

Society for Alternative Learning and Transformation Strategy for 2014 - 2017



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1.0: Acronyms

ACIA – Arctic Climate Impact Assessment

CBD - Convention on Biological Diversity

FPIC - Free Prior Informed Consent

IGA – Income Generating Activities

IK – Indigenous Knowledge

ILO – International Labour Organization

IPBES – Inter-governmental Panel on Biodiversity and Ecosystems Services

IPCC – Inter-governmental Panel on Climate Change

IUCN – International Union for Conservation of Nature

NGO - Non-Government Organization

PESTEL – Political Economic Social Technological Environmental Legal

SALT – Society for Alternative Learning and Transformation

SNS – Sacred Natural Sites

SWOT – Strengths Weaknesses Opportunities Threats

UNDRIP – United Nations Declaration on Rights of Indigenous Peoples

UNESCO - United Nations Educational, Scientific and Cultural Organization

2.0: Introduction

Society for Alternative Learning and Transformation (SALT) was consolidated and formalized as an indigenous National Non-governmental Organization (NGO) in Kenya in October, 2013. It has evolved for the last few years from what was initially a community based initiative of the indigenous peoples and local community of Tharaka who were committed to solving their environmental challenges by tapping into their cultural values, traditional knowledge systems and practices that uphold community eco-cultural governance, livelihoods and resilience practices. SALT is currently working with indigenous peoples and local communities from three counties in Kenya which include; Tharaka-Nithi, Embu and Samburu counties.

SALT has emerged and continues to grow out of a glaring need to tap into indigenous and local knowledge systems and practices that promote balanced co-existence of people and nature for healthy ecosystem services. SALT believes that indigenous and local knowledge and traditional practices offer valuable contributions to biodiversity conservation and sustainable use of ecosystems. This is because the indigenous and local knowledge systems and the traditional practices have for millennia co-evolved in conjunction with enormous diversity of ecological systems. The indigenous knowledge system is embedded in a context of values and social conventions, ethical principles, religious beliefs, ritual taboos, customs, innovations and other cultural practices. It is part and parcel of a community's identity and forms the foundation of community livelihoods, connecting people to their land and natural resources. When people are deeply connected to their land and other natural resources they begin to care and protect these and manage the resources sustainably. But when people view the natural resources purely from functional way and especially within the framework of today's economic principles, they continue to extract and destroy their life supporting systems. SALT believes that by ignoring the in-depth ecological memory and detailed time-tested knowledge system; the entire information base needed for conservation measures is significantly diminished. The ability to make appropriate decisions regarding the protection of biodiversity rich-areas is equally reduced¹. SALT hopes to contribute to the national and global efforts of addressing the marginalization of traditional knowledge system through its recognition, respect and promotion consistent with the spirit of the Kenyan constitution 2010 and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and other national and international initiatives. SALT hopes to build and revitalize communities that are cohesive and those that live in harmony with Mother Earth. SALT also hopes to see communities that are conscious of their self-determination in making holistic and sustainable decisions that foster the true development and welfare of the Mother Earth and future generations.

The process of developing this strategy began with having a number of community meetings and dialogues with stakeholders and the knowledgeable elders and practitioners. This was geared towards informing the kind of strategy that would be appropriate for the kind of the organization that is emerging; SALT. The SALT core team with representation of community members retreated to the wilderness of the slopes of mount Kenya to seek for inspiration and wisdom of Nature to consolidate their stories and reflections of the

¹ WWF Report (2013): Analysis of Selected Case Studies from WWF Projects Worldwide as Contribution to IPBES-2.

journey they had walked accompanying communities. They reviewed their experiences of what had worked well and what had not and took stock of lessons learnt into the next three years (2014-2017 Strategic Plan). This document aims to provide strategic direction for alignment for common action by SALT core team and communities they accompany. It aims to build on the successes of the SALT to date and invigorates engagement by communities and others who are concerned with promotion of bio-cultural diversity in Kenya. The strategy is also for funding partners who wish to understand the work of SALT and to support the organization in making progress toward its vision. More detailed work plans and budgets for the achievement of each of the objectives presented in the strategy are available separately for anyone who may wish to understand more in order to engage more effectively.

