

Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge

Uitgawe 13

'n Publikasie van die Khoi-Khoi Peoples Biodiversity Trust

JULIE 2025



VERENIGDE FRONT: Kaapse Khoi-leiers en die bestuur van die Khoi-Khoi Peoples Rooibos Biodiversity Trust voor die Eerste Nasie Erfenis-sentrum nadat die eerste been van die Kaapse Khoi Konferensie suksesvol afgehandel is.

Kaapse Khoi konferensie oorskry verwagtinge

IFN MEDIA VERSLAGSPAN

Die eerste been van die konferensie van die Kaapse Khoi-groep, wat in aanmerking gaan kom vir voordele wat spruit uit die tradisionele kennis van rooibos, het onlangs afgeskop by die Eerste Nasie Erfenis-sentrum in Riverlands, Observatory, Kaapstad.

Hier het leiers en afgevaardigdes van sowat 15 Kaapse Khoi-stamme in die Kaapse Skiereiland, asook dorpe in die Swartland, Boland, Wynland en Overberg, 'n nuwe struktuur geskep, wat 'n vereiste is om die voordele te ontvang van die Khoi-Khoi Peoples Rooibos Biodiversity Trust.

Ná 'n demokratiese stemproses onder die afgevaardigdes, was die keuse vir die nuwe naam die National Cape Khoi Council.

Soos met die ander drie groot Khoi-

groepe, het die Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT) die Kaapse Khoi in die Kaapse Metro-pool en omliggende gebiede byeengeroep om die proses te verduidelik hoe inheemse gemeenskappe voordeel uit die eeu-oue tradisionele kennis van die voorouers kan trek om hul gemeenskappe op te hef en te bemagtig.

Suksesvolle konferensies is reeds gehou met die Nama, Griekwa, Koranna en die rooibos-gebiede in die Cederberg-strook.

Die konferensie is geopen met 'n gebed deur Kennett Maarman, een van die KPRBT trustlede en verteenwoordiger van die rooibos-streek in Nieuwoudtville. Ander gemeenskappe in die Cederberg sluit in Wupperthal en die Suid-Bokkeveld en omliggende dorpie.

Maarman het onder meer sy danksegging uitgespreek vir die suksesse wat reeds behaal is in

vorige konferensies en gebid dat dieselfde ook in die Kaap sal gebeur.

“Ons is hier om mekaar aan die hand te vat en dit is 'n groot volk wat ons wil opbou om saam te werk, saam te groei en dit wat aan ons behoort terug te vat. Ons kan dit egter net doen as ons met een stem en een taal praat, en een werk doen; en as ons saamstaan en mekaar se rue sterk maak om hierdie geveg voor te sit,” het Maarman gebid.

Die Khoi-leierskap is tydens die konferensie behoorlik ingelig oor die voordele van die inheemse kennis van rooibos asook baie ander plante.

Volgens die KPRBT sal die tweede been van die Kaapse Khoi vir die Suid en Oos-Kaap gehou word, wie se strukture gekoppel is aan die Khoi Cultural Heritage Development Council (KCHDC).

“Ons het vandag gekom met een doel voor oë, om te sien dat hier vandag 'n struktuur gestig word deur

die leiers hier teenwoordig sodat die geld by die gemeenskappe kan uitkom,” het die voorsitter van die KPRBT, Pastoor Johannes Maarman gesê.

“Hoe gouer hierdie proses kan plaasvind, hoe gouer kan die geld betaal word want daar is alreeds mense, sommige jeugdiges, wat meen die KhoiSan lieg net want jy sien niks gebeur nie.

Stanley Peterson, onder-voorsitter van die Trust, het gesê, “ons wil nie baie praat nie, net sê dat ons die custodians van die verspreiding van die fondse is, en ons is oorgehaal om die geld so goue as moontlik te betaal”.

“Die ander groepe wat deel vorm van begunstigdes het reeds hul konferensies afgehandel en hul geld ontvang, en daarom is daar nou druk op die Kaapse Khoi om hul struktuur te stig, het Peterson gesê.”

Vervolg op bl. 2



KORANNA ONTVANG HUL R1 MILJOEN! Met groot vreugde en ekstase het die Koranna Khoi-Khoi groep hul geld in Julie in Bloemfontein ontvang van die KPRBT vir die opheffing en ontwikkeling van die Korannagemeenskappe. (Meer foto's en stories op ble. 6 en 7)

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KAAPSE KHOI AFGEVAARDIGDES: Die eerste been van die Kaapse Khoi Konferensie in Kaapstad het goed afgeskop met verteenwoordigers van 15 organisasies wat dit bygewoon het. **FOTO'S: IFN MEDIA**



Verwagtinge van konferensie verras

Vervolg van bl. 1

Volgens Peterson is die Kaapse Khoi konferensie al meer as tien keer uitgestel, “en hierdie keer moes die voorsitter sy voet neersit – en sê genoeg is genoeg.”

Peterson het voorts gesê hulle kan nie die geld vashou wat na die gemeenskap moet gaan nie. “As die gemeenskap sien dat jy as ’n leier iets doen, sal hulle jou mos kop toe vat, of hoe? Maar as jy niks doen nie, sal hulle dink dit is net praat en geen aksie.”

Die proses om ’n nuwe struktuur met ’n raad en uitvoerende komitee te stig, het glad verloop en ’n tussentydse grondwet is reeds opgestel en aan al die verkose lede gestuur vir hul insae.

Frans Kraalshoek, tesourier van die Khoi-Khoi Peoples Biodiversity Trust het as seremoniemeester opgetree en het ’n opsomming gegee oor die doel van die vergadering.

Hy het die konferensie ingelig dat die Trust die konferensie gereël het om die afgevaardigdes in te lig oor die prosedures wat in plek moet wees sodat die Trust die R1 Miljoen en ander gelde wat die Kaapse Khoi toekom, kan oorhandig.

Volgens Kraalshoek het die ander Khoi-groepe – die Griekwa, Nama en Koranna – asook die gemeenskappe in die Cederberg-strook, reeds hul R1 Miljoen ontvang.

“Ons was by elke geleentheid waar die geld oorhandig was. In die Cederberg was die saal stampvol en was daar groot vreugde onder die mense wat daar was.

“Ons was ook by die Griekwa en

Koranna geleenthede en met elke proses het ons begin leer hoe die prosedures werk onder ons mede-volkgenote.

“Wat vir ons as die Trust baie belangrik is, is om ons vier Khoi-groepe te organiseer sodat die gemeenskapsleiers die geld kan hanteer wat vir hul gemeenskappe bedoel is, en sodoende die druk van ons wegneem.”

Peterson, wat ook die hoof-onderhandelaar van die Biodiversiteit Trust is, het die uitvoerende bestuur van die Trust bekend gestel en gepraat oor die doel waarom die konferensie plaasvind.

“Die uitvoerende trustlede is die custodians van die Trust, en ons is vandag hier vir die doel om geld by die gemeenskappe uit te kry – nie by die leiers nie.

“Ons het nie gekom om te stry of om ons tyd te mors nie. Die geld moet gaan na onse mense toe, en hoe gouer ons die struktuur op die been bring hoe gouer kan dit gebeur.

“Ons sal nie deel wees van die verkiesingsproses nie, ons gaan buite wag tot julle ons roep wanneer julle reg is vir ons,” het Peterson gesê.

Volgens Kraalshoek is die prosedure heel eenvoudig. Die KPRBT oorhandig die geld aan die gemeenskappe en die gemeenskappe besluit oor die aansoeke vir projekte wat hulle kry, en watter projekte aan al die vereistes voldoen.

“Die miljoen rand moet gefokus wees op die jeug en die vroue, en ons hier gaan werk om die werklose jeug en vroue te bemagtig deur die

voordele wat ontvang word van die gelde wat ontvang is weens die inheemse kennis van ons voorouers.

“Indien jul struktuur in plek is en jul ontvang jul geld, wil ons as die Trust versoek dat die fokus veral op die jeug en vroue moet val, sodat hulle bemagting kan word.”

Volgens Kraalshoek is die Trust ook besig met die saamstel van ’n databasis van al die verskillende inheemse organisasies wat bestaan.

“Na die prosesse waar die uitvoerende bestuur en bykomende lede gekies is, stig ons met die ander groepe – die strukture van die Griekwa, Nama, Koranna en Kaapse Khoi – die Khoi-Khoi Raad.

“Hierna kom elke groep se uitvoerende bestuur van al die rade bymekaar en ons het dan die Khoi-Khoi Raad en die San Raad en dan is ons weer almal saam.

“U het mos gehoor die regering sê ons is verdeeld, so ons moet ook slimmer raak, en in die proses moet ons niemand agterlaat nie.

“Dan beweeg ons na vereniging, want ons is mos een familie,” het Kraalshoek gesê.

Pastoor Maarman het die afgevaardigdes ingelig dat die Trust daar is om te sorg dat die geld by die Khoi-gemeenskappe uitkom.

“Ons is onder geweldige druk om die geld by julle uit te kry. Ons kry dreigemente links en regs, met aantuigings dat ons die geld vir onself hou.

“Maar nou hou julle die proses op. Ons is hier om te sê organiseer juiself en kry jul struktuur en gee ons jul bankrekening sodat ons jul geld kan betaal.”



Boodskap van die Voorsitter

Pastoor Johannes Maarman



JOHANNES MAARMAN

Kaapse Khoi laaste groep wat geld van biodiversiteitstrust moet kry

Die onderstaande boodskap is gelewer by die eerste been van die Kaapse Khoi Konferensie, wat by die Riverlands Erfenis-sentrum in Kaapstad, gehou is.

Die Khoi-Khoi Peoples Biodiversity Trust het vandag se konferensie gereël met een doel voor oë: Om te sien dat die Kaapse Khoi in die Wes-Kaap en omliggende gebiede 'n struktuur daartel sodat ons die geld wat aan julle verskuldig is van die biodiversiteitsvoordele kan oorhandig.

God het al hierdie dinge in ons hande gegee om te doen, Hy gaan dit nie self doen nie.

Daarom wil ek vir die Kaapse Khoi versigtig maan om nie die Trust vandag hier weg te stuur sonder om die struktuur te stig en daarmee die proses van die geld-oorhanding vertraag nie.

Drie van die vier Khoi-Khoi groepe wat geormerk is om geld te ontvang, het reeds hul geld ontvang – dit is die Nama, Griekwa, en Koranna – en hulle het hulle al veskeie projekte op die been gebring.

Ons wag nog net vir die Kaapse Khoi want ons is onder druk om die geld by ons mense

uit te kry. Die Kaapse Khoi is een groep wat ons ophou.

