

STAKEHOLDER ENGAGEMENT ON THE INDIGENOUS PEOPLES AND LOCAL COMMUNITIES

Afrikan Youth Perspective on
the Wisdom of the
Indigenous Peoples and Local
Communities towards
Ecosystem Restoration
- The Future we Create

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– The future we create –

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List of Abbreviations

CBD- Convention on Biodiversity

CoK- The Constitution of Kenya, Promulgated in 2010

COP 26- Conference of Parties 26th meeting

FAO- Food and Agriculture Organisation of the United Nations

IPLC- Indigenous Peoples and Local Communities

KFS- Kenya Forest Service

MEAs- Multilateral Environmental Agreements

UNEP- United Nations Environmental Programme

YETI- Youth Empowerment Training Initiative

Goals

Climate actions are needed in high priority to restore environmental protection and restoration of world ecosystems (goals of Multilateral Environmental Agreements [MEA]) and improve the living conditions and dignity of millions of peoples, locally as well as globally. Being on the same global environmental impact influence range, we face the alternative of collaborating on saving our Mother Nature, hence save ourselves, or we disintegrate and thus perish together. Environmental scientific facts demand us to seriously take a turn to redeem ourselves within this decade, and therefore put ecological order into normal. In truth, climate actions are not optional.

The Convention on Biological Diversity (CBD) is the major United Nations Environmental Programme (UNEP) Multilateral Environmental Agreement, focusing on an international agreement for the protection and restoration of the world ecosystems. Its goals consist of the conservation of biological diversity and sustainable use of its components, which aims at an equitable sharing of benefits arising from genetic resources (CBD, 1992) ratified by the Nagoya Protocol in 2014.

The African Indigenous Peoples and Local Communities (IPLCs) live and interact with diverse ecosystems and complex knowledge systems, and as a result are in a privileged position to conserve the environment and use natural resources from those ecosystems sustainably. Furthermore, the involvement of African IPLCs in local governments, legally engaged in multiple activities that aim at using their resources, can ensure that the benefits from those activities produce and contribute to local development.

We, the Afrikan young people, are either directly affected or indirectly affected by most environmental issues. Importantly, we are the youth who are the sons and daughters of the African Indigenous Peoples, in active learning process and future custodians of the Indigenous knowledge systems from our peoples. The urgent relevance of ecological concerns and issues present a significant role and stake for Afrikan young people.

Introduction

The Ubuntu philosophy *"I am because you are and you are because I am"*, is deeply rooted in our Afrikan identity, in which the Pan Afrikan consciousness and unity arises from. We define ourselves using Afro phonetic grammar and thus, it requires us to use the letter 'K' instead of 'C' when spelling the name Afrika in this report. Progressively, the Pan Afrikanism spirit as a rising driving social movement inspires us to move away from the Anglo phonetic or Franco phonetic grammar or any other foreign phonetic(s). We know our history better and consider that neo slavery or/and colonialism of any form have no place in Afrika. Not even in colonial languages. Cultural identity and environment are inseparable from the Afrikan worldview.

Throughout history, the resilience of humanity has been tested especially during globally recognised environmental crises. Therefore, the solutions to our common ecological dangers; global warming and climate change crisis, which adversely affects the most marginalised and economically poor people of the world including IPLCs, aligns global to national and local efforts.



Figure 1: An Ogiek Woman [and youth behind her] advocating for the need to protect the Mau Forest during the 2021 International Indigenous Peoples Day. Photo by: Ogiek Peoples Development Programme [OPDP].

From Afrikan perspectives, indigenous peoples are those communities that are preserving their traditional way of life, maintaining their belief systems, and their spiritual and holistic socio-economical methods of living. They are still deeply inclined to their ancestral lifestyles. However, none of these communities can claim to practice pure forms of traditional way of living due to the reality of displacement and relocation, worsened by globalisation and economic inequality that affected our nations and cultures.

Averagely, the IPLCs constitute about 77 million that are unevenly distributed in Afrika, which constitute about six per cent of the continent's population (ILO, 2019). In Kenya, an Eastern Afrikan country, there are about 79,000 indigenous peoples; these are the Ogiek, Sengwer, Yaaku, Waata, and Sanya (IWGIA, 2020). The focus of this report will be on the Ogiek community who lives in and around Mau Forest, a tropical rainforest located in the rift Kenyan valley side.

