Okavango Delta World Heritage Workshop
Khwai, Botswana

Governance & Livelihoods in the Okavango Delta World Heritage Site

Hosted by Tane Ko Teemahane Women’s Foundation
Table of Contents

I. Background: The workshop in context 3
   1. Introduction: Okavango Delta World Heritage Site 3
   2. 2013 pre-inscription Heritage Workshop in Shakawe 4
   3. 38th session of the World Heritage Committee 5
   4. 2015 post-inscription Heritage Workshop in Maun 6
   5. 39th session of the World Heritage Committee in Bonn, Germany – June 2015 7

II. Post-Inscription Context 8
   1. The Site: Okavango Delta 8
   2. Outstanding Universal Values 10

III. World Heritage Convention Workshop – March 2016 11
   1. Governance 13
   2. UNESCO Principles on Sustainable Development 13
   3. Sustainable conservation strategy and traditional land use 13
   4. Cultural Landscape in Natural inscription 14
   5. Skills and Capacity 16

IV. Khwai Community Statements – 30 March 2016 19

V. Conclusions 4

VI. Appendix 25
   1. Programme of the workshop – 29 – 30 March 2016 25
   2. References 26
I. Background

1. Introduction: Okavango Delta World Heritage Site Workshop

On 29 and 30 March 2016, Tane Ko Teemahane Women’s Foundation organised the Khwai Workshop on post-inscription opportunities within the Okavango Delta World Heritage Site, in cooperation with the Khwai Development Trust and the Indigenous Peoples of Africa Coordinating Committee (IPACC). The workshop, the brain-child of Diphetogo Anita Lekgowa, was held in the San¹ village of Khwai, which is at the eastern end of the core zone of the vast UNESCO World Heritage Site which was inscribed in 2014.

The workshop was attended by local villagers, San leaders from around the Okavango Delta, conservation officials and NGO staff. On the first day, the meeting was honoured to have the participation of Paramount Chief Kgosi Tawana Moremi, the traditional authority under whom all of the Delta falls. The workshop was conducted in Khwedam, Setswana and English to ensure that everyone could participate.

¹ We have used the general term ‘San’ here for indigenous peoples of the territory. San is a Khoekhoe word applied to hunter-gatherers. The indigenous peoples have their own names for their ethnic and language communities. In Setswana, the term ‘Basarwa’ is used. Most of the delegates were Khwe or ||Anikhwe San. Okavango Delta World Heritage Site post-inscription workshop - 29 - 30 March 2016
This event was one in a series of IPACC’s three workshops in Botswana (in Shakawe, Maun, and Khwai) dealing with inscription, rights and livelihood issues impacting on San and other local communities. The Maun and Khwai reports are available from IPACC online or in hard copy and the Shakawe results are included in the Maun 2015 workshop report. This 2016 workshop in Khwai focussed on issues of human rights, benefit sharing and the role of indigenous peoples within governance system of the new UNESCO World Heritage Site: the Okavango Delta in Ngamiland District, Botswana. The Delta is an ancestral territory of the San peoples and is home to other Batswana from various language groups who inhabit the territory.

Inscription on the UNESCO World Heritage List has diverse implications. Once a site has been inscribed on the World Heritage List, the resulting prestige often helps to raise awareness amongst citizens, governments and international organisations regarding heritage preservation and conservation of biodiversity. This stimulates an improved level of protection and conservation at the site with the possibility of international financial assistance and expert advice from the World Heritage Committee and the Advisory Bodies. Further, the World Heritage Site reporting and monitoring mechanisms ensure that the government and citizens are responsible for the custodianship of the site, which is part of the heritage of all humanity, while addressing local needs, rights, and priorities for sustainability.

For the indigenous peoples and local communities, the impact and outcomes of a site being inscribed as a World Heritage Site are less predictable. Indigenous peoples may find themselves more involved in site management, governance and conservation, or alternatively they may find themselves increasingly disempowered. With growing attention to involving indigenous peoples and their indigenous and traditional knowledges in preservation and conservation, and incorporating equitable and contextual governance system, indigenous people may indeed benefit from site inscription. Site inscription can be empowering in the short and long-term. While challenges persist, the inscription of Okavango Delta on the World Heritage List creates a fresh opportunity for the San and other local communities to apply their knowledge.
of biodiversity conservation and heritage, both natural and cultural, in developing a sustainable future in and around the site.

Thus far, the San peoples of the Okavango Delta have been involved at each step of the inscription of the territory as a UNESCO World Heritage Site. In 2013, with support from the Trust for Okavango Cultural and Development Initiative (TOCaDI) and IPACC, the San community organisations met with the International Union for the Conservation of Nature (IUCN) to state their support for inscription and also to ask that their status as indigenous peoples, their cultural landscape and their right to residence and livelihood be taken into consideration during inscription. The national Government of Botswana agreed to these reasonable requests, which fit within the framework of the World Heritage Convention’s emphasis on community involvement and sustainable development.

2. The 2013 pre-inscription World Heritage workshop in Shakawe

IPACC’s first World Heritage Convention workshop was held on 26-27 August 2013 in the village of Shakawe, Botswana, at the western end of the Delta. San leaders and community representatives from Botswana and Namibia met to review the UNESCO World Heritage Convention and the UN Convention on Biological Diversity’s (CBD) Program of Work on Protected Areas. During this workshop, San leaders discussed possible ways they could engage with the government on the inscription. They decided to involve stakeholders in the Okavango Delta nomination and to have a survey team to do door-to-door community consultations in order to strengthen public participation.

Namibian San delegates from the Bwabwata National Park in Zambezi (formerly Caprivi), Namibia, which lies adjacent to the Okavango Delta, and San leaders from Botswana further discussed issues concerning livestock, wildlife, cultural heritage and crafting, fishing, tracking training, guiding and livelihoods, and the conservation of cultural heritage and natural resources. They attempted to find ways to include San knowledge in practices such as fire management, in the conservation approaches to the Outstanding Universal Value (OUV).
They also discussed the importance of including a broad range of local communities in the process, to ensure that such communities will benefit from the new World Heritage status.

The workshop had important outcomes. The San of Ngamiland gave their full endorsement to the inscription of the Okavango Delta. San delegates cited the importance of nature conservation to San culture, as nature provides the basis for San identity, cultural heritage and livelihoods. The San also engaged with the IUCN mission to Ngamiland in October 2013, setting out their support for the inscription, but raising concerns regarding cultural heritage within the core zone and security of tenure for indigenous peoples in the core and buffer areas. This was an important opportunity for indigenous peoples to advocate for themselves and to engage in the inscription process ahead of their participation in the 38th World Heritage Committee session that took place in Doha in 2014.

