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Leadership Training for IPACC Members in Namibia Workshop Report

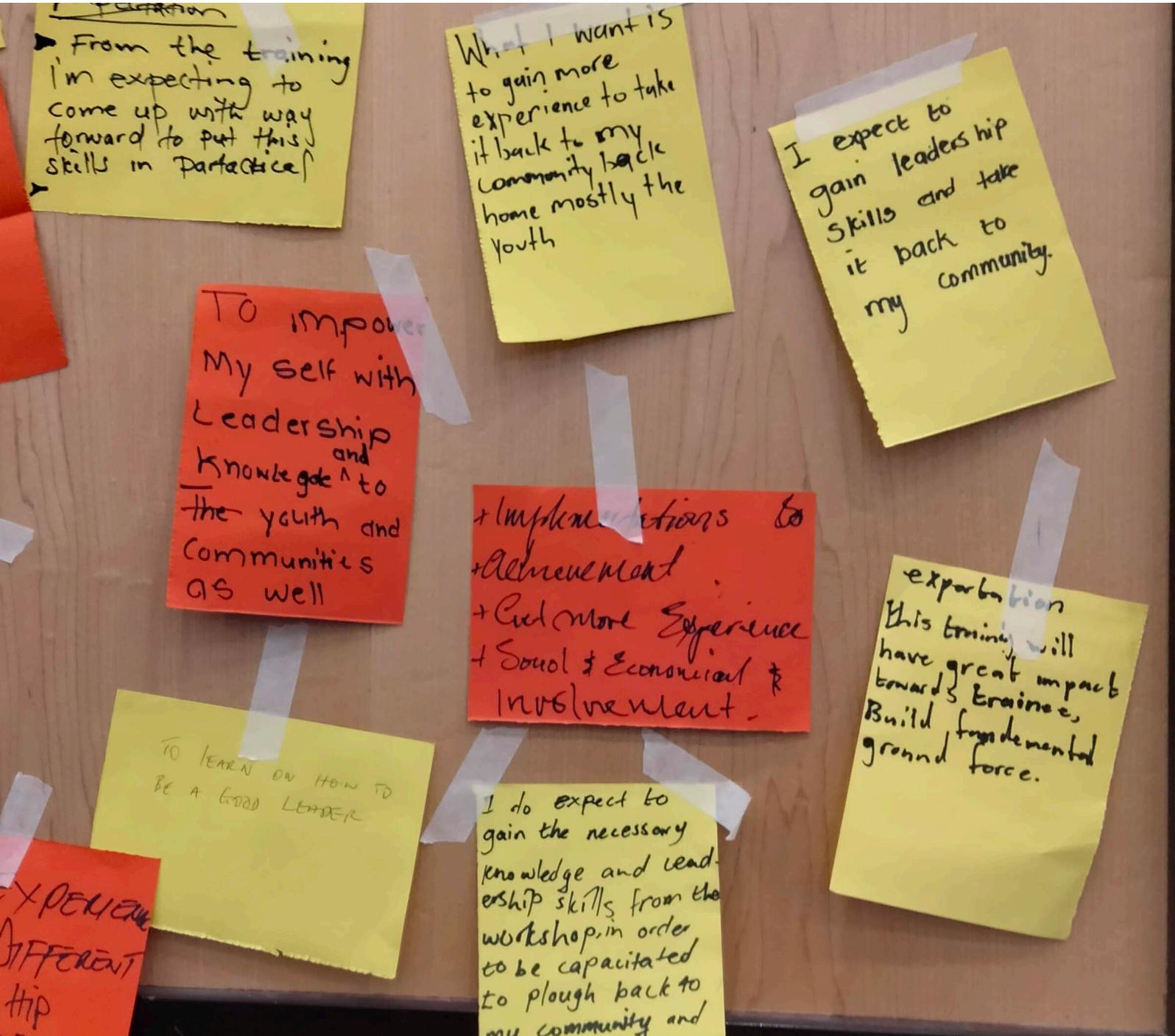


25 -28 October 2021

Leadership Training for IPACC Members in Namibia Workshop Report

Introduction

The leadership training workshop for IPACC members in Namibia is the first of 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 (see under Workshop Documentation attached). Out of this sharing it was ascertained that for at least half of the participants it was their first experience of a leadership workshop. The participant expectations were to acquire leadership skills, learn about their rights and to take their new knowledge back to their community and organisations. They hoped to contribute their experience, knowledge and skills to the workshop, to participate fully and actively.

On subsequent days the check in session included a summary of the previous days' learning by three volunteers selected at the close of each day and dialogical exercise relevant to the theme of the day.

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

Participants were seated at 4 large round tables with 4 people per table to allow for social distancing. Participants and facilitators wore masks during the sessions. The hotel observed safety protocols when serving the buffet meals.

