

**The Batwa  
And  
The Hadzabe  
  
an NCA-  
assessment**

**By**

**Hans Petter Hergum  
Senior Adviser for Southern  
Africa and  
Indigenous people.**

<b>Contents</b>	2
<b>Preface</b>	4
<b>1. Introduction</b>	6
1.1. limitations	6
1.2. Why this assessment?	6
1.3. Terminology and network	7
Map - distribution of Batwa Communities	10
Map - Mbulu and Karatu district, Tanzania)	11
<b>2. Summary /Conclution</b>	12
<b>3. Recommendations in brief</b>	14
<b>4. Batwa</b>	15
4.1. Great Lakes and the Batwa	15
4.2. How do they live?	16
4.2.1.The Genocide of 1994	16
4.2.2.Fishermen	18
4.2.3.Hunter and gathers	18
4.2.4.Potters	19
4.2.5.Rwanda Batwa compared to Batwa in other countries	20
<b>5. Hadzab</b>	21
5.1. East Africa and Hadza	21
5.2. How do they live?	22
5.2.1.Hunters and gatherers	22
5.2.2.Hadzabe as semisettled	23
5.2.3.Land, village and demarcation	24
5.2.4.Water and relations to other local groups	26
5.2.5.Churches, missionaries, health care and Hadzabe	27
5.2.6.Leadership, education and co-operation	29
<b>6. Rights and discrimination</b>	31
6.1. Denial of rights/Segregation	31
6.2. Rights related to Batwa and Hadzabe	32
6.2.1.Rights to education	32
6.2.2.Rights to health care	33
6.2.3.Rights to water and land	34
<b>7. Recommendation to NCA</b>	36

## 8. Appendix

Appendix I	ToR (Terms of reference)	43
Appendix II	The San-network of Southern Africa	48
Appendix III	CAURWA	49
Appendix IV	Dorobo Fund	51
Appendix V	people meet/literature used	52
Appendix VI	Conventions related to indigenous people.	55

## Preface

On every continent you will find indigenous people/ethnic groups with cultural and social organisation, traditions and ways of life that clearly separate them from the rest of the society. You will also find variations between these groups, but there are certain main characteristics like :

- indigenous people today are very vulnerable when it comes to discrimination, exploitation and oppression.
- they are in danger of being literally exterminated.
- especially their culture, traditions etc. are in greatest danger of being exterminated.

There are few people who deserve our support, solidarity and aid more than what indigenous people do. Not only are the majority of them among the poorest in the world; in addition their culture and way of life are marginalized. The land, or "Mother Earth" as the indigenous people often call it, is taken away. Cattle are now grazing the areas where they used to hunt and gather. They are displaced. Their language lost. It is not just an issue of poverty and hunger; they are also losing their own "self". When your culture, language and way of life are displaced, a big part of your self are "dying". This is the ultimate marginalisation.

In the "environment movement" there is an understanding that the diversity of nature has its own value, and that diversity is important for the future of the earth and of mankind. There should also be an acceptance for a global diversity of life forms, where the life forms of the indigenous people are included. The indigenous people have a right to live and develop in accordance to their own culture and their own traditions. Their culture and traditions consists of values that will be kept for the future. To lose your culture is maybe the extremity of poverty. This means that indigenous people should be an obvious target group for support and co-operation.

We are living in a context, in a situation where we see that to support indigenous people is also a way of supporting ourselves. We experience that our economic, social and cultural processes are disempowering and potentially earth-destroying. To work among people who we call indigenous, is a way of going back to "mother earth", in order to relearn who we are and where we are coming from, and – which is very important – to put our relations in perspective: To relearn means that we not only "give" but "receive". I.e. it is a recognition that we are seeking **support from** those we are **seeking to support**.

Norwegian Church Aid (NCA) has been supporting indigenous people more or less from the beginning of the organisations existence. During the last years NCA - among several NGOs in the North - has been more and more aware of the term "indigenous", and to separate between minorities, indigenous people and other marginalized groups. One reason for it, is that a development approach related to indigenous people may be quite different compared to other groups. Another is that NORAD is in the process to discuss and develop a more concrete strategy for how they would work with and reach indigenous people. NCA will be a part of that discussion. Mentioned should also the Sami- people of Norway and the Sami organisations which have been instrumental to open the eyes of the Norwegian society at large for indigenous questions, the sensitivity and awareness which is needed when indigenous is discussed.

The Batwa of Rwanda and the Hadzabe of Tanzania are two marginalized indigenous groups in Africa. These report are mainly related to these two groups, their way of living and their rights related to land, water, education and health care. Burundi - where also NCA is working - is not included in the report. The Batwa-people of Burundi may be included in a indigenous-people program for eastern Africa on later stage. The need for cooperation between indigenous people of Southern-Africa and Batwa/Hadzabe is underlined in the report.

The report describe the situation for the Batwa and the Hadzabe of today. Their situation related to education, health care, water and land are then presented with a human rights approach. The report ends with recommendation to NCA and the way forward for our cooperation related to Hadzabe, Batwa and the indigenous network of Southern Africa.

Without great support from the NCA-office in Kigali-Rwanda, and David "Daudi" Peterson from Dorobo Fund, Tanzania, these report would have been impossible to produce. NCA-office in Kigali and Daudi deserve a huge "Thank you".

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Hans Petter Hergum  
Senior Advisor for Southern Africa  
and Indigenous people.

# **1. Introduction**

## **1.1 Limitations**

During two weeks in June, Rwanda and Tanzania was visited for collecting material, "seeing with my own eyes" and having discussions with central people related to the Batwa- and the Hadzabe people

Only two areas in Rwanda were visited – Byumba and Kigali. At both places several areas where Batwa is living was visited. In Tanzania the Hadzabe of Yaeda Valley in Arusha Region were visited. I.e. that only a "glimse" of the situation for the indigenous people mentioned was experienced. Geographically the areas visited were limited, but at the same time central in the life of the Batwa and the Hadzabe.,

I meet several people and had discussion with the indigenous people themselves, church people, indigenous activists, politicians and other relevant key individuals related to indigenous people of sub-Saharan-Africa (see "people meet") Additional to the field-visit, literature related to indigenous people in general and more specific related to Batwa and Hadzabe was used.

## **1.2 Why this assessment?**

NCA has for several years been working among the Batwa of Rwanda and Burundi, and the San (bushmen) of Southern Africa. In the "Indigenous milieu" there has been a need for linking indigenous people in eastern- and Southern-Africa more closely together. Many have talked about it, few have done anything with it.

Through our partners, NCA has been challenged and asked to develop a indigenous programme among the mentioned people of Southern- And Eastern Africa. Additional NCA wanted to strengthen its indigenous people involvement in Rwanda, and develop relations with the Hadzabe of Tanzania. Recommendation for a Human Rights approach related to improved involvement with Hadzabe of Tanzania and Batwa of Rwanda had then to be developed.

As mentioned in the preface, NCA has been more aware of and involved with indigenous people during the last years. Indigenous people like San, Batwa and Hadzabe are all in a very difficult situation. The Batwa of Rwanda was during few months in 1995 reduced with about 50%. The San of Southern-Africa – in

many cases – live like slaves, and are threatened with relocation from Kalahari in Botswana. Only few hundred Hadzabe are still alive and need external cooperation and support to survive.

The need for cooperation among and support to the mentioned groups are immense. In the very challenging work which has to be done to “save” the indigenous people, NCA wish to be involved.

Please see ToR for the assessment - presented on page 43

### **1.3 Terminology and network**

The indigenous people of the world are united in their common history and common experience. Some are represented by strong organisations, others have few backing groups. Few common features should be emphasised:

The relation to **land and water**.

Land and water are the basis for everybody, but this applies especially to the indigenous people. Land and water of the ancestors are grounded in all of their cosmology. Not only are the daily food taken from these elements, but the land and the water also has a spiritual quality. The land has been given to them by the ancestors and will be passed on to the next generation. The past, the present and the future are woven together. Inheritance and respect for traditions are united in their traditional way of life. Land can not be bought or sold. It is managed by the clan or the group, and owned by the ancestors or God.

The **term indigenous** is a difficult one; there are several interpretations all depending upon who uses it; if it is a sociological researcher, a lawyer, the indigenous people themselves or a member of a minority. The interpretation is unclear and “in motion”. The most usual one is “those who came first”, which means that minorities does not automatically fall in under this interpretation. Indigenous people usually have a geographical setting and belonging. They come from a defined geographical area, where they have lived – always, while minorities usually lives more scattered. Minorities have arrived in an area in some historical time. They can not – as the indigenous people – claim both the material and cultural rights, only to the cultural. Some minorities who have experienced some of the same problems as the indigenous people, have during the last few years started to use the term indigenous. I.e. a more structural definition of the term.

UN is working on an international declaration about the indigenous people. They emphasise that the term indigenous should indicate the population units that had

an historical connection to the societies that developed before invasions and colonisation took place.

**People:**

- Who see themselves as different from the society/people that now rule these territories or parts of the territories
- who are partly or completely robbed of their land and resources
- who constitutes a non-dominating sector/unit in the society
- who are determined to conserve, develop and transfer their land and their identity to the next generation as a foundation for continued existence as a people
- who live in accordance with their cultural pattern, social institutions and legal systems

In addition, the World Council of Indigenous People (WCIP) adds the importance of experiencing group community and identity as an indigenous people.

The term "Indigenous people" is much more complex in Africa than for instance in Latin America. Northern NGOs – working with indigenous people are these days stressing that the key requirements for people to be acknowledged as indigenous should be their self identification as such. This is an approach which refuses others the right to define who is what. Usually it was those powers which the indigenous people are fighting against that defined the status of the people. But this makes it difficult in Africa. The majority of the local Africans who lives at the continent together with the marginalised people like the San of Southern Africa, the hunter/gatherers of Central Africa, will also identify themselves as indigenous opposite the white-people, the people who arrived as colonial power.

What is interesting is that most of the people living in Central Africa looks at the Forest people as indigenous compared to themselves. It means that the definition of indigenous has to be seen more as a **relation** than as a **category**. Related to the colonial powers – all Africans are indigenous, but relative to most of the population of Central Africa the forest hunter and gatherers are seen by their neighbours as the first people of the area.

