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Socio-economic survey within the framework of the Nguti Council forest Management

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0. Executive summary

The PSMNR – SWP is supporting under its results 3 the elaboration of a forest management plan for a council forest in a pilot scheme. For the moment, no council forest had been created in SWP. This is due mainly to missing knowledge, and missing financial, organizational and technical capacities of the councils. Nevertheless council forests represent a promising form of sustainable forest management with the potential to enhance development in enclave rural areas.

This survey aims at assessing the socio-economic situation of the Nguti Council Forest (NCF) area so as to better incorporate the social and economic components in the council forest management plan. More specifically, it focuses on the following aspects: demographic characteristics, social and institutional organization, existence and performance of socio-economic facilities, accessibility and commercial flux of goods, modalities for the use of natural resources and land, different village production systems, perception and expectation of the concerned villages from the future council forest, potential positive and negative impacts from future council forest management.

In order to realise the survey of these aspects, we adopted the following methodology: the collection of secondary data in resource centres, meetings with heads of services both at provincial and sub-divisional level, community meetings, mapping of village important activity locations and places of special interest, taking of GPS points for important activity locations and places of special interest.

The survey reveals that the four concerned villages are of two ethnic groups, Upper Balong and Ejagham. Baro, Sikam and Ayong are of the Upper Balong ethnic group, while Osirayib is an Ejagham village. Demographically, the villages have a very low population density and there have been no permanent settlements in the proposed NCF territory. These villages lack basic social infrastructure such as health, electricity, roads and pipe borne water. Decision making structures are: the village chief, traditional council, and village elders. There is a multitude of farming associations in the four villages but NGO activities are lacking. There is

also no elite support. Of the four villages, only Ayong has a strained relationship with the Nguti council.

The activities of these communities are common despite some particularities. They all cultivate both cash and subsistence crops. Subsistence crops are common in the four villages. The cultivation and commercialisation of cash crops is what differentiates them. Baro for example relies heavily on game resources and the commercialisation of NTFP for revenue. This same situation is experienced in Osirayib but to a lesser extent. Sikam and Ayong depend most on the commercialisation of cocoa for income generation. Most of the products from these communities are commercialised in Manyemen market. This market is only physically accessible for Ayong and Sikam. Baro and Osirayib reach the market either on foot or on motor bikes in special occasions.

Access modalities for natural resources are the same in the four communities. Farm land colonisation in the virgin forest is free to all natives but offered to non-natives upon payment of traditional rights. Access to hunting grounds is also free to all natives but access to non-natives is controlled as a means to assist or help those who get missing in the forest. Access to NTFPs is free to all, including non-natives. Access to fishing grounds is equally free to all. This notwithstanding, non-natives engage in hunting activities without control.

1. Introduction

The PSMNR – SWP is supporting under its results 3 the elaboration of a forest management plan for a council forest in a pilot scheme. For the moment, no council forest had been created in SWP. This is due mainly to missing knowledge, and missing financial, organizational and technical capacities of the councils. Nevertheless council forests represent a promising form of sustainable forest management with the potential to enhance development in enclave rural area.

With the progressing implementation of decentralization, the option of a council forest represents for a council and the villages around the concerned forest area a big opportunity to create a sustainable source of revenue for investment in development issues and to take over the main stakes in the management of their own forest heritage.

Council forests form part of the permanent forest estate and as such have to be gazetted and a forest management plan elaborated for that effect.

Within the framework of PSMNR-SWP, potential council forest areas were identified and sensitization and information workshops were held in three interested councils with participation of village representative of the concerned forest areas (Mundemba, Konye and Nguti). There has been overwhelming enthusiasm for the creation of council forest in these areas as demonstrated by the unanimous acceptance by the local authorities to create council forest in their area. Among the three council areas, Nguti council forest is the first to be created in the SWP.

One of the first steps in realising a council forest management plan is a socio-economic diagnosis of the milieu so as to better integrate the local and social perspectives in the management plan.

2. Objective of the socio-economic survey

The objective of this survey was to assess the socio-economic situation of the Nguti Council Forest (NCF) area so as to better incorporate the social and economic components in the council forest management plan. The specific objectives were to:

- Describe the social and institutional organization at the council and community levels, demographic and historic characteristics of the concerned villages, village relationship with institutions outside the village, existence and performance of infrastructural and socio-economic facilities
- Carry out an inventory of consumed natural products and verified accessibility and commercial flux of these goods (TFP, NTFP, bush meat and fish) the supply chain logic analysis (constraints and potential solutions)
- Identify the access, appropriation and regulation modalities (rights and obligations of the community) for the use of land and natural resources, especially forest resources within the NCF and surrounding forests (Korup...) and potential conflicts on land and natural resources usage
- Carry out the mapping of traditional resource access area and territory boundaries (consultations and GPS data collection)
- Investigate the different village production systems
- Verify and document the perception and expectation of the concerned villages from the future council forest
- Investigate the constraints and possibilities for the sustainable co-existence of uses (customary and forest exploitation)
- Verify the potential positive and negative impacts from future council forest management (risks and impacts assessment, direct or indirect difficulties of the forest exploitation on the ecological, social equilibrium and livelihood quality of the concerned populations)
- Suggest some participative NR management modalities inside and around the NCF area which can be alternatives to the non sustainable local activities
- Collect information regarding the village and the council forest management committees (participative management structures) in order to involve them in the council forest management process (capacity stakeholders analysis)

3. Methodology

In order to realise these objectives, two experts were chosen, one specialised in social/anthropology and the second specialised in participative forest management.

3.1. Briefings

As a prelude to the survey proper, briefing meetings were held in Buea and Nguti. The first briefing meeting with GFA personnel and the provincial delegate for MINFOF was held in Buea, while the second meeting was held at Nguti council with the DO, the mayor, councillors and council staff. The aim of these meetings was to formalize the socio-economic study within the framework of the NCF management plan.

3.2. Secondary data collection

These data collection was carried out in resources centres in order to get all the relevant literature available. During this phase of the work, all the documents containing information linked to the environmental, social and development aspects of the study were exploited. This helped in improving upon the tools for data collection. Secondary data were collected during

the pilot phase in the provincial services, GFA office in Buea, Nguti council office and in GTZ resource centre in Yaoundé.

3.3. Primary data collection

3.3.1. Consultation with heads of services

The first phase of primary data collection was carried out with heads of services based in Nguti council area. This concerned particularly the Nguti council staff, Sub-divisional office, inspectorate for basic education, inspectorate for secondary education, Nguti district health service (medical district officer) and MINFOF office. These data concerned the administrative, institutional, social and economic context of the entire Nguti council area.

3.3.2. Primary data collection at the community level

3.3.2.1. Village meetings

Meetings were held at the village level with all segments of the population. In the meetings, the following issues were discussed:

- demography and history,
- social and institutional organization,
- relationships with institutions out of the village,
- infrastructural and socio-economic facilities,
- natural resource consumption and commercial flux identification,
- access and regulation modalities,
- traditional uses and village production systems,
- perception and expectation of the concerned villages from the future council forest,
- positive and negative impacts of the forest exploitation,
- development activities, constraints and possibilities

3.3.2.2. Informal meetings

Taking into consideration the heterogeneous nature of some villages and the fact that some natives did not want settlers to participate in their meetings; we resorted to holding informal meetings with some of the settlers so as to get their point of view concerning the objectives of the survey.

