start to plant vegetables and trees. They also put up small house or hut for villagers that serve as forest guards. The ultimate objectives of the *dahas* are reforestation, capacity building so that people can do productive and sustainable activities inside the *dahas* and gender equality. In the *dahas*, there is no domination of males or females but rather they complement each other.

At present, there are at least 11 *dahas* that were established in the project area. Not only did the *dahas* enable people to do wet rice cultivation and alternative livelihood but also revitalize their customary forest governance systems. The added benefits would also include clean air, vegetable, fruits and handicrafts. It also becomes a center for oral tradition. While many indigenous communities are now adopting this system, the formal education system continues to cite that the *dahas* system is 'shameful' for those who finished college.

INDONESIA

Economic Development of Indigenous Peoples in the Indonesia Archipelago

Rudy Redhani, AMAN

AMAN (Aliansi Masyarakat Adat Nusantara) or the Indigenous Peoples' Alliance in Indonesia was formally established in 1999. It grew from West Kalimantan from the systemic discrimination of the government against the Dayak people. The alliance is composed of local indigenous peoples' organizations from provincial level. AMAN was born as a national network of individuals and organizations that seek to promote political sovereignty, economic empowerment and cultural determination.

The economic development work of AMAN includes sustainable livelihood projects, among which is the cinnamon processing.

AMAN follows the following stages in its economic empowerment scheme:

- First Stage: Mapping /profiling of indigenous peoples and their domains. Profiling of land use is important because economic development should not result to land degradation. There are reserved areas in certain communities for certain purposes and there are certain areas for economic development. AMAN is facilitating the communities in doing the three first stages of economic empowerment.

- Second Stage: The second stage requires full participation of the community. In this stage, AMAN facilitates space use planning, community institution building and a study on market and economic potentials of the community.
- Third Stage: This stage includes business planning, capitalization, strengthening and empowerment of human resources in business through trainings and marketing of products. After a year of implementation, they evaluate and monitor the business.



Achievements

The economic empowerment program of AMAN has already significantly contributed to the increase of income of indigenous women. At present, the products are already introduced to three supermarkets in the cities and they are able to sell at least 500 bottles of cinnamon drink per month. The women are also accepting products from other indigenous communities to give other communities chance to earn and as a practice of reciprocity. Aside from cinnamon drink, the women are also now producing non-consumable products like accessories and handicrafts.

Redhani shared that one of the strategies that they do in order to be up-to-par with competitors is that they continue to diversify their products, they follow strict quality and they make sure to use only high quality organic products.

PHILIPPINES

Revitalizing and Innovating on Indigenous Knowledge for Sustainable Livelihoods

Adela Tayaban and Florence Daguitan, NNK

The municipality of Tinoc is the province of Ifugao in the Cordillera Administrative Region, Northern Philippines. It has a total of 13,000 population with 37,000 hectares of land. The rich landscape of Tinoc is well managed and maximized by the indigenous peoples, who were able to partake in the allocation of the different areas of the municipality according to different land uses through their Comprehensive Land Use Plan (CLUP).

The sustainable livelihood project in Tinoc was carried out as part of their territorial management program. The main goal of the project is enhanced ecosystems for food sovereignty and to attain self-sufficiency in staples.

In order to achieve these, the project did a rigorous campaign for the revival of synchronous cropping, intercropping or 2nd cropping. It also did innovations on soil enhancement through production of indigenous microorganisms and bio-fertilizers to increase organic matter in soil and to increase carbon sequestration of the soil. Also integral to the project is strengthening customary governance for the collective control and management of forest, water, and revival of synchronized cropping.

The low support from the government, the “to see is to believe” attitude of some community members and the low level of adoption has not deterred the project from making a difference. As of early 2015, at least 30 of the 696 households have already adopted the Systems of Rice Intensification (SRI) innovation and the community developed some labor saving tools such as microtillers. The microtillers are tailor-fitted to the narrow and winding paddies. They are also smaller and lighter so that even women can use them.



Achievements

Since the project inception, there has been an evident strengthening of traditional governance on their lands, territories and resources. In fact, the community was able to demarcate communal lands and this is reflected in the municipal land use plan. Likewise, their documentation on traditional knowledge been maximized in various forum to exemplify the importance of revitalizing traditional knowledge on agricultural practices.



PHILIPPINES

Strengthening the Agency of Indigenous Peoples as Vital Actors and Decision Makers in Proper Implementation of REDD plus

Manggob Masinaring, SILDAP

The Silingang Dapit sa Sidlakang Mindanao (SILDAP) is working with indigenous communities in the Southern part of the Philippines, specifically with the Mansaka people for their sustainable livelihood project. The community chose cocoa processing because cacao is a major crop in the area and it is the most viable and requires low maintenance.

Since the community did not have ample funds to start their project, they organized themselves into clusters to be able to do clearing and planting. The traditional practice of helping one another through mutual labor (*aruyon*) has been revitalized in the process and has helped much for them to grow and harvest their cocoa seeds. SILDAP, in cooperation with different organizations and the local government units, facilitated *cross-visits* in neighboring towns to learn from other cocoa farmers. After that, they established the enterprise of the processing plant in their village by contributing manual labor and providing timbers and other raw materials for the construction.

The role of women and youth are very crucial in the establishment of the processing plants. After the launching, the community underwent trainings on financial and project management. The people formulated enterprise policies. In

terms of sustainability, the people established nurseries not only for cocoa but also for other indigenous fruit trees.

Achievements

While it is just starting, the cocoa production has already helped generate income for the organization. The Mansaka farmers are able to add values to their produce from their own farms because of cocoa farming. Through the project, the community are assured of price stability because they have direct access to buyers. Manggob shared that a local buyer buys 70% of the cocoa beans and the remaining 30% is being processed into cocoa tablets. He explained that the community is selling its raw cacao beans for the time being because the community still has to learn how to process them into finished products (like chocolate drinks, biscuits, and other products).

Through the project, the community is now able to solely run the cocoa business with little technical assistance from SILDAP.

Lessons Learned and Recommendations

Both SILDAP and the community realized through the project that both men and women and where possible, the children should be involved in the identification of the problems, solutions and strategies of the projects so that they will have a sense of ownership. Depending on the capacity of the community, financial management should be systematized because if not handled well, money can make or break an organization. It is ideal for members to also give capital share as support to the project and for them to have a sense ownership of the project. The community/people are the main actors in fulfilling their dreams and aspirations while NGOs usually should only help to fill in the gaps.



The project recommends for constant study and learning with the community to further identify possible innovations. Lastly, there should be a more active exploration and coordination with various agencies (government or otherwise) that are supportive to the development agenda of indigenous peoples.

Observations and Trends for Asia

The sustainable livelihood programs of the partners in Asia are in differing stages. Some have already started and are entering the mainstream markets (AMAN) while some are just starting (SILDAP). Most of them are all making use of raw materials from their own communities. This is good news in terms of sustainability because the communities do not depend on external supply.