3.0: National and Global Context

At both national and international arena, the neo-liberal economic development policies continue to be made which at times impact negatively on lives and livelihoods of the indigenous peoples and local communities. The indigenous and local knowledge systems and traditional practices which foster healthy ecosystems continue to be highly threatened by the rapidly growing investment initiatives and extractive industry. Currently, communities are experiencing great pressure in protecting their customary rights for use in controlling and taking charge of their land and territories and their livelihoods options. Inequality and poverty continue to grow day by day and communities continue to lose their customary rights. The Ogiek indigenous peoples of Kenya, for instance have continued to be discriminated against through evictions from their ancestral home in Mau Forest. Their customary rights to livelihoods based on hunting and gathering has been threatened and disintegrated by such policies that do not respect the flight of the indigenous peoples and local communities. They had to seek for the Environment and Land Court redress using the ILO 169 definition of the indigenous peoples². Other international initiatives that promote and support the kind of work that SALT is undertaking include the; International Union for Conservation of Nature (IUCN), Inter-governmental Panel on Biodiversity and Ecosystem Services (IPBES) and the United Nations Educational, Scientific and Cultural Organization (UNESCO).

While this scenario continues to have devastating effect on the lives and livelihoods of the indigenous peoples and local communities, there is a great opportunity presented by national and international legal instruments to lobby and influence decisions and practices on issues of concern for the welfare of the indigenous peoples and local communities and Nature. The International Labour Organization section 169 gives indigenous rights-holding to the indigenous peoples. The Convention on Biological Biodiversity (1992) recognizes the importance of indigenous and local knowledge for biodiversity conservation and requires Parties to the CBD to “respect, preserve, and maintain the knowledge, innovations and practices of indigenous and local communities.”³ This role has been reaffirmed by the Aichi Target 18, which calls for

² See the full Kenya Environment and Land Court decision of March 17th, 2014:
http://www.iwgia.org/iwgia_files_news_files/0938_Elc_Civil_Suit_821_of_2012_Os.pdf

³ Convention on Biological Diversity (CBD), 1992, Article 8(j).

the integration of the traditional knowledge in the implementation of the CBD and “the full and effective participation of the indigenous and local communities, at all relevant levels.”⁴

These developments have had repercussions on the recent global environmental assessments such as the Millennium Ecosystem Assessment (MA, 2005), the Arctic Climate Impact Assessment (ACIA, 2004), the Intergovernmental Panel on Biodiversity and Ecosystem Services (IPBES) and the 5th Report of the Intergovernmental Panel on Climate Change (IPCC 2014). All these initiatives have been exploring ways in which to integrate diverse knowledge systems in global assessments that hitherto have been exclusively science-based. At the national level the Kenyan constitution 2010, offers good opportunities for legal recognition of customary governance systems. Culture is a central pillar to the constitution. Constitution “recognizes culture as the foundation of the nation and as cumulative civilization of the Kenyan people and nation”⁵ and promotes respect for ethnic diversity and equality.”⁶ Although this is the case, in practice certain national laws and policies are discriminatory and undermine the same customary governance systems of the indigenous and local communities. For instance, the rights of the communities to Free Prior and Informed Consent (FPIC) – to be informed prior to potentially destructive activities of their land and territories and to give or withhold consent (say “NO”) – have not been respected.⁷ SALT sees its mandate under this context as that of engaging communities using appropriate methodologies to facilitate them interrogate their mind-set with regard to self, nature and culture to promote alternative civilization as enshrined in the principle of self-determination. SALT continues to accompany indigenous peoples and local communities to build confidence and empower them to assert their customary rights to community ecological governance and livelihoods. SALT processes with communities continue to revive customary laws that help them to conserve and protect biodiversity and critical ecosystem services. For millennia, indigenous and local communities have lived according to Earth and customary laws, cycles and limits. Since industrialization age (about 200 years ago), human beings have breached Earth laws and instead made their laws that legitimize social and ecological destructions based on the values of ownership of land as property and corporations as legal persons/entities with rights to make profit but not with responsibilities to prevent or stop the destruction of ecosystems and the planet. It is important that humans comply with these natural laws to maintain the fundamental conditions of life for the wider Earth Community and have the responsibility to ensure the integrity of the whole, above that of the individual elements.

⁴ <http://www.cbd.int/sp/targets/>

⁵ Article 11 (1) of the Constitution of Kenya 2010

⁶ Chapter Four, Bill of Rights, particularly Article 27 of the Constitution of Kenya 2010

⁷ Recognizing Sacred Natural Sites and Territories in Kenya (2012); Analysis of how Kenyan Constitution, National and International Laws can support the recognition of Sacred Natural Sites and the Community Governance Systems.