3.3.2.3. Stakeholders identification

During the participative consultations at the community level, some stakeholders were identified for their relevant expertises in connection to environmental knowledge, local involvement and development project initiatives. This step of the work was essential as it permitted the collection of relevant measures adapted to the local context.

3.3.2.4. Mapping

Participative mapping exercises were led in the four villages to collect and locate distances and information related to the different activity spots (hunting, farming and fishing camps), names of rivers and sites of particular interest.

3.3.2.5. Taking of GPS points

To collect the position data for the community's main activities in and out of the forest, we asked community leaders to choose villagers with good orientation knowledge to guide us across the forest and to give some useful field explanations. The names of these villagers are given in Annexe 6.

Constraints

In some of these places, GPS points were collected according to the GPS capacity and the access/timing possibility. Basing on the participative exercises carried out within the villages, some areas were not precisely identified because of distance. Their positions on the map are approximate. We also faced equipment constraints to get the satellite positions because of thick forest canopy.

3.4. *The survey tools and equipment*

The tools for the survey were:

- Semi-structured interview guide (Annex 7)
- GPS Garmin XL 12 for the field data collection
- Camera to take some pictures
- Individual and collective forms (Annex 8)
- Arcview software 3.2 to treat the position data
- Three motor bikes from Manyemen

3.5. *The survey team*

The expert team was accompanied by:

- M. Tabi Napoleon, Nguti municipality councillor who was the ‘middleman’ and facilitated the relationships with villagers.
- Three motor bike riders were available for the travelling between the villages.
- Local guides for the field work in the forest (2 to 3 per village)
- One local surveyor to collect informal data

3.6. *Restitutions meetings*

All the information collected on the field at the community level was resituated at the council and Buea PSMNR office. Such feed-back exposed some conflict situations as well as the multiple opportunities highlighted by populations. These presentations permitted some problems identification and open negotiations on old conflicts never solved.

3.7. *Data analysis and Report writing*

Back in Yaoundé, the experts treated the information collected on the field and preceded to report structuring and writing.

4. *Presentation of the study area*

4.1. *Nguti Council*

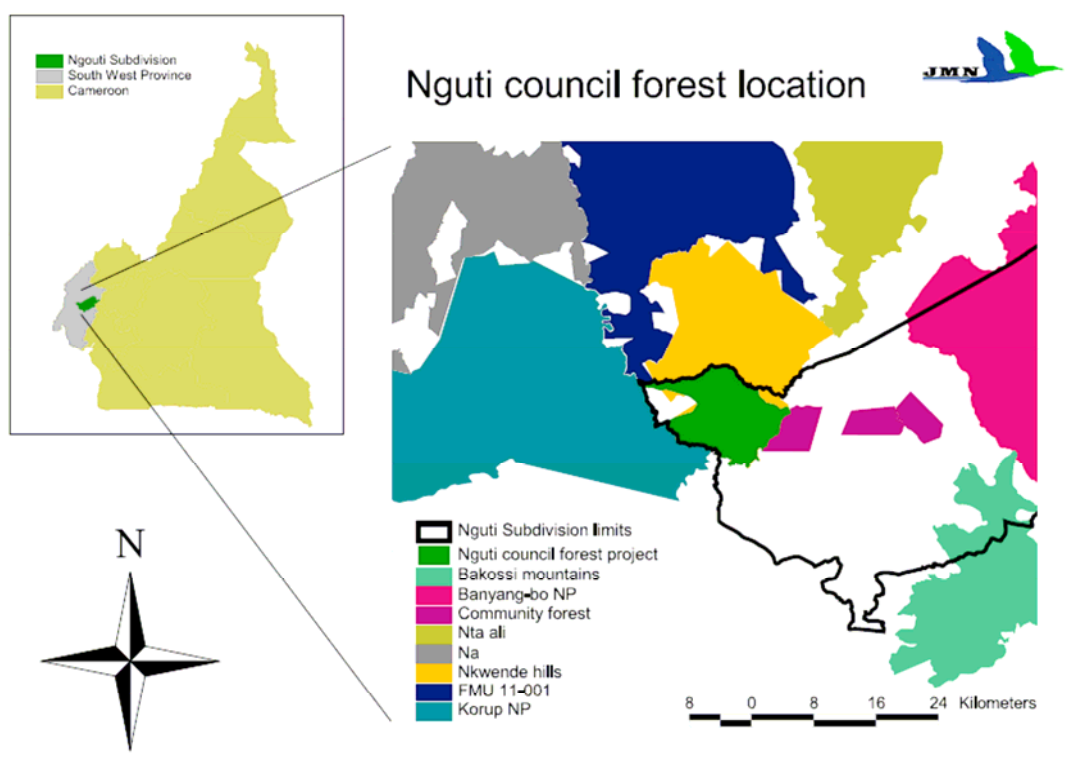
4.1.1. *The Physical milieu*

4.1.1.1. *Location*

The Nguti council area is situated in the Kupe-Manenguba Division, in the South West province. The council area is bordered to the South by Konye Sub-division in Meme Division, to the South West by Ndian Division, to the North West by Manyu Division and to the East by Bangem sub-division in Kupe-Manenguba Division.

The proposed Nguti council forest is situated in Nguti Sub-division. It is bordered to west by the Korup National Park, to the east by the Bake River, to the south by the very River Bake and its tributaries, and to the north by the Nkwende hills. Just across the Bake River to the east of the CF is a community forest. The FMU 11-001 (TRC), is also very close to this council area. There are also conservation sites of particular interest quite close to the council

area, notably the Bakossi Mountains, the Bayang Mbo Wildlife Sanctuary, and the Nta ali Forest reserve.



4.1.1.2. *Climate*

This area has an equatorial climate with two main seasons: the rainy and the dry seasons. The dry season is not intensive due to the region's proximity to the sea. It can be said that the region has a predominantly maritime climate, with rainfall through out the year. Maximum rainfall occurs from June to October, while minimum rainfall is between December and January. This region is generally characterized by a semi-permanent cloud cover and with relatively high temperatures. As a consequence, there is intermittent rainfall during the dry season.

4.1.1.3. *Relief and drainage*

The Nguti council area is relatively flat as compared to the rest of the Division. Hilly topography is found in the west of the council area around the Nkwende hills. Apart from this rugged terrain, the rest of the council area is generally undulating and almost flat through out. The proposed council forest is relatively flat. The highest point here is a hill with 428 m altitude.

This council area is well drained by small streams and rivers. Most of the rivers and streams take their rise from the Nkwende hills and flow in a south-western direction towards the Korup National Park and finally to Nigeria. The proposed council forest area is trained by the Bake River and its tributaries.

4.1.1.4. *Vegetation*

The vegetation of this council area is completely forest. This is a thick humid Atlantic forest type. It has a very thick canopy and is generally evergreen. It has been described by Letouzey as moist lowland evergreen forest, rich in Csalpinaceae. Lejoly (1996) proposes to nominate it "Atlantic lower-Guinean domain" to stress the influence of the Atlantic Ocean.