3. The inscription of the Okavango Delta

Botswana’s Okavango Delta became the 1000th site inscribed on the World Heritage List during the 38th session of the World Heritage Committee at the Qatar National Convention Centre, June 2014. The Committee, which met in Doha under the Chair of Sheikha Al Mayassa Bint Hamad Bin Khalifa Al Thani inscribed Okavango as a Natural Heritage Site.

Though the event was mostly seen as an achievement for conservation, it also recognised the San’s indigenous status in Botswana’s conservation agenda. San representative Gakemotho Satau (senior programme manager of the Kuru Family of Organisations) stood behind the Minister of the Environment, holding up the national flag of Botswana at the Doha meeting. IPACC worked with San communities and NGOs to encourage the Botswana government to formally recognise the San as the indigenous peoples of the Okavango Delta and to acknowledge the San as important stakeholders in the future of the Site. This was achieved through effective engagement with the site mission of the IUCN, the natural heritage Advisory Body to the Convention. The technical documents recognise the San as the indigenous peoples of Okavango Delta despite Botswana not having developed a fully-fledged national
policy on indigenous peoples. San concerns about possible evictions, and the conservation of their cultural landscapes were acknowledged.

IPACC, in cooperation with TOCaDI, went on to organise the March 2015 World Heritage Workshop in Maun, Ngamiland, after the Okavango Delta was inscribed as a World Heritage Site and after the UN Special Rapporteur on Culture had paid a visit to Botswana to explore the linkages between World Heritage, cultural rights and livelihoods.

4. 2015 Post-inscription workshop in Maun

On 24-25 March 2015, in Maun, Botswana, IPACC and TOCaDI organised the Ngamiland Post-Inscription two-day Workshop on World Heritage conservation, development and human rights, in cooperation with the Trust for Okavango Cultural and Development Initiatives (TOCaDI) and the Kuru Family of Organisations (KFO). San representatives met with civil society organisations and representatives of the Ministry of Environment, Wildlife and Tourism (MEWT) to discuss the governance, development opportunities and human rights issues related to the two UNESCO World Heritage Sites in Botswana: Tsodilo Hills and Okavango Delta.
The main goal of the Maun workshop was to develop initiatives to ensure the full inclusion of Botswana San in the Okavango Delta UNESCO World Heritage Site management processes. The workshop considered how lessons learned from Tsodilo Hills could help inform the development of baselines and human development targets in the much larger Okavango Delta. The experiences at the Tsodilo Hills site suggested that the community should be empowered and fully trained on Community Based Natural Resource Management (CBNRM), with the opportunity to develop skills necessary for site management, governance, nature conservation, rock art conservation, tourism, hospitality, guiding and related livelihoods.

Stakeholders at the workshop concluded by putting emphasis on the importance of community participation in policy development by adopting a bottom-up approach to include the community in decision-making processes. Government officials were asked to address traditional knowledge innovations, licencing of concessions, approaches to equity of benefit sharing, training opportunities and the role of indigenous peoples and local communities in conservation, heritage management and related livelihoods.

The workshop reached the consensus that the success of Okavango Delta as a World Heritage Site will require a sustainable and effective governance strategy to ensure that the conservation of the site does not negatively impact local communities while at the same time ensuring that tourism development does not pose a threat to biodiversity. The Maun workshop further emphasised that many important lessons have been learnt regarding equity, equality, human resource development and site conservation at Tsodilo Hills World Heritage Site. A focussed cooperation between the Government, NGOs and communities on reviewing the Tsodilo Hills experience would contribute significantly to planning for Okavango Delta’s successes.

Most importantly, traditional systems of equitable governance of natural resources should be considered in Okavango Delta. The participation of all stakeholders, rights holders, and notably traditional authorities in cooperation with the private sector is necessary to the establishment of an effective governance mechanism.
5. 39th session of the World Heritage Committee in Bonn, Germany – June 2015

The 39th session of the World Heritage Committee in Bonn, Germany represented a milestone for the rights of indigenous peoples in UNESCO World Heritage sites. The Operational Guidelines of the Convention were modified to include more attention to local and indigenous communities and sustainability. For the first time in history, the Operational Guidelines referred to human rights, with specific language on “indigenous peoples”, in line with the UN General Assembly’s 2007 adoption of the UN Declaration on the Rights of Indigenous Peoples. The guidelines were also updated to call for the use of Free Prior and Informed Consent at the Committee meeting, which highly benefitted from the discussions and participation by indigenous peoples’ representatives including Ms. Baakantse Satau, one of IPACC’s Botswana network members.

The adoption of the UN Declaration on the Rights of Indigenous Peoples in 2007 has triggered renewed attention to the issue of indigenous participation in the implementation of the World Heritage Convention. Both the UN Expert Mechanism on the Rights of Indigenous Peoples (EMRIP) and the UN Permanent Forum on Indigenous Issues (UNPFII) have called on the World Heritage Committee to review and revise its working methods and Operational Guidelines, in the objective to ensure that indigenous peoples are appropriately consulted and involved in the management and protection of World Heritage sites. Free Prior and Informed Consent of indigenous peoples is now required when their territories are being nominated and inscribed as World Heritage Sites. The modified guidelines also list indigenous peoples as official partners in the protection and conservation of World Heritage sites.

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2 N°123, document 57, UNESCO Operational Guidelines
3 N°40, document 57, UNESCO Operational Guidelines
6. 40th session of the World Heritage Committee in Istanbul, Turkey – July 2016

The 40th Session of the World Heritage Committee in Istanbul in July 2016 saw progress on the decisions from 39COM in Bonn, as well as discussion on the relationship between the World Heritage Convention and the Sustainable Development Goals (SDG) decisions of the UN General Assembly. The WH committee reiterated the need to pursue sustainable development objectives\(^4\) and called the States Parties to ensure that sustainable development objectives are incorporated into their national processes related to World Heritage, “in full respect of the OUV of World Heritage properties”.\(^5\)

The 8th Session of the UN Expert Mechanism on the Rights of Indigenous Peoples (Geneva, Switzerland, 20-24 July 2015) on the theme “Respecting, consulting and involving indigenous peoples and local communities” was also re-emphasised, as well as the UN General Assembly invitation to the World Heritage Centre and States Parties to continually engage with all stakeholders and rights holders. The WH Committee also made reference to the recommendation made at the “Understanding Rights Practices in the World Heritage System” workshop in Caux, Switzerland in January 2016, which calls for “the adoption of comprehensive legislative frameworks, approaches and policies on indigenous-related issues such as benefits-sharing, participation, livelihoods and culture, within the World Heritage Convention monitoring mechanisms and policies.”\(^6\)