While all of the partners are organizing the communities to be able to carry out their livelihoods, Vietnam went a step ahead by establishing a legal entity through their co-operative

by which they are dealing with the government. However, this has been also possible because in terms area of coverage, Vietnam is working with a relatively smaller area (one commune) compared to other partners who are working in regional or national basis.

All of the projects mentioned very significant role of women in the sustainable livelihood programs. The trainings are given to both men and women but there is an obvious complementation of the role of men and women in the programs.

Traditional knowledge and customary practices are integrated in the whole gamut of the sustainable livelihood programs. While there are innovations being done at the community level, these are interfaced with existing systems that are working in the communities.





Latin America

PERU

Sustainable Livelihoods in Yanesha Communities

Anice Rimaro Barzola, CHIRAPAQ

CHIRAPAQ works with the Yanesha indigenous peoples of Peru. The Yanesha are one of the 56 IP groups in the Peruvian Amazon region. CHIRAPAQ is working in Palcazu district in the province of Oxapampa (Pasco Region) for the livelihood project.

The community situations that informed the livelihood project include:

- Biodiversity problems such as the loss of native cotton and medicinal plants.
- Food security problems such as high malnutrition among women and children, high incidence of anemia, and lack of food diversity.
- Soil degradation due to agrichemicals and single cropping like coco production. Primary forests are also being replaced by timber production.
- Among the Yanesha indigenous women, there is lack of knowledge about their rights and also violation of their rights. There is lack of opportunities including economic activities for them.
- There is lack of employment and other sources of income among the Yanesha youth. As a result, youth migration is increasing and they become source of

- cheap labor in the cities.
- Traditional knowledge is eroding.

The livelihood activities that are implemented could be grouped into three. The first are livelihood activities that provide food security and nutrition. Traditional foods are promoted and highly nutritious foods are organically produced in orchards. Raising of local breeds of chicken and guinea pig is also being done. These local breeds of chicken are sources of protein in the Yanesha diet.

Second is the production and marketing of handicrafts like purses and bags that are made by the Yanesha women. There is already a market for the products. The women were given training on marketing and are doing direct contact with companies, although there were middlemen when they were initially negotiating with companies. The products are being sold in Lima and exploring possibilities of marketing outside the country. There is also a website where the products are showcased.

Third is the recovery, promotion and marketing of native cotton species of different colors. The colorful cotton that the Yanesha use in their textile work and traditional Yanesha artisan designs come from specific indigenous species of trees from which the dyes come from.¹ The continuing conservation of the trees ensures the continuity of the traditional cotton, and hence ensuring biodiversity is inseparable to sustainable livelihood. This is why CHIRAPAQ is also doing activities such as community mapping that includes forest product accounting. The mapping will facilitate the management and preservation of land and other natural/cultural resources.

CHIRAPAQ as an organization is focused on women and youth, so it is the Yanesha women and youth that spearhead the livelihood activities. The income generating activities is meant to make the women financially independent and their participation in the activities are meant to increase their self-esteem. Women also have specialized knowledge such as selection of good seeds and knowing where the seeds can

¹ CHIRAPAQ. (2013). Final Report Empowerment of Yanesha Artisan Women.

be best planted, and thus they are the ones that do this. The participation of the youth in the livelihood activities is a way to counter high youth migration to the cities.

The women create the final product while the youth receive the knowledge and paint the designs. The women do the handicrafts side by side with the youth, and in the process the youth learn how to obtain the raw materials and how to protect the plant used for the raw materials, and then the youth draw the icons. Thus the final output is a product of the entire group.



Challenges and Opportunities

Anice posed a dilemma in livelihood project that deals with handicrafts: Production cost is higher than the market price which does not take into account the cultural value of the product.

There are intermediaries who bring artificial inputs in the production that affects the originality and the real value of the product. The environment is also degraded with the use of artificial materials.

Challenges in the implementation of the project likewise include climate change that affects the production of raw materials and local food such as chicken, among others. Monocropping and the use of chemical fertilizers are being introduced to the place. Cultural factors such as the Amazon culture where women do not participate in decision-making is also a challenge.

However there are also opportunities. Many indigenous peoples are being trained to meet market needs. Indigenous professionals help in the technical aspect of the project. Organizations of indigenous peoples are creating spaces to have their land holdings recognized and participation in decision-making to be prioritized.

Lessons Learned and Recommendations

The sources of livelihood of indigenous peoples are connected to their natural resources, and this interconnection is seen in the ways forward presented by CHIRAPAQ: increasing the capacity of the Yanesha to manage their resources; and the continuous recovery of wildlife and traditional plants because this is a key to the health of the ecosystem and food security.

A recommendation that is specific to livelihood is to create products that are at par for better income generation and to increase market distribution in the future.



MEXICO

Strengthening the Local Economy Through Alternative Sustainable Livelihoods

Jose Luis Montenegro, ASAM-DES

ASAM-DES works on the issue of commercialization, political sphere at the national level, and on economic development of communities at the Mixe Region. The Mixe Region is composed of 19 municipalities and ASAM-DES works in 14 of them. The Mixe is a mountainous region with tropical forests where the highland areas are planted with coffee.

The Earth is considered as an element in Mixe cosmology. The Earth is the giver and the source of life, and this illustrates the close relationship between Mixe life and Mother Earth.

Land ownership is communal in the region, and so the move of the government to privatize land is a problem. Fortunately, the IPs of Oaxaca have been recognized and awarded their territories, which they manage autonomously.

The livelihood is on coffee production. Single crop production of coffee however is a problem; vulnerability in the market is being experienced because of monocropping of coffee. In response, ASAM-DES is working with the local people to diversify production. They provide workshops on producing different crops in different areas.

The women produce the coffee beans while the youth participate in family processing of the coffee including the marketing.

ASAM-DES works within the existing structures in communities. They work with local producers in healthy communal terms. They respect decision-making of communities by utilizing assemblies. The organization is currently working on a plan for the five years concentration of coffee plantation which respects the identity of indigenous peoples. While the structure is not yet autonomous per se, it is based in the local community. They did planning and training on the first year and then focused on cultural identity and language on the second year. All the workers are Mixe who speak their language. On the third year, they focused on exporting and marketing at the national level. They held a Mixe Assembly together with producers and they are now part of the fair trade and active advocates of organic farming.



Achievements

The success in the commercialization of coffee led to the commercialization of other products like sugar cane.

The purpose of the alternative livelihood activities is to reduce degradation of land and avoid cutting and burning of trees. In the question and answer after the presentation, Jose Luis expounded on the livelihood project saying that the purpose is to create income and to promote the local economy. The production is in the level of the family, but the community in turn is benefitted if the family earns and the family's income improves.

