

Annex 6

Indigenous Peoples Planning Framework

PREFOREST CONGO - Project to reduce greenhouse gas emissions from forests in five departments in the Republic of Congo



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1. Introduction

The presence of indigenous peoples (IP) in the Project area was discovered late in the development of the Project document during the field mission of the consultant in charge of Environmental and Social Risk Assessment from May 21 to June 6, 2019. In 2011, the Congolese government was the first in Africa to adopt a law on indigenous peoples, but the list of villages and other communities with IP has not yet been compiled in Congo. During a field trip in the district of Ngo in the Department of Plateaux between May 29 and June 1, around 10 villages with IP were discovered on the routes to the west, north and south of Ngo plus Ngo itself. The TOR for the Environmental and Social Expert specified tasks to be undertaken if IP were found in the Project area, and implementation of these started immediately.

The Environmental and Social Risk Consultant's mission was extended in order for him to conduct an initial mission targeting the IP around Ngo, so as to start applying the Green Climate Fund's Policy on Indigenous Peoples and the FAO Safeguards on IP. The mission took place between June 8 and 12. Thirteen villages were found with IP in the Project area around Ngo. It was surprising to note that all 13 villages are in the savanna dominating the countryside in the district of Ngo.

The Congolese IP were known as "Pygmies", the people who traditionally lived from hunting and gathering in the dense forest of the Congo Basin. However, this name is considered derogatory in Congo, and Law 05 of 2011 on Indigenous Peoples prohibits the use of this term in Congo. The term "indigenous peoples" or "indigenous population" (IP) is used in this document.

The requirements of the GCF's IP policy are very clear and detailed for IP who do not cohabit with others. An Indigenous Peoples Plan (IPP) must be developed and the policy provides all the details regarding the content of an IPP. However, nearly all IP around Ngo live in villages with the Bantu. The GCF policy states that, in such a case, a development plan may be developed to the benefit of both parties. Unfortunately, the GCF policy does not give guidelines or details on the approach or content of such a plan. Here is the exact text.

Analysis of the GCF IPP Policy Guidelines based on the type of document

Context	Analysis of its relevance
The GCF policy specifies, "If the activities or location have still not been identified, an Indigenous Peoples Framework Plan (IPPF) may be prepared."	The activities have only been partially identified. Typical agroforestry production systems have been identified, but each beneficiary is free to modify these production systems or even change them completely to comply with the established criteria. The location of the activities has not been defined - when the Project is launched, there will be a wide-scale awareness raising campaign, but all beneficiaries will react as they wish - nothing is mandatory. Result: An Indigenous Peoples Framework Plan (IPPF) will be prepared, mainly based on the IPP items presented in the GCF policy.
The IPPF will depend on the significance of the identified impacts.	The main negative impact identified is that the IP may not benefit, or may benefit very little, from the Project - their situation will remain unchanged with no mitigation measures. The other negative impacts are highly unlikely. In particular, opportunities have been identified to improve the situation of the IP and to reduce discrimination against them by the Bantu. The IPPF will therefore specifically focus

	on opportunities and measures to increase positive impacts and, to a lesser extent, measures to reduce negative impacts.
The IP live in proximity with other people, and the GCF policy must therefore be applied to benefit both groups.	The IP do indeed live in proximity with others. Twelve of the 13 groups live on the outskirts of Bantu villages, or at the border of the village, or a few hundred meters from the village. The IPPF being prepared must therefore aim to create benefits for the IP and for the Bantu from the village, on condition that the Bantu and the Bantu land owners agree that the same conditions be offered to the IP as to the Bantu.
When the IP are not the sole beneficiaries, the form and presentation of the IPPF may be different.	The elements of the IPP that are present in the GCF policy are always broadly followed.
In some cases, a broader and more integrated community development plan will be compiled, for the benefit of all stakeholders.	The GCF's IP Policy gives no guidelines on the contents of such a community development plan. It was also decided not to opt for a community development plan that includes water, schooling, road networks etc. and that would require very different expertise from that required for the other sub-components and Project activities with implementation being very costly. It is better to conduct a few activities well than to implement a large range of activities poorly.

2. Mission Preparation, Objective and Methodology

To prepare the baseline survey mission in villages with IP,

Contacts were made in Brazzaville:

- Mr. Anicet AKANOWEME, Director for the Promotion of Living Standards, Dignity and Welfare of Indigenous Peoples, Ministry of Justice
- CACO REDD (Consultation Framework for Congolese Civil Society and Indigenous Peoples on REDD+ [*Cadre de concertation des organisations de la société civile et des populations autochtones sur la REDD+*])
- Flora Saira Marlène NGUIE, Member of the Executive Team of the Indigenous Peoples Rights and Cultures Project (*Projet Droits et Cultures des populations Autochtones*) in the Republic of Congo

Objectives of the mission among the IP in the district of Ngo:

1. Start to apply the Green Climate Fund IP Policy and the FAO and REDD+ Safeguards for IP.
2. Identify all settlements with resident IP populations and discern whether they qualify for Project coverage.
3. Collect reference information on:
 - a. Their history
 - b. The number of IP households in each village
 - c. Their main activities
 - d. Their main difficulties in life
 - e. Their relationships with the Bantu

- f. Their internal hierarchy
 - g. Their land access methods
 - h. Their experiences with agricultural producer groups.
- 4. Educate the IP on the outlines of the Project to reduce CO₂ emissions from forests in the Republic of Congo.
- 5. Attempt to ascertain their interest in taking part in the Project, identify what they see as risks, advantages, disadvantages and opportunities associated with the Project.

Methodology:

Team composition:

- a. Jean-Parfait Ampali, national FAO expert and head of mission;
- b. Roy Hagen, international environmental and social risk analysis expert;
- c. Mr. Ferdinand Mamie, indigenous to the village of Nsah, one of the villages surveyed and used in the Indigenous Peoples Rights and Cultures Project. Mr. Mamie knows all the villages that include IP in the district, and he speaks Itswa (the language spoken by the IP), Lingala and French.
- d. Mr. Anicet AKANOWEME, Director for the Promotion of Living Standards, Dignity and Welfare of Indigenous Peoples, Ministry of Justice
- e. The Agricultural Sector Chief of the district of Ngo.

The small town of Ngo was used as our base. The three languages used for the survey were French, Lingala and Itswa. Itswa is the language spoken by the IP in the district of Ngo. Hagen asked questions in French. Mr. Impali translated them into Lingala if necessary, and Mr. Mamie translated the questions into Itswa. He translated the responses into Lingala or French and Mr. Ampali completed the translation into French.

They left Brazzaville on the morning of June 8. Meetings were held with Mr. Mamie and the Sector Chief in Ngo. There was first a briefing by Mr. Mamie on the IP situation in the district. A list was made of accessible villages with IP, making them suitable for inclusion in the Project. There are two villages with IP (Ayama and Ayo) on a poor track in the north-northwest of Okiéné and close to Gambona. Their access is deemed too difficult to be covered by the Project. They are not included in the list of surveyed villages. After the briefing by Mr. Mamie, they left to inform all villages on the Djambala route about our visits and the scheduled timetable for each visit. The decision was made to cover five villages every day for the first two days and the last two on the Gambona route on the 3rd day, then a neighborhood of Ngo and the Village of Ngo 2 on Saturday 12 when returning towards Brazzaville. Towards the end of the second and third days, all villages to be surveyed the following day had been informed.

Before this mission, a single direct interview was held with IP - from the village of Onianva (some conversations on risks were also held in Mpoh and Ngo 2, with some IP attending. The situation of IP in the district is not well-known. The consultant therefore decided to use semi-structured surveys with a list of basic questions for the general structure of the conversations. Hagen created a draft questionnaire before leaving Brazzaville. The draft was improved after the briefing by Mr. Mamie. Some amendments continued to be made depending on the survey results, particularly during the first day. Each non-standard response was followed by additional clarification questions. The final version of the questionnaire is presented in Annex A.