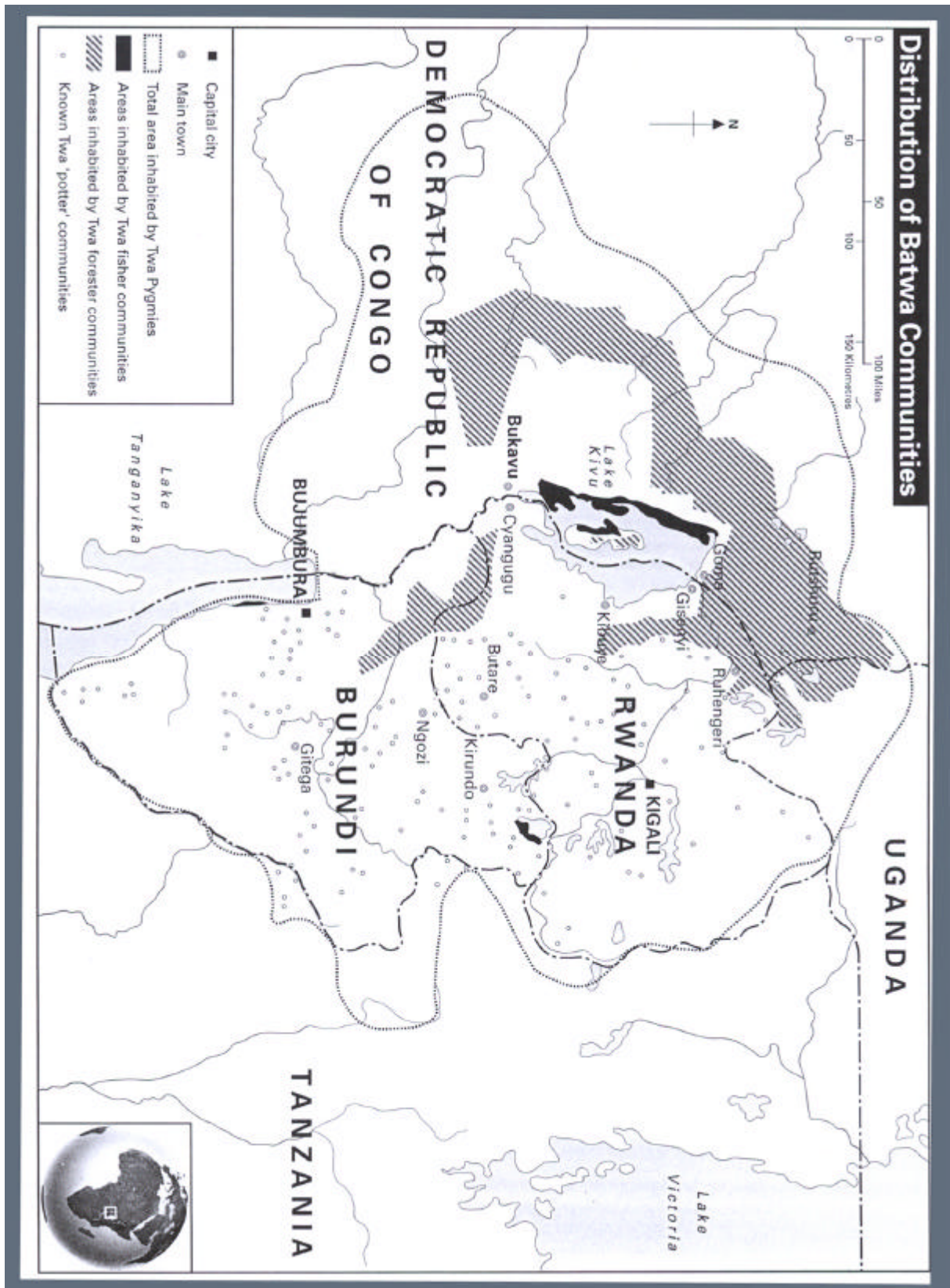
During these report the indigenous people of Rwanda will be called **Batwa**. Batwa is the plural, **Mutwa** singular. Several other names are sometimes used by the people themselves. Names which connect them to specific areas of the forest. These terms will not be used here. Batwa are often called "Pygmies". The term

is usually used by non-Pygmy people, but rarely by themselves. The term can easily be used in a derogatory way and will be avoided. **Bahutu** and **Batutsi** are the two other main groups of Rwanda mentioned in the report.

**Hadza** (singular) and **Hadzabe** (plural) are terms which will be used for hunter gatherer of Yaeda Valley - which is the area visited during may stay in Tanzania. **Tatonga** (includes **Barabeige** as the largest clan), **Iraqw**, **Isanzu**, and **Iramba** are other ethnical groups living in the valley along with the Hadzabe.

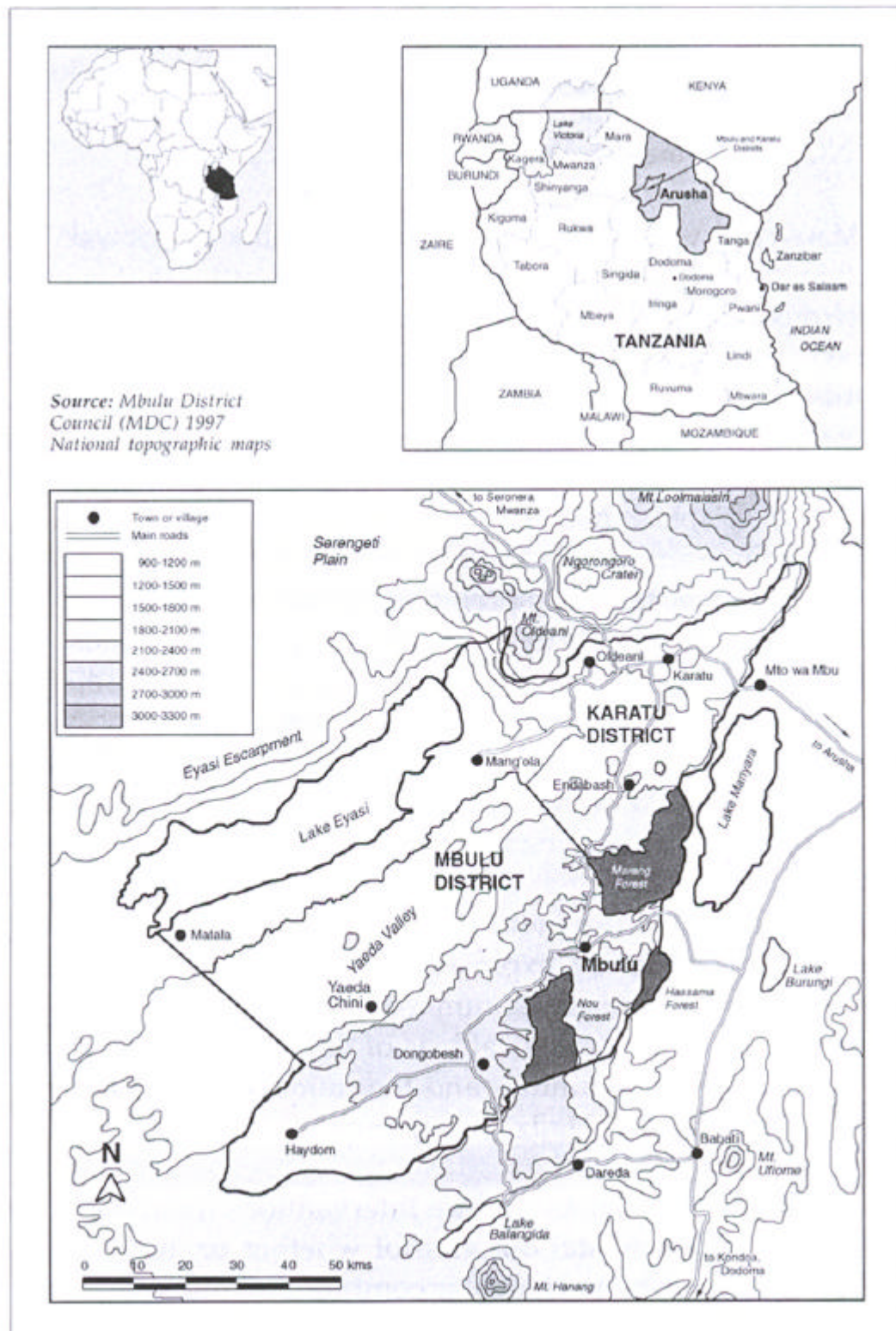
The term - **twa** is often used by the Bantu people of sub-Saharan Africa to refer to people a) who are hunters and gatherers, b) former hunters and gatherers still living where they usually lived, and/or c) about people who has very low status. The phrase has been applied to the San (Bushmen) of Southern Africa, to the Pygmies of central Africa and to other hunter-gatherers south of Sahara.

In Southern Africa an indigenous peoples network has been established during the last years. Organizations like WIMSA (Working Group for Indigenous Minorities), IPACC (Indigenous Peoples of Africa Co-ordinating Committee) and SASI (South Africa San Institute) (see Apeendix II), are central in the region. The need for indigenous network has been underlined by several resource persons working with minorities and indigenous people. In Rwanda there exist a national organization working for Batwa called CAURWA (Communaute des Autochtones Rwandais). It is relatively new and may need to be strengthen and supported. For Hadzabe the situation is more critical when it comes to local organizations working for and together with them. Together with the Batwa they may need to be closer linked to other networks of sub-Sahara Africa. Hunter gatherers of Africa have much in common. They belong to Africa, they hunt and gather, and they have a similar history of oppression, largely by African tribes, but also by colonial powers. These bonds connect them far stronger than what is the links and bonds to for ex. Saami-people of Europe or Aboriginal of Australia - to take two examples.



Source: MRGI - The Batwa Pygmies of the Great Lakes region.

MAP 1: Mbulu and Karatu Districts, Arusha Region, Tanzania



Source: Mbulu District Council (MDC) 1997  
National topographic maps

## 2. Summary/Conclusion

The situation for Batwa and Hadzabe – as ethnic groups - is dramatic. People in Rwanda talked about “being treated as animals”. Human rights is for many people only a nice word which are often used but seldom practised. It is important to find ways of giving indigenous people their dignity back, and also their “traditional way of life” – if that’s what they want. This is important to stress – that the Batwa and Hadzabe should be in a position to decide themselves what kind of life they wish to live. The society at large should be encouraged to enable these people to reclaim the political space to determine their future themselves.

Batwa of Rwanda and the Hadzabe of Tanzania experience more or less the same problems. Their needs are similar and related to denial of **rights**.

**Landlessness** is a main problem for both groups. The forest of Rwanda – which once was the home of the Batwa – is cut down or has become reserves or National Parks where no people can live permanently. There is a great need to find alternative ways of living for the majority of Batwa. To solve the majority's situation there is a need for **access to land**. Land which has the necessary quality for agricultural production and/or livestock. This will create the food security which is essential. For those who still live close to the forest – access to forest should be a priority.

Some of the Hadzabe live in areas which have been demarcated and partly reserved for hunting and gathering. More land should be demarcated and reserved for hunter-gatherers. Other people should be allowed to use the area, but not do traditional farming or bring in their cattle. Through demarcation of land the Hadzabe who wish to continue their traditional life, will probably have what they need regarding food. I.e. an area huge enough for hunting and gathering. Game are coming back to Yaeda and food for the hunters are today not a huge problem. But it is depended on enlarging the demarcated zones, that it is extended to neighbouring Hadzaba groups and that they are able to protect the zones.

**Education** is critical for both groups. The Batwa look at education as a way of reaching the same level as the Bahutu and Batutsi. There is a need for education and competence building on all levels. Training and alphabetisation for adults are very important. Without reading and writing knowledge the possibilities for the Batwa is very limited.

The situation is very parallel for the Hadzabe. Some primary schools are built and used in Yaeda. A problem for "mobile-people" is that attending traditional schools easily make them permanent settled. If done, their traditional way of life are easily destroyed. A kind of mobile education for mobile people seems to be the best solution. Together with the people themselves further plans regarding how to do education related to the Hadzabe should be developed. Teacher training for 2 - 4 Hadzabe - who after training could be employed as teacher in Yaeda - among their people - may be a solution.

To get **jobs** is not easy. Batwa feel that they always loose in the competition with other people of Rwanda. To take an example: Access to areas of good clay for their pottery is difficult. Often the area where clay is collected is private owned, or far from home. I.e. no access for the Batwa. The vast majority of the Batwa are caught in a poverty trap which, without intervention will continue worsen. Income generating is essential for their survival.

For several of the Hadzabe of Yeada job creation may be essential. Permanent settled Hadzabe need jobs. But first and foremost education is what is needed. Through education and competence building working as tourism-guides and/or alternative work related to tourism is a possibility. Honey - which is of great importance for Hadzabe - could be further developed for sale and create income for the hunters and gatherers.

**Health Care** and **clean water** are important for both groups. They are both part of the money-economy and they have to pay for services like health. Without doing some kind of business/having a job - this is very difficult. Access to clean water is - of course - important for their development, there health, way of life and future.

The need for clean water was high on the priority list for the Hadzabe. Dams should be avoided. Shallow wells and bore holes for clean drinking water seems to be the right approach for getting water to the people in the Valley.

### 3. Recommendations in brief (see page 37)

#### Recommendation to NCA:

- **support co-operation between the San-network of Southern Africa, the Batwa of Rwanda and the Hadzabe of Tanzania**

A indigenous network has long ago been established in Southern Africa. Through cooperation between the San-network of Southern-Africa, CAURWA and Dorobo Fund, various synergies and benefits may be released and strengthened. The ideas of cooperation has long been discussed both in Southern- and eastern-Africa. Now is the time to come together and further develop a network between the three mentioned groups and the two regions, Eastern- and Southern Africa.

- **start co-operating with CAURWA-Rwanda**

CAURWA is recognised by the Rwandan government and there is a need to strengthen CAURWA as an indigenous organization and their work related to literacy, capacity building, human rights and HIV/AIDS.