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 sharing the roles and responsibilities of organiser, facilitator, moderators, presenter, documentalist and rapporteur.

Participants (see list attached)

The workshop was attended by 15 participants, 12 males and 3 females from 4 regions of Namibia representing 9 different communities. Although every effort was made to invite more female leaders to attend the workshop, they were unable or declined to participate. For at least half of the workshop attendees, it was their first leadership workshop. Four (4) participants were under the age of 30, eight (8) between 30 – 50 and three (3) over 50 thus providing for intergenerational sharing and learning.

The workshop was conducted in English which is the official language of Namibia, but 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 4 days. Each day covered a different theme.

Day 1	Day 2	Day 3	Day 4
Status of Indigenous Peoples in Namibia	Indigenous Leadership	Taking action as a leader	Way forward
Levels of Recognition of IPs National laws relevant to IPs in Namibia International human rights and indigenous peoples Report of Special Rapporteur	Lessons from my leadership experience Characteristics of Indigenous Leaders Code of conduct of Indigenous Leadership	Community needs assessment Action planning	Workshop evaluation Recommendations to NIPAP for annual advocacy plan Reporting back to my community

Summary of workshop process

6.1 The status of IP in Namibia

Theme 1 - Day 1

The laws and administrative provisions that apply to IPs in Namibia were mapped through group work. (see documentation attached). Participants identified a range of laws and provisions applicable to their communities as well as the gaps and challenges. However, none related specifically to their status as Indigenous Peoples. The most significant provisions affecting Indigenous Peoples are the Traditional Authorities Act and the Conservancies. Traditional Authorities Act

The government of Namibia has recognised 5 San communities through this act. This has been done after application to the Ministry of Local Government and Traditional Authorities. Traditional Authorities (TA) are headed by a

recognised chief who appoints the councillors. The government of Namibia provides a vehicle and a driver for the TA and allowances for fuel and administration. TA are responsible for the allocation of communal land, customary law and minor judicial matters. Traditional leaders are represented in the Council of Traditional Authorities.

Official establishment of TA provide a form of recognition of Indigenous Peoples and allows Indigenous communities to access government development programmes.

Challenges and gaps

While the TA provide for some autonomy for Indigenous Peoples their jurisdiction is limited to members of their cultural community, customary law and communal land. Residents, businesses and entities that do not fall under allegiance to the recognised chief are governed by the local authority. In localities where there is overlap between TAs and local authorities, TAs lose out on revenues such as rents, rates, licencing and fines.

Communal conservancies

Conservancies are established under the Ministry of Environment and Tourism with the view to protect wildlife and habitats. Community members are employed as game guards, deter poaching, illegal grazing, and monitoring wildlife numbers. There are 2 conservancies on Indigenous Peoples land.

Challenges and gaps

While conservancies may present an opportunity for Indigenous Peoples to exercise some jurisdiction and control over land and resources, this has been limited to only two communities. The role of IPs has also been limited to protection of wildlife and habitats. Other indigenous peoples land such as X and Y fall into national parks without providing any access and benefit sharing rights to indigenous peoples.

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 3 of the Namibian 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 Namibian Indigenous Peoples. The purpose of the exercise was for participants to engage with the provisions of UNDRIP and the rights already enjoy 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 3 of Namibian 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 in pursuance of domestication of their rights under the White Paper process launched by the Namibian government.

Community Needs Assessment

The participants from different indigenous communities and groups across Namibia shared their community needs.

The !Kung, who live in the western areas of the Kalahari desert and Ovamboland, face extreme poverty and insufficient provisions, such as seedlings, to allow the communities to be self-sustainable and self-sufficient. Such poverty also contributes to the illegal selling of land and illegal poaching, which is another major challenge the !Kung are facing.

