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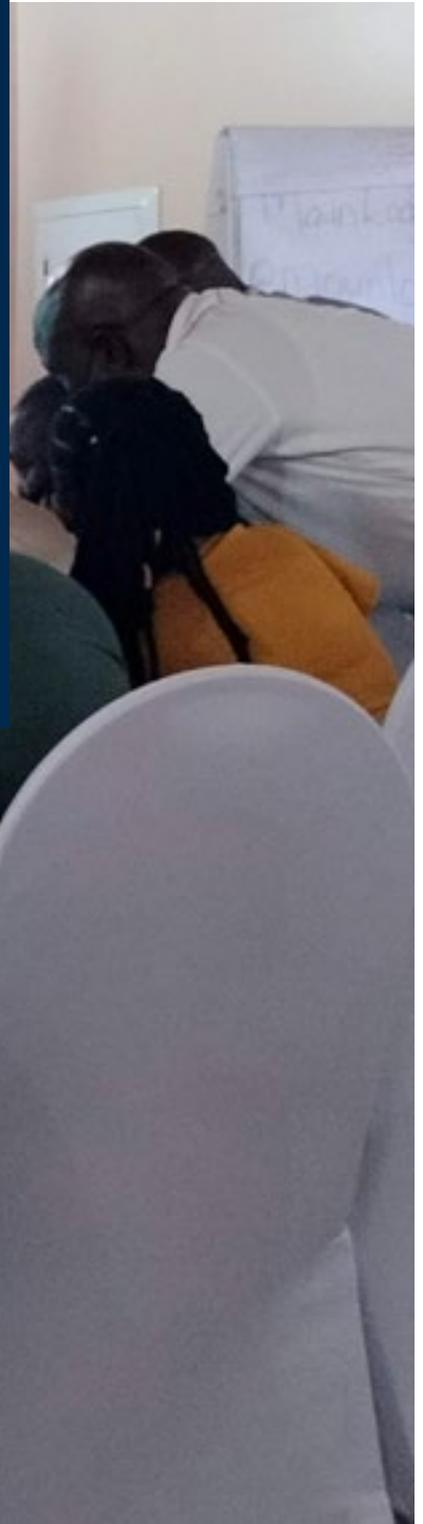


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# Leadership Training for IPACC Members in Botswana

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## Introduction

The leadership training workshop for IPACC members in Botswana is the second in a series of activities conducted by IPACC as part of its project that seeks to build a Southern African Indigenous Peoples' national and regional social movement by strengthening indigenous peoples' organisations, building leadership and placing tools at their disposal to more effectively manage their organisations. This project is part of ARISA's Southern African Human Rights Program supported by USAID.

### Methodology

IPACC's Training and Facilitation design principles were applied in the design and facilitation of this workshop. This approach is grounded in intercultural mediation, action-learning, peer-learning and principles of adult learning.

**Intercultural mediation:** Involves navigating between two knowledge systems that operate between facilitators/presenters and participants. Often participants come from diverse backgrounds with a range of linguistic

and educational abilities and operate within traditional knowledge systems. Facilitators/presenters operate within a literate mode and communicate in dominant languages and modern scientific knowledge systems.

**Active-learning:** occurs where participants learn by taking control of the learning process and the methods chosen allow the learner to actively engage with the learning material through activities such as role-play, case studies, group projects and peer teaching.

**Peer learning:** share knowledge and experience, create new knowledge, mediate knowledge and provide solutions to common problems and use a share idiom and language.

**Adult learning:** adults learn best when they feel they are respected, their prior knowledge is acknowledged, they feel safe in the environment and can see the immediate applicability of the learning to their lives and are engaged in the learning process.

Underpinning these principles are the values of equality, dignity, respect, trust, honesty and accountability.

### **Learning process**

A mix of methods were used. Input and information sharing to provide context and to frame the learning objectives, group work, study groups and group projects. The groups were self-managing with participants sharing the roles of discussion leader, scribe, rapporteur and time-keeper. The facilitation team were on hand to ensure that groups understood the task at hand, to guide the group to stay on track and to clarify misunderstandings.

### **Check in – check out**

In this process everyone in the room gathers in a circle at the start and end of the workshop. The facilitator invites each one to express themselves by giving a question

or requesting an input to a particular topic e.g ‘how are you feeling now’ ‘what do you want to achieve today’ etc. Similarly, at the check out each one has an opportunity to express themselves. The facilitator nominates the first person to start then proceeding in a clockwise fashion until each one has an opportunity to be heard. Ideally, only one person speaks at a time with the group honouring each voice. Participants are encouraged to speak briefly allowing sufficient time for everyone to be heard. This signals the entering of a safe space for learning and sharing.