4.0: Key Achievements

Since its birth, SALT boasts a number of achievements through its work with indigenous peoples and local communities in Kenya. These include some of the following;

- Through community dialogues, SALT has awakened communities to visualize the huge loss of their biodiversity and cultural values and these communities are now reviving their indigenous knowledge and traditional practices to protect such biodiversity loss and degradation and preserve their cultural identity.
- Communities have revived their cultural and traditional structures like clan structure and they are using such structures as basis for initiating sound development initiatives. This is making such development initiatives to be more relevant, effective, efficient and sustainable and to have more impact.
- The revival of diverse indigenous knowledge and practices related to the traditional food and medicine is now helping communities to boost their nutrition, health capacity and integrated livelihoods which have a positive social economic impact.
- Communities working with SALT are now exercising the renewed collective responsibilities, reciprocity and sharing of seeds and other items and these acts are key pillars that build an ideal African society.
- SALT has enhanced intra and inter-generation learning and exchanges amongst communities. This learning is happening across gender and age for equity.
- Of the three target communities that work with SALT, two communities have strong engagement with SALT processes and becoming good community learning centres for the other communities.
- Communities working with SALT have identified the lost indigenous seeds and begun to revive these and multiplying them together with related knowledge and traditional practices.
- As at August 2014, SALT had held more than 20 community dialogues and 5 exchange visits with other communities implementing related initiatives in other areas.
- SALT has carved a niche and is slowly re-defining the role of Non-Government Organizations (NGOs) and the concept of development and poverty.
- SALT has revived the ecological and cultural role of the African spiritual leadership (e.g. the Mugwe spiritual leader of Tharaka) and created space for conducting rituals that bring healing and peace within the community.
- SALT has a dedicated core team of founders and staff aligned to its processes who are working with potent communities on bio-cultural diversity.

5.0: Vision

Cohesive societies living in harmony with Mother Earth; conscious of their self-determination in making decisions on holistic and sustainable development for the future generations.

6.0: Purpose

To engage with communities using appropriate methodologies to facilitate them to interrogate their mind-set with regard to self, nature and culture in order to foster self-realization, learning and transformation for the promotion of alternative civilization.

7.0: Theory of change

SALT's theory of change is anchored on the belief that true change and transformation is possible when individuals and communities are accompanied and given ample space to interrogate their mind-set with regard to self, culture and nature in order to foster confidence in themselves and self-realization. Through use of community dialogues, experiential learning and other appropriate methodologies, they begin to experience cosmological change and start to connect with themselves, nature and their culture. Through further learning, individuals and communities gain better insights into the understanding of their past and they become more aware of their present challenges and are able to develop and initiate appropriate home-grown solutions that are inspired and rooted into the real issues of their concerns. SALT believes that communities know what they are doing and have their own knowledge systems and traditional practices which they have lived with for millennia. Development agents should work to build on these and strengthen what communities already have for sustained improvement of their integrated livelihoods. At the same time, SALT believes that communities can benefit from outside knowledge and practices as long as these are contextually analyzed and applied. For sustained change to happen also, SALT believes that relationships with communities should be made as clear as possible right from onset. For this reason, communities will chose to engage with SALT processes form an informed point of view. As such, SALT discourages giving handouts and other false and quick fix solutions to community challenges. SALT believes that hand outs create dependency and hinder genuine change to emerge. Instead, SALT believes in empowering communities to be self independent by creating opportunities by tapping into the cultural values and practices of people for integrated livelihoods options. SALT encourages local ownership and leadership of development initiatives and works with indigenous peoples and local communities to strengthen their capacity to determine the kind of change that is appropriate to their needs. SALT ensures that individuals and communities revive appropriate governance structures that are accountable to beneficiaries and stakeholders. SALT invests in enhancing community-led initiatives embedded in people's culture and the traditional institutions. This creates firm basis for the development of community priorities and the mechanism for scaling up good practices and accelerating community development. SALT believes that by networking individuals and communities and building coalitions, communities can have a voice that can influence policy and protect biodiversity, culture and their integrity. SALT's theory of change is further informed by its core values and principles as embedded in its core values and principles. (See section 8.0)

8.0: Core Values and Principles

SALT is an organization that supports and builds relationships and links indigenous peoples and local communities that share a common vision and values. SALT derives its strength and orientation from diverse cultures, nature and a strong sense of community. SALT has great respect for the rights and dignity every human being including the indigenous peoples and local communities. SALT values reflections, learning, creativity and innovations and transformation. It strives to evolve, promote and share experiential learning and best practices.

SALT stands for: Integrity, Passion, Patience, Generosity and Reciprocity, Resilience, Commitment, Teamwork and Diligence.