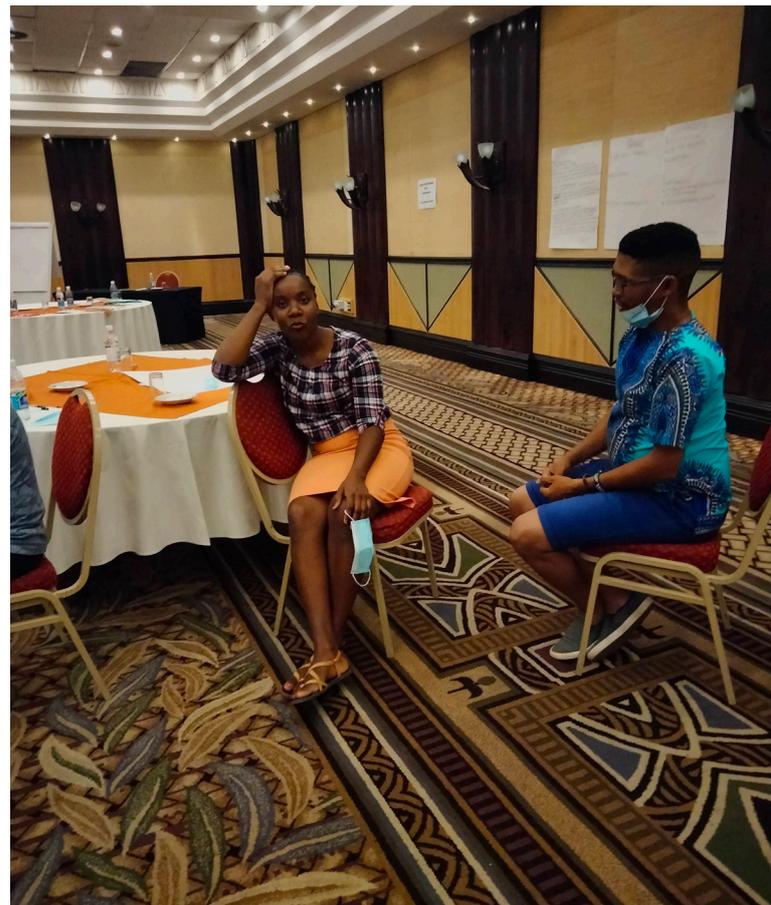
Similarly, the **Hai//om**, who occupy lands on the periphery of Etosha National Park, and have only recently been able to live in designated areas of the park. Due to their displacement from their ancestral homelands, the Hai//om face high rates of unemployment and crime, specifically in regards to the sale and consumption of drugs. Where there is employment, many become embroiled in nepotism and bribery, as well as favouritism. Due to such high unemployment rates and the subsequent extreme poverty, many young girls and women become involved with men in order to obtain material resources, leading to them falling pregnant, often in their young teenage years.

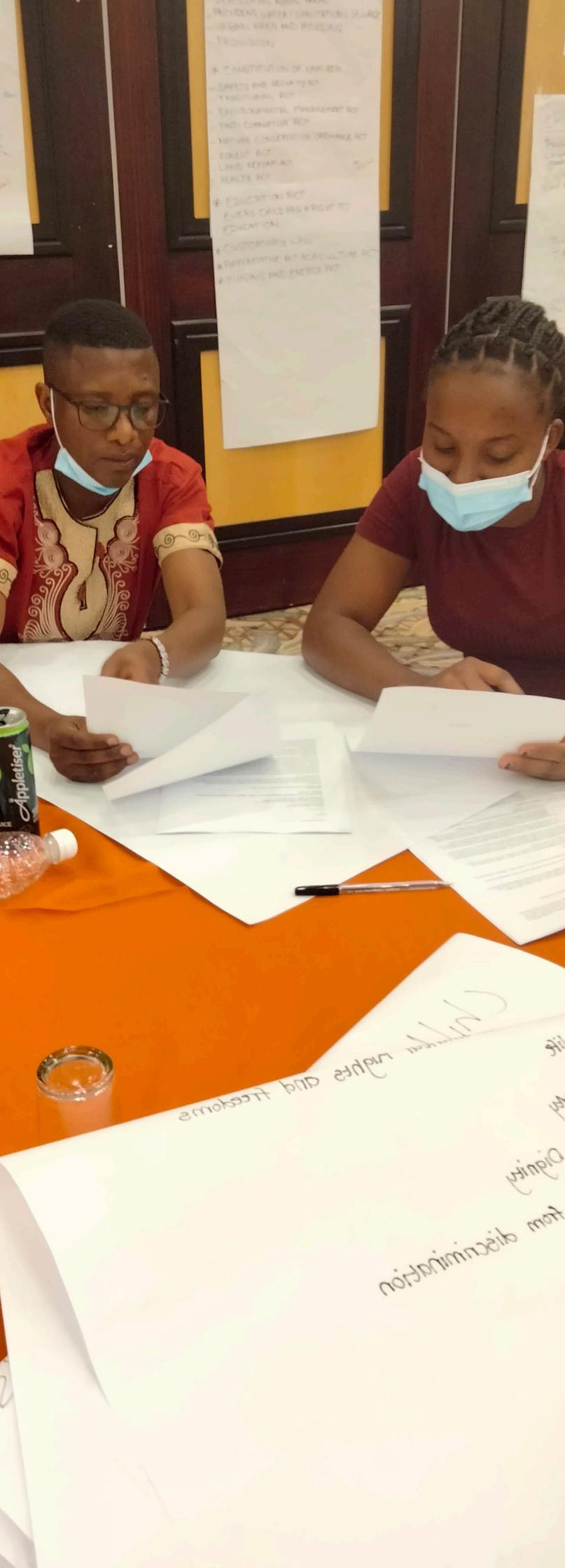
The Nama community of central and southern Namibia, deal with many of the same issues as the Hai//om, such as teenage pregnancy, unemployment and drug abuse. These issues are exacerbated by a lack of sex education and contraceptives and a need for projects helping to promote sustainable livelihoods.