Daar is sommige mense wat dink dat hulle is beter is as ander, soos dat hulle eerste daar was of lankal daar was, maar die Nasionale KhoiSan raad het juis in 2012 gaan kyk watter mense nie daar is nie en het hulle ook byeen gebring – en dit is waar ons vandag sit.

Ek dink ons moet vir mekaar hier duidelik sê: Leier ek saluut jou. Kort en kragtig.

As die Trust wil ons vandag hier sê organiseer en kry julle reg. Soos die onder-voorsitter Stanley Peterson gesê het, ons is onder geweldige druk, en ons kry dreigmente van links en regs. Ons word daarvan beskuldig dat ons die geld gevat en uitgevreet het.

En julle maak nie ons taak makliker nie, want julle laat ons nie toe om die geld aan julle te gee nie.

Dit is ongehoord dat die Kaapse Khoi konferensie al 10 keer uitgestel is.

Ons vra julle mooi, kry jul struktuur, kry jul grondwet, gee vir ons jul bankrekening en die geld is beskikbaar vir die gemeenskap en projekte wat julle kan begin.

Wanneer die tweede been van die Kaapse Khoi konferen-

sie vir die groepe in die Suid-en Oos-Kaap ook hul struktuur in plek het, sal ons die same-smelting van die twee groepe fasiliteer.

Maar ek wat die voorsitter van die trust is, wil nie sien dat mense agterbly as gevolg van iemand anders se optrede nie.

Dit is mos 'n ou politieke truuk dat daar mense is wat in die pad van ander staan. Ek wil dit nie hê nie.

En al die klomp vrae wat vandag hier gevra is, is nie verkeer nie. Dit is reg dat vrae gevra word, maar kom ons parkeer dit nou eers sodat ons kan kom by die vestiging van die struktuur en dan kan ons vinniger kom by die punt waar ons julle geld kan oorhandig, wat ons in die openbaar doen.

Maar die *bottom line* is ons wag vir julle. Ek hou van al die vrae wat hier in die konferensie gevra was en al die uitbreidings daarop. Dit wys my die mense het die expertise en wilskrag om die goed te kan doen.

Dit is daar, dit moet net behoorlik bestuur word, want vinnig, vinnig verstaan ons iets verkeerd, dan split ons op.

Die nuwe struktuur sal die vrae hanteer en die vrae wat na ons toe kom sal ons hanteer.

Maar vir nou keer die proses onnodig dat die geld nie betaal kan word nie.

Ons gaan nou vir 'n ruk uit om julle te los om die verkiesing te hou en die struktuur in plek te stel. Dit is die hoofrede waarom ons vandag hier is.

Ek sien groot volwassenheid hier. Ons hare raak wit op die pad. As iemand iets wil vra, het ek reeds die antwoord, want ek was al daar.

Dan wil ons as die Trust ook baie graag vra – soos ons ook aan die ander groepe gevra het:

- Ondersteun julle ons in hierdie saak?
- Hou julle van wat ons doen?
- Moet ons hier wees?

Ek wil dit weet, anders help dit nie ons is hier en julle hou nie van ons gesigte nie.

Ek moet die boodskap oordra dat almal gesê het hulle ondersteun ons want ons doen 'n goeie job – en ek moet beklemtoon, ons doen dit onder moeilike omstandighede, met talle probleme.

Kry ons daardie onderneming van julle? Baie dankie vir die oorverdowende handeklap en jul steun. Ons waardeer dit.

Johannes Maarman

Seize the moment

This is an unprecedented time for the Khoi-Khoi First Nations People of South Africa, who, without any government support have begun to use Traditional Knowledge Access and Benefit Sharing resources to build sustainable economic projects.

These projects will help uplift communities, create development opportunities and end their economic, social and cultural marginalisation in the land of their ancestors where they are still not recognised, restituted and restored.

Several Khoi-Khoi communities, including the Griqua, the Nama, the Koranna and the indigenous Rooibos growing communities of the Cederberg Belt (Wupperthal and Nieuwoudtville) have received an unprecedented injection of R1 million each, to for upliftment

From the
Editor's
pen



projects aimed at empowering Khoi-Khoi communities.

These resources, distributed by the Khoi-Khoi Peoples Rooibos Biodiversity Trust, to democratically elected and legally established entities created by the beneficiary communities have already been used.

These funds have provided the much-needed financial input required for the communities to get the ball rolling and create a new spirit of self-reliance and self-sufficiency among their people.

While there are those who bemoan the fact that the available resource base is negligible, it cannot be said that these communities have just sat back and done

nothing to intervene, while the conditions for Khoi-Khoi indigenous peoples in this country continue to become more dismal, desperate and distressing.

In this case, quite the opposite has occurred, because, in a very short time these marginalised communities have demonstrated that they are industrious, resourceful and competent.

There is now clearly a mood taking hold that our people must seize the moment and show that we can, with the little resources at our disposal, lift ourselves up by our own bootstraps.

Everywhere, in Upington, Bloemfontein, Patensie, Wupperthal, Nieuwoudtville, Knoflokskraal, the Richtersveld, Bethany, Griekwastad, Kimberly and in many other places where Khoi-Khoi communities are located projects have been launched and are

already flourishing. Traditional plants have been harvested, packaged and marketed, sewing projects have produced a wide variety of products, guest houses and skills development centres are being constructed and soaps are being produced.

This new spirits of ending the cycle of hopelessness has demonstrated that if we act with determination, if we get the necessary support and if we harness our ingenuity, we can make a difference.

We are acting in our own interests, utilising the resources our ancestors gave us as an inheritance and we are no longer waiting for others to do things for us.

The time is now and thanks to the Traditional Knowledge resources distributed by the Biodiversity Trust, we are taking small, bold steps to take our future in our own hands to become the masters of our own destiny. The time is now, to seize the moment, – let's not delay a moment longer.

Zenzile Khoisan

Struktuur, hulpbronne kan Kaapse Khoi verenig

DEBBIE HENDRIKS

Die Kaapse Khoi-konferensie, wat by die Erfenis-sentrum in Kaapstad plaasgevind het, was 'n belangrike een om die Kaapse Khoi-gemeenskappe te organiseer en te bemagtig.

Die hoofdoel was om 'n verteenwoordigende liggaam te vestig wat effektief biodiversiteitsverwante befondsing kan ontvang en bestuur, met 'n sterk klem op die bemagtiging van veral vroue en die jeug.

Die konferensie is deur die leiers van die Khoi-Khoi People's Rooibos Biodiversity Trust (KPRBT) gereël. Hulle het die belangrikheid van struktuur, eenheid en aanspreeklikheid beklemtoon.

Frans Kraalshoek, tesourier van die Trust, het as seremoniemeester opgetree, en het verduidelik dat die doel van die konferensie nie net was om in die afgevaardigdes in te lig nie, maar ook om die fondse beskikbaar te stel.

“Elke Khoi-Khoi groep, waaronder die Nama, Griekwa, Korana en Kaapse Khoi kry, elk R1 miljoen om Khoi-Khoi-gemeenskappe te bemagtig en op te hef.”

Die afgevaardigdes is deur die Trust ingelig dat die Kaapse Khoi-konferensie meer as tien keer uitgestel is.

“Hierdie vertragsings beïnvloed die gemeenskap se persepsie negatief – nie net omdat hulle ons dalk nie meer glo nie, maar dit belemmer ook toegang tot die voordele, wat julle toekom vir gemeenskapsprojekte.”

Die Trust het egter hul voet neergesit en besluit dit is genoeg en het besluit geneem om voort te gaan met die organisering van hierdie konferensie.

“Hierdie is die eerste been van die Kaapse Khoi-konferensies, om 'n wet-tige en funksionele struktuur tot stand te bring en verdere vertragsings in befondsing te voorkom,” het Maarman gesê.

“Niemand gaan die Kaapse Khoi organiseer as die Kaapse Khoi nie hulself organiseer nie. Dit moet so gou moontlik gedoen word, want ons is gereed om julle geld oor te dra.”

Pastoor Maarman het gesê die ander drie groepe het reeds die R1 miljoen ontvang, en die Trust is gretig om die R1 miljoen wat vir die Kaapse Khoi geoormerk is, oor te dra.

“Benewens die miljoen, kry elke groep 'n bykomende R142 000 vir administratiewe koste.

“Ons het nooit voorheen fondse gehad nie, maar die ontvangs van fondse moet gepaard gaan met orde, dissipline en organisering,” het Kraalshoek bygevoeg.

Stanley Peterson, onder-voorsitter van die Biodiversiteitstrust, het dit duidelik gemaak dat die geld vir gemeenskappe bedoel is, en nie vir individuele leiers of chiefs nie.

Hy het beklemtoon dat die Trustees se rol beperk is tot die verspreiding van fondse, en dat hulle nie sal inmeng in politieke of leierskapkwessie nie.

Hy het ook die afgevaardigdes ingelig dat hierdie been van die konferensie die Kaapse Metro en omliggende gebiede insluit, en die tweede been sal die Suid-



SO GAAN DIT WERK: Trusteedele van die KPRBT verduidelik die pad vorentoe. Kloksgewys van bo: Kennett Maarman, Frans Kraalshoek, Stanley Peterson, Chantal Revell en links Past. Maarman.

FOTO'S: IFN MEDIA

en Oos-Kaap streke insluit.

Kraalshoek het voortgegaan om die proses te verduidelik wat gevolg moet word sodat fondse versprei kan word:

“Eerstens moet julle 'n verenigde struktuur daarstel wat die volgende moet insluit:

- 'n Grondwet
- 'n Uitvoerende komitee (bestaande uit 'n voorsitter, sekretaris, tesourier en hul adjunkte), en
- 'n Bankrekening

wat deur die gemeenskap goedgekeur is



INLIGTINGSESSIE: Kaapse Khoi luister aandagtig na Trusteedele by die eerste been van die Kaapse Khoi konferensie.

“Sodra dit daar is, moet die leierskap van elke streek verkies word. Elke streek sal 12 hoofleiers en 12 bykomende lede hê.

“Hierdie 24 verteenwoordigers sal die Kaapse Khoi Nasionale Raad vorm, wat dan 'n uitvoerende komitee sal kies wat uit vyf lede bestaan om die raad te lei.”

Kraalshoek het dit benadruk dat die befondsing bedoel is vir projekte en nie vir persoonlike gebruik nie.

Hy het daarna die vereistes vir die aansoek van befondsing vir projekte verduidelik:

“Aansoeke sal ingedien word by die leiers van die groepe in die gemeenskap. Wat baie belangrik is, is dat elke aansoek 'n sakeplan vir die projek moet insluit.

“Hierdie aansoeke moet dan deur die erkende leier van die gemeenskap goedgekeur word. Aansoeke sonder die leier se goedkeuring sal summier afgekeur word.