9.0: SALT's Identity

SALT is an intentional and focused organization with a particular purpose towards indigenous peoples and local communities. SALT's mandate is about deepening community level work to attract potent individuals, communities and organizations so that they can engage with its work for wider impact. SALT's processes are radical and demand dedicated passion underpinned by transformative learning experiences and emergence of the new world view. SALT approaches are holistic and engage every aspect of a person and community; the inner and the outer; secular and sacred; material and spiritual; tangible and intangible; quality and quantity. Depth and transformation are the cornerstones of SALT's work. Its processes are geared towards full transformation whereby aspects of people's pasts, their traditions and understandings and practices that have been destroyed or denied are resurrected, discovered a new, owned and recognized. SALT's practices are deep and re-establish people's deep connection with self, culture and nature. SALT is about promotion of intergenerational learning with elders taking the lead as the custodians of the knowledge and traditional practices. Along with this, SALT processes weave in the revival of ecological and cultural space, role and practice of the African spiritual leadership and ensures continuity into the future. Initiation and mentorship are part of catalytic approaches for SALT processes. SALT is about experiential learning and uses appropriate methodologies to revitalize the emergence of energy and cumulative knowledge across age, gender and social status through deep organic community dialogues. SALT is about de-colonization of the mind and the promotion of the harmonious co-existence between man and nature and the protection of the biodiversity and ecosystem services. SALT processes connect one with self, culture and nature. It is about promotion of the bio-cultural diversity and re-discovering cultural identity. SALT is a journey that we walk with communities and each day emerges unique lessons that help to re-live the past within the present context. SALT is about reviving traditional structures and cultural institutions and using these to root in community development strategies for effectiveness, efficiency, impact and sustainability. SALT role is to catalyze connection and networking of different communities in Kenya and elsewhere to bring about change at local, national, regional and global levels. Though SALT will accept donor support for now, in principle SALT is not a donor driven organization. It encourages its core team and community to contribute in variety of ways for its growth and sustainability. It is opposed to hand-outs and other acts that promote community dependency syndrome. SALT is a school and a forum for alternative learning and transformation. SALT works collaboratively and strategically to create strong linkages for widespread inputs and impact. By linking with others locally and nationally, SALT can influence local and national development programs and policies. SALT community facilitators accompany individuals and communities for transformation. Rather than lead community processes they allow individuals and

communities to make their own informed choices but challenges them as necessary not to take the most comfortable path along the journey. This is premised in the understanding that deep processes that are transformative are not always comfortable. The facilitators offer opportunities for individuals and communities to learn freely and organically rather than following a pre-determined sequence of training. Facilitators must be present for the individuals and communities they work with and embrace respect for the kind of transformation that SALT is out for. They should respect the gradual pace and the slowness of the SALT's processes. They should not try to push such processes too fast for the sake of factors external to the transformation. At the same time, they should be conscious and keen to ensure that processes do not waver. SALT's work is not about implementation of projects but rather an accompaniment of processes of individuals and communities towards a deep transformative learning.

10.0: SWOT Analysis

Strengths	Weaknesses
<ul style="list-style-type: none"> • SALT is a focused organization in reviving bio-cultural diversity and has a clear identity. • SALT is engaging communities on issues of their real concerns and this is creating community ownership of the processes. • SALT’s approach to development is holistic and integrates livelihoods with other socio-cultural and spiritual aspects of people’s lives. • There exists general good will to SALT’s work and many communities have exhibited positive attitude and excitement to work with SALT. • Through use of social media and other strategies, SALT has built a commendable network of people from different cultural backgrounds who are now sharing its philosophy with various communities. • SALT’s core team and community members contribute funds directly and in in-kind according to their abilities to support SALT’s processes. • SALT’s programs and processes are rooted in community’s cultural and traditional institutions for ownership, impact and sustainability. • There is an existing structure and a strong team of professionals who are passionate about restoring bio-cultural diversity. • There is mutual trust amongst the core team and the communities. 	<ul style="list-style-type: none"> • SALT is a young Non-Government Organization with limited financial and other resources to implement its activities. • SALT’s community membership is not definite as it works with traditional structures like clans whose membership is extensive and keeps changing along the way as new more members come. • SALT’s processes follow an organic time frame and move according to the nature of meetings and people’s energy and this can present a danger of not achieving some targets. • SALT does not yet have a centralized national office but has field offices manned by community members on voluntary basis. • Majority of SALT staff work part-time except for one field officer who works full-time to coordinate community volunteers.

