

# Dzanga Protected Area Complex Central African Republic

## Report on Community Consultations



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Forest Peoples  
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## Acronyms

CAR	Central African Republic
CBFP	Congo Basin Forest Partnership
DPAC	Dzanga Protected Area Complex
DSP	Dzanga Sangha Project
DSR	Dzanga Sangha Reserve
EU	European Union
FPP	Forest Peoples Programme
GPS	Global Positioning System
GTZ	Deutsche Gesellschaft für Technische Zusammenarbeit
IPP	Indigenous Peoples Programme
TRIDOM	Dja-Minkébé-Odzala Tri-National Landscape
UCB	Union des Communautés Bayaka de Yobe-Sangha



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Cover photograph: Community members recording traditional fishing dam near Yondo

Photographs: John Nelson

## Background

At the end of December 2007 I returned from Central Africa Republic (CAR) where FPP is working to support Bayaka<sup>1</sup> in and around the Dzanga Protected Area Complex (DPAC)<sup>2</sup> to secure their customary rights and build their capacities and representation in projects targeting them, including especially the WWF and GTZ supported CAR Government integrated conservation and development project, the Dzanga Sangha Project (DSP).<sup>3</sup> During eight weeks in the field in DPAC in 2007 spread between three visits I followed up the recommendations generated through consultation by Sitamon,<sup>4</sup> background research by Beni,<sup>5</sup> and the joint visit by FPP and WWF to CAR in November 2006.<sup>6</sup> The aims of these visits were to consult with local communities and Bayaka over their situation; to greet local political leaders along with project staff and make them aware of the purpose of FPP's work there; to identify key constraints and opportunities for improvements; to develop and plan project activities; to provide advice to refine further the Indigenous Peoples Programme (IPP) that DSP intends to establish with new support from the EU; to discuss FPP conclusions with communities, and then; to initiate follow-up activities with them.<sup>7</sup> This report provides an brief overview my conclusions thus far, and sets out FPP's plan for 2008.<sup>8</sup>

During 2007 I visited all of the communities living in the DPAC by foot and pirogue, camping with Bayaka communities along the way, and then multiple times by car. Over two months in DPAC in 2007 I was able to visit most of the communities at least twice,<sup>9</sup> by foot and unannounced, to find reasonable Aka–French speakers and excellent Aka translators and language teachers who quickly took over GPS data gathering and training tasks, who organised forest routes and logistics, who took a very active part in discussions with me, a relative stranger, about what was happening in their different forests and villages,<sup>10</sup> and who participated in inter-communal discussions with Bayaka guides from other parts of the Reserve during our evening discussions in the camps, which usually involved people from at least three different communities, and 4 to 40 people. By working with dozens of different Bayaka guides and translators from 11 Bayaka communities,<sup>11</sup> I met all of the local village heads, both official,<sup>12</sup> and unofficial.<sup>13</sup> I also interviewed community associations in Bayanga. In October 2007 I returned to Bayanga to host a meeting of community representatives from the DSR to discuss and develop my findings, and to help organise follow-up activities requested by them. These proposals were further developed in December 2007. Through this long consultative process I spent significant amounts of time in discussion with local and indigenous people from across the Reserve, both in their forest and village camps, and in Bayanga, the town adjacent to one of the park sectors, and the base for the DSP.

## Situation Overview

The Dzanga Sangha protected area complex is formed by a reserve with a variety of overlapping multiple-use zones and a park broken down into two park sectors. This area is covered mostly by dense forest with occasional savanna, and *bai*. The Dzanga Ndoki National Park, composed of the Dzanga and Ndoki sectors, was gazetted in 1990 as a strictly protected area where traditional access and use by everyone, including Bayaka, was completely banned. The Dzanga Sangha Reserve (DSR) was also created in 1990. Throughout the reserve residents are allowed to extract natural resources for local consumption (but not for commercial trade outside the reserve) given some special restrictions (beyond national laws against killing protected species, using wire cables, and night hunting) that require all hunting guns and their users to be registered and to abide by established quotas.