\(^4\) Draft Decision No.4. WHC/16/40.COM/5C. p. 7
\(^5\) Draft Decision No.7. WHC/16/40.COM/5C. p.7
\(^6\) WHC/16/40.COM/5C p. 3

Okavango Delta World Heritage Site post-inscription workshop - 29 - 30 March 2016
II. Post-Inscription Context

1. Okavango Delta World Heritage Site

The Okavango Delta is a vast inland wetland system with permanent marshlands and seasonally flooded plains when summer rains in Angola drain onto the plains of Botswana. The waters peak between June and August during the region’s parched winter, attracting one of Africa’s greatest concentrations of wildlife. It is an exceptional example of the interaction between climatic, hydrological and biological processes. The Okavango Delta is home to some of the world’s iconic and also endangered species of mammals, including elephants, cheetah, white rhinoceros, black rhinoceros, African wild dog and lions.

According to the official nomination dossier, this delta is unusual in that it does not flow into a sea or ocean and has a vast inland wetland system that is almost intact. The Okavango Delta's uniqueness comes from annual flooding that occurs during the dry season. The Okavango Delta is additionally a Ramsar-inscribed wetland. The site was long overdue for inscription, and the enthusiasm for pushing through with the complex inscription process was driven by His Excellency, Lieutenant General Dr. Seretse Khama Ian Khama, President of the Republic of Botswana and well-known conservationist.

Five ethnic groups live in the Okavango Delta: the Bugakhwe, Dzeriku, Hambukushu, Wayeyi, and ||Anikhwe. Each of these groups speaks its own language and expresses its own cultural identity. There are as many as twelve ethnic groups spread out across the District of Ngamiland, all of whom are impacted by the inscription.

The Bugakhwe and ||Anikhwe are also referred to as San, Basarwa, or Bushmen – the indigenous peoples of southern Africa. Traditionally the San were nomadic hunter-gatherers and lived in small groups. The other three ethnic groups, Dzeriku, Hambukushu and Wayeyi

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7 "World Heritage List reaches 1000 sites with inscription of Okavango Delta in Botswana." UNESCO press 22.06.2014
Okavango Delta World Heritage Site post-inscription workshop - 29 - 30 March 2016
most probably migrated into the Okavango Delta far later than the two San ethnic groups and are Bantu peoples according to their linguistic traditions. They speak Central Bantu languages, which is a sign that they likely migrated from central Africa during the expansion of agro-pastoralism and metallurgical cultures.

All the peoples of the Okavango Delta face various challenges, which impact on their well-being and on the sustainability of their cultures. The gradual integration of the Okavango Delta into the national economic, social, and political institutions of Botswana has not been balanced with representation of their unique languages, knowledge systems and cultural heritage. The San are not represented in the national chieftaincy system and this undercuts their ability to influence policy and decision-making. Local languages are not used in schools, and local traditional knowledge and skills appear to be degrading, posing a risk to the sustainability of San culture.

Since Botswana’s independence in 1966, and more so after the 1980s, provincial integration to national institutions has intensified. Universal education and economic integration provide both opportunities and risks for the cultures of the peoples of Okavango Delta. The shift from a traditional economy to a cash market economy changed the necessary skills that children require for their future. Traditional knowledge has become less important as activities such as hunting and fishing become less appealing in a market economy. The traditional economy provided young people and adults with abundant skills, training and livelihoods. But in the transition to a national market economy, the San peoples of the Okavango Delta have found themselves facing poverty, various forms of discrimination, and high unemployment rates.

The inscription of the Okavango Delta on the World Heritage List creates a new opportunity for San and other local communities to apply their knowledge of biodiversity conservation and heritage, both natural and cultural, in developing a sustainable future. The traditional knowledge and practices of the people of the Okavango Delta could be resources in developing an integrated, multi-sectoral approach to tourism development, other livelihoods and conservation.
IPACC has joined with the Trust for Okavango Culture and Development Initiative (TOCaDI) and the Kuru Family of Organisations (KFO) to explore and develop an approach to management and governance of the sites that is inclusive and effective. The San have indicated to the Government of Botswana, to UNESCO's World Heritage Centre and to the IUCN that they wish to be actively involved in decision-making processes relating to the Okavango World Heritage Site. San leaders and organisations are studying the UNESCO World Heritage Convention and wish to contribute to a national and regional strategy to promote good governance, sustainable livelihoods, and protection of indigenous people’s rights in relation to these sites. Such an approach aligns with UN priorities and with the national development agenda, while supporting the conservation of the Outstanding Universal Values of the site.

2. Outstanding Universal Values

The World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage, adopted in 1972, supposes “that parts of the cultural and natural heritage are of outstanding interest and therefore need to be preserved as part of the world heritage of mankind as a whole.” For this purpose the preamble demanded “a convention establishing an effective system of collective protection of the cultural and natural heritage of outstanding universal value.” Outstanding Universal Value (OUV) is a set of ten criteria for a site to be inscribed to the UNESCO World Heritage site list of both Natural and Cultural Heritage Sites. Botswana signed the convention and committed to identify natural and cultural sites of outstanding universal value. This enabled the official inscription of Tsodilo Hills and Okavango Delta on the UNESCO World Heritage list. The long-lasting protection of these sites is important to the international community as a whole, and as a signatory, Botswana is obliged to comply with international law and to create harmony in governance.

The World Heritage Committee, made up of State Parties, the World Heritage Centre in Paris and three Advisory Bodies, oversees the World Heritage Convention. The three advisory

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8 World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage (1972). Okavango Delta World Heritage Site post-inscription workshop - 29 - 30 March 2016
bodies are the International Union for the Conservation of Nature (IUCN); the International Council on Monuments and Sites (ICOMOS); and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM). The IUCN deals with natural heritage and can lend support to affected communities to make the Okavango Delta project a success. ICCROM and ICOMOS deal with culture. UNESCO and the three bodies are all committed to work with each other in adhering to international human rights standards and in finding meaningful convergence between natural and cultural conservation and heritage.