Opportunities	Threats
<ul style="list-style-type: none"> • There exists an opportunity for SALT to collaborate with relevant national and county governments’ ministries to complement support and cost effectiveness and for wider impact. • Kenyan constitution (2010), places issues of culture and environment as the basis for cumulative civilization and as human rights issue. • International legal instruments and initiatives like the CBD and Aichi Targets, UNDRIP, ILO 169, IUCN, IPCC, IPBES and UNESCO support the kind of work SALT is doing. • Potential for SALT to use the emerging social networks to scale up its processes amongst communities of diverse cultural backgrounds. • Potential for engagement with political elites at national and county government level as well as provincial administration. 	<ul style="list-style-type: none"> • Potential for SALT’s role in indigenous knowledge and traditional practices being misunderstood by elites as retrogressive e.g. traditional medicine practice is often seen as witchcraft or initiation and mentorship of girls as female circumcision/FGM. • Potential for communities demand for quick-fix solutions for their development challenges and the dependency syndrome for hand outs that SALT does not promote. • People may view SALT like any other mainstream NGO with big monies for “development” and lose sight of its real mandate. • There is shrinking donor funding base for the kind of work SALT is doing with communities. • The general misunderstanding that culture is generally outdated and that it has no space for electronic generation.

11.0: PESTEL Analysis

	Positive	Negative
Political	<ul style="list-style-type: none"> • Traditional good governance system is complementary to both the national and county political governance systems. • At the international front, the Inter-governmental Panel on Biodiversity and Ecosystem Services (IPBES) recognizes the potential of the indigenous knowledge and practices in making sound policies on biodiversity and ecosystems. • At the national and county levels, there are ministries that deal with issues of Culture and Natural Resources and support most of the SALT related activities. 	<ul style="list-style-type: none"> • National and county governments can at times make contradictory policies for political or personal interests which may not be in line with SALT's work. • Political interference can work against the SALT's work. • Threats of tribal crisis can render work of SALT that promotes traditional governance be construed to cause political tension. • Traditional structures like clan may be mis-used for political gains e.g. during political campaigns.
Economic	<ul style="list-style-type: none"> • Wealth of indigenous and local knowledge can translate to economic wealth of a local community. • Diverse indigenous knowledge systems make community more resilience to effects climate change. • Bio-cultural diversity contributes to integrated livelihoods of a community. 	<ul style="list-style-type: none"> • Fewer and fewer funding institutions are willing to fund work around indigenous knowledge and environment. • Sustainable development has slow economic gains as opposed to quick fix to economic solutions. • The NGO concept and the attitude of big free monies can have an adverse effect on work of SALT.
Socio-cultural	<ul style="list-style-type: none"> • Rural communities have not lost much of their culture and so they have something to build on. • The global context is favourable for the SALT work with 	<ul style="list-style-type: none"> • Community may fail to see SALT core team as part of their sons and daughters with passion for cultural identity and mistake them for elites.

	<p>indigenous peoples and local communities.</p> <ul style="list-style-type: none"> • There are already existing social and cultural structures within which SALT work is embedded like the clans etc. • The communities are beginning to recognize the critical role of the elders as knowledge holders and practitioners. 	<ul style="list-style-type: none"> • There is the danger of elites to demonize everything that is cultural and related to indigenous knowledge. • Modern lifestyle and nature of modern structures are not leaving much space for the learning of IK and practicing cultural practices. • Elders are passing on at an alarming speed and not much is being learnt for the future generations.
Technological	<ul style="list-style-type: none"> • Culture is dynamic in itself and therefore technology can be used to capture different moments. • Making it easier to network with diverse communities for cross referencing among the different communities. • Using networking technologies like the social media, communication technology to enrich the knowledge and experience. • Use of technology to advocate and influence policy making and public opinion. • Technology is making it easy to reach and interact with youth on diverse issues. 	<ul style="list-style-type: none"> • Misuse of technology can have an adverse effect on youth by detaching them from their own culture and making them slaves of global cultures. • There is the danger of exposing the secrets of a community by using a technology and making communities vulnerable to dangers of globalization. • There is the temptation for recording culture as if it were static instead of perpetuating long-term process. • There is the danger of piracy and patenting of some cultural materials. This is plagiarism. • Technology is making culture a scholarly subject instead emphasizing the need to live it.
Environmental	<ul style="list-style-type: none"> • Community embracing use of the indigenous knowledge and practices for the protection of sacred ecosystems. • There is a great affinity towards Indigenous Knowledge related 	<ul style="list-style-type: none"> • The ecological literacy is missing in the modern times. • There is lack of respect for the customary laws and the

	<p>to nutrition, medicine, dressing and shelter.</p> <ul style="list-style-type: none"> • There is a growing recognition of the indigenous cultural practices being appropriate for ecological conservation. • There is a global recognition through the IUCN that sacred natural sites (SNS) help in conservation of the critical ecosystem services. 	<p>community ecological governance systems.</p> <ul style="list-style-type: none"> • There is the general apathy towards the environmental preservation and conservation.
Legal	<ul style="list-style-type: none"> • Article 11(1) of the constitution of Kenya 2010 recognizes culture as a pillar for cumulative civilization of the people of Kenya. • There exists a government policy on environment. • SALT is a registered and formalized organization. 	<ul style="list-style-type: none"> • The laws on environment are not well enforced and implemented by the government agencies. • There exists fewer laws made nationally and internationally that protect nature and culture.