- **continue supporting the diocese of Byumba, Rwanda**

NCA has been supporting the diocese several years. A too top-down approach from the diocese should be changed and a more participatory way of working implemented. With such changes – NCA should continue supporting job creation, farming and small-scale industries (ceramic/pottery) through the Anglican diocese of Byumba.

- **support water-development in Yaeda-Valley**

Shallow wells and/or bore holes should be drilled in Yaeda Valley. There is no need for more dams for cattle, but clean drinking water for people.

- **support health service in Yaeda Valley**

The mobile clinics should be strengthened and made more efficient by installing mobile radios in the three villages of Yaeda. The health service should be further connected to the Haydom Lutheran Hospital.

- **support mobile education service related to Hadzabe**

Mobile people need mobile education. Some Hadzabe (2 – 4 people) should be trained as teachers and then be working as “travelling teachers” in the valley. Through Hadzabe teachers you will get the people with - hopefully - commitment and the right thinking.

- **support further demarcation of conservation areas.**

Demarcation of more land is essential for the Hadzabe people. Demarcation should continue and be increased in the future.

- **Gender - gender sensitivity.**

A breakdown of the egalitarian society which the Batwa and the Hadzabe societies represent, may have dramatic consequences for both sexes. Gender sensitivity is very important

## **4. Batwa**

### **4.1 Great Lakes and the Batwa**

According to tradition – when Bahutu invaded Rwanda (during 500 to 1000), and later the Batutsi arrived from Abyssinia (the 16<sup>th</sup> century) – the Batwa had been there for centuries (“when” arriving to Rwanda, and the “ethnic difference” between Bahutu and Batutsi are still strongly discussed). The Batwa clearly identify themselves as indigenous people in the way they lived – and live. They have the characteristics of indigenous people expressed in ILO Convention 169 (see Appendix VI) Differently from Bahutu and Batutsi – which both claim their origins from outside the area – Batwa emphasise that their origin is Central Africa where they live today. I.e. central in the area of the Great Lakes with lake Kivu and DRC in the west, Uganda in the north and Burundi in the south (see map page 10). Batwa have no history of long migration. They are the true and only indigenous people of Rwanda.

Despite getting independence from European rule, the Batwa still feel colonised - now by the two other groups in the country – the agriculturalist Bahutu and the pastoralist Batutsi. Batwa were – and partly are - the forest people of the area - living as hunters and gatherers.

Rwanda – called the “Land of the Thousand Hills” live up to its name. The land rises and falls and the altitude varies between 900 to more than 4000 meters. The Bahutu- and Batutsi intruders put a heavy pressure on the huge “forest-dressed-hills”. For centuries the Rwandans except for Batwa, have cleared almost all land for cultivation and livestock. The result is a beautiful scenery with agroproduction on each and every hill and in the valleys. The tragedy is by doing this the natural habitat for the forest people has been totally destroyed. Today the forest areas left are national parks or natural forest reserves where the Batwa people don't have the same access as earlier in history.

Today only between 20 000 to 25 000 Batwa are left in the country. Most of these people have never been living in the forest. They only know it as a place where their mothers and fathers or forefathers lived. “We have become sedentized and beggars. We need jobs and more land”, said a young Batwa living close to Byumba.

## 4.2 How do they live?

The contemporary Batwa lifestyles can be divided into three. According to their dominant economic way of living. These “former” hunter gatherer are **fishermen, foresters and potters.**

Before describing these three ways of living, there is need for a flashback regarding Batwas situation during the genocide in 1994 – to put their situation and living conditions in perspective.

### 4.2.1 The genocide of 1994

Traditionally Batwa have not been heavily involved in politics. They are usually impartial but have been – during several conflicts both in Burundi and Rwanda – used by Bahutu and Batutsi for their interest. Batwa have been forced to attend the conflicts. Bribery has been used and the Batwa has also been offered material incentives. The Batwa have historically closer links with the Batutsi's than the other group. But during conflict they have often been fighting on both sides.

As well known this part of central Africa is not new to war, but during recent years the conflicts have intensified. The conflict is usually presented as a tribal war between the Bahutu and the Batutsi. That is a too limited approach. Structural violence, social- and political differences, and racism are all key-

words if the genocide in Rwanda should be understood. . But the conflict in Rwanda/Burundi, the background and the reason for it will not be discussed here. Only to say that it's more to this conflict than tribal differences and that the Batwa has been totally forgotten in all talks about genocide – not only in 1994 - but also the conflicts in Burundi 1972-73 and Rwanda 1962/63.

Prior to 1994, the Batwa situation got worse. Discrimination and violence against them increased. Batwas extreme poverty and need for food were used politically in Rwanda. Many Batwa were bribed to join MRND (National Republican Movement for Democracy). It was dangerous to resist and numerous reports of political killings of Batwa exist from this period. Ethnic hatred was encouraged and historical links between Batutsi and Batwa were used by the Bahutu to justify abuses against the Batwa.

Shortly after the 6 April 1994 – during the so-called “100 days”, more than 1 mill – mostly Batutsi – were killed by Bahutu extremists. I.e. close to 14% of the total population of Rwanda. What is not well known is that about 30% of the Batwa population died or were killed in the genocide. Several Batwa had been used both by the Batutsi and the Bahutu during the conflict. The result was that the majority of the Batwa was displaced at some time during the war. Wishing to avoid the massacre you had to flee. Leaving for neighbouring countries living in refugee camps. The death rate was high among those who fled. Those of the men who didn't manage to flee were imprisoned.

There is no doubt that also some Batwa participated in the slaughtering of people, but the huge majority did not. As a result the Batwa have been double victims: Used by the extremists and by the government, and fallen in between the two strong groups of Rwanda - Bahutu and Batutsi.

The death, imprisonment, disappearance and fleeing to other countries have broken down the day to day life of the Batwa. Network which was there is destroyed and create uncertainty among the Batwa left of whom most are women and children. Solidarity and co-operation which existed in the community before 1994 are destroyed. The situation has created and encouraged individualism. People have more than enough with themselves. The great majority of the 30% of the Batwa people who died or were killed during the genocide, were men and children.

Widows later found their houses destroyed, and there is nobody to help rebuild. Feeding and caring for the children are now mostly women's responsibility. Many of these women and men don't know how to get the food they need for daily life.

Hunger is well known among these people. Poverty stricken women and children dominate the Batwa communities today. Most of these women are illiterate, have inadequate land and have very few sources of income. To make it worse; their daily life are characterised by discrimination of being nothing compared with the two superior groups -

The situation is very critical. Only a little more than half of the Batwa people who was living in Rwanda before 1994, remain (about 30% killed and 20% fled the country) - and they are mostly women and children.

#### 4.2.2 Fishermen

This is a very small group - 3 000 - 4 000 people , and little is known about them. The majority of them lives around Lake Kivu, on Idjwi Island in DRC and few on the shores of lake Tanganyika and lake Rweru. Several of these people are being prevented from openly fishing in boats because they don't have fishing licenses. This Batwa people trade fish for other kinds of food or for money. They are good in crafts and the men make canoes and paddles, women baskets, mats and fish traps. Several of them have also small farms and some make pottery.

#### 4.2.3 Hunter and gatherers

The Batwa of Rwanda who still live in the forest call themselves "Impunyu". About 7000 or less are living as Impunyu today. The main problem for these people are that the forest administration don't allow access to the forest. The result is that most of these Batwa live on the borders of the forest. They use it daily. Going in and out of the area, but can't live there permanently.

The Impunyu are semi-nomadic, moving from place to place. Their daily life is characterised by hunting of small, medium sized mammals, collecting leaf, fruits, honey and different tubers. Some of these people are good craftsmen and are doing business and trade.

Their religion is built on the knowledge from the forest. They have sacred valleys, hills and caves, trees and swamps. Today many of these secret places has to be visited secretly since the forest now have become national parks. Traditionally when a member of the camp died in the bush, the person was buried on the spot, and the camp immediately abandoned. Without permanency in the forest, this is difficult.

Usually each clan collectively owns an area of the forest. Other clans can visit or travel in areas belonging to others groups, but most of the time they are in their own area. Here they know the resources - plants, water resources, game etc. - best.

Those who have experienced their land been taken by farmers, often still live in the same areas - now as squatters linked to the farm. Even if many of the Impunyu knows how to farm, they rarely cultivate for themselves. Their traditional way of life has been destroyed and working for others or begging very often is the result - not own cultivating of land. Sharing of resources has been natural for these people. Begging for them is primarily a way of asking the Bahutu and Batutsi to share, not as a sign for a miserable status, but it indicates the miserable state of their forest.

Little is known about gender relations among these people. Usually among hunters and gatherers the society is known to be egalitarian. Through destroying their traditional culture, the egalitarian thinking and way of living may also be destroyed.

#### 4.2.4 Potters

Of the between 70 000 and 87 000 Batwa in Central Africa, more than 65 000 fell into this category.

These estimate must be understood in the context of the Batwa. They had to adapt to a new situation according to the immigration of farmers and pastoralists - and other colonisers who took over their forests.

As more and more immigrants arrived and forests became farmland, it got increasingly difficult for many Batwa to obtain wild food and other resources. The Batwa offered themselves as craft workers, labourers and protectors. The women started working as potters. With the forests more and more destroyed, and no need for the immigrants to use Batwa for access to forest resources, the relation to the Batwa changed negatively. Discrimination increased and exploitation easier and more frequent. The result was that Batwa become more and more semi-settled.

Earlier, still relatively mobile - living in banana leaf and grass huts - they were little concerned about their landlessness. This has changed dramatically during the last years. More land! - is a cry from the Batwa people of today. More land for settling and doing agriculture. Settling permanently also create a need for

proper housing which few of the Batwa have today. Still many are living like squatters in unpermanent houses.

From being depended on the forest for hunting and gathering, more and more become depended on pottery. Pottery replaced the forest, hunting and gathering as a symbol for their identity. Also men are potters, but as pottery became a way of living for these people, also the women's role and importance increased. No forest for hunting, no land for agriculture – the men lose their authority and contribution to the daily income and family life. Their self-esteem and social value are reduced as they lose their role in the family. Alcohol and alcohol abuse increase, marriages are unstable and moral values changed.

For the Batwa-potters new problems have risen. Industrially produced containers and pots – made of plastic – were pumped into the market. By not increasing the prizes, the Batwa tried to compete with the new products. In practise they didn't manage. Inflation and potter substitutes destroyed the Batwa market. Also access to clay has been reduced. They have to walk longer and longer distances to get the right clay. The area for collecting clay may also be privately owned. When pressure on a local resource increases the Batwa are the one who lose the competition. Also access to firewood for pot-firing is reduced, which make it even more difficult for the Batwa-potters.

The Batwa have often been socially ignored. But being a "Potter" also create openness for social life. The process in itself is socially involving the whole community in digging and collecting clay. Being a producer and seller of pots also means that you have contacts with non-Batwas. I.e. you may sell a pot or you can get contact which may result in job opportunities. Some argue that the social rewards of pottery is as important as the financial. Losing access to these resources also means losing social and economic income which could have given these people a better future life and an more secure identity. Their identity are further marginalized when **a)** they experience that access to the forest are denied, **b)** that hunting and gathering are not relevant any longer, and **c)** that the markets for the pottery production are reduced.

CAURWA (see Appendix II) in Rwanda is working for the Rwanda Batwas also regarding marketing pottery and crafts. Through CAURWA new products and techniques are developed and may give positive results.

#### 4.2.5 Rwanda Batwa compared with Batwa in other countries

The Batwa of Uganda and Burundi are living – more or less – under the same conditions as in Rwanda. The Batwa of DRC is more confident about their culture and customs than what we see in the three other countries. The reason is that there is still a possibility for the DRC Batwa to live traditionally - as hunters and gatherers. I.e. greater freedom and independence from other people in the area.

In Burundi, but also more and more in Uganda – as in Rwanda – the Batwa are more sedentary. Earlier their movement followed the season according to where roots, leaves, berries etc. could be found or wild animals hunted. Now they are much more dependent on Bahutu and Batutsi. “What we do tomorrow are dependent on the government and our neighbours”, said a Batwa – meaning the local authorities which is totally dominated by Bahutu and Batutsi.