The World Heritage Convention also addresses indigenous peoples’ rights. The UN adopted the Declaration on the Rights of Indigenous Peoples in 2007 and since then, UN agencies, including UNESCO, have embraced a Human Rights-based approach in the context of UN reform. Moreover, UNESCO recognises ‘rights-holders’ and ‘duty-bearers’ and is currently developing its own specific Indigenous Peoples’ Policy. Nevertheless, the World Heritage Convention is relatively old and not in line with newer UN rights standards. Indigenous peoples have raised concerns about the division between natural heritage and cultural heritage. Tsodilo Hills and Okavango Delta mark an important opportunity for Botswana to explore how culture and nature co-exist in the same landscape, under the same UN Convention. The government must apply the best management standards to implement the UN norms. Countries with World Heritage Sites are responsible for writing regular reports that monitor the challenges and successes of heritage conservation programmes. However, community representatives complained that government representatives don’t normally write about nature conservation or national parks, and pointed to a need for conservation officials to develop their capacity in report-writing.
The March 2016 World Heritage Convention Workshop was hosted by Tane Ko Teemahane Society, in cooperation with the Khwai Development Trust and IPACC, and mainly funded by the Open Society Initiative for Southern Africa (OSISA). This presented IPACC’s third session of a series of workshops in Botswana (in Shakawe, Maun, and Khwai) on the inscription, rights and livelihood issues impacting on San and other local communities.

The Khwai workshop focussed on issues of human rights, benefit sharing and the role of indigenous peoples within governance systems of the new UNESCO World Heritage Site: the Okavango Delta in Ngamiland District, Botswana.

Indigenous San delegates from the Khwai community across the Delta attended the meeting. The Trust for Okavango Cultural and Development Initiatives (TOCaDI) participated, as well as Wildlife officials, the Kalahari Conservation Society, the Ngamiland NGO Council, and other NGOs and conservation professionals. On the first day, the meeting was honoured to have the participation of Paramount Chief Kgosi Tawana Moremi, the traditional authority under whom the Delta falls. Chief Moremi’s grandmother, Mohumagadi Pulane Moremi and his father, Kgosi Letsholathebe, who both played a key role in establishing the initial conservation territory, also participated in the workshop.
Ms. Anita Lekgowa welcomed guests and spoke on behalf of the Tane Ko Teemahane Society (TKTS). Paramount Chief Kgosi Tawana Moremi proceeded to welcome the meeting attendees and to address key issues to be discussed during the two-day workshop. Chief Kgosi Tawana stated clearly that, as Chief, he remains committed to both nature conservation and sustainable development for all peoples in the territory. He and his family recognise that the San were present in the Delta when his family first migrated into the eastern Delta and established their dynasty. Moremi Game Reserve is named after Kgosi Moremi. As the traditional authority and custodian of the natural resources, the current Paramount Chief stated that he would like a frank and open discussion with the national ministries on the future of the Delta, with an equitable, culturally appropriate, and sustainable governance system.

Dr. Nigel Crawhall, IPACC’s Director of Secretariat, gave an introductory presentation to the workshop and outlined the purpose of the inscription of the Okavango Delta as a World Heritage Site. Dr. Crawhall noted that the goal of its inscription with the World Heritage Convention is to ensure long-term conservation of the site, with particular attention to the Outstanding Universal Values for which the site has been approved. Nature conservation, as defined by the United Nations and the IUCN should be able to provide long-term security of biodiversity and ecosystems for all species and future generations, as well as provide co-benefits to support community development and the alleviation of poverty.

Dr. Crawhall noted that, for many people in the Delta, the inscription of the Okavango Delta as a World Heritage site is something which is not easy to understand or predict what the impacts will be. He emphasized that the workshop was designed to help the residents of
Khwai, in dialogue with conservation professionals, traditional authorities and NGOs, fully understand what inscription means and the various opportunities presented for making the Okavango Delta site a success both in terms of nature conservation and the community experience of sustainable development.

1. Governance

One of the key issues discussed during the March 2016 workshop was the system of governance of the new World Heritage Site and the role of indigenous peoples within that system.

As biodiversity becomes increasingly precious, protected areas are becoming an ever more important focus of interest and concern, delight and conflict. In parallel, the governance of protected areas, a concept that was barely recognised until a decade or so ago, has emerged on the eve of the 5th IUCN World Parks Congress in 2003. According to the IUCN Guideline on ‘Governance of Protected Areas’, governance that is both contextually appropriate and “good” is crucial for effective and equitable conservation. Using two parameters, governance type and governance quality, the importance of understanding key actors, instruments, powers and levels of decision making is emphasized. Acknowledging that governance is a main factor in determining the effectiveness and efficiency of the management as well as ensuring better embedment of protected areas in society, IUCN encourages context-specific governance to be applied to all kinds of protected areas and other conserved areas, in facing on-going challenges within the site.

The common consensus view that emerged at the Khwai workshop was that there needed to be a clearly designated governance system for the new World Heritage Site, which should have a recourse mechanism for when local communities and indigenous peoples are faced with issues resulting from the conservation of the site (i.e. when there are perceived violations of rights or serious financial issues). A sustainable system should be established to ensure that conservation of the site does not have a negative impact on local communities.
Central to the issue was the question of what a new governance system of the Okavango Delta means for Ngamiland communities. Stakeholders at the meeting agreed on a vision of a Ngamiland alliance of different actors to ensure long term sustainability and successful environmental and cultural conservation of the site. Cooperation and multi-stakeholder approaches with local communities are key to ensure good and equitable governance and management of the site.

The working group of NGOs and conservation professionals who met at the workshop noted that there could be a better integration of private sector capacity and investments in how Community Based Natural Resource Management (CBNRM) is developed locally. There could be improved networking between actors; increase support to CBNRM with the involvement of private sector, national parks and wildlife division.

CBNRM, adopted as a mainstream strategy in Southern Africa for sustainable natural resource management in a manner that promotes equitable access to use and management of natural resources has proved itself in Namibia. The country has a national CBNRM forum to promote learning and exchange, which the working group believes would benefit Botswana greatly. CBNRM is generally seen as a civil society responsibility. There is a CBNRM in almost every village in the Okavango Delta. However, the working group noted that there is still a lot of confusion about tenure and the various roles of land boards, community trusts and NGO.

One question remains: how will the different actors – private sector, government, communities and traditional authorities meet and work to design jointly a sustainable and equitable plan? At the meeting, Leburu Andrias spoke on behalf of ToCaDI and raised the issue of who needs to be the catalyser in making the new inscription open up a positive pathway for Ngamiland and argued that the local government can play a catalytic role. The national government can create an enabling environment for multi-stakeholder participation while NGOs can introduce new ideas and mobilise people.
2. UNESCO Principles on Sustainable Development

The ‘Policy for the Integration of a Sustainable Development Perspective into the Processes of the World Heritage Convention’ adopted at the 20th Session of the World Heritage Convention integrates the need “to foster equitable sustainable development and to promote peace and security” within a broader range of social, economic and environmental values into the convention. The incorporation of sustainable development into the World Heritage Convention is meant to facilitate social responsibility of stakeholders at both the national and international levels to “ensure an appropriate and equitable balance between conservation, sustainability and development,”9 with the overarching principles of human rights, gender equality, poverty alleviation, resilience, the rights of indigenous peoples and the reduction of the environmental footprint, among others.

