

Inheemse Spoor

Celebrating Khoi-Khoi Indigenous Knowledge

Uitgawe 6

'n Publikasie van die Khoi-Khoi Rooibos Biodiversity Trust

OKTOBER 2023

Span doen dit weer! Boegoe ook in kraal

ZENZILE KHOISAN

Die onderhandelingspan wat suksesvol was om die Rooibos-bedryf te oortuig dat dié inheemse plant se tradisionele kennis aan die Khoi en San behoort, het dit weer gedoen!

Hierdie keer het die span daarin geslaag om 'n geskiedkundige ooreenkoms te teken wat erken dat boegoe ook die tradisionele kennis van die Khoi en San is.

Die ondertekening van die Boegoe-ooreenkoms is bevestig deur Cecil le Fleur, voorsitter van die Nasionale Khoi en San Raad, wat Inheemse Spoor ingelig het dat die ooreenkoms onlangs geteken is tussen die Boegoe-bedryf en die Khoi en San onderhandelingspan.

Dit beteken dat Suid-Afrika se eerste inheemse nasie vergoed sal word vir hul kennis, wat oor generasies van hul voorouers oorgedra is.

"Ek kan bevestig dat 'n ooreenkoms met die afgevaardigdes van die Boegoe-bedryf en ons onderhandelingspan op 15 September geteken is, onder die toesig van die Departement van Omgewingsake, Bosbou en Visserie tydens die African Biotrade Biodiversity Festival, wat in Sandton, Gauteng gehou is," het Le Fleur gesê.

Die NKR-voorsitter, wat ook dien op die Khoi-Khoi Peoples Rooibos Biodiversity Trust, het voorts gesê dat die Boegoe-ooreenkoms die vorige ooreenkoms met die Rooibos-Raad tot 'n hoër vlak gelig het.

Boegoe, wat vir eeue deur die inheemse Khoi en San gebruik is as 'n belangrike element van hul inheemse gesondheid-sisteem en veral in hul kulturele praktyke, is 'n fynblaar-bossie wat endemies is aan die bergagtige gebiede in die Wes-Kaap en die breër Blommeryk van Suid-Afrika.

Hierdie plant, waarna verwys word as inheemse goud, word wyd gebruik as 'n noodsaaklike bestanddeel in die farmaseutiese, gesondheid, geur en essensiële olie-bedryf. Dit is ook vir jare gebruik as 'n bestanddeel in die brandewyn sektor



SUKSESVOLLE OOREENKOMS OOR

BOEGOE: Paul Hartwig van die Buchu-vereniging (tweede van links, voor) Colin Louw (SA San Raad), Cecil le Fleur (NKR) hou die dokument omhoog wat by die African Biotrade Festival geteken is. Links voor is Leana Snyders en heel reg is Stanley Peterson. Agter is Khoi en San leiers en verteenwoordigendes van die Boegoe bedryf.

by !Kwa ttu naby Yzerfontein geteken. Dit het die Rooibos-bedryf wetlik verplig om jaarliks 1,5% van die plaashek verkoopprys van Rooibos aan Khoi-Khoi en San gemeenskappe te betaal.

Hoewel dié ooreenkoms wat in 2019 onderteken is, ongeskonde bly, het Le Fleur aangedui dat klousules in die ooreenkoms maak voorsiening vir 'n jaarlikse hersiening van die persentasie van heffingsfooie, wat deur die onderhandelingspan in die nabye toekoms aangespreek sal word.

Le Fleur het verder gesê dat daar 'n "baie goeie verhouding ontwikkel het tussen die Rooibos Raad en die Tradisionele Kennishouers" en dat die Raad die onderhandelingspan ingelig het dat baie van die rooibos-boere "aan boord gebring is" en dat hulle nou grootliks voldoen aan die Toegang- en Voordeelverdeling ooreenkoms.

"Daar is egter steeds rooibos-boere wat nie hul verantwoordelikhede nakom deur die 1,5% heffing te betaal vir die rooibos wat oor hul hekke na marke vervoer word nie.

"Dit is onregverdig teenoor die Rooibos Raad, wat voldoen aan die vereiste, en die Raad moet optree teen dié boere," het Le Fleur gesê.

Le Fleur is ook baie optimisties oor die reaksie op die ooreenkoms van die breë internasionale gemeenskap, met wie hy gereeld in kontak is.

"Oral waar ek oor die afgelope jaar gereis het, insluitend die Verenigde Nasies, was mense gretig om by ons te leer oor ons reis om uiteindelik uit te kom by die Tradisionele Kennis-ooreenkoms.

"Hulle het baie positief gereageer op ons prosesse en wat ons reggekry het," het Le Fleur gesê.

Volgens Le Fleur is die onderhandelingspan vasbeslote om in die volgende fase van onderhandelinge met die Rooibos Raad te sien dat die ooreenkoms beweeg van slegs 'n hekfooie van die rooibos oes, tot by die breër waardeketting.

van Suid-Afrika se wynbedryf, as die kernbestanddeel in Boegoe Brandewyn.

Volgens Le Fleur is hierdie ooreenkoms 'n eerste in sy soort, waar 'n heffing van verkope van dié waardevolle plant, waarvan ons mense vir 'n baie lang tyd die tradisionele kennis besit, oor die hele bedryf betaalbaar is.

"Hierdie ooreenkoms verskil van die Rooibos-ooreenkoms waar die NKR, namens die Khoi-khoi mense, en die Suid-Afrikaanse San Raad, namens die San mense van Suid-Afrika, 'n heffingsfooie van 1,5% betaal word van al die geoeste rooibos wat oor plaashekke vervoer word vir verwerking," het Le Fleur gesê.

"Die Boegoe-ooreenkoms is beslis 'n historiese ooreenkoms omdat dit die hele bedryf insluit – van die oes van die plant, deur die verwerkingsproses en uiteindelik tot by die groot kommersiële waardeketting waar dit verkoop word.

Le Fleur het aangedui dat die pad van onderhandeling tot die ondertekening van die Boegoe-ooreenkoms nie maklik was nie.

"Dit was 'n moeilike en intense pad vir ons toegewyde onderhandelingspan, wat ook betrokke was in die Rooibos-onderhandeling, wat byna 'n dekade geduur het. Dis was juis die sukses van daardie onderhandeling wat die basis gelê het vir die verreikende ooreenkoms met Boegoe, en ons hoop dit sal ook die deur oopmaak vir soortgelyke ooreenkomste vir heuningbos, en ander produkte wat ons geïdentifiseer het as die tradisionele kennishouers van ons mense."

Op 1 November 2019 is die Rooibos-ooreenkoms

Wide World Fund
for Nature

WWF opens door to
knowledge holders.

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Promises at Rooibos
factory not realised

Anxiety, concern over multi-million
Rooibos factory in Nieuwoudtville

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Ouma Lena op
136 jaar

Lang lewe toegeskryf aan
Rooibos-tee, kruie, Bybel

Bladsy 10

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WWF opens door to Knowledge Holders

ZENZILE KHOISAN

T

here is growing concern among many Khoi elders that they have been sidelined by government agencies mandated with protection and preservation of South Africa’s rich biodiversity resources. They also feel that conservation organisations and even academics have not engaged them appropriately. The elders maintain that there is an alarming rise in large scale poaching, illegal harvesting and biopiracy. They believe, to avert an environmental catastrophe, there is an urgent need to fully integrate Traditional Knowledge holders, who have been faithful custodians for centuries. These elders have received a very strong statement of support from World Wide Fund for Nature (WWF), which has declared its support for these custodians of indigenous knowledge, expressed its view on unethical conduct by role players in conservation and opened the door to involving knowledge holders in its work. One of the elders who has been at the forefront of both protection and preservation of the rich biodiversity resources, particularly in the Kam-

come to us to write books, record proposals, and receive their university degrees, but we are not properly credited as the sources of this valuable information.” “This knowledge we have of the animals and plants and everything in the field, and deep in the mountains is our inheritance from the great elders of ancient times and it is also what we bequeath to our children and the generations in the future. “But how can we do it if we don’t have the necessary resources, the facilities or all the necessary tools needed to do it,” Links added. The Nama elder went on to explain the nature of indigenous knowledge and how it informs the engagement of an indigenous person with nature. “Our knowledge of nature extends much further than many others, because our experience of nature is an organic part of everything in our society and concepts like sustainable harvesting are not something new to us, or something we learned from books or professors or conservation organisations.” “Our people are often in the field, and we know of many things that are happening that are very worrying for us, but government officials and nature conservation organisations just side-step our people as if we are not fit to make a contribution.” “Many of the plants in here are endemic and we know what can be eaten or used for other purposes such as medicine, and we have never over the years harvested these plants in a way that would threaten them to a point where they could be eradicated become,” says Links. WWF, in a statement to *Inheemse Spoor* explained that the organisation was involved in critical work “to protect and preserve the rich biodiversity in the interests of all South Africans”. The organization further stated that it “embraces the concept of involving and acknowledging indigenous knowledge systems,” which, it stated, “is evidenced through our numerous community-focused programmes and projects across the country.” WWF went on to explain that it “does not trade or profit from indigenous knowledge but strives to protect it through its conservation work.” “We work openly with multiple partners and have supported some of the indigenous partners and experts, either with research or grant funding in the past, to help them to advance their vision of safeguarding indigenous knowledge and to allow indigenous communities to determine the future by themselves,” WWF stated.

“In cases where we secure conservation land, we work through government partners that follow due legal processes with public consultation. “We insist on a Free Prior and Informed Consultation (FPIC) especially when it comes to communities to ensure we do not violate human rights and to maintain environmental justice. “However, we are quite aware of the limitations of such public consultation processes, for example the language barriers and accessibility to meeting areas,” the organisation stated. WWF also explained that the organisation works within and is compliant with international protocols. “As per our internationally approved and nationally implemented Environmental and Social Safeguards Framework (ESSF), we are committed to the acknowledgement of indigenous knowledge systems and opposed to any misuse or abuse of information.” “We have introduced our partners to our ESSF framework to proactively ensure we achieve Diversity and Inclusion in nature conservation. WWF noted that it is planning to make the ESSF more public to both partners and communities with a public interaction/roadshow in 2024. “This will provide us with an opportunity to understand the gaps and concerns that continue to arise.” On being open to engaging knowledge holders in its conservation campaign, WWF stated that “there is always an opportunity for engagement over and above these formal processes. “Any offers or ideas from elders related to this would be highly valued. If anybody has concerns relating to specific areas of work, please share that with us. There is always an opportunity to add more value with knowledge within these landscapes. “If you know people who are wanting to be part of these processes, the door is always open,” the WWF statement added. The WWF statement on indigenous knowledge and opening the door to engagement with Traditional Knowledge holders was welcomed by Stanley Peterson, deputy chairperson the KhoiKhoi Peoples Rooibos Biodiversity Trust. Peterson noted that, it is a matter of necessity to engage all role players as this offered an opportunity for all to understand the position of indigenous knowledge holders. “We are in the process of engaging all organisations like the WWF, to approach and involve us, where issues of our knowledge are at stake on our ancestral lands and territories. We are the custodians of our lands, customs and conservation of our lands, currently managed by provinces and government manage it,” Peterson noted. The WWF ESSF framework also allows for reporting of violations through an independent ombuds process at <https://report.whistleb.com/en/wwf>.



A LEGACY TO PRESERVE: Endemic plants under threat.

miesberg, Namaqua National Park and broader Namaqualand is Nama Khoi indigenous leader, Kaptein Corneels Links of Kharkhams. The Nama elder stated his view “that a sustainable biodiversity conservation process will only achieve greater success if it involves the indigenous peoples in a proper way.” He explained that there was growing evidence of a state of siege on precious biodiversity resources and on sensitive indigenous knowledge systems that have been passed on from generation to generation over a long period of time. “The red lights are flashing very strongly now, because the knowledge of nature that we have protected and preserved throughout the ages, within our culture, language, heritage and in our vernacular, is now threatened due to a lack of the necessary resources for preserving indigenous knowledge systems,” said Kaptein Links. The Khoi leader elaborated further saying that “everyone knows we are the holders of the knowledge and

‘Ons werk hard om voordele so spoedig moontlik by volk te kry’

As voorsitter van die Rooibos Trust wil ek weer eens groete stuur aan Suid-Afrika se Khoi-Khoi mense. En wil ek net weer beklemtoon dat ons hard aan die werk is om alles uitgerol te kry.

Ons is amper klaar met wat gedoen moet word en ons sal so spoedig moontlik laat weet wanneer mense betrek kan word by alles wat gedoen moet word, soos wat vooraf bepaal en besluit is.

Ons wil ook vra dat die volk daarbuite moet verstaan dat dit moeilike prosesse is wat ons moes doen en ons moes moeilike dinge deurgegaan het, maar deur die Genade van Bo het ons dit gemaak.

Ons is ook baie dankbaar vir Inheemse Spoor wat ons help om die inligting by julle uit te kry, en wat die boodskap versprei waarmee ons besig was, en is. Mense moet maar uitkyk vir die koerant en hoor wat ons daarin sê en doen.

Van my as voorsitter wil ek net weer beklemtoon dat ons druk besig is om elke klip, of steen nie onaangeraak te los nie.

Ons wil sorg dat hierdie voordele en dinge wat by ons mense moet uitkom, so spoedig moontlik daar sal uitkom.

Ongelukkig was daar prosesse wat afgehandel moes



Boodskap
van die Voorsitter van die
**KHOI-KHOI PEOPLES ROOIBOS
BIODIVERSITY TRUST**
JOHANNES MAARMAN

word en wat ons gedoen het. Ons is steeds besig om sommige van die prosesse af te handel.

My boodskap aan die volk is dat ons julle op die hoogte wil hou, dat ons nou daar is. Ons is op die punt om te *deliver* – om te doen wat moet gedoen word. So ons wil net die volk daarbuite bemoedig om maar net styf vas te hou.