In light of the difficult relationships between the IP and the Bantu, the team made the unanimous decision to try to conduct the surveys with no Bantus present, although the panel supervising the development of the Project informed us that it is difficult to do. The main strategy consisted of explaining this approach to the village chief at least one day before the meeting with the IP (always a Bantu). The village chiefs, who are all Bantu, all accepted. Several times, one or more Bantu men arrived at meetings with the IP. Mr Ampali was always able to convince them to leave us alone with the IP.

After the surveys each day, a team meeting was held to compare our findings and to try to improve our approach.

3. The IP reference situation

The 13 villages with IP are found on the tarred roads to the west, north and south of Ngo. They are all Bantu villages except for the village of Endion 5 km to the west of Ngo. The 13 villages are listed below by access route and by order of survey:

- Djambala route to the west of Ngo. The starting point was the village furthest from Ngo:
 - a. Allion, Lomé, Nsah, Abby, Mpoh, Banga, Endion;
- Gambouna route to the north of Ngo. The starting point was the village closest to Ngo.
 - a. Egypte, Nazarette, Onianva, Point d'Eau, Ombima;
- Brazzaville route, village of Ngo 1
- In addition, a conversation was held with three quarters of the IP in the small town of Ngo, a neighborhood of Mpala. Ngo is a small, growing town and it is not yet clear whether the population of Ngo will be eligible for Project funding.

There also two villages of indigenous peoples on a track to the north-northwest of Okiéné on the Djambala route. The track is not good, and the two villages are remote, fairly close to Gambona. Due to their remoteness on a track and their location on the margins of the Brazzaville supply zone, it was decided that they are not suitable for participation in the Project and they were excluded.

Village	Number of IP Households
1. Allion	19
2. Lomé	15
3. Nsah	35
4. Abby	40
5. Mpoh	20
6. Banga	11
7. Endion	24
8. Egypte	n/a
9. Nazarette	10
10. Onlanva	37
11. Point d'Eau	26
12. Ombinma /Ombina	n/a
13. Ngo 1	n/a
TOTAL	237+

4. Main Findings

The main findings from all of the village surveys are presented here. Survey results for individual villages are available in the Annex A.

History: Most of the IP left the forest during the presidency of Marien Ngouabi between 1969 and 1977. Ngouabi had a programme to resettle isolated peoples near roads to facilitate access to schooling and other services offered by the State, as well as markets. Often, IP groups were moved two or three times before settling in the village where we found them. They often cite difficulty of life in isolated areas as a reason for leaving the forest. No group expressed the wish to return to life in the forest (but this question was not asked).

Number of households: The number of households was counted in 10 villages (except for the small town of Ngo). A household was defined as:

- Man and woman with children:
- Woman alone with children:
- Man alone with children:

The number of indigenous households varied between six and 35 per village (to be verified). The total number of indigenous peoples' households identified during the field visit was approximately 237.

Lifestyles/main activities:

1. They are all mainly farmers;
2. Gathering is the second most important activity nearly everywhere.
3. The other main activities are manual work for the Bantu (done by all groups, and typically in 3rd place) and hunting (always practiced by nearly all the groups).

Questions were then asked relating to their main difficulties in life and their relations with the Bantu. These two themes were nearly always intertwined because, typically, some of their major difficulties concern their relations with the Bantu. The results of the two themes are therefore presented together.

Discrimination by the Bantu against the IP:

- Relations between the IP and Bantu are nearly always bad.
- During conflicts between the IP and Bantu, the village chief (who is always a Bantu) never rules in favor of the IP.
- Three groups stated that their children in primary schools are sitting on the ground in the dust, while the Bantu children are sitting on benches.
- The Bantu will not agree to drink from the same glasses used by IPs.
- Bantu men always seek to attract IP girls/women for sexual relations, but an indigenous man who makes the slightest move towards a Bantu girl/woman is at great risk of being attacked physically or worse by the Bantu.
- The Bantu almost never agree to buy prepared cassava (chiquong) or other food prepared by the IP. Hygiene may play a role in this custom.

Economic discrimination by the Bantu:

- All IP groups regularly perform weeding/manual labor for the Bantu. The IP from 11 of the 13 villages state that they are paid a lot less than the Bantu are paid for the same work - typically 50% of what the Bantu are paid and very often less than 50%.¹ Two IP group stated that they do not know how much the Bantu are paid for weeding. It is only the IP from the Mpala neighborhood of the small town of Ngo who claim they are paid the same rates as the Bantu.
- Two IP groups on the Djambala route said that they are not able to engage tractors for mechanized plowing, because the Bantu threaten the tractor drivers that they will no longer use them if they plow for the IP. One IP group clearly stated that the Bantu do not want indigenous peoples to develop. They want the IP to remain poor so that they will always available to do weeding at very low cost.
- The IP from two villages plus those from the Mpala neighborhood in Ngo said that they cannot have tables in the Ngo market (constructed by the Town Hall) to sell their products. They are forced to sell their products at low prices to the Bantu who resell them at the market at higher prices. They were not asked about their ability to pay for a table in the market.
- Most of the IP groups state that the Bantu set low prices for hunting, gathering and farming products. If they do not accept the low prices, they are threatened by the Bantu.
- Two groups were part of mixed Bantu and IP groups that planted eucalyptus and acacia trees in combination with agricultural crops (WCS funding). When the agricultural crops were harvested and sold, the Bantu kept the income for themselves.

Other Difficulties:

- As a consequence of economic discrimination, the IP often complain of a lack of money - particularly insufficient money to buy agricultural tools and pay for school fees and medical care.
- A shortage of water in the dry season often creates difficulties - sometimes extreme.

Hierarchy and population structure:

- In each village, the IP have their own IP chief. His chief is the village chief - always a Bantu. Typically, the position of chief is inherited from one generation to another, but the chief may be chosen consensually, or he may be the founder of the village.
- A single chief stated that he holds meetings with other IP chiefs. All other IP chiefs who were asked this question (more than half) stated that they have never had a meeting with other IP chiefs.
- Each Bantu village has a village executive/committee. No IP group was found to have representatives on this executive.
- The involvement of IP in decision-making at village level is highly variable.

Experiences with agricultural producer groups:

¹ The percentages vary enormously. An attempt must therefore be made to triangulate this information, or to use it cautiously. However, all groups in the villages claim that they are paid a lot less than the Bantu.

- In general, the IP have never created groups. They have very little experience with groups and are not in a position to identify the strong and weak points of group operations.
- They all agree that they could create groups in order to take part in the Project.

Access to land:

- Most IP have easy, free access to land, particularly small plots. Sometimes, relatively modest amounts must be paid for access to land. In one village, the IP can only have small plots.
- Reference is made to a recent case when a field was seized by the wife (a Bantu) of the village chief after it was plowed by an IP. In Ngo, refugees seized the IP fields in the forest.

Experience with planting trees:

- All interviewed IP groups have planted trees in the IP section of their villages. No group has already planted trees outside the village. Most say that land owners may never allow them to plant fruit trees outside the village.
- They almost all believe that it is only the government and the Project who could negotiate their right to plant trees outside villages.
- They are counting on the Project to support them in negotiating medium to long-term contracts for agroforestry plantations.

Their interest in taking part in the Project and their potential consent:

- The indigenous people in 13 villages all verbally expressed their interest in taking part in the Project. There was no time to transform their wish into a document signed by their representatives.

During this initial dialogue with the 13 villages with IP, all the IP groups expressed their wish to take part in the Project. However, there was neither the time nor the logistics to translate this wish into written, formal documents. Therefore, after consultation with the IP specialists and documentation of their consent, a second mission was put together for the IP in the district of Ngo - this second mission will be summarized once it is complete.

5. Risks, Opportunities and Measures to be taken

The Project has relatively few risks and many opportunities for indigenous peoples. The main risk is that the IP conditions will not improve. The Project presents opportunities to improve both the economic conditions of the IP and respect of their civil rights.