12.0: Strategic Objectives for 2014-2017

SALT has four interrelated Strategic Objectives for the period 2014-2017. These have been defined through a process of examining the SALT vision, purpose, achievements, lessons learnt, current strengths and weaknesses, along with the external context, threats and opportunities. The political, economic, socio-cultural, environmental and legal aspects have also been examined. These strategic objectives reflect the priorities that SALT will focus on over the next three years to exercise its mandate and further its purpose. These are outlined below:

1. Promote Seed Sovereignty and Integrated Livelihoods.
2. Strengthened Community Eco-Cultural Governance.
3. Indigenous Knowledge and Traditional Practices Transfer across age and gender.
4. Improved Institutional Development.

Objectives	Specific Objectives	Strategies	Measure of success	Capacity needs	Expected Results
1. Promote Seed Sovereignty and Integrated Livelihoods	(a) By 2017: SALT communities will have: (i) Recuperated 30% of their lost indigenous and local seed diversity.	<ul style="list-style-type: none"> - Conduct baseline survey to establish the number of lost seed diversity and develop catalogue of the lost seed for recuperation - Conduct seed mapping to track/monitor seed contours and areas where they can be located for revival and seed bulking. - Lobby and advocate for revival of seed diversity, its importance and related values. - Conduct seed promotion fairs/shows and farmers' exchanges and seed sharing practices. - Consolidation of community research groups to 	<ul style="list-style-type: none"> - Baseline survey report - Catalogue of lost indigenous and local seeds. - Seed maps showing location and contours of the lost seeds - Physical presence of actual lost and recuperated seeds - Operational community research groups consolidated 	<ul style="list-style-type: none"> - Training on mapping and community calendars. - Knowledge of seed selection, preservation etc - Skills in conducting baseline surveys and community research. 	<ul style="list-style-type: none"> - Increased local seed diversity and control by the family farmers. - Increased knowledge and traditional practices around the local seeds - Improved health of people and ecosystems - Controlled crop diseases due traditional practices around indigenous seeds.

		do research around lost seeds etc	- Campaign and IEC materials		
	(ii) Utilized and preserved 80% of their revived indigenous seeds for their nutrition and livelihoods options.	<ul style="list-style-type: none"> - Training communities on value addition as well as utilization of certain seeds for their traditional rituals, rites and ceremonies. - Community mobilization, advocacy, campaign and lobbying on nutritional value and the importance of the traditional seeds. - Use of traditional methods for seed selection, preservation and storage. - Use of food fairs/shows to promote traditional foods and drinks and documenting different traditional recipes. 	<ul style="list-style-type: none"> - Number of trainings conducted on value addition and different recipes documented - Number of community rituals rites and ceremonies conducted using diverse traditional seeds - Number of advocacy, campaign and lobbying forums held. - Number of seed storage systems established at family and community level. 	<ul style="list-style-type: none"> - Knowledge on nutritional value and preparation of different recipes - Knowledge of traditional foods preservation and methods of storage. - Skills in community mobilization, advocacy, campaign and lobbying 	<ul style="list-style-type: none"> - Increased knowledge and traditional practices around the local seeds - Improved health of people and ecosystems - Increased sharing of the indigenous seeds and related knowledge and practices. - Clear and compelling messages developed and shared to promote seeds.
	(iii) Increased integrated livelihoods earning options	<ul style="list-style-type: none"> - Initiation of income generation activities (IGAs) around culture and other related activities. - Traditional food and medicinal shops and outlets - Traditional songs, music, arts and crafts for sale 	<ul style="list-style-type: none"> - Number of IGAs initiated at family and community level. - Level of income generated. 	<ul style="list-style-type: none"> - Training on business planning management - Training on record keeping 	<ul style="list-style-type: none"> - Increased integrated family income earnings
2. Strengthened Community Eco-Cultural Governance.	<p>(a) By 2017: 3 communities working with SALT will be;</p> <p>(i) Reviving and documenting ecological and customary laws for the sound governance of</p>	<ul style="list-style-type: none"> - Conduct community meetings and dialogues - Conduct eco-cultural mapping and draw community calendars - past, present and future. - Conduct nature and wilderness experiential learning (learning from Nature). - Conduct community exchange visits and 	<ul style="list-style-type: none"> - Number of community meetings and dialogues held - Governance and customary law documents produced. - Recognition of the ecological & customary laws by government. - Number of cultural maps and 	<ul style="list-style-type: none"> - Training on paralegal skills for engagement - Training on mapping process and how to conduct dialogues. - Training on how to conduct nature 	<ul style="list-style-type: none"> - Increased community confidence in protecting their bio-cultural diversity - Improved governance of people, biodiversity and ecosystem services - Increased community