This vegetation has most of the prominent species of equatorial forest type. The most frequently occurring species are: Azobe (*Lophira*), Ekop Nag (*Brachystegia spp*), Tali

(*Erythrophleum ivorensis*), Okan (*Cyclodiscus gabonensis*), Framire (*Terminalia ivorensis*), Dabema (*Pipadeniastrum africanum*). Other occurring species are: Bilinga (*Nauclea diderrichii*), Ilomba (*Pycnanthus angolensis*), Niove (*Staudtia stipitata*), Padouk (*Pterocarpus soyauxii*), Moabi (*Baillonella toxisperma*) etc. A remarkable feature of the Nguti council forest is that it is not swampy.

4.1.2. Socio-economic milieu

The Nguti Council Area is made up of 56 villages with a total population of 63.500 inhabitants. There are 10 ethnic groups in this area, they are: Deboum, Bassossi, Upper-Balong, Ngamen Ngouaï, Abongue, Elumba, Ejagham (Osirayib), Mbanüe, Upper-Nkogo and Lowa-Nkogo. The whole council area presents basic social infrastructure insufficiency notably education and health.

4.1.2.1. Education

The Nguti council area has a total of 39 primary and 4 nursery schools. These schools are owned by government, PTA and confessional bodies. Globally, there are 88 teachers in the Sub-division. Teacher pupil ratio is 1 teacher to 125 children. Globally, school infrastructure can be classified as bad.

As for secondary education, the council area has 7 secondary schools out of which are 2 SAR/SM. These secondary educational institutions are owned by the government. There is no higher institution of learning in this council area.

4.1.2.2. Health

The Nguti council area has a total of 8 health facilities, among which are 2 big hospitals (RCM St John of God at Nguti and Presbyterian hospital Manyemen). There are 2 pharmacies within this council area. These pharmacies are owned by the above mentioned confessional hospitals. There are no pro-pharmacies. There are a total of 26 state owned health personnel in the council area. Prevailing diseases are malaria, STI, HIV/AIDS, skin diseases, and Typhoid. The structure for the control of HIV/AIDS in the area is known as Health Area Management committee for the Prevention and control of AIDS. This is the structure which has replaced Local AIDS Control Committees in the villages.

4.1.2.3. Electricity and water

Electricity is generally lacking in this council area. Generators are owned by mission hospitals and some individuals in Nguti and Manyemen. Some small generators are found in some villages. As for water supply, pipe borne water is only found in Nguti, Manyemen and Ediango.

4.1.2.4. Communication

The Nguti council area is covered by Orange mobile telephone network. This telephone service covers most of the villages with the exception of Baro. Internet services are absent. Radio waves are very irregular in some villages. Regular radio broadcast from neighbouring Nigeria is received very clearly.

4.1.2.5. Road network

The sub-division is served from the South to the North-Western end by the Kumba-Mamfe road (National N° 8). The road from Kumbe through Nguti towards Eyang along the Kumba-Mamfe road is tarred. Apart from this stretch of tarred road, the rest of the sub-division is served by feeder roads, a majority of which are in a very bad state.

4.1.2.6. Other social institutions

The council area has a total of 5 markets and none has been constructed, no hanger nor warehouse, few sporting facilities, and many worship places of which the Presbyterian and apostolic churches are topping the list.

4.1.2.7. Economic activities

The main economic activities are: agriculture, animal rearing, food transformation (cassava, bush mango, Njabe oil, palm nuts, palm oil...), handcraft, hunting, and forest activities. Apart from agriculture, animal rearing, and handicrafts, the rest of the activities do not involve any strong development effect.

4.1.2.8. Resource uses

Two types of resources are used at the municipality level: forest resources and the non-forest resources. The former includes timber products such as wood for exportation and for local consumption logged by the timber companies, fuel wood, specific species of non-timber forest products (Bush mango, Njansang, Eru, Monkey kola, Bitter kola, Bush pepper, Njabe...). Some of the NTFP are also used as medicine. The latter includes subsistence and cash crops cultivated at the local level. There is also a lot of hunting of wild animals and fishing of aquatic animals such as fish and alligators.

4.1.3. Nguti Council Administration

The structure of the Council administration has the Mayor at his head with his two assistants, all elected. Other elected persons are the municipal councillors. The non-elected personnel are the Secretary General, Municipal Treasurer, and Secretaries.

With regards to the Nguti council development plan, the following statistics have been gathered for 2006 fiscal year:

- The annual budget of the Council 217.600.000 FCFA
- Revenue from taxes 62.612.348 FCFA
- Non fiscal revenue 16.954.600 FCFA
- Funds received from FEICOM 52.400.298 FCFA

The budget intended to pay Council staff (24 permanent employees) was 5.224.053 FCFA

In 2005, 20.500.000 FCFA loan was contracted by the Council, community infrastructures amounting to 24.431.309 FCFA was implemented by the Council. In 2004, 35.000.000 FCFA annual forest royalties were paid to the Council and out of which 11.530.750 FCFA was paid to the communities. All the receipts and expenses were published.

The municipal council held one ordinary session in 2006. As concerns gender, the council has got only two female councillors in 2007.

The budget foreseen for 2007-2008 fiscal year will be 314.600.000 FCFA.

4.1.4. Nguti Council development priorities

The Nguti council has identified some priority projects and they are: the building of a slaughterhouse, the electrification project, the building of a grand stand and a market. The council is going to provide 20% of the funds for the market project while 80% will be provided by the RUMPI Project. The expenditures for the other activities will be provided by the Nguti Council Forest management. The constraint with road building is that the Council is not well equipped to manage this kind of work. They are in need of engines and material to carryout road construction

4.2. The peripheral villages of the Nguti council forest area

There are four peripheral villages that have customary rights over the proposed Nguti council forest area. These villages are very small settlements with low population densities. They depend most on the cultivation of subsistence and cash crops, hunting, fishing, gathering and handicrafts. With the exception of Ayong, there are no farming activities in the proposed Nguti council forest territory. The social infrastructure development in these villages is generally poor. There is also an increasing dependence on alcohol consumption. The detail results of the socio-economic survey will be explained in the following chapters.

5. History of settlement

All the four communities that have customary rights in the proposed NCF have an interesting migration history. The villages that migrated most are those that belong to the Upper Balong ethnic group. These are Baro, Sikam and Ayong. Osirayib an Ejagham village of the Obang ethnic group witnessed a short migratory history. Many other groups have migrated into the area, notably from Meme Division and NW province.

5.1. Baro

The Baro people say they originated from the Korup area and migrated towards Mamfe before settling in their present spot. According to them, Baro means abandoned. They say their brothers abandoned them and left. The Baro people refer to their brother villages of Ayong, Sikam, Talangaye, and themselves as Bafu people. Bafu means, “*you were here and migrated*”. Their other brothers of Ebanga, Manyemen and Betock are referred to as Bakwi, which means “*entered*”. They say this last group of people came and met them on the spot. Baro has got an interesting experience with the Korup National Park. When the activities of the park were at its peak, life was very easy for the native people. As the activities of the KNP project stopped, they are like abandoned in the bush and are now depending heavily on the consumption of alcohol.

5.2. Sikam

Sikam is one of the Upper Balong villages. They migrated along with the rest of the Upper Balong villages. The present village now has two distinct communities. It is actually two villages in one. Sikam proper is therefore made up of the Upper Balong people while the other part of the village known as Makwalibe is made up of strangers from Ndian Division. These strangers form the majority.