Intussen word daar ook hard gewerk aan die ander inheemse produkte, sodat ons die Khoi-Khoi mense weer hul statuur en hulle regte kan kry wat hulle toekom in die land.

Dit is een van ons grootste visies. My visie is om te roer en te lei dat ons so vining moontlik daarby kan uitkom.

Natuurlik maak ons ook staat op ons Hemelse Vader wat ons nog hier hou en behoue laat bly sodat ons dinge gedoen kan kry. Al wil dit voorkom asof die dinge stadig

loop, daar is baie prosesse wat afgehandel gehandel moet word.

Ons het nie besef daar moet so baie dinge plaasvind en in plek val voor ons hier aankom nie.

Dus, net om weer te herhaal: Ja, ons werk hard en ons poog om so gou as moontlik by julle uit te kom. Ons sal eersdaags ons interviews doen (vir die administratiewe posisie) en van daar gaan ons harloop met al die sake wat afgehandel moet word sodat die voordele so spoedig as moontlik by ons mense op die grond kan uitkom.

Ons vra verskoning indien dit gelyk het of alles stilstaan, maar dit is nie geval nie.

Ons wil vra dat mense sterk wees saam met ons, want ons is by die punt om hierdie *benefits* by die mense te laat uitkom.

Baie dankie vir die volk daarbuite en al die moeite wat julle doen en vir wat julle insit om hierdie saak vorentoe te dryf – en wat ook hoor en luister na wat ons sê wat gedoen moet word sodat ons jongmense, ons grootmense, onse vroue, ons meisiekinders en ons seunskinders kan weet dat ons herkoms het vir ons gesorg.

Terwyl ander gedink het hulle kan hierdie dinge van ons wegvat en weghou, het ons voorouers gesorg dat hierdie goed lynreguit tot by ons loop.

En dit is wat ons nou besig is om uit te rol. Soos ek sê daar word reeds gewerk aan die ander produkte sodat ons mense weer hul regte in dié land kan hê.

Dan sal ons ook werk maak in terme van ons grondregte, om dit terug te kry, en al ons regte wat ons het, en al moes gehad het, sodat ons mense vry kan wees in hierdie land as ’n volk.

Dankie vir alles wat u doen, en dankie aan my span waarmee ek werk, wat ook in moeilike tye en ook hul in hulle besige skedules alles moet los en hardloop met hierdie saak. Baie dankie daarvoor.

Groetnis

Johannes Maarman

From the Editor’s Pen – ZENZILE KHOISAN

We are biodiversity custodians and stewards

Conservation is the very front line of all activity that seeks to maintain balance in nature.

It must counter ever more devastating and catastrophic effects of climate, biopiracy, illegal and irresponsible plundering and poaching of rare and endangered plant and animal species and unregulated development that places our planet under siege.

Consequently, there is now extreme instability and turbulence between the biosphere and people in which the wisdom of the ancients, carried over from generation to generation as traditional or indigenous knowledge, has been marginalised and divested of all its intrinsic value.

This is not a South African or African phenomenon, but a global problem, in which the entire planet is suf-

fering because there is a failure to return to the source – to go to those who were, as foundational peoples, given the responsibility to be custodians and stewards dealing with the preservation of our planet and ensuring, as is the indigenous code, that it protected and preserved for seven generations into the future.

Long before popular terms such as sustainable harvesting or sustainable development were coined by modern day conservationists, this was deeply embedded into the culture, spirituality and indigenous knowledge systems of the ancients, who are our forebears.

Among Khoi and San peoples today this code is central to all the values and principles that define our indigen-ousness.

It is these values that are woven into

the !Nau ceremonies, which give direction to how we conduct ourselves in relations to our fellow human beings, our planet and, ultimately, our Creator, who, we believe, is the source of all life.

Much of our world now has been ravaged by the selfishness of the few who seek only the exploitation of the planet and its people for short term material gain. Rare species, endemic only to the most sensitive environments, are being poached to extinction and the ancient wisdom of how to co-exist and care for our planet, has been marginalised.

This means that we are on the brink, literally playing Russian Roulette with our future and that of our children and the generations into the future. It is in such a time as this that we

should be quiet and return to the elders who are the ordained knowledge holders, who have been quiet while we have placed the planet under siege, ignoring the true custodians and stewards because we think we know best.

Indeed, once we develop the humility to listen to the lessons handed down for generations through the centuries, then we will know why the ancients walked lightly through the planet, taking only what was needed and leaving the natural world to replenish itself and sustain the stewards and custodians that treated it with respect.

Toa Tama !Khams ge (The struggle continues)

Zenzile Khoisan

Fondse van Trust vir restorasië, restitusie

SAAMGESTEL DEUR
DEBBIE HENDRIKS

Die fokus van die Khoi-Khoi Peoples Biodiversity Trust is om fondse beskikbaar te stel aan inheemse Khoi-khoi gemeenskappe wat in lyn is met die restorasië van inheemse tradisies en gebruike.

Dit is die mening van die nege lede, wat gekies is om op die Trust te dien. Hulle is Johannes Maarman, Stanley Peterson, Frans Kraalshoek, Chantal Revell, Cecil le Fleur, Barend Salamo, Kenett Maarman, Lesle Jansen en Poem Mooney.

Die lede is dit eens dat met die stigting van hierdie Trust, het die inheemse Khoi-khoi gemeenskap uiteindelik nou die kans om waarlik ’n toekoms te bou vir inheemse mense vandag en vir toekomstige geslagte.

Die hoop is dat binne die volgende vyf jaar moet Khoi-khoi gemeenskappe opgehef word op so ’n manier dat hulle kan meeding in die mark en deel wees van die bedryf deur middel van aandele in maatskappye.

Hierdie poging, om die onregte van die verlede reg te stel, is nie iets wat kan wag nie, want die inheemse volk moet opgehef word.

Daar is steeds ’n lang pad om te loop voordat die ongelykheid en onregverdigheid wat die herstel van ons volk bemoeilik, aangespreek kan word.

Daar was so baie onregverdighede teenoor die inheemse volke gepleeg oral in die land. Vir baie jare is die rooibosplant gebruik in tee wat uitgevoer is, en ander mense het die geldelike voordele getrek, terwyl die inheemse Khoi en San uitgebuit is, en daarmee saam ons kennis.

Die groter Rooibosbedryf het byvoorbeeld nooit voorheen voorsiening gemaak vir transformasie en vir gelykheid nie. Hulle het verder nie eens erken dat die Rooibos se oorspronklike tradisionele kennis aan die Khoi en San behoort het nie.

Ons mense het gegaan van kennishouers tot plaaswerkers. Van die inheemse mense wat die eers die plant bewerk het as ’n tee en as medisyne, asook vele ander gebruike, het hulle verander na mense wat net die

plant oes, of vir die fabriek bewerk.

Die visie van die Khoi-Khoi Peoples Rooibos Biodiversity Trust is dat hierdie onregverdigheid op ’n praktiese manier op alle platforms landwyd en internasionaal aangespreek sal word, en dat die onregte reggestel moet word. Inheemse mense wag al baie jare vir so ’n liggaam soos Biodiversity Trust om tot stand te kom sodat inheemse mense kan baat vind en opgehef kan word.

Danksy hierdie waterskeidingsooreenkoms is die pad nou oop vir die ontwikkeling van ons mense – nie net wat Rooibos betref nie – maar ook alle plante wat se produkte baie gewild is. Ons inheemse mense moet ook hieruit voordeel trek en erken word as die oorspronklike en tradisionele kennishouers.

Ons kan begin deur die kennis van een plant, die rooibos, te gebruik om ons nasie te bou en die voordele wat daaruit spruit te geniet.

Daarna moet ons werk om die voordele van die ander inheemse plante terug te kry vir ons gemeenskappe, om armoede en elende te verlig.

Inheemse kennis is voorwaar die sleutel tot ons terugkeer na die land van ons voorvaders, die Korana, Nama, Griekwa en die Kaapse Khoi-khoi groepe soos die Attaqua, Hessequa, Gorinhaiqua, Inqua en baie meer.

Verder wil die Trust ook die posisie van die eerste inheemse mense van die land herstel in lyn met die Tradisionele en KhoiSan Leierskap Wet 3 van 2019.

Om tot hier te kom was ’n groot en lang stryd en die afstammeling van die land se eerste mense kan trots voel dat hulle volhard het met die stryd vir die erkenning, restorasië en restitusie.

Daarmee het ’n skuif gekom in die narratief van ons mense se storie in dieland. Met hierdie erkenning as tradisionale kennishouers van Suid-Afrika se hoë kwaliteit plantspesies en ander sleutel inisiatiewe, doen gemeenskappe uitstekende werk in talle gebiede.

Laat ons verder hard werk aan eenheid en om punte te vind wat ons verbind. Laat ons oor ons medisyne waak teen onenigheid, rasisme en eksklusiwiteit. Laat ons krag put uit die geskiedenis en van ons voorouers wat sterker saam as apart was.

Onregte van verlede (en vandag)

Die Trust wil met die fondse die onregte wat in die verlede teen die Khoi-khoi gepleeg is, probeer regstel. Dit sluit onder meer in:

Onteiening van grond
Benewens die feit die Khoi en San eeue gelede onteiein is, kry hul vandag steeds nie toegang tot grond waar die inheemse plante waarvan hul kennis dra, groei nie.

Uitbuiting en steel van inheemse kennis
Hierdie onreg vind al vir baie jare plaas sonder enige erkenning van hul tradisionele kennis en sonder enige vergoeding aan die inheemse gemeenskappe. Hierdie onreg vind steeds plaas wat ander inheemse plantegroei betref.

Sistematiese afbreking van die identiteit
Die herklassifikasie as sogenaamde

‘Kleurlinge’ het ons mense van hul inheemse identiteit, tradisies, kultuur en kennis ontnem.

Tans is die tronke vol van inheemse mense – mense wat ons broers, neefs, niggies, ooms en tantes kan wees. In die agtien tronke in die Wes-Kaap is 80% van die tronk populasie afstammeling van die Khoi.

Daar word ons mense daarvan weerhou om ons geskiedenis te onthou en gekeer om te weet waar ons Komvandaan is.

Inheemse Rooibos-kleinboere
Hierdie kleinskaalse boere kry steeds die wind van voor. In Nieuwoudtville moet die boere meentgrond by die munisipaliteit huur en kan nie self hul eie produkte bewerk nie. Hulle kan steeds nie regtig kompetend wees nie.

Wat met die fondse beoog word

Die Khoi-Khoi Peoples Rooibos Biodiversity Trust het ’n visie waar die herstel van die Khoi inheemse volk en die welsyn van al ons mense hoog op die agenda is. Die Trust wil met die beskikbare fondse die volgende doelwitte behaal.

Terugkry en die beskikbaarstelling van grond
Hierdie is sentraal vir die restitusie, restorasië en erkenning van die inheemse gemeenskappe. Die inheemse volk moet hul eie grond kry sodat ontwikkeling en volhoubaarheid die pad vorentoe oopmaak vir ons mense.

Grond is baie noodsaaklik vir ons ontwikkeling, veral indien ons selfversorgend en volhoubaar ons eie plek wil inneem binne die biodiversiteitsbedryf en alles wat dit vir ons mense aanbied.

Om daardie punt te bereik sal ons moet kyk na grond op byvoorbeeld sendingstasies, en betrokke raak met mense wat dink soos ons dink. Om hierdie onregregverdigheid van ons gronde, waarvan ons onteien en vervreemd was, aan te spreek, sal ons ’n dinkskrum moet vorm en sodoende behoorlik redeneer oor die strategie waarmee ons werk om ander te oortuig van ons saak.

Uit hierdie dinkskrum moet ons met ’n groep bekwame mense, wat reg is vir hierdie taak, die grondkwessie op alle vlakke en met alle rolspelers aanspreek. Met elke poging sal ons ’n nuwe mylpaal bereik en die olifant sal stuk vir stuk opgeëet word.

Vir mense in die Kouga-streek, byvoorbeeld, word daar in die landbou bedryf gewerk met heuningbos en ook met ander plante wat deel is van die Khoi-khoi se inheemse kennisstelsel, maar ons mense is heeltemal uitgesluit omdat die grond waar die heuningbos groei nie in ons mense se besit is nie, maar in die hande van die wit mense wat aan die stuur is van die heuningbos-bedryf en al die nodige toegang en hulpbronne besit en bestuur.

Opheffing van inheemse kleinskaalse Rooibos-boere
Ons Rooibos-boere dra nie dieselfde krag in die mark nie, hoewel die kwaliteit van hul oeste waarskynlik ’n beter graad produseer as ander in die bedryf.

Dan is daar die ander probleem dat die kleinskaalse rooibos-boere nie die nodige befondsing kry om ’n bestaan te maak uit ’n suksesvolle en volhoubare boerdery nie.

Die groot maatskappye in die Rooibosbedryf het oor die jare groot winste gemaak – nie slegs met die vervaardiging

van tee nie, maar ook met ’n reeks ander produkte waarvan rooibos ’n belangrike bestanddeel is.

Dit sluit in kosmetiese produkte, seep en selfs alkoholiese drankes soos gin, waar die geur van rooibos geïnkorporeer word.

Ons moet na maniere kyk hoe ons as ontwikkelende rooibosboere behoorlik kan inskakel met hierdie bedryf wat al so ver gevorder is. Ons moet verseker dat ons mense regverdig behandel en bevorder word.

Veral die gemeenskappe en kleinskaalse boere wat deel vorm van die rooibos-groeigebied.

Met die stigting van die Trust kan ons boere en gemeenskappe aansoek doen vir fondse vir infrastruktuur.

Dan kan die kleinskaalse boere, wat tans net die nat oes verkoop, ook as ekonomiese, onafhanklike entiteite self die oes bewerk, verpak en verkoop in die breë binneland en buitelandse markte.