	their land and territories.	learning exchanges. - Revive cultural roles and institutions of men and women for conservation of sacred ecosystems.	community calendars drawn - Number of exchange visits held	experiential learning	and ecosystem resilience
	(ii) Initiating conservation initiatives e.g. planting medicinal trees, establishing sacred tree nurseries at community and family levels.	-Establishment of the indigenous and local tree nurseries at family, schools and community level - Planting of indigenous trees at family, community sacred natural sites places and other public areas	- Number of tree nurseries established at family, schools and community level - Number of trees planted	- Training on nursery trees establishment and management - Record keeping skills	- Improved micro-climatic conditions and the regenerated biodiversity and ecosystem services
	(iii) Reviving the ecological and cultural space, role and practice of the African spiritual leaders (healers and diviners) and ensuring continuity into the future.	-Conducting traditional prayers and rituals during meetings and other relevant local and national events - Training the young people to the art and the practice of divination, healing and conducting such prayers and rituals in accordance with customs.	- Number of traditional spiritual leaders active in conducting ritual - Number of local and national prayers and rituals conducted - Number of youth trainees learning & embracing the practice	- Knowledgeable and confident elders with good understanding of the ritual practices - A traditional institution for the learning of the practice	- Increased understanding of the role of the African spirituality. - Increased respect and the recognition on the importance of African spirituality.
3. Indigenous Knowledge and Traditional Practices Transfer across age and gender.	(a) By the end of 2017: (i) 5 schools and youth groups within the SALT area of coverage will work with IK holders for intergenerational learning (ii) Engagement with 1 urban community and the Diaspora together with the emerging social network on Indigenous Knowledge.	-Conducting intergenerational learning sessions within and out of schools and other fora. -Organizing annual or periodic road shows and cultural celebrations and events -Participation in experiential learning exchanges -Use of creative arts/songs/stories to share IK experiences -Facilitate income generation through cultural activities	- Number of schools and youth groups engaging with SALT - Number of cultural celebrations exchanges and other events. - Activity reports written -Number of performances -Level of engagement with the youth on IK through social media - Level of engagement urban and	- Knowledge on ICT - Mobilization and advocacy skills - Communications and general public relations	- Increased understanding on importance IK across age, gender and status. - Transformed mind-set on issues of IK and practices across age, gender and status. - Improved relationship and closed gap across age, gender and status.

	(iii) Create a mentorship group of individuals for the new members who come to engage with SALT work	<ul style="list-style-type: none"> -Use of social media to pass IK and practices - Use of evening discussions on IK and practices 	<ul style="list-style-type: none"> diaspora communities on IK - Number of community mentors engaging with SALT work 		<ul style="list-style-type: none"> - Increased cultural identity and inter-cultural integration/relationship. - Increased recognition of the complementary role of gender.
	(iv) Engagement on gender issues from an African perspective.	<ul style="list-style-type: none"> - Community mobilization on gender issues - Research on gender from cultural perspectives. 	<ul style="list-style-type: none"> -Number of mobilization meetings - Research report on culture and gender. 	<ul style="list-style-type: none"> - Knowledge on gender and cultural issues 	
4.Improved Institutional Development	(i) By 2017, SALT will have functional systems and structures to effectively implement its mandate.	<ul style="list-style-type: none"> - Development of a clear organizational structure for effective management and governance. - Collaboration, networking and building relationships and partnerships with funding partners by participating in their meetings - Capacity enhancement on cross cutting and emerging issues that affect the work of SALT - Empower SALT Secretariat with key skills and other resources to enhance its effective capacity to serve the needs of the communities. - Organize annual and periodic reflections, meetings to analyze and assess SALT progress. - Conduct research and desktop studies to support SALT campaigns on emerging issues and promotion of holistic integrated approaches. - Evolve a cultural learning centre for experiential learning on SALT's holistic and transformative approaches. - Strengthen communication to educate and 	<ul style="list-style-type: none"> - Operational organogram - Number of new partners engaging and supporting SALT's work. - Case study reports on cross cutting and emerging issues. - Number of policies influenced through advocacy and work of SALT. - Qualified personnel recruited and trained. - Level of funding base - Functional structures and systems established. - Number of consultancy services conducted. - Functional learning centre 	<ul style="list-style-type: none"> - Knowledge on labour laws, systems, networking and donor relations - Procurement and disposal systems. - Research skills 	<ul style="list-style-type: none"> - Enhanced operational efficiency of SALT. - More natural places of deep experiential learning established and used to support transformation

		influence policy and public opinion on integrated holistic solutions to ecological challenges. - Offer consultancy and other outreach services	established - Types of communication tools developed and used.		
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13.0: Monitoring and Evaluation

The progress of this strategy will be monitored and evaluated over time in the coming three years. Participatory processes that are simple to carry out will be used to collect information and analyse it. This will include an annual review and reflection by SALT members at the beginning of each year. The views of the SALT team will then be shared with stakeholders who will provide their views on what was done, what is working well, what improvements are needed and what difference (the immediate impacts) the various areas of work are making.