Jose Luis further includes that it is the reality that the economic activities have effect on the culture of indigenous peoples. External realities are coming in and are going to affect indigenous communities. For example, there have been introduced goods that affected the behavior of the community such as alcohol, which is now prohibited by the indigenous

assembly because of the negative impacts it has on the people. Thus, the strategy is not to adapt external realities but create a system with community foundation. There is a need for enterprises which protect and respect the internal processes of communities, and communities should participate in decision-making.



Challenges and Opportunities

One issue is the presence of intermediaries who try ways to buy products at a low price. The people realized that without intermediaries, they can earn up to a 300 percent more. Another is inadequate knowledge on marketing and the lack of appreciation of the people on the final product. However, the presence of alternative livelihood prevents the families from damaging the environment and hence contributes to non-deforestation.

In relation to forest management, the community is currently undertaking dialogues to better understand REDD+. There have been cases where the concept of REDD+ has caused conflicts and misunderstanding. ASAM-DES is working together with the community to facilitate dialogues and harmonize programs using correct terminologies, and at the same time educate the people on the REDD+ concept and implications.



Lessons Learned and Recommendations

Gender equality is important. However, there is a need to be critical on understanding gender issue on the context of indigenous peoples and not the dominant feminist views. Most of the feminist currents see power relations from an American perspective and it does not support interdependence because the emphasis is on the individual and not on the collective.

Men and women are both integrated in machismo, and this is manifested in different degrees.

The Mixe people are wary of western paradigms and are more aware of indigenous perspectives of inter-relationships. Among the Mixe, women come together and work together on the food they eat. Women's participation helps in the event of conflict resolution, and they are messengers of decisions of conflict settlement and wellbeing of their community.

Seventy percent of population in Oaxaca are indigenous but they are not represented in the government. ASAM-DES is doing strategic alliance for multi-culturality at the federal level on indigenous issues. They created a secretariat composed of indigenous peoples' organizations to discuss strategies to advocate with local representatives. This can be replicated in other federal areas where indigenous peoples live.



NICARAGUA

Assessing Livelihood Projects Implemented within IPSSDD

Dennis Mairena, CADPI

About 6 years ago, the indigenous peoples in Nicaragua worked on the demarcation and titling of their lands. They were already doing work on territorial governance when they were talking with partners about economic and livelihood empowerment.

The region is rich in forest, water, mineral and other natural resources. Deforestation is also not a problem in the region, and most people do not use fertilizers and pesticides so the environment is still clean. However, the economic development of the people is hampered by many circumstances that include low quality of education, lack of technical training and limited capacity to invest in new technology. Likewise, few young people now opt for technical careers.

Financial capital is also a problem. For example, young people go to the town center to be trained as carpenters. They learn how to use planers, polishers and other carpentry tools in school. However, they only get to have their hammer and saw after graduation but still do not have access to financing to create their own workshops.

The sustainable livelihood project is being implemented in an area that lacks social services. The project is taking advantage of the traditional knowledge and local resources in

the region like in the production of basket, natural dyeing, organic fertilizer using earthworm, production of jellies and jam from wild fruits, identifying flood-resistant species, and production of wood-saving stove or eco-stove, among others. The project is aimed at harnessing local potentials, generating economic options and leveraging on existing organization and indigenous solidarity system.

The project is still in its initial stages so the production volume is low but they intend to increase this. To improve quality of all products, CADPI needs to convince communities and make them understand the meaning of it and focus on quality development seriously. As preparation for up-scaling, the organization is currently negotiating with the autonomous regional government regarding better pricing.

CADPI is planning to provide technical assistance on processing, packaging, labeling and sales (marketing and commercialization), and they can sign an agreement with the National Institute of Technology. Another option is to hire for project consultants and people from the communities who have expertise to provide assistance on administration, marketing, trading, and processing of local fruits.

The most successful among the different livelihood projects is the *tuno* production of the Mayangna people. The bark of the native *tuno* tree is being used to produce bags, wallets, belts and other handicraft. They are already organized and doing it for a long time. They are now concentrating on improving the quality of the product and on marketing.

According to Dennis, their approach in the livelihood at this stage is to focus on the immediate needs of the families. The idea is not to sell or penetrate the market but rather, to produce for the community and the family. He posed the question "Are we thinking of the market demand or are we thinking of producing for the family?"

Women know their resources and they are also the defender of it. To them, defending their resources is important to keep and sustain traditional crops in the community. So they defend their crops and makes sure that the seeds are not diminished.

In the making of marmalade, the women are in charge of collecting the fruits, processing them, and then managing the earnings. Meanwhile, the youth help in collecting the fruits and selling the processed products.



Achievements

CADPI have already recorded outcomes and impacts of the livelihood project such as the following:

- Improved self-esteem of women when selling and receiving their income.
- 300 families (200 in Waspam and 100 in Tasba Pri) were integrated and given technical assistance for horticulture and the making of marmalades and jellies.
- 1,090 hectares of forest were integrated in forestry sector management plans promoting the sustainable use of forestry resources (650 hectares are in Cerro Miramar and 440 in Miguel Bikan).
- 18 women organization (with 100% female membership) are being given technical assistance in order to be more effective in governance, management of resources and to facilitate entry into new markets.
- Women gained income for themselves. This contributes to increasing rural economic growth, and improving access to safe, nutritious and sufficient food for and self-esteem of rural women.



Challenges

The stiff competition of indigenous livelihoods against bigger external businesses lead to less income and in turn loss of motivation for the people. More people prefer the commercial products than the family-produced products which are more expensive. There is also lack of skills of the people

in transforming or innovating on the natural resources they have.

The need for funds for social services like health and education remain a crucial challenge for indigenous peoples. Likewise, women participation is limited by their multiple tasks at home and by machismo mentality, which is aggravated by domestic violence against women being a serious social problem in the area and a prevalence of women as head of households. The livelihood projects support the women to become economically independent. As such, the project offers training program for indigenous women to become producers.



Lessons Learned and Recommendations

Even at the initial level, the environmental, economic and social benefits of IPSSDD approach were demonstrated in the sustainable livelihood project of CADPI. Through the course of implementation, the people learned that there are a lot of possibilities to develop agro-industry production, but they also need a lot of technical support (including dedicated staff and consultants with the necessary expertise), training, financial resources and improvement/increase in the quality of production.

The availability of funds to move from planning to implementation is a major challenge. Competition for funding of other areas such as organizational, territorial planning, governance, health, education and water could also be quite fierce, making it difficult for IPSSDD management to achieve priority.

It is also observed that most peoples prefer to work in a small family group instead of a community solidarity group.

Based on the lessons learned as articulated above, the project recommends the need to build and strengthen the capacity in the partners (local to global) on the operationalization of IPSSDD. There is also an outstanding recommendation to organize trainings for indigenous peoples on administration

and accounting, to develop specialized project management structures that are culturally sensitive, to sign agreement or contract with institutions, expert and facilitators to increase capacities, and the need to identify technologies for waste management, agro-industries and entrepreneurship.