Risks:

1. Bantu landowners will not agree to give IP the right to plant trees outside villages. It would be difficult to negotiate this right even with Bantu non-land owners. It would be even more difficult to do so for the IP. The IP are fairly certain that they could not negotiate this right alone. They believe that with government support through the Project, they could negotiate this right.
2. The current forms of discrimination against IP by the Bantu remain unchanged or could even get worse.
3. IP groups will often have no members who know how to read and write and who are able to keep accounts and compile the reports required by the Project.
4. The IP will always find it difficult to market their products at the same price as the Bantu.

Opportunities

There is the opportunity to combine implementation of Law 05 with the Project's economic development related activities. There is an opportunity to ensure that IP have the same economic opportunities to benefit from the Project as the Bantu. There is the opportunity to educate and involve all authorities from prefecture level down to the level of each village on the implementation of IP rights, as stipulated in Law 05.

The timing is right for effective implementation of the law as the implementing legislation . Since July 2019 there are six new regulatory acts under Law 05, as follows:

- Decree No. 2019-202 of 12 July 2019 specifying special measures to facilitate access to health and social services for indigenous peoples and to protect their pharmacopoeia
- Decree No. 2019-204 of 12 July 2019 on special measures to improve access to education for indigenous children and literacy for adults
- Decree No. 2019-201 of 12 July 2019 establishing procedures for the consultation and participation of indigenous peoples in socio-economic development projects and programmes.
- Decree No. 2019-203 of 12 July 2019 establishing the composition and modus operandi of the Interministerial Committee for Monitoring and Evaluation of the Promotion and Protection of the Rights of Indigenous Peoples
- Decree No. 2019-200 of 12 July 2019 determining the modalities for the protection of cultural property, sacred sites and spiritual sites of indigenous peoples
- Decree No. 2019-199 of 12 July 2019 on special measures for the granting of civil status documents to indigenous peoples

All of these acts are in harmony with the goals of the project to empower indigenous peoples. The project can play an important role by informing indigenous peoples on the new legal recognition of their rights. Awareness raising activities are planned.

There is also the advantage that the Director for the Promotion of Living Standards, Dignity and Welfare from the Ministry of Justice is taking part in IP surveys in villages in the district of Ngo, and he is motivated to raise awareness of and implement Law 05 in partnership with the Project. Moreover, there is a representative from the Ministry of Justice dealing with indigenous peoples in the capital of the Department of Plateaux in Djambala who could play a major role in implementing Law 05.

Measures adopted to counter the risks

1. The Project is adopting the policy that Bantu land owners should offer the same conditions to non-land owner IP that they are offering to non-land owner Bantu, or the Project will not fund initiatives in the village. In particular, if land owners offer medium to long-term contracts with the right to plant trees to the Bantu, they must offer the same conditions to the IP. This risk for the IP is essentially the same risk for women and young people. See Risk 2 in the ESMS.
2. The Project is supporting and funding secondary schooling for up to half a dozen IP children per village in order to develop the human resources and expertise required for effective management of agroforestry and forestry producer groups.

Measures to be taken in order to seize the identified opportunities

Partnership with Justice to support implementation of Law 05: The Ministry of Justice, through its Director for the Promotion of Living Standards, Dignity and Welfare was closely involved in development of the IPPF since the discovery of 13 villages with IP in the district of Ngo. He was involved in two missions among the IP in June and July 2019. During the second mission, he conducted the initial awareness raising of the IP of the 13 villages on Law 05 on indigenous peoples

With the launch of the Project, routine awareness raising on Law 05 and its implementing legislation will be at three levels. This awareness raising will be directed by the Director for the Promotion of Living Standards, Dignity and Welfare from the Ministry of Justice and will be in collaboration with the Project. It may integrate other stakeholders, such as RENAPAC (*Réseau national pour la promotion des peuples autochtones du Congo* [National Network for the Promotion of Indigenous Peoples in the Congo]), the IP Rights and Cultures Project and COCA REDD. This awareness raising will be supported by the definition of the roles and responsibilities of the various stakeholders in implementation.

- a. It starts in the Plateaux Department at their capital in Djambala. The Ministry of Justice will mobilize three people, including the representative from their IP Department in Djambala. The meeting will bring together Heads of district from the 11 (?) districts of the department and will be chaired by the Head of the department.
- b. The meeting at Djambala will be followed by education of the authorities in the district of Ngo, including all district, village and IP chiefs from the 13 villages with IP, district administrators, police officers and technical services representatives. The workshop will be chaired by the Head of the district. Measures to ensure that the IP can have tables in the market at Ngo will be taken.

- c. Finally, the person in charge of IP from the Ministry of Justice for Djambala will conduct awareness raising sessions in each village in the district of Ngo, particularly villages with IP. To this end, Law 05 on Indigenous Peoples and its implementing legislation will be translated into Lingala and Itswa and presentation of these translations will be organized for the Bantu and IP in each village. A paper copy of the laws and implementing legislation will be given to the IP who know how to read. Each village will be encouraged to incorporate IP members in the village committee.

These educational workshops will also be used as a basis to develop a complaints management system - see the section Mechanism for complaints and complaints management below.

Creation of an IP network: There is an opportunity to support the creation of an IP network to facilitate communication, better inform them of their rights, challenges and progress in respect of the rights, to counter discrimination, to exchange information on the strengths and weaknesses of their participation in the Project, to build their capacities and to consolidate the complaints management system from the bottom up. One of the factors facilitating discrimination against the IP is the lack of contact and communication between the different IP groups that are more or less isolated in their villages. The Project will support the IP in creating the network and organizing meetings. During the first two years, quarterly meetings will be held and from the third year, semi-annual meetings.

Emphasis on NRM: In light of the importance of natural resources for the IP, particularly in terms of hunting and gathering in the forest, the Project will specifically emphasize the development of simple land management plans and participatory management systems for natural resources on this land (see the next chapter on Participatory Natural Resource Management).

6. Participatory natural resource management

Initially, special emphasis will be placed on areas inhabited by IP when developing fuelwood supply plans for urban centers and when compiling development plans. At village level, the Project specifically emphasizes the development of simple natural resource protection and sustainable management plans wherever IP are found. The IP are particularly dependent on natural resources and they have very strong cultural links with natural forests. The plans would be developed jointly by the Bantu and the IP with an emphasis on forest and fauna resources, which are of major importance for the IP for gathering and hunting. The geographical borders of the management areas will be established depending on the forests used by the IP (it is possible that forest use by the IP from a village exceeds the borders of the same village). A participatory analysis will be conducted of the conditions of the forest and other natural resources, trends and direct and indirect causes of deforestation and forest degradation, in order to develop simple natural resource protection and management plans. These plans will be based on the following principles:

- a. Voluntary participation
- b. Participatory demarcation of spatial limits and natural resources to be managed
- c. Participatory zoning/allocation of unit uses (forests with multiple uses - in compliance with the legal framework and negotiated amendments, forests to be protected with assisted natural regeneration, fire management plans, degraded forest and savanna set aside for the development of agroforestry and forestry production systems, etc.
- d. Compilation of rules to govern access and use of resources

- e. Development of management structures and definition of their roles and responsibilities. The objective is to promote specific roles for the IP in terms of hunting and gathering.

7. Results of consultations

including the individuals and institutions who took part, a schedule, responsibility for each activity, free, prior and informed consent, causes, and future commitment plans.

8. Gender analysis and action plan

The gender analysis will be conducted with Project startup in month 6 by a consultant specializing in gender analysis. The analysis will cover the respective roles of men and women, identify non-equitable aspects, identify constraints and opportunities for women in the Project and develop an action plan.

9. Benefit-sharing plan

Baseline surveys documented two cases of non-equitable sharing of the benefits of production systems similar to those to be promoted by the Project. They relate to agricultural harvests within groups created to develop fuelwood plantations by the former WCS project in villages around the Léfini hunting reserve. The plantations were created by mixed Bantu and IP groups. The taungya technique was used for the first two years to create these plantations. When the combined agricultural crops were harvested, the Bantu took everything, and the IP had nothing. These experiences were documented in the villages of Mpoh and Ngo 2. This is exactly the type of non-equitable sharing that needs to be avoided at all costs.