In line with the “2030 Agenda for Sustainable Development”, the new policy integrates conservation and management approaches and in the monitoring mechanisms of the Convention, and represents a significant shift in the implementation of the Convention and an important step in its history.

3. Sustainable conservation strategy and traditional land use

New conservation measures on the World Heritage Site are of great concern to its indigenous inhabitants as they could pose a threat to indigenous traditional land use and governance systems. However, Khwai is a settlement familiar with sharing its territory with wildlife conservation. The famous Moremi Game Reserve was established over the top of the San and Tawana territories of the Okavango Delta in North-west Botswana. Moremi Game Reserve – considered a jewel in the African crown of conservation areas – was established in 1963 under an agreement between the Tawana Paramount Chief Moremi, the consent of the indigenous San communities and the colonial regime. The site was given Game Reserve status rather than a national park as the Paramount Chief did not intend fully ceding the territory to the colonial government but rather achieving an agreement on wildlife conservation.

Leburu Andrias noted that conservation as a professional activity which is the responsibility of national governance is a modern concept. Traditionnally all communities reliant on natural resources had their specific systems of natural resources conservation and governance. It is only relatively recently that the United Nations has recognised the importance of culture as a foundation for human development and the role of culture and knowledge systems in protecting the natural environment across generations.

Khwai community members emphasised that hunting and fishing have been their historic rights and have not posed a threat to biodiversity. The issue of natural resource usage needs to be revisited. There remain issues regarding access to sacred sites in the conservation areas. Most of the elders in the community still expressed their concern that the inscription and extension of conservation territory could lead to the types of displacements and relocations they had already suffered in their lifetimes.

There is growing discussion in Botswana that unresolved historical land claims should be properly addressed. The Khwai Community working group noted that not all settlements have been gazetted in the Delta. There is a range of land tenure and formal recognition of land rights. The issue of land tenure is of national concern. People see changes in the political system and are concerned about how it will impact on them.

Chief Moremi stated that the idea of making some of Ngamiland and the Delta a reserve came from the motivation of Ngamilanders concerned about collapsing numbers of wildlife. They asked the Kgosi to work with the European conservation agencies to make Tribal Trust Land available for conservation of wildlife but that they should retain rights and tenure.

Integrating traditional knowledge systems into the Delta’s conservation efforts remains a central issue. Mr. Andrias noted that there is discussion in Gaborone of a proper feasibility study on the Delta’s overall plan. The existing plan – Okavango Delta Management Plan – was developed before inscription of the Delta, with little input from the communities, and does not
not exhibit the either international standards on site governance and management nor the expectations of indigenous peoples and local communities in this regard. TOCADI believes that citizens should be immediately involved in setting the agenda for the Delta's development and integrated conservation. A participatory approach to planning at the start of the post-inscription process will established a way of working which should build up trust and creative solutions from the start.

There was criticism of the Land Boards and the current land tenure system and a need for new consultations on how the Land Boards fit in with a larger landscape conservation and sustainable development strategy. The Khwai community working group expressed at the meeting that some people felt that the Land Boards have re-designated themselves to behave like land owners, rather than ensuring equitable and fair land use and tenure as they were meant to. Within the issue of land tenure, it was recommended by the meeting that “there should be a robust and amicable process to discuss ethnic representation, equality and land tenure” in the Delta.

As opposed to the elders of the community, the younger generation were interested in employment opportunities and creating a more democratic and well-governed system for the Delta – including new community-based wildlife concessions, skills training for tourism and conservation, improved communications technology and greater interaction between communities and the civil service.

4. Cultural Landscape in Natural inscription

The Okavango delta’s natural landscapes and the cultural systems of the indigenous populations are inseparable. Both Bugakhwe and ||Anikhwe communities employ distinct management and governance system to respond to their surrounding ecosystem and niche usage patterns. The spatial organisation of the communities, mapped by Khwe researchers, have demonstrated highly precise family-based territorial tenure system, and the wide range of indigenous / traditional knowledge have historically served to conserve and manage the natural landscapes of the delta.
5. Skills and Capacity building

There are many different types of skills necessary for effective tourism and conservation. This ranges from low level skills of cooks and guides, to higher level skills of trackers, escort guides, and animal behaviouralists. Botswana has invested in training and upskilling of staff. The Central Kalahari Game Reserve is running skills training courses and providing diplomas to local people. Generally, the Ngamiland District has most of its capacity focussed on agriculture, however the inscription of the Okavango Delta as a World Heritage Site now requires other types of capacity and skills. A fresh skills audit in relationship with the World Heritage site would be useful.

Although most citizens at the moment are waiting to see what this inscription means, many people see conservation and servicing the needs of international tourism and the private sector, but with few benefits for residents. Villagers recommended that more attention needs
to be given to how tourism is to be developed and sustainable. This includes a skills audit and baselines on human development in the Delta.

Andrias from TOCaDI noted that the inscription and a continual attention to use international tourism as a revenue source places pressures on the Delta's Protected Areas. Already there are parts of the official protected areas which have reached their carrying-capacity for visitors. Where are tourists meant to go and how to distribute tourism across the Delta in a manner that will satisfy international tourists, contribute to conservation aims and deal with issues of poverty and sustainable development? The working group of NGOs and conservation professionals agreed and noted that the carrying capacity for tourism needs to be revised – inside the protected areas and throughout the larger core zone.

Mr. Andrias proceeded to add that international cooperation on the development of the Okavango Delta, including its conservation strategy could do with greater attention. Botswana is seen as a country that can sort things out itself whereas the site is sensitive to any decisions by its neighbours, particular relating to dams, pollution or mining. In practice there are gaps in Botswana’s capacity. This includes a weak ability to handle data on wildlife and on tourism. Statistics on tourism and economic development are slow to be collected, slow to be released and not well enough analysed to plan effectively.

The working group of NGOs and conservation professionals noted that not all biological and technical skills are present in Botswana. However, generally, Botswana has a high level of skills compared to other countries, and is mostly able to fill all posts – yet the distribution of skills and how effectively they are used in the larger Okavango landscape is subject to debate. They agreed that staffing of the Reserve should be able to match existing skills with employment and deployment. Currently, there are people with certain skills (e.g. veterinary training) concentrating on unrelated issues such as transport or logistics. A skills audit for the new landscape approach would be helpful.
The Working Group expressed that major wildlife and social skills training needed to be done surrounding the issue of poaching, which would include upgrading wildlife tracking competence and integrating San knowledge holders into anti-poaching work. The working group also emphasized that it is important to be able to rotate skills from different parts of the country to keep the conservation work fresh and multiskilled.