THE RURAL-URBAN ASPECTS OF THE INDIGENOUS PEOPLES AND LOCAL COMMUNITIES.

It is generally assumed that all IPLCs live in their ancestral rural lands, especially inside the forests. According to ILO, No. 169, (2019) a large number of them are from rural areas. It is estimated that 16.3 percent of indigenous peoples live in rural areas, and 82.1 percent of them are in Afrika. However, there are also small populations of Indigenous Peoples who live in urban areas, making up to more than a quarter percent living in urban areas.

Therefore, we deemed it right to look at the two sides of the IPLCs. Those living in urban and rural settings. For the ones who moved to urban areas, we selected a community from southern Afrika, and for the ones who remained in rural areas we selected a community from astern Afrika respectively.

Any positive effort by the IPLCs, whenever they are, should be promoted and fully supported by the state and non-state actors, so that the traditional knowledge of Indigenous Peoples may be restored, rescued and returned to life. In this regard, the Forest People Programme (2020) reaffirmed, by encouraging the government and related actors, to upscale climate funds for the IPLCs actions related to resilience, restoration and carbon storage, and also makes these funds available and on an equitable basis.



Figure 2: The Aerial View of the Mau Forest.

Photo by James Wakibia, SOPA Images/LightRocket via Getty Images.

a) The Urban Aspect of the IPLCs-Inclusion of Indigenous Knowledge in the Urban Settings

Indigenous people often find themselves leaving their ancestral homelands due to urgent needs such as escaping natural calamities, conflict, displacement from development projects, displacement from the Gazettement of protected areas (The Nature of Cities, 2015). Oftentimes they do not return to their ancestral land. Among the challenges of indigenous peoples traditional ecological knowledge is not usually fully passed on to the younger generation. This may contribute to its loss and its application in the urban set up. Linden (1991) refers to this as a tragedy not only to the loss of knowledge but also to the soul of the culture. The Nature of Cities (2015) attributes this to the over emphasis on formal education and the notion that traditional knowledge may be irrelevant when compared to modern technology.



Figure 3: Ogiek Women from the Itare River from, where the Itare Dam is now being built. Photo by Patrick Shepherd/CIFOR.

Though this is the case, some areas have embraced the application of traditional knowledge in the urban set-up. This includes land-use systems and urban space designs as well as ecosystem management (The Nature of Cities, 2015). An example for such application of traditional knowledge in urban settings can be found in Cape Town, South Afrika, the second largest population center after Johannesburg. It is inhabited in its majority by various ethnic populations with multiple local and international businesses. Cape Town is also located in a biodiversity

hotspot as well as a unique cape floristic region, which is characterised with a warm Mediterranean climate.

Petersen (2017) gives an example of the Rasta herbalists in Cape Town and their open-access medicinal street garden. A large percent of the plant species is reported to be from Indigenous origin. The author further explains that medicinal gardens are located commonly in low-income areas. These gardens are considered to have brought improvements to street aesthetics, increased local biodiversity and added direct use value to a degraded residential area (Petersen et al., 2017). Indigenous-urban conservation is possible in urban environments that allows traditional knowledge to thrive while supported by modern technologies to ensure its sustainability over time. This can occur when indigenous knowledge is perceived as positive, in constant processes of update and of great importance for sustainable development. The continuity of these relationships should be ensured across generations.

African youth are ready to learn and put the knowledge into practice if only support is provided. We call on the older generation to “bring on” the traditional knowledge, to the stakeholders in urban development to “listen to older wisdom”, and to the youth to “bring out the new in the old”. Complementing the traditional ecological knowledge and the modern/youthful ecological knowledge is the power to restore biodiversity of the world, and the stewardship of the custodians of such knowledge. Afrikan Youth need to be empowered and supported to fulfill their strategic role.