Sikam was formerly known as *Akonto*, meaning “*if you like you come*”. The name Sikam came as result of misunderstanding between the German Divisional Officer who came from Mamfe to recruit force labourers and a non-native found on the spot. The DO arrived the village when people had escaped living behind a Marobian leper who was married to a native woman. This man did not understand the German language and gave his own name instead of *Akonto*, thinking that the D.O had asked for his name. This is how the name Sikam originated.

5.3. Ayong

Ayong originated from a stream called *Ayong-enyen*. This stream is the tributary of the Babung River that crosses through the present Ayong village. From Ayong-enyen, they migrated to *Bessing Nfanji* (side of the hill) in search of fertile land and safety. From Bessing Nfanji, they moved to Ntanyankwe. This Ntanyankwe is found just around the school compound within the present settlement.

It happened that this people had to move again to another settlement known as Bessing Bekoko. During this last movement, the grand father of the present chief did not move. As a consequence, the people had to come back to meet the chief. The choice of the present site was determined by natural factors. It is surrounded by fast flowing streams and rivers and no enemy could easily invade them without notice. These rivers provided fish for the population.

The Ayong dynasty is as follows: Chief Ebelle Akum whose mother came from Abat is the first chief, second Akum, third Ebelle Elias, fourth Edward Ebelle Akum, fifth Akum Samuel Akum who is the present chief.

5.4. Osirayib

Osirayib means *come down along the river course*. They say they originated upstream where the rest of the Obang people are presently residing and migrated following the course of the stream Ajah River (Bake River) to their present site. Their chieftaincy rotates among the three lineages that make up the community.

6. Demographic characteristics

6.1. Population

The size of the four villages that are directly linked to the Nguti council forest is small. There are no settlements within the proposed council forest area. What is located in the NCF territory are temporary camps. The population of the four villages is as follows: Baro 243 inhabitants out of which are 32 non-natives, Osirayib 50 inhabitants with 08 non-natives, Sikam 350 inhabitants with 250 non-natives mostly from Meme and Ndian Divisions, and Ayong with 500 inhabitants the majority of which are settlers from the North West province of Cameroon.

Table 1. Population statistics for the four villages

Village	Ethnic group	Total population	Native population	Non-native population
Baro	Upper Balong	243	211	32
Ayong	Upper Balong	500	Unknown	Unknown
Sikam	Upper Balong	350	100	250
Osirayib	Ejagham	50	42	08
Total	/	1.143	/	/

Source: field data

6.2. Ethnic composition of the communities

Of the four villages with customary rights in the Nguti council forest, Baro and Osirayib are relatively homogenous as they contain very few strangers. Baro is an Upper Balong village with some few hunters from Ndian Division who are not permanently residing there. Osirayib is an Ejagham village with some few non-permanent farmers from the North West Province of Cameroon.

majority of the people in Ayong are settlers from the North West Province. Their distribution is as follows: Bamenji with the highest population, Njikwa second highest population, and Bikom.

6.3. Demographic trends

There is serious out migration in the villages and especially in Baro and Osirayib due to inaccessibility and lack of school infrastructure in the villages. Consequently, the population of the villages is aging. Rural migration mostly affects young intellectuals and job seekers who leave these villages to study in neighbouring villages such as Manyemen, Ebanga and Nguti or seek employment in other towns and cities of the Republic. Those who have GCE Advanced Level move to towns like Buea, Dschand, Douala and Yaounde to pursue higher studies. If the situation continues like this, the villages in future will lack the needed work force for the development of the villages.

6.4. Potential work force for Council Forest Management

As described in the last paragraph, young people leave these villages to study and seek employment in other cities of the Republic. However, thanks to the KNP project, some of the villagers who were involved in the management of the Park (flora and fauna inventories, eco-guards) are still in the villages waiting for job opportunities in related fields. The development of the NCF will offer an opportunity for this category of young people in the concerned villages.

6.5. Habitat and general living conditions

Houses in the four concerned villages are generally constructed with sawn wood called black or white Afara. The common type used is the white Afara. This is especially true for Baro and Sikam. In Baro for example, there is only one house constructed with poles from the forest and cemented with mud. In Osirayib, most of the houses are constructed with poles and cemented with mud. Ayong has a mixture of mud, wood, sun dry bricks and cement block houses. This unique characteristic is due to the diverse origin of its population.

The living conditions of the villages can be described as average, considering the fact that food is readily available. Drinking water becomes a problem only in the dry season, since most of the fresh water points are dry by this time of the year. The villages lack pipe borne water, electricity, health and school facilities, and access roads.

7. Socio-economic facilities

7.1. Water

All the four concerned villages of the Nguti council forest do not have pipe borne water. Most of the drinking water is obtained from fresh water points very far away from the villages. This is especially true for Ayong. All these fresh water points get dry in the dry season. This is when people are forced to resort to consuming water from streams and rivers. In Baro, some pipes were laid down by the Korup Project and have never been connected to any fresh water catchments.

7.2. Health

All the villages with exception of Ayong do not have health centres. Baro is situated some 36 km from Manyemen where the nearest hospital is found. Since this community has no access road, when one falls sick there, it will be pretty difficult to evacuate him or her.

The health centre in Ayong was meant to serve many villages, some of which are found in Ndian and Meme Divisions. Unfortunately, the centre has only three nurses out of which one is still to arrive. It is badly in need of medical equipment. For example, there is no pharmacy, no laboratory and no electricity.

As for indigenous medicine, Baro has three specialists, Osirayib has four who are generalist in approach, Sikam and Ayong have no traditional doctors but there is good knowledge on folk medicine.

7.3. Education

All the villages with the exception of Osirayib have primary schools. All the schools need personnel and equipment. The school in Baro was a class 06 school but has degraded to a class 02 school. This is due to the fact that trained teachers do not want to take residence there. Consequently many parents prefer to send their children to the following villages for convenience: Ediango, Manyemen and Nguti. In the rest of the schools, the number of trained teachers has never exceeded two.



School building in Baro © Ghysels.A



Children in Baro © Ghysels.A

Table 2. School statistics for the four villages

Village	Type	N° of classes	N° of boys	N° of girls	N° of teachers	Maximum level	State of the infrastructure		
							Good	Average	Bad
Baro	Govt	06	15	12	01	02			√
Ayong	Govt	06	78	71	02	06		√	
Sikam	Govt	06	86	79	03	06	√		
Osirayib	-	-	-	-	-	-	-	-	-

Source: field data

The infrastructure of these schools can be described as bad. The only exception is at Sikam where modern buildings have been provided for the primary school by government and the village community. Besides aid from the government, the Sikam community contributes money for the construction of additional class rooms for the village school.

7.4. Electricity

There is no electricity in the villages. However, villages like Sikam and Ayong have generators owned by individuals. These generators provide energy to some business spots within the communities. So Sikam has 03 small generators of 50 watts each while Ayong has 03 small generators and 01 medium size generator. There are some standing electricity poles in Baro, indicating that the community was electrified when the Korup Project office was functioning. Today, there is only 01 small generator in the community owned by an individual.

7.5. Stores and shops

There are few stores in the four communities. There is 1 store in Baro, 0 store in Osirayib, 2 stores each for Sikam and Ayong. Though there is no store in Osirayib, this community acts as depot for alcohol and other precious items for Baro. It is actually a transit point for goods reaching Baro either on foot or on motor bikes.