Wildlife officials in the meeting appreciated the strong interest in by the community. Khwai already runs its own conservation conservancy and this could be replicated in other parts of the Delta. Conservation staff themselves were not entirely clear on what a newly integrated Okavango governance system would look like. Generally Botswana has a high degree of skilled technical staff but there is always the challenge of deployment and land use planning that enjoys public support.

Climate change competence is an area where Botswana could strengthen its skills and apply this in wildlife conservation and landscape management. Climate change is bringing its own new challenges for humans and wildlife. Okavango lurches between increasing droughts and floods – causing changes in the ecosystem and animal migratory behaviour. One strong area is the capacity on water quality and inflow. More attention could go to animal migratory corridors. At the moment there is a disconnect between knowledge of animal migrations and how the land boards function with human settlement decisions.

Moreover, conservation staff feel it would be helpful to see other World Heritage sites where there are substantial human populations living with wildlife and sensitive ecosystems, for example the Kakadu National Park in Australia. The Kavango-Zambezi Transfrontier Conservation Area (KaZa), situated in a region where the international borders of five countries converge, includes the Okavango basin and delta. It remains unclear to the national conservation staff working in Okavango how the World Heritage inscription and KaZa are meant to synchronise.
Mr. Andrias further noted that the government seems sceptical about the role of foreign donors as partners in national capacity building. One major question remains: how will the inscription of the Okavango Delta ensure equitable benefit sharing? At the moment, the revenue from Okavango tourism goes back into the national fiscus. There needs to be a further discussion about how much of the Okavango money should be staying in Ngamiland and reinvested in development and skills training.

**IV. Khwai Community Statements – 30th March 2016**

On the last day of the workshop, the Khwai community delivered a statement in front of the various stakeholders present at the workshop and provided a series of recommendations so as to move forward with some of the issues and concerns raised at the workshop. Key actions need to be put into place in the post-inscription process of the Okavango Delta to ensure that indigenous peoples and local communities benefit from the new World Heritage Site Status.

1. **Equity in Tourism Benefits**

The World heritage Site status of the Okavango has been noted to have increased tourism activities in the Delta. However, the listing of the Okavango Delta as a UNESCO World Heritage Site does not itself address issues of tourism and equitable benefit sharing. It was noted in the previous workshop in Maun that local communities can fully benefit from this new international attention if they are educated on subjects like tourism and hospitality. There are capacity gaps between the community, the NGOs and Community Based
Organisations. If these gaps can be reduced, the people of Okavango will be more empowered and involved in ensuring the long-term sustainability of the site. For that, more attention needs to be given to how tourism revenues are used and where the benefits go. In Khwai, the community recommends that government makes access to licensing for tourism related activities more accessible for rural villagers and local communities.

2. Improve consultation and participation

Effective conservation of the Okavango Delta World Heritage Site will require an effective participation and consultation of local communities. This applies to all aspects of the planning and implementation on strategies for the Okavango Delta. Already in Maun, delegates had identified several key factors that can facilitate the participation of local people in the project’s decision-making process such as an early consultation on the governance system in larger economic planning, as well as Free Prior and Informed Consent (FPIC) of the community at every stage of the project inception.

Moreover, there is a need for a recourse mechanism to deal with decisions which are seen to have a negative impact on residents of the Delta. For example, where licensing is only being awarded to private sector and locals are failing to get licenses allocated, there should be a dispute or resource mechanism that independently assesses the fairness and equity of such practices.

The community recommends that there be a commitment by the government to transparency and participation by villagers and village representatives in decision-making processes. Another recommendation is to have a recourse and/or dispute resolution mechanism to ensure egalitarianism in the Okavango Delta.

3. Access to natural resources

Indigenous peoples’ livelihoods, languages and knowledge systems are directly connected with the sustainable use and conservation of natural resources. The trend to reducing rights of
access or outright bans on un-endangered resources pose a variety of threats to the Khwai communities. At the workshop, Khwai representatives specifically expressed their serious concern regarding the unilateral decision of government to ban all hunting, regardless of the species and state of conservation.

The Khwai community recommends that cultural and traditional rights of access and sustainable use of natural resources be protected through legislation.

The State must adhere to Free Prior and Informed Consent on any changes to natural resource access and sustainable use.

4. Land tenure’s role in conservation

IUCN’s research shows a relationship between secure land tenure and successful conservation. Therefore, the Khwai community recommends that land rights and secure land tenure be reviewed, reinforced, and respected by all parties in a goal to create social cohesion, equality, and equity.
Botswana has a non-racial national policy that does not recognise indigenous peoples or their specific rights in international law, norms and standards. The San and other communities are asserting their rights to natural assets such as the National Parks in the context of historical dispossession and centralised planning and land tenure control. Consultation and benefit-sharing for natural resources are discussed at forums where rural communities, such as those living in Khwai, practically do not have access or adequate report back. Current participation methods and information sharing are seen as insufficient by communities throughout the Delta. The challenge remains of how to incorporate the land-related needs of indigenous peoples and local communities into the broader economic and wildlife conservation planning such that there is a mutual enhancement with human rights and sustainable development.

5. Role of the land boards
At the workshop, the Khwai community raised concerns about the behaviour of the land boards of the delta – acting without adequate consultation and in the interests of a privileged few. The Okavango Delta comprises a mosaic of protected lands. Legal protection is afforded through Botswana’s Wildlife Conservation and National Parks Act, 1992 and an associated
Wildlife Conservation Policy. The Tribal Land Act of 1968 applies to the property, and the whole of the nominated area (and the buffer zone) is communally-owned Tribal Land under the control of the Tawana Land Board.

The Khwai peoples recommended that, as per the 1996 management Plan agreement, any lodge concessions must go through the Khwai Development Trust. They called on a review of decision of the Tawana Land Board, responsible for allocating and managing tribal land in the Ngamiland District within the Batawana Tribal territory, regarding the Machaba lease. The Machaba lease refers to the promised redistribution of the Machaba camp to the Khwai community at the end of the camp’s lease; however, the camp was allegedly allocated to a private operator without consultation with the community and without adequate compensation for the community. The role and function of land boards should be reconsidered in relation to the overall land tenure, management, and conservation strategy for the Okavango Delta.