## **5. Hadzabe**

### **5.1 East Africa and Hadzabe**

The Hadzabe – hunters and gatherers in Tanzania – are inhabiting an area of the North-eastern part of the country. Geographically it's located as a small part of the western rift of the Great Rift Valley which goes North-South from Eritrea/Ethiopia to Southern-Africa. The area is close to the Ngorogorro Crater and Serengeti Plains.

Upland plateau's with relatively high rainfall, good productive soil for farming and typically semi-arid areas as the Eyassi Basin characterises the area. The Hadzabe have lost all higher rainfall areas. The vegetation is dominated by Acacia trees, wooded and bushed grassland and huge areas of baoba-trees – which is of value for gatherers.

Their traditional territory – approximately 1500 square kilometres - are today part of Arusha-, Singida-, and Shinyanga region (see map page 11). Areas for this people has been threatened by intruders during several years.

In the Mbulu district of Arusha region, in Yaeda Valley, several Hadzabe are still living as hunters and gatherers but their way of life are threatened by other groups wanting to take over traditional Hadza-land. Yaeda has historically been neglected as far as social services are concerned. Securing human rights such as water, health and education, and most importantly land, are the key-issues and priority for a Hadzabe livelihood of dignity.

Yaeda is inhabited by several ethnic groups – Isanzu I ramba agriculturalist, I raqw agro-pastoralist and Tatoga/Barabeig pastoralist – all in need of greater land areas.

An increase in the population of the area, and the need for grassing land for the cattle have in practise put pressure on the Hadzabe people and their hunter and gatherers tradition. They have had to move into more and more limited areas. The relatively huge Yaeda Valley was not so many years ago a breeding place for huge herds of Wildebeests, Zebras and Impala. Elephants were there, and all kinds of smaller game could be found in the Valley. Now the situation has dramatically changed with only remnant population of the former large herds. The few Hadzabe who still live primarily as hunter gatherers have fled to the Kideru ridge system and small pockets near Siponge hills.

The Hadzabe are now facing a critical stage. Their survival as hunters and gatherers is totally depending on Tanzanian politicians on different levels and external support. Being – in practise – forced out of an area, or have to settle permanently or semi-permanently can give tragically results. While the Hadzabe must become a part of the greater society of Tanzania in order to survive, this integration need not and must not result in a loss of their bush knowledge, rich culture and language.

## **5.2 How do they live?**

### **5.2.1 Hunters and gathers**

The Hadzabe people are recognised as the original inhabitants, the first people of the area. There is no great discussion about “who was there first”.

Until recently they all lived as hunters and gatherers. Living in the bush and close to the Yaeda Valley, they could hunt and collect all natural resources which were needed during the daily life. Game like Kudu, Elan, Dikdik, Buffalo, wildebeest and Zebra – only to mention some – where hunted. With bows and arrows – poisonous or not poisonous – smaller and bigger game was hunted and brought all necessary meat for the people. Additional they gathered different kinds of fruit, berries and roots.

Collecting honey was – and is – an important resource for the Hadzabe.

Today the situation has changed. Still some families are living only by hunting and gathering, but fewer and fewer people have the traditional nomadic living –

where they always bring with them arrows and bows - wherever they go. The majority is living as semi-nomadic. Partly settled they are still using the forest for hunting and gathering, but are not moving around as earlier. Partly the reason has been that game, during the last 30 years have been heavily reduced. Poaching and loss of habitat, as more and more cattle and farming people moved into the valley, have drastically reduced the game populations.

A main problem for the Hadzabe people has been the Tanzanian tradition of looking at an area where no people are settled, as uninhabited. According to this tradition, an area where no person/family has settled down or not cultivated, has been open for those who can use it. In practise it means that the forest where the hunters and gatherers are living, is uninhabited and those who like can use the land. For the Hadzabe it means that they have been pushed away from traditional hunting areas and seen cultivators and farmers taking over.

"...other Tanzanians often think of our land as unused and empty. But it is not empty. Every part of it is owned and used by us. We have looked after it well. Until so much of our land was taken, the animals, the bees and the plants all multiplied well. We where never hungry. All our neighbours suffered from famines. In the history of the Hadzabe there has never been a famine. No Hadzabe has ever died of hunger when we had our land. But now that some much of our land has been taken, and is still being taken, many Hadzabe are hungry..."

*Gudu Mahiya/Gongo Petro/Simon Charles - Paper presented at conference, Arusha - 1999)*

Without enough land the Hadzabe traditional way of living will be history in few years. There is a great need for forest - areas with enough game, fruits, roots and water where hunting and gathering can continue for those who don't want to settle.

#### 5.2.2 Hadzabe as semi-settled.

Hugh groups of Hadzabe are semi- or permanently settled. In the village of Kipamba and Domanga and Mongo wa Mono, families are settled and living - according to themselves - "a very strange life".

Now they have got a small area - a "shamba" (peace of land) for cultivating, and some have also got sheep or goats. But they are not used to this way of life. Life has been more complicated and difficult after being settled.

The climate is unstable resulting in crop failures most years. In periods water resources are extremely scarce. A traditionally independent way of living has turned to one of dependence. Life has been more passive than usual. Land which they looked at as theirs, has been taken over by others. Trees have been cut down to expand farming areas. The Government has traditionally tried to change the Hadzabe into farmers. And they have been taught - without success due to inadequate rainfall - how to cultivate.

Changing the hunters and gatherers into farmers may still be the strategy in some of the districts. In the Yaeda Valley however, local initiatives and positive attitudes from the District Commissioner of Mbulu district, may result in protection of some areas where those Hadzabe - who would like to live traditionally - may continue with hunting and gathering and taking care of the nature in a sustainable way.

Mbulu-District, where Yaeda is, has decided - it seems - to challenge the traditional strategy. With a more holistic approach all groups are drawn into the planning process of the Valley - also the Hadzabe. Here a new policy is in the process to be implemented. According to the local district laws, an area in the Yaeda Valley has been defined for conservation. Hadzabe community plans supported by by-laws endorsed by the District government have resulted in land use zones designed for conservation or Hadzabe traditional economy. All people have still access to the area, but they can't cultivate it or have cattle there. It means that the area is - first and foremost - for hunting and gathering, and - hopefully - give the Hadzabe people a "free-area" where they can live as they always have done. In this area which is not threatened by cattle and cultivation, more game and wild animals are on its way back and again create the right habitat for both hunters and animals.

### 5.2.3 Land, village and demarcation.

Land is the key-issues for the Hadzabe. Shall they survive as hunter gatherer and be integrated with dignity and an intact culture into the greater society of Tanzania, they need an area huge enough for those who wish to continue living traditionally in and by the bush.

The village is central in the "rural thinking" of Tanzania. Since independence and the politics of Ujamaa, with the 10-cell system etc, the village has been the main vehicle for land management in the country. In theory significant power over land is decentralised to the village. But theory and practise are not always the same. Customary land rights include also those of the Hadzabe, but the

structure of village government and management often complement the permanent settled farmers and their economy. The needs of the nomadic hunters and gatherers are not prioritised. By-laws according to the village do not reflect the needs of nomadic people, but – in practise – seem to be designed for agricultural sedentarised people.

Usually the nomadic people move to another place if the situation requires it. If legislation's imposed by local government function against the will of the nomadic people, a normal reaction has been to withdraw and avoid confrontation. Withdrawal or move to another location is no longer an option for the Hadzabe. If they do, the alternative is to settle and leave behind the traditional way of living.

Work has been done to find solution to the challenge of proper use of land. The three villages of the valley – through village programmes and awareness building – has accepted the idea of dividing the land into different land use areas. Through titling of village land related to Mongo Wa Mono, the Hadzabe have got rights related to the area. A conservation area has been marked for the Hadzabe in this village.

But the title deed that Hadza got didn't – as far as known – recognise Hadzabe's customary title but rather permit the use of the identified land for a certain period. This is the case for Tanzanians when it's related to unused land. The point here is that this "unused land" has been "Hadza-land". They where there first, and has always been there.

Land use for the Hadzabe people is based on communal access to resources based on customary law. Titling as it has been implemented can give a level of local control. But efficient control demand efficient people with the right attitude at the council level. I.e. people with the understanding, interest and awareness and additional holistic approach for the situation. If accelerated influx of farmers and pastoralists should be hampered and stopped, there is a need for political will to regulate immigration and create living conditions for the traditional Hadzabe.

It was with great interest that we experienced the demarcation of huge areas in the Yaeda Valley which could be used by all people, but people were not allowed, as mentioned, to bring with them cattle, goats and sheep. The demarcated area was first and foremost for the Hadzabe people living as traditional hunters and gatherers. Land and loss of resources has been, and is, the main threat to the Hadzabe. Clearance of land and loss of land to

commercial agricultural interests have been intensified. In addition destruction of wildlife resources through commercial hunting, uncontrolled tourism and other activities have had a negative impact on the area.

Mabulu district is in the forefront – hopefully – to change a negative trend. They look at the resources in the Valley as an asset not only for sedentarized people but for all – including Hadzabe. But that demand careful planning and control in the future. It is a great challenge for the politician to follow such a strategy. It may be difficult when learned that the Village Executive Officers (VEO) now receive their salaries directly from the villages. Since the Hadzabe are exempted from paying tax, the VEO may see immigration as the best way of accumulate own salary.

Related to Kipamba – which is in I ramba district of Singida, west of Mbulu, decision has been taken for demarcation of land related to hunters and gatherers. But in practise the cattle and agricultural people have taken over. Discussion between the relevant political levels and key-persons in the district will hopefully take place. The DC of Mbulu has been challenged to discuss the thinking and Mbulu-strategy with the DC of I ramba, hopefully also at political level in Karatu District (see map page 11).

The way forward is difficult and challenging for the Mbulu District. The decisions has been taken, but now it's up to the people of the Valley to live according to the demarcation and for the politicians to follow up the decisions which have been made. Without co-operation from all people of the Valley – the way forward may end in disaster for the indigenous people of Yaeda Valley.

#### 5.2.4 Water and Relations to other local groups

Together with the Hadzabe of Yaeda, Tatoga pastoralists – mainly Barabaig, and I raqw are living in the Valley. The reason for the Barabaigs entry into the Valley was that they had been dislocated from their own traditional areas by agriculturist. During the last years they have moved into Yaeda with huge cattle herds, goats and sheep. Animals need water, and a new dam has been build in the western part of Eshkesh village (see map page 11). A second one is in the process to be build at Dumanga village in a “free area”, I.e. -it is inside but not a part of the conservation reserve of Mongo wa Mono Village.

From a narrow perspective the dams can be an asset for the Valley. They brings water to Yaeda Valley, first and foremost to the cattle – but also for the relatively few wild animals which are still there. A dam creates open space,

security and access to water for the game. But the problems are greater than the asset. First and foremost the dams may create an even greater threat and pressure on the limited resources in the Valley. With access to water more cattle owners will look to Yaeda for their herds. This will again push the Hadzabe further into the already limited forest areas and reduce hunting and gathering. Secondly – it is true that people in the Valley need water – but they need clean drinking water. It means shallow wells and bore holes should be the solution, not dams. Bore holes/shallow wells will give all groups living in the Valley the clean water they need.

Also representatives of the Barabaig saw the danger in building huge dams.

“We Barabaig living in the Valley need clean water to drink and water for our animals. But by digging more dams we will create problems also for ourselves. There are not space and resources for new huge cattle, sheep and goat herds coming into the Valley. Let’s have wells and bore holes. No more dams”,

Jonas Assecheck - Diwani Kata Yaeda Chini (Chief and elected leader of Yaeda Chini division)

This is a really radical and a fare fetching view from a central cattle owner and Barabeig leader of Yaeda. The statement from Assecheck gives hope for the future discussion and decision about how to deliver clean water to the different ethnical groups of Yaeda Valley. With more cattle, sheep and goats coming into the Valley the habitat will be changed negatively. Usually the pastoralists clear trees for building houses and “boommas” (private compound), and use fire for encouraging the growth of grasses for their cattle. For wild animals and for hunters and gatherers, this is a way of destroying Yaeda valleys natural resources.