There is also a need to create a farm-school where participants from communities can come and learn from each other and provision of funding and technical assistance to young people and women in order for the young people to be rooted in their communities. Lastly, it is recommended that each project must be presented as a case study to understand challenges and opportunities of each individual projects.



BRAZIL

Sustainable Livelihood Program and Working Together: The Case of Roraima

Telma Marques da Silva, CIR

Ms. Telma Marques da Silva started her presentation saying that knowledge exchange such as this workshop on sustainable livelihood and working together are important for CIR as an organization, because it works with as much as 100 communities and environmental groups.

The sustainable livelihood program encompasses a wide range of activities such as fish farming (Boqueirao), native species production (Mangueira and Aningal), water projects (Murupu region), management and production of Brazil Nut (Jacamin), and poultry project (women of Roraima). CIR is also moving forward to sustaining food production. Food consumption is a way to remain alive. It shows how a community lives, and also a way of showing indigenous culture.

All of the livelihood activities include capacity building, monitoring and evaluation. CIR recognizes the need for full participation of women so they also conducted the Women's Capacity Building Workshop: Rights, Public Policy, and Gender Relations in November 2014. Other capacity buildings that were held were on leadership and project evaluation.

All the activities mentioned are being done to enrich biodiversity, adapt and mitigate climate change, and strengthen cultural resilience. The livelihood activities are complemented with trainings on the topics of Indigenous Environmental and

Territorial Agents (ATAI), water sample collection/analysis, water management and care, and food security. CIR is also working on the use of wind energy in two communities. The project is for sustainable energy and to make sure that indigenous peoples can access energy and find their autonomy from the federal government.

Aside from capacity building, the project also implemented socio-environmental study on indigenous lands on three communities namely Ponta da Serra, Anaro and Ananas. In fact, the project did a publication of case study on climate Change entitled *Amazad Pana'adinhan* with the official book launching done in March 2015.

The women and youth are in charge with the management of the seeds for the handicrafts. The women come together to work in a coordinated way in the selection and keeping of seeds.



Challenges

The challenge in the wind energy project in two communities is on how to use it sustainably and how indigenous peoples can manage it.

In terms of sustainability of their handicraft activities, the people are feeling threatened by mono-cropping that is being encouraged by the government.

The seeds that the women have selected and kept for their handicrafts could be expensive when sold and so they could not compete with the cheap seeds from companies. Ultimately, single cropping is also a threat to their livelihood activities.

PARAGUAY

Strengthening the Agenda of Indigenous Peoples as Essential Actors and Decision-Makers in the Proper Implementation of Public Policies on Climate Change in Paraguay

Milciades Centurion Pereira, FAPI

Paraguay is in the Southern American continent, a small country surrounded by Brazil and Argentina with a population of 6,687,361. Indigenous peoples in the country are distributed into two main regions – on the east and the west. These two regions are very different in terms of biodiversity. There are 14 IP groups distributed in the country, and FAPI is in partnership with 12 of them.

FAPI, being a federation, is not working solely on sustainable livelihoods but also does a lot of work on human rights. The scope of intervention of FAPI is based on the idea that human rights, intercultural dialogue, legal pluralism and gender are part of IPSSDD. The purpose of FAPI's existence is to promote the judicial and international law in favor of IPs. In terms of advocacy, FAPI is working in two towns in the promotion of traditional knowledge and strengthening of technical abilities of indigenous women. This is totally new as they just started this in 2013 based on the request of women in community.

FAPI is also doing reports and efforts to reclaim IP territories. The REDD+ project is being implemented in collaboration with the Ministry of Environment, Institute of Forest. The women in the partner communities learned about climate change and were happy that they got to know and understand

the issue. Some male leaders welcomed the process and mentioned that it was important that the women brought up the need. FAPI has been working with the men so that they will understand the policy, and now FAPI wants to create a venue so that the women will likewise understand the policy.



Challenges and Opportunities

Corruption poses to be a challenge. There is also the risk that knowledge holders may not be able to transfer knowledge. The following are more specific challenges according to the areas where the IPs in Paraguay live.

Challenges on the Eastern Side

- Intensive soya farming, which expands deforestation. The production of soya is meant for Europe and China so it is not contributing to the country. The soya exported is the raw material and Paraguay ends up importing finished soya products from Argentina. Soya production is also creating problems between the landlords and the people.
- Two hydroelectric plants on the side of Brazil and Argentina
- Non-implementation of environmental policies and of the deforestation law

Challenges on the western side

- Intensive cattle grazing (rancheros)
- Deforestation is rampant and so Paraguay is one among the most deforested areas in the world
- Lack of government recognition on the rights of indigenous peoples to their land

There are interventions that are being done given the challenges above. Indigenous peoples are filing territorial claims with favorable impacts in and outside the country. The indigenous peoples of Paraguay have been claiming and struggling for the legalization of their lands and territories and against the falsification of the titles of the land of agricultural producers through mapping and recovery of denuded forests; and finding ways of livelihood for the IPs.

While the government is now starting to recognize indigenous peoples rights, FAPI is trying to strengthen regional alliances and working with the Ministry of Environment for a stronger leverage. Thus, social, cultural and spiritual strengthening of the communities and intergovernmental collaboration, especially with agencies working on human rights are part of the ways to respond to the challenges.



Lessons Learned and Recommendations

FAPI is considering coffee production for their livelihood project. However, the coffee should be organic in order for it to be competitive.

As women and children are the most vulnerable in climate change, there is a felt need to continue strengthening the line of intervention on women in terms of information, training, and legal first aid (where to go, what to do). These interventions would help women to better manage functioning in terms of power level. There is also the need to include women in decision-making.

Another recommendation is formation of socio-political norms that push for political participation of IPs and their increased participation in other areas to overcome discrimination.

In the discussion, there was a strong feeling among participants that indigenous peoples should own their own designs. There seem to be standardization of the designs of handicrafts and such would affect marketability of the products. They also

think that local fairs and markets where communities come together and exchange products in a very dynamic way are great options to look into.



Observation and Trends in Latin America

The following are insights that came up during sharing of insights in the workshop which could not be classified under the specific country projects but have implications for the livelihood projects:

- Livelihood is very much connected to the natural resources of communities. The raw materials used in the livelihood come from the environment, and thus it is impossible for the participants to talk about sustainable livelihood without mentioning about the sustainability of the environment and the management of the forest. In this case, livelihood should not only be seen in terms of income-generating projects but also making sure that the resources that sustain the livelihood are secured.
- The livelihoods mentioned above often make use of the resources that are already in the community. There is no livelihood project yet that makes use of raw materials that had to be sourced outside of the community.
- The role of women in the livelihood projects are clear, but not with the youth. The youth do not seem to have a definitive role other than provide occasional assistance.