(b.) The Rural Aspect of the IPLCs: The Ogiek, the indigenous people of Mau Forest

(i.) The Mau Forest Complex

The Mau Forest is a tropical rainforest ecosystem that is geographically located in the Rift Valley part of Kenya, about 170 kilometers north-west of Nairobi city (FAO, 2021). It is an ecosystem that consists of flora and fauna. Indigenous trees species include *Pouteria Adolphi-friedericii*, *Strombosia Scheffleri*, *Polyscias Kikuyuensis*, *Olea Capensis*, *Prunus Africana*, *Albizia Gummifera*, *Podocarpus Latifolius*, etc. It is a home to various herbivores and carnivorous wild animals such as leopard, hyena, hares, butterflies, antelopes, warthogs, bats, weavers, elephants, giraffes, moles, rats, hartlaub’s turaco, hunter’s cisticola, jackson’s spurfowl etc. (KFS, 2021)

The Mau forest is the largest drainage basin in Kenya and largest montane forest in East Afrika with about 675,000 acres. A number of rivers originate from this forest which feed Lake Victoria, Nakuru and Natron. They include: Ewaso Ng’iro, Sondu Mara and Njoro rivers (KFS, 2020).

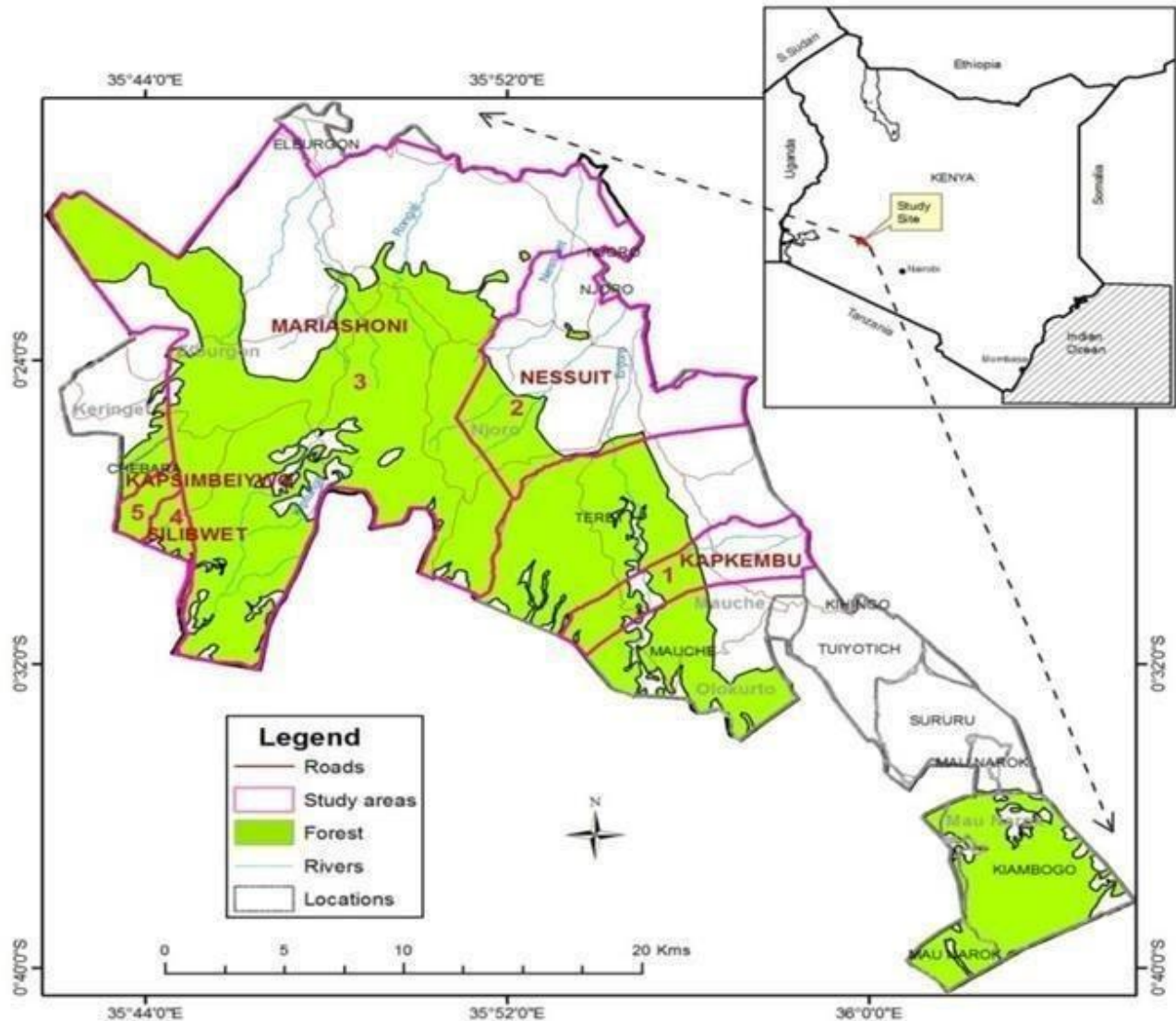


Figure 4: THE VALUE OF SELECTED ECOSYSTEM SERVICES: A CASE STUDY OF EAST MAU FOREST ECOSYSTEM, KENYA - Scientific Figure on ResearchGate. Retrieved from: https://www.researchgate.net/figure/Figure-1-Map-of-the-study-area-in-East-Mau-forest-in-Kenya-Source-Data-from-Regional_fig1_328568012 [accessed 8 Nov, 2021].

(ii.)The Ogiek Peoples

The term Ogiek literally means “the caretakers of all flora and fauna”. The Ogiek are found in and around the Mau forest complex. They are the generational inhabitants, hunters and gatherers of this forest, whose friendly interaction with nature has been harmonious over millennia. The Ogiek lifestyles have been adapted intrinsically to nature, depending on their forests for food, medicine, shelter and preservation of their culture (Kobei, 2020). Thus, they constitute the most suitable guarding of the Mau tropical rainforest ecosystem with a very rich biodiversity.

It is from the Mau forest that the Ogiek Peoples find their true identity with the natural world as a source of livelihood and culture. The IPBES world report of 2019 states that nature plays a critical role in providing food and feed, energy and medicine, preserving genetic resources and a variety of materials that are fundamental for IPLC's well-being and culture preservation. The Ogiek Peoples and community should be promoted, protected and defended for their invaluable contributions to sustainable living in the Mau Forest according to their ancestral culture.