The plantations in Mpoh and Ngo 2 still exist and there are certainly others. When the Project is launched, there may be negotiations with the groups who created these plantations to use them as a demonstration site for fuelwood production and marketing and the associated temporary replanting to ensure regeneration of these plantations. However, if the IP are to invest in production systems, it is essential that they receive their share when these plantations are logged. Such demonstrations could be highly motivating for anyone interested in Component 2.

The principles adopted to promote equitable sharing are the following:

- Always teach the IP that they do not need to create mixed groups with the Bantu. They can have their own groups. The same applies to women and young people;
- For each activity, the equitability analysis must take into account both costs and benefits. For example, the cost of protecting forestry and agroforestry plantations against savanna fires is often forgotten;
- For supported initiatives, it must be ensured that the IP have the same opportunities as the Bantu (particularly the same contractual conditions with land owners, but also that they have access to land of the same potential);
- For IP initiatives, ensure that women and young people are educated about the possibility of developing their own initiatives;
- Ensure that stakeholders are taught that they are not obligated to do collective fieldwork. There is always the possibility for each member of the group to have his or her own plot to cultivate. Activities such as plowing, purchase of inputs, training and marketing of products could be through the group, but agroforestry plots could be managed by the individual members of a group;

- For each investment, the necessary funds are set aside for future operating costs before the profits are shared;
- The issue of equitable sharing within IP groups must be defined by the IP themselves and not imposed by the Project. For each IP initiative, ensure that there is a cost and benefit sharing plan in their funding request and that this plan has been developed consensually.

10. Land rights arrangements

The issue of land rights is central to this Project. The Project has retained three options to correct the problem of land access and security, notably: (1) giving beneficiaries access to land already secured by PRONAR or land available on former State farms. To date, almost 6,000 ha have been secured by PRONAR and blocks of land are currently being secured in some departments covered by the Project; (2) supporting families interested in registering their land and transferring of a part of it for agroforestry projects by non-land owners; and (3) the system of shared remuneration (contracts), which consists of the land owner interested in the Project agreeing to make his land available to beneficiaries for a long period to be defined jointly in return for shared remuneration.

Option (1) would be limited to villages near blocks of land secured by PRONAR or by the State. Options (2) and (3) have general potential in all villages for non-land owners, who include Bantu and IP, men, women and young people. For the IP, the challenge is to ensure that they have the same opportunities as the Bantu. The Project will not fund initiatives for the Bantu if Bantu land owners do not offer the same conditions to the IP.

11. Complaints and complaints management mechanism

There is a grievance mechanism for the Project in general, which is elaborated in the ESMF. The grievance mechanism shall have distinct provisions related to indigenous peoples to ensure respect of IP civil rights as stipulated in Law 05 and its implementing legislation. The mechanism will provide the option of submitting complaints anonymously. Indigenous peoples will also have the option of submitting grievances through the GCF independent grievance mechanism or contacting the GCF indigenous peoples focal point. There will be two subsystems: a) A top-down complaints management subsystem, and b) a bottom-up complaints management subsystem.

The first subsystem will be a proactive system managed by the Ministry of Justice through its officer in the departmental capital of Djambala. Their departmental manager will be the main organizer of awareness raising workshops for the authorities at department and district levels. During awareness raising workshops, the departmental manager will give contact details, specifically his telephone number, to all stakeholders, in particular the IP in each village. He will also list contact details for all authorities, village chiefs, IP chiefs or other IP with mobile numbers. In terms of complaints management, the difficulties in relation with the Bantu identified in this report will be the starting point. The departmental manager will conduct direct annual visits to the authorities of the district of Ngo and visits to monitor the civil rights of the IP in each of the 13 villages. During each visit to IP in the village, the list of identified complaints will be updated. The IP in each village will be encouraged to directly communicate any new complaints that may arise. For substantial complaints, the departmental manager will make contact with the local authorities by telephone to ensure investigation and appropriate follow-up for each complaint. The departmental manager will ensure that there is follow-up until the complaint is resolved or officially suspended.

The IP network will play a role. The Project will support the creation of an IP network in the district of Ngo with two representatives (one man and one woman) per village. The network will hold quarterly meetings during the first two years and six monthly meetings as of the 3rd year. The network's functions will include keeping a register of complaints. It will refer the matter to the departmental manager and district authorities when the IP at village level are reticent to do so and will serve as an intermediary between the village and the departmental manager and district authorities. The network will ensure follow-up of registered complaints from the bottom up.

12. IPPF indicators

Three key indicators are suggested to measure the benefits received by indigenous peoples through the project:

- Percentage of IPs involved in the development of Sustainable Simple Management Plans (SMPs)
Target: Number of IP participants involved to reflect at least the percentage in the village population.
- Number of IP households receiving greater tenure security through either long term recognized use/management rights or title. Target: 50% of the indigenous people's households will have greater tenure security.
- Percentage of IP trained on climate-resilient agroforestry and forestry techniques. Target: Number of IP training participants to reflect at least the percentage in the village population.

13. Future Engagement Plan

The IPPF will be updated and finalized towards the end of year one of the Project. Some things need to be done before its finalization so that the IPPF becomes a more useful tool. It should be recalled that an IPPF was decided upon instead of an Indigenous Peoples Plan, because the activities that will affect the IP are partially known and the intervention sites are still unknown. These decisions will be more advanced after the intense programme to raise awareness of rural populations on the Project outlines and available production systems, particularly in the 13 Project districts. This programme will affect the Bantu and the IP, which will greatly facilitate involvement of these two parties in updating the IPPF. The Bantu and IP will have more specific ideas on the activities and production systems that interest them. The two parties will have clearer ideas on the possibilities of collaboration, particularly willingness by land owners to offer the IP the same land access conditions as those given to Bantu non-land owners.

Together with awareness raising and prior to finalization of the IPPF, any other potential villages with IP need to be identified, particularly around Louvakou in the district of Niari. If other IP groups are found, the mission needs to be amended to include them. It will also be beneficial if awareness raising and planning workshops on implementation of the IP law are conducted in Djambala, district of Ngo and villages with IP before the IPPF is finalized. This will give a better idea of the willingness of the Bantu to change their behavior towards the IP, and the IPPF measures can be consequently amended.

The partnership with the Ministry of Justice to collect and manage complaints may be changed. Awareness raising and planning workshops must be held before the IPPF finalization mission. The mission will also cover: a) the creation of the IP network and attendance at its first founding meeting at Ngo, and; finalization of the free, prior and informed consent process. The gender analysis and development of its action plan will be conducted jointly with the update and finalization of the IPPF.

14. Budget

1. IPPF update and finalization mission
 - a. International consultant, indigenous peoples safeguards
 - i. Two weeks in the Congo, 18 working days
 - ii. Two field missions of 4 and 3 days
 - b. International gender consultant
 - i. One week in the Congo
 - ii. 10 working days
2. Partnership with the Ministry of Justice to collect and manage complaints
 - a. Costs to be shared
 - b. One-day education and planning workshop in Djambala
 - i. Two representatives from the central Ministry
 - ii. All sub-prefects from the department
 - c. One-day education and planning workshop in Ngo
 - i. Village representatives (Bantu chief and IP chief + an IP woman)
 - ii. Ngo police
 - iii. Ngo technical department s and administrators
 - d. Meetings in 13 villages in 3 days.
 - e. Annual workshops
 - i. Annual workshop in Ngo
 - ii. Annual meetings/workshops in each of the 13 villages

Monitoring of indicators and support to production systems, subprojects, supplies, strategies, etc., are covered by the project budget.