#### 5.2.5 Churches, missionaries, health care and Hadzabe.

Missionaries from different domination's have been working in the valley for years. The valley is under the Lutheran Diocese of Haydom, and the Lutherans are very active with several evangelists travelling and working among the people in the Valley. The different churches – for the time being 7 different domination's – are very visual an influential in the valley. Only the Lutheran Church have erected 11 churches during the last years and has had good access to the people. In many ways the churches are doing a relevant and good job.

They are helping the local people with social services etc. but there are also worrying aspects of current missionaries presence in the Valley.

Important - while working with indigenous people - are sensitivity and relevant social and anthropological knowledge which sometimes external development workers and missionaries lack. Instead of being an asset for the people, representatives from some of the domination's may become a threat to the Hadzabe culture and traditional living. As mentioned, several churches have been built, and may be understood not only as a meeting place for worship, but also as a sign of sedentarization and adoption of an agricultural lifestyle. Even if sedentarization and farming usually are recommended by the Tanzanian government, the end result may be against the will and lifestyle of those being evangelised - the hunters and gatherers.

There is of course much easier to do the evangelisation and delivering of social services if people are settled. The work of the churches can therefor function - may be not deliberately - as a negative way of changing the culture of the people. Additional to the evangelisation other offers may be added which make it even more attractive to settle - food delivery for example. But what then when the delivery is over, you have got used to it and there is no way back to your traditional life?

In connection with famine relief **Haydom Lutheran Hospital** (HLH) made a new road from Haydom down into the valley. This was - of course - a great asset for those who wanted to reach the Yaeda Valley quicker than usual. The access to the valley was suddenly easy and vice versa. For the Hadzabe the access to medical treatment at the HLH changed dramatically.

HLH is one of the main NGOs in the area. It was established in the early 1950s and is today one of the best hospitals in the country. It is a great asset for several districts and groups of people - also the Hadzabe. HLH has for a long time been aware of the particular needs related to health and Hadzabe, and has provided a number of services to them. Monthly flying doctors to Yaeda Valley from HLH has been arranged, and the hospital is more than willing to expand services to the Hadzabe. Challenges are several and one is that HLH and its resources already are stretched to the limit. There is a need for more personnel (medical doctors), radio equipment and financial resources. An ambulance at HLH is in use, but for better and faster access to the Valley there is a need for radio correspondence between the villages of Yaeda and the hospital. With such equipment the health service for the Hadzabe and the rest of the Valley would be considerably extended. The Hadzabe also need income to

pay for the needed treatment at the hospital. This is a great challenge for these people. They are – even if they want it or not – a part of the “new world” where economy is based on money. A hospital is depended on income to survive, and at HLH the patient has to pay for the service.

An asset can also become a threat. The road may also be a threat to the people of the valley if it is not used in a constructive way. After better access, people may look at the valley as a more attractive place for themselves and their cattle. More people in the Valley will add pressure to the already heavy pressures which is on the Hadzabe and their marginal land areas. The leadership of HLH is aware of both the positive and negative effects such a road may have, and will use the new access to the Valley in an appropriate way. How other potential “intruders” will use the new possibilities is more uncertain.

We heard stories which were really worrying in how some missionaries did their work. This was not related to the Lutherans but to the more charismatic and Pentecostal groups acting in Yaeda.. Pressure and demands about changing dresses for the women, and stop using different kinds of jewellery was what you had to do to become a Christian. A polygamist also had to leave his wives except for one. This can easily create great problems for those women who suddenly have to depend fully on themselves. That kind of demands will split and destroy an already vulnerable culture and be a threat to marriages and traditions. The stories about the Pentecostals also had contents about how they penetrated and used the Lutheran Churches as “bases” for their own missions and through that influenced local Lutherans.

We discussed the churches and their closeness to some of the villages, with several people. It was felt that the church was more for “shadow from the sun” and social coming together, than a place for worship and religion. “How often do you use the church”, I asked a Hadza woman. “Give me more tobacco”, was the answer. For many the different churches seems not to be very relevant, except for access to food distribution and medical treatments.

If possible the different denomination should come together and find links and ways of co-operation for how to reach the people of Yaeda valley in a positive way, and not – which easily happens – compete for souls and followers, and by then destroying positive traditions and local culture.

#### 5.2.6 Leadership, education and co-operation

Hadzabe – like most egalitarian living people – are lacking concrete and functioning leadership structures. This is not a surprise but a challenge for any efforts working with indigenous people – not only Hadzabe – but all over sub-Saharan-Africa in general.

The egalitarian social organisation of the Hadzabe undermines systematically and actively development of leaders. The Barabeige and the Tatonga have a hierarchical system build on elders and councils. Through this system the community are ruled and functioning. Any responsibility to clan and family do not exist in the same way among the Hadzabe. When problems or conflicts arise, the Hadzabe don't have a formal structure for discussions and conflict solving. If disagreements arise, traditionally people packed their few belongings and moved away from each other. Need for social organisation to solve the different disputes was not necessary.

Another challenge when working together with the Hadzabe is if anyone tries to act as a leader. He/she will immediately come under scrutiny and usually extensive criticism which undermine the role as a leader or spokesperson. If a person has to represent the Hadza often the weakest individual amongst them are selected. He/she will not be a threat for the group or have any authority.

The traditional lifestyle regarding leaders and leadership among the Hadzabe may create greater problems in the future. When their land base was intact, they could easily operate in a traditional egalitarian way. In the current situation with less land available, there is need for organisation and protection of the Hadzabe. This has to be done through discussions and getting the Hadzabe involved and used to political language and negotiations. Lack of formal education will in these circumstances be a great disadvantage.

Characteristics like “backward”, “primitive”, “under-developed” and worse are often used about indigenous people – like the Hadzabe. These people are adapted to a life where they have excellent knowledge about the nature surrounding them. In their environment they are definitely not “backward” – but excellent hunters with all the necessary knowledge needed. But that doesn't mean that they – in a new situation – don't need formal education. There is a great demand for education. Basic reading and writing, and simple arithmetic is needed for all.

Mobile education service was started in the late 1997, and have had some promising results. In the late 1990's three full time teachers and several part-time teachers operated in the Valley. Some primary schools have been erected in

the area and used by people living close to it. But more permanent schools are not the way forward for the Hadzabe.

## **6. Rights and discrimination**

### **6.1 Denial of rights/Segregation**

The situation in Burundi and Rwanda has by some people been described as apartheid. The phrase has been used about the situation between Bahutu and Batutsi. The smaller group of Batwa have usually not been mentioned at all. But through their way of living, the Batwa has felt what it really means to be indigenous and an oppressed group living in the Great Lakes region.

Denial of land and jobs, lack of access to education has created severe problems for the Batwa. Even if the situation has become better, many Batwa still feel that compared with the two other groups in the country, they don't have the same possibilities and rights.

The Hadzabe people of Tanzania live on the fringe of survival. Even if it seems that the local government of Mbulu district really are taking the situation seriously, a huge problem is that the Hadzabe as a group is very small. For such a group to survive there is a need for positive action and creative activities which can give these people access to resources they have lost. Land and water are extremely important. Additionally they must have access to education and health care. Losing land and water are for the Hadzabe – as for most indigenous people – like losing a part of yourselves. Losing land may be the start of the end. Next step may be losing language and heritage, identity and culture. At the end they are assimilated and culturally dead.

For the future of Batwa and Hadzabe social services and basic human rights as water, health and education, are essential. Additional space and living room for their way of life is important. Social services may also have negative aspects if they don't take the context and situation into consideration. Externally driven services may be culturally, financially and technically unsustainable. That has to be in mind when we talk about rights and access to all kinds of social services.

### **6.2 Rights related to Batwa and Hadzabe**

#### **6.2.1 Rights to education.**

**Schooling and jobs for the Batwa.** Access to education is one of the main problems for the Batwa. Only between 0.5 and 1% of the Batwa population has managed secondary school. It's mainly in areas where well educated Bahutu and Batutsi live, that we also find some few Batwa with education. The educational system of Rwanda doesn't take into account the special situation for the Batwa. Cultural events like the honey season or collecting clay for pottery are never part of time table planning or curriculum.

Without job no income – and usually no schooling. Most of the Batwa can't afford going to school. Poor people need to use most of their time to collect food. Both adults and children are known for begging and to use most of their daytime providing something to eat. A teenager going to school means – in the short run – one less food provider for the family. Poor people can't afford losing a contributor to the household economy. Food first!, is the omen. A rhetorical question like: "Why don't you send your kids to school?" can easily be answered with "How can you learn to read and write with an empty stomach?" .

In the earlier days Batwa kids attending schools were heavily discriminated. Other ethnical groups couldn't share the same school benches with the Batwa. During spare time Batwa couldn't attend in playing with no-Batwa. During lunch they had to sit and eat by themselves. This situation is not there any longer according to the people we talked with

Even if this horrible situation doesn't exist now, it takes time before a "normal" attitude is adapted in the relation between the two other groups and the Batwa. Still many people think that the Batwa can't be used for anything else than begging and doing nothing.

The only way of getting out of these situation is to have access to education at the same level as other people of Rwanda. Only through education will Batwa have a possibility to attend and play a positive role in the modern society of Rwanda. Places for Batwa – both in primary- and secondary school – has to be created. Income generating projects and programmes will be essential for establishing the financial base both for paying the school fees and getting necessary nutritional food to the Batwa family.

**Hadzabe and rights to education:** The thinking behind mobile education services is to deliver basic education to people living away from centres. This may be the right strategy for education among the Hadza-people. If possible – develop a Hadza-friendly curriculum, educate some few (2 - 4 people) at teacher

training level. And having these people travelling in Yaeda valley doing the education.

“Professional” leadership among the Hadzabe demand persons with a formal background with necessary primary and secondary education. This service can best be delivered to the Hadzabe by mobile schools with committed teachers who knows the area, the people and – if possible – use the local language. I.e. an “adjusted” educational system.

Important factors in such a system – and this is linked to indigenous people in general - should be:

- that training don't push out the traditional knowledge and that formal education and teaching take into account what has already been received of knowledge.
- training should be locally available.
- teaching should also be done in their – the indigenous peoples - own language. I.e. it gives good training in the main language of the country, and additional protect their own language from fading away.
- Girls – if possible – should be prioritised and given training
- The curriculum should be adapted both to the Hadzabe and the greater cultural connection. The culture of the country and of the indigenous people are important part of the training (bicultural approach)
- As mentioned, the teachers should be indigenous men and women, with the necessary training. It makes chances for follow up and guidance much easier.
- important that the training are being led by the indigenous people themselves. This will be a guarantee for not pushing aside the traditional knowledge they already have.

For those who continue living in Yaeda as hunters and gatherers, education give them greater possibilities when doing communication and business with tourists etc. It may also create jobs related to the tourism business (guides, drivers etc).

For Hadzabe wanting to settle education is essential for their way further into - for them – possibly a new society.

### 6.2.2 Rights to health care

**Rights to health care for the Batwa.** For the Batwa people the forest was not only a living place. It was also a “health centre”. They were depending on

traditional medicine when ill. Batwa were well known for their knowledge of herbal, and how to use it in connection with illness. Also Bahutu and Batutsi often approached the Batwa when they needed medicine and medical help. Many Batwa have continued using traditional medicine. The reasons may be that it is effective for certain illness and that some have difficulties obtaining modern medical care. Lack of money to pay for health care may also be a reason. Discrimination against Batwa – also when it comes to health care – is well known. Some say that this is not a problem any longer, other underline that it is still continuing. Vaccination campaigns had ignored Batwa communities, and health personnel have often treated the Batwa in a very negative way.

CAURWA is discussing and working for a system of Batwa community-based health workers. Hopefully this system could function as a bridge between the national health service and the local community. This is a very interesting proposal. If it's possible to combine the community health workers with the traditional doctors and healers and their medical experience and thinking, Batwa would have choices regarding treatment when ill.