Beurse
Die beskikbaarstelling van beurse vir die jeug vir opleiding en vaardigheidsontwikkeling om werkloosheid aan te spreek.

Hulp-verleniging aan vroue groepe
Daar moet fabrieke beskikbaar gestel word vir die doeleindes van die rooibos-handelsmerk, verpakking, asook ander volhoubare ondersteuningsprogramme.

Ekonomiese ontwikkeling in provinsies
Sake sektore sal in elke provinsie gestig word om te fokus op ekonomiese ontwikkeling in elke Khoi-khoi gemeenskap. Dit is om te verseker dat die gemeenskappe in die verskillende provinsies voorsien sal word met grond om fabrieke en pakhuisse te bou.

Gastehuisse
Die daarstelling van gastehuisse en die ontwikkeling van verskillende bemarkingsmateriaal in lyn met die Rooibos agenda.

Erfenis-roete
Met die toestemming van die Nasionale Khoi en San erfenisroete, kan die fondse aangewend word om volhoubare projekte langs die roete te skep met die bemarking van rooibos-tee en daarmee word ryk erfenis blootgestel aan toeriste en besoekers.

Nadat al hierdie doelwitte bereik is, is daar net een pad vorentoe vir ons mense want vordering kan slegs plaasvind as ons volgens ’n ontwikkelingsprogram werk, waar sukses slegs behaal kan word met eerlike, harde werk, asook die nodige fondse en gereedskap.

How to access benefits

ZENZILE KHOISAN

As part of the process of restitution for the historical injustices committed against the Khoi-Khoi and San First Indigenous peoples of South Africa, one of the vehicles for redress has come in the form of Traditional Knowledge levies through which Khoi and San communities can be compensated.

Very specifically identified as part of the beneficiary groups are indigenous farming communities which have been the knowledge holders that have preserved and protected a wealth of information related to biodiversity and indigenous knowledge systems.

It is within these communities that intensive consultation has taken place as part of a process to ensure that those at the coalface of traditional knowledge, who were dispossessed, are properly informed and that processes receive their free, prior and informed consent.

“What I have learnt from this process, is that customary law is as strong as any other law in the court of law,” said Barend Salamo, a Wupperthal indigenous rooibos farmer, who represents this historic Cederberg town and 15 interconnected adjacent hamlets as their representative on the Khoi-Khoi Peoples Rooibos Biodiversity Trust.

“Anybody who wants to have access to your natural resources needs to have the consent of the community (not an individual) to protect the interest of the community’s biocultural resources and avoid exploitation of their knowledge,” stated Salamo.

He argues that consent for what occurs with a community’s bio-

cultural resources is necessary and that every indigenous Khoi-Khoi community needs a Bio-Cultural Protocol (BCP) that protects their interest.

In this respect, the interests of these communities and the vehicle through which they can access benefits flowing from their Traditional Knowledge have been entrusted to a legally established entity, the Khoi-Khoi Peoples Rooibos Biodiversity Trust.

A primary element of the stewardship and custodial mandate of this Trust is to fairly, appropriately and diligently secure and distribute proceeds derived from agreements related to the traditional knowledge of Khoi-Khoi peoples and indigenous farming communities.

These resources, derived from Traditional Knowledge levies, are paid by the affected industry or association into a bio-prospecting fund which is administered by government, which then, on an equal basis (50% / 50%) disburses these funds into the legally and duly constituted trusts representing the interests of the Khoi and San.

One of the people who has been intricately involved in the process that resulted in the historic Rooibos Agreement of 1 November 2019 between the government, industry and the Khoi and San leaders, is Cecil le Fleur, chairperson of the National Khoi and San Council.

“My experience of this process was that we, as indigenous Khoi and San peoples, were for decades and even for more than a century, unaware that our Traditional Knowledge has a monetary value.

“It was also not known to us that commercial companies need our Free, Prior and Informed Consent before they can use our Traditional Knowledge on certain plants,” Le Fleur stated.

“The way forward for us is to make sure that we disseminate this information to all our communities and That we work together with them to find the best ways in which we can share the benefits that will arise from the Access and Benefit Sharing agreement,” the NKC chairperson added.

Precisely how communities are to access benefit sharing agreement is contained within the Bio-cultural Community Protocol (BCP), and is further fully directed by articles of the trust deed of the Khoi-Khoi Peoples Rooibos Biodiversity Trust.

The KPRBT deed states clearly that “the intention of the Trust is to distribute the Trust fund fairly along the five historical grouping formations, including the Cederberg Indigenous Farming communities”.

These communities are Wupperthal and various other hamlets and settlements within the Cederberg Mountains, as also Indigenous farming communities such as Nieuwoudtville and the Suid-Bokkeveld.

The Trust deed further stipulates that certain conditions must be met before any distribution of funds from the KPRBT take place.

Most notable among these conditions is that no distribution of funds shall be made to a Khoi-Khoi beneficiary community or an approved institution unless “a detailed request, budget and coherent plan is received for the allocation of funds and that such a request is recorded and approved by the Trust.”

The Trust deed places a further condition, specifically that “a formal, properly constituted Trust resolution is taken, or a standing policy exists authorising the allocation of the funds”.

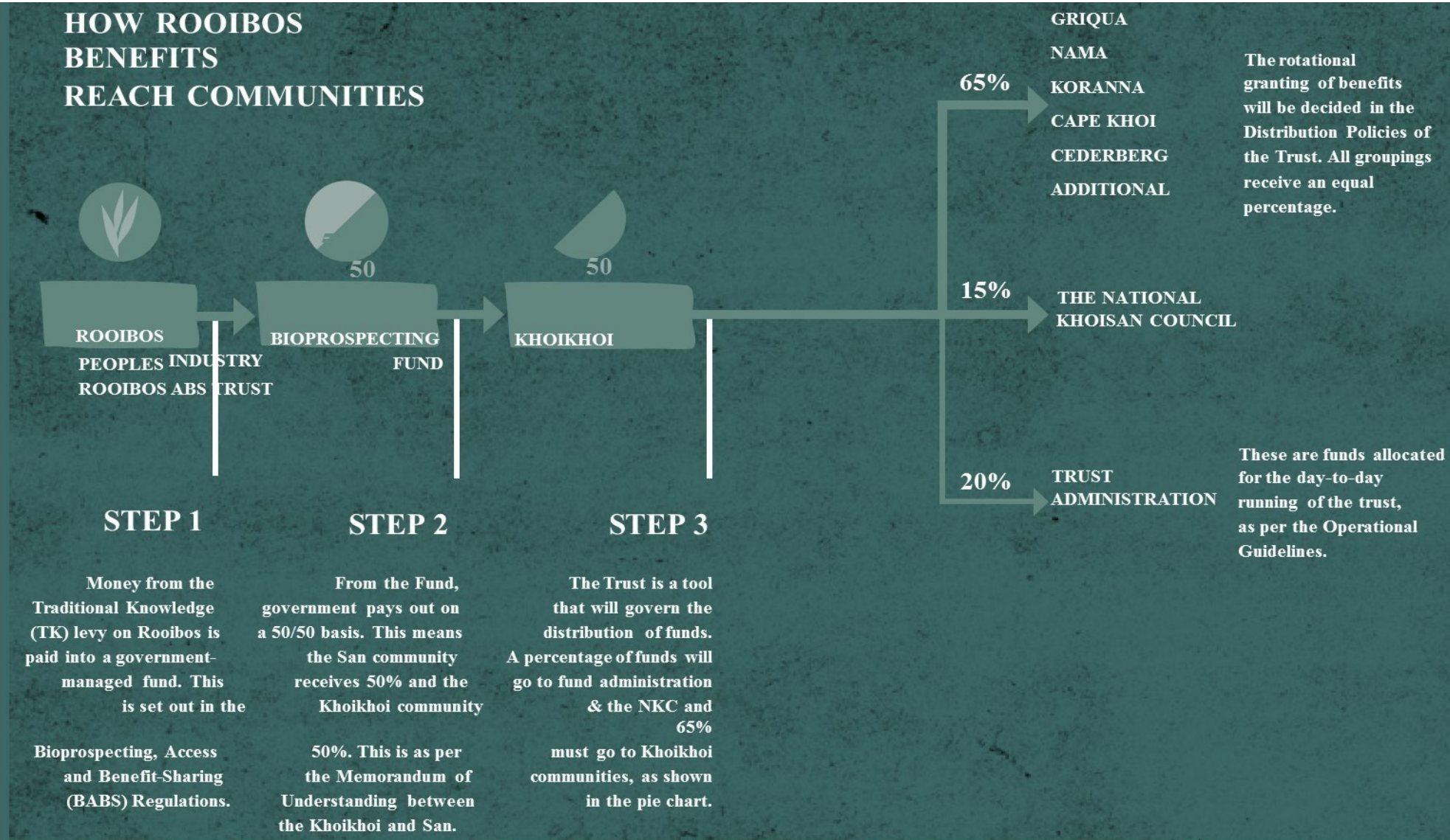
The Bio-cultural Community Protocol, on the other hand, gives a clear

description of who is considered a beneficiary:

“If you are a member of the greater Khoi-Khoi community or the Cederberg Belt Rooibos Indigenous community, you have a right to benefit from the traditional knowledge levy.”

The BCP then clarifies the process required to be considered for benefits flowing from the Traditional Knowledge levies held by the KPRBT.

- Step 1: Identify** which Khoi-Khoi group you are a part of (Cape Khoi, Koranna, Griqua or Nama). If you are not yet a part of the community you identify with, you need to be accepted into your local community subgroup. Different groups have different conditions and initiations.
- Step 2:** Once you are an accepted member of your Khoi-Khoi community, you need to identify your local Khoi-Khoi leader. You can contact the NKC to find out who your local community leader is.
- Step 3:** Next, through your community representative serving on the NKC, you can ask for the Operational Guidelines & Distribution Policies from the Khoi-Khoi Peoples Rooibos Benefit-Sharing Trust. These will outline how to apply for benefits.
- The BCP also specifically directs that in considering distribution of the funds to beneficiaries, “the trustees shall be guided by the aims and objectives of the trust as well as the policies which will be further developed to further guide benefit distribution.”
- * For more information send an email to: Khoikhoibiodiversity@gmail.com*



ANXIETY OVER FUTURE OF ROOIBOS FACTORY

ZENZILE KHOISAN



PICS: FACEBOOK

There is growing anxiety over the future of a Rooibos processing factory in Nieuwoudtville that has failed to deliver on promises made to the community by politicians when the project was launched in 2011.

Currently under business rescue, the factory is a 100% state-owned entity, established with a R280 million allocation from government.

In less than a decade after it was launched, Nieuwoudtville Rooibos (Pty) Ltd was ordered into business rescue by Acting Judge A J Van Tonder on 23 July 2020, after Cloud Kraal Boerdery CC brought an urgent application against it in the High Court in Kimberley for an outstanding payment of R1,753, 872.22.

What emerged during the hearing of case 1065/2020 is that Nieuwoudtville Rooibos, actually contended in court that it had between R20 million and R30 million of stock on hand, which could have been sold to prevent this 100% state owned factory from business rescue.

With this urgent calls for accountability has come a serious question of why the state would fail to act prudently with a potentially lucrative asset that could have been a game-changer in uplifting the lives of the communities, whose ancestors were the first indigenous people.

Some have ventured to ask whether the crisis at the factory was created so that “those who have controlled the industry for many years can retain control by denying access and benefit sharing to our people, who rightly want to benefit from our own knowledge”.

Many of the development rooibos farmers hailing from the areas in and around the Suid-Bokkeveld towns such as Nieuwoudtville are looking for answers.

They were not the shareholders, the directors or the management of the rooibos factory that brought it from a well-funded dream, to the business rescue process wherein the project now finds itself.

Most of those asking serious questions are community leaders and senior indigenous Khoi leaders who pioneered and secured for Khoi descendants and communities the recognition of traditional knowledge rights associated with rooibos.

One of the most vocal among those who seeks to bring the Nieu-

woudtville factory under the spotlight is Prince Stanley Peterson, deputy chairperson of the Khoi-Khoi Peoples Rooibos Biodiversity Trust.

Peterson was also part of the primary negotiating team that engaged both government and the Rooibos Industry intensely for almost a decade.

These negotiations successfully resulted in a historic agreement in the Rooibos industry, concluded in November 2019.

“In Nieuwoudtville, in the Northern Cape Government owns a state of the art Rooibos factory of taxpayers’ R280 million rand and can be operated from a cell phone anywhere in the world, but the Khoi-Khoi community, does not benefit a single rand, neither are we shareholders,” Prince Peterson stated.

“Our stance, as the KhoiKhoi community, Khoi leadership and the Khoi-Khoi Peoples Rooibos Biodiversity Trust is that the factory must belong to the community because it is currently state-owned and government officials are its directors.

Peterson stated that the community could manage this factory well and add value to it.

He further noted that the factory is not in compliance with the Access and Benefit Sharing Agreement.

“It is the only processor out of eleven that is in non-compliance and because of this we cannot allow the minister to approve an operating permit,” Peterson added.

The Rooibos industry, with extremely well-developed markets in South Africa, the United States, Asia, Europe and North America provides an exceptional opportunity for the Khoi and San, the internationally recognised knowledge holders of the plant

to be granted access to this vast market and uplift themselves.

An important part of the journey from dire economic conditions and deep social distress from widespread unemployment was supposed to come in the form of the Nieuwoudtville Rooibos factory, which was set in motion in 2009 with funding from the Northern Cape department of Land Reform and Rural Development.

In a statement issued just prior to the launch of the factory in April 2011, the Northern Cape government presented the project as a vehicle for change.

“The launch highlights the significance of Rooibos tea processing and packaging in the province and how Historically Disadvantaged Individuals (HDI), Commercial farmers and Non-

HDI commercial farmers can use the tea to improve their living conditions.