Each day commenced with registration, sanitizing and check in a circle. On day 1 participants were asked to introduce themselves to as many people as possible and to share their expectations and contributions

At the end of the workshop, a check out session was held in a circle. From day two participants were invited to do their check in or check out in the language of their choice.

### **Room layout and social distancing**

The size of the room did not allow for sufficient social distancing between the 20 participants. Participants were seated in a circle facing inwards and wore masks, as well as sanitising regularly. Group work was done at tables at the back of the room.

## Facilitation team

The workshop was designed and planned by the IPACC secretariat team comprising Mala Mareachealee, Joram Useb and Adele Wildschut. Joram and Adele co-facilitated the workshop. Tocadi provided logistical and administrative assistance in recruiting participants, booking and liaising with hotel for accommodation. Gakemotho Satau also assisted the facilitation team by sharing the roles and responsibilities of organiser, facilitator, moderators, presenter, documentalist and rapporteur.

## Participants (see list attached)

The workshop was attended by 20 participants, 11 males and 9 females representing 8 Community Based Organisations and communities in Botswana.

For at least half of the workshop attendees, it was their first leadership workshop. Six (6) participants were under 35, eleven (11) between 35 – 45 and 2 over 45 thus providing for intergenerational sharing and learning.

The workshop was conducted in English which is not the first language of the participants. Attendees were invited to use whatever language they felt comfortable in with translation provided by fellow participants where necessary.

## Workshop Programme (see programme attached)

The workshop was conducted over 3 days. Each day covered a different theme.

Day 1	Day 2	Day 3
Status of Indigenous Peoples in Botswana	Indigenous Leadership	Taking action as a leader Community needs assessment
International human rights and indigenous peoples UNDRIP	Okavango Case study	Advocacy Platform Agenda



## Summary of workshop process

### 6.1 The status of IP in Botswana

Although it is sometimes viewed, and even portrayed, as largely mono-ethnic Botswana is in fact very diverse in ethnic and linguistic terms and, ethnolinguistic communities can be divided into five broad groups: the Tswana, the Basarwa, the Bakgalagadi, the Wayeyi and the Hambukushu. Officially, 28 languages are acknowledged in Botswana. The political dominance of the Tswana, reflected in the name of the country, dates at least to the colonial period, when British authorities negotiated primarily with the dominant Tswana groups. The preferential treatment of Tswana interests over those of other ethnic groups continues to permeate many of the State's institutions and symbols and its social and political dynamics causing some minorities to

feel excluded, ignored or disadvantaged.

The Basarwa, also known as the San people, include several groups and are conservatively estimated to number 60,000 people. They are considered to be some of the most marginalized indigenous peoples of Southern Africa. Botswana voted in favour of adopting the United Nations Declaration on the Rights of Indigenous Peoples but considers that all African ethnic groups in Botswana are indigenous and that the San do not warrant specific recognition as indigenous peoples. In the Special Rapporteur 2017 report, the efforts and commitment of the Government of Botswana to provide all citizens with access to development programmes was noted by the Special Rapporteur. In particular, he notes efforts taken to address the disadvantages faced by populations in remote areas and marginalized groups, who are often persons who belong to minorities, such as

the Basarwa. Though he was not able to visit members of the Basarwa and Bakgalagadi living in the Central Kalahari Game Reserve (the Reserve) or those resettled in Kaudwane and New Xade during his 2017 visit, previous reports of the Special Rapporteur in the field of cultural rights (A/HRC/31/59/Add.1) and the Special Rapporteur on the situation of human rights and fundamental freedoms of indigenous peoples (A/HRC/15/37/Add.2) suggest that there is a continuing restrictive – and inaccurate – *interpretation of the 2006 High Court decision in Roy Sesana and Others v. The Attorney General*<sup>1</sup> by mainly limiting the right of return to the Reserve to the applicants in the case and some of their family members, while requiring temporary entry permits for other community members and imposing certain requirements on those wishing to remain after the age of 18.

Access to water and State services are still contentious issues. Also contentious are Government prohibitions in the name of wildlife conservation on traditional hunting, grazing or foraging, while at the same time the Government allows the continuation of mining and tourism activities, for example by the Gem Diamonds/Gope Exploration Company (Pty) Ltd. operating in the Reserve. These issues and others raise serious human rights concerns for these minorities. While inadequate access to water occurred in urban poor areas as well as rural poor areas, it was pointed out to the Special Rapporteur that such difficulties seemed to disproportionately affect settlements where certain nomadic and minority communities lived, including in particular San communities. The Special Rapporteur noted in his 2017 report that in most of the meetings outside of Gaborone, the issue of land or resource use, including

1 High Court of Botswana, Misc. No. 52/2002, judgment of 13 December 2006

2 Report of the Special Rapporteur on minority issues on his visit to Botswana A/HRC/40/64/Add.2, accessible here <https://doc.ments-dds-ny.un.org/doc/UNDOC/GEN/G19/003/70/PDF/G1900370.pdf?OpenElement>



water use, was a recurring theme.<sup>2</sup> At times this was due to frustrations at the complexity of the existing legal framework and procedures to be followed or because of the lack of available information, including in the languages of minority communities. On other occasions it seemed that existing policies and programmes were simply not implemented as expected or announced.