In 2017 a participatory evaluation will be carried out with an insider-outsider team to assess progress in relationship to each of the expected results and community meetings will be held with those most involved in activities to assess progress over the three years and agree on recommendations for future work by the SALT. The success indicators defined under each of these strategies will be used to verify the level of progress towards achievement of the results. A framework that sets out the areas to be tracked will be developed once this strategy is finalized. A robust system will also be established to ensure that regular internal evaluation reviews are carried out and lessons shared within the organization and externally.

14.0: Assumptions and Risks

14.1: Assumptions

- That the communities will continue to engage with SALT and will voluntarily own the whole process.
- That the community will buy-in to SALT work and will not view this as a way of taking them backwards but as an opportunity for reflecting on their past to be able to analyze their present and plan their future creatively.
- The SALT friends and partners will understand the importance of the SALT work and will come on board to engage and support the cause.
- That the political good-will by the community and the elites that SALT is enjoying right now will continue and that personal interests will not overrun and interfere with the SALT processes.
- The youth will also embrace the idea of learning from elders and recognize them as the true holders of the indigenous knowledge and traditional practices.
- The prevailing legal framework will continue to be in tandem with the existing customary laws and traditional governance systems.
- The revival of traditional systems e.g. clans will not crush with the government systems and that the two governances will work in harmony for a cohesive society.

14.2: Risks

- There is the danger that the revival of traditional governance systems can be perceived to have the potential to clash with the government systems and create conflicts.
- The big corporations, some government institutions, some foreign religions and some elites due to their individual interest or out of misunderstanding may lobby against the kind of work that SALT is doing.
- The danger of the competing interest amongst the community members to over run their commitment to the core objective of SALT and fail to see the big picture.
- The danger of SALT becoming dependent on a few members and/or its secretariat to develop the programs without the involvement of the communities and stakeholders.
- The danger of balancing SALT practices with the global technological trends for the engagement with the youth who embrace globalization and becoming totally detached to their cultural identity.

15.0: Sustainability

SALT's approach to sustainability takes a holistic perspective. SALT engages communities using appropriate methodologies through which its processes create deep connection between people, land, territory and other natural resources. By drawing from the deep connection between people, culture and nature, people begin to stop viewing these as resources for exploitation and extraction for short-term human benefit. They begin to care and protect the natural resources and manage these resources sustainably. When natural resources are viewed purely from functional way and especially within the framework of today's economic principles, people continue to extract and destroy their life supporting systems. SALT works to strengthen the indigenous and traditional structures and institutions through which its development initiatives are rooted for relevance, effectiveness, efficiency, impact and ultimately sustainability. When traditional structures, institutions and governance systems are revived and strengthened, there is cohesiveness within the society which enhances resilience and continuity. SALT will continue to engage with processes that build and enhance trust and ownership of its programmes amongst the different communities, and work within the existing traditional structures. SALT will support communities to initiate income generating activities for economical empowerment and sustainability of SALT processes. For SALT, the ideal economic empowerment is the one that is integrated within the traditional structures of people. SALT will continue to monitor and evaluate the progress of its processes and use the lessons drawn to inform its ongoing planning and decision making processes to ensure sustainability of all its work with communities and continue to use diverse methodologies to enhance the capacity of communities.

16.0: Conclusion

Every aspect of this Strategic Plan is interrelated, from the vision to the strategies and the expected results. The strategy seeks to bring together all the work that will take place across the organization over the next three years (2014 – 2017). SALT hopes that that this strategy will provide the strategic direction and inspiration to its core team⁸ and the communities working with SALT. SALT hopes that this strategy will support work with communities to engage with dialogues, and to find environmental and social solutions that are rooted within their own ethical and cultural experiences and beliefs. SALT also hopes that the strategy will support local people in overcoming their livelihoods challenges and the current trends in environmental degradation. As with all strategic plans, annual reviews reflecting changing trends and learning will inform adaptation of this plan, as appropriate to ensure its ongoing relevance.

⁸ The core team comprises the SALT Steering Committee (Board) and its staff.