“Die suksesvolle projekte sal ook onderhewig wees aan monitering en ouditering,” het Kraalshoek verklaar.

Hy het gemeenskappe aangemoedig om eienaarskap van hul strukture te neem, aangesien trustlede nie besluite sal voorskryf nie.

“Alle besluite moet gemeenskaps-

gerig en deursigtig wees. Leiers moet met hul lede kommunikeer en aanspreeklik gehou word.”

Kraalshoek het verduidelik dat daar tydens die oorhandiging van die R1 miljoen, 'n Memorandum van Ooreenkoms deur die vyf lede onderteken moet word.

“Ouditering moet gedoen word en die uitvoerende komitee moet ook gaan kyk hoe die projekte vorder. Daar moet monitering en toesig plaasvind – sodra daardie dokument geteken is.”

Hy het beklemtoon dat voordele oor 'n tydperk versprei sal word, en nie alles op een slag nie.

“Hy het leiers aangemoedig om gemeenskappe se verwagtinge te bestuur en om projekbefondsing regverdig tussen groepe te verdeel.

Kraalshoek het die behoefte aan ordelike prosesse en sterk strukture benadruk.

“Die einddoel van al die konferensies is dat ons uiteindelik ook 'n Khoi-Khoi Nasionale Raad tot stand kan bring en om, uiteindelik met die San Raad te verenig.

“Deur kollektiewe wil, gestruktureerde leierskap en die deursigtige en openbare oorhandiging van fondse, kan die Kaapse Khoi hul regmatige plek inneem

en hulpbronne wat tot hul beskikking is kry. Die pad vorentoe is duidelik: struktuur, eenheid en verantwoordelikheid.”

Stanley Peterson het die afvaardigers gemaak dat daar verwag gaan word dat die geld aangewend moet word vir die projekte waarvoor aansoek gedoen is.

“Ons het een groep gehad wat na ses maande nog nie die geld by die gemeenskap uitgekry het nie.

“Ons het hulle gewaarsku dat die geld voor die einde van Julie spandeer moet word. Dit is nie hulle geld nie, die geld is vir die gemeenskap en nie daar om rente te trek nie.

“ 'n Paar maande gelede het die Griekwas in die Kasteel byeengekom. Tien leiers het besluit dat van die geld aangewend gaan word om vyftig naaimasjiene te koop vir vroue en jeug en ons het die masjiene uitgedeel aan die verskillende provinsies waar die Griekwas is.

“En vandag kan ons sê dat die vroue reeds kan wys wat hulle met die masjiene gedoen het.”

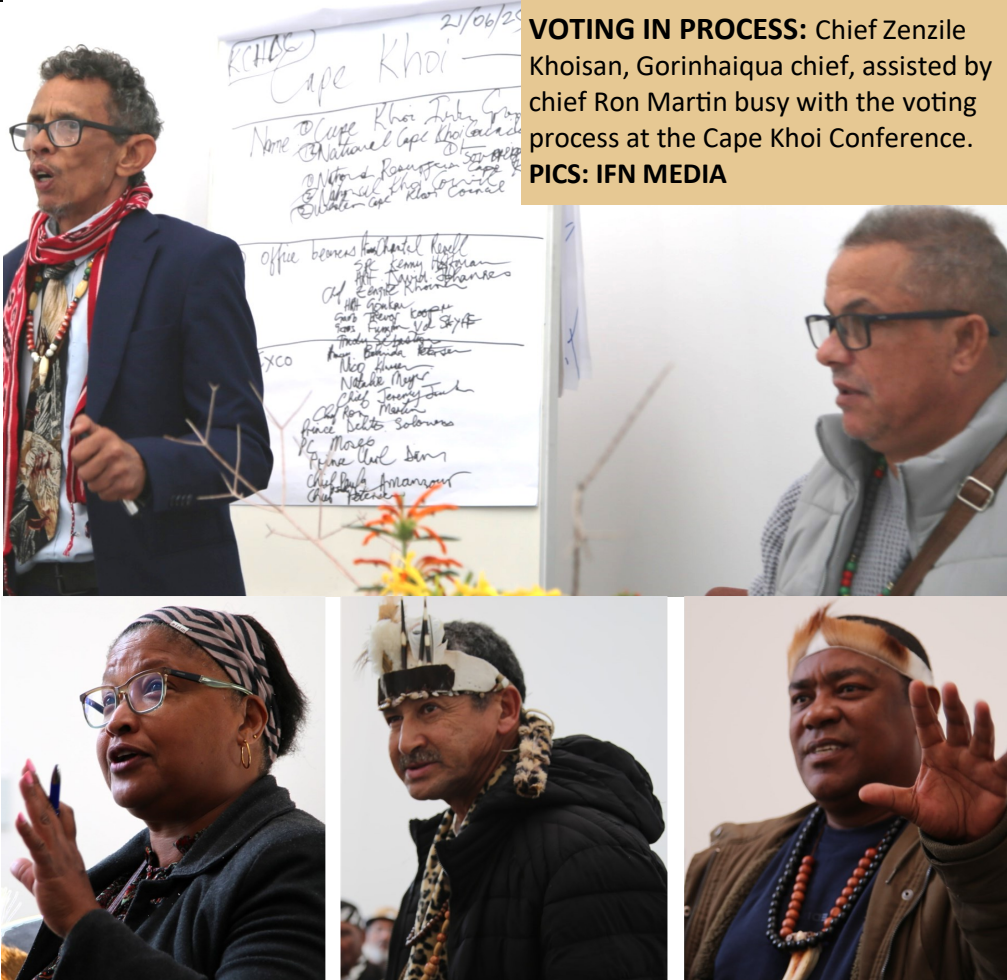
Maarman het die leierskap aangemoedig met die woorde: “Organiseer julleself, dien julle grondwet in, verskaf julle bankbesonderhede, en ons is gereed om die fondse oor te dra.”



Delegates decide on National Cape Khoi Council

The Conference of the Cape Khoi was dedicated to discussing the establishment of an interim structure for the first leg of the Cape Khoi conferences. The second leg will be groups that belong KCHDC in the Southern and Eastern areas of the country. After the conclusion of the two conferences a national structure consisting of the office bearers voted for at both conferences will get together to form a united national structure. First Nations delegates at the conference held at the Heritage Centre in Observatory, proposed a few names for the interim structure, including: Cape Khoi Indigenous Group; National Resurgence of Cape Khoi, National Cape Khoi Council and National Sovereign Khoi Council. The National Cape Khoi Council received the most votes and was put forward as the chosen name. Thereafter 12 candidates were chosen to serve as office bearers, with another 12 as additional members. The delegates discussed that each house or group who were represented at the conference should have one representative and one additional member. The delegates agreed that the election process was one of the fastest,

making it one of the most efficient sessions recorded. The executives that were elected are: Zenzile Khoisan (chairperson); Belinda Peterson (dep. chairperson); Princess Chantal Revell (secretary); Fuad van der Schyff (dep. secretary); Zelt Marais (treasurer); Kenneth Hoffman (dep. treasurer.) The additional members that were elected: David Johannes; Carmen Rogers; Trevor Koopman, and Charl Damon; Nico Claasen and Henry Goukou Solomon. (Claasen and Solomon have since resigned). The meeting concluded with a plan to develop a formal constitution. A draft constitution has been drawn up and sent to everyone to ensure that all review the constitution. A later meeting will be held to finalise and adopt the constitution. The elected chairperson, Zenzile Khoisan, said no one is there for him or herself. “We have to show maturity and steadfastness. We know all the leaders here, we have built each other up over the years. “Even this Heritage Centre where we are gathering – it took a long fight – even among ourselves, but we do not see this as the Gorinhaiqua building. It is a place of anchorage for all our people,” Khoisan said.



VOTING IN PROCESS: Chief Zenzile Khoisan, Gorinhaiqua chief, assisted by chief Ron Martin busy with the voting process at the Cape Khoi Conference. **PICS: IFN MEDIA**

Questions and Answers

Q: What about Khoi leaders across provinces?
A: The trust recognises that the Cape Khoi extends across provinces. Leaders in other provinces must align under the Cape Khoi structure to qualify for funding.

Q: How are funds managed and who oversees the spending?
A: The executive committee will manage funds. Oversight is conducted through audits and a binding Memorandum of Understanding. Mismanagement will not be tolerated.

Q: Why has there been a delay in fund distribution?
A: This was due to disorganisation and political disputes. The trust also had to face accusations and other challenges, which delayed progress.

Structures that are now being established will aim to prevent such delays in the future.

Q: What if our project is not approved this year?
A: Funding is continuous, not once-off. Projects that are not funded this cycle may be considered in the next.

Q: Can individuals apply for projects?
A: No money will be paid into an individual's account. The Trust will only accept applications from organisations and projects that will benefit the community. Business plans must accompany any applications and the local leadership must endorse the application.



STAMP OF APPROVAL: The newly elected leadership of the National Cape Khoi Council were congratulated by the KPRBT trustees for a very successful conference.

‘Leave a legacy,’ Korannas urged

Report of the Khoi-Khoi Peoples Rooibos Biodiversity Trust in the handover of Benefit Sharing funds to the National Koranna Council of Southern Africa

The handover of R1 million of Benefit Sharing funds to the National Korana Council of Southern Africa by the Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT) occurred in Bloemfontein on 4 July 2025. This followed previous handover events to other beneficiary groups, notably for the Cederberg Peoples Association (November 2024) and the Nama Volks Organisasie and the National Griqua Council (January 2025). Each beneficiary group, in compliance with the KPRBT policies, had convened conferences, elected office bearers, developed constitutions and registered bank accounts for special purpose vehicle Not for Profit Organisations. These would serve as properly constituted structures through which Traditional Knowledge resources from Access and Benefit Sharing agreements would be distributed to valid Khoi-Khoi beneficiary communities. These benefit distribution structures were created under direction of the Khoi-Khoi Peoples Rooibos Biodiversity Trust which is at all times guided by the Trust Deed that underpins its mandate.