Africa

DEMOCRATIC REPUBLIC OF CONGO

Strengthening Indigenous Pygmy Communities as Key Stakeholders in the REDD+ Process

Jonathan Sinafasi, Dignité Pygmée

Dignité Pygmée (DIPY) just joined the global partnership with Tebtebba in 2014. Sinafasi's presentation mainly focused on the rationale, objectives and perspectives of the sustainable livelihood project.

Just like in many parts of the world, the Pygmies of the Democratic Republic of Congo (DRC) are facing extreme discrimination both from the state and mainstream people. Pygmies are being compared to other ethnic groups (like the Bantu, Nilotic, Sudanese) and are being discriminated further because they are minority in terms of number. Likewise, extreme poverty of majority of Pygmy communities is also a cause of condescension of other ethnic groups towards them.

The Pygmies are forest peoples. They depend on the forest for their physical and cultural survival and as such, they have protected the forest since time immemorial.

However, the forests of the DRC (second largest in size in the world after Brazil) are being wiped out by industrial logging and other developmental activities. For years, civil society organizations and indigenous peoples were doing advocacy work. Because of this, reforms were initiated in DRC, but there remains dearth in concrete results because of corruption in the forest sector, and bad choices and decisions made by policy makers.

REDD+ is a critical issue among Pygmies hence its implementation is an opportunity to boost reforms, including recognition, clarifying and securing land rights of indigenous peoples for sustainable forest management. In DRC, there is almost unanimity on the importance of the participation of indigenous Pygmy communities in REDD+ processes is a crucial for its success.

This is why DIPY, in collaboration with two pilot Pygmy communities², particularly those in the province of Bandundu, District of Mai-Ndombe in Inongo territory, initiated the project to:

- Reinforce and promote traditional knowledge and occupation, and innovations of indigenous Pygmy people;
- Organize Pygmy communities to defend their rights and interests, including their means subsistence; and
- Monitor REDD+ projects implemented in their territory.

What are being done (and plans)?	What are the perceived impacts of the project?
• Current work: a. Monitoring communities; b. Education-information and development initiatives to organize community members especially women to enable them to monetize their forest products, manage their crafts and their traditional knowledge and occupations • Plans: a. Capacity building on full participation in the REDD+ processes; b. Training of women on cooperative management	• The valuation of non-timber forest will make the forest and forest ecosystems better protected because the community will better appreciate its economic values. • Alleviation from extreme poverty. • Natural resource management. • Exchange of learning within Pygmy communities. • Enhanced capacities among Pygmies to manage their resources.

² Community of Ikita located near REDD+ whose concession project (conservation concession) is managed by a private company (ERA and WWF) specializing in the carbon market; Community of Loile, near an industrial timber exploitation concession (SODEFOR).

KENYA

Assessment of the Sustainable Livelihoods Project

James M. Tvala, ILEPA

Security of land tenure is crucial in the development agenda of the Pastoralist communities of Kenya. This provides grounds for the implementation of the capacity building and skills development trainings on various livelihood projects.

In Kenya and in Eastern Africa, decision makers in government, the donor community and the wider public, often perceive pastoralism to be an archaic, economically inefficient and environmentally destructive form of land use. Pastoralists are viewed as backward, resistant to change and inherently violent, willfully refusing the benefits of modernization because of their irrational attachment to their animals and mobile lifestyle. These perceptions have had and continue to have a direct impact on policy, justifying either alienation of pastoral land or measures to turn pastoralists into 'modern' livestock keepers. These perceptions continue to be disseminated through the media and are often articulated in policy documents.

Thus, the Pastoralists are not only deprived of their right to self-determination, but are also missing the opportunity to capitalize on their resource for significant economic and ecological benefits.

Apart from historical marginalization associated to the state stretching from the colonial times to date; internal societal marginalization is equally of concern.

Maasai is a patriarchal society and thus decision-making is mostly male-dominated. Maasai women are often not allowed to speak or participate in public decisions making, even those that have a direct impact on their livelihoods.

Several capacity building and skills development trainings were undertaken to equip the community to effectively manage and implement the livelihood projects. Some of these trainings are on diversification of livelihoods majoring on beadwork,³ climate change, REDD+, CBMIS and participatory mapping among others. ILEPA has also initiated exchange learning visits (national and regional) and produced information education material on Climate Change, REDD+ and indigenous peoples' rights. At that national level, the project became a venue for roundtable meetings/learning exchange with National indigenous peoples' steering Committee and National REDD+ Coordination office



Achievements

Beadwork is a cultural activity but at the same time has been commercialized. Being the knowledge custodians, the women succeeded in producing the products and being able to compete in the market. To expand their market, they are lobbying with local and international investors. The income goes directly to the women and is managed by them.

With improved skills, the range of the products also increased resulting to more income for the women. Their knowledge of the market whether at the local to the international level has also been enhanced and utilized. Without middlemen to intervene in the market flow, the women directly negotiate with the company to get the best price. It is usually the market price which is negotiated with the company.

Through the project, the women also have improved access to information and better understanding of international laws on indigenous peoples.

The project has also been instrumental for increased visibility and voice of indigenous peoples in governmental

³ For more details on the women beadwork project, please refer to Annex.

decision making and developmental process (e.g. indigenous peoples' representation in National Anti-corruption Taskforce on REDD+, national stakeholder engagement and FPIC guideline spearheaded by IPO, National dialogue Process on IP and Kenya government). The communities were able to document their indigenous knowledge system and practices related to natural resource management from their own perspective.

Overall there has been an enhancement of participation and agitation of indigenous peoples' movement and agitation for their rights that can be attributed to the easy access of information and materials related to their rights and self-determined development, informed internal discussions among the indigenous peoples and enhanced understanding among them on international instruments, convention, national laws and policies related to indigenous peoples rights, climate change and REDD+, among others.

On top of these, the project also contributed to:

Increased positive trends in recognition and respect of indigenous peoples rights in national and county laws and policies—e.g. national traditional and cultural expression framework—aimed at recognition promotion and respect of intellectual rights, draft policy on marginalized communities by the National Gender and Equalization Commission (NGEC)

Documentation of Maasai Pastoral CBMIS practices and sharing with County governments-baseline



Challenges

Although the women producer groups are able to produce handmade jewelry based on their indigenous knowledge systems, they have limited technical competence to produce quality products that are both innovative and with good finishing. Likewise, marketing remains a challenge.

The Integrated Holistic Approach (IHA) for IP's Self-determined development is not a popular approach to

government. Hence, it is very crucial for the community to popularize this approach further.

Meanwhile, mapping is a sensitive concept to the indigenous peoples in Narok County because it is often associated with negative experiences of other communities riddled with dispossession through mapping by outsiders. The historical and prevalent boundary conflicts within many group ranches in Narok County is partly attributed to non-community participation in the mapping of the original boundaries. However, through community participatory mapping, the community people are starting to slowly appreciate its importance.