6. Cultural Heritage and Historical legal recognition

The San peoples were the first owners and custodians of the Okavango Delta. As indigenous peoples, they have an important cultural heritage – both a cultural landscape and an intangible heritage that is part of the past and the future of the Okavango Delta. All citizens should enjoy their cultural heritage, languages, and traditional knowledge systems. The Okavango Delta inscription as a World Heritage Site should contribute to a fresh approach to social cohesion, mutual respect and cooperation between language communities.
The Khwai community called for more respect for the customs and traditions of the indigenous peoples and local communities of the Okavango Delta and for cultural heritage and historical legal recognition in the goal of conserving heritage and knowledge within a strategy of natural resource conservation.

7. **Resolve outstanding issues regarding private concessions and camps**

The people of Khwai and the Khwai Development Trust expressed their dismay at the prioritizing of private tenure and land use agreements such as private concessions and camps, which violate the basic land rights of indigenous peoples and local communities in the Delta. They called on human rights organisations and indigenous peoples to continue drawing attention to injustices and misuse of public office to protect vested interests. They recommended that the community continue to uphold transparent decision-making and the rule of Law.

The San community recommended a solution rooted in partnership with their neighbours, traditional authorities and with the government to seek a robust and amicable process to discuss ethnic representation, equality, and land tenure.

The community emphasised that they felt issues surrounding their human and land rights were long overdue for attention and resolution, although International law supports the equality and specificity of indigenous peoples.
The San peoples also noted that other ethnic communities are concerned with the respect of their rights and benefits. Moving forward would mean to advance an inclusive and amicable process to allow all communities to raise their concerns about rights, equity and benefit sharing.

8. **Approach tourism development with the goal of nature conservation and sustainable development**

Administrative subsections. Tenure is associated. Lad tenure associated with that block land trusts are trying to get the authority over the block. The San community noted that designations regarding NG4, NG18 and NG19 (NG=Ngamiland) should be made public and transparent. Further, all official reports on land use changes or licensing of land use concessions should be publically available including through online resources. More attention needs to be given to facilitating community concessions, including support from the land bank.

The designations regarding NG18 and NG19 refer to the concessions under Khwai community’s joint venture partnership where the community members are employed under the agreement to manage the concessions. This process, however, may exclude communities by neglecting their participation in the decision making process regarding development agendas for the lands. Further, the concerned communities do not fully participate in the development of technical strategy documents such as the Okavango Delta Management Plan and other land tenure systems. While communities often feel that these land units present a valuable opportunities to directly benefit the community, many areas have fallen short of expectations such as the Tsaro Lodge in Machaba camp which have not been operating for the past 14 years, despite the issue being raised to the President in 2012.

9. **Tender processes to be transparent**

The San community expressed serious concern about the transparency and ethics of the current tender process for licensing and concessions in the Delta. Representatives agreed that
Terms of Reference for tenders should be freely available and shared with all interested parties. Where concessions are granted, the benefit agreements should be published and made available. Where the concession involves community land and resources, the community should have a say in the appointment of the final candidate. The community declared that they value the role of government in analysing and shortlisting qualified tenders. One approach would be a secret vote at the last stage of the tender whereby community, government and trust delegates have a balanced say.

10. Human wildlife conflict

On addressing the issue of human wildlife conflict, community members emphasized that they accepted that living with and conserving wildlife comes with risks and lifestyle adjustments. They view it as part of their commitment and their heritage. At the same time, the community expressed their concern that government does not respond effectively to threats to crops, human settlements and injuries.

The San peoples recommended a review of mechanisms that deal with human-wildlife conflict, including the impact of elephants on village life and food security. There should be a time frame for effective responses and closer cooperation between wildlife authorities and villagers to manage and avoid conflicts.

11. World Heritage Site recommendations

In 2014, UN Special Rapporteur on Culture Ms. Farida Shaheed paid an official visit to Botswana to explore the decision to inscribe the Delta as a World Heritage Site. She addressed issues of concern raised by some of the communities and reported that “the government has assured me that there will be no fencing of the area, no eviction of local communities, and no disruption of their rights of access to natural resources”. Despite that, at the Khwai workshop, the community expressed their concern about the rumours and continued perception that they are at risk of relocation due to the inscription of the Okavango Delta as a World Heritage Site and the land conservation strategies that would ensue.
The community members at the workshop recommended that the national government make it more clear that they have no intention of removing people from Khwai or other settlements, and that they see the Okavango Delta within a human-rights and sustainable development framework.

Moreover, the community expressed that issues of schools and clinics in the core zone of the World Heritage Site need to be resolved and implemented. The emerging plans for Okavango Delta should be explicit about rights to health and education, as well as tenure, natural resources and cultural heritage. We refer here to the Sankuyo kgotla of 2004. A kgotla is a traditional meeting place for Tswana communities which often take place during government officials’ visits to communities. This is a place where communities discuss issues that are of concern to them and raise community development demands. The importance of addressing the unmet developmental agendas and overdue development project results, such as the Sankuyo kgotla in 2004 should be emphasised and meaningfully undertaken.

The community members recommend that the Minister of the Environment address the communities of the Delta with regards to consultation, participation, infrastructure and human development indicators.
V. Conclusions

The 2016 Khwai workshop provided an opportunity for indigenous peoples at community level to meet with NGOs, professional conservationists, the Paramount Chief of Ngamiland and other political representatives to consider the future of the Delta and its residents after the inscription of the World Heritage Site.

The Khwai workshops showed that people on the ground still understand very little about what inscription means, what obligations this places on the Republic of Botswana, and the opportunity for an innovative approach to wildlife conservation and sustainable development. Ideally, the inscription will draw together more resources for addressing livelihoods and poverty, will provide a more robust framework for nature conservation and human development, skills training and a long-term future for Ngamiland and the Delta.

NGOs are generally enthusiastic about the inscription as it creates momentum for bringing Okavango into a 21st century standard for landscape conservation, protected areas governance and management, and allows Botswana to explore how culture and nature interact in such a landscape. In the best case scenario, Botswana will set new international standards for sustainable development and effective conservation. In a less successful scenario, Botswana may lay the seeds of future problems for the Delta now, but not ensuring that all rights-holders and stakeholders are informed and involved in governance and decision-making from the inception of the new site.