The reserve is also divided into three commercial logging concessions and a community hunting zone that do not overlap each other (i.e. no commercial logging is allowed in the community hunting zone). The community hunting zone is open for use by all local and indigenous residents. The reserve also includes safari hunting concessions; urban areas, and an agricultural zone that partly overlaps the logging concessions, which in turn overlap local and indigenous communities' traditional hunting and gathering lands. Currently the logging concessions, the Bayanga sawmill, and two of the three safari concessions are closed, although they are due to open soon.<sup>14</sup> There is a derelict coffee plantation in the south around Lindjombo. In the north mostly contiguous forest begins to give way to savanna areas where local people, and increasingly Mborororo, graze cattle and extend manioc plantations. Artisanal diamond mining is also practiced throughout the region, even inside the DSR where it is prohibited by law. Bayanga is relatively isolated, possessing poor road links with distant CAR towns to the north, and even to the closer, and all-important Sangha river to the south, where across the river Libongo, Cameroon is a growing commercial hub, driven by the logging industry.



Libongo, Cameroon, across the Sangha River  
from Bomanjokou, in the DPAC, CAR (2007)

Along with the indigenous, mostly sedentary, fishing and farming, and now minority group Sangha-Sangha, hunter-gatherer Bayaka can trace their roots in the Sangha-Ngoko forests back at least a century.<sup>15</sup> <sup>16</sup> Most local people living in Bayanga town<sup>17</sup> arrived from outside the region in order to work with the now closed logging concession or GTZ /WWF project (the Dzanga Sangha Project), or to do commerce. For cash most local residents rely on the cultivation of manioc, or petty commerce, including from the bushmeat trade, and also salaries from the government (sporadic and low) or from the WWF or GTZ projects (regular and well-paid). Almost all management level positions within the project are filled by people who moved into Bayanga from other regions of CAR.<sup>18</sup>

Almost no Bayaka live in Bayanga, but outside Bayanga Bayaka are the majority population in DPAC. The best available data from GTZ<sup>19</sup> shows that in the DSR around 50% of the households outside Bayanga are headed by Aka, who tend to have children earlier than non-Aka, and more of them.<sup>20</sup> With the exception of those employed by the project/ PDS, almost no Bayaka have identity papers, a characteristic they share with most non-Aka across the Reserve, including most people in Bayanga.<sup>21</sup> Almost all births remain unregistered.



Education and health issues are important to Bayaka communities

Cultivation of mainly manioc by Bayaka is widespread, although in many cases they are building manioc plantations for others,<sup>22</sup> rather than working their own, smaller and more distributed fields. Along with other locals, Bayaka are also sometimes employed to dig for diamonds. In the South small-time commercial operators comprise local fishermen and farmers, including some indigenous Sangha-Sangha, traditionally settled along the Sangha River, and who now represent a minority population in Bayanga and the DSR. In the North, Mborororo traders and plantation developers are a growing force.<sup>23</sup> Many Bayaka <sup>24</sup> also cultivate and have their mainly small fields. Sun-dried and locally ground manioc flour is the main starch staple. Data from communities in lots of places,<sup>25</sup> and project staff and field researchers, suggests very strongly that almost all Bayaka not directly employed by the project <sup>26</sup> rely upon hunting and gathering to serve a significant part<sup>27</sup> of their subsistence needs.<sup>28</sup> Agriculture remains a secondary activity for the majority of Bayaka in the DPAC.

Bayaka are initially reluctant to discuss their hunting activities and even their gathering pursuits, partly due to the influence of the anti-poaching efforts of the PDS, the presence of commercial hunting safari operators, and confusion about the laws and their rights, resulting in an ongoing erosion of trust. Many local people are apparently confused about the limits of the parks, and the rules governing use of the DSR and pre-parc.<sup>29</sup> From my discussions with people in their places I surmise that most of the meat that Bayaka hunt in the forest is consumed there on the spot, in secret, to avoid villagers who might confiscate it, and/or the punishments to which many believe they will be subjected by the guards/project if they are found out.<sup>30</sup> This is true even though the rules on paper are clear: that their traditional subsistence hunting outside the park – not including cable snares or guns – is already protected by the DSR rules. The fact that most people and especially forest-dependent Bayaka are very uncertain about the rules and boundaries, after at least 15 years of project activities,<sup>31</sup> suggests a persistent disconnect between the Dzanga-Sangha Project (PDS) and local and indigenous communities from the DSR. Some local and indigenous communities' negative attitudes towards project conservation activities may also reflect memories of repression by hunting guards when the DSR was first established, and which continues to dominate community discourse about conservation activities in the PDS project area.<sup>32</sup>