The need for livelihood projects and jobs is also apparent among the Naro of eastern Namibia, who also suffer from poverty and unemployment. Restoring Naro dignity and pride is a fundamental part of combatting these issues, and thus there needs to be recognition of the Naro chiefs and their communities, of which there is none at present. As the Naro were forced into a resettlement program, they were left with no lands to farm or to graze their livestock on, thus leading to poverty. Not only this, but the Naro are left out of development programs, for example access to fishing quota, making it incredibly difficult for communities to become self-sufficient and sustain themselves. The lack of representation and livelihood support projects is a serious issue in the Kunene Region of Namibia, in the Kavango East, home of the Himba

peoples and many San communities. Many of the challenges indigenous peoples face in Namibia are shared across groups all over the country. In the Kunene region, teenage pregnancy is also an issue, as well as school dropouts and thus unemployment, which itself is aggravated by a shortage of seeds and farming implements. Food security is paramount for these communities, as it would aid in the reduction of school dropouts, improve the general health of communities, and would provide income generating activities and jobs. As with most indigenous groups, their voices are largely ignored and decisions are made on their behalf with no prior discussion or acknowledgement. Therefore, resource extraction processes such as mining, are carried out on indigenous lands and have a severely detrimental impact on them and their livelihoods.

All of these needs and challenges are also experienced by the Ju/hoansi community in north-eastern Namibia. School absence, teenage pregnancy, unemployment and lack of motivation to get employment leads to unoccupied community members, leading to increased alcohol and drug abuse, as well as extreme poverty. Extreme poverty is often the cause of school drop-outs at an early age, which also contributes to substance abuse further down the line. Illegal grazing, a distinct and recurring issue for indigenous peoples, causes overgrazing and thus a depletion of natural vegetation and resources in the area, such as plants, grass, wild fruit and medicinal herbs that are intrinsic to the community.





Way forward – NIPAP Programme of Action Agenda

In 2015, IPACC established NIPAP, the Namibian Indigenous Peoples Advocacy Platform, which is comprised of representatives from the Himba, Nama and San communities across Namibia. NIPAP is working to become a strong and united voice for Namibian indigenous peoples, in order to identify areas of intervention and advocate for changes. Changes such as White Paper Processes being translated into a legislation for the recognition of Indigenous Peoples in Namibia (and not marginalised communities). This is one of the starting points for NIPAP's programme of action and capacity building support proposal.

The first steps in the plan of action are to finalise the NIPAP constitution, forming a constitutional body and registering the organisation. NIPAP needs support for the indigenous peoples of Namibia to help them to understand their constitutional rights and national documents, such as relevant laws, UNDRIP and the constitution itself. Thereafter, an Annual General Meeting should be held in terms of the constitution.

A training and capacity building programme will be offered to NIPAP members on leadership, advocacy and community mobilisation. Community leadership programs are key to the success of these actions and implementation plans.

NIPAP will also support the recognition of the Naro and Khwe Traditional Authorities.

Workshop outcomes

The workshop achieved the following outcomes: Understand the status of IPs in Namibia: Participants understand the status of Indigenous Peoples in Namibia where they are partially recognised under the rubric of marginalised communities and where they have limited jurisdiction over their own affairs under the Traditional Authorities Act.

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 Namibian constitution. They 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 White Paper 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 participant 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.

Taking action as leader: Having assessed the short-term community needs the participants learned how to prioritise the needs and what issues they would address.

Action planning: Participants learned an uncomplicated action planning tool to plan how they would go about addressing the priority issue they identified. All participants planned an activity they could actually implement in their community within the following six months.

Advocacy Platform Agenda: Throughout the workshop participants identified topics that would need to be followed up by NIPAP. These issues were summarised and translated into a Plan of Action for NIPAP.

Facilitators remarks

After working so many years with the indigenous communities in Namibia namely San, Himba, and Nama, it was evident that they have grown from strength to strength. Despite, the absence of any organizational support structure the communities managed to stay hopeful. I was equally impressed by the interest shown by the young people. I was a little bit worried about the participation of women. Out of 7 invited, only 3 women participated.

The workshop content was relevant and the design and how it was delivered. At the end of the workshop, everyone was happy and the workshop went peacefully without any interruptions.

- Joram /Useb, Co-ordinator and Co-facilitator

The workshop design contained a few challenging exercises for the participants. For example, they were required to read, understand and interpret technical documents such as UNDRIP and the constitution; they were expected to work in groups with people they did not necessarily know and share their knowledge and insights. This group of leaders impressed with their commitment to learning, their willingness to share and the passion for their future of their communities. They can be proud of the outcomes they achieved over the four days.

Adele Wildschut, co-facilitator