Figure 5: Members of the Ogiek community during a presentation. Photo by Violet Atieno/CIFOR, Flickr.org.

The Ogiek have experienced evictions from their home in direct infringement of their right to shelter, food and water (www.kws.org). First of all, they must be fully compensated from any historical injustice they have suffered, and therefore allowed to fully resettle and live in the Mau forest following their self-determined cultural belief and practices. Resettlement processes should be done diligently by a productive partnership between the government and Indigenous Peoples governance systems with a fair and equitable incorporation of any other non-state actor that has a role of stakeholder of the Mau forest. Restorative biodiversity and climate justice must include the support of Ogiek Peoples. This should go hand in an strategic alliance with the Afrikan Court on Human and Peoples Rights (ACHPR) who ruled in favour of the Ogiek Peoples establishing that Ogiek community are indigenous hunters and gatherers people who have experienced human rights violations and evictions from the ancestral home [Mau forest], and

they should be compensated and resettled in Mau forest by their government [Kenyan government] as specific implementation of the Afrikan court ruling on the rights of the indigenous Ogiek people (IWGIA, 2020).

The Ogiek ancestral land should never have been taken away from them. Restoring its territory represents a safeguard for the Mau forest's best management and protection. Before any stakeholder undertakings in this territory, the Ogiek peoples must be informed and consulted properly. Upholding IPLCs' capacity must be strengthened by seeking legal and technical advice about negotiating with the third parties (Forest Peoples Programme, 2020). Furthermore, constitutionally, under the Bill of Rights, the Ogiek people have a right to their ancestral and communal land (CoK, Art. 63(1), 2010). This will ensure that not even the future generation of theirs will be deprived of their right to live in the Mau forest. This will guarantee sustainability of their livelihood and continuity. The IPLCs customary sustainable use and small-scale production systems provide multiple benefits for biodiversity for the climate change mitigation and adaptation, and for sustainable development at all levels (Forest Peoples Programme, 2020).



Figure 6: Ogiek clan members demonstrating how they light fire during launch of the Sub-Catchment Management Plan (SCMP). Photo by Violet Atieno/CIFOR.