Annex A: Village data sheets

Allion Village

Location: on the Djambala route on June 9:

History: Their ancestors left the forest during the Presidency of Marien Ngouabi between 1969 and 1977. President Ngouabi had a programme to encourage all isolated villages and populations to move towards roads to facilitate the provision of public services and to improve access to transport and markets. They first settled in Iballa and then in Allion in 1997 during the war.

Number of households: 19

Lifestyles: They all practice farming, hunting and gathering in this order of descending priority. Hunting and gathering take place in forest and savanna areas. They also do manual work for the Bantu.

There is one indigenous person who can make charcoal, but no one is doing it.

Difficulties in life and their relations with the Bantu: They lack tillage equipment such as hoes and machetes. They have to pay very high rates of interest when they borrow money from the Bantu. If they borrow 3.4 USD, they have to repay 6.8 USD. If they sell a piece of asparagus to a Bantu, he could take five instead of only one. If the indigenous person refuses, there is a fight. It does not help to complain to the village chief. They pay us 9 to 10 USD to weed 1 ha. The official price is 50 USD.

If an IP man is seen with a Bantu woman, he may be killed. The IP do not have Bantu masters. The Bantu do not buy their prepared cassava (chiquons).

They are unanimous that schooling is important. The Bantu lie to them all the time because they are illiterate. The Bantu children hit the IP children. They say that IP children come to school just to eat rice.

They know the law on IP, but nobody in the village takes note of it.

There is no infirmary here. There are no motorbikes to go to the health center.

The district council sent someone to collect information two or three times to make identity cards, but these were never received.

The draw water from a backwater that dries up completely in the dry season. They dig 1.5 meter wells.

They are not able to engage tractors for plowing, because the Bantu threaten the tractor drivers that they will not employ them if they plow for the IP.

The Bantu are apparently in the process of building a prison for IP in the village. Some IP were warned five years ago that they have no right to set foot in the village.

Hierarchy: They have their own chief. Its chief is the village chief - who is Bantu.

Access to land: Access is free of charge. Workforce is the limiting factor. They have the right to plant fruit trees in the village but will never be allowed to plant trees outside the village. The same applies for the Bantu. They do not share their harvest with the land owner.

Interest in taking part in the Project: They believe that the Project could resolve their land access problem and provide the opportunity for mechanization. They believe that the Project could even negotiate the right to plant trees. They are very pleased with the advent of the Project.

Lomé Village

Location: on the Djambala route on June 9:

History: They know that they were living in the forest, but do not know when and why they arrived here.

Number of households: 15

Lifestyles: They hunt and gather in forest and savanna areas. They farm only in savanna areas because they do not have machetes. They do fieldwork for the Bantu. They may either sell or eat their hunting products. They do not know how to make charcoal but are interested in doing it.

Difficulties in life and relations with the Bantu: The Bantu engage us for 8.4 USD and pay us 3.4 USD. When we sell things for 0.2 USD, they give us 0.1 USD. The Bantu take back money they have already given. We agree to 50 USD for an animal and are paid 10 USD. It is very difficult to get money. The forest is two hours from the village. The Bantu do not buy food prepared by IP.

Schooling is poor, because they need to pay the teacher even to receive exam results. They said that the same applies for the Bantu.

They have no problem accessing medical care, except for the problem of paying the fees. If they have no money, they give birth at home.

When our women are made pregnant by Bantu men, they do not recognize the pregnancy. The village chief will not settle this problem. The Bantu flirt with our women. We cannot do the same with their women.

No IP has an identity card. The district council came four times to collect information to make identity cards, but no cards were ever received.

All adults are illiterate.

Hierarchy: They have their own chief. Its chief is the village chief. No IP is a member of the village committee - because they are IP.

Access to land: Access to land is free. They cultivate where they want. Someone paid for mechanized plowing twice (the son of Ferdinand Mamie from the Rights and Cultures Project). Nobody objected.

Experiences with groups: They have never created agricultural producer groups. They have planted trees in the village, but land owners will not agree with planting outside the village.

Interest in taking part in the Project: They say that they have trust in the Project and the government. They say that they could create producer groups if there were no Bantu in the group. They emphasize that the Project must negotiate with the land owners. They say that they could manage money if it was put in a bank account. If they need to keep money at home, that will not work. They all want to take part in the Project.

Nsah Village

Location: on the Djambala route on June 9:

History: They left the forest during the time of President Marien Ngouabi. The former village chief invited them to settle here. They came to have fufu. They consider life here in the savanna better than their life in the forest.

Number of households: 35

Lifestyles: Agriculture is their main activity. They also gather, hunt and work for the Bantu. They grow their crops in the savanna and forest. The savanna crops are the most important. They do not have to share their harvest or their hunting products with the Bantu. Nobody makes charcoal. Charcoal is transported via the Djambala road.

Difficulties in life and relations with the Bantu: Their greatest difficulty is with tractors for plowing. The Bantu prohibit tractor owners from working for the IP. They say that the Bantu do not want the IP to develop like them. The IP are paid 50 USD per ha for weeding and the Bantu are paid 84 USD/ha

There are two literate IP men. Those who can pay the fees send their children to school. Their children are not beaten up by the Bantu, but they often fight with Bantu children. Some go on to secondary school. They believe that schooling is very important. It changes life and provides employment.

One IP is a community health worker and has not been paid since 2011. The Bantu health workers are paid.

They can go to hospital but have to pay. They are not aware of family planning.

They have a major problem with water. There is a backwater, but the water is bad.

Nobody knows the law on IP.

Hierarchy: They have an indigenous chief. His chief is the village chief. He meets with other indigenous chiefs from other villages. The last meeting was last week. It was a scheduled meeting (after the visit to Nsah, the same question was asked of other chiefs and they all said that they have never had meetings with other IP chiefs).

There are no IP on the village committee. They may attend meetings just to listen.

Access to land: Access to land is not a problem. Land can be chosen without consulting the land owner. Some of them have been able to engage tractors for plowing. A tractor driver came from Ngo. He said that he would accept money from everybody - he ignored the prohibition by the Bantu.

Experience with groups:

Interest in taking part in the Project: They said that land owners will never agree with planting trees. However, after discussion, they believe that land owners may agree if negotiations are handled by the Project. They could agree to form groups to participate in the Project. In the end, they all said the Project is good. They are happy.

Abby village

History: They do not know their history - where did they come from, why and when?

Number of households: 40

Lifestyles: Their activities in descending order of importance are: a) agriculture; b) gathering; c) manual work for the Bantu; d) hunting. One person knows how to make charcoal but does not do it.

Difficulties in life and relations with the Bantu: An indigenous person is paid 17 USD/ha for weeding and a Bantu person 84 USD. They sell asparagus for 0.34 USD and the Bantu pay 0.2 USD.

Schooling is considered very important. No adults are literate. They have children who go to school. The Bantu children fight with the IP children like children fight with each other.

The IP football team plays with the Bantu team. The Bantu team plays better than the IP. The match ends in a fight.

There is never marriage between IP and Bantu people.

Two adult IP have identity cards.

Hierarchy: They have their own chief. He inherited the position. He never meets with other indigenous chiefs.

Access to land: The IP chief currently has a 1 ha field. The village chief indicated the land to him. He pays nothing for cultivation rights.

It is possible to plant fruit trees in the village but never outside the village. The landowners will never accept it.

It was asked whether, with Project support, contracts of 20+ years could be negotiated with the right to plant trees. One person was skeptical. The others believe it would be possible.

They do not believe that support from the Project will aggravate their relations with the Bantu.

Experience with groups: They have never formed groups but believe it would be feasible. They do not wish to form mixed groups with the Bantu.

Interest in taking part in the Project: They would like to take part in the Project.

Mpoh village

History: They left the forest because life is difficult and there were many diseases. They first settled in Nsah and then in Mpoh, at the invitation of the chief of the Mpoh village. Along the side of the road, they can always sell things.