Bayaka attending Yondo consultation meeting in December 2007

Data on traditional hunting and gathering areas in the DPAC provided by GTZ in October 2007 supports previous findings by FPP and partners in Cameroon<sup>33</sup> and the Republic of Congo<sup>34</sup> predicting forest areas used for subsistence by “average” indigenous hunter-gatherer communities such as Bayaka in excess of 120,000 hectares.<sup>35</sup> With radial hunting and gathering distances of 20 to 90 kilometres regularly recorded by Bagyeli and Baka in Cameroon, Mbendjelle Baaka in the Republic of Congo, and now Bayaka, in CAR it is inevitable that the traditional hunting and gathering areas of many local and indigenous communities were overlapped by DPAC forest classifications. These include the two park sectors, the safari zones, the DSR and all logging concessions, including those due to be opened in 2007. Before the advent of the DSR, all these areas were designated for exploitation, and logging had occurred all over the DSR, including in

parts of the park sectors. There is no evidence that local and indigenous communities were consulted over these changes, or gave their consent for the subsequent restrictions on forest access and use. The new classifications undoubtedly protected certain parts of the forest and animal populations in DPAC, but there have been social costs.

In Central Africa restrictions against subsistence use of forests by local and especially indigenous forest communities usually result in declining community forest access and welfare, and erosion of tenure rights.<sup>36</sup> Such restrictions affect all of the communities living in the DPAC, yet only two communities receive the bulk of the direct economic benefits generated. They are those adjacent to the PDS headquarters in Bayanga:

- (1) to the South, Yandoumbe, home of Louis Sarno and 86 Bayaka households,<sup>37</sup> which uniquely amongst all Reserve communities secured protection from immigration by outsiders onto its lands as part of the gazettelement agreement,<sup>38</sup> and;
- (2) to the North, Mossapoula, a mostly Bayaka community comprising 128 households living very near to the now world famous Dzangha Bai in the Dzanga *Secteur* of the Dzanga-Sangha National Park.

Around 100 Bayaka from Mossapoula and Yandoumbe now work for the neighbouring project – i.e., on average almost half the households from these two communities have someone working for the project in some capacity.<sup>39</sup> By contrast the other Bayaka communities in the DSR have little or no contact with the PDS, apart from their interaction with hunting guards, who remain the principle point of contact with the PDS for most local and indigenous communities. There is currently no formal dialogue by the PDS with local, indigenous and especially Bayaka communities, apart from formal communication by the project with government agencies and their local authorities, or with those the PDS directly employs, i.e., the rules of work are thus, your hours are these, we expect you to do x, y, z, etc.

Even though many Bayaka work for the project – some have worked for a dozen years or more – virtually all of their employment is still low status and temporary.<sup>40</sup> Indigenous people are still relied upon as forest guides, trackers, and porters, almost always as part of teams led by non-Aka. Despite their low professional status, most PDS staff continue to rely upon them for their forest skills. There is only one Bayaka who has achieved the status of hunting guard within PDS's well-established paramilitary anti-poaching force.<sup>41</sup> An additional twelve Bayaka are guard *aspirants* who, it is said, will become full guards following the next official military training for new recruits. They do not yet have official hunting guard status,<sup>42</sup> but wear uniforms and participate in patrol teams as porters or assistants.

There is an erosion of forest knowledge in Bayaka communities in the DSR – that is very clear to me, and to many community elders. This erosion is due in parts to (1) restrictions on forest access in and around the park sectors, leading restrictions against use of Bayaka communities' habitual forest hunting and foraging zones, (2) a push towards sedentarisation by government, NGOs and churches, and (3) the pull of economic opportunity brought by logging, the PDS and other development funding to the region, and in which Bayaka are interested. As with Bomassa in the Republic of Congo next door to Nouabale-Ndoki park, here amongst Bayaka living nearest to the commercial centre of Bayanga and the project there is a new generation of (young and mainly male) Bayaka who do not know the forest like their parents, who feed themselves mainly using cash they secure through labour for others, including working for the project carrying out non-subsistence activities like locating gorillas or locating poachers' trails.<sup>43</sup> Literacy in these places is also higher than average, thanks to local government schools supported by the PDS, NGOs and the local administration. In these places erosion of traditional forest knowledge generally is more

pronounced amongst men than women I believe, since women continue to rely upon forest gathering for a significant part of family subsistence.<sup>44</sup>

Everywhere, women in particular were very vocal about the need to invest in community welfare issues, including improving access to education which is highly valued but expensive, and to health services. Both are already DSP priorities, and have received significant support. Communities prefer health services which are free and locally-based, or which provide for sustained visits by Bayanga-based health staff, but a long-term solution is still sought. The need to develop new income sources is also an overriding priority of almost everyone.