The Special Rapporteur has however noted in his report one important policy initiative to alleviate poverty and promote development, with a direct impact on many minorities concentrated in the peripheral districts of the country is the Remote Area Development Programme. The programme has been revised to adopt a community-led development approach, which aims to promote participatory processes and community participation in issues affecting their own development and affirmative measures for the benefit of communities, including minority communities that have faced intractable disadvantages either for logistical reasons or because of long-standing historical prejudice and subjugation by the dominant groups. These measures cover matters such as improved access to education; health; employment; and economic development opportunities. Despite these and other positive measures and developments, the good policies and intentions that the Special Rapporteur often heard during his discussions around the country were not always translated into practice and implemented.

Participants reviewed the status of indigenous peoples in Botswana and their experiences of being San in the dominant Tswana culture. This is characterised by discrimination and exploitation recently exacerbated by the impact of the COVID pandemic. San communities are plagued by illiteracy, unemployment and high rate of school dropouts. Community based organisations (CBOs) experienced loss of funding and projects relying on tourism lost income and employment. Conflicts between communities increased as the resources brought to alleviate hunger during COVID was insufficient to meet the needs.

The already dire situation of the San and their organisations in Botswana was aggravated by the negative consequences of COVID. It will take a monumental effort to restore the fabric of San communities and rebuild relations between different communities.

## 6.2 International human rights and indigenous peoples

The UN Declaration of Indigenous Peoples is the most comprehensive international human rights instrument. It establishes a universal framework of minimum standards for the survival, dignity and well-being of indigenous peoples. It elaborates on existing human rights standards and fundamental freedoms as they apply to the specific situation of indigenous peoples.

According to UNDRIP indigenous peoples have the right to fully enjoy, as a collective or as individuals, all human rights and fundamental freedoms as recognised in the Charter of the UN, the Universal Declaration of Human Rights and international human rights law. Indigenous peoples and individuals are free and equal to all other peoples and individuals and the right to be free from discrimination in the exercise of their rights and based on their indigenous origin or identity.

Many of rights in the Declaration required new approaches to global issues, such as development and multi-cultural democracy. States will need to pursue participatory approaches in their interactions with indigenous peoples that will require meaningful consultation and the building partnerships with indigenous peoples.

The right to self-determination is fundamental to UNDRIP. Self-determination generally means that indigenous peoples have the right to decide what is best for them and their communities. For example, they have the right to make decisions on issues that concern them and carry them out in the way that will be meaningful to indigenous peoples, while being respectful of the rights of community members and other peoples as well.

Indigenous peoples have the right to be citizens of the country they live in and at the same time to be members of their indigenous communities. As citizens they have the right

to choose to build relationships with other peoples and to take active roles in the country they are living.

Indigenous peoples have the right to be different, for example, in the way they dress, the food they eat and the language they speak.

Free, prior and informed consent (FPIC) is a manifestation of indigenous peoples' rights to self-determine their political, social, economic and cultural priorities. It constitutes three interrelated rights of indigenous peoples. The right to be consulted, the right to participate and the right to lands, territories and resources. FPIC cannot be achieved if one of the components is missing. Consultation must include the provision of all the necessary information before any actions that affect indigenous peoples without pressure.

Participants studied chapter 2 of the Botswana constitution and the provisions of UNDRIP to compare any overlaps in the rights contained therein. They examined the provisions of UNDRIP that was important to Botswanan Indigenous Peoples. The purpose of the exercise was for participants to engage with the provisions of UNDRIP and the rights already enjoyed under the constitution.

There are important differences between the two instruments. UNDRIP includes a strong focus on Indigenous Peoples collective rights, whereas bills of rights (e.g chapter 2



of Botswana constitution) typically focus only on individual rights. A second distinction between the two instruments is that each right elaborated in UNDRIP has a clear statement of states' obligations with respect to that right.

The group work demonstrated that the participants understood the rights in the respective documents and how they could use the rights contained in UNDRIP.

The discussion of the Botswana Constitution also raised the upcoming Constitutional Review process being undertaken in Botswana and how the San might use the opportunity to advocate for recognition. This is included in the advocacy agenda outlined below.

### 6.3 Okavango Delta Heritage Site

The Okavango Delta Heritage Inscription process represents one example of recognition of the San by the government of Botswana.

This case study gives insight into how San communities may advocate for recognition as indigenous peoples in Botswana.