Background

The beneficiaries of this Trust Deed are defined as the Khoi-Khoi peoples of South Africa, including the Khoi-Khoi communities identified as the Griqua, Nama, Korana, and Cape Khoi, as well as the Khoi-Khoi descended Rooibos Indigenous Farming Communities of the Cederberg, among others. The guiding principle of the Trust is to distribute the funds equitably, ensuring effective acknowledgment, restitution, and reward for those of Khoi-Khoi descent across the five historical groupings, including the Cederberg indigenous farming communities. **Overview of the funds being allocated and role of the Trust: Chairperson, Johannes Maarman**

The Biodiversity Trust is duly registered legal entity with the Master of the High Court and is responsible to receive and manage funds allocated by the different industries as a result of our Traditional Knowledge. The trust will release funds subject to the beneficiary community having an adopted and signed Constitution, elected trustees (Management Committee) and a Bank account to which the funds will be transferred. The funds are for the benefit of the communities of the identified beneficiaries and proposals used for projects related to agriculture, youth development, female projects and sport, art and cultural projects. The Chairperson also explained how the Trust was criticised by the public, in person or over the social media, despite the challenges faced by the Trust to be compliant and to ensure that funds are managed and distributed in a responsible manner. The Trust is responsible to account to the industry on how we have managed to teach our children and others what TK stand for and how benefits are derived from this concept. *(For more about the clip, see page10)* Peterson explained that In 2016 the South African Rooibos industry, represented by the South African Rooibos Council, came to the negotiating table. These negotiations were overseen by the Department of Environmental Affairs, as it was known then. Through this process, a specific Rooibos Biocultural Process documenting the Khoi-Khoi as TK holders to Rooibos, emerged as a priority. Negotiations were concluded in 2019. A traditional knowledge levy was paid during March 2020 as the first benefit shared (other than the benefits flowing from the agreements). “To us, these benefits represent a form of restitution, as redress for past injustices. It is the symbolic restoration of our beloved Rooibos.” He explained further that the benefit sharing is paid in an account of the Department of Environmental Affairs after

The secretary then explained that the Executive Committee of the Korana Council should use their Constitution as guiding document to avoid any legal challenges, so they should be aware of the content of their constitution and policies as also with the objectives of the Biodiversity Trust Deed. Revell explained that in terms of the established protocol, the line of communication should be via the secretary and that this is the only official communication channel between the Trust and the Beneficiary Organisations. The organisations should report on spending to the Trust and this information will be used to account on expenditure to the funders and industry. The secretary stated that the Biodiversity Trust will share the approved guidelines and policies with the community organisation so that the objectives are shared and in line with the Trust Deed. **Benefit sharing: Treasurer, Frans Kraalshoek**

Kraalshoek explained that the Treasurer is responsible for the distribution of funds to the beneficiaries, and he or she should monitor expenditure and accounts on all funds used. All expenditures should be budgeted for and in line with the objectives and priorities of the organisation. All records should be kept for audit purposes and any mismanagement of funds should be reported immediately to the Biodiversity Trust because this will have an impact on their future distribution of benefit sharing. The Treasurer explained some of the projects that can be initiated by the Korana Council, including bursaries for qualifying students and those aspiring to qualify as accountants and that projects to address the issue of youth unemployment should be a priority. He explained the wagon wheel on how funds are divided between the National Khoi-San Council, the Biodiversity Trust administration and the beneficiary groupings *(see page 11)*. The treasurer stressed that the Korana Council must implement projects that will leave a legacy for our children and children’s children and to improve our peoples lives.



FRANS KRAALSHOEK



CHANTAL REVELL



STANLEY PETERSON

the funds and the Trust has to put systems and policies in place and even had to “go back to school” to learn about the legal issues on how to manage a Trust. All this was to be legally compliant and to monitor and evaluate each project to ensure it is in line with the objectives of the Trust Deed. **Insight on the negotiation process: Deputy Chair, Stanley Peterson** The Deputy Chairperson started his session with an explanation in a short movie clip which engages with the term Traditional Knowledge. In this instance the short digital media clip explains Traditional Knowledge, and identifies which plant species are included in the TK of the Khoi-Khoi people. The aim of the digital media clip is which it is split between the Khoi and San people on a 50/50 basis. The Khoi portion is deposited in the Biodiversity Trust for distribution to the identified beneficiary groupings Nama, Griqua, Korana, Cape Khoi and Cederberg Indigenous Farming Communities of Nieuwoudtville and Wupperthal. **The importance of governance: Secretary, Chantal Revell** The Secretary explained to the conference her role as Secretary in the Biodiversity Trust. She emphasised the importance of governance to ensure legal compliance. She further explained that it is the responsibility of the Korana Council to approve policies and guidelines on how to distribute the allocated funds for the benefit of the beneficiaries.

Leave no community behind

An important part of the process of empowering Khoi descendant and building economic sustainability and a sense of dignity and cultural affirmation has been the conferences among the various Khoi-Khoi peoples beneficiary, which have brought structures together to work for the common goal of upliftment of the people. It is this inspiring unified approach that was manifested at the handover ceremony in Bloemfontein in July where the leadership of the National Korana Council of Southern Africa officially received R1 million from the Khoi-Khoi Peoples Rooibos Biodiversity Trust. Its elected chairperson, Bishop Gail Baatjies discussed the meaning of this important occasion and the way forward for distributing the Traditional Knowledge Access and Benefit Sharing funds to Korana Communities. **Inheemse Spoor: What did the receipt of resources mean to you and the other leaders who attended this event?**

Gail Baatjies: There was true excitement amongst leaders, especially when they saw that the dream is becoming a reality. Our people were happy. **IS: How was the process of ensuring that the National Korana Council of Southern Africa was fully compliant with all the criteria that had been set by the KPRBT as a pre-condition for this benefit-sharing distribution?** **GB:** We had to comply with the criteria of establishing a NPC and bank account. We had different deliberations as an executive committee to ensure that we stayed on track and consulted with the KPRBT on a regular basis to make sure that we were compliant.

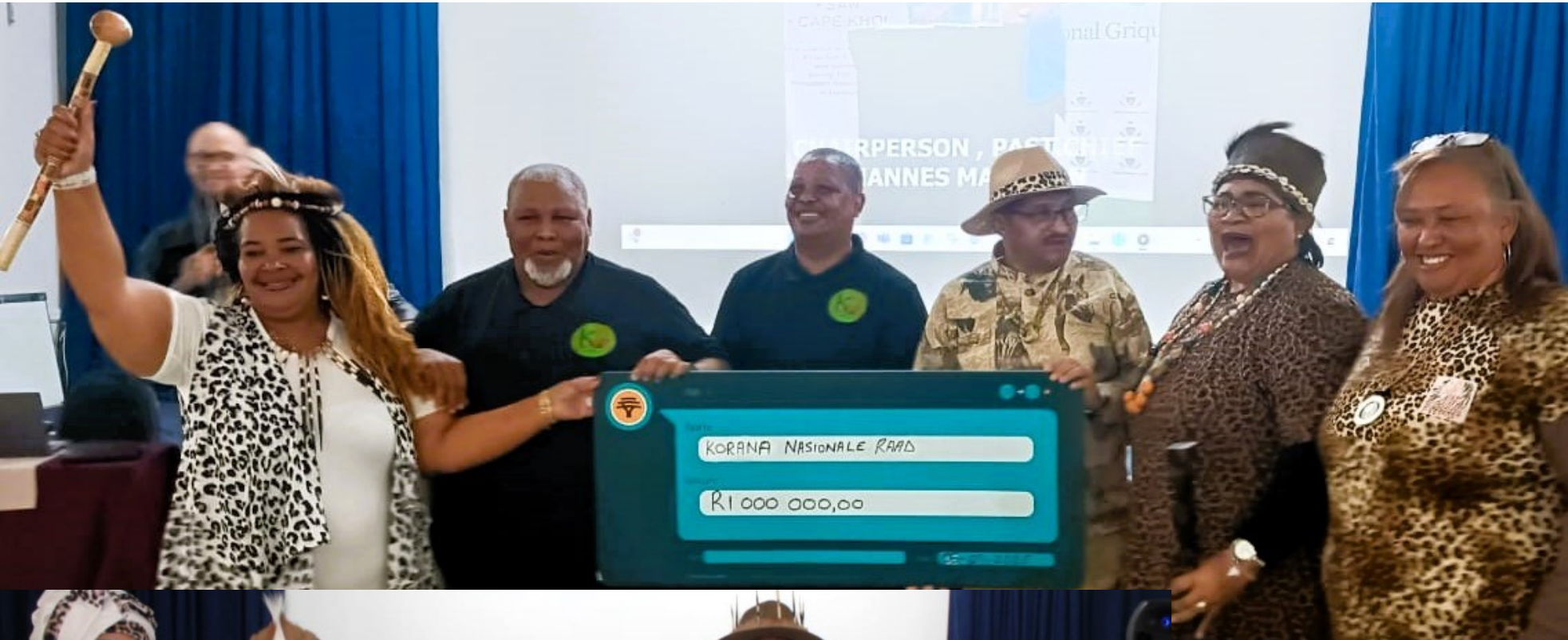


GAIL BAATJIES

IS: How do you feel personally as chairperson about this watershed event in the history of the Korana Khoi-Khoi peoples? **GB:** It forces us to be unified and to lead by example. It was a beautiful moment to see all our leaders unified and happy to receive this drop in the bucket to help our people move forward. There are so many still outside that we must bring into the Korana fold. We will never be able to please everybody, but we must work towards the common goal, the upliftment and sustainability of our people. May God help us to do so with integrity. **IS: What are the immediate steps to ensure a smooth and fair distribution process?** **GB:** The executive committee, in conjunction with and guidance by the

KPRBT is currently busy formulating our policy documents so that we are legally accountable to our Korana Nation. We are pleased to say that by reaching out to the Korana Nation through their respective leaders we will soon start to discuss projects within our Nation. To make sure that we distribute to the collective communities, we are currently discussing our role-out plan to start our projects moving forward. **IS: What is the vision you and other leaders have in respect of the Access and Benefit sharing process?** **GB:** The most important aspect is transparency so that we can make sure no community is left behind. We hope to reach more youth and women in the implementation of our vision. We have too many young people not empowered and skilled and we want to reach our youth so that they can benefit from this process, because they are the future of our nation.

Volhoubare ontwikkeling vir Korannas



SUKSES: Leiers van die Koranna Nasionale Raad was verheug toe hulle en ’n tjek van R1 Miljoen van die Trustees van die KPRBT ontvang het.



Daar word gewoeker en gewoel in Khoi-Khoi gemeenskappe waar die klanke gehoor kan word van naaldwerkmasjiene wat materiaal omskep en ontwerp; die gekap van hammers wat bou en verbeter; bokke wat blêr; potte wat konkossies kook vir handgemaakte seep. Dan is daar plante en bossies wat met sorg gepluk word vir die maak van inheemse pille, salf en olie, wat moontlik gemaak is danksy ons voorouers se Tradisionele Kennis. Dit is paar van die aksies waarmee Khoi-gemeenskappe besig is om te woeker met die R1 miljoen wat hul van die Toegang- en Voordeel-verdelingsfondse ontvang het. Die gelde is deur die Khoi-Khoi Peoples Rooibos Biodiversity Trust versprei en is daarop gemik om inheemse mense die finansiële hupstoot in hul onderskeie gemeenskappe te gee om hul te bemagtig, ekonomies onafhanklik en self-onderhoudend te maak.