The number one issue raised by indigenous communities during all the consultations concerns the lack of control or participation by them in projects that have come to their region over the past 20 years, and the lack of direct benefits to them. Most people do not understand why outsiders are always in charge of these projects, and why Bayaka are bypassed for promotion even after many years of work, and even when they are more capable for the jobs than more literate candidates from outside the region. Lands that communities once relied upon for their subsistence have been taken over for other purposes, and as hunter-gatherers they are subject to new rules in the forest that directly conflict with their age-old survival strategies. This is making communities feel that they are becoming poorer, and that their rights are being undermined – or just ignored.

## FPP in CAR

In the Congo Basin FPP aims to help local and indigenous communities to protect their rights, to document their forest use, to become informed about forestry and conservation plans affecting their lands, and to participate meaningfully in planning processes at local and national levels, and then to draw lessons from these experiences for mainstreaming into Congo Basin conservation programmes and logging plans. FPP's focus in the DSR is to support local communities and indigenous Bayaka to protect their traditional forest access, use and residence rights in protected area and forest concession management plans as well as national laws, in line with the Convention on Biological Diversity, and to support the meaningful participation of communities in the development and implementation of projects targeting their needs, based upon the principle of free, prior and informed consent (FPIC). This is in line with WWF, IUCN, and FSC guidelines.

This initiative is complementary to other dialogues FPP is supporting in the Republic of Congo, in logging concessions around Ndoki-Nouabale National Park, through community mapping processes established since 2006 with local and Baka communities from in and around the newly-established Boumba-Bek and Nki National Parks in SE Cameroon, and with communities monitoring illegal logging in their forests.<sup>45</sup> The long-term objective of this regional programme is to secure formal recognition for local and indigenous community land rights throughout the Sangha and TRIDOM CBFP landscapes.

During our initial consultations in the DSR Bayaka communities requested support for a meeting to discuss FPP's findings, and to gain more information about projects targeting them. Our first formal information-sharing meeting was held at the *paillot* at the project centre in Bayanga in October 2007. It included participation by 50 male and female representatives from 11 Bayaka communities along with WWF-US, and the Sacharuna Foundation. The meeting was facilitated by FPP with Jerome Sitamon. During the meeting the conclusions drawn from the first round of consultations were presented to them by FPP, discussed, and validated by those present. There was a focus on the problems faced by communities. At the end of the meeting the community

representatives decided to hold a further meeting in Yondo in December – to discuss solutions to their problems – and FPP agreed to provide logistical support for this.

The next meeting was organised by teams of Bayaka community representatives from Monnsassou, Yondo and Bomandjokou. Logistical support was provided by WWF and FPP, and financed by the Sacharuna Foundation and Both ENDS. Eighty Bayaka male and female community representatives from 11 communities attended this second meeting in Yondo in December 2007. FPP facilitated the discussion in Bayaka, while community representatives took notes and provided translation for FPP. Their discussion was wide ranging, and included requests by some communities to help them document their key resources. FPP absented itself from the meeting during some of discussions that concerned how the communities wanted to move this process forward.

During those private discussions they agreed on their preferred structure for future meetings, and the mechanism by which they would choose their own representatives to interact with projects targeting their communities. Significantly, the community representatives decided to establish their own consultative structure to enable them to participate more effectively in discussions about new projects targeting them in the DPAC. Examples of such projects include the PDS project by WWF and GTZ, school constructions by the Swedish Mission, and the new EU project targeting support to forest and especially Bayaka communities. WWF and FPP have recently secured funding from the EU for this last project, which is due to start in April 2008. Communities are aware of this fact, and they are anxious to participate fully in its planning and implementation.