Number of households: 20

Lifestyles: In descending order of importance: 1) agriculture; b) gathering; c) work for the Bantu; d) hunting. They do not make charcoal

Difficulties in life and relations with the Bantu: They have poor relations with the Bantu and experience discrimination. To collect a debt, the Bantu come violently. If a Bantu is in debt, the IP come kindly and are pushed away. For weeding, a Bantu is paid 34 USD, and an IP is paid 2 to 3.4 USD for the same area.

The primary school is 5 km away. The children are poorly treated by the teacher. IP children sit on the ground and Bantu children sit on benches. No adults know how to read or write.

They have no problem with access to hospitals.

Some adults know the content of the law on indigenous peoples.

Hierarchy: There is an IP chief. He never meets with other indigenous chiefs. When there are foreigners, the IP are called to attend village committee meetings. When donations are to be distributed, they are excluded. They are involved when there are communal meetings to address village problems.

Some IP have their identity cards. To get an identity card, one needs to be brave and go to Ngo.

Access to land: Land access is free. Land can be chosen to cultivate freely. There are no problems in engaging tractors for plowing. They do not have the right to plant trees outside the village.

Experience with groups: They have not formed classic agricultural producer groups but have been part of a mixed IP and Bantu group to take part in the WCS project to create eucalyptus and acacia plantations. Peanuts and cassava were planted under the taungya system to create the plantation. When these two crops were harvested, the IP received nothing. They did not make a complaint to the village committee. The village committee was part of the problem. IP men prefer IP groups with men and women. (We wanted to ask the women the same question, but they had already left at this point). They were asked what they saw as the strengths and weaknesses of the Project. They answered that they saw only strengths. They were asked whether their participation in the Project risked aggravating their relations with the Bantu. They responded that the Bantu land owners just need money. If an agreement is found whereby the land owners can make money, they will be happy.

Interest in taking part in the Project: They could form groups to take part in the Project, but they do not want to be part of mixed groups with Bantu people. They are favorable to the Project.

Banga Village

Location : Djambala route, June 10

History: “Our parents came with their master”. Our grandparents worked free of charge. They left the forest during the Presidency of Marien Ngouabi.

Number of households: 11

Lifestyles: Main activities in order of descending priority: a) Agriculture - small fields in savanna areas only; b) gathering - in forest areas only; c) work for the Bantu; d) net hunting - in forest areas only. The main products of gathering are: a) arrowroot leaves; b) asparagus. The forest is very near and is always in good condition.

Difficulties in life and relations with the Bantu: Now there is no longer this story of “masters”. They cohabit well with the Bantu but are poorly paid. Our main difficulty is a lack of money. They are paid 0.8 USD per day for plowing or 7 USD/ha. They do not know how much the Bantu are paid. Their products sell well, but not the [chiquons]. Only the adults have hoes.

There was an ORA (observe, reflect, learn) school, but there is no longer a teacher. The closest school is 14 km away at Okiéné. There, their children are beaten up by the Bantu. A single adult man knows how to read and write. Schooling is a very good thing.

With money, they can be admitted to hospital. Some have their identity cards. They went to Ngo to get them.

They do not know the law on Indigenous Peoples.

Hierarchy: They have their own chief. He never meets with other indigenous chiefs. They are not consulted for major village decisions.

Access to land: Access to land is free even for mechanized plowing. However, they have never done mechanized plowing. They say that land owners may agree for them to plant fruit trees outside the village. The land owners have said that they may do what they want if they have money to do it.

Experience with groups: They have never formed groups but would like to.

Interest in taking part in the Project: They do not believe that the Project could create conflict between the IP and the Bantu, because the Project will support both parties. The question was asked, “But the Bantu count on you for weeding. Will that not create problems?” They responded, “Here, the Bantu have always encouraged us”. The IP do not see any disadvantages to the Project. They wish to take part.

Endion Village

Location: 5 km from Ngo on the Djambala route on June 10

History: They came from Mbon during the presidency of Marien Ngouabi. There are no Bantu in the village (it is the only IP village with no Bantu out of the 13 villages).

Number of households: 24

Lifestyles: In descending order of importance: a) agriculture; b) gathering; c) manual work; d) hunting. They do not make charcoal. The main gathered products are; a) asparagus (collected by men); b) arrowroot (collected by men and woman); Gnetum africanum.

Difficulties in life and relations with the Bantu. There are always problems. The Bantu come and provoke us. They say that the land is not ours. They take plots everywhere. We are surrounded. When we arrived, no land was negotiated with us. The land still belongs to the Bantu. The Bantu come in groups to threaten an individual IP. We cannot have a table at the Ngo market. Our asparagus is taken to Ngo by road. The Bantu stop us. They force us to sell our products at low prices.

The forest is an hour’s walk away. There are Rwandese and Zaireans in the forest. They lay traps. They threaten us sometimes. There is intimidation.

We are paid 1.7 USD/day or 25 USD/ha for weeding. The Bantu are paid 50 USD/ha.

Their children go to school in Ngo 5 km away. Two have gone to college. Three adult men know how to read and write.

They must buy water.

Hierarchy: They have their own chief.

Access to land: Land access is free. Mechanized plowing is done with no problem.

Experience with groups: There was a group growing cassava, pineapple, maize, pepper and tomatoes. The group collapsed when the chief who created it left. The experience with the group was positive.

Interest in taking part in the Project: They are interested in taking part in the Project. The town could come here - it could be swallowed by the town.

Egypte Village

Location: on the Gambona route June 10

History: They do not know when they came here. They came because of the track.

Number of households: n/a

Lifestyles: In descending order of importance: a) forest (F) and savanna (S) agriculture; b) F and S gathering; c) manual work for the Bantu; d) F and S hunting. They do not make charcoal. The main products from gathering are: a) Ignetum; b) asparagus.

Difficulties in life and relations with the Bantu: The Bantu have prohibited them from collecting arrowroot leaves, because this product makes them too rich. The abundance of Ignetum and asparagus is decreasing over time. They do not know how to exploit them without their abundance decreasing over time.

They work a field and then afterwards, the land owner arrives and takes the field. They threaten us against making complaints - to make us afraid. They threaten us for things that we have not done. They threaten to chase us from here. They threatened to burn the house of one young IP man. We have never approached the authorities because they are corrupt. We are never right.

The IP are paid 17 USD/ha for weeding. They do not know how much the Bantu are paid.

They do not know the law on Indigenous Peoples.

They cannot have a table in the Ngo market.

Some children go to school - which is 5 km away. Other children skip school. They gather food instead of going to school. The Bantu children tell our children that they come to school only to get rice. No adults know how to read or write.

Some IP have their identity cards. Nobody has their birth certificate.

People like you (the FAO mission) always make promises, then you go and never come back. We are used to that.

Hierarchy: They have their own chief. Their chief has never met with other indigenous chiefs. They are never consulted for major village decisions. There are no IP on the village committee.

Access to land: They have no problem with land for cultivation. Five IPs engaged tractors for mechanical plowing. It is a little difficult to do. They do not have the right to plant trees outside the village.

Experience with groups: They have never formed groups.

Interest in taking part in the Project: They believe that, with the support of the Project, they could negotiate 20 year contracts with land owners with the right to plant trees. They want to escape poverty.

Nazarette Village

Location: on the Gamboma route, June 10.

History: They came here from Mbong. Before arriving in Nazarette, they stayed in Ossio, Ombima and Onianva. Some of the IPs from Onianva came here to Odzisan. Afterwards, the Bantu changed the name to Nazarette. They do not know when they left the forest.

Number of households: 10

Lifestyle: in descending order of importance: a) agriculture in F and S areas; b) gathering in F and S areas; c) hunting in F and S areas, d) manual work for the Bantu. Maize, peanuts, and cassava are the most important subsistence crops. They are also the most important cash crops. We were making charcoal but the land owners have prohibited us from doing so. When they were making charcoal, they easily sold their product. The main products from gathering are: a) Ignatum; b) asparagus. They no longer have customers for arrowroot leaves.

Difficulties in life and relations with the Bantu: Their main difficulty is a lack of agricultural equipment - due to a lack of money.