Lessons Learned and Recommendations

Local indigenous knowledge in Maasai bead-making is still vibrant and women are the chief custodian of this knowledge. Beading session became a venue where other critical issues affecting indigenous women are discussed. The project has also enhanced conservation of indigenous knowledge practice around beadwork and provided a means of sustainable utilization for next generation. Since beads are not locally available but are imported from India and some parts of Kenya, the women buy the beads from a company at a cheap price. They also sell the finished products to the same company.

The bead project has also contributed to climate change mitigation. Prior to the project, the women predominantly relied on firewood as source of energy for domestic use and source of income through selling of charcoal and firewood. In the Maasai culture, selling charcoal is taboo but was done to augment income. The beadwork project has diversified their income source away from the environment-degrading activities such as sell of firewood and charcoal. In summary, beadwork making brought back pride to indigenous women for not engaging in charcoal production.

Through the project, there was noted improvement on indigenous women's active engagement on matters related to climate change and REDD+. This trend and momentum,

together with the engagement of the existing indigenous students' association as the new venue for building a new breed to further the rights of indigenous peoples, need to be strengthened and promoted.

The project also realized that engaging indigenous students in trainings on indigenous peoples' rights is a critical avenue to advocate for their rights and promote self-determined sustainable development at very early age. Hence, there is a need to support literacy/education of youth through sponsoring poor but deserving students.

It is also recommended that there is establishment of clear strategies for conducting indigenous peoples' rights awareness through community meetings/forum and vernacular radio talks, among others. To be able to maximize participation of indigenous peoples in REDD+ and other dialogues that are relevant to them, there is a need to strengthen documentation of indigenous peoples issues and establishment of community-based resource centers for promotion of knowledge transfer. Similarly, the need for community participatory resource mapping is urgent due to the fact the government of Kenya is already implementing REDD+ projects.

Below are the recommendations that are specific to the project:

- Finding market opportunities for the Maasai women to sell their beadworks. It is useful to enhance network and useful linkages for various groups targeted at the project.
- Community-based resource mapping or biocultural mapping around Naiminie Enkiyio forest (for both the Loita and Purko communities—who are co-owners of the forest) is critical for both resource inventory, asserting rights to ownership and for continued monitoring of biodiversity and social-cultural trends related to the forest.
- There is a need to diversify local pastoral livelihoods support options and enhancing links to the market. These have had very strong and direct positive relief to environmental pressure associated to harvesting of fire-wood and burning charcoal for the market.

KENYA

Sustainable Livelihoods in the Loita Naimina Enkiyo Forest

*Thomas Turere, Mainyoito Pastoralist Integrated
Development Organization (MPIDO)*

The project area is the Loita community in the Narok District, South of Kenya where the *Loita Naimina Enkiyo Forest* is situated. The Loita forest, or The Forest of the Lost Child, is owned by the community.

The project is divided into different livelihood activities namely:



Projects Description	Outcomes	Challenges
Tiananang'en Irrigation <i>Objective:</i> To provide alternative livelihoods and conservation of main water point <i>Location:</i> Olorte, 14 acres of land, is very unique because it is the convergence of all the rivers in Loita forest.	The project contributed to a better relationship between the government and the community. It also increased food availability at reduced cost. The project contributed to increased water volume. More women are engaged in the training and research.	Decision making and agreement are difficult to reach. Poor infrastructure reduces access to markets. The produce of local farmers are bought at a very cheap price. Invasive species of plants are introduced.
Olmesutie Bees Project <i>Objective:</i> Conservation of Olmesutie's water source and youth empowerment <i>Location:</i> Olmesutie Implemented with Food Animal Resource Management (FAREMA), a youth organization in Loita. There are 42 bee hives provided to the community, including training of the youth on beekeeping, honey harvesting and environmental conservation. A honey processing house was constructed and a honey processor was purchased.	They used their income to venture into goat-raising. They have since bought 50 goats. Part of the income also provided meager amount of scholarship to some indigenous students. Olmesutie water source is revived. Water is now flowing to downstream villages.	Bees are attacked by diseases and are migrating. External markets from the community offer higher market price for the honey so they tend to sell outside the community. Local politicians feel threatened by the empowered youth.

Ikerin Market Sheds <i>Objective:</i> Women economic empowerment The Ikerin women are renting out 40 sheds on a sharing basis. This business has given women alternative source of income and reduce their dependence on forest product for income.	Income for women increased and the cost of renting private sheds was reduced. The sheds provide protection for the women entrepreneurs from rain and harsh weather condition. There is more focus on the improvement of entrepreneurial skills of indigenous women. Without having to pay rents, the women were able to come up with their revolving funds which help them away from incurring external loans.	The government imposes heavy taxation.
Eco-stove project <i>Objective:</i> Forest conservation <i>Locations:</i> Ntasekera, Olorte, Morijo Community members visited Kitui to see if the technology can be adopted in Loita. Three youth groups were trained to make stoves and reduce human capital on cooking.	The eco-stove reduced pressure from the forest (use of firewood) The eco-stove is more friendly to the household because of the less smoke during cooking and less soot means the houses are cleaner. Less risk of fire accident There is less burden on women who gather firewood.	Potential harm to children and fire hazard. The community has to incur additional cost (e.g cement) for the construction of the stove.

The design and concept of the livelihood project were done in a participatory manner and were based on ranking and scoring done by council of elders, partners, women and youth from the communities. The choice on livelihood activities were largely influenced by their experiences on the impacts of climate change and external pressures such as land grabbing and environmental destruction, among others.

The projects are influenced from the reality that climate change is real. External pressures such as land and environmental destructions are also pushing the community to reconsider their way of living.



CAMEROON

Indigenous Ecological Knowledge Systems and Sustainable Livelihoods of Indigenous Peoples; Under Climate Change Adaptation and Mitigation, REDD+ and IPSSDD⁴