The community members were enormously impressed by the willingness of Kgosi Tawana Moremi to spend time with them, listening to their fears, dreams, histories and aspirations. This willingness to engage is at the foundation of a successful future for the Delta. The community are hoping that other leaders will come down to the ground to help develop a District and national vision of the Delta’s future. The wish is that outstanding issues about rights, concessions, a complex history of displacements and insecurity will be addressed within a framework of human rights, nature conservation and sustainable development.
The professional conservationists themselves expressed many questions about the future of the Delta. Their overview was that parts of the eastern Delta are reaching saturation for tourism and that only way forward for the Okavango Delta World Heritage Site will be to improve community based tourism and conservation. The overall landscape needs a good governance system and more partnerships, including with private sector, a common vision held by communities and government. Botswana is graced with a strong educational system and a high level of skills, nonetheless there is a need for professional staff and community leaders to visit other World Heritage Sites – to see, study and anticipate what frameworks need to be put in place for long term management and governance.

NGOs emphasised that the current Okavango Delta Management Plan needs to be revisited in the light of the inscription. The principles of sustainable development, human rights, and the better integration of CBNRM with protected areas and mixed land usage is a challenge and an opportunity. NGOs restated the value of using the Tsodilo Hills case study as a way to think about Okavango Delta – setting out conservation baselines and targets, and equally set out human resource and development baselines and targets.

There was consensus that Botswana has a good legal basis for CBNRM but many of the valuable lessons from Namibia are not being absorbed in Botswana. There is an unclear approach to capacity building for CBNRM. There is an over-reliance on outside operators and wealthy private safari companies to provide products while not addressing the difficulties of rural communities to get concessions, licencing approvals, access to finance and skills training.

There was consensus also that Botswana urgently needs to consider how Information Communication Technology could support the Okavango Delta governance, management and development. Reservations, marketing and policy information sharing is either slow or outsourced – creating a barrier to effective participation and skills development by Ngamilanders.
The Paramount Chief, Kgosi Tawana Moremi recognised the San as the original occupants of the Delta at the time that his ancestors arrived in the eastern Delta. He emphasised the importance of community involvement in conservation and sustainable livelihoods. He emphasised the importance of culture as well as the access and conservation to sacred natural and cultural sites inside the Delta and protected areas. Kgosi Tawana affirmed the community call for greater clarity on land tenure and encouraged all actors to reconsider the effectiveness of the land boards to deliver a holistic and integrated landscape approach for the Delta, as assumed in the World Heritage inscription.

The United Nations and the International Union for the Conservation of Nature provide valuable guidelines, tool-kits and opportunities for Botswana and its citizens to understand conservation and human development opportunities, methodologies, norms and standards. As this is a World Heritage Site, Botswana could become an African leader in achieving a well-planned and well-implemented marriage between biodiversity conservation and human development needs. In reality, only Botswanan citizens will come up with the necessary framework, innovations, enthusiasm, local and traditional knowledge to make Okavango Delta a global leader in World Heritage Site practices and results.

IPACC agreed with the community delegates and NGOs to help bring the story of the Okavango Delta to international attention, providing case studies, exploring opportunities and inviting rights-holders to learn more, engage more and share more about their hopes, visions and aspirations. As the workshop agreed and was emphasised by the Paramount Chief, Botswana needs to deal with its past which has involved creating an uneven playing field for different language communities. Inequality is currently systemic in Ngamiland. It takes courage to address that but the long-term result is greater social cohesion, health, stability and skills. An equitable approach to governance, decision-making, job creation and the actual vision of the Delta is in everyone’s interest in Botswana, and in that way, is a great contribution to our common human heritage.
VI. Appendix: Programme of the workshop – 29 – 30 March 2016

Hosted by Tane Ko Teemahane Society, Khwai. P.O Box 21991 Maun
Khwai Village workshop on Governance and Livelihoods in the
Okavango Delta World Heritage Site

PROGRAMME
29 – 30 March 2016

DAY 1: What does a World Heritage Site mean?
10h00 REGISTRATION
10h15 Opening Prayer
10h30 Introduction of Guests
10h00 WELCOME (Anita Diphetogo Lekgowa)
10h45 Welcome address by Kgosi Tawana
10h45 Introduction of the Workshop (IPACC Director)
11h30 An Introduction to the UNESCO World Heritage Convention & Obligations for Community
Development in Implementation (IPACC)
12h00 Report-backs: Shakawe, Maun and Nairobi by San leaders (in Khwedam and Setswana)
12h30 Comments and questions
12h30 Address by Chief Kgosi Tawana
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14h00 Discussions in two groups

Government & NGOs:
• What changes are required to conserve the whole of the Okavango Delta?
• Professional conservation V.S. community conservation
• How is governance being addressed?
• How are livelihoods associated with conservation planning and targets?

Community Voices:
• History of removals and tenure insecurity;
• Issues for Khwai residents: nature conservation, tourism and landscape;
• Education and health issues

18h00 Game drive to Moremi Game Reserve Park & Khwai Community Conservation Area

DAY 2: Governance of the Okavango Delta WHS
08h30 Opening Prayer
08h45 Summary of Day 1: Governance, Rights, Livelihoods & Protected Areas.
09h00 Resuming work of the two groups: 1) NGO with conservation professionals; 2) Khwai residents
working group.
Human Resources and Skills Development in Okavango:
12h00 TOCaDI Presentation (Leburu Andrias): Lessons learned from Tsodilo Hills
12h30 Kalahari Conservation Society presentation (Joseph)
13h00 Ngamiland NGO Council (Charity)
***
14h00 Presentation of recommendations and a statement by the Khwai community
16h30 CLOSING REMARKS HON K NTSOGOTHO
19h30 Cultural Evening

Thanks to Open Society Initiative of Southern Africa
References:
More on World Heritage Sites and Indigenous Peoples:

More information on the World Heritage Convention:

Official UNESCO World Heritage Information on Okavango Delta:
http://whc.unesco.org/en/list/1432

Relevant UNESCO documents on the nomination, decision and inscription of the Okavango Delta:
http://whc.unesco.org/en/list/1432/documents/

More information on the World Heritage funding:
http://whc.unesco.org/en/funding/

More information on international assistance to inscribed sites:
http://whc.unesco.org/en/intassistance/

More information on the World Heritage reporting and monitoring:
http://whc.unesco.org/en/118/

More information on World Heritage and sustainable development:
http://whc.unesco.org/en/sustainabledevelopment/

The 2030 Agenda on Sustainable Development
More information on IUCN Guidelines on Governance:

PDF file of United Nations Declaration of the Rights of Indigenous Peoples:

IPACC Maun Report:

Preliminary conclusion and observation by the Special Rapporteur in Botswana, November 2014:
This workshop was organised by the Indigenous Peoples of Africa Coordinating Committee (IPACC) in cooperation with the Trust for Okavango Culture and Development Initiative (TOCaDI) and Tane Ko Teemahane Women’s Foundation.

It can be downloaded on www.ipacc.org.za (click publications / environment).


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