



USAID
FROM THE AMERICAN PEOPLE



ADVANCING RIGHTS
IN SOUTHERN AFRICA
ARISA

Leadership Training for IPACC Members in South Africa Kwa ttu **Workshop Report**



Leadership Training for IPACC Members in South Africa Kwa ttu.

Introduction

The leadership training workshop for IPACC members in South Africa is the third 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 shared their expectations for the workshop. 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.

Facilitation team

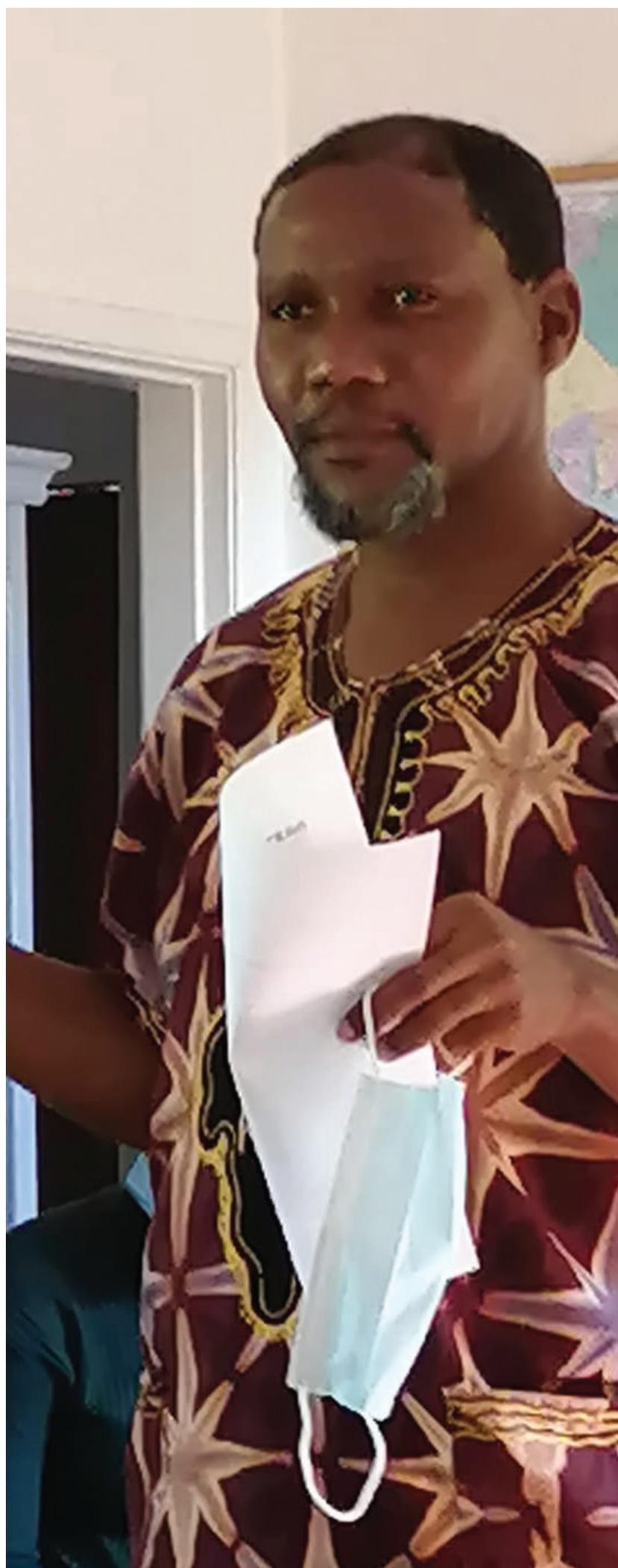
The workshop was designed and planned by the IPACC secretariat team comprising Mala Mareachealee, Joram Useb and Adele Wildschut. The design was adapted for each country depending on the situation of Indigenous Peoples in that country. However, the overall themes for the three countries remained the same. Joram and Adele co-facilitated the workshop sharing the roles and responsibilities

of organiser, facilitator, moderators, presenter, documentalist and rapporteur. Claudia Harrington, IPACC intern and volunteer provided documentation and administrative support. Cecil le Fleur, chairperson of IPACC Trust and chairperson of National Khoi-San Council (NKC) attended on day 1 as an expert resource person on the new Traditional and Khoi-San Leadership Act 3 of 2019.

Participants (see list attached)

The workshop was attended by 15 participants, 8 males and 7 females from 5 different community-based organisations in 3 communities of the Northern Cape, South Africa. For at least half of the workshop attendees, it was their first leadership workshop. Seven (7) participants were under the age of 35, four (4) between 35 – 45 and one (1) over 50 thus providing for intergenerational sharing and learning.

The workshop was conducted in English and Afrikaans, which is the lingua franca for indigenous peoples in South Africa. 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 South Africa	Indigenous Leadership	Taking action as a leader
National Khoi-San Council and Wet 3 of 2019	Characteristics of Indigenous Leaders Code of conduct of Indigenous Leadership	Community needs assessment Action planning

Summary of workshop

6.1 The status of IP in South Africa

After almost two decades of negotiation between the National Khoi-San Council (NKC), a negotiating body of Khoi-San peoples in South Africa established in 1999 and the South African Department of Co-operative Government and Traditional Affairs, the Traditional and Khoi-San Leadership Act was signed by the President in November 2019.