In 2014 at its meeting in Doha, the World Heritage Committee inscribed the Okavango Delta Heritage as its 1000th inscription where the Government of Botswana recognised the San as owners of the cultural heritage.

During the workshop, IPACC member Gakemotho Satau had been invited to do a presentation on the Okavango Delta Heritage to the mayors of the Ngamiland District Committee via an on-line meeting. As this was an excellent example of leadership and advocacy engagement, we decided that the participants would listen in to the meeting. Satau invited two colleagues to join him in the presentation.

After the presentation, the Satau led a discussion on the post-inscription challenges for the continued San involvement. These challenges include the role of other ethnic groups in the region, traditional economy (land based) such as hunting and fishing versus the cash economy (tourism related) such as tour guides.

Furthermore, the Okavango Delta Management Plan pre-dates the inscription which focussed on the natural landscape only. The inscription sees the natural landscape with cultural traditions as inseparable. The key challenges are the representation of the communities in the management of the Heritage Site through participatory planning and ensuring Asset Benefit Sharing.

Other threats include climate change leading to droughts, flooding and unseasonal animal migration as well as the threat of oil and gas exploration and mining in the Delta.

#### 6.4 Indigenous Leadership

There are many theories, typologies and courses on leadership but for indigenous peoples the question arises what has been the influence of colonisation, marginalisation and modernisation on traditional cultures. Can Indigenous Peoples forge new concepts of Indigenous leadership to incorporate strong traditional leadership values into the practice of leadership within indigenous communities.

Leaders were invited to think through this challenge by exploring 3 aspects: What should a leader know (head), how should a leader

be(heart) and what should a leader do (action).

Participants discussed these three aspects and emphasised that an indigenous leader must know the heritage, history, cultural norms and traditions of his or her community; understand the challenges and short comings facing their community; as well as the laws and rights applicable to their community. Indigenous leaders must demonstrate a love for their people, have humility, self-control and have sober habits. Respect, honesty and trustworthiness are also qualities listed as important. The values of botho, botsere and bonatla should be seen in indigenous leaders.

The ideal indigenous leader is a good communicator by listening and providing regular feedback; and addresses issues before they become problems. Leads by example, is punctual demonstrating ethical and moral behaviour. An indigenous leader mediates and solves problems.

#### 6.5 Advocacy Agenda for Botswana Indigenous Peoples

##### Recognition and representation of Indigenous Peoples in Botswana

A constitutional review will be held in Botswana between 2022 – 2024 and IPs should be represented on Constitutional Review Commission as commissioner.

Communities must be involved in the process be informed about their rights and

the need for recognition, be included in the consultations and IP leadership must ensure that all voices are heard. Good use of media can be utilised.

IP leadership must keep abreast of the review commission, develop a position paper, mobilise of communities and be prepared to litigate if needed.

### Okavango Delta Heritage

Mapping of indigenous heritage sites for access and benefit sharing

Insist on becoming part of management planning team

### Historical and current forced removals and evictions

Redress and restitution: documentation, history, maps, current impact

### Okavango Delta exploration and exploitation

Follow up engagement with local communities, local leaders and Recon

Follow up with Ngamiland DC

Follow up with community commitment to be involved through community parliament

### Code of Ethics for accessing and using Indigenous Knowledge

Develop protocol of Indigenous Knowledge

Know and popularise requirements and protocols for researchers and film makers to benefit the communities.

National Ethics Committee of Botswana: seek representation for IPs, IP ethics document, involve regional platform



## Workshop outcomes

The workshop achieved the following outcomes:

Understand the status of IPs in Botswana. Participants understand the status of Indigenous Peoples in Botswana where they are recognised in very minimal ways as marginalised and remote communities.

Rights under UNDRIP and constitution: Participants understand their rights as articulated in the UN Declaration on the Rights of Indigenous Peoples and how they compare to the rights enjoyed under the Botswana constitution. The know that UNDRIP provides for collective rights as Indigenous Peoples and elaborates on the duties of states



to ensure the enjoyment of these rights. This knowledge prepares them for their planned advocacy efforts in the forthcoming Constitutional Review process. Furthermore, the right to free, prior and informed consent (FPIC) strengthens communities who advocating against the harmful mining and exploration within their territories.

Indigenous Leadership: Participants have a framework for elaborating the profile for Indigenous Leadership which focuses on what leaders should know, how they should be and how they should behave. The input provided by the participants will be used as IPACC elaborates a charter for its leadership and which can be adopted by the various national and regional platforms.

Community assessment: The ability to assess and understand their community needs has been identified as a key competency for a leader. In this workshop participants focused on the short term or immediate needs of their communities.

Advocacy Platform Agenda: An advocacy agenda was agreed upon providing direction to IP organisations for their joint advocacy activities and to support organisations on where to support Botswana IP communities.