**Rights to health care for Hadzabe** Also the Hadzabe – as the Batwa – have traditionally used herbs and roots etc. for treatment of illness. As long as the forest is there and they have access to the medical resources in nature, they will use what they can collect in the forest. But with better access to Haydom Lutheran Hospital they will also more and more use their rights – as other Tanzanians – to go to HLH or other official hospitals and clinics. Continuation of monthly visits by flying doctors, additionally to mobile clinics going regularly to the Valley, are of great help. Education related to reproductive health, family planning, STDs and HIV/AIDS is very important and should be continued and increased. The HIV/AIDS-epidemic is still a minor problem in the area, but may explode if not handled with care.

An emergency curative service has also been discussed with HLH. The problem has been how to pay for such a service. A prepaid medical plan using revenue generated through tourism has been proposed and should be further discussed between the village community, Dorobo safaris and HLH.

### 6.2.3 Rights to water and land

Land and water will always be an issue for people of Africa. The two elements are fundamental for rural people – not only for hunters and gatherers but also for pastoralists and cattle owners. I.e. that water and land issue are serious for several groups and have to be handled with care. Rights to land means rights

for all rural people to land. Land and water are the basis for everybody, but this applies especially to the indigenous people. The land and water of the ancestors are grounded in all of their cosmology. Not only are the daily food taken from these elements, but the land and the water also has a spiritual quality. The land has been given to them by the ancestors and will be passed on to the next generation. The past, the present and the future are woven together.

**Landrights and the Batwa.** The underlying and historical question for the forest people of Rwanda is the question of land. From the early beginning the Batwa – as hunters and gatherers – were living in the forest. Land was not a problem, but became a problem after they were colonised three times, first by the Bahutu – the agriculturalist, then by the Batutsi, the pastoralist, and then lastly by the white man of Europe. Today the forests of Rwanda is only 5 % of the country (as big as ?). Those few Batwa people living on the fringe of the forest, the government, the representation of the National parks and forest should discuss the way forward. If possible, trying to solve the possibility of these people going back to the forest, and live there permanently. These people should be looked at as assets of Rwanda and not as backwards, “animal like” or not “normal”.

The traditional forest way of living is a “close to nature” way of living and may be give the rest of the world an eye-opener for how to save the environment and the whole Globe. Were the forest in Africa is not destroyed, and where hunters and gatherers live close to and by it, recent studies shows that these people are better of nutritionally than most other people of sub-Saharan-Africa.

For the majority of the Batwa the forest is not real anymore. Through extensive logging and creation of National parks there is no more forest for the Batwa-people of Rwanda to use. Themselves have never lived in the forest, and most of their parents have never lived there. For them the right to land is the right to space to produce for their own living. Only a small percentage (1.6% in 1993) has enough land to farm.

Traditionally in most of southern Sahara Africa forest people have had no rights to land. Hunting and gathering has wrongly been seen as ecologically unsustainable, backward or wasteful use of arable land. Land rights related to Batwa should traditionally been looked at as “collective rights”. But collective rights are not usually recognised in current land law. I.e. collective rights means in practise no rights. Therefor the Batwa people has up to today been lacking behind Bahutu and Batutsi regarding access to land and land rights.

According to CAURWA and other key-people meet during the assessment, Batwa has now in theory the same rights as other people to land. But practise is different. Talking with them about land and access to land made always the discussion very "soundi" and they all agreed that in practise they didn't have the land they needed.

Still many people of Rwanda has a negative mental picture of the Batwa. They don't believe in them, and look at them as special. Local people, trying to cooperate and familiarise with the Batwa, can be stigmatised because of the negative way the Batwa still are looked at.

**Landrights and Hadzabe.** Yaeda Valley – the home of the Hadzabe in Mbulu district – is changing. More and more farmers and cattle-owners are entering the valley. Still relatively huge areas are "open" for hunting and gathering, but also these areas are threatened by other ethnical groups coming inn with cattle, sheep and goats. Without land for hunting and gathering the traditional Hadzabe way of living will die. These people has had contact with the other groups in the valley for decades. Fear of being assimilated is definitely real.

Assimilation, to make Hadzabe think like the majority, dress, talk and "be" like the majority is not a good solution. That approach is the sure way to total destruction of the Hadzabe and its culture. It might lead to a total obliteration of their indigenous traditions, culture and characteristics, which is the opposite of what should happen. The desired goal should be a satisfactory social integration and solidarity, to become a part of the social entirety without giving up your social "self" (language, traditions etc). This is both to protect what should be protected while at the same time supporting the relations to local and central government so that the interests of indigenous people in the main society can be attended to. In this way the Hadzabe of Yaeda could be an asset for Tanzania and not the opposite.

## **7. Recommendations to NCA:**

- a. - support cooperation between the San-network of Southern Africa, the Batwa of Rwanda and Hadzabe of Tanzania.**

People working with San, Hadzabe and Batwa have on numerous occasions discussed the possibility of setting up a project to connect the three mentioned people. Through such co-operation various synergies and benefits may be released and strengthened. The continental indigenous people organisation

IPACC has discussed a specific hunter/gatherer project related to the San, Batwa and Hadzabe. Also Forrest People Project has discussed the same ideas. Till now – none of these ideas has been implemented. In my discussions with SASI /IPACC in South Africa, CAURWA in Rwanda and Dorobo Fund in Tanzania, the idea of connecting the three mentioned groups more formally was strongly supported.

The main reasons for why NCA should chose cooperation with the mentioned hunter gatherers and strengthen the network of sub-Sahara-Africa are:

- NCA is already heavily involved working together with the San-network of Southern-Africa.
- NCA has for some years cooperated with the Batwa-people of Rwanda – through the local churches.
- NCA has good contacts with NGOs in Tanzania – closely linked to the Hadzabe.
- The Hunter gatherer of Africa have much in common like:
  - belonging to Africa
  - similar history of oppression
  - hunting and gathering
  - geographically not far from each other.All this makes the potential bond far greater than with other indigenous people like the Saami of Europe or Aboriginal of Australia.
- Several progressive organisations have already done good work both in Southern- and Easter Africa. There is structures to draw on and use for NCA in the further work.

Together with NCA-partners as WIMSA, SASI and IPACC in Southern Africa, CAURWA in Rwanda and Dorobo Fund in Tanzania, further plans for how to develop the cooperation and enlarging the network should be discussed. The discussions should end up with concrete plans and budges for support.

**b. - start cooperating with CAURWA-Rwanda.**

CAURWA has been recognised by the Rwandan government. CAURWA has close cooperation with Forrest People project and is the leading indigenous people organisation of Rwanda. The organisation need support both related to capacity building and related to is programmes in Rwanda. CAURWA has underlined the will and need for further cooperation with the San-network of Southern-Africa. CAURWA is already linked to IPACC through its leader, Dr. Kalimba Zephyrin who is the regional representative.

NCA-Rwanda should contact CAURWA regarding co-operation – financially and consultancy. The co-operation should also be discussed with Forest People Project which has had close contact with CAURWA.

The following key-issues should be discussed:

- **literacy/capacity building,**
- **human rights - education, land, jobs**
- **and HIV/AIDS.**

Literacy: Lack of education is a great problem for the Batwa. With out reading and writing, without primary and secondary school, the indigenous people of central Africa will always be among the losers. The Batwa has today the same formal access to schools and universities in Rwanda. In practise extremely few are going to school. Literacy programme should be supported and further developed.

Capacity building : Further training in organisational and financial skills, advocacy and leadership is a priority for CAURWASs own staff. It is very important for the Batwa to get access to national and international structures and institutions. Through capacity building and strengthening of individual activists and CAURWA as an organisation, the Batwa could be in a better situation to fight for and defend their own rights.

Human rights: Human rights and reconciliation are two words the government of Rwanda is familiar with. Rights to land, rights to education and jobs have to be protected and fight for. “Without jobs no income, and no possibility to get land”, said a Batwa in Buyomba province. Education and job-creation should be part of the programme. Income generating through agriculture etc. should be further discussed.

Historically, in the Great lakes of Central-Africa all people were once hunters and gathers. There is a great problem that there is more or less no forest left

in Rwanda. The huge majority of Batwa people of today have never been hunters or gathers. But for those few living close to the forest, who have been displaced, negotiations with the Government and the park board should be prioritised.

HIV/AIDS: Indigenous people are enormous vulnerable for diseases as HIV/AIDS. The Batwa of today live in groups of several families and inter-marriage etc. is common. HIV/AIDS can easily – if first stricken - wipe out huge groups of Batwa. HIV/AIDS-programmes should be supported and developed.

### **C. - continue supporting the diocese of Byumba.**

It is with uncertainty I recommend continued support to Batwa-programmes through the diocese.

Support to Batwa in Byumba province has been channelled through the Anglican diocese. Need assessments has been done by the diocese and the people has been supported with health care, education, small-scale industries etc.

The dioceses seems to have a top-down-approach lead by the church and church leaders. There is a great need to involve the Batwa themselves more in planning and implementing project and programme. If possible Batwa should be employed by the project - as advisers and resource persons. Batwa-staff who understand the priorities and the thinking of the indigenous people are great resources and should be used I.E. a more participatory approach should be implemented.

It is of outmost importance that the Batwa are involved at all and every level in their own development. The aid has to be transparent and according to the need they themselves define and wish. The Batwa should themselves be in a position to decide for their own development.

Education/literacy and HIV/AIDS should be priorities.

If the top-down approach continues without drawing more on the indigenous people in planning and implementing, NCA should discuss if all co-operation/support to the Batwa of Rwanda should be canalised through CAURWA.

### **D. - support water-development in Yaeda Valley.**

There is a lack of water in Yaeda. Two dams have been build, first and foremost for the cattle of the Tatonga and the Barabeige. Dams is a threat to Hadzabe people. Dams attract farmers and pastoralist who destroy the habitat for hunters and gatherers.

The need for clean water is important and shallow wells and/or bore holes should be drilled in particular areas. Shallow wells/bore holes will hopefully give all people of Yaeda enough water. It will not attract more people, but support the Tatonga, Barabeig, Iraqw and Hadzabe with necessary water.

Through TCRS, with NCAs own water-resource personnel, or with other local water specialists, NCA should develop the necessary water facilities which are needed in the Valley.

#### **E. - support health service in Yaeda Valley.**

The new road from Haydom to Yada make access to the valley much easier than usual. Flying doctor have done a great job and are regularly visiting the Valley. Haydom Lutheran Hospital (HLH) is willing to increase its health service to all people in the Valley. With the new road and an ambulance, they have now relatively easy access to Yaeda. But the communication between HLH and the Valley should be better by installing mobile radios in the three villages of Yaeda. With radio's in the villages - connected to HLH - emergency cases which must be reacted to asap can be handled. This form of mobile clinics will ensure the delivery of health services to the valley. At the same time - being relatively inexpensive.

The health service delivered by HLH demand payment. Solution for how to pay for treatment done by HLH has to be discussed and found.

Yeada is usually dry, but during rainy period the roads in the valley may be impassable. This is mainly related to crossing of rivers in the valley. A drift should be constructed in Eshekeshe Village and other places if needed, to allow year around access of medical services.

Through HLH the necessary mobile radios should be installed in the villages, supported by NCA.

#### **F. - support mobile education service related to Hadzabe.**

The education facilities for Hadzabe have not been appropriate and sufficient.

In two areas two primary schools buildings have been erected. Fixed structures like the mentioned primary schools are not the solution for mobile people. The facilities which are already there should be used by people living close to the school-buildings, but more of the same kind of facilities should be avoided.

Some Hadzabe have been sent to secondary schooling at boarding schools far from their homes. The results is that they lose contact with their home, their traditions and culture. Through such a policy Hadzabe may easily be assimilated and permanently settled which is not positive.

Mobil people need mobile service – as we have seen when it comes to health care. Education service must be designed to suit the realities of the people, their values and way of life.

Mobil education need mobile teachers. 2 - 4 Hadzabe – who already are through with secondary schools should be challenged and invited for teacher training. As “travelling teachers” they should deliver the necessary education which is needed for people living as hunter gatherers. These Hadzabe teachers knows the culture of the people, use the local- and the majority language in their education. Through this approach the possibility to a) give the people the education they need, b) let the people be mobile and be thought where they are, c) avoid being assimilated or sedentized, could be fulfilled. Through education possibilities to get relevant work, do business etc. may increase.