“The uniqueness of the Rooibos tea project in this area has warranted an exploration of opportunities for a resource based economic development through local beneficiation, which can unlock other socio economic activities in the area,” the official communication explained.

“The project is aimed at uplifting living standards and creating numerous job opportunities and prosperity for all.

As part of the capacity building and research in the industry, there are plans to establish a ‘Rooibos Center of Excellence’ for research and training centre in the processing plant to support the Rooibos industry as a whole,” the statement concluded.

A high level delegation attended the launch in Nieuwoudtville, and among them was another prominent leader of the town, Kennett Maarman,

whose roots in Nieuwoudtville and the surrounding community run deep, stretching back numerous generations.

Maarman was part of the intensive process of getting mobilising and receiving free, prior and informed consent for a bio-cultural community protocol from Khoi communities in Nieuwoudtville and the surrounding rural villages and towns in the Suid-Bokkeveld.

It is the people in these communities, with their intimate indigenous knowledge of the rooibos plant and its many uses, who were critical in the fight for access and benefit sharing, that Maarman represents on the Khoi-Khoi Peoples Rooibos Biodiversity Trust.

Maarman is very clear that both the BCP and ABS related to rooibos can be connected to what originally was presented to him and many others in relation to the rooibos factory.

For Maarman, it is necessary to return to the original message associated with the project when it was finally launched in April 2011.

“It was in 2011 that the late Tina Joemat-Pettersson, then Minister of Fisheries and Environment came here to our town to open the Rooibos factory.

“It was then a dream come true for 88 farmers of Nieuwoudtville and the Suid-Bokkeveld, because it meant that they did not have to undertake the long journey to deliver their tea in Clanwilliam or Citrusdal.

“There was so much hope that 150 permanent post would have been created, but now 12 years later, everything has collapsed and conditions for our farmers are now very bleak.

“In the years after the factory opened, a group of women, pressed by their dire circumstances negotiated with the municipality for a rental contract to use commonage for the cultivation of rooibos,” Maarman stated.

It appears that the group of women farmers encountered the same fate as many of the other promises associated with the Rooibos factory, notably that the promise of funding and other support did not materialise.

Many of these farmers state that they are Khoi descendants who have “long histories of working organically with the plant, using only what nature provides and only seek to bring the plant from seedling to harvest”.



Kennet Maarman en Antionette Maarman in the veld in Nieuwoudtville where the Rooibos plant grows. PIC: ZENZILE KHOISAN

Gevaarligte flikker vir inheemse kennis

“ Amal weet ons is die kennishouers en hulle kom haal die kennis by ons om idees te kry, boeke te skryf, en om universiteitsgrade te ontvang, maar gee ons nie die nodige krediet as bron van hierdie waardevolle kennis nie. – Kapt. Links

ZENZILE KHOISAN

In “Th’amies”, soos die Kamiesberge in Namataal in die oeroue tye bekend gestaan het, is daar ’n groeiende bekommernis dat inheemse kennis wat vir duisende jare van geslag tot geslag oorgedra is uit sal sterf as daar nie vining opgetree word nie. Dit is die standpunt van Kaptein Corneels Links, ’n hoog gerespekterde Khoi inheemse leier van Kharkhams. Kharkhams vorm deel van die Kamiesberge in die groter Namakwaland Distrik. Volgens kapt. Links flikker die rooi ligte gevaarlik, “omdat die kennis van die natuur, wat ons deur die eeue in ons kultuur, taal, erfenis en in ons volksmond beskerm en bewaar het, bedreig word”. “Die rede hiervoor is omdat ons nie die nodige hulpbronne het om hierdie inheemse kennis-stelsels te bewaar nie,” het Kaptein Links gesê. Die Khoi-leier het verder gesê dat “almal weet ons is die kennishouers en hulle kom haal hierdie kennis by ons om idees te kry, boeke te skryf, en om hul universiteitsgrade te ontvang, maar ons kry nie die nodige krediet as die bronne van hierdie waardevolle inligting nie”. “Ons kennis van die natuur strek veel verder as baie ander, omdat ons ervaring van die natuur organies deel is van alles in ons samelewing. “Daarom is konsepte soos om volhoubaar te oes nie vir ons iets nuuts nie, of iets wat ons van boeke of professore of bewaringsorganisasies geleer het nie. “Vir eeue was ons mense een met die heelal en dit is steeds deel van ons kultuur en erfenis om respektvol moet die natuur te werk, en om nie onverantwoordelik met die natuur te wees nie. Ook nie om diere of plante uit te roei deur roekelose aktiwiteite nie,” het Links verder gesê. Sy vrou, Ouma Charlotte Links en talle van die ander oudstes in die omgewing wat baie kennis het oor die biodiversiteit waar die Nama en ander Khoi-stamme vir eeue gevestig is, het ook hul ontevredenheid uitgespreek. Hulle voel onder meer dat dit onregverdig is dat tradisionele of inheemse kennishouers nie in op ’n respektvolle manier geraadpleeg word nie of betrek word deur die regering, instellings en organisasies wat betrokke is by die bewaring van biodiversiteit rondom die Kamiesberge, die Namakwa Nasionale Park en baie ander streke in die breë Namakwaland. “Ons mense is gereeld in die veld, en ons weet van baie dinge wat aan



RAADPLEEG ONS: Kaptein Corneels Links en sy vrou Charlotte van Kharkhams, Namakwaland. FOTO: ZENZILE KHOISAN

die gang is, en dit is vir ons baie kommerwekend, maar regeringsamptenare en selfs natuurbewaringsorganisasies sysstap ons mense asof ons nie geskik is om ’n bydrae te lewer nie. “Baie van die plante hier in die omgewing is endemies en ons weet wat geëet of gebruik kan word vir ander doeleindes soos medisyne. “Oor die jare het ons nooit hierdie plante geoes op ’n manier dat hulle bedreig kan word tot op die punt van uitwissing nie,” sê kapt. Links. Volgens hom is die huidige stand van sake veral problematies omdat die stropery van endemiese plante en diere teen ’n kommerwekkende pas toeneem. “Baie van die skuldiges in hierdie bedryfwhigede kom van die gemeenskappe. “Vir ons is dit ’n groot probleem dat die munisipaliteit en staatsinstellings soos SANPARKS nie met ons, as die inheemse kennishouers, wil werk nie. “Wat ons oor ’n tydperk waargeneem het, is dat plant- en dierspesies wat endemies aan ons streek is, oormatig en onwettige geoes en gestroop word. “Dit is vir ons ’n groot bedreiging omdat baie van hierdie spesies op die rooi lys (bedreigde spesies) sal beland en daarna heeltemal uitgewis kan word.” Volgens Kapt. Links word die onwettige stropery vererger omdat dieselfde amptenare van die munisipaliteit na bewering by hierdie ongerymdhede betrokke is. “Daar is ook ’n groter probleem vir ons wat oor die jare van die natuur en en met die natuur leef. “Dit is die feit dat permitte om te oes nie aan ons uitgereik word nie, en dit beteken dat ons geen voordele kry van die plante waarvan ons die tradisionele kennishouers is nie. “Pleks daarvan word ander mense, wat nie hierdie diep kennis dra nie, toegelaat om voordeel te trek. Dit is vir ons baie onregverdig,” beklemtoon Kapt. Links. “Dit is hier waar strukture soos die Khoi-Khoi Rooibos Biodiversity Trust ’n belangrike rol kan speel om te verseker dat dat die oorspronklike

kennishouers bygestaan word om die huidige stand van sake te verander. “Die Trust kan ook verseker dat inheemse gemeenskappe behoorlik geraadpleeg word en op ’n respektvolle manier geïnkorporeer word in alle fasette van natuurbewaring om die biodiversiteit van die hele streek te beskerm.” Dit, sê Links, moet ’n alomvattende proses wees, wat alles insluit – die inheemse kultuur, taal, erfenis en alles wat deel vorm van die Khoi inheemse kennis-stelsel. “Dit sal verseker dat die nageslagte sal weet hoe om te werk met vee soos bokke en skape, en selfs hoe om skoene, klere en komberse te maak van wol en die pels van diere. “Daarby saam sal hulle leer hoe om te werk met boegoe, kraalbos, sluimstok of jantjie berend, wat in die veld geëet kan word en in watter seisoen dit geoes kan word.” Kapt. Links sê dit beteken dat daar ’n kantoor gevestig moet word in ’n plek soos Kharkhams, waar die kennis van inheemse praktyke, die natuur en die inheemse kultuur nog baie sterk is, veral onder die oudstes, en dat hulle die nodige toerusting kry om hierdie kennis aan die inheemse Khoi jeug oor te dra. “Ons boodskap is dat die rooi gevaarligte flikker en dat almal, insluitend die regering en die bewaringsorganisasies nou ernstig moet luister na ons pleidooi om ons kosbare kennis, kultuur en erfenis te beskerm. “Hierdie gevaar wat ons nou in die gesig staar kan net verwyder word as ons die kans kry om ons kennis aan ons nageslagte oor te dra sodat hulle, soos ons die oudstes wat nou die kennishouers is, toegewyd kan wees en bewaarders kan wees van ons ryk biodiversiteit,” het kapt. Links bygevoeg.

Namakwa Nasionale Park FOTO: SA HISTORY ON LINE





Kraalbos



ROBERT RICHARDS
FROM O'OKIEP

Indigenous treasures

Globally, approximately 80% of the world's population is using indigenous medicines, according to a study by the North-West University.

This is because indigenous medicines are less expensive and indigenous healers are residing within their communities. The indigenous people trust medicinal plants more than Western medicines, because they have been using them since time immemorial.



Read more on Rooibos and its benefits on page 10

Humble kraalbos good for skin

Robert Richards from O'Okiep is one special and talented individual. He has turned a problem plant into a profitable health product business.

Once considered a problem, *Galenia africana*, or kraalbos as it's known in Namaqualand, has turned out to be a super shrub. This lime green, medium sized pioneer plant is not only a "nursing" plant that shelters the seedlings of perennials on degraded land, but is packed with sterols with healing properties for treating skin diseases.

This shrub is now one of the main

ingredients for Robert Richards' Kraalbos soap.

Robert learned of the plant's healing properties through word of mouth from a long line of his indigenous forebears and this was later confirmed through various scientific studies that show the plant has antifungal properties beneficial for skin diseases such as psoriasis and eczema.

A small grant from Conservation South Africa's SANBI's Succulent Karoo Ecosystem Program (SKEP) Partnership program provided Robert with start-up funds to buy the machinery he

needed to manufacture the soap which he now supplies to the public, local hotels and guest houses.

Stock farming is the largest land use in Namaqualand and overgrazing and trampling because of overstocking has led to large tracts of land being degraded. The first of all shrubs of Kraalbos grow on exposed or trampled land.

Unfortunately, for stock farmers, it is poisonous to stock and when grazed by sheep or goats, this can often lead to fatal consequences for the animals.

To overcome this problem farmers habitually destroyed kraalbos over large areas by taking out the whole plants. This practice left the already damaged land completely bare and vulnerable to

erosion by wind and water. In addition, it also took away the shelter that the seedlings of perennials would need to thrive and cover the land again. In this way, kraalbos can fulfill its useful function as ground cover and nursing plant.

Robert has changed the way farmers think about this shrub. Instead of removing it from their land, farmers are recognising it for its economic value as a crop they can sell to Robert and thus keeping the soil stable at the same time. Robert is making a difference in his community and his vision is to expand his business, and to employ more people.

(Additional Source: Conservation International)



Wilde Als

Als, is known by its botanical name as *Artemisia afra*, and also as African wormwood.

It is one of the oldest and best known medicinal plants, and is still used effectively today in South Africa by people of all cultures.

The list of uses covers a wide range of ailments from coughs, colds, sore throat, fever, loss of appetite, colic, headache, earache, intestinal worms, chest conditions, heartburn, hemorrhoids, asthma to malaria.

Another maybe not so common use is to place leaves in socks for sweaty feet.

In the diary of Jan van Riebeeck he noted Khoi and San use als for a variety of complaints, from gout to jaundice.

Artemisia afra is a common species in South Africa with a wide distribution from the Cederberg Mountains in the Cape.

The roots, stems and leaves are used in many different ways and taken as infusions, body washes, lotions, and it is sometimes smoked, snuffed or drunk as a tea.

Als has a very bitter taste and is usually sweetened with sugar or honey when drunk.

Artemisia afra grows in thick, bushy, slightly untidy clumps, usually with tall stems up to 2 m high, but sometimes as low as 0.6 m.

The stems are thick and woody at the

base, becoming thinner and softer towards the top. Many smaller side branches shoot from the main stems.

The soft leaves are finely divided, almost fern-like. The upper surface of the leaves is dark green whereas the undersides and the stems are covered with small white hairs, which give the shrub the characteristic overall grey colour.

Artemisia afra needs full sun and heavy pruning in winter to encourage new lush growth in spring. Actively growing in the summer months, it should be able to take quite low temperatures during the winter months.

For a tea, add 1 teaspoon dried herb to 1 cup of boiled water. Steep for 5 mins. Strain. Enjoy the fragrant bitterness.

Other benefits include cooling, cleansing, and disinfecting. It is rich in essential oils, and has anti-bacterial and anti-viral effects, and is a popular plant to help ease colds, coughs and flu.

Infused in hot water als also makes a useful wash to clean cuts and grazes, and as a compress to help reduce inflammation associated with strains, sprains and bruises.

As a steam inhalation, the essential oil can help ease nasal congestion, and in a warm bath, ease headaches and menstrual pain.

(Additional sources: South Africa National Biodiversity Institute; Happy by Nature)

Kanna / Kougoed



Kanna, also known as kougoed and by its botanical name as *Sceletium tortuosum*, is a traditional medicinal plant used for relieving abdominal pain, hunger and to enhance mood.