INDIGENOUS PRODUCTS FOR HEALTY LIFESTYLE: Tablets, capsules, ointment, oil and tea for sale in Uington, for pain, sinus problems, diabetic wounds, sleeplessness and anxiety.

THRIVING GOAT PROJECT: The Griqua communities in and around Upington have been trail-blazers in demonstrating that Griqua Khoi-Khoi people can be successful goat farmers.

TREATMENT FOR GUT PROBLEMS: Among the many traditional healing products developed from TK resources.

IN THE FIELD: Davian Pieterse and Antionette Maarman in Nieuwoudtville, where they farm with rooibos.

PRESENTED WITH PRIDE: Benedict Salamo (son of Wupperthal rooibos pioneer Barend Salamo) with some of the rooibos and honeybush products. With other young people in the Wupperthal and Nieuwoudtville area they are involved in various aspects of the processing, sales and administration of rooibos products.

Só word Inheemse gemeenskappe bemagtig



Handgemaakte seep

Deur gebruik te maak van natuurlike bestanddele in die seep voldoen die seepprojek van die Vrystaatse Griekwa vrou in ekonomiese behoeftes, terwyl dit ook omgewing-vriendelik is. Elke seep word met liefde gemaak en vertel die verhaal van tradisionele praktyke saam met die inheemse omgee vir die aarde.

Hierdie onderneming bevorder die plaaslike ekonomie, waar geld binne die gemeenskap bly en nie na buite vloei nie.

Die seepprojek versterk plaaslike netwerke en voorsien opleiding in klein-skaalse vervaardiging en bemarking.

IN AKSIE: Griekwa vroue in die Vrystaat besig om seep te maak.

Creative ways women use sewing machines

The sewing machines the Griqua woman received earlier this year at the Castle of Good Hope, has been put to good use, with some innovative creations.

The handing over of the machines was part of the R1 Million the Griqua National Council received from the Biodiversity Trust funds.

Some of these needlework products were on display at the Bloemfontein Arts Fair, along with tea and handmade soap products the women created.

Needlework and clothing design are being reimagined as not just domestic crafts, but

viable business ventures that fuse traditional aesthetics with modern fashion sensibilities. The aim is to sell these products locally and at cultural festivals, with plans to expand into online platforms in the near future.

These products reflect a distinctly indigenous identity and serve as both practical items and cultural artifacts.

Importantly, these sewing initiatives also offer a space for intergenerational learning, as elders share patterns, techniques, and stories with younger women, ensuring that cultural knowledge is passed down and adapted for future use.



ON DISPLAY: Griqua women in the Free State have been hard at work to bring finished products to market. Here at the Bloemfontein Arts Fair they proudly displayed their handiwork.



CHANGING THE LANDSCAPE:

The landscape of Knoflokskraal, an indigenous settlement in the Overberg is being transformed. Thanks to the funding from the KPRBT new initiatives are taking shape with the renovation of a guest house and the construction of a skills development centre. These economic and social development projects have demonstrated that resources from traditional knowledge can rapidly change the fortunes of a community.

Tradisionele kennis van Khoi onder plantspesies

Benewens rooibos, die bekendste plant wat slegs in sekere gebiede van die Noord- en Wes-Kaap voorkom, is die kennis van talle ander plantspesies van die Khoi-Khoi se voorgeslagte aan hul nageslagte deur die eeue oorgedra.

Stanley Peterson, van die Griekwa-stam in Upington gee ’n kort opsomming van die gebruike van net vyf van die plante waarvan die Khoi-Khoi tradisionele kennis het wat van geslagte van die inheemse voorouers aan die nageslag oorgedra is.

Hy verduidelik dat daar nie dokters in daardie jare was nie, en die voorgeslag het net die veld gehad waarop hul kon staatmaak om siektes te verlig of te genees.

Pelargonium

Hierdie plant is deel van die malva-familie, en staan ook bekend as die kanferblaar of die maagpynbossie.

Dit is tradisioneel deur die inheemse Khoi en San gebruik om te help met infeksies, borskwale en hoës.

Ander gebruike is onder meer vir maagkwale, brongitis, naarheid en blaasprobleme.

’n Afreksel van die blare is gewoonlik gedrink. Fyngevyrde blare is in ’n pasta gemaak en as ’n pleister gebruik om veluitslae te behandel of op wonde te smeer.

Selfs die wortel, wat poeieragtig is, kan gekook word vir wanneer iemand erge diarree het iaree.

Pelargonium word ook beskou as ’n natuurlike antibiotika. Daar word geglo dat pelargonium kan bakterieë en virusse keer wat bors-infeksies veroorsaak. Dit help om neussimptome te verlig deur slym los te maak, wat die lugweë help skoonmaak en asemhaling vergemaklik.

Duiwelsklou

Duiwelsklou is inheems aan Suid-Afrika, en kom ook in die Kalahariwoestyn voor, waar dit tradisioneel vir verskeie toestande gebruik is.

Duiwelsklou word dikwels gebruik vir toestande wat pyn en inflammasie insluit, maar meestal glo die Khoi en San dat dit rugpyn en jig kan verlig.

Heuningbos

Daar is 23 spesies van hierdie bos wat meestal as ’n verfrissende tee gedrink word. Slegs ses van die spesies word gebruik en word veral gebruik in drankies, lekkers, vrugtesappe en is dit ook ryk in voedingswaarde.

Sceletium (ook bekend as kougoud of kanna)

Sceletium, algemeen bekend as kougoud is iets wat oor die eeue deur die inheemse nasie gebruik is veral vir angstigheid en slapeloosheid.

Tradisioneel is dit ook gebruik vir die verligting van maagprobleme en as ’n middel teen stress en depressie. Dit kan selfs help om die geheue te versterk.

Ander glo dat dit selfs deur tandartse gebruik word vir mense wat angstig is wanneer hul tande getrek word.

Boegoe

Daar is twee soorte boegoe, *Agathosma betulina* en die *Agathosma crenulata*. Die eerste een het ’n rondeblaar en die tweede ’n meer ovale blaar.

Boegoe het vele voordele waarvan ’n paar insluit die verligting van pyn, om energie te verhoog, en om blaas- en prostaat-probleme te verlig.



Protect, preserve, promote, practice indigenous knowledge

In a video recording **Stanley Peterson (right)** gives a short synopsis of what Traditional Knowledge is and why it is important that the indigenous Khoi-Khoi must benefit from this knowledge.

DEBBIE HENDRIKS

Stanley Peterson from Upington in the Northern Cape, is the deputy chairman of Khoi-Khoi Peoples Rooibos Biodiversity Trust (KPRBT), and is the main negotiator for the benefits related to the Traditional Knowledge (TK) of the Khoi-Khoi peoples.

In the video recording Peterson explains what Traditional Knowledge is and why the indigenous people need to benefit from this knowledge.

“TK is the knowledge that has been handed down to us from our forebears for centuries, about the use of genetic resources like our plant species.

“Today, the Khoi-Khoi people of South Africa, consisting of the Nama, Koranna, Griqua and Cape Khoi, still know how to use these plants in the ancient ways, and they protect, preserve, practice and practice this knowledge.

Peterson states that it is important that the indigenous people protect, preserve and promote the secrets we learned from the forefathers.

“For hundreds of years our TK has been used by scientist, and industries for free, while we as the tradi-



tional knowledge holders received nothing.

“It is important for Khoi-Khoi people to protect our traditional knowledge and to negotiate benefits for our knowledge.

“Other people are making a lot of money out of our knowledge, and they also obtain degrees out of the knowledge on how to use our plant species for their own benefit.

According to Peterson the Khoi-Khoi people who are the TK holders in this land are at last benefiting from their traditional knowledge.

“The benefits are not only for now, it is for generations to come. The benefits we receive now, and are still negotiating for, is not for me, but for our children, and their children, and other generations to come.

“We want to thank our great-great-grandfathers for this knowledge. We could never imagine that this knowledge could generate income for our people.”

He then continues to explain how

this benefit work.

“Anybody who wants a plant species that we have traditional knowledge on, must have Free, Prior and Informed Consent (FPIC) from us. This means they cannot use our knowledge without our consent. And when they have this FPIC, and they want to, for example trade in rooibos, they have to contact the Department of Environment, Fisheries and Forestry, which in turn, will contact the TK holders, and set up a meeting with both parties to negotiate benefits out of the resources they want to use.

“That money, or levies, or that benefit sharing that we agree upon is monetary and it goes into a trust fund and that trust fund will distribute the benefits to the TK holders – they are the Nama, the Korana, the Griqua and the Cape Khoi, who in turn will distribute it to their communities all over South Africa.”

These ancient secrets are used by these indigenous groups, and they have TK of among others, rooibos, boegoe, honey bush, sceletium, devils claw and pelargonium.

“We use it to practice our cultures and to heal our ailments, because in those days there were no doctors, it was only the field and the desert.

“So as a traditional leader and custodian of our TK it is my pleasure and duty to explain and teach what TK is, how to deal with it, what is the process is, what the benefits is and what you can do with the benefits.

It is important for me to pass this knowledge on to my fellow Khoi-Khoi people, especially to our youth and younger generation, who do not really know what traditional knowledge is, but now they have in turn to hand this knowledge to their offspring. As Khoi we cannot be moved, removed, replaced, changed or edited.

*** Courtesy of filmmaker Newton Basson, owner of Vonkelverhale, Youtube Films.**

*** (Read more about TK and ABS on the opposite page.)**



INFORMING OTHERS: In the video Stanley Peterson is assisted by Prudence Duiker (top left), Michael Duiker (below left) Eliz-Mare (middle) and Lelanie Peterson (right) to spread the message of Traditional Knowledge.