The way forward regarding establish a mobile education service should NCA discuss with Dorobo Fund and local authorities of Mbulu District.

#### **G. - support further demarcation of conservation areas.**

Demarcation of a conservation area in Mongo Wa Mono village has given the Hadzabe people of Mbulu-district hope for the future. The conservation area will - hopefully – give the hunters and gatherers of Yaeda a “free-area” which they can control, where they can hunt and gather and live according to their own will and traditions. There is a need for training and support to communities to enable them to implement these zoning plans.

In practise - a demarcated area for hunter gatherer may create income for the people from potential tourists.

Income generating for the Hadzabe – through tourism may be essential for the Hadzabe. Tourism at present is managed through a partnership agreement

between a local tour company (Dorobo Safaris) and the three village communities in the valley. Because tourism so easily can have negative social and cultural effects, continual monitoring and evaluation by Dorobo Safaris and the villages is essential component of the tourism project.

A non profit organisation called Dorobo Fund (se Appendix V) also works in the valley to support community land rights, land use zoning and natural resource use planning and implementation. Their sensitive approach is an asset for the district and may provide significant additional revenue for the Hadzabe. Tourism may also have unacceptable social and cultural implication. Other more traditional tourism bureau are also operating in the Valley. The tourism industry should therefor be controlled in a proper way

West of Mbulu – in I ramba District where Kipamba Village is placed - there is a great need for a conservation area like the one mentioned. The plans for such a demarcation is – according to what we heard – already on paper, but has not been implemented. Resources and time are limited and action needs to be taken asap.

Together with Dorobo Fund NCA should discuss financial support and how to proceed with demarcation in I ramba District.

## **H. - related to gender**

Gender sensitivity should be in mind in all development work related to indigenous people. Little has been done professionally related to Batwa/Hadzabe and gender. What has been said from anthropologists etc. working with indigenous people is that women have a central role in the household.

In an egalitarian society its very important to pay attention to the gender dimension and to support women's role and needs in the society. A breakdown of the traditional indigenous society may have dramatic negative consequences for women. Among the Batwa where the majority have been potters, it seems that the changes first and foremost have created problems for the men. Development aid to indigenous people may have to create specific projects for men and women – to pay necessary respect to both sexes.

## Appendix I

### TOR for assessment related to Batwa (Rwanda, Burundi) and Hadzabe (Tanzania)

#### 1. Background.

##### Geographical location

###### *a) Hadzabe*

The Hadzabe people are primarily located in Lake Eyasi basin, Yaeda Chini Valley (YCV), Mbulu- district, Arusha region, Tanzania. This is close to well-known National parks and places as Serengetti, Ngorongoro-creater and Tarangiri Game Reserve. Their traditional territory extends over three administrative regions: Arusha, Shinyanga and Singida (approx. 1500 square km). In recent years their occupation are YCV and Kideru Ridge.

###### *b) Batwa*

The Batwa of Rwanda – which NCA already is working with – are primarily located in Byumba prefecture – northeast in the country. Rwanda is 26 338 square km (like Hedemark fylke). The Batwa is scattered all over Rwanda forming approx. 4% (29 000) of the total population of 8.5 mill.

##### Who and how?

###### *a) Hadzabe*

As part of Mbulu-district, four different population groups inhabit YCV. **Nilohamitic Datog pastoralists**, **kushitic Iraqw agro-pastoralist**, **Bantu Iramba/Isanzu farmers** and the Hadza **hunters and gatherers** (semi-nomadic lifestyle).

These groups depend on very different moods of land-use in order to sustain their traditional livelihoods. Without proper consideration and regulation these different conditions create conflict and a constant threat to each of the group's existence. Although the groups are severely affected, the conflict has a particular impact on the Hadza-people. The main reason is their relative low number of population (1000-1500) and their dependence on large areas of land. Most of the Hadza land has been taken by herders and farmers- "everywhere the land is overrun by outsiders". The alienation of the lands of minority communities has remained constant in Tanzania – from the colonial periode to this day. The changes are that the displaces are other Tanzanians. The situation of the Hadzabe is not an isolated case but is particularly serious since they are losing land not only to majority interests but also to other displaced minority communities (Barabeige).

The future for a minority group as Hadzabe is bleak without land. Different marginalized people fight one another for the most marginal lands, they are subjected to abusive conditions by government and their communities continue to suffer the deepest of poverty, which results from landlessness. Individuals and organisations have observed the ongoing destruction of the Hadzabe communities with confusion and concern. Confusion over what is to

be done to reserve the situation and concern that there is so difficult to do anything that has a realistic chance of success. Without intervention the Hadzab will soon be completely landless and dispossessed.

*b) Batwa*

Additional to Batwa, Rwanda is the country of Hutus (85%) and Tutsis (14%). Batwa are the indigenous-people of Rwanda/Burundi. Traditionally living as hunter-gatherers in the forest. The forests were cleared during the past centuries, and the Batwa forced into sedentary existence and new ways of living. They form an isolated and marginalized group, traditionally looked down upon – “backward and dirty”. As a result: little access to – and no representation in – government. Excluded from education, health care and media, discriminated in the job market and cheated from their land. Like the Hutus and Tutsis the Batwa suffered and continue to suffer from the consequences of the genocide and civil war of 1994. The Batwa were not specifically targeted, but a large number died or had to flee during the war. According to statistics up to 10 000 Batwa died (close to one fourth of the total Batwa population).

In 1995 “Community of Indigenous peoples of Rwanda” (CAURWA) was founded – uniting three existing Batwa organisations. Through CAURWA different Batwa-organizations have reconciled their differences and have joined forces in the struggle for upliftment of the Batwa community.

The Batwas main livelihood comes from pottery made from local clay. Others are day labours, small-scale cultivators or beggars. Due to low social status, they have limited access to social services like health and education. Illiteracy rate is high. Consequently few Batwa have salaried/regular jobs

**Challenges:**

*a) Hadzabe*

1. *Proper Land-use* is a key challenge for the Hadzabe. Through extensive village programmes and awareness building there is an accept locally for the idea of dividing the land into different land-use areas.

2. - *Basic Social Services* like access to hospitals/health clinics. To receive curative services the Hadzabe of the area had to make their way either to Haydom L. Hospital or to Mbulu D. Hospital. Far away, bad roads and infrastructure have made access to hospital a major challenge. Mobile clinics have been the alternative.

- Hadzabe children have had the choice of boarding school or no school. Education service for Hadzabe has been minimal or virtually non-existent.

- Hadzabe have traditionally been dependent on natural water resources. Drought and famine have increased the pressure on water availability.

Introduction of social services and its possible detrimental impact to the people in this area are main issues of concern. The need for social services like

health and school are important but a main challenge is to do this without destroying, influence the Hadzabe cultural heritage and land-use pattern in the area. To manage these challenges there is a need for learning & cooperation with indigenous people in Africa who are or have been through the same challenges

*b) Batwa*

1. *Social integration* of Batwa into the society is essential. As long as they are looked down upon and not recognised as a valued part of Rwanda, they will continue to suffer.

2. There is a lack of *Basic social services* for Batwa. Exclusion from health care and education do the Batwa vulnerable for diseases (HIV/AIDS is a great problem) and they are excluded from the job market. To rely on their traditional way of living is impossible. The forest is not there any longer and their adoptions of other ways of living have to continue.

Differently from Hadzabe, Batwa have organisations, which are working on their behalf, but they are weak and need support from indigenous organisations & network in Africa.

**Cooperation with other indigenous people.**

Hadzabe and Batwa are – like most other indigenous – extremely vulnerable people. As traditionally hunters and gatherers these people experience a high degree of pressure from government, organisations and neighbours to abandon their lifestyle. These people – like the San of Southern Africa – have been referred to as “under-developed”, “backward” and “primitive”. To strengthen Hadzabe “fight” for being allowed to live according to their will and traditions, and Batwa to be integrated into the local society, there is a need for cooperation between these people and indigenous peoples organisations in the world – first and foremost in Southern Africa. IPACC (Indigenous People of Africa Co-ordinating Committee) and WIMSA (Working Group of Indigenous Minorities in Southern Africa) have both been interested in cooperation with indigenous people of eastern Africa.. A formal and substantial cooperation between Hadzabe, Batwa, WIMSA and/or IPACC and NCA should have the potential for increased moral, professional and financial support to Hadzabe and Batwa.

**Purpose of the visit:**

Based on a request from people working with Hadzabe, and what NCA is doing related to Batwa, there is a need for external support - professionally and financially.

During June 2002 visit Hadzabe in Tanzania and Batwa in Rwanda. The NCA-offices in Kenya and Rwanda will be used in connection with planning etc. The purpose of the visit is 1) to establish links between the indigenous peoples network in Southern-Africa and Batwa and Hadzabe, and 2) present recommendations for support for human rights (land, water, education, health care) related to Batwa and Hadzabe

Main questions to raise and discuss will be:

## **A Hadzabe**

- How to introduce social services without destroying the cultural heritage & land use pattern in the area?

i.e. 1) without dramatically increase the pressure on the land use.

2) Without necessarily settle the Hadzabe permanently

3. What kind of services are needed?

4. Where to place it and why?

- What kind of relationship between the different groups in the area? Need for creating alliances between the groups? If yes - how?
- How to “give” the Hadzabe rights to land use & water in the Yaeda C. Valley (YCV)?
- How to protect the Hadzabe in the YCV against intruders who want s to use the facilities etc?
- Find solutions for possible cooperation between Hadza & San-organisations in Southern Africa with the aim to establish a permanent relation between the two groups.
- Discuss potential support from NCA to Hadzabe

i.e. 1.) What kind of needs?

2. What kind of support?

3. What kind of cooperation?

- Meet representatives from local government and from the opposition.. What is there policy regarding indigenous people, future policy regarding Hadzabe (Mbulu may be a priority for CCM since poses some potential for supporting the opposition).

## **b) Batwa**

- How to strengthen Batwa- organisations in their fight for Human rights and development?
- CARUWA is an organisation working for the indigenous people of Rwanda. How can NCA support CAURWA in its work related to the Batwa?

- How to strengthen the continental aspects of CAURWA (links with SASI, IPACC, WIMSA in Southern Africa).
- Find solutions for possible cooperation between Batwa & San-organisations in Southern Africa with the aim to establish a permanent relation between the two groups.
- Discuss potential support from NCA to Batwa
  - i.e. 1.) What kind of needs?
  - 2. What kind of support?
  - 3. What kind of cooperation?
- An expanded network between organisations in Southern Africa and eastern Africa should be supported and further developed. Proposals for how to do it has to be developed.

#### **When, who and where?**

- The field visit will be done during June 2002.
- Together with Mr. David Peterson from Dorobo-Fund, the Coordinator for Indigenous people in NCA, will visit in Yaeda Valley in Tanzania.
- The visit to Rwanda will be done by Coordinator for Indiegenous People (NCA), alone.
- The Coordinator for Indigenous people (NCA) will have talks with representatives from IPACC/SASI and WIMSA in South Africa before going to Eastern-Africa.

## **Appendix II**

### **The san Network of Southern Africa.**

A brief overview taken from annual reports/information material delivered by WIMSA, SASI and IPACC. The three mentioned organisations are closely linked and working together for the indigenous people of Southern Africa and in the whole Africa.

#### **WIMSA**

WIMSA (Working Group for Indigenous Minorities in Southern Africa) was established in 1996. WIMSA is a San networking and advocacy organisations with its headquarter in Windhoek, Namibia. WIMSA is the headquarter of the regional San-network, but also render programme support to a number of CBOs. They are working with development, leadership training, human and land rights training etc. WIMSA facilitates the development of suitable training programmes for all San in the region. They have established a regional San cultural centre called !kwa ttu – meaning “water pan”, close to cape Town. The centre will act as a training centre and can be used for workshops etc.

WIMSA has developed media and research policies to secure the best control the San can have over information taken away from them by outsiders and to ensure the security of their intellectual and cultural property rights.