During their private discussions in December Bayaka community representatives formed their own network to share information, and to liaise with projects targeting them. They call this network the Bayaka Community Union of Yobe-Sangha (Union des Communautés Bayaka de Yobe-Sangha), or UCB, which is made up of representatives from all the Bayaka communities in and around the DPAC. Their aim is to hold regular meetings to share information and community perspectives, to help them build their capacities, and to facilitate their meaningful participation in project planning and implementation. They established an independent process to choose their own representatives, and named a temporary secretary (a Bayaka) who will keep the notes of their meetings, and help them to coordinate community participation in the UCB meeting process along with formal meetings with projects. They also formed a temporary committee to meet with representatives of the EU project if they wish to do so before the next UCB meeting. And finally, they decided to hold their next meeting in Bomandjokou. They asked FPP to facilitate the next meeting in March 2008, but due to logistical constraints on our part the date had to be moved. The next meeting is now scheduled for May 2008, and the outcomes of that meeting will be reported here.

## Notes

- <sup>1</sup> Bayaka is the term used by Ba'Aka communities in SW CAR to describe themselves.
- <sup>2</sup> The Dzanga Protected Area Complex comprises the Dzanga Special Reserve (DSR) and two national park sectors.
- <sup>3</sup> Ref WWF Resolutions, statement of policy and IUCN guidelines.
- <sup>4</sup> Sitamon, J (April, 2006) Les Bayaka de la Réserve de Dzanga-Sangha : Situation Actuelle : Démographie, Contraintes, Recommandations. Rapport de Consultation. Bayanga : PDS [Projet Dzanga Sangha]
- <sup>5</sup> Beni, L (September, 2006) FPP field report.
- <sup>6</sup> Springer, J and J Nelson (December 2006) CAR Trip Report.
- <sup>7</sup> The focus is to enable implementation of the WWF/IUCN Principles and Guidelines for conservation projects and indigenous peoples.
- <sup>8</sup> An initial version of this report was circulated in March 2007 for comments from WWF-CAR. This report is an adapted version based upon these comments along with additional information collected during October 2007.
- <sup>9</sup> Some communities were visited and interviewed 4 or 5 times.
- <sup>10</sup> Providing in most cases accurate information, except about the project, parks and boundaries.
- <sup>11</sup> Communities visited include (in addition to Bayanga): Bomanjokou/Socambo, Lindjombo, Yandoumbe, Mossopoula, Babongo, Yondo, Yobe, Koundapapaye, Kandza, Ngengilli and Monnassou.
- <sup>12</sup> i.e., recognized by the State – they are rarely Bayaka, even where they are in a majority.
- <sup>13</sup> Male Bayaka, drawn from the majority rural population, roles named, renewed and changed via consensus.
- <sup>14</sup> Final news on the concession award 2007 awaited from CAR government.
- <sup>15</sup> Kretisinger, A and H Zana (1999) Souvenirs de Bayanga, 1890-1960. Petite collection d'archives et d'histoires orales. Bayanga: Project Dzanga-Sangha.
- <sup>16</sup> Their presence in and use of these forests is likely to be much more ancient, if one recognises Bayaka language, livelihood and clan and marriage linkages through to the Bangui-Motaba watershed in the Republic of Congo, as well as the forests along the Sangha River towards Pokola and beyond, and traditional stories supported by language studies hypothesizing that Bangombe (Baka) in Cameroon descended from Bayaka roots located East of the Sangha River in CAR and the Republic of Congo. Cross-border migration and mixing between these communities continues to the present day. In February and October I met Bangombe/Baka from Cameroon living in various locations in DPAC, and collected clan data illustrating these cross-border family links.
- <sup>17</sup> Population around 3,000+.
- <sup>18</sup> This is a common complaint heard from local communities who feel marginalized from the project, and its benefits
- <sup>19</sup> Kamiss, A (June 2006) Recensement de la Population des Villages de La Réserve de Dzanga-Sangha (Année 2005) Data collected 2005, and now forthcoming by GTZ in 2007 with new data from 2006.
- <sup>20</sup> Detailed population data is still sparse.
- <sup>21</sup> The DSP provides resources and support to all its employees to secure their identity papers.
- <sup>22</sup> For around 200 to 250 FCFA/day, well below the going "fair" day rate paid to others which is in the region of 500 to 1,000 FCFA/day. A recent road improvement project by GTZ paid 2000 FCFA/day. Local and immigrant farmers quote Bayaka labour prices of up to 1,000 FCFA in other parts of CAR which lowers their profits – some have moved to the DSR to avoid these higher labour costs elsewhere.
- <sup>23</sup> Recent conflicts in northern CAR are linked to southward shifts of Mborororo transhumant patterns to benefit from relative security of southern routes near the forest zone in CAR and Cameroon.
- <sup>24</sup> But not in all places. In Monnassau there is a concentration of mainly hunter-gatherer turned farmer Bayaka now competing for agricultural space with other groups who have arrived from elsewhere.
- <sup>25</sup> Mostly away from the road.
- <sup>26</sup> i.e., most of those living in the Reserve.
- <sup>27</sup> Most.
- <sup>28</sup> More data/research needed.
- <sup>29</sup> A narrow buffer zone around the park boundary.