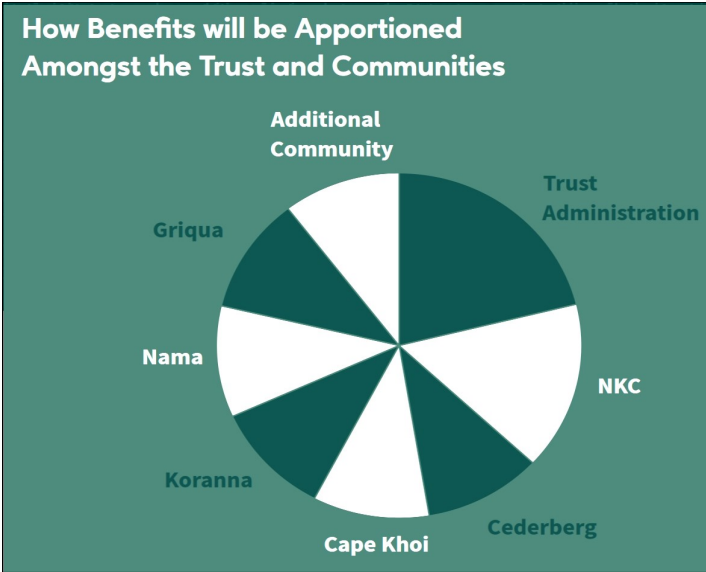
KPRBT's Access & Benefit Sharing distribution policy

According to the Rooibos Biocultural Community Protocol, the income from the Rooibos Access and Benefit Sharing (ABS) agreement shall be allocated equally between the following Beneficiaries, Griqua, Nama, Cape Khoi, Koranna and the Rooibos Indigenous Farming Communities of the Cederberg Belt (which includes Wupperthal, Nieuwoudtville and surrounding towns). Each of the beneficiary communities will receive a 10% allocation. The Cederberg Indigenous Farming Communities will share their 10% between Cederberg South and Cederberg North through their Cederberg Indigenous Peoples Association.

This legal entity will be responsible to share the respective benefits to the two regions local benefit sharing entities. Similarly, the rest of the distributions will be done through the united benefit sharing legal entities representing each traditional community, that is the Griquas, Nama, Cape Khoi and the Koranna. Therefore, only four allocations will be made to their respective benefit-sharing entities. These local entities will then be responsible to distribute or allocate these funds to the different development priorities of these four traditional communities in line with the Benefit Distribution Framework of the Khoi-Khoi Rooibos Biodiversity Trust. No distribution of funds shall be made to a community or to an approved institution unless:

- A detailed request, budget and coherent plan is received for the allocation of funds.
- A formal properly constituted resolution is taken to authorise the allocation of such funds to a Benefit Distribution legal entity for the benefit of the Khoi-Khoi communities from the Griqua, Koranna, Cape Khoi and Nama.
- A bank account has been opened by elected representatives, with a legit-

imate and functioning constitution. To date all beneficiary groups, except the Cape Khoi have concluded their conferences where they elected their representatives, and adopted their constitutions. The first group to complete this activity was the Cederberg Indigenous Farming Community through their Benefit Sharing entity called the Cederberg Indigenous Peoples Association and they have received their payment in December 2024. The Nama Peoples and the Griqua peoples completed their conferences, were assessed by the KPRBT for compliance and in January 2025 received the handover of their benefits. The Koranna people held their conference in May 2025, have complied with all requirements and now await the handover of their benefits. The Cape Khoi conference has been scheduled for June 2025. As stipulated by the policies and guidelines developed by the KPRBT, no funds will be transferred to traditional leaders such as kings or chiefs for example. Funds will only be distributed to Benefit Sharing legal entities which are eligible under the policies set out by the KPRBT.



Biokulturele Gemeenskapsprotokol

Gemeenskapsprotokolle is 'n term wat 'n breë omvang van uitdrukkings, bewoordings, reëls en praktyke dek, geskep deur gemeenskappe om uit te spel wat hulle van ander aandeelhouders verwag wanneer hulle in gesprek tree. Hulle mag gewoontereg asook nasionale of internasionale wette gebruik en staan op hul reg om genader te word in terme van 'n bepaalde stel standarde. Dis die verwoording van die gemeenskap se prioriteite en uitdagings, hulle verhouding tot hul gebruiklike bronne, die aanwending van eksterne deelnemers aan hul interne bestuurstelsel en hoe om vrye, voorafgaande, ingeligte toestemming te bekom. Gemeenskapsprotokolle gee aan gemeenskappe 'n geleentheid om op hulle ontwikkelingstrewte te fokus; om aangaande hulle regte vir hulleself en gebruikers hul verstaan van hulle biokulturele erfenis te verduidelik; 'n fokus dus op 'hoe' hulle met 'n verskeidenheid van aandeelhouders in gesprek sal tree. Wanneer gemeenskappe die verbande lê tussen hulle grondregte, die huidige sosio- ekonomiese situasie, omgewingsfaktore, hul gewoontereg en tradisionele kennis, is hulle beter geplaas om vir hulleself te bepaal hoe om met verskeie deelnemers te onderhandel."

Biocultural Community Protocol

Community protocols is a term that covers a broad array of expressions, articulations, rules and practices generated by communities to set out how they expect other stakeholders to engage with them. They may reference customary as well as national or international laws to affirm their rights to be approached according to a certain set of standards. Articulating community priorities and challenges, their relationship to their customary resources, guiding external actors on their internal governance and how to obtain free, prior, informed consent. Community protocols provide communities with an opportunity to focus on their development aspirations vis-à-vis their rights, and to articulate, for themselves and for users, their understanding of their bio- cultural heritage and therefore on 'how' they will engage with a variety of stakeholders. By considering the interconnections of their land rights, current socio-economic situation, environmental concerns, customary laws and traditional knowledge, communities are better placed to determine for themselves how to negotiate with a variety of actors."

SA home to about 24 000 plant species

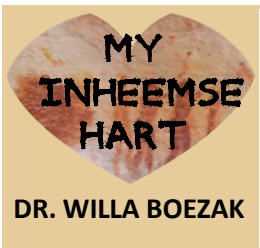


South Africa is rich in biodiversity, ranked third after Brazil and Indonesia. Biodiversity is the term used to describe life on earth—the variety of living things, the places they inhabit and the interactions between them. South Africa is home to approximately 24 000 plant species and contains an entire floral kingdom, known as the Cape Flora Kingdom, within its borders. Our plants' genetic diversity is also unusually high, contributing to the potential for developing new medicines, crops, cosmetics, ornamental plants and other useful products. South African indigenous biological resources include any living or dead plant, animal or any other organism that occurs, or has occurred, naturally in a free state in nature within the borders of the Republic of South Africa. It includes anything that generates from the genetic material of such plants, animals or organisms.



EENDRAG MAAK MAG!

Tweedrag breek krag



DR. WILLA BOEZAK

Dis ontstel my wanneer die Departement van Same-werkende Ontwikkeling en Tradisionele Sake (algemeen bekend as Cogta) ons dreig met: “Julle sal nooit erken word as julle nie een word nie.”

Rêrig? Kyk hoe lyk die Regering van Nasionale Eenheid (RNE). Onder mekaar word gereeld gestry en baklei.

Die Kerk se onenigheid is 'n ander hartseer-storie. Eers is die Katolieke Kerk gestig, wat *één algemene kerk* beteken. In die 12de eeu skeur dit in Wes en Oos.

Toe Martin Luther die Protestantse beweging in die laat 1500's begin, gaan die skeuring nog verder. Vandag is daar soveel verskillende kerke, met net een Bybel. So, Cogta en die Kerk moet glad nie vingers wys nie.

Wanneer ek pleit dat eenheid onder die Khoi-San nou **dringend** geword het, is dit nie ter wille van daai mense nie, maar ter wille van onself: ons waardes, ons geloof, ons geskiedenis.

Kyk wat het byvoorbeeld in

1659 gebeur. Die meeste van ons ken dit, maar hier is iets waarvan almal dalk nie bewus is nie.

In Nomoaä-Doman se afwesigheid (te Java) het Van Riebeeck – in opdrag van die VOC – al langs die Liesbeek grond gesteel. Met Doman se terugkeer het hy die eerste vryheidsoorlog in Suid-Afrika begin.

Daarom staan daar 'n standbeeld van daardie held in die Kasteel se binnehof. Hier is die punt: net die Goringhaiqua en Gorachouqua was bereid om teen die Hollanders te baklei.

Die Chainoqua, Grigriqua en Cochoqua nie. Nie omdat hulle bang was, maar het so ver gewoon dat hulle nie die erns van die saak in die Skiereiland begryp het nie.

Die Kaapse Khoi, skryf die historikus, Shula Marks, het **amper** die oorlog gewen, maar tog nie. Hoekom amper? Drie belangrike redes:

1. Ons is vredeliewende mense en sal net oorlog maak as ons daartoe gedwing word – soos in 1510.
 2. Ons is mensliewend en wou hulle nie doodmaak nie. Eerder hul groente-tuine vernietig en hul vee steel om hulle uit te hongers, sodat hulle moet teruggaan vanwaar hulle gekom het, en
 3. Ons gebrek aan eenheid.
- Die apartheid-Nasionale Party



LIG VAN DIE KOEDOEHORING: Chieff Ron Martin van die Goringhaiqua lig die koedoe-horing by die Geveg van Goringhaiqua-geleentheid by Oude Molen. Dr. Boezak pleit dat almal met die heilige koedoe-horing nader geroep word tot eenheid, vrede en mensliewendheid.

se slagspreuk was: **Eendrag maak mag**, wat in 1961 op sente gegraveer was. Hulle wou eendrag, eendrag, eendrag in hulle mense se koppe graveer. In daai woord lê twee dinge: **Gedrag en Dra**.

• **Gedrag:** Dissipline op skool is in die leerders se koppe gedril. Mamma en pappa het nie nonsens van kinders verdra nie.

En vandag? Goed, ons weet die regering het skuld aan die gebrek aan dissipline in skole en die spreekwoord: *streng kinders, gehoorsame ouers* is waar in baie van ons huise. Maar dit gaan nie nou daaroor nie.

Ek praat van ónse gebrek aan dissipline en lelike maniere onder mekaar – veral by byeenkomste en konferensies.

Ek kry so skaam vir die gevloekery en dit voor gaste.

• **Dra:** Paulus was die eerste draer van die blye boodskap,

maar het ook 'n ernstige kwaal gehad. Daarom pleit hy: “Dra mekaar se laste (Gal. 6 v. 2).

Met ander woorde, in tye van uitdagings: ondersteun mekaar, luister na mekaar se probleme, staan saam.

Ons as Khoi-San maak onself swak met ons gedurige gestryery.

Kom ons vergeet eers van die Regering van Nasionale Eenheid en Cogta en besef dat ons hierdie oorlog kan verloor – nie teen hulle nie, maar teen onself. Eendrag maak mag. Tweedrag breek krag.

Asseblief, broers en susters, laat ons mekaar respekteer, al verskil ons van mekaar. Nie ter wille van die regering nie, maar ter wille van onself en ons kinders.

Ons almal word nou met die heilige koedoe-horing nader geroep tot eenheid, vrede en mensliewendheid.

UNITY IS STRENGTH!

It upsets me when Cogta threatens us: “You will never be recognised if you don’t become one.” Really? See what the Government of National Unity (GNU) looks like. Among themselves they frequently quarrel and fight.

The Church’s disunity is another sad story. First the Catholic Church was founded, meaning *one common church*. In the 12th century it split into West and East.