There is an acute shortage of water. During the rainy season, water is stored in barrels. In the dry season, they go to the stream, which is a two hour walk away. Access to the stream is very difficult - it means climbing up a mountain.

Relationships with the Bantu are not good. The Bantu will only pay low prices for IP products because they are the land owners. The Bantu pay us 17 USD/ha for weeding, and they pay the Bantu 67 USD/ha. The rights of the Bantu always predominate. There is no equality.

Nobody has their identity documents.

All the children go to school 3 km away in Oyonfoulaa. No child has been to secondary school. No adults know how to read or write. Modern schooling is important to get jobs, earn money and learn how to read and write.

Hierarchy: They have their own chief. Their chief has never met with other indigenous chiefs. They join in and are consulted for major village decisions. There are no IPs in the village committee.

Access to land: There is paid access to land for areas of at least a hectare. They pay 25 USD/ha. The group supported by the Rights and Cultures Project has already used mechanized plowing. It is difficult to get a tractor. They paid 67 USD and 67 USD for mechanized plowing and spraying.

Experience with groups: They have had two experiences with groups - the one supported by the Rights and Cultures Project and another group before that. They say that the advantage of the group is that the project (Rights and Cultures) pays for mechanized plowing. They planted cassava and the project sold it at 252 USD. They set aside 135 USD for plowing the second year but this has not yet been done.

Interest in taking part in the Project: They are interested in doing something similar to what they did with the Right and Cultures Project with the new Project. They were asked how they could become autonomous if no one knows how to read and write. They responded that they could send a student to secondary school.

Onlanva Village

Location: on the Gambona route June 10

History: Their grandparents came from the forest. They came here from Nkumo village.

Number of households: 37

Lifestyle: They are small-scale farmers they gather food and hunt with nets. Men and women gather *Ignétum africanum* and the men collect asparagus. They hunt blue duiker with their traditional nets. They do not know how to make charcoal, but it interests them.

Difficulties in life and relations with the Bantu: IPs are paid 17 USD/ha for weeding and the Bantu are paid 50 USD. Relations with the Bantu are not good. They are often threatened by the Bantu. If we borrow money from the Bantu, they threaten us in order to be paid. If an IP works for a Bantu and the IP becomes ill, that Bantu forces him to work, and to do double the work. An IP girl was threatened with death with a piece of wood for 0.5 USD. The Bantu do not respect their rights. The IPs have no rights. There was a murder - the brother of the IP chief was killed. His foot and testicles were damaged. The police officer did nothing. He started to threaten the brother of the murder victim, the chief. The Bantu mock them, "You don't even know who killed your chief's brother". The IP do not have Bantu masters. Under the law, they are equal to the Bantu, but not in reality.

The children all go to school. There is no discrimination at school. A single child went to secondary school.

They have access to medical care.

No adults have identity cards. One went to get his card four times but did not succeed.

Hierarchy: There are no IP village committee members. They are consulted when foreigners are present - if not, they are not consulted.

Access to land: Plots of 400 m² are free. They have to pay 8 USD for larger plots and 100 USD per crop cycle for one hectare. They have never used mechanized plowing because of a lack of money.

Experience with groups:

Interest in taking part in the Project: They said that the most important thing that the Project could do is to bring them out of poverty.

Point d'Eau Village

Location: on the Gambona route June 11

History: They came from Ayama (on the track to the northwest of Okiéné and near Gambona). They came here to send their children to school and to be on the tarred road.

Number of households: 26

Lifestyle: in descending order of importance: a) agriculture in savanna areas; b) gathering in forest areas; c) hunting in F and S areas; d) manual work for the Bantu. They do not make charcoal

Difficulties in life and relations with the Bantu: Their main difficulty is discrimination by the Bantu. They say that they will pay us 3.5 USD per day but they pay us 1.7 USD. They pay us 25 USD for weeding 1 ha and they pay the Bantu 50 USD. The Bantu set prices for asparagus which are half or even a quarter of the normal price.

The IP do not have Bantu masters. The Bantu will not agree to drink from the same glasses used by IPs. When the IP queue for the mill, the Bantu who arrive late go right in front of the IP. There are separate water points for the Bantu and for the IP. They do not have the same rights as the Bantu. They are never right in conflicts. The police always take the side of the Bantu.

The children go to school in Ombima 2 km away. The IP children sit on the ground and the Bantu children sit on benches. Two IP children moved on to the 6th year of schooling. The teacher kept back the examination results to keep the place for Bantu children. The chief and two girls know how to read and write. Nobody has been to secondary school.

They have access to medical care.

Four have identity cards. There were always promises of cards for everyone. They have voter cards and they vote in elections. They never receive their share of donations. They do not know the law on IP.

Hierarchy: They have their own chief. He was the founder of the village. The chief has never attended a meeting with other IP chiefs. There are no IP on the village committee.

Access to land: One man showed us a fairly large field on a hillside. After he plowed the field, the wife of the village chief came to remove him with no compensation for plowing.

Experience with groups: n/a

Interest in taking part in the Project: Their chief asked us what the Project will do so that they can plant trees. It was explained that the Project will support them, as well as the Bantu, to negotiate contracts of about 20 years with the right to plant trees. They believe that this could be done. They believe that they would be capable of setting money aside during the initial years when plowing is paid for by the Project so that they can independently pay for plowing afterwards. They see no disadvantages to working in a group with the Project.

Ombina Village

Location: on the Gambona route, June 11

History: They are originally from Ayo village (towards Ayama). They left before the time of Marien Ngouabi. They stayed in Ngankéré and Nsah before coming here. They left because of hardship, isolation and clothing. They say that they will not move again.

Number of households: n/a

Lifestyle: in descending order of importance: a) agriculture in S and F areas; b) gathering in F areas; c) manual work for the Bantu; d) hunting in F areas; Nobody knows how to make charcoal.

Difficulties in life and relations with the Bantu: Their main difficulty is discrimination and threats. The Bantu set the price of 0.1 USD for asparagus, which is worth 0.34 USD. If the IP do not accept the price, they threaten to burn down their houses. They are paid 20 USD/ha and the Bantu are paid 42 USD.

There is a school here, but only one child goes, because of a lack of money to pay the fees. The child who goes sits on the ground. The Bantu sit on benches. Three men know how to read and write. They believe that schooling is very important - to learn how to read and write.

They need to walk 2 miles (6 km) simply to get water. Men, women and children carry water. The Bantu do not like to buy their products. They never buy carved meat. However, our women are good for them.

Two men and one woman have their identity cards. Children do not have birth certificates.

Hierarchy: They have a chief who inherited his position. He has never attended a meeting with other indigenous chiefs. There are no IP on the village committee.

Access to land: The Bantu do not allow them to have fields of one hectare. They can have plots of up to 40 x 40 m. They have never engaged tractors for mechanized plowing. One IP man gave a Bantu man 84 USD for plowing. The Bantu did nothing but kept the money. The IP man reported the case to the Ngo police. The IP man won the case and was not threatened by the Bantu afterwards. There are no indigenous police officers in Ngo. The Bantu will not allow them to plant trees outside the village.

Experience with groups: They have never formed groups.

Interest in taking part in the Project: They believe that, with the support of the government, land owners will allow them to plant trees. Nearly everybody has visited the PRONAR agroforestry plantations. Eucalyptus, acacia and teak are combined. They were planted in 2018. The chief is worried that the Bantu could come and raid their harvests. They were told that there will be monitoring by the Project and provisions would be made to avoid such nonsense. They all wish to take part in the Project.

Ngo 2 Village

Location: on the Brazzaville route on June 12

History: Their grandparents lived in the forest. Their fathers came here to access school, evangelism and the hospital. It is good to come to civilization. They came during the time of Marien Ngouabi. Their parents were advised to come here.