8. Social and institutional organisation

8.1. Organisation of village

The four concerned villages can be classified as egalitarian societies where nearly every person is equal as concerns access to natural resources. The communities are segmented from ethnic group, tribe, clan or lineage and lastly to immediate families. They are all patrilineal systems of inheritance.

Three of the four villages are of the Upper Balong ethnic group. They are Baro, Sikam and Ayong.

Osirayib is an Ejagham tribe of the Obang ethnic group. There are also many lineages in each of the four communities.

Baro for instance has 04 lineages. They are: Bukum the ruling lineage, Nkambe, Akam, and Bopat.

Sikam equally has 04 lineages. They are: Bekok, Bebuk, Nfutang, and Babung.

Ayong has 07 lineages, among which 03 are the most important. They are Buko which is the founding and ruling lineage, Bumpong, and Achack. The remaining 04 are: Bubuck from Sikam, Etegbajab from Talangaye, Nasabou from Mpundu, and Bafane from Manyemen.

The lineages of Osirayib which is an Ejagham group are: Nkepayok, Mbelanto, and Ayokekumbo.

8.1.1. Community institutions

8.1.1.1. Village chief

The highest institution in the communities is the village chief. This institution is hereditary in Baro, Ayong, and Sikam. It is only in Osirayib where it is rotating from lineage to lineage. One can directly inherit his father's or paternal uncle's throne.

8.1.1.2. Village traditional council

After the village chief, is the traditional council. The members of the traditional council are elected. The chairman of the village traditional council is an important person in the community since most of the development issues are spearheaded by him.

8.1.1.3. Village elders

There are also village elders who are chosen because of their ages. They act as advisers to the village chief and the traditional council. Their main role is to perform boundary and cleaning rituals. The village elders' group is very active in Baro than in any of the villages. One community may have many elders as possible depending on the age pyramid of the society.

8.1.1.4. Regulatory societies

There are also regulatory societies in the communities. Death rituals are performed in Baro, Osirayib and Sikam by these regulatory societies. These regulatory societies are *Nyamkwe* for men and *Mawu* for women in Baro, *Nyamkwe* for men and *Berom* for women in Sikam, *Ngwe* for men and *Mawu* for women in Osirayib. Apart from death rituals and animation, these societies regulate the behaviour of men and women in the society. They punish men and women who do not respect tradition. They equally sanction people who use vulgar language towards women and the elderly people. In Ayong, regulatory societies are absent. People say that they used to exist in the past but have been gradually wiped out by the influence of Christianity. The influx of non-native people into this community might have an effect on the people's tradition.

Ayong due to the heterogeneous nature of its population has developed a special institution known as "*council of family heads*". This is an institution where the non-native population and especially those that originated from the North West are represented. They settle inter family quarrels within the community.

8.1.1.5. Customary court

At the ethnic group level, there is an adjudication institution that handles cases referred by the village traditional council. There are also circumstances where cases are reported to this body directly without passing through the traditional council. However, the normal channel for the forwarding of cases is through the traditional council. As concerns the four villages of the Nguti council forest, the three Upper Balong villages of Baro, Ayong and Sikam have their customary court at Manyemen, responsible for all the Upper Balong tribes.

8.1.2. Associations

8.1.2.1. Cultural groups

There are two types of cultural groups (*nyamkwe* for men and *mawo* for women) in each of the villages with the exception of Ayong. Membership of these cultural associations is gained through initiation. When one reaches a certain age which is judged by the society as mature, he or she is immediately enrolled and initiated. These are regulatory societies that ensure the smooth functioning of the community.

8.1.2.2. Worship groups

Baro has three churches, the Presbyterian, Apostolic and Jehovah witness. Only two have buildings (Presbyterian and Apostolic) while one rotates in members' residences. Ayong also has three churches with only one building for the Presbyterian Church. The other two rotate in members' residences. Sikam has two churches which are the Presbyterian Church and --- Osirayib has only one church and it the Presbyterian Church.

8.1.2.3. Solidarity groups

Many common initiative groups abound in the communities with the highest number in Baro and Ayong. The groups in Baro are mainly farming or agricultural groups. They are formed according to sex. The **Baro** farming groups are: *unity sisters, seven cutlass, hoe and cutlass, and lovely sisters*. This notwithstanding, there are also some groups in this community that transcend the sex barrier. They are *ekongherong and nchamti Biya* for both men and women. This last group function as thrift associations which is the only CIG (Commercial Interest Group) found in the all villages.

All the groups in **Ayong** are formed according to ethnic connections. They are equally farming groups that transcend sex barriers. They are: Besmbong for the natives, Ngi group, Oroko group, Njikwa group, Mundum group, and General grafi group. However, there are some few that are faith oriented, for example full gospel group, CWF (Catholic Womens' Fellowship group).

The least number of solidarity groups were recorded in Osirayib and Sikam. The few that were recorded are farming or agricultural groups. **Osirayib** and **Sikam** both have only one farming group. This is exclusively for men. The association in Osirayib is not functioning well because farms are often destroyed by animals.

8.1.3. Decision making process

Decision making process in the four villages is very democratic. There is no single individual who is responsible for decision making in the communities. All development decisions are taken by the village traditional council. The village can only advice this council and cannot change its decisions.

Purely traditional matters are handled by village elders and regulatory societies. Decisions to perform boundary or cleaning rituals are taken by the village elders, while decisions concerning death rituals and animation are taken by different regulatory societies (*Nyamkwe* for men and *Mawo* for women). These societies only exist in Baro, Osirayib and Sikam. Ayong has not got such societies.

9. Different village production systems

9.1. Agriculture

9.1.1. Subsistence

9.1.1.1. Types of subsistence crops cultivated

The four villages have identical subsistence crops. The most common subsistence crops cultivated are: plantains, coco yams, cassava, yams, banana, cucumber, beans, groundnuts, oranges, maize, pineapple, sugar cane, vegetables of various kinds, pepper, guava etc.

9.1.1.2. Sizes of farms and fallow lands

The sizes of farms for subsistence crops are small in all the four villages. The average size of such farms is $\frac{1}{4}$ of a football field. One person may have several of these types of farms. These small farms for subsistence cropping are also located in different directions along feeder roads from the centre of the community. The sizes of subsistence crops increased within the past five years in all the villages with the exception of Osirayib. Osirayib complains of frequent animal destruction (giant rats, cane rats, elephants) as the cause of the decrease in the surface area cultivated for subsistence crops.

The sizes of fallow lands correspond to the sizes of subsistence crop lands. In order to avoid animal destruction, people decide to fallow at the same location. Therefore, in a given community, fallow lands can be found grouped together. In Baro and Sikam, the period of rotation is 03 years. It is only in Ayong where the period has been reduced to 01 or 02 years maximum. This is because there is too much pressure on land in Ayong, since they have more settlers than any of the Upper Balong villages. The normal rotation period for Osirayib is 03 years but there are some farms that have been allowed to fallow for more than 03 years due to animal destruction.

9.1.1.3. Processing

Nearly all the subsistence crops are not processed. However, there is little processing of cassava into flour for local consumption and commercialisation in Manyemen and Nguti. Apart from this, products like oranges, mangoes, plantains rot in the communities. This is especially true for Baro where evacuating them to the nearest market is a problem.