More recently, it has attracted wider scientific attention for its potential in the treatment for depression and anxiety, to promote well-being, and provide stress relief.

Kanna is a low growing succulent shrubs endemic to the Karoo areas of Western, Eastern and Northern Cape Provinces.

The small flowers vary in color from white to yellow and occasionally pale orange or pink.

Sceletium is easily grown, and seeds are sprouted much the same as any common cacti. Mature plants also root easily from cuttings.

Watering *Sceletium* is something of a balancing act – too little and the plants become stunted – too much and they rot or, at best, they start making new bodies at the wrong time of year (if this happens stop watering until the first body has been consumed by the new).

After a year or two you will get to know how the plants behave in your particular situation.

Young plants should be protected from slugs and snails which ignore the open leaves but have a preference for the newly unrolling leaves.

A single nibble at this stage by a slug will cause a disfiguring row of holes as the leaf unfurls that will remain with the plant for several months.

Sceletium species have an exceptionally long recorded history of use, with the first documented reports of its use by Van Riebeeck (1660) as an item of trade of the Khoi, and has likely been used by KhoiSan from prehistoric times.

An early illustration of a *sceletium* plant can be found in the journal of Cape of Good Hope Governor van der Stel's expedition to Namaqualand in 1685, who stated that the product, on account of its "agree-able, hearty taste", has considerable potential as a commercial product.

The main reasons it's used are to lower anxiety, fight effects of stress, possibly decrease depression symptoms, and boost energy and focus.

Other uses include:

- general well-being, and improving memory.
- treating alcoholism.
- endurance, reducing fatigue, thirst and hunger.
- sedation, calming, and insomnia.
- pain, headache and toothache.
- nausea, colic, abdominal cramps and constipation.
- asthma

(Additional sources: National Library of Medicine)

Boegoe: Khoi se goud

ZENZILE KHOISAN

Die Boegoe plant is vir die Khoi in die Wes-Kaap een van die gewildste plante wat deur die eeue gebruik was vir die genesing van verskillende kwale. Boego (Agathosma betulina) is een van die medisinale bossies wat net inheems is in die Kaapse fynbos-streek, en is spesifiek te vinde in die bergagtoge gebiede van die Wes-Kaap. Die Boegoe bossie, wat tot 2m lang kan groei kan deur sy bas, blare en blommetjies geïdentifiseer word. Die bas is gewoonlik rooi-bruin, of ’n soort pers-bruin, terwyl die geriffelde blare ligte groen, geel-groen of bruin is. Die blommetjies, wat in meeste gevalle gevorm is soos ’n sterretjie, is soms wit en soms ligte pink in kleur. Boegoe het besondere qualiteite, en daar is waardevolle elemente in elke gedeelte van die plant, maar dit is spesifiek die olie in die blare wat gewild is, en wat die inheemse mense deur die eeue verwerk is deur die inheemse Khoi en soms die San. Hierdie plant is van kardinale belange vir die Khoi omdat dit vir duisende jare gebruik is as deel van die inheemse genesingstelsel.

Dit is ook ’n belangrike element in die spirituele en rituele praktyk van die Khoi en die San. In die spirituele praktyk van die Khoi word boegoe gebruik as ’n reinigings-element, wat gebruik kan word as deel van !Nau seremonie. In hierdie seremonie word boegoe water gesprinkel in die pad na die kraal en voor die kraal waar die seremonie gaan plaasvind, om dit skoon te maak. Soos die blare van die kooigoed, word die droë blare van die boegoe bossie soms gemeng met kruisement of kooigoed en in die !Nau horings in skulpe gebrand voor en gedurende die seremonie. As ’n genesingsmiddel is die boegoe bossie werklik inheemse goud omdat dit vir ’n groot aantal kwale gebruik kan word, asook teen veroudering. Dit sluit in maag, blaas, bloeddruk, borskwale, nierstene, artritis, jig en in sekere gevalle diabetes. So kan vele kwale verlig word met medisyne wat met boegoe gemaak is. Hierdie bossie word ook gebruik as ’n antiseptiese middel, en ’n pasta kan van die blare gemaak word om oor wonde te plaas. Die gebruik van boegoe is al reeds in 1652 opgeteken deur die Nederlandse koloniste in Kaapstad. Reeds voor hierdie tyd het die Khoi-



san dit gebruik as ’n geneesmiddel en anti-verouderingsmiddel. Dit word ook as geurmiddel vir tee, lek-kergoed en selfs drank (dink aan boegoebrandewyn) aangewend. Na bewering is boegoe selfs in die in die Eerste Wêreld Oorlog gebruik as ’n antiseptiese middel om wonde wat op die slagvelde opgedoen is, skoon te maak. Boegoe help jou organe om voiding-stowwe wat jou immuniteit verhoog, soos vitamin C, vinniger absorbeer. Boegoe kan deur die hele gesin gebruik word, en dit is ook veilig om dit vir lang tydperke te gebruik sonder newe-effekte. Huidige navorsing het bevestig dat die antibakteriese, antifungale en anti-inflammatoriese eienskappe van boegoe in onder meer gebruik kan word om in die volgende toestande te help:

- Nierstene en blaasinfeksies
- Hoë cholesterol
- Hoë bloeddruk
- Algemene infeksies en inflammasie
- Prostraat infeksies
- Ekseem en psoriase
- Premenstruele krampe
- Artritis, rumatiek, jig
- Aambeie
- Ooreet
- Oorgewig (weens die bossie se diuretiese eienskappe)

(Bykomende bronne: WebMD, Wikipedia)



Honeybush Tea is often called a sister tea to Rooibos because it is also naturally caffeine free with a strong sweet taste. Honeybush Tea (Cyclopia Intermedia) is part of the indigenous fynbos family and is treated in much the same way as Rooibos Tea. Unlike Rooibos Tea, however, Honeybush Tea grows only along the Garden Route in the Western Cape, and in areas of the Eastern Cape. Its yellow flowers smell like honey, hence its name. It's closely related to rooibos and has a similar, but sweeter taste. The two are often blended to make rooibos honeybush tea. It grows between 500m and 1 700m above sea level, and on cool and wet mountain slopes. It is reasonably resistant to the occasional and natural mountain fire and will grow again within a year. There are more than 20 species of the plant but only a few are used commercially to make tea. Honeybush tea has been traditionally used to treat coughs and symptoms of menopause, as well as aid digestion. The antioxidants such as xanthones and flavanones in honeybush tea can help prevent damage to your cells

Cough treatment
Honeybush tea contains a modified sugar called pinitol which is an expectorant (promotes secretion of saliva and mu-

cus) and helps with coughs and phlegm. **Skin health**
Some studies have shown that honeybush extract cream has the potential to smooth and hydrate skin. In one study, the cream was shown to improve skin elasticity, wrinkles, and protect against aging. **Heart health**
Early research has shown that honeybush's polyphenols (antioxidants) have the potential to be anti-inflammatory and beneficial to heart health. Some research on polyphenols has shown its potential to increase good cholesterol (HDL) and improve the function of the inner lining of blood vessels. They may also increase anti-platelet activity, which stops blood cells from sticking together and forming clots. **Diabetes Management**
Researchers are interested in polyphenols, which are antioxidant-rich micronutrients found in honeybush. Lab studies have shown that these have the potential to manage type 2 diabetes but few clinical trials have been carried out so far. In one human study, researchers found an improvement in insulin resistance, which is when cells stop using insulin effectively and can lead to an increased risk in developing pre-diabetes and type 2 diabetes. (Additional sources: WebMD; Wikipedia)



Die aalwyn of aalwee (Aloe) is 'n eensaadlobbige vetplant en behoort tot die plantfamilie bekend as die Asphodelaceae (aalwynfamilie). Aalwyne het groot, dik, blare wat wissel in kleur van grys tot heldergroen. Die blare het 'n wasagtige tekstuur en is goed aangepas vir die dorre klimaat waarin aalwyne aangetref word. Daar is sowat 145 verskillende inheemse aalwynspesies in Suid-Afrika. Die klein, buisagtige blomme van die aalwyn is geel, oranje of rooi. Die meeste van Suid-Afrikaanse aalwyne is beskermde plante, dit is dus 'n oortreding om 'n aalwyn sonder toestemming van die Afdeling Natuurbewaring van die betrokke provinsie en die grondeienaar, uit die veld te verwyder. Selfs wanneer 'n boer natuurlike veld wil omploeg om landerye aan te lê, het hy ook die toestemming van die betrokke owerhede nodig indien daar beskermde plante in die gedrang kom. Aalwyne word van seevlak tot 2000 m bo seespieël aangetref, dikwels in woestyn toestande waar dit soms vir jare nie reën nie. Dit is dan hoofsaaklik afhanklik van dou en mis wat deur hulle vlak wortels opgeneem word. Dit is veral Aloe Vera wat vir die mens van baie nut is. Die antioksidante en antibakteriese eienskappe is veral belangrik vir ons gesondheid. Hierdie antivirale en antiseptiese

eienskappe kan dit help vir wonde en vir velprobleme. **Brandwonde en bysteke**
Die Aloe vera sap word dikwels vir medisinale gebruike ingespan. Die jelagtige sap wat in die vet blare gevind word, kan byvoorbeeld as noodhulpmiddel by brandwonde gebruik word, en is veral effektief teen insekbyte. **Verlaagde bloeddruk**
Aloe vera in poeiervorm kan help om bloeddruk te verlaag. Dit kan te danke wees aan die anti-inflammatoriese komponente in aalwyn. Dit moet egter nie die plek van goeie eetgewoontes, oefening en medisyne vervang nie. **Bloedsuiker-vlakke**
Sommige mense gebruik aloe vera as ’n kuur vir diabetes. Die rede hiervoor is dat dit insulien sensitiviteit kan verbeter en help met die beheer van bloedsuikervlakke. In agt studies is gevind dat aloe vera voordele kan inhou vir mense met pre-diabetes of tipe 2 diabetes. Maar dit is nie afdoende bewys nie, en moet dus nie roekeloos gebruik word nie. **Konfynt**
Die blare van Aloe ferox en ander groot aalwyne kan gebruik word om konfynt van te maak, terwyl die jong blomlote van aalwyne in sommige dele van die land as groente gekook en geëet word. **Additional sources: Medicinal News Today; Wikepedia)**

Lang lewe aan Rooibos, kruie toegeskryf

DEBBIE HENDRIKS

Dit is beslis nie vir almal beskore om 'n eeu oud te word nie, wat nog te sê van 139 jaar oud!

Maar dis presies wat Ouma Lena Jantjies van Noupoot in die Noord-Kaap reggekry het.

Ouma Lena is in 1982 in die ouderdom van 139 jaar oorlede. Toe sy 136 oud geword het, het die Son-dagkoerant Rapport 'n foto en kort artikel oor dié uitsonderlike prestasie geplaas.

Hoe word mens 139 jaar oud? Haar kleinseun William Stanley Peterson van Upington meen dat een van die redes waarom sy ouma die rype ouderdom bereik het, is omdat sy daagliks rooibos-tee gedrink het.



WILLIAM STANLEY PETERSON

Daarmee saam ook inheemse kruie en soos op die uitknipsel gesien, het ouma Lena ook nie juis stilgesit nie.

Peterson was een van die hoof-onderhandelaars van die Khoi-Khoi onderhandelingspan, wat daartoe gelei het dat Rooibos uiteindelik erken is as die tradisionele kennis van die inheemse eerste nasie mense van die land.

Peterson se geloof dat rooibos-tee tot sy ouma se langlewe bygedra het, is glad nie so vergesog nie.

Een die bestanddele in rooibos is superoksied dismutase, 'n ensiem wat veroudering en die ontwikkeling van plooië vertraag.

Boonop bevat rooibos ook polifenol, 'n anti-oksidadant wat ook veroudering teenwerk. Anti-oksidadante is belangrik sodat ons liggaam behoorlik kan funksioneer. Dit is waarom

dokters en dieet-kundiges aanbeveel dat 'n dieet ryk aan anti-oksidadante die risikos van siektes verminder.

Op die uitknipsel regs is Peterson ager sy Ouma Lena se rug nadat hy in 'n doring getrap het. Die seun links was sy neef, Selwyn Johannes.

Hy vertel ander tydskrifte en publikasies het ook die seldsame storie van sy Ouma Lena gepubliseer. Voorvaar 'n prestasie wat aan die groot klok gehang kan word.

Peterson sê sy Ouma het ook geglo aan die Bybel-opdrag dat jy jou Vader en Moeder moet eer en jy sal lank lewe.

"My Ouma het in die Anglikaanse Kerk se kerk huis en erf op Noupoot gebly. My oudste broer Cornelius Peterson en my Ouma Lena Jantjies verjaar op een dag.

"My Ouma Lena se ouers en haar Oupa het op 'n plaas Damplaas buite Phillipolis, gebly. My Oupa William Kok was 'n direkte afstammeling en seun van Adam Kok.

"Die stigterslede van Campbell in die Noord-Kaap was William Anderson en Cornelius Kramer. My oupagrootjie was Cornelius, sy oudste seun was Cornelius, my pa se oudste broer was Cornelius, my oudste broer is Cornelius.

"My oupa se jongste seun was William, my pa was William en as sy jongste seun is ek ek William Stanley. So is die name in ons familie-stamboek van geslag tot geslag oorgedra.

My voorouers het later na Colesburg getrek en dis waar my pa my ma ontmoet het. Ná 'n tyd het hulle Noupoot toe getrek.

My pa William Peterson was 'n rugbyspeler wat op No. 8 vir Sentraal-Karoo (SARU) uitgedraf het.

Hy het later vir Griekwaland verteenwoordig en hulle het in 1959 die Rhodes Trofee in die finale teen die Westelike Provinsie gewen.