Number of households:

Lifestyle: in descending order of importance: a) agriculture in S and F areas; b) gathering in F and S areas; c) hunting in F and S areas; d) manual work for the Bantu. They do not make charcoal. They can get three blue duiker at a time. The woman also hunt - they dig to catch small rats. They barter with the Bantu - firewood exchanged for fufu. Agriculture in the forest involves slash-and-burn farming. They fell small and then large trees. After drying, it is set on fire. The women do the plowing and the mounding. They grow cassava, maize, tomatoes, peanuts, bananas and sugar cane. A single crop is grown, followed by a two-year fallow period before replanting. Yields are always good after replanting. The main food gathering products are *Gnétum africanum*, wild fruits, asparagus and mushrooms. The *Gnetum* grows again without difficulty. With regard to asparagus, only the large ones are cut, and small ones are left to grow. It is the Bantu who cut the small ones and destroy the asparagus.

Difficulties in life and relations with the Bantu: The major difficulty is water. They leave at 8:00 a.m. and come back at 4:00 p.m. - 8 hours return trip. The women say that they have insufficient tillage equipment and cooking also poses a difficulty - all related to a lack of money. Their main source of income is their fields and work with the Bantu. They cannot create large fields due to a lack of tillage equipment. There are always sick people and medical expenses to be paid.

They had bad relationships with the Bantu but now everything is calm. The Bantu are afraid to threaten us - because of the school. IP are paid 18 USD/ha for weeding. The Bantu never do it for less than 50 USD. Traders from Brazzaville pay us the same prices as they pay the Bantu. It is the Bantu who impose low prices. We are more comfortable with the traders from Brazzaville than with the Bantu. The children all go to school here in Ngo 2. They all have benches. Two went to secondary school.

Some men have their identity cards. The women do not have. A fuelwood plantation was created in the village with the WCS project. When cassava was harvested during the taungya phase, the Bantu took it all. A Bantu man married an IP girl.

Hierarchy: There is an IP chief. He was chosen consensually by the Head of the district, the Bantu and the IP.

Access to land: Land access is free. The land belongs to everybody. They have even done mechanical plowing sometimes. They could plant fruit trees outside the village, but the monkeys and wild pigs would eat it all. If they planted hectares, there would be way of protecting against animals. They would lay traps and could catch them with nets.

Experience with groups: They have never formed groups. Groups could be created.

Interest in taking part in the Project: They believe that they could have 20+ year contracts with the right to plant trees, because the land owners mainly want money. They would probably have to share their harvests with the land owners. The Bantu always want to make a profit from us. They bother us. They all wish to take part in the Project.

IP from the Mpala neighborhood in Ngo, June 11. Mpala is one of three neighborhoods in the small town of Ngo.

History: They left Ayo during the time of Marien Ngouabi. They stayed in Komo, before settling in Ngo. They left Ayo because they were badly treated by the Bantu.

Number of households: n/a

Lifestyle: in descending order of importance: a) agriculture in F and S areas; b) gathering in F and S areas; c) hunting in F and S areas; d) manual work for the Bantu in fields in F and S areas. None of them sell at the market in Ngo - they are not allowed. Nobody has a shop. They do not make charcoal.

Difficulties in life and relations with the Bantu: The forest is full of Rwandese and Zaireans. They create fields and make charcoal. They lay traps. They have finished the whole forest. They do not want the indigenous people to come into the forest. There has been violent conflict, but no injuries. They have destroyed our crops to make their own fields. We did not complain to the police. We are marginalized. It takes one to two hours to get to the fields in savanna areas. The fields around Ngo are now occupied.

One of their main difficulties is the prohibition against selling in the market. The Bantu come to our houses to buy our products. They resell them at the market at higher prices. We are also refused access to mills. It is the IP who built Ngo. Now, our neighborhood is surrounded by Bantu. It is not possible to expand.

The Bantu and the IP are paid the same rate for weeding a hectare - 50 USD/ha. There are no preferences between Bantu and IP for weeding.

Their children go to school. There are two in high school and one is a senior in high school.

Some have their identity cards.

Three men know how to read and write.

Hierarchy: They do not have an IP chief. They are invited for neighborhood meetings and take part in the meetings. They complained once. They believe that the result was false, because of the presence of the Bantu.

Access to land: If you know a Bantu, he may give you a plot next to his. There is not even a quarter of a hectare to cultivate. A tractor can be engaged for a minimum of a half a hectare. The Bantu will not agree for us to plant trees. There is a single IP who knows the law on IP.

Experience with groups: n/a

Interest in taking part in the Project: The question was not asked because it is not known whether Ngo will be eligible for Project support.

Annex B: Basic questionnaire structure for conversations with indigenous peoples

Roy Hagen

Questionnaire:

1. History of the IP group:
 - You, the IP of the Congo basin, are well-known worldwide. However, you are known as the people who live in the dense forest of the Congo basin.
 - i. Where do you come from?
 - ii. When did you leave the forest? Who was the president at that time?
 - iii. Why did you leave the forest?
 - iv. Why did you come here?
2. How many indigenous households are there in the village? A household can consist of:
 - Couples plus children;
 - Women plus children;
 - Men plus children;
3. What are your main activities in life? How do you earn a living?
 - Do you grow crops? In forest areas? In savanna areas?
 - Sometimes, we ask which crops in forest areas and which crops in savanna areas?
 - Do you gather food? In forest areas? In savanna areas?
 - Sometimes, we ask what main food products are gathered and the sustainability of their harvest.
 - Do you hunt? In forest areas? In savanna areas?
 - Do you do manual work/weeding for the Bantu?
 - Do you make charcoal?
4. What are your main difficulties in life and what are your relations with the Bantu?

(Note : At the beginning, these two questions were asked separately but, often, their main difficulties concern their relations with the Bantu. The two questions were therefore generally handled together.

 - How are your relations with the Bantu?
 - Are you paid the same amount as the Bantu for weeding?
 - i. How much are you paid per ha?
 - ii. How much are the Bantu paid per ha?
 - Can you sell all your products to the Bantu?
 - i. At the right prices?
 - ii. Do they buy food that you have prepared, such as chiquons?

- Can you marry a Bantu?
 - i. IP man with a Bantu woman?
 - ii. IP woman with a Bantu man?
 - Do you have Bantu masters?
 - Which of you has an identity card?
 - i. What is stopping you from having civil documents?
 - Do your children go to school?
 - i. What value do you place on schooling?
 - ii. Have you encountered any obstacles to schooling?
 - iii. Do your children sit on benches with the Bantu children?
 - iv. How many among the adults know how to read and write?
 - Do you have access to medical care?
 - i. Do you have the same access as the Bantu?
 - Do you have access to water?
 - Do you know Law 05 of 2011 on Indigenous Peoples?
5. How are your populations structured?
- Do you have a chief?
 - How did the chief become chief?
 - Does your chief have a chief? Who is it?
 - Does your chief sometimes meet with other IP chiefs?
 - Is there a village executive or a village committee?
 - How many IP are members of the executive/committee?
6. What do you do to get land to cultivate?
- Do you need to negotiate with Bantu land owners?
 - Do you need to pay rental costs? Do you need to share the harvest?
 - What are the conditions for access?
 - Do you have the right to plant trees in your village or neighborhood?
 - Do you have the right to plant trees in your fields outside the village?
 - Can you negotiate the right to plant trees outside villages?
 - Have you created agricultural producer groups?
 - If yes, what were their activities?
 - If yes, what were the advantages and disadvantages?
7. Perceptions and interest in the project
- Can you negotiate medium to long-term agreements/contracts with land owners who will allow you to plant trees and benefit from the products of these trees?
 - Do you believe that you can negotiate such contracts with the support of the project - in that it is a government project and that the FAO is a partner?
 - For reasons of convenience, the project would prefer to support groups. The members of a group can still have their own plots.
 - i. Are you able to form groups to take part in the project?
 - ii. What do you see as the advantages and disadvantages of working in groups?

- Is there a risk that participation in the project could worsen relations between the IP and the Bantu?
- What do you see as other risks of participation in the project?
- Who wants to take part in the project?
- Who does not want to part?