9.1.1.4. Commercialisation and relative importance of revenue

Among the subsistence crops cultivated in the four communities, plantain, cocoyams, yams and oranges are the most commercialised. These products are sold in the Manyemen market. Baro and to a lesser extent Osirayib, do not benefit from the commercialisation of these products. This is because these two villages do not have access roads to the market.

Taking into consideration that the commercialisation of bush meat and gathered products (bush mango, njasanga and eru) are the leading income generating activities in Baro and Osirayib, the commercialisation of subsistence products do not measure with them due to their bulk and weight. Apart from these two villages, revenue from the commercialisation of subsistence products in Ayong and Sikam is only second to cocoa.

9.1.2.

Cash Crops

9.1.2.1. *Types of cash crops cultivated*

Cash crops cultivated in the four villages are: cocoa, coffee, palms, oranges and mangoes. Of all the cash crops cultivated, coffee farms have been abandoned within the past five years due to low prices. Oranges are maintained simply because they are used locally.



Drying of Robusta coffee in Osirayib. © Ghysels.A

9.1.2.2. *Processing*

None of the cash crops are processed on the spot. The processing of oranges and mangoes within the local communities could be a solution to the inaccessibility problem since this would lead to a decrease in bulk and weight. This again would decrease transportation cost. The overall benefit to the farmers would be an increase in revenue.



John's Samoah cocoa oven in Baro. © Ghysels.A

9.1.2.3. *Commercialisation and relative importance of revenue*

All the cash crops are easier to commercialise in Sikam and Ayong than in Baro and Osirayib because of better accessibility. If the accessibility situation in Baro does not change within the next coming years, cocoa farms will be abandoned as well.

Revenue from cash crops in Baro does not measure with that obtained from bush meat and gathered products. Revenue from cash crops, especially cocoa and oranges is very important for Ayong, Sikam and Osirayib.

9.1.3. *Farming camps*

Farming camps are not located far way from the villages. They are temporary spots where people rest when they are carrying out farming or harvesting activities. These camps belong to the owners of the farms. Subsistence and cash crops are cultivated around the camps. Most of the farming camps are easily accessible, since they are most of the time located along access roads or abandoned logging roads.



Farming camp in Sikam © Ghysels.A

9.2. *Hunting*

9.2.1. *Type of species*

The hunted species in these communities are common. These species are: deer (*Cephalophus ogilbyi*) or (*Cephalophus dorsalis*), frotambo or hare (*Cephalophus monticola*) monkeys of all categories, porcupine (*Atherurus africanus*), hedge hock[G1] or cting grass, company beef (*Crossarchus obscurus*), antelope, drill (*Mandrillus leucophaeus*), alligator (*Osteolemus tetraspis*), bush pig (*Potamochoerus porcus*), bush cat, giant rats(*Cricetomys* spp., pangolin (*Manis tricuspis*), bush baby, ngombe, tortoise, buffalo (*Syncerus caffer nanus*), elephant (*Loxodonta africana*) and mongoose.



Bush baby in Osirayib. © Ghysels.A

9.2.2. Hunting period

Hunting in the four villages is generally carried out through out the whole year. However, there are peak periods for hunting. Higher intensity of hunting takes place as from the month of April right up to October. As from November to February, the intensity drops drastically. However, the pressure on wildlife is variable. During the rainy season, there are only two boys who transport bush meat by motor bike from Baro to Manyemen market. They usually reach the villages 2 times per week. In the dry season, the transporters are numerous since they do not only come from Manyemen but also from other areas. Fresh bush meat is more available during the dry season.

9.2.3. Hunting methods used

Hunting methods are common for the four communities but only vary per species. Species like monkeys and elephants (*Loxodona africana*) are hunted with guns only while others like: frotambo (*Cephalphus monticola*), porcupine (*Atherurus africanus*), antelope[G2], bush pig (*Potamochoerus porcus*), buffalo (*Syncerus cafer*) and hedge hock are hunted with both guns and traps. Alligators (*Osteolemus tetraspis*) are hunted with hooks and cutlasses. Hunting by trapping is usually not sustainable as it does not discriminate the animals that pass on its path. Also, when the traps are not as soon as the animals die, the meat is rots quickly and the number of the traps is higher, then the waste can be considerable. This may have a greater negative impact on wildlife. Hunting with the gun is more selective but not sustainable at all considering the fact that the quantity of bush meat which can be collected in one night can be huge. The only advantage is that if hunters are properly sensitised on the type of species to hunt, then this may be a sustainable method as it discriminates in the selection of species.

9.2.4. Processing

Most of the species consumed locally at the level of the communities are not processed. In Sikam for example, only deer and hedge hog are preserved by smoking. Monkeys, frotambo (*Cephalphus monticola*), and porcupine (*Atherurus africanus*) are smoked only for sale. Apart from these species, everything is either eaten or sold fresh. In Baro, only porcupine (*Atherurus africanus*), hedge hog and drill (*Mandrillus leucophaeus*) are preserved by smoking for local consumption. The rest is consumed fresh. The species that are conserved for sale are: hare, deer, hedge hog and porcupine. In Ayong, everything is eaten fresh except hedge hog. All species preserved by smoking are destined for sale. In Osirayib, everything is eaten fresh except the deer (*Cephalophus ogilbyi*). As for the commercialized species, deer (*Cephalophus ogilbyi*), hare (*Cephalphus monticola*), porcupine (*Atherurus africanus*), monkeys, pangolin (*Manis tricuspis*), bush pig (*Potamochoerus porcus*) are preferred fresh. The rest of the species are not commercialized.

9.2.5. Subsistence

All the species are preferred fresh than dry. They only resort to smoked form when the fresh form is not available. Preferred species are porcupine, hedge hock, alligator, pangolin, ngombe and bush pig.

9.2.6. Commercialisation and relative importance of revenue

The commercialization of bush meat species depend on the village. However, there are some common species commercialized in all the villages. In Baro for example, all species are sold with the exception of bush pig, pangolin, and company beef. In Sikam and Ayong, all the species that are caught are commercialized. In Osirayib, tortoise, giant rat, bush baby, ngombe, bush cat and mongoose are not commercialized.

Commercialisation of bush meat is of greater importance to Baro and Osirayib than to the rest of the communities. This is because game products are less bulky and also weigh less. Consequently, they are easily conveyed to Manyemen either on foot or by motor bikes.

9.2.7. *Hunting camps*

Hunting camps are located very far away. Some Baro hunting camps are found in the Korup National Park. Most of the hunting camps for Sikam are located along the Bake River downstream towards Baro. Here below is a Sikam hunting camp at the Bake-Bari confluence.



Bari-Bake hunting camp. © *Ghysels.A*

Hunting activities are summarised by the table 6 below. The prices indicated in this table are the exact amount the hunters get when they sell their bush meat inside the villages (Subsistence) and in Manyemen (Cash). Dealers in bush meat at the Manyemen market still increase the prices.