OUMA LENA JANTJIES OP 136 JAAR IN DIE VELD IN NOUPOORT

DIS 136 JAAR

OUMA LENA JANTJIES van Noupoot het die voorreg gesmaak wat bitter bitter min van ons ooit sal hê. Dit was vir haar beskore om verlede Dinsdag haar 136ste verjaardag te gedenk. Hierdie verjaardag maak dan ook dat sy sover bekend Suid-Afrika se oudste lewende inwoners is. Sy woon tans by haar kleindogter wat ook al die

hoë ouderdom van 70 jaar bereik het.

Op Port Nolloth, aan die Weskus van Namakwaland, het sy op 17 April 1843 die eerste lewenslig aanskou. Sy het 'n doopseël van die Apostoliese Geloofsendingkerk in haar besit wat bevestig dat sy wel in 1843 gebore is. Haar man het haar reeds meer as vyftig jaar gelede ontval.



136 EV

Lena Jantjies a legőre Afrikában. Nemrég ünneplésnapját. A „bibliai megkérdezték, mi a hosszú élet titka, és így civilizáció ártalmait”. „szívélik meg...”

A mázasdiem-korú asszony Anna Kempereset, aki ug

Die uittreksel wat op 22 April 1979 in Ekstra Rapport verskyn het (hierbo), lees as volg:

OUMA LENA JANTJIES van Noupoot het die voorreg gesmaak wat bitter bitter min van ons ooit sal hê. Dit was vir haar beskore om verlede Dinsdag haar 136ste verjaardag te gedenk. Hierdie verjaardag maak dan dat sy sover bekend Suid-Afrika se oudste lewende inwoners is. Sy woon tans by haar kleindogter wat ook al die

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'Arm man se tee' het skopkrag

Rooibos staan in die inheemse volksmond as bossie tee, of "die arm man se tee" bekend. Maar hierdie tee het skopkrag, soos ons kan sien in Ouma Lena Jantjies wat haar langlewe deels aan die drink van rooibos tee en ander inheemse kruie toeskryf.

Hierdie plant is deur baie generasies in die inheemse gemeenskappe gebruik as 'n geneesmiddel vir 'n wye reeks kwale. Die fyn, naaldagtige rooibosblare is ryk aan anti-oksidadante en is kaffëein-vry. Rooibos het ook ander voordele. Sommige daarvan sluit in die verligting van allergiese simptome, dit is 'n energie-opkikker en dit help ook met die heling van beskadigde vel.

Rooibos laat jou ontspan en dit het ook medisinale waarde. Boonop is bevind dat dit die aptyt opwek en versterk en bou jou weerstand op teen siektes.

Rooibos word ook gebruik vir die volgende toestande:

- Hoë en lae bloeddruk
- maagkwale
- swak bloed-sirkulasie
- nierkwale
- verligting van stres

As dit saam met ander kruie gebruik word, word Rooibos aangewend om diabetes te behandel en help dit ook met die verbetering van mondhygiëne.

In produkte vir verversing word Rooibos dikwels gebruik om veluitslag en kleiner velwonde te behandel.

Rooibos is nie net voordelig vir gesondheidsdoeleindes nie. Die gebruik daarvan is uitgebrei na die landbou-sektor, want dit kan gemeng word in verskeie grondsoorte om te help met bemesting en om grond meer vrugbaar te maak.



Die huis van die plaaslike Anglikaanse kerk waarin Ouma Lena op Noupoot gewoon het. FOTO VERSKAF: STANLEY PETERSON



'n Toneel op Noupoot

Wupperthal, an empowerment success

ZENZILE KHOISAN

Deep in the ancient mountains of the Cederberg, where the seal of the indigenous footprint has been permanently imprinted on rocks in many of the cave systems, lies the town of Wupperthal. It was established by Rhenish missionaries 200 years ago as an outpost from which the church sought to engage the Khoi-Khoi and San peoples that had existed there for centuries. This tight-knit and firmly anchored community, founded in 1827, as a Rhenish mission station, later became intricately associated with the Moravian Church (built in 1834), which currently holds the title deed to the land on which the settlement is located, as also the adjacent land. Out of the 36 000 ha of land that comprises Wupperthal and surrounds, only 1000 ha is actually workable, of which the land used for Rooibos cultivation by the Wupperthal farmers is approximately 4%.

It is here in Wupperthal, and in the broader Ceder Belt district, where there is now great excitement, that traditional knowledge associated with the rooibos plant, passed on through the centuries, will finally be a liberating vehicle through which people and the quality of their lives can be uplifted. The “determined hope to build a sustainable future” is clearly demonstrated in the outlook of Barend Salamo, one of prominent leaders of this community who has for decades championed the fight to ensure that the community of Wupperthal and other communities in the Cedar-Belt derive greater benefit from their traditional knowledge upon which a very lucrative industry was built. Salamo, and almost 100 small-scale farmers produce the highest quality organic rooibos, which is planted and tended by hand and harvested with sickles, as their ancestors did, high in the Cederberg Mountains. Salamo’s view is that the conditions under which he and other small-scale farmers have interacted with the rooibos will now have to shift, following the recognition of the Khoi-Khoi and San knowledge holder rights by government and by the broader rooibos industry.

“Although we will continue as small-scale farmers for some time yet, the whole idea is to become independent, self-sufficient and through the resources of traditional knowledge and access and benefit sharing agreements build a strong foundation for future generations, as this money we will help to develop ourselves,” Salamo stated. The Wupperthal elder expressed this view during the consultation process, adding that because of Wupperthal’s unique relationship to the plant’s history and the knowledge that developed from it, there was a clear case to give point of origin status to the products of this very unique area. “We have the knowledge of this plant that has been passed down through the generations and we believe we can develop our own product with our own geographical indicator of this knowledge.



A PROUD LEGACY TO PROTECT AND CELEBRATE: Benedict Salomo (son of Wupperthal rooibos pioneer Barend Salamo, Hazel Okkers and Christoline Swartz at the Rooibos plant in Wupperthal. These young people, who are directly involved in various aspects of the processing, sales and administration stated that they are proud of how rooibos has opened opportunities for the youth.

“What is very important to note is that the area in and around Wupperthal has the largest population of wild Rooibos plants, so many of the plants that were propagated elsewhere came from the seed stock that was harvested in and around this area in which Wupperthal is located,” Salamo added. Salamo, like many of the Rooibos farmers who grow what eventually enters the local and international market as Wupperthal Rooibos is part of the Wupperthal Original Rooibos Co-operative (WORC), a democratically organised group of small-scale farmers who have grown rooibos in South Africa for generations. The Wupperthal Original Cooperative was founded on 3 August 2009 by 84 members who had previously been involved in Rooibos production since 1998, when an agricultural development initiative aimed at uplifting and assisting development rooibos farmers took hold in the settlement. They are affiliated to the International Alliance for Eco-Ethical Trade and Goods. These small-scale farmers constitute

a small but distinct part of the broader rooibos farming sector. These farmers, who grow their plants in under the most perilous conditions high in the Cederberg Mountains, harvest their crops by hand in unbearable temperatures. The most critical and distinct difference is that these farmers are associated with a narrative that precedes the colonial period, which was when the knowledge that had been developed over centuries by their ancestors was appropriated by Swedish botanist, Carl Peter Thunberg. Later, following the illegal and unjust example of the Swedish botanist, the growing commercial, plantation-based



BAREND SALAMO

industry severely marginalised small-scale farmer of Khoi ancestry, intensely refusing to accept that they had rights to the plant. With the narrative of dispossession, and even having to rent a small percentage of the arable land from the Moravian Church these farmers, in a determined quest to better their lives and uplift their community, took on the challenge of growing rooibos under the most challenging conditions, high in the Cedarberg Mountains. However, as with most things that are crafted out of extreme adversity, the plants grown high up within these ancient and heritage rich mountains, produce a most distinct tea whose quality could not be matched by the commercial sector. Salamo maintains that despite the challenges he is proud of the final product that the farmers of Wupperthal have produced. “We have a long history of working with this plant and we will always maintain that you do not know rooibos or tasted rooibos until you have tasted Wupperthal Rooibos.”

Road to Rooibos restitution at Wupperthal

During 2014 the National Khoi and San Council made a national decision that the Khoi-San historical Rooibos farming communities should be the main beneficiaries in a benefit-sharing agreement with the Rooibos Industry, as an important component of the recognition of the Khoi and San as the traditional knowledge holders to the uses of Rooibos. The Cederberg belt region communities, such as Wupperthal since formed part of the negotiating team with the NKSC and the SA San Council. On 16 March 2016 Natural Justice, together with the National Khoi-San Council (NKSC) in partnership with the South African Department of Environmental Affairs (DEA) held a community consultation with the Khoi-San Rooibos farming community from Wupperthal in the Cederberg region. The consultation concerned the issue of access to indigenous biological resources by third parties and the benefit sharing thereof in accordance with the Convention on Biological Diversity and the more recent Nagoya Protocol. The NKSC and the South African San Council had been struggling for several years to get the South African Rooibos Industry to comply with their benefit sharing obligations

under Nagoya Protocol (CBD) and the South African Regulations on Bioprospecting, Access and Benefit-sharing. The meeting was hosted by the Wupperthal Cooperative and DEA. At the consultation meeting, Cecil Le Fleur, the chairperson of the NKSC, as well as Natural Justice, gave inputs on the negotiation process with the Rooibos Industry. The DEA then presented a recent Traditional Knowledge report commissioned by them, which confirmed the Khoi-San as the Traditional Knowledge holders of the Rooibos plant. The Wupperthal community gave their support for negotiations to continue with the Rooibos Industry. After that both the DEA and the NKSC continued to hold legal empowerment meetings with the Khoi-San Rooibos farming communities in this region. It is these negotiations, in which the Wupperthal community was directly involved, specifically, as part of the process of free, prior and informed consent, that resulted in the Bio-Cultural Community Protocol which underwrites the Access and benefit Sharing agreement, signed between the Rooibos Industry and the National Khoi and San Council in November 2019.

Commemorating Griqua heritage in Philippolis

ZENZILE KHOISAN

The Free State town of Philippolis is laden with a rich narrative woven into its history, specifically its connection to the Griqua Khoi-Khoi peoples.

It is also this history that many members of the Free State Griqua Council, and representatives from other parts of South Africa gathered to celebrate on 7 October at Bergmanshoogte Primary School.

This town, situated close to the Gariep Dam is considered the first formal settlement town in the Free State. It was founded by the London Missionary Society, represented by Dr John Philip – hence the town's name.

The town was established as a mission station in 1823 for the local Khoi.

It is the oldest town in the Free State and has the most historical monuments after Bloemfontein and Bethlehem.

The town's specific relationship to the history of the Griqua people can be traced formally to 1826, when Adam Kok II, successor to Adam Kok, who was the Griqua peoples founding father, settled there with a large contingent of his followers, moving 200 km from Griekwastad, which was then known as Klaarwater.

It is from the town of Philippolis that the vibrant Griqua leader established his authority and entrenched the sovereignty of the Griqua people, first

serving as protector of the mission station and the settlement that grew in and around it.

It is from Philippolis that Adam Kok II, as a sovereign leader of his people, was able to engage various Griqua groups as well as pressing the cause of his people before the then colonial authorities, the British.

In his campaign to protect his people and establish and enforce the authority and sovereignty of the Griqua people, Adam Kok built a strong military, with many valiant fighters, most

notably Jan Kraalshoek, to whom the formidable Griqua leader bequeathed, as a token for this loyal and brave service, the title of the land currently known as Bethanie.

It is on this land that the Kraalshoek Griqua clan established itself, with the great grandson of Jan Kraalshoek serving as leader of the Free State Griqua Council. Here, vigilantly, from their strong base at Bethanie, the Kraalshoek clan defends the legacy that underwrites their authority.



200 Jaar vieringe van Philippolis

**Boodskap van ANDREW LE FLEUR
Volkspresident: Griekwa Nasionale
Konferensie van Suid-Afrika**

Geagte feesgangers
Dit is 'n voorreg om namens die Griekwa Nasionale Konferensie hierdie boodskap van welwillendheid aan u te lewer tydens die 200-jarige vieringe van die ontstaan van hierdie dorp wat so 'n uiters belangrike rol in die geskiedenis van die Griekwa, die Vrystaat en in Suid-Afrika gespeel het.

Ek wens die Feeskomitee en alle rolspelers te bedank vir die inisiatief om die geleentheid op hierdie gepaste wyse te vier.

Vir die Griekwa gaan hierdie fees spesifiek daaroor dat ons die opofferings van hul voorouers moet onthou. Ons het 'n tendens om die geskiedenis te vergeet en veral in die gevorderde tye waarin ons leef, het dit maklik geword om te vergeet omdat ander dinge ons aandag verg.

Ons vergeet maklik die opofferings wat gemaak is om by 'n gedekte tafel te kom aansit, van die pyn, lyding en hartseer wat gepaard gegaan het met die trek vanaf Griekwaland-Wes, die vestiging van 'n nuwe staat en die uiteindelijke verlies van hierdie nuwe Griekwa staat nadat die trekboere hul intrek hier geneem en ons mense weereens onthoem is.

Ons vergeet te maklik van die oppak en trek oor die Drakensberge na Griekwaland-Oos sodat die volk weer daar in vryheid kon lewe en ons vergeet te maklik die rol wat die Britse regering en die sendelinge gespeel het in die onteiening van die grondgebied wat

deur die Griekwa mak gemaak en ontwikkel is sodat die volk 'n onafhanklike en voorspoedige lewe hier kon lei.

Dit is daarom dat feeste soos hierdie van belang is sodat ons die ware geskiedenis van die land aan ons kinders kan vertel; sodat ons die ware verhale van volkshelde soos Kapt. Kok en Kapt. Johannes Kraalshoek aan hulle kan oordra en sodat hulle weet "die Griekwa is nie dood nie maar lewe steeds as 'n Kaniedood volk wat hard besig is om vir hulle 'n beter toekoms te beding".