<sup>30</sup> Most, but not all, as some Bayaka are also involved in commercial bushmeat markets dominated by other groups.

<sup>31</sup> A fact also highlighted by Sitamon, op cit.

<sup>32</sup> These attitudes amongst local people in the DPAC are shared with Bangombe in SE Cameroon and Mbendjelle in northern Republic of Congo, where during 2005 and 2006 various allegations of abuse by project staff and hunting guards were identified by local organizations, and then investigated by the conservation bodies concerned, leading to sanctions including termination of hunting guards and project staff employment.

<sup>33</sup> [http://www.forestpeoples.org/documents/africa/cameroon\\_trad\\_use\\_aug05\\_eng.pdf](http://www.forestpeoples.org/documents/africa/cameroon_trad_use_aug05_eng.pdf) .

<sup>34</sup> FPP advised CIB in Pokola over establishment of its community mapping activities in order to prevent damage to traditional hunting and gathering from logging.

<sup>35</sup> Assuming a normal and uniform hunting area, with radial distance of 20 kilometres, which is a low-end estimate based upon FPP data.

<sup>36</sup> [http://www.forestpeoples.org/documents/conservation/bases/p\\_to\\_p\\_project\\_base.shtml](http://www.forestpeoples.org/documents/conservation/bases/p_to_p_project_base.shtml) ,  
[http://www.forestpeoples.org/documents/africa/fpproj\\_cameroon\\_dja\\_summ\\_eng.shtml](http://www.forestpeoples.org/documents/africa/fpproj_cameroon_dja_summ_eng.shtml) ,  
[http://www.forestpeoples.org/documents/africa/cameroon\\_dja\\_b\\_bek\\_eng.pdf](http://www.forestpeoples.org/documents/africa/cameroon_dja_b_bek_eng.pdf) ,  
[http://www.forestpeoples.org/documents/africa/fpproj\\_cameroon\\_campo\\_maam\\_summ\\_eng.shtml](http://www.forestpeoples.org/documents/africa/fpproj_cameroon_campo_maam_summ_eng.shtml) .

<sup>37</sup> Kamiss, op cit.

<sup>38</sup> The community hunting zone mentioned above.

<sup>39</sup> Pers. Comm., Erica Cochrane, former DSP technical advisor.

<sup>40</sup> “I have been working here for over 15 years, yet I am still called temporary. What does this mean? .... I have nothing to show that I have a job or a title, or even special skills.” “Villagers and outsiders end up working here and then they get responsibilities, and become permanent, but what about us?” quotes by Bayaka working at forest tourism and research camp.

<sup>41</sup> In Cameroon there are 5 who were supported through qualifications by local NGOs and FPP funding.

<sup>42</sup> Lack of qualifications, and difficulties agreeing appropriate contracts, I was told.

<sup>43</sup> Ref to Bomassa situation. Thereby maintaining some traditional skills at the expense of others.

<sup>44</sup> More research needed.

<sup>45</sup> See *An Overview of Community Mapping with FPP in Cameroon*, (2007) FPP:  
[http://www.forestpeoples.org/documents/africa/cameroon\\_community\\_mapping\\_july07\\_eng.pdf](http://www.forestpeoples.org/documents/africa/cameroon_community_mapping_july07_eng.pdf)  
and BBC and FPP coverage:  
[http://www.forestpeoples.org/documents/africa/bases/cameroon\\_base.shtml#bbc](http://www.forestpeoples.org/documents/africa/bases/cameroon_base.shtml#bbc)



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