When Martin Luther began the Protestant movement in the late 1500’s, the schism went even further. Today there are so many different churches, with only one Bible. So, Cogta and the Church should not point fingers at all.

When I plead that unity among the Khoi-San has now become **urgent**, it’s not for the sake of those people, but for the sake of ourselves: our values, our faith, our history.

See what happened in 1659. Most of us know it. During Nomoaä-Doman’s absence (in Java), Van Riebeeck – at the VOC’s command – stole our land along the Liesbeek. On Doman’s return, he started the first war of independence in South Africa. There stands a statue of that hero in the Castle’s courtyard.

However, here is something that everyone might not be aware of: only the Goringhaiqua and Gorachouqua were willing to fight the Dutch. The Chainoqua, Grigriqua and Cochoqua did not. Not because they were scared, but they lived so far away that they didn’t grasp the seriousness of the matter in the Peninsula. The Cape Khoi, according to historian Shula Marks, **almost** won the war, yet did not. Why almost? Three important reasons:

1. We are a peace-loving people and will only make war if we are forced into it – as in 1510.
2. We value human life and did not want to kill them. Rather, we chose to destroy their vegetable gardens and steal their livestock in order to starve them, so that they should go back from where they came from.
3. Our lack of unity.

The apartheid-National Party’s slogan was: *Unity is strength*, which was engraved on cents in 1961. They wanted to engrave in their people’s minds: unity, unity, unity. In that word there are two concepts:

Mutual respect and stewardship

Respect: Discipline in school was drilled in the learners’ heads. Mommy and daddy didn’t tolerate their

children’s nonsense. And today? We know the government is to blame for the lack of discipline in schools and that the saying: *strict children, obedient parents* is a reality in many of our homes. But it’s not about that now. I’m talking about the lack of discipline and the ugly ways among themselves – especially at gatherings and conferences. I get so embarrassed for the swearing – sometimes in front of guests.

Apostle Paul was the first **bearer** of the good news, but also had a serious ailment. Therefore, he pleads: “bear one another’s burdens (Gal. 6 v. 2). In other words, in times of challenges: support each other, take heed of each other’s problems, stand together.

We as KhoiSan make ourselves weak with our constant squabbling. Let’s forget an instant about the GNU and realise that we can lose this war – not against them, but against ourselves. Unity is strength. Disunity breaks that.

Please, brothers and sisters, let us respect each other, even if we differ from each other. Not for the sake of Cogta, but for the sake of ourselves and our children. We are all now called with the holy kudu horn to unity, peace, and neighbourly love.

Tribute to the life of Jane Brown

27 June 1968 – 7 June 2025

A Farewell message from her brother FRANS KRAALSHOEK

The Bethany community of the Free State, as well as the Free State Griqua Council, family, friends, and all who knew her, mourn the loss of this remarkable woman, whose life was a testament to strength, resilience, love and cultural pride.

Born in Bloemfontein during the tough years of Apartheid, Jane's journey was marked by determination and an unwavering spirit.

As the fourth child of Kaptyn Johannes Doeniek Kraalshoek and Johanna Kraalshoek, she grew up understanding her rich Griqua heritage, learning the importance of tradition, culture, and standing firmly in one's identity.

A gifted and intelligent lady, Jane excelled in her education at Heide Primary and Dr. Blok High School, where she cultivated lifelong friendships.

Her captivating personality drew people to her. She was a natural leader, a woman of discipline, respect, and unwavering faith. Her love for reading, her strong connection to her cultural roots, and her deep spiritual life shaped who she was.

Jane's life was rooted in community service. She dedicated herself to helping others, caring for her family, supporting community projects, and providing love and hope to those around her.

Her efforts in the Bethany Farm community, especially through her work with the Expanded Public Works Programme, her feeding schemes, and her kindness to the elderly and children, touched countless lives.

A devoted mother, Jane cherished her children above all. Her joy was in their happiness and well-being, and she would have taken her love for them to the ends of the earth.

Her personality was vibrant – joyful, generous, and full of life – yet always grounded in her faith and her love for her community.

Drawing inspiration from the evangelist, Dr. Myles Munroe, Jane exemplified the role of a woman as a life enhancer, partnering with her community and family to build a shared vision of unity, peace, and progress.

Jane Brown's legacy is one of resilience, love, unity, and hope. Her spirit will forever live on in the hearts of those she touched.

We will deeply miss her presence but will forever cherish her memory and the impact she made.

Cultural Practices and Identity

Jane Brown deeply understood her place within her community and embraced her Griqua heritage.

Her late father, Kaptyn Johannes, ensured she knew her cultural roots, guiding her and her siblings to uphold traditional practices. Weekends

were sacred family times, visiting Bethany Farm, which, today, stands as a symbol of Griqua resilience amid challenges from other traditions vying to claim their land.

Bethany Farm was more than just land; it was a place of family, unity, and cultural reaffirmation. Jane managed to keep her relatives close, fostering a sense of togetherness through her natural gifts of leadership and love.

Her strongest customs stemmed from the lessons her parents taught her: to be firm, honest, and do the right thing.

She was acutely aware of her family's history of hardship. Her mother, Johanna Kraalshoek, and Tosie Kraalshoek, had to hide in the fields during the forced removals in 1965, and her grandparents' dispossession from their land in 1881.

She understood the injustices embedded in her family's history, including the 1833 treaty between J. Kraalshoek and Adam Kok II, which reflected her ancestral struggles and resilience.

As a full-blooded Griqua, Jane embodied qualities of hard work, discipline, and respect. Her faith was central to her life. She found peace and strength in her relationship with God, often immersed in her Bible.

Life at Bethany Farm

Jane Brown was an active and compassionate pillar of her community. She dedicated herself tirelessly to uplifting the poor and caring for those around her in her unique way. Her mission was to foster peace, unity, and social harmony among the people of Bethany Farm.

She especially prioritized caring for the elderly, teaching children to read, and nurturing community gardens and feeding schemes – acts of kindness that reflected her generous spirit. Telling stories and sharing her life experiences with children was a daily joy, passing down wisdom and love.

Her devotion extended beyond words – she loved her siblings, family, strangers, and the community as a whole. Her life was about building peaceful relationships and maintaining the bonds that held her community together. Her greatest joy was keeping her children and family united, caring for chil-



FRANS KRAALSHOEK paid tribute to his sister Jane. Right is his wife, Tryphena Kraalshoek.

Honour from leader, Andrew Kraalshoek

Jane's Position as a Woman

Several women in the Bible are considered to have had a significant influence on Jane's life. Some notable examples include Deborah, Esther, Mary, and Mary Magdalene.

Deborah served as a prophetess and judge, leading the Israelites. Esther bravely stood against a royal plot, saving her people from destruction. Mary, the mother of Jesus, played a pivotal role in the birth of Christianity. Mary Magdalene followed Jesus and remained loyal even after his death.



Kaptyn Andrew Kraalshoek, born at Bethany Farm, is one of the few children left following in the footsteps of the late Kaptyn Johannes Kraalshoek, brother to Jane Brown.

He is a leader of 24 towns in the Free State Province, with Bethany Farm being one of the notable stations. The Free State Griqua Council, established during 1974 with the Bethany Committee won the first restitution case in the Free State under the leadership of the late Kaptyn Johannes Doenkie Kraalshoek.

During this time, the leader was supported by the late Johanna Popie Kraalshoek.

Kaptyn Kraalshoek is working closely with government authorities at local, national, and international levels on traditional affairs.

He has strong relationships with various structures, such as the National Khoi San Council, the National Griqua Council, Pansalb, the National Heritage Route of Khoi San People, and the Human Rights Commission.



SAD FAREWELL: The Kraalshoek clan bids farewell to their beloved Jane Brown.

Blood on the mountain: remembering Moordkop

ZENZILE KHOISAN

There is an exceptional process underway to bring together the descendants of Griqua, Ndebele and Tswana peoples, who were directly involved in a violent conflict that resulted in a massacre of Griqua people at Moordkop, near Rustenberg in the Noord-West.

This process has opened a pathway through which the causes of the massacre can be discussed and the descendants of those involved being reconciled.

The event, which occurred on 30 May 1830, resulted in the deaths of between 300 and 400 Griqua men at the hands of forces under the leadership of a prominent Ndebele leader is known in Griqua history as the massacre of Moordkop.

Now, nearly 200 years after this horrific incident, senior Griqua and Ndebele and Tswana leaders are actively involved in discussing ways of coming to terms with the rupture that has haunted their people, in the hope of creating a space of remembrance and healing at this haunted place.

“It is because we are committed to reconciliation, truth and peace, that we have embarked on this difficult journey to deal with the painful events in the past,” stated one of the senior leaders involved in the project.

One of the leaders directly involved in the process is Kaptein Aaron Messelaar of the Griqua Royal House, who also currently serves as Deputy Secretary General of the Congress of South African Traditional Leaders (Contralesa).

He explained that an important part of being able to build a sustainable and durable future for indigenous people such as the Griqua peoples, it is necessary to review and properly deal with historical events such as the battle of Moordkop.

“Reconciliation in South Africa has been a daunting project, as it involves dealing with generational trauma, the healing of ancient hurts, navigating the causes of conflicts, which had devastating results.

Now they seek an appropriate pathway to reconciling the parties or the descendants of the parties who were involved,” he stated.

Many of the attempts at reconciliation have concentrated on conflicts between the European colonisers and the African peoples who were subjected to this practice or, more recently, as in the case of the Truth and Reconciliation Commission, attempts at investigating the truth and finding a pathway to reconciliation and healing from the conflicts that defined the period defined by the conflicts that flowed from apartheid.

However, there are other conflicts which also are woven into the complex architecture of South African history, specifically violent events between African peoples. These have largely been left unresolved, which also require ur-



Site at the Battle of Moordkop.

PIC: LISA MCKIE



A BOLD INITIATIVE: Griqua leaders and leaders of the Pilane family gathered at Moruleng, Rustenburg to begin a reconciliation process.

gent attention.

Messelaar explained that the process is being conducted in accordance with the necessary cultural protocols.

“The Chairman of the National Griqua Council met with a delegation of the Pilane family at Moruleng in Rustenburg and the meeting was to discuss with them the role they played in the struggle between the Griquas and the Ndebeles. This involves their ancestral leader Kgosi Pilane, the Bagathla Ba-Kgafela, who played a prominent role in the frustration between the Griquas and the Ndebeles,” Messelaar stated.

This is a process of reviewing the historical record and coming to terms with the role each group played prior to, during and after the horrific events that occurred at Moordkop. There are also necessary cultural practices that have to be observed, to ensure that the process is substantive in nature.