Dit is immers hulle wat soos die leiers voor ons hierdie saak moet bly aandra, die onreg van die verlede moet aanspreek en die toekoms van die volk moet verseker.

Ons besef dat ons nie die verlede, tot welke mate dit ook al verkeerd geskryf en vertolk is, kan verander nie, maar elke Griekwa-leier probeer om die toekoms beter te maak vir ons nageslagte.

Ons is 'n land met 'n verskeidenheid van volkere en ons moet alle kulture met respek behandel. Ons verwag dan dieselfde behandeling ook vir onself.

Mag hierdie tipe fees 'n uitreiking wees om daardie respek, eer en menswaardigheid vir mekaar te herstel.

Mag dit ook so gedoen word op ander plekke van historiese belang en mag ons nooit die werke van ons voorouers vergeet nie, maar daarop bou om 'n beter land vir elkeen van ons te skep.



GRIQUA REPRESENTATIVES: Back from left: Maritza Benson, Marius Marais, Brenda Marais en Marcell Marais, Frans Kraalshoek, Tryphena Kraalshoek, Cecil le Fleur, Prof. Sethulego Matebesi and Hilton Maasdorp-Marais. **FRONT:** Capt. Andrew Kraalshoek II, Chief Andrew le Fleur (GNC Volks President), Mr. V.S.P. Magwa and Me. Koetjie.

Message from Capt. Andrew Kraalshoek

Allow me to welcome each and every one of you to the heartland of the Griqua People, Philippolis.

On this day, with its 200 years of commemorations, I would like to pay homage to my late father, Captain Johannes Kraalshoek, who taught me about our deep connection with Adam Kok II and the town of Philippolis as a whole.

As a youngster, my Dad would remind us of the treaty between Adam Kok II and Jan Kraalshoek.

As youngsters we thought that this was just a folk's tale. It was only when the book of Karel Schoeman, The Griqua Mission at Philippolis 1822 – 1837, was published that we realised that it wasn't just a made up story.

I can still vividly remember my first journey to Philippolis.

It was quite long and also very exciting and upon my arrival here I could sense that this place is a totally different place for an outsider. But for a Griqua, it felt like Home.

However, the sad reality is that with the invasion of more foreigners comes the vanishing of our cultural and historical

buildings once again.

We as the guardians of our heritage and culture should prevent this and continue to do more to develop a culture of understanding and preservation.

If we don't find ways and means to preserve and develop our own heritage as a Griqua Nation we might find ourselves one day without it.

We, as the Free State Griqua Council, believe in working with different people of different cultural backgrounds, because working in isolation can result in failure of our set-out goals and objectives.

Beyond the 200 years of the establishment of Philippolis, the Free State Griqua Council, also at this time, will also celebrate other watershed events, including:

- 191 years of land struggle – the 1833 treaty between Adam Kok II and Jan Kraalshoek, that was endorsed by Adam Kok's Council on 23 September 1842.
- 50 years of existence as an Organisation under the leadership of the late Captain Johannes Kraalshoek (21 January 1933 – 09 March 2022).

Die Khoikraal as omgee gemeenskap



DR WILLA BOEZAK

Ek skrik toe ek in eerw. Patrick Booyesen se “Healing the Masculine Soul” lees dat net ’n pa kan kopstukke met sy seun gesels. Sien, myne het op so ’n vroeë ouderdom gesterf dat ek hom skaars kan onthou. Ons oudste broer was maar net 17 jaar oud en het Pappa se sterwenswens probeer nakom dat hy nou “die man in die huis” is. As vaderfiguur het hy selfs eenkeer vir my en broer, Allan, ’n welverdiende pak slae gegee! Boeta het sy jare as kommervrye tiener prysgegee. Mamma moes as gelowige enkelouer agt kinders grootmaak in die harde apartheidsjare. Is ek, met so ’n groot leemte, dus hoegenaamd bevoeg om oor hierdie onderwerp te praat? Hoe kan ’n man, wat opgegroeï het met slegs tweedehandse brokkies oor sy pa se streng, dog liefdevolle sorgsaamheid, daaroor skryf? Ek het immers twee dogters, en my skoonseun se mooi karakter was reeds gevorm toe ek hom ontmoet het. Toe beskik die Opperwese dat ek sewentien jaar gelede deur ’n vriend gevra is om sy pasgebore seun se peetpa te wees. Sy oupa, pa en ek (al drie predikante) besluit toe om sy naelstring in die agterplaas te begrawe. Terwyl die khoigoed se rook opstyg, gaan ons gebede na Bo dat God hom ryklik sal seën. Sy handjies is gesalf en voetjies met boegoewater gewas, wat ons versugtinge uitdruk dat hy die eerbare weg sal volg. In die moderne Khoikraal is ‘hulp-pa’ ’n beter term omdat sy verantwoordelikhede nie beperk word tot verjaardagpresente en finansiële bystand nie. Nee. Die hulp-pa het volle mede-seggenkap ten opsigte van daai kind se opvoeding en toekoms. Die naelstring-oorgangsrite is die eerste stap van Khoi-Afrikaner se eeuouere opvatting dat elkeen deur vier fases gaan, naamlik: geboorte, adolessensie, huwelik en begrafnis. Elke fase word as ’n !Nâu (kritieke oorgangstoestand) beskou waarmee die betrokke in afsondering bygestaan word deur oudstes gedurende die andersmaking. Destyds was dit ’n tradisie dat afgestorwenes naby hul naelstring begrawe word en so die lewensweg na God voltooi. Die liggaam is in ’n sit-tende posisie begrawe met gesig na die ooste, omdat die Allerhoogste woon waar lig is. My vriendskap met dr. Martin Faywers het verdiep toe ons ontdek dat ons albei afstammelinge is van die verdwene Berikwa – ’n gemeenskap wat oorspronklik uit Botswana getrek het en later met Noord-Kaapse

Korana ondertrou het. Daaruit het die Gezikwa ontstaan wat ‘Tweeling-stam’ beteken. Die naelstring as ’n metafoor beteken dat Martin jr. nooit sy Komvandaan moet vergeet nie. Op sy 16de verjaardag het ons privaat met hom die ‘groot gesels’ gesels. Dit was uiteraard maar moeilik omdat ónse ouers nooit met ons oor seks gepraat het nie. Vandag, in ons permissiewe samelewing, is dit ’n doodgewone, in-jougesig onderwerp en boonop in die skool se leerplan. Agterna, toe ons hom vra “Hoe voel jy?”, antwoord hy “Ek voel embarrassed”. Veel later: “Dankie Pa, dankie Peems.” Toe Martin III klein was kon hy nie peetpa sê nie, maar peempa. Die feit dat ek Willem III is, het ons liefdesband versterk. Sy vroeë oorgangsrite het daartoe gelei dat sy susters mettertyd die hokmeisie-ritueel rieldansend meegemaak het – iets wat by die Campbell-Griekwa gereeld plaasvind. Kultuur is egter dinamies en aanpassings is noodsaaklik weens veranderende omstandighede – met behoud van kernwaardes. Tydens inisiëring moes seuns hul manlikheid bewys deur die suksesvolle jag op ’n wildsbok. Mans se uitleef van hul homoseksualiteit (oa /huru) en vroue s’n (/goe-ugu), is binne die omgee-kraal beskerm. Martin jr. moet dus verstaan dat ware manlikheid lê nie in kragdadigheid nie, maar in self-dissipline en respek. Vroeër het dogters se hokmeisie-!nâu met hul eerste maandstonde begin. In afsondering het die aba tarás (ervare ouma) haar oor die verantwoordelik-hede van ’n getroude vrou ingelig. In ons geval, met jong volwassenes wat al op universiteit is op 21-



KHOI-RYMKLETSE: Rolmodelle soos hokmeisie Taté Faywers gebruik haar gewildheid as Noord-Kaap se bekroonde rymkletsers om ons kultuur te bevorder.

jarige leeftyd, moet ons tevrede wees met ’n naweek van afsondering en geen toegang tot ’n selfoon of televisie nie. Khoi-huwelikseremonies het gevolg. Toe my dogter met ’n Brit trou, het hy agterna opgemerk: “Dad, the symbolism is richer than ours.” Wat is die punt met hierdie eietydse rites? Ons is immers Christene? Daardie rites is mos vervang met die doop, aanneming, Westerse huweliksere-monie en kerklike teraardebestelling, dan nie? Hier moet ons nou ’n bietjie teruggaan. Die hartseer verhaal van Khoi-Afrikaner is dat die snelle verlies aan grond tydens die VOC-era ook gelei het tot die verbokkeling van ons leierskapstrukture. Daarna het die Britse koloniale era die invloed van honderde sendelinge meegebring. My gevoelens oor hulle is teenstrydig. Terwyl geletterdheid bo-aan hul lys was – ’n kosbare kleinood – het hulle skellery dat ons onbeskaafde, barbaarse heidene is, blywende letsels gelaat. Die eerste sendeling, Georg Schmidt, het geboekstaaf dat die Hessekwa ’n Opperwese aanbid vir wie hulle Tui ‘qua noem. Dit was juis ons voorouers se spiritualiteit wat uiting gevind het in die lewensbeginsel van medemenslikheid. Rots-tekeninge en petrogliewe is merendeels heilige skrifte waarin veral die eland as simbool van God se helende krag (n/um) verbeeld word. Tsui//Gaeb is die Gewonde God wat verwond was tydens ’n oerstryd met /Gaunab, die bouse. ’n Mite ja, maar nie betekenisloos nie. Lank voor ons van die sendelinge se geloof verneem het, het ons gebid: “Tsui//Goatse, Abo itse, Sida itse! Vader van ons voorouers/ onse Vader! laat stroom die reën wolke/ laat ons kudde leef...” ens. Omdat God self verwond was, kan Hy mededoel met ons hê wanneer ons verwond word. Dis waarom ons die vertelling oor die gekruisigde Jesus so maklik kon aanneem. Die lewensbeginsel van khoi-namxa-sîb (mensliewendheid) was so sterk gevestig dat medelydendheid selfs gewonde diere ingesluit het. Jagters het begin mank loop wanneer ’n gekwete wildsbok mank loop. Kinders het spesiale sorg geniet want as olifante baklei, is dit die gras wat daaronder lê. Ons was verbaas oor vroue se laer status binne die kerk, huis en samelewing. Ja, ons leierskap was gebaseer op manlike sukses, naamlik, van vaders na oudste seuns, maar verder het vroue hul eie troppe vee besit, gelykwaardige medisyne-dokters en sjamaans geword, en in die matjieshuus moes die man sy plek ken.

Kultuur is dinamies – aanpassings is noodsaaklik weens veranderende omstandighede – met behoud van kernwaardes.



KHOI-KWEEN: Hokmeisie Linda, dogter van die bekende gospelsanger, eerw. Simon Seekoei, het haar eie geselsprogram op Radio Eersterivier.

Die Wet op Groepsgebiede het veiliger omgewings met stootskrapers platgevee en toe derduisende, opgestapelde woonstelletjies opgerig – ideaal vir bendes en dwelmsmouse. Verder het die gedwonge herklassifisering van Khoi-Afrika na Kleurling, ons reeds-geknakte selfbeeld omskep in ’n identiteitskrisis. Onse seuns het die destydse velprik na inisiasie begin omruil vir nommer-tatoes, en lojaliteit aan die clan met lojaliteit aan die gang. Manlikheid moet daár bewys word deur ’n inbraak, verkragting of moord. Seksuele verdorwenhede in die Khoikraal soos bloedskanie, sodomie, verkragting en vrouemoord, was hokgeslaan met swaar strawwe deur die nu-aogu (strafhof). Dit het gewissel van geseling, ont-eiening, toestemming vir weerwraak, tot die doodstraf. Tog het beskuldigdes toegang gehad tot ’n gowaba-aob (pleitbesorger). Marteling was verbode. Dié maatreëls het natuurlik verval. So, wat nou? Huidige wetgewing maak dit moontlik vir erkende Khoi-Sanrade om – met staatsondersteuning – doelgerig morele waardes terug te bring. Kopskuiwe, wat neigings tot geslagsgeweld weerstaan, is nou broodnodig. Toentertyd is waardes in die vorm van stories oorgedra, maar nou is my vertroue in ons jeug gesetel. Terwyl die ouer geslag nog hanna-hanna oor die Khoi-herlewings-beweging, is dit entoesiastiese jongmense wat hardloop met hulle ‘nuwe identiteit’. Rolmodelle soos hokmeisie Taté Faywers gebruik haar gewildheid as die Noord-Kaap se bekroonde rymkletsers om ons kultuur te bevorder. Hokmeisie Linda, dogter van die bekende gospelsanger, eerw. Simon Seekoei, het haar eie geselsprogram op Radio Eersterivier en as ‘Khoi-Kween’ beïnvloed sy derduisende luisteraars. Daarom is dit ons tegnologie bedrewe jongmense wat die kraal sal kan herstel as ’n sorgsame woonplek. Omdat onse visie nie waardig geag was vir deelname aan KODESA nie, stel stamhoof Hennie van Wyk voor dat ons ’n nasionale KHOIDESA hou. My innige wens is dat dit oor die herontdekking van respek en ontsag vir die vrou sal gaan – as die kroon van God se skepping. *** Dr. Boezak is Hessekwa-kaptein olv Chief Reggie Boesak**

Climate change

Threat to knowledge, livelihoods of indigenous people

Climate change exacerbates the difficulties already faced by indigenous communities including political and economic marginalization, loss of land and resources, human rights violations, discrimination and unemployment.

It is the greatest challenge facing humanity today. Its effects, however, are disproportionately distributed, in particular affecting vulnerable and socially marginalised population groups.

Indigenous peoples are among the first to face the direct impacts of global warming on the ecosystems or landscapes they inhabit, owing also to their dependence upon, and close relationship with the environment and its resources.