For this to happen, non-state actors must empower the Ogiek people, through capacity building programmes, on their rights in order to help them to develop contextual legal mechanisms that

will enable them to negotiate with the government effective restoration and compensation. The fulfillment of governments' solemn duty of protecting its citizens in enjoyment of their justice and rights requires forms of social justice coupled with restorative justice as fundamental principles through which development projects should invest on Ogiek Peoples, to fulfill and empower their ancestral and citizenry rights so they also can fulfill their role as stewards of biodiversity and guardians of their forest, ensuring that climate change pledges and actions against deforestation include the Ogiek Peoples.

As per the young people, inspired by the Article 8(j) of CBD Convention and Nagoya protocol, we express our commitment to work closely with our governments and IPLCs governance systems, in this case the Ogiek Peoples, as our efforts also aim at ecosystem restoration across Afrika. IPLCs' ecological generational knowledge, innovations and practices are a deposit of wealth that we must acknowledge and accept to apply, though with modern technological creativity, in our ecological actions. Legally, this is founded on an extensive legal history between IPLCs and parties based on principles of justice and equity, participation and engagement, as well as the common goal of ensuring transparent and fair sharing of any benefit that arises from their environmental and genetic resources (CoK, Art. 69(1a), 2010).

Traditional knowledge on its own in our present time needs complementation and integration with other knowledge systems; synergy with the advanced green technology is a real deal opportunity for curbing and overcoming the Mau forest ecological issues and crises. As an example, the use of drones in planting and monitoring the Mau forest can be very effective and efficient in biodiversity conservation programmes, fighting poaching and deforestation.

This is simply because the Ogiek Peoples are at the heart of the Mau forest and the forest is in their hearts and minds. They are inseparable from it. Restoring the Mau Forest requires their governance and equal consent and participation as they are at the forefront of ecosystem restoration activities. They act as a bridge between other national and foreign stakeholders, with Ogiek elders and authorities. This equal participation is the guarantee of the success of saving the Mau Forest efforts.

The Mau Forest is rich in a variety of ecological species, flora and fauna. It is a unique equatorial rain forest ecosystem. Consequently, any entity, as individual or an organisation that is interested with the ecological and genetic resource from Mau forest should follow a consent agreement between the Ogiek Peoples, the county and the national government, on how to equitably share the benefits or fiscal profits that will arise from any extraction or productions in its territory.

The Kenyan government has the immense opportunity to adopt a rights-based approach to both human and Indigenous as rights holders, in the access and benefit-sharing framework that will

bring new opportunities to Ogiek peoples to be beneficiaries and counterparts of multiple benefit-sharing arrangements with IPLCs (Forest Peoples Programme, 2020).



Figure 7: Ogiek Peoples in conjunction with the Forest Rangers celebrating the 2021 International Indigenous Peoples Day in Mau Forest. Photo by: Ogiek Peoples Development Programme [OPDP].

Once human and financial resources are readily available, the Ogiek youth, who are the sole heirs for their traditional ecological knowledge, will also be ready to be a critical actor of this empowerment and capacity-building programme. Their inclusion in the direct financial mechanisms against deforestation will help them to improve their knowledge and skills and consequently creatively innovate ways of combining that traditional knowledge and practices

with the modern ecological technology, so that they can speed up the processes of Mau forest conservation and restoration.

The Ogiek youth are the eyes and ears of their elders and critical actors conducting the engagement mechanisms and upholding agreements and principles so that they need to be part of their people's representation during the negotiation processes or/and benefits sharing mechanisms implementation. The equal benefit from all parties of these agreements benefit the restoration programmes as a whole. Altogether, sustainable development can be a reality for the Ogiek peoples and other local communities around the forest. Their firsthand experience and cumulatively knowledge are major contributors to the achievement of Kenya's Vision towards 2030 environmental goals, as well as the global vision expressed in the UN Sustainable Development Goals towards 2030.

Recommendations

We therefore affirmatively propose a number of suggestions that we believe are urgently needed to be addressed, not only by state actors but also by non-state actors.

(i.) Inclusion of traditional knowledge in education systems-as a means of increasing indigenous-urban conservation, indigenous ecological knowledge ought to be integrated into formal school curriculum. There is a need to study traditional ecological knowledge of different ethnicities within the locality, pick out what is beneficial and incorporate them into our present educational systems, create their awareness and have them promoted, respected and protected at local, national, regional and global authority levels as well as by all people. This provides a mechanism for the passing on of information from one generation to the next.