“The Griqua delegation is looking at a peace monument and a ceremony because the remains of the commando members were never ceremonially buried,” Kaptein Messelaar stated.

He stated that there are several other parts of the process that need to be dealt with and that the next visit and meeting will be with Kgoshi Mokoena and his family about the role the Mathibelas, whose tribe ultimately “ambushed” and were involved in the mass murder of the Griquas.

He explained that after that meeting an expedition of Griqua leaders will first take place to Moordkop to give everyone an overview before the ceremonies take place.

A pivotal event in SA history

AARON MESSELAAR
(Extract from research document)

The Moordkop massacre, which occurred in the 1830s, was a significant event in the history of southern Africa.

Ndebele forces under the leadership of Mzilikazi launched a surprise attack on the Griqua camp. Kgosi Pilane and Mzilikazi were two significant figures in regard to this massacre, playing distinct roles that shaped the region's trajectory.

Kgosi Pilane's Role: Pilane was a key leader of the Bakgatla-Ba-Kgafela people in what is now South Africa's North West province. His role involved navigating complex relationships with European colonisers and other African groups.

This group of people settled in the Pilanesberg area, where they dealt with challenges like cattle raids, inter-tribal battles, and later, interactions with Voortrekkers (Boer settlers).

Pilane's son, Kgamanyane, played a crucial role in securing land for their people through strategic deals with the Boers. However, his public flogging by Paul Kruger's soldiers led to the tribe's relocation to Mochudi in

present-day Botswana.

Mzilikazi's Role: Mzilikazi, on the other hand, was a powerful king who founded the Ndebele kingdom in present-day Zimbabwe.

Born around 1790, he initially served under King Shaka of the Zulu Kingdom before breaking away to establish his own kingdom. Mzilikazi's military prowess and strategic leadership enabled him to conquer and assimilate various ethnic groups, creating a vast territory.

His interactions with European colonisers, including missionaries like Robert Moffat and David Livingstone, were complex, reflecting both cooperation and conflict. Mzilikazi's legacy is marked by his role as a nation-builder and his resistance to European encroachment.

Key Differences: While both leaders navigated complex relationships with European colonisers, their approaches differed. Pilane's descendants engaged in strategic land deals with the Boers, whereas Mzilikazi's interactions with Europeans were often marked by conflict and resistance.

Understanding their distinct roles provides insight into the diverse experiences of African leaders during the colonial era in Southern Africa.

COP or CON? How Big Conservation captured biodiversity protection

FIORE LONGO

Some 31 years after the Convention on Biological Diversity (CBD) came into force, the latest Conference of the Parties (known as COP) — as the regular jamborees of governments, NGOs and others with a stake in these conventions are known — starts this week in the bustling Colombian city of Cali.

COP16 is particularly important as it's supposed to resolve some vital but unfinished business concerning the new global "action plan" for biodiversity, known as the Kunming-Montreal Global Biodiversity Framework.

Don't be misled by the typically pedestrian title: what's at stake here could dramatically affect millions of people around the world, especially Indigenous and local communities, because the Framework has a number of fatal flaws.

These collectively mean that what could, and should, have been a transformational initiative is instead repeating the same old approach to "biodiversity protection" — promoting a top-down, government- and international agency-driven colonial model that is rooted in racism and has been comprehensively discredited but persists nonetheless.

Symptomatic of how the new action plan was co-opted from the start was the decision to finance its implementation not by setting up an innovative global fund, as many nations in the Global South wanted, but rather to establish a fund under the auspices of the Global Environment Facility (GEF), a long-standing collaboration between the World Bank, various UN agencies, and governments.

The choice of the Global Environment Facility was highly problematic as the organisation does not require that Indigenous peoples have the right to Free, Prior and Informed Consent over any projects it funds, which may affect their lives, lands and rights.

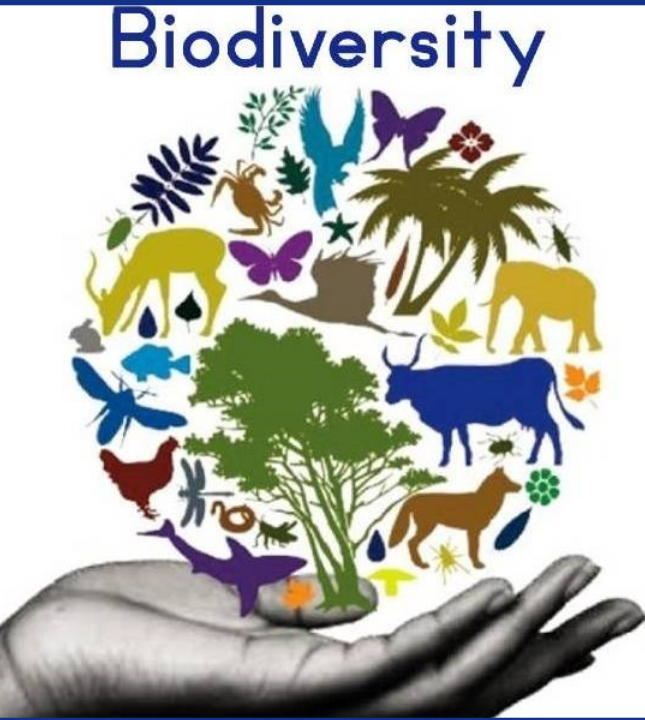
And because the new fund, known as the Global Biodiversity Framework Fund (GBFF), is, in a sense, a subsidiary of the GEF, it has adopted its rules. The result is that it will only accept proposals to fund new biodiversity projects from one of the designated "GEF Agencies". This is a group of 18 institutions all of which are multinational development banks or big conservation corporations like WWF or Conservation International that have long histories of complicity in human rights violations.

Following the money

Survival has analysed the documentation for all the 22 projects that have so far been approved. What we've found suggests that the worst fears of the GBFF's critics were amply justified:

- ▶ Only one of the 22 projects so far approved will likely be of benefit to Indigenous people and is clearly directed to them.
- ▶ The total fees to be paid to the proposer agencies — that is, above and beyond actual project activity costs — comes to 24% of the total funds available. The proportion of project funds staying within these agencies will likely be higher still.
- ▶ Of the proposing (and implementing) agencies, the US chapter of WWF has been the most successful in capturing funds. Its five approved projects or concepts (including preparation grants) account for \$36 million, almost exactly a third of the total funding.
- ▶ The next most successful — the UN Development Programme (UNDP) and Conservation International (CI), which have nine and two projects re-

The writer is a researcher and campaigner at Survival International, the global movement for Indigenous peoples. She is also the director of Survival International France and Spain, and co-ordinates Survival's Decolonise Conservation campaign. She has visited many Indigenous communities in Africa and Asia, who continue to suffer horrific human rights abuses in the name of conservation.



spectively — account for about a quarter of the total funds each. Together with the UN Food and Agriculture Organisation, these agencies will receive 85% of the first \$110 million in funding.

- ▶ One of the projects will fund (through WWF) Protected Areas in Africa which have long histories of dispossession of Indigenous people from their lands and brutality against them by eco-guards.
- ▶ A huge chunk of funding is going towards the "30×30" target to increase the extent of Protected Areas to 30% of the Earth's land and seas by 2030. This is of particular concern because National Parks, wildlife reserves and other conservation areas are already one of the biggest threats to Indigenous peoples.
- ▶ Such parks have almost always involved brutal evictions and exclusions, violence and destruction of Indigenous livelihoods. These problems continue today, such as in the horrifying eviction of thousands of Maasai people from the Ngorongoro Conservation Area in Tanzania.

Survival International believes that the structure and operation of this whole funding model is fundamentally flawed. It is tilted strongly in favour of "business as usual", top-down, conservation projects, rather than promoting a new, and much-needed, rights-based approach to biodiversity protection. And it's almost entirely inaccessible to Indigenous people themselves.

We believe that the entire funding mechanism should be reconsidered. The GBFF needs to be given a completely new direction, wherein funding is primarily directed to Indigenous peoples and local communities. The funding of new or expanded "fortress conservation" projects should be prohibited.

More generally, the extraordinarily large sums

(such as \$700 billion annually) supposedly needed for biodiversity protection are being proposed by conservation corporations with a vested interest in creating such targets. Far less funding for biodiversity protection would really be required if the emphasis were to be on wider recognition of Indigenous peoples' lands and rights, rather than the expensive, colonial, top-down, militarised approach, which remains the economic mainstay of the conservation industry.

Biodiversity credits: a new threat

As if all that were not worrying enough, the COP16 meeting will see the launch of a number of initiatives to create biodiversity credits.

The concept of biodiversity credits is similar to that of carbon markets, where companies or organisations can supposedly "offset" their climate change-causing pollution by buying carbon credits from projects elsewhere that believed to be preventing carbon emissions or actively remove carbon from the atmosphere.

In reality, both the idea and the practice are deeply flawed: such projects put a price on nature, treating Indigenous and local communities' lands as a carbon stock to be exchanged in the market so polluters can keep polluting, whilst the conservation industry benefits to the tune of billions of dollars. Indigenous peoples and local communities, on the other hand, end up dispossessed and stripped of their livelihoods.

Biodiversity credits, like carbon credits, are part of a new push for the commodification of nature. A recent statement from more than 250 environmental, human rights, development and community organisations worldwide (including Survival International) calls for an immediate suspension of the development of biocrediting schemes.

As well as the technical, moral, philosophical and practical problems with putting a price on the conservation of species or entire ecosystems, and trading them against destruction elsewhere, the idea poses a serious threat to Indigenous peoples. They would face growing pressure from land grabs as bio-offsetting projects seek to profit from the often rich biodiversity of the places in which Indigenous peoples live and that they have managed for generations.

Similar problems have occurred many times with carbon offsetting schemes already. Many Indigenous leaders simply say that the commodification of nature implicit in biocrediting and trading runs counter to their worldviews and values.

So how much hope is there for this COP? Not much, is the honest answer. The whole process of biodiversity protection has been captured almost as soon as it's started by the same institutions that have enriched themselves at the expense of Indigenous peoples — the guardians of much of the world's biodiversity — for decades. At the very least, the right of Indigenous peoples to give, or withhold, their Free, Prior and Informed Consent to any project that affects them must be respected. Indigenous organisations, together with allies, will be doing everything possible to ensure it is.

The answer to how to protect the world's biodiversity is really quite straightforward: respect Indigenous peoples' land rights, and tackle the underlying causes of biodiversity destruction, namely the exploitation of the world's resources for profit. How refreshing it would be if that were top of the COP agenda.

Source: Survival International, an organisation whose work is rooted in their longstanding relationships with hundreds of Indigenous communities around the world.

Kaapse Khoi konferensie by Erfenis-sentrum