Indigenous peoples are stewards of the world's biodiversity and cultural diversity. Although they account for only around 5 percent of the world's population, they effectively manage an estimated 20-25 percent of the Earth's land surface.

This land coincides with areas that hold 80 percent of the planet's biodiversity and about 40 percent of all terrestrial protected areas and ecologically intact landscapes. Indigenous peoples therefore play a key role in efforts to protect the planet and biodiversity.

Although indigenous peoples' resilience is threatened by their vulnerability to the negative effects of climate change, often they have been able to adapt to these changes by the continued practice of traditional knowledge, often encoded in indigenous languages and passed between generations.

Through such practices, indigenous peoples have managed and used the natural resources to ensure their conservation into the future. In this context, indigenous peoples can contribute to mitigation and adaptation strategies.

Some contributions include, indig-

nous peoples' successful struggles against deforestation, mineral, oil and gas extraction in their ancestral lands; their fight against further expansion of monocrop plantations; their promotion of sustainable production and consumption systems through traditional knowledge and values of reciprocity with nature, and the effective stewardship over indigenous women and men's lands and territories.

International instruments have recognised the value and significance of traditional knowledge. Indeed, the Intergovernmental Panel on Climate Change, which is the international body responsible for assessing the science related

Through such practices, indigenous peoples have managed and used the natural resources to ensure their conservation into the future. In this context, indigenous peoples can contribute to mitigation and adaptation strategies.

to climate change, has observed that indigenous knowledge is not consistently reflected in existing adaptation efforts.

The Paris Agreement also makes reference to indigenous peoples' rights and acknowledges the centrality of traditional knowledge to overcome the negative impacts of climate change.

The Convention on Biological Diversity (CBD) also recognises the close ties of indigenous peoples and local communities to biological resources, and the contributions that traditional knowledge can make to the Convention and sustainable biological diversity.

Indigenous peoples contribute in a myriad of ways to respond sustainably to climate change. For example, the Kichwa Sarayaku people in Ecuador have prepared the proposal Kawsay Sacha (Living Forest), which is an indigenous-led solution in order to protect the forests and keep fossil fuels in the ground based on the life-plans developed within their own community.

It is a proposal for living together with the natural environment that stems from the traditional knowledge of the indigenous peoples who inhabit the Amazonian rainforest.

While renewable resources are an important aspect of combatting climate change, a prerequisite must be the meaningful participation of indigenous peoples to obtain their free, prior and informed consent before any project is planned and implemented on their lands. Renewable energies cannot continue with the exploitative frameworks of implementation that fossil fuel and other megaprojects have adopted.

Opportunities for sustainability

Recent scientific studies have validated and further solidified the effectiveness of the traditional knowledge based approaches to sustainable environmental recovery. The proposal was presented at the Twenty-third Conference of the Parties (COP23) to the United Nations Framework Convention on Climate Change in Bonn, Germany.

The growing demand for biofuels by developed countries is leading to the development of vast monocrop palm plantations that destroy the tropical forests across Asia, Latin America and West Africa.

Around the world, in places such as Indonesia and Malaysia, upwards of 90 percent of the palm oil trees are unsustainably grown, thus devastating the surrounding plant ecosystems and animal species as orangutans.

Palm oil production also leads to the forced relocation of indigenous peoples

COLONIALISM CAUSED CLIMATE CHANGE,

INDIGENOUS RIGHTS ARE THE SOLUTION



Eriel Deranger
Executive Director and co-founder of Indigenous Climate Action (ICA), member of the Athabasca Chipewyan First Nation(ACFN)

These instruments supported by the UN Declaration on the Rights of Indigenous Peoples can guide, provide orientation, build relationships and promote respect for the self-determination of indigenous peoples.

In spite of such contributions and recognition of the critical solutions offered by indigenous peoples, the climate action strategies often fail to respect individual and collective indigenous peoples' rights, or to include the genuine participation of indigenous peoples in decision-making processes at all levels.

Threats of economic development to biodiversity and ecosystems

As a result of the growing global demand, the exploitation of resources has accelerated the loss of biodiversity and degradation of ecosystems.

As a consequence, there is a growing displacement, loss of land, water and livelihood, and increased militarization, violence and repression for the appropriation of resources where indigenous peoples inhabit.

These violations occur with no concern for the harmful impacts to the environment, territories and peoples.

In spite of these challenges, indigenous peoples continue to advocate for environmental protection and cultural integrity against their respective States' desire to prioritise fossil fuel-based economic development whose carbon emissions also adversely affect the environment.

Indigenous peoples increasingly advocate for the resistance to these threats against the environment.

In 2020, 287 indigenous environmental and human rights defenders were killed. An illustrative example is the case of the Standing Rock Sioux Nation in North and South Dakota (USA), who resisted the construction of the Dakota

Access Pipeline.

Megaprojects such as this, disrupt ecosystems, contaminate drinking water resulting in health problems, including birth defects and cancers. The rights of indigenous women are also violated, often resulting in physical violence, sexual exploitation, and murder by transient construction personnel.

Indigenous rights defenders, including water protectors have endured militarized crackdowns, police brutality, and intimidation for defending their individual and collective rights.

Many indigenous communities rely on their natural environment for everything — from food and water to their livelihoods and culture.

For instance, indigenous peoples in the Ecuadorian Amazon used to take advantage of rainy seasons that cause flooding along the river systems utilising their traditional knowledge to optimise their fishing practices.

Now, due to fossil fuel-based economic growth and climate change, the increased magnitude of the flood is submerging the communities and their farms further upriver, which are not prepared for the influx of water.

Therefore, these floods affect the crops, thus increasing food insecurity amongst indigenous peoples.

The Aboriginal and Torres Strait Islander people in Australia have also been disproportionately impacted by climate change, and will become through the rising sea levels, climate change refugees.

Their islands are confronting dynamic and erratic changes such as raising water levels, tidal surges, coastal erosion and inundations.

As a result, buildings, roads and even sacred burial grounds have been washed away because the high tide and strong winds. **(Source: United Nations)**

ry (ICRAF) established a project in the Machakos District of Kenya in 1981.

The expansion of the project in 1983, revealed knowledge gaps in the research in areas such as soil management and draught/famine survival.

This was a direct result of the exclusion of indigenous women from the planning and testing elements of the research project.

Upon inclusion and full participation of the indigenous women, with their traditional and gender specific knowledge of the natural environment, an improved action research programme was established.

This allowed for the dissemination of sustainable and effective agroforestry knowledge to be used by all in the Machakos District.

Many countries are taking steps toward acquiring a clean energy future including wind, solar, hydrothermal, and bioenergy in order to mitigate and adapt to the challenges that lie ahead with an ever more populous, warming planet.

Ausies vote NO to constitutional recognition of indigenous people

With a two-letter word, Australians struck down the first attempt at constitutional change in 24 years, a move experts say will inflict lasting damage on First Nations people and suspend any hopes of modernising the nation's founding document. Results from the Australian Electoral Commission (AEC) suggested that most of the country's 17.6 million registered voters wrote No on their ballots. The proposal, to recognise Indigenous people in the constitution and create an Indigenous body to advise government on policies that affect them, needed a majority nationally and in four of six states to pass. Prime Minister Anthony Albanese had championed the referendum and in a national address his government remained committed to improving the lives of Aboriginal people and Torres Strait Islanders. "This moment of disagreement does

not define us. And it will not divide us. We are not yes voters or no voters. We are all Australians," he said. "It is as Australians together that we must take our country beyond this debate without forgetting why we had it in the first place. Because too often in the life of our nation, and in the political conversation, the disadvantage confronting Aboriginal and Torres Strait Islander people has been relegated to the margins." "This referendum and my government has put it right at the center." Supporters of the Yes vote had hailed it as an opportunity to work with First Nations people to solve problems in their most remote communities – higher rates of suicide, domestic violence, children in out-of-home care and incarceration. However, resistance swelled as conservative political parties lined up to denounce the proposal as lacking detail and an unnecessary duplication of existing advisory bodies.



DISAGREEMENT DON'T DEFINE US: Australian Prime Minister Anthony Albanese had championed the referendum.

Leading No campaigner Warren Mundine said the referendum should never have been called. "This is a referendum we should never have had because it was built on a lie that Aboriginal people do not have a voice," he told the Australian Broadcasting Corporation. During months of campaigning, the

No vote gained momentum with slogans that appealed to voter apathy – "If you don't know, vote No" – and a host of other statements designed to instil fear, according to experts, including that it would divide Australia by race and be legally risky, despite expert advice to the contrary. (Source: CNN)



Ambiguous reaction to vote – rejection of ‘settler document’

No shortage of high-profile voices lent their support to the Yes campaign. Among them constitutional experts, Australians of the Year, eminent retired judges, companies large and small, universities, sporting legends, netballers, footballers, reality stars and Hollywood actors flagged their endorsement. There was even an unlikely intervention by US rapper MC Hammer. Aussie music legend John Farnham gifted a song considered to be the unofficial Australian anthem to a Yes advertisement with a stirring message of national unity. But opinion polls continued to slide to No. Objections came thick and fast from the leaders of opposition political parties, who picked at loose threads of the proposal. "Where's the detail?" they asked, knowing that would be decided and legislated by parliament. Some members of the Indigenous community said they didn't want to be part of a settler document, demanding more than a body that gives the government non-binding advice. Other Australians were completely disengaged. Yes campaigner Marilyn Trad told CNN that volunteers making calls to prospective voters had to break the news to some – this week – that there was indeed a referendum. Kevin Argus, a marketing expert from Royal Melbourne Institute of Technology (RMIT), told CNN the Yes campaign was a "case study in how not to message change on matters of social importance." "From a public relations perspective, what is proposed is quite simple – an advisory group to government. Not unlike what the business council, mining groups, banking groups and others expect and gain when legislation is being drafted that affects the people they represent," he said. Argus said only the No campaign had used simple messaging, maximised the reach of personal profiles, and acted decisively to combat challenges to their arguments with clear and repeatable slogans.

What does the result mean? The result means no constitutional change, but the referendum will have lasting consequences for the entire nation, according to experts.

For First Nations people, it will be seen as a rejection of reconciliation by Australia's non-Indigenous majority and tacit approval of a status quo that is widely considered to have failed them for two centuries. Before the vote, Senator Pat Dodson, the government's special envoy for reconciliation, said win or lose, the country had a "huge healing process to go through." "We've got to contemplate the impact of a No vote on the future generations, the young people," he told the National Press Club this week. "We already know that the Aboriginal youth of this country have high suicide rates. Why? They're not bad people. They're good people. Why don't they see any future?" Maree Teesson, director of the Matilda Center for Research in Mental Health and Substance Use at the University of Sydney, told CNN the Voice to Parliament had offered self-determination to Indigenous communities, an ability to have a say over what hap-



pens in their lives. "Self-determination is such a critical part of their social and emotional well-being," she said. Teesson said a No vote doesn't just maintain the status quo, it "undermines the self-determination of Aboriginal and Torres Strait Islander people." "I do hope that we don't lose the possibility of the hope that this gave our nation and that we somehow work to find another way to achieve that," she said. Some experts say more broadly the No outcome could deter future leaders from holding referendums, as it could indicate that the bar for constitutional change – written into the document in 1901 – is too high. The last time Australians voted down a referendum was in 1999 when they were asked to cut ties with the British monarchy and become a republic – and little has changed on that front since then. "The drafters of the constitution said this is the rule-book and we're only going to change it if the Australian people say they want to change it – we're not going to leave it up to politicians," said Paula Gerber, professor of Law at Monash University. "So that power, to change, to modernise, to update the constitution has been put in the hands of the Australian people. And if they are going to say every time, "If you don't know, vote No," then what politician is going to spend the time and money on a referendum that can be so easily defeated?" (Source: Mick Tsikas/AAP)

"We already know that the Aboriginal youth of this country have high suicide rates. Why? They're not bad people. They're good people. Why don't they see any future?"

Inheemse eerste nasie in aksie



INTERMINISTERIËLE TAAKSPAN RAADPLEEG NKR: Van links is Mashwile Diphofa, Anthony Petersen, Khosi Seatlholo, Cecil le Fleur, Moses Ketso Makume and Frans Kraalshoek.



Me. Imelda Rabbie en mnr. B. Minnie, afgevaardigdes van die Kroonstad Griekwa Raad.



Me. Salmien Solmons was ook 'n afgevaardigde van die Kroonstad Griekwa Raad.



PART OF HISTORY: A strong contingent of First Nation descendants packed the main hall at the Oude Molen heritage site in early September to witness the !Nau ceremony at which many Khoi descendants declared their indigenous identity.



Troy Meyers en Chantal Revell by die Tradisionele Leierskapskonferensie in die Oos-Kaap.



FOLLOWING ANCIENT PROTOCOLS: Chief Ron Martin holds high the !Nau horns as part of the required protocols at the Oude Molen heritage site.



GIVING DIRECTION: Elders Petrus Vaalbooi (middle) and Jan Petersen (right) together with Zenzile Khoisan conducting the !Nau ceremony.

← The Gorinhaiqua Cultural Council held a !Nau Ceremony of Affirmation at the Oude Molen Heritage Site in Cape Town. The ceremony was presided over by Chief !Garu Zenzile Khoisan, and supported, under full cultural protocol, by elder Petrus Vaalbooi of the Kalahari, the primary custodian of First Nations indigenous knowledge and practice and Oupa Jan Petersen, head of traditional administration for elder Vaalbooi.

PICS: DEBBIE HENDRIKS

Khoisan Indigenous Women in action



Women from across the Western Cape and surrounding rural areas gathered in Retreat where KIWIA celebrated their resilience and strength. Founder and chairperson, Mary Jansen, said women are still carrying the trauma of colonialism and trauma. She said are not gree today as they still battle gender-bases violence, poverty, murder and rape.