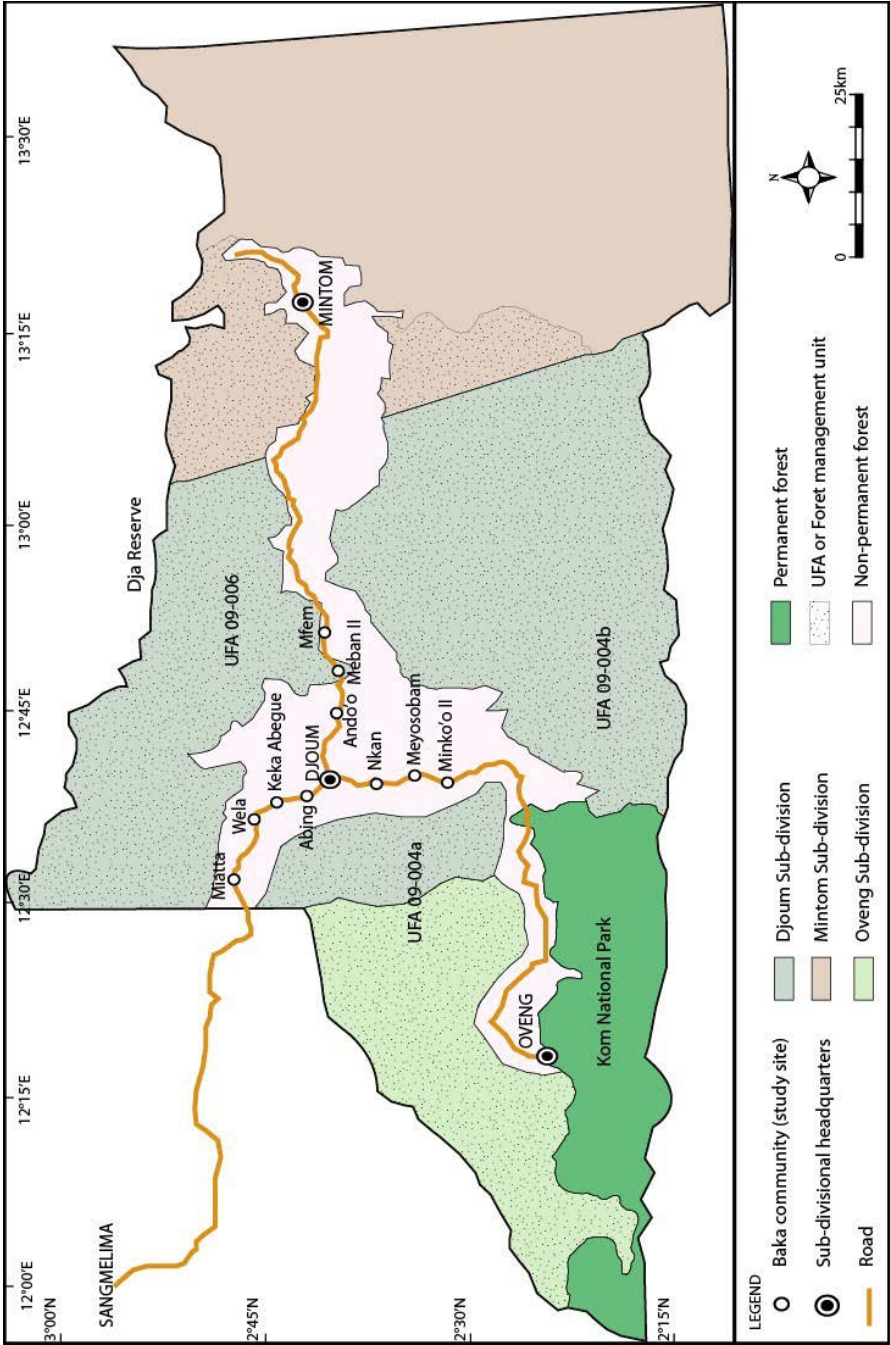
Lelewal

Lelewal is working with two indigenous peoples groups in Cameroon—the Baka and the Pygmy. Indigenous peoples in Cameroon are considered the poorest of the poor with an illiteracy rate of 90%. The Baka people have been evicted from their ancestral homes and hence they needed the basic skills and activities to be able to survive while staying close to their traditional lifestyles and still practice their traditional knowledge.

The eviction from their ancestral homes has generated problems on food insecurity and changing occupations for the Baka men and women. So the livelihood project that was facilitated by Lelewal was focused on introducing community farming and tailoring for women.

In order to put the livelihood project into context, Lelewal has facilitated capacity building activities on different themes that include, but not limited to, CBMIS, sustainable livelihoods (for women), climate change, REDD+, IHA and IPSSDD. At present, the project is expanding both in the Baka and Pastoralist communities. The project is based on the framework of human rights, gender and development and the rights of indigenous peoples as provided in the UNDRIP,

⁴ Presented by Ms Grace Balawag, Indigenous Peoples Climate Adaptation and Mitigation Programme, Tebtebba in lieu of Mr Bouba Njobdi Amadou, Executive Director of Lelewal.



FPIC, ILO 169, CEDAW and the Cancun Agreement on community participation, rights and securing the consent of the people.

The project has taken considerations on gender balance and consultation or consensus in activities which women have been participating at all levels. Hence, there is a high rate of women and youth participation in the project with 45% and 25%, respectively.

Achievements

The earliest contribution of the livelihood project is the provision of a good water supply through the construction of two wells in the Mbororo pastoralists community to supply safe water throughout the year. Additionally, the Baka Pygmies have learned to practice crop farming in the community farms of Miatta and Mveng and have started diversifying crops to include planting plantains, cocoyams and cocoa under the trees.

The practice of crop farming has not only contributed to the food security of the Baka peoples but has also supported biodiversity conservation in the community that is being threatened by large logging companies.

Through the REDD+ processes, they were able to file a complaint to the local government against a logging company that encroached their territory. The local government decided in favor for them. In the end, they were able to claim damages against the company.

The tailoring and dressmaking component of the project has made the Baka women and girls feeling more empowered since they are able to make their own clothes and also sell their produce to other people. This has also let more women and youth involved in other community activities for the project.



Lessons Learned and Recommendations

It was proven again during the implementation of the project that hiring and building of indigenous staff has contributed a lot in the mobilisation of the communities specially in Djoum area.

The CBMIS has been one of the main tool used to sustain the project and safeguard the peoples' remaining resources and traditional knowledge. It has also given the people the much-needed knowledge and information on the importance of good management of natural resources. Through the monitoring activities, the communities have been empowered and have learned how to defend their rights and interest against the logging company, which they claimed to be the one causing destruction in their community farm.

Lelewal has realized that the sustainability of the project is based on the community involvement or participation, organizational mentoring and follow up as well as on information acquired.

The project recommends the need to acquire logistics and create income generating activities on indigenous occupations and innovations. There is also a need to look into the prevailing social issues in the the community and thus, there is a need to facilitate psychosocial services to follow indigenous peoples on some common issues like alcoholism.

Trends and Observations in Africa

The livelihood programs provide multiple benefits on top of financial earnings and forest conservation but there is still a need to explore more sustainable livelihood options especially as there is limited market for their produce such as the bead products.

The felt negative impacts of climate change, discrimination, lack of support from the government, poor infrastructures and access to market, heavy taxation and exploitation of investors of indigenous lands and of their resources on top of the high prevalence of illiteracy, have rendered the indigenous peoples more vulnerable to exploitation of middle men who take advantage and profit the most from the livelihood activities of the indigenous peoples.

The sustainable livelihood projects can help address poverty, which is the prime concern of the indigenous peoples who are also forest-dependent. Therefore, there is a need to strengthen capacities of indigenous peoples to manage their own livelihood projects and for them to be able to negotiate with middle men.