Table 3. Hunting activities in the four villages

AYONG VILLAGE									
Common name	Vernacular name	Scientific name	Hunting technique	Uses					
				Subsistence			Cash		
				Fresh	Dry	Price	Fresh	Dry	Price
Deer		<i>Cephalophus ogilbyi</i>	trap	X		5000		X	6000
frotambo		<i>Cephalophus monticolor</i>	trap	X		3000		X	3500
porcupine		<i>Athermus africana</i>	trap	X		4000		X	4500
Monkey		-	gun	X		4000		X	3000
Cutting grass		<i>Thryonomys swinderianus</i>	trap		X	4500		X	5000
Alligator		<i>Osteolaemus tetraspis</i>	Hock and cutlass	X		4500		X	4000
Bush pig		<i>Potamochoerus porcus</i>	trap	X		10000		X	10000
BARO VILLAGE									
Frotambo		<i>Cephalophus monticola</i>	Gun, trap	X		2500		X	3500
Deer	Mbindi	<i>Cephalophus ogilbyi</i>	Gun trap	X		7000		X	9000
Monkey			gun			-		-	-
Bush pigs	ngoa	<i>Potamochoerus porcus</i>	Gun, trap	X		-		-	-
Cater beef	icha	<i>Manis tricuspis</i>	Gun, trap	X		-		-	-
porcupine		<i>Atherurus africanus</i>	Gun, trap	X	X	2500		X	3500
Cutting grass		<i>Thryonomys swinderianus</i>	Gun, trap	X	X	2000		X	3000
Company beef	Mukwai ya	<i>Crossarchus obscurus</i>	Gun, trap	X		-		-	
Antelope			Gun, trap	X		-		-	
Drill	sombo	<i>Mandrillus leucophaeus</i>	gun		X	3000		-	4500
Alligator	mokombe	<i>Osteolaemus tetraspis</i>	Gun, trap	X		2000			3000
SIKAM VILLAGE									
Monkey	nsek		gun	X		2000		X	3500
Frotambo	sitit	<i>Cephalophus monticola</i>	Gun, trap	X		3000		X	4000
Porcupine	nyok	<i>Athermus africana</i>	Gun, trap	X		3500		X	5000
Deer	ngun	<i>Cephalophus ogilbyi</i>	Trap, gun		X	10000		X	12000
Antelope	nkubu		/	/	/	/		/	/
Carter beef	njeh	<i>Manis tricuspis</i>	Trap, picking	X		2500	X		3500
Cutting grass	Ngawi myok	<i>Thryonomys swinderianus</i>	trap		X	3000	X		4000
Bush pig	ngwi	<i>Potamochoerus porcus</i>	Trap, gun	X		16000	X		7000
Buffalo	nfung	<i>Syncerus cafer</i>	/	/	/	/	/	/	/
Elephant	nsuk	<i>Loxodonta africana</i>	/	/	/	/	/	/	/
Alligator	ebeh	<i>Osteolaemus</i>	Hocks,	X		7000	X		10000

		<i>tetraspis</i>	cutlass						
Giant rate	ngambuk	<i>Cricetomys spp.</i>	Digging, dogs	X		/	/	/	/
OSIRAYIB VILLAGE									
Deer	nsu	<i>Cephalophus ogilbyi</i>	Trap, gun	X	X	8000	X	X	1000
Frotambo	besi	<i>Cephalophus monticola</i>	Trap, gun	X		3000	X		4500
Porkepine	nyok	<i>Atherurus africanus</i>	trap, gun	X		3500	X		5000
Monkey	mbock		Trap, gun	X		2500	X		4000
Catta beef	beka	<i>Manis tricuspis</i>	Trap, gun	X		2000	X		3000
Bush pig	ngeme	<i>Potamochoerus porcus</i>	Trap, gun	X		20000	X		30000
Sibu cat	nsam		Trap, gun	X		/			/
Drill	nsem	<i>Mandrillus leucophaeus</i>	Trap, gun	X		15000	X		20000
Tortoise	nkwik	<i>Tesduo</i>	picking	X		/			/
A rate	nkuk	<i>Gricetomys emini</i>	Trap, gun	X		/			/
Bush baby	efimbi		Trap, gun	X		/			/
Ngombe	evak		Trap, gun	X		/			/
Alligator	efah	<i>Osteolaemus tetraspis</i>	Trap, gun	X		5000			7000
Munepose	befike		Trap, gun	X		/			/

9.3. Fishing

9.3.1. Type of species

Fishing species in the four communities are common. These species are: mbanga fish, mud fish (*Deuticeps clupeoides*), crocro fish (*Mastacembelus nigromarginatus*, *Ereptoichthys calarabicus*), barombi, mbassi *Istiophorus ansorgii*, *Mastacembelus decorsei*, gropat, tilapia (*Oreochromis mossambicus*), dog fish (*Hepsetus odoe*, *Hydrocynus brevis*), cat fish, and snake fish (*Polypterus ansogii*, *Mastacembelus decorsei*).

9.3.2. Fishing period

Fishing in the area is practiced through out the whole year. However, there are peak periods for fishing. Higher intensity of fishing takes place as from December to March. This is when river volume has reduced.

9.3.3. Fishing methods used

Fishing methods are also common to all the four villages but only vary per species. Mud fish, tilapia, and snake fish are caught with hook only. The rest are caught by hook, damming and net at the same time. In Baro, poison was mentioned as a fishing method.

9.3.4. Processing

Processing of fish at the village level ends at the first step which is smoking. smoking here is a process whereby the catch is preserved for future use. Most of the species consumed locally are not processed. In Osirayib, all the fish consumed locally is not smoked. Even the quantity reserved for sale is sold fresh. Only crocro fish and dog fish are smoked for sale in this community. In Sikam for example, only mud fish and crocro fish are consumed smoked. The rest are preferably consumed fresh. Most of the species for sale in this community are

smoked. In Ayong, all the species are either consumed or sold fresh with the exception of mbanga fish. All the species in Baro are consumed fresh.

9.3.5. Subsistence

Most of the fish caught in all the communities is for subsistence than for cash. Nearly all the species for consumption are preferred fresh. They only resort to smoked fish when fresh fish is not available.

9.3.6. Commercialisation and relative importance of revenue

The commercialization of fish depends on the village. Fish either fresh or smoked is commercialized most in Ayong and Sikam than in Baro and Osirayib. Most of the fresh fish in Ayong and Sikam are commercialized at Manyemen. Baro and Osirayib mostly trade smoked fish. The determining factor here is accessibility.

Fishing is an important source of revenue in the four communities in the dry season. This is when women are very active in this activity. During this period, it is relatively an important income earning activity even for the enclave villages. This is when motor bikes penetrate Osirayib and Baro with some relative ease.

Table 4. Fishing activities in the four villages

AYONG VILLAGE								
Common name	Vernacular name	Scientific name	Hunting technique	uses				
				subsistence		Cash		
				Fresh	Dry	Fresh	Dry	price
Mbanga fish	ebhagbe	<i>Gardus morhua</i>	net		X		X	1500
Mud fish	elep	<i>Deuticeps clupeoides</i>	hock	X		X		1000
Crocronose	nseng	<i>Mastacembelus nigromarginatus,</i>	net	X		X		4=500
Barombi			net	X		X		10=500
Mbassi	nkap	<i>Polypterus ansorgii,</i>	net	X		X		4=500
BARO VILLAGE								
Mbanga fish	ebhagbe	<i>Gardus morhua</i>	net		X		X	Heap=1000
Mud fish	elep	<i>Deuticeps clupeoides</i>	hock	X		X		Heap=700
Crocronose	nseng	<i>Mastacembelus nigromarginatus,</i>	net	X		X		4=400
Barombi			net	X		X		10=400
Mbassi	Nkap	<i>Polypterus ansorgii,</i>	net	X		X		4=450
Tilapia	Egun	<i>Oreochromis mossambicus</i>	Net, hock	X			X	10=400
SIKAM VILLAGE								
Gropat	Egunamen		net	X			X	Heap =500
Mud fish	Nsinem	<i>Deuticeps clupeoides</i>	Net, hock		X		X	Heap= 500
Tilapia	Egun	<i>Oreochromis mossambicus</i>	Net, hock	X			X	10=500
Mbanga fish	sipangha	<i>Gardus morhua</i>	Net, hock	X		X		10= 400
Dogs fish	Ming	<i>Hepsetus odoe, Hydrocynus brevis</i>	Net, hock	X		X		1= 200
Crocron fish	Mes		net		X		X	5=1000
Mbasi	Nkap	<i>Istiophorus ansorgii,</i>	Net, hock	X		X		6=1000