(ii.) Capacity building initiatives for the indigenous people to be socio-economic independent-financial enabling and capacity building training should be done by both the state actors and non-state actors to the indigenous peoples so that they can be socio-economic independent. Oftentimes they have limited educational and employment opportunities and consequently end up suffering in poverty. This will enable them to contribute better to urban environmental conservation, in whichever town or city they migrate into.

(iii.) Inclusion awareness programs-conducting awareness programs of indigenous knowledge that promote the inclusion of their positive cultural practices in society. This will make other communities know and appreciate the IPLCs ecological knowledge and thus yearn to learn more which can even lead to scientific research on the same. Additionally, this would reduce and prevent further [structural] discrimination and marginalization from processes that influence urban communities thus allowing them to contribute better to urban conservation.

(iv.) Ask the Experts-The Ogiek elders specifically have the wisdom about the Mau Forest Complex since they [their ancestors] have lived in Mau forest for centuries. The common sense demands that they should be actively engaged in these ecological restorative efforts for they hold a better position to run and sustainably maintain the forest-their home-and receive their due share of the benefits that will come from any extraction or production that may come from their home and shelter; the Mau forest.

(v.) Educational Support to the Ogiek Youth-to begin with, education is a powerful factor of individual and societal changes. In most cases, poor or insufficient education to the IPLCs is directly linked to high levels of poverty experienced by indigenous communities. Education is a great liberator and socio-economic equalizer. Education to the youth is a medium through which these environmental changes will be done since once the young people are educated, they will be the one to lead the change they want to see and also reclaim the rights of their grandparents and parents that have been infringed in the past years.

(vi.) Environmental Youth Empowerment Projects-the Ogiek youth population need to be empowered so that they can be enlightened on their roles in helping their community in fighting for and getting back their “lost” human environmental rights of inhabiting the Mau forest Complex. Youth are the backbone of their community and future heirs of traditional ecological wisdom. For them to take part in environmental reclaiming and restoration programmes, they need a lot of support from CBOs, NGOs, the government and UNEP as a global environmental governance agency. When these youth are given the opportunity and resources of all aspects, they will be able to give back to their community the stolen justice and resettle in Mau forest and ensure, in the future, they will be benefiting from resources extracted from “their” forest.

(vii.)The government’s responsibility towards the Ogiek People-the government of Kenya, through the relevant ministerial department and state agencies that deals with environmental protection and conservation, such as Kenya Forest Service (KFS) and Kenya Wildlife Service (KWS), must work together with young people and IPLCs in order to ensure that efforts to save Mau forest are successful. For this to happen, the inclusion of indigenous people and local communities is a must in establishing or improving ecological laws and local policies that will legally ensure sustainable use of forest and all resources that are found therein and these laws should be created in such a way that they will be applied to the whole country.

(viii.) The Regional and Global Environmental Governance Institutions-the African Union and United Nations charters are made up of articles and clauses that talks of human rights which touches environmental dignity and related issues, either directly or indirectly. So, these bodies, through their relevant environmental departments or/and agencies should provide human and financial resources to the IPLCs that may be located in urban centers and those in Mau forest

area so that they can be able to lead the work of ecosystem restoration activities from the frontline.

(ix.) The future we create; what we envisage and engender-There is nothing for us without us! Each and every Afrikan young person has some ecological solution to offer as a part of national, regional and global solutions and so we demand to be at the global high tables of ecological negotiations and agreements. We must not be ignored or merely and vaguely included or neither left behind but rather we should be at the center of finding local, national, regional and global solutions. There will be nothing like waiting for others sitting somewhere in the board rooms, come up with solutions and then import and 'impose' their solutions unto us so that we can implement them. No. Not for us Afrikan youth. Afrikan youth-led climate actions are a must.

How can it be fruitful when implementing something which has been 'imposed' unto you! It can't work out effectively and efficiently that way! It is only through meaningful participation and genuine engagement of the Afrikan young people, which is not only important, but also an emergency necessity and prerequisites to the success of the realisation of CBD Convention and Nagoya protocol objectives and the UN decade [2021-2030] of ecosystem restoration.