Cecil le Fleur, chairperson of the NKC, outlined the negotiation journey travelled by the NKC under 5 South African presidents and the challenges experienced over the years. The most important factor displayed by the NKC leadership was commitment and endurance. The participants were highly engaged in the presentation. For many the information was new. Cecil explained that the Act contains two tracks, one dealing with the reworking of the Traditional Affairs legislation and the second one dealing with the recognition of Khoi-San leadership. The Khoi-San leadership would then become part of the provincial and national traditional leadership structures. A commission, established in terms of the Act, would adjudicate applications and claims for recognition in terms of a set of criteria.

The participants were then asked to study Act 3 of 2019, show they understand how the Khoi-San peoples are recognised at local, provincial and national levels and what challenges

can be expected from its application. The participants demonstrated understanding of the key provisions of the Act and identified several challenges in its application.

Awareness: Community members are not aware of the provisions of the Act. The leaders represented at NKC have not kept the community abreast of development in the negotiation. Due to the long period of negotiation some leaders have passed on and young people, especially, have not been informed of these issues.

Lack of proper consultation: Experience has shown that many of the current leaders in the community have not adequately consulted with the community. The danger is that this will also be the case in the implementation of the new Act.

Nominations: Leaders will have to be nominated by the community for recognition. How will competing nominations be handled, particularly where there are divisions and conflicts in the community.

Type of leadership: Another challenge facing communities will be the type of leadership nominated, bloodline or elected?

Unity: Many communities may be located geographically in the same area but identify with different distinct groups. One may find more than one distinct group in one geographic location. This as a result of colonial and apartheid

wars, dislocation and modernisation.

Multiple leadership structures: How will the different leadership structures operate at local level. In some communities there is a Communal Property Association, a local municipality or ward, and other community structures such as the San Councils. The recognition of another layer of leadership is a recipe for conflict.

These challenges point to the need for the up-and-coming leaders to build their capacity, knowledge and expertise on the Act and educate and inform the community about the new developments.

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 the provisions of UNDRIP and Act 3 of 2019 to ascertain whether there was any overlap between the rights contained in both instruments. They ascertained that the most important UNDRIP rights have been included in the Act. However, the socio-economic rights elaborated in UNDRIP can be found in the South African Bill of Rights.

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



6.3 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 have intensive knowledge about the people he/she serves; understand how community structures are put together and operate; have a good formal education and understanding of legal systems, governance systems, partners he/she will negotiate with. They must also know about climate and environmental factors and be well versed with conservation practices, as well as technological changes and how to utilise it in terms of the community.

A leader must know his/her cultural heritage and traditions and know his people to establish a house. Must be aware and up to date with what is happening in the community. Anticipate events and engaged with the community. Be well informed about events at both local and national level that affect the community.

Indigenous leaders should lead by example, empower others, motivate and inspire them. A leader must be full of confidence and be able to take strong decisions. A leader must be able to manage conflict.

Indigenous leaders demonstrate leadership by implementing and executing community mandate; implementing development structures and programmes in the community, for example establishment of education institutions to strengthen communities' capacity; acknowledgement of his/her community by ensuring access to basic needs and awareness raising. Leaders should display honesty, transparency, consistency and be good communicators.

6.4 Community Needs Assessment

In the light of the discussion of the challenges

related to the implementation of Act 3 of 2019, participants met in their community groups to identify the community and government structures operating in the community, discuss the relationships between them and to strategise on how they would begin to engage with the different interests in the community on this topic.

Sadly, in most cases the relationships between the different community organisations were identified as not good or weak. However, in some cases, NPOs collaborated with each other by supporting each other's events, sharing information and facilities.

Each group undertook to take back information on Act 3 of 2019 to their communities by engaging with the different organisations and making use of local community radio to share information to the community.

6.5 Advocacy Agenda for South Africa Indigenous Youth

How can we as youth connect, engage, and build a platform to take our IP issues into the future?

1. Where do we start?

- Name of the group: South African Indigenous Youth Advocacy Network (SAIYAN) – Voluntary Association
- Point persons for group (Johan Vaalbooi -Kalahari, Jean-mary – Platfontein, Bernadette Klim – Riemvasmaak)
- Person responsible for setup of the whatsapp group, Catherine
- Whatsapp admin persons (Willie Eymann- Kalahari, Joram Useb-IPACC, Catherine - Riemvasmaak, Salestie Jack- Platfontein)

2. How will we stay in touch?

- Via WhatsApp (WhatsApp group)
- Via E-mail
- Facebook
- Have zoom calls

3. What actions will we do?

- Will start with the group as it is now, and will involve other groupings (Richtersveld) as time goes...
- How to engage with the National Khoi-San Council, MANCOM (Chairperson- Cecil le Fleur, Secretary- Mr. Frans Kraalshoek)
- Share relevant information on the mentioned social media platforms.



7. Workshop outcomes

The workshop achieved the following outcomes:
Understand the status of IPs in South Africa: Participants understand the status of Indigenous Peoples in South Africa through Act 3 of 2019, 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 know that UNDRIP provides for collective rights as Indigenous Peoples and elaborates on the duties of states to ensure the enjoyment of these rights.

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 different organisations and interests that should be engaged in the community for the implementation of Act 3 of 2019.

Taking action as leader: The participants strategized how they would engage with the community to take back their new knowledge.

Advocacy Platform Agenda: The group agreed to establish an indigenous youth platform to develop youth leadership and prepare themselves to be the leaders of the future.