#### **SASI**

SASI (South Africa San Institute)s aims has been to build capacity to empower San to take control of their own lives through managing, controlling and benefiting from the current and increasing “tourism invasion” upon their communities. SASI was approached by WIMSA to establish their work. Skills training, tourism management, setting up income generating projects, environment awareness and utilisation etc. has been part of their work.

#### **IPACC**

IPACC (Indigenous peoples of Africa Co-ordinating Committee) is a network of community based organisations representing ethnic groups who see themselves as aboriginal/indigenous population that have been marginalised . IPACCs primary aim is to unite African groups who identify with the UN International Decade of the World Indigenous Peoples and support the Draft Declaration on the rights of indigenous people. IPACC help indigenous groups to be more effective in promoting international rights instruments by working co-operatively with other indigenous groups in Africa.

## Appendix III

### **CAURWA.**

In 1991 – after being totally forgotten and ignored at a social-political, economic level in central-Africa, the “Association for the promotion of Batwa” (APB) was created. Later – in 1993 – “Association for the Global Development of the Batwa of Rwanda” (ADBR) was established. Both unites were crated to fight for the Batwas emancipation and socio-political rights and integration in the Rwadien society. In 1995 the two organisations united under the umbrella CAURWA (“Communate des Autochtnes Rwandais”).

CAURWA has been recognised by the Rwandan government as an NGO. CAURWA has been a “pådriver” and tried to organise the Batwa people of Rwanda. CAURWA has different department working with:

- a) literacy and capacity building
- b) human rights,
- c) HIV/AIDS and
- d) income generating.

Land, *water*, *violence* and *HIV/AIDS* - “satsingsomeråder” for NCA are all priority areas for CAURWA.

CAURWA's goals is to sustain long term development activities for Batwa communities, promote equal rights as to other Rwandese groups, increase their representation and make Batwa to be included into activities concerning their society in Rwanda.

CAURWAs strategy is participatory and using PRA intensively. They are well known for there sensitive inclusive way of working with the Batwa. Using discussions, in depth interviews and being together with the Batwa during several hours/days to get the “feeling” of what is really going on and learning the background of the people they shall cooperate with.

CARUWA has external support from “Action Aid”, “Forrest people”, UNHCHR and UNDP, “Christian Aid” and several interested individuals.

CAURWA is financially accountable and using international auditing companies.

After the genocide of 1994 the rwandese don't talk of or differ between different ethnical groups in the country. It could therefor have been difficult

for CAURWA to work for the Batwa – the indigenous people of Rwanda and central Africa. But indigenous people is mentioned in the new constitution and CAURWA is a legal and registered organisation of Rwanda.

## **Appendix IV**

### **Dorobo Fund**

The Dorobo Fund is established to help the Hadza safeguard their land and resources.

Run by dedicated Tanzanians, the Fund works through government structures to address issues of land rights, migration and sustainable use of resources.

Dorobo Safaris has developed – together with the people of Yaeda Valley – a tourism programme. The programme has its roots in a relationship going back 40 years, between the Hadzabe community and the owners of Dorobo safaris. Dorobo – as a small safari company – was invited by the Hadzabe to bring tourists to the Yaeda Valley. A carefully monitored tourism programme was established. It was stressed that tourism was only worthwhile if it contributed positively towards enhancing community land and resource rights. Tourist visits should be done on the premise that Hadzabe as specialists and with knowledge which the rest of the world has lost, should act as teachers and key persons for the experiences the tourists get in the Valley.

The tourist programme or the Dorobo Fund activities are not an attempt to keep the Hadzabe as they are. That is the Hadzabe's own decision. The goals of the programmes are to assist them safeguard a land/resource base as a foundation for a future of self-determination with dignity.

## **Appendix V**

### **People meet - literature used.**

#### **People meet in Rwanda:**

Mr. Jab Gunnar Raen	-	NCA – Rwanda
Mrs. Clemence W. Bideri	-	NCA-Rwanda
Mr. Innocent Ndizeye	-	NCA-Rwanda
Bishop Rwaje Onesphore	-	Anglican Church
Mr. Muhire Alphonse	-	CAURWA
Dir. Kalimba Zephyrin	-	CAURWA
Mr. Sibomana Diogene	-	Anglican Church

Several Batwa people living in Byumba area and Kigali.

#### **People meet in Tanzania:**

Rev Jotam Girgus	-	Lutheran Church
Ms Selina Sanla	-	Haydom Lutheran Hospital
Dr. Odd H.E. Olsen	-	Haydom Lutheran Hospital
Mrs. Kari Olsen	-	Haydom Lutheran Hospital
Mr. Isaac Murge	-	Lutheran Church
Dr. Isande Malleyech	-	Haydom Lutheran Hospital
Prof. Norvald Yri	-	Lutheran Church
Mr. Jovita Dukho	-	Ward ex officer.
Mr. David "Daudi" Peterson	-	Dorobo Fund/Safari
Mr. Daniel Ngoitiko	-	Dorobo Safari
Mr. Jonas G. Assecheck	-	Chief and elected leader of Yaeda Chini division.
Mr. Thomas	-	Hadza hunter
Mr. Harmes (?)	-	Hadza hunter
Mr. Maroba Masango (husband)	-	Hadza hunter
Mrs. Gesha Masongo (wife)	-	hadza gatherer
Mr. Gabrile G. Songay	-	DC of Mbule District

Talks and discussions were also held with several other Hadzabe hunters and gatherers living in the Yaedi Valley

## People meet in South Africa

Dr. Roger Channels - SASI / IPACC  
Ms. Meryl-Joy Wildchut - SASI – Operation Manager

## Litterature used:

**Baker Wairama G.** : "Uganda: The Marginalization of Minorities" MRG 2001

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**UN Convention on the Prevention and Punishment of the Crime of Genocide (1948)**

**Article 1**

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

**Article 2**

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

**International Labour Office Convention Concerning Indigenous and Tribal Peoples in Independent Countries, No. 169 (1959)**

**Article 6**

1. In applying the provisions of this Convention, governments shall:
  - (a) consult the peoples concerned, through appropriate procedures and in particular through their representative institutions, whenever consideration is being given to legislative or administrative measures which may affect them directly;
  - (b) establish means by which these peoples can freely participate, to at least the same extent as other sectors of the population, at all levels of decision-making in elective institutions and administrative and other bodies responsible for policies and programmes which concern them;
  - (c) establish means for the full development of these peoples' own institutions and initiatives, and in appropriate cases provide the resources necessary of this purpose.

**Article 7**

1. The peoples concerned shall have the right to decide their own priorities for the process of development as it affects their lives, beliefs, institutions and spiritual well-being and the land they occupy or otherwise use, and to exercise control, to the extent possible, over their own economic, social and cultural development. In addition they shall participate in the formulation, implementation and evaluation of plans and programmes for national and regional developments which may affect them directly.

**Article 8**

1. In applying national laws and regulations to the peoples concerned, due regard shall be had to their customs or customary laws.
2. These peoples shall have the right to retain their own customs and institutions, where these are not incompatible with fundamental rights defined by the national legal system and with internationally recognised human rights. Procedures shall be established, whenever necessary, to resolve conflicts which may arise in the application of this principle.
3. The application of paragraphs 1 and 2 of this Article shall not prevent members of these peoples from exercising the rights granted to all citizens and from assuming the corresponding duties.

**Article 13**

1. In applying the provisions of this part of the Convention governments shall respect the special importance for the cultures and spiritual values of the peoples concerned of their relationship with the lands or territories, or both as applicable, which they occupy or otherwise use, and in particular the collective aspects of this relationship.
2. The use of the term 'lands' in Articles 13 and 16 shall include the concept of territories, which covers the total environments of the areas which the peoples concerned occupy or otherwise use.

**Article 14**

1. The rights of ownership and possession of the peoples concerned over the lands which they traditionally occupy shall be recognised. In addition, measures shall be taken in appropriate cases to safeguard the right of the peoples concerned to use lands not exclusively occupied by them, but to which they have traditionally had access for their subsistence and traditional activities. Particular attention shall be paid to the situation of nomadic peoples and shifting cultivators in this respect.
2. Governments shall take steps as necessary to identify the lands which the peoples concerned traditionally occupy, and to guarantee effective protection of their rights of ownership and possession.
3. Adequate procedures shall be established within the national legal system to resolve land claims by the peoples concerned.

**Article 15**

1. The rights of the peoples concerned to the natural resources pertaining to their lands shall be specially safeguarded. These rights include the right of these peoples to participate in the use, management and conservation of these resources.

**Article 16**

1. Subject to the following paragraphs of this Article, the peoples concerned shall not be removed from the lands which they occupy.
2. Where the relocation of these peoples is considered necessary as an exceptional measure, such relocation shall take place only with their free and informed consent. Where their consent cannot be obtained, such relocation shall take place only following appropriate procedures established by national laws and regulations, including public enquiries where appropriate, which provide the opportunity for effective representation of the peoples concerned.
3. Whenever possible, these peoples shall have the right to return to their traditional lands, as soon as the grounds for relocation cease to exist.

4. When such return is not possible, as determined by agreement or, in the absence of such agreement, through appropriate procedures, these peoples shall be provided in all possible cases, with lands of quality and legal status at least equal to that of the lands previously occupied by them, suitable to provide for their present needs and future development. Where the peoples concerned express a preference for compensation in money or in kind, they shall be so compensated under appropriate guarantees.
5. Persons thus relocated shall be fully compensated for any resulting loss or injury.

**Article 33**

1. The governmental authority responsible for the matters covered in this Convention shall ensure that agencies or other appropriate mechanisms exist to administer the programmes affecting the peoples concerned, and shall ensure that they have the means necessary for the proper fulfilment of the functions assigned to them.
2. These programmes shall include:
  - (a) the planning, coordination, execution and evaluation, in cooperation with the peoples concerned, of the measures provided for in this Convention;
  - (b) the proposing of legislative and other measures to the competent authorities and supervision of the application of the measures taken, in cooperation with the peoples concerned.

**UN International Covenant on Civil and Political Rights (1966)**

**Article 2**

1. Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
2. Where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such laws or other measures as may be necessary to give effect to the rights recognized in the present Covenant.
3. Each State Party to the present Covenant undertakes:
  - (a) To ensure that any person whose rights or freedoms as herein recognized are violated shall have an effective remedy, notwithstanding that the violation has been committed by persons acting in an official capacity;
  - (b) To ensure that any person claiming such a remedy shall have his right thereto determined by competent judicial, administrative or legislative authorities, or by any other competent authority provided for by the legal system of the State, and to develop the possibilities of judicial remedy;
  - (c) To ensure that the competent authorities shall enforce such remedies when granted.

**UN Convention on the Rights of the Child (1989)**

**Article 2**

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.
2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

**UN Agenda 21 (June 1992)**

**Chapter 11: Combating Deforestation**

The survival of the forests depends on us recognizing and protecting their ecological, climate-control, social and economic values. These benefits should be included in the national economic accounting systems used to weigh development options. (...)

In addition to encouraging sustainable use of forests, countries need to create or expand protected area systems to preserve some forests. Such forests are needed to preserve ecological systems, biological diversity, landscapes, and wildlife habitat. Forests also need to be preserved for their social and spiritual values, including that of traditional habitats of indigenous people, forest dwellers and local communities.

**Chapter 26: Strengthening the Role of Indigenous People**

Governments should recognize that indigenous lands need to be protected from environmentally unsound activities, and from activities the people consider to be socially and culturally inappropriate. There should be national dispute resolution procedures to deal with concerns about the settlement of land and use of resources.

Governments should incorporate the rights and responsibilities of indigenous people into national legislation. Countries could also adopt laws and policies to preserve customary practices, and protect indigenous property, including ideas and knowledge.

Indigenous people should be allowed to actively participate in shaping national laws and policies on the management of resources or other development processes that affect them.

Governments and international organizations should recognize the values, traditional knowledge and resource management practices that indigenous people use to manage their environments, and apply this knowledge to other areas where development is taking place. They should also provide indigenous people with suitable technologies to increase the efficiency of their resource management.