Afrikan youth will not be at the periphery; we know our place is at the centre of global environmental governance power. The world [mother earth] belongs to all of us and the solutions must come from all of us. Therefore, even the forthcoming COP26 environmental summit at Glasgow, Scotland must reflect the presence of Afrikan youth who will have the opportunity not just to attend but more so to engage the world on their Afrikan solutions to ecological issues. Authentic and substantive inclusivity in seeking solutions is the keyword and the password to ecosystem restoration efforts, in Afrika and world over.

Conclusions

Grateful to our ancestors' wisdom on environmental conservation and preservation of traditional methods, which we have learnt either from multiple sources, grandparents and/or parents, personal and collective experiences and extensive literature, we aspire today to rejuvenate and share that wisdom with the world from a modern Afrikan youth perspective. This quest for environmental and climate justice coupled with environmental peacebuilding efforts that we believe and know, will allow us to save our particular biodiversity for which we yearn for, as we demand a green and clean future for all of us!

In the end, we the current Afrikan young people will be judged by the incoming and future generations, not because we interfered with natural ecosystems, but on how we took the appropriate measures to halt the dangers and restore ecological integrity of the Mau Forest. This goal calls us to create or/and review ecological laws and policies, so as to change our moral

standards with regard to the way we treat our natural environments, to change the habits that are harmful and practice a pro-environmental ethos, promoting an urgent individual and societal ecological conversion.



Figure 8: Ogiek elders record the names of their traditional herbal medicines and other cultural items. Photo by Ogiek Peoples Development Programme [OPDP].

Closing Remarks

We sincerely acknowledge and thank the UNEP through its MEAs Youth Mentorship Programme for giving us an opportunity to learn more about environmental conventions and protocols, and furthermore on how to engage globally on environmental governance matters. We also thank Reynaldo Morales, our Group 2-Stakeholders Engagement mentor, for your expert advice and instructions on report writing on understanding the IPLCs and how they should be involved in ecosystem restoration programmes and their rights to just sharing of benefits arising from ecological productions. Additionally, we thank you Reynaldo for your continuous moral support throughout the training. This training is something that will be a very fundamental part of us as we continue the work of environmental justice advocacy and actions. The knowledge, motivation, advice and skills we have gained, added to what we had, has really helped us see ecological issues in more clearly global perspectives and therefore can confidently engage in local, national, regional and global debates or dialogues that deal with the environment and its related issues. It has not been easy to work together as mentees from different countries and our mentor being in a different continent with a totally different time zone. Bearing in mind that we all had personal individual tasks to fulfill, we had to be flexible and adapt to changes of calendar in regard to attending the online meetings, do the assignments from our mentor and of course the challenges of internet connectivity and sometimes running out of internet bundles making some of us leaving before the meeting come to and. However, despite all those challenges we endured up to the last stage of the training and accomplished.

We, the Afrikan youth, strongly support UNEP's effort of promoting environmental dignity, protection and conservation of environment, and climate justice advocacy processes. We are ready and willing to work with UNEP in the projects and programmes that aim at the implementation and realisation of the UN Decade of ecosystem restoration that is running from this year 2021 up to the year 2030. Count us in for it. Involve us in your work. May this YETI Mentorship program don't just end up after we submit our reports and issuance of internet reimbursement token stage; let it be a steppingstone to a job opportunity of us working with UNEP so that we may be able to practically do what we have learned and be a source of livelihood as we seek to meaningfully develop ourselves too in socio-economic aspects of our lives. We are the leaders you have been looking for and we are not too young to lead; together, let us make the environment right. It is possible.

"We owe it to ourselves and to the next generation to conserve the environment so that we can bequeath our children a sustainable world that benefits all."

Wangari Maathai

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ACP MEAs Programme

The ACP MEAs is a joint UNEP- EU-FAO-OACPS partnership programme. It aims to build the capacity of 79 countries in Africa, Caribbean, and the Pacific to fulfil their obligations to multilateral environmental agreements. Phase III (ACP MEAs 3) of this programme is being implemented in Africa by the African Union Commission (AUC), Abidjan Convention and Nairobi Convention, in the Caribbean by the Secretariat of the Caribbean Community (CARICOM) and Cartagena Convention, in the Pacific by the Secretariat of the Pacific Regional Environment Programme (SPREP). The European Environmental Bureau (EEB) is the civil society partner.