Generally, women and youth are participating in the livelihood activities as well as in capacity building and skills development trainings and research. Their skills are being enhanced to engage in profitable activities such as beadwork, sewing and farming or agro-forestry.

The livelihood projects are reinforcing the low-carbon lifestyle of the peoples and reduce pressures on biodiversity particularly on the forest. Thus, it contributes to carbon sequestration and forest conservation. Hence, this contributes to the community resilience to impacts of climate change.

It was also realized that CBMIS plays a strong component in the implementation of livelihood projects while the understanding and application of the IPSSDD helps in ensuring the sustainability of the livelihood projects.

Annex

The Women Beadwork Project

Beaded jewelry is one of the traditional ornaments worn by the Maasai people. Over the years, this jewelry, like other aspects of Maasai culture has become popular especially among the tourists and other art lovers from the West and more recently even among other East Africans. The Maasai women who are the group traditionally engaged in the art of making beaded jewelry, still lag behind because of high illiteracy level, poor entrepreneurship skills, and inaccessibility to urban areas to borrow the idea of commercialization of beadwork. The practice and art of making the beaded jewelry is still a predominantly traditional material cultural endeavor than it is an income generating activity.

Training women on livelihoods diversification activities and integrated holistic approach

The overall objective of the activity was to train 30 women trainers with intensive life skills on beaded jewelry in order to harness and preserve traditional Maasai bead-work skills, and provide an opportunity for a livelihoods diversification option while ensuring environmental conservation. Specifically, the training was aimed at equipping women groups with skills to produce quality beadwork items in Maji moto location and use the training platform to discuss and share experiences in the beadwork business and integrate women participation in local level governance and development processes.

The training was essentially a hands-on training where the women were to divide into five groups employing a variety of effective training methodologies including demonstration, practice, discussion, brainstorming and presentation.

ILEPA contracted Tenarco Investments (a Maasai indigenous women-led firm) to facilitate a 5-day intensive practical training of trainers and a hands-on practical handicraft training held at Christian Missionary Fellowship Centre in Ewaso-ng'iro in Narok. It was attended by 28 women participants all from Maji moto location who learnt to become keen in patterns and matching colors and giving good finishing.

Topics covered included i) Wire and bead-art used to produce numerous products including table mats, table covers, fancy jewelry containers, Christmas decorations, earrings, bracelets, necklace pendants; ii) Macrame techniques—using different threads and glass beads, matching colors, making patterns, making hand bracelets, making fancy rings and necklaces, making plant hangers, and fancy dog collars and belts; iii) Leather and beads—included color matching, making beaded leather mats and belts, decorating leather belts, table mats, leather hand bracelets and leather key holder; and iv) Thread beading and fishing line techniques.

Two groups of guest speakers—Susan Seela of Suella Designs and Narok District County Council—were also invited to dialogue with women besides witnessing the range of products produced by women in the five-day training. Susan, (herself an indigenous Maasai woman experienced in the beadwork industry), played the role of mentor and motivator with hope of inspiring women to take personal initiatives as prerequisite to success.

Marketing of the beads

i. Learning and exposure visits

As a follow up to the skills training on beaded jewelry, ILEPA facilitated a learning exposure visit by 11 women group leaders from Majimoto to visit two beadwork markets in Nairobi and Maasai Mara Game Reserve. It was a two-day learning tour that was done in two phases.

The first visit was the visit to Maasai market in the capital city in Nairobi and the other visit was to Sekenani Gate, a women group project in Maasai Mara Game Reserve. The study focused on learning the nature of the entrepreneurship similar to what the women of Majimoto plan to engaged in.

"Our learning indicate that age, number of children, education level, marital status, mechanism for decision making and control, network and support systems, capital and credit access and relevant government policies help clarify the success or otherwise of such businesses."

The cultural and beadwork business is claiming a significant part of job creation and business market in Nairobi and Maasai Mara. Entrepreneurs in beadwork project lack credit and support services by government and other investors. However, a progressive appreciation of the role of this business sector in employment creation resulted in some NGOs and government institutions taking initiatives to facilitate provision of training and other support services to the sector.

This exchange visits offered a bundle of benefit to the women as our hosts shared information of their experiences as required. However, had its own challenges as it was difficult to interact with leadership in the Nairobi Maasai market. Time was also a constraint as women had short time in the market as they had to travel back to Narok. By the end of the tour, the women were strong with renewed energy of moving forward the project and

appreciative of the experience.

ii. Website hosting and Brochures

As a means of facilitating web-based marketing of the beadwork products produced by the women, in addition to sharing lessons learned with the larger Tebtebba IP partnership, ILEPA has just revamped its website with a specific focus on the beadwork project. ILEPA has produced brochures for distribution briefly profiling the beadwork project.

Recommendations to ensure the sustainability of the beadwork project

- Women must be facilitated to develop clear long-term plan to expand and entrench the commercialization aspects of their beadwork. This capacity could be enhanced through further training targeted at specific technical skills, study/exposure tours and partnership with local established actors and local authorities to create learning and marketing networks.
- Further efforts should be made to foster better working relationships with stakeholders in the tourism sector including tours and travel agents, curio shops, lodges and camps and especially the leadership of Narok county under the new devolved system of governance.
- Additional refresher training for the women groups is recommended to enhance confidence in the use of acquired skills, creativity in the design and range of products to match with market demands and trends.
- Consolidate the gains of the groups so far by instituting better governance structures for increased group cohesion and transparency in transacting business.

- To inform future project activities and for marketing purposes, ILEPA should enhance its documentation, monitoring and evaluation capacity through example videography and recruitment of documentation and publication officer.

With the increasing challenges to pastoralism as a livelihoods production system and the rampant destruction of environment through charcoal burning, ILEPA should facilitate scaling up of the current beadwork business in the villages and linking it to international and regional markets for better returns and faster growth.

ILEPA should consider enhancing its partnership with Tenarco Investments for capacity building and market linkages. Tenarco is a member of Federation for Alternative Trade, a status it could leverage to facilitate marketing the beaded products by Maasai women in international fair trade markets, on a fee/consultancy basis. Tenarco has the capacity and experience to provide the support required by the producers groups in the areas of beadwork market linkages and capacity building.

Sources:

ILEPA. Maasai Pastoralists Project, Kenya: Pastoralists Environmental & Livelihoods Diversification Project, June 2012-March 2013, End of Project Narrative Report.

ILEPA. Women beadwork project, <http://ilepakenya.org/index.php/programs/women-beadwork-project>



Traditional livelihoods of indigenous peoples, which are proven to be sustainable over generations, are usually regarded as insignificant, obsolete, impractical and not financially gainful. These are not recognized as a distinct production force and system contributing to the overall economic well-being of local communities and the country, in general.

Contrary to claims, traditional livelihood systems of indigenous peoples are still very vibrantly practiced and contribute—not only to food security and subsistence—but to the overall well-being of their communities.



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