OSIRAYIB VILLAGE								
Mud fish	Elep	<i>Deuticeps morhua</i>	hock					Heap=700
Tilapia	Ekuo	<i>Oreochromis mossambicus</i>	hock		X			10=400
Mbanga fish	Eblagbe	<i>Gardus morhua</i>	hock, net		X			Heap=1000
Dog fish	Nsiga meng	<i>Hepsetus odoe, Hydrocynus brevis</i>	hock, net		X	X	X	1= 200
Mbassi	Nkap	<i>Istiophorus platypterus</i>	hock		X			4=500
Snake fish	Nyosik	<i>Polypterus ansogii, Mastacembelusdecors ei</i>	net		X			-
Crocro nose	Nseng	<i>Mastacembelus nigromarginatus, Ereptoichthys calarabicus</i>	trap		X	X	X	4=500

9.4. Gathering

9.4.1. Type of species

The four villages have common gathered species. These species are: bush mango (*Irvingia gabonensis*), njansang (*Riccinodendron heudelotii*), eru (*Gnetum africanum*), njabe (*Bailonella toxisperma*), bush onion (*Afrostryax lepidophyllus*), bitter kola (*Garcinia kola*), bush pepper (*Piper guinensis*), alligator pepper (*Afromomum melegueta*), bush kernel (*Poga oleosa*), cashio nuts (*Tetracarpidium conophorum*), mushroom, snails, and monkey kola (*Cola lepidota*).

9.4.2. Gathering period

Gathering period in this region is species specific. *Bush mango* (*Irvingia gabonensis*) for example, is gathered from July to October, *njansang* from August to November, *eru* is harvested through out the year, *bush onion* from July to September, *bush pepper* from August to November, *njabe* and *monkey kola* from July to October, *mushroom* from March to May, *snails* from March to September, *alligator pepper* and *bush kernel* from August to October.

9.4.3. Gathering methods used

Most of the species are picked with hands. Species like bush mango, njansang, and njabe are picked on the ground when they have fallen from the tree. Snails and mushroom are equally picked with hand on the floor of the forest. Eru and alligator pepper are harvested by cutting with hands or sometimes assisted by a knife or cutlass. Monkey kola is harvested by climbing the tree. Bitter kola is either picked or harvested by climbing the tree. Bush pepper is harvest by cutting the stem of the plant or by wounding it so that it withers and falls to the ground.

9.4.4. Processing

None of the species is processed on the spot. They only dry them to postpone consumption or commercialization. Bush mango is pounded to obtain the paste either for consumption or for sale. Most of the women complain that making the paste is time consuming and it does not lead to a corresponding increase in commercial value because of the non existence of the trading supply chain. Njansang seeds are kept in the rain so that the outer cover gets rotten before it is cooked and cracked. *See the exposure method in the photo below.*



First step for the Njansang processing. © Ghysels.A

9.4.5. **Subsistence**

All the gathered products are consumed locally. The local people consume a lot of *eru* as vegetable, *bush onion* and bush peppers as spices, *njansang* as soup thickener, *alligator pepper* for medicine, *bitter kola* as a stimulant, mushroom and snails as food. In short, gathered products play a great role in the people's diet and health.

9.4.6. **Commercialisation and relative importance of revenue**

All the gathered species are commercialized. The commercialization of these products is part of women's main activities. Some women are specialized in buying these products in the villages and selling them at Manyemen. Buyers come from Cameroonian cities and Nigeria. The most commercialized products are: *bush mango*, *njansang*, *eru*, *njabe oil*, and *bush onion*.

Revenue from gathered products is of great importance to some villages. This is especially true for Baro and Osirayib. Women and some men in these communities depend on gathered products. Revenue from these products in the above mentioned communities can only be compared with bush meat. This is because these products are abundant in these two villages than in Ayong and Sikam.

Table 5. Gathering activities in the four villages

AYONG VILLAGE								
Common name	Vernacular name	Scientific name	Price	Trans. Yes/No	Uses			Avail.
					Subsistence	Medicine	Cash	
Bush mango	Nsenghe	<i>Irvingia gabonensis</i>	Bucket=30000	Yes	X		X	xxxx
Njansang	Besin	<i>Ricinodendron heudelotii</i>	Bucket=30000	NO	X		X	xxxx
Eru	Nfume	<i>Gnetum africanum</i>	Bucket=	NO	X		X	xxxx
Monkey kola		<i>Cola lepidota</i>	3=100	NO	X		X	x
Bitter kola		<i>Garcina kola</i>	15 cups =1500	NO	X		X	xxxx
Bush pepper	Bi	<i>Piper guinensis</i>	15 cups=3000	NO	X		X	xxxx

BARO VILLAGE								
Bush mango	nsenghe	<i>Irvingia gabonensis</i>	Bucket=30000	Yes	X		X	xxxx
Njansang	besin	<i>Ricinodendron heudelotii</i>	Bucket=30000	NO	X		X	xxxx
Eru	nfume	<i>Gnetum africanum</i>	1 Bundle = 100	NO	X		X	xx
Njabe	nyep	<i>Bailonella toxisperma</i>	1 Bottle = 1500	NO	X		X	xxx
Bush Onion	koruk	<i>Afrostryrax lepidophyllus</i>	Bucket = 3500	NO	X		X	xxx
Bush kernel	poga	<i>Poga oleosa</i>		NO	X			xxxx
Bush pepper	bi	<i>Pipper guinensis</i>	15 cups=2500	NO	X	X	X	xxxx
Bitter kola		<i>Garcina kola</i>	Bucket =2000	NO	X		X	xxx
SIKAM VILLAGE								
Bush mango	Nseghe	<i>Irvingia gabonensis</i>	1 bucket = 10000	Yes	X		X	xxxx
Njansang		<i>Ricinodendron heudelotii</i>	1 bucket =35000	NO	X		X	xxx
Njabe		<i>Bailonella toxisperma</i>	1 bottle = 1500	NO	X		X	xx
Eru		<i>Gnetum africanum</i>	1 bundle=100	NO	X		X	xxxx
Casho nuts		<i>Tetracarp dium conophorum</i>	5=10	NO	X		X	xx
Bush onion		<i>Afrostryrax lepidophyllus</i>	Bag= 30000	NO	X		X	xxx
Alligator pepper		<i>Afromomum melegueta</i>	1=20	NO		X	X	xx
Sweet alligator pepper			1=20	NO		X	X	xx
Bitter kola		<i>Garcina kola</i>	Bucket=2500	NO	X	X	X	xx
Kola nuts		<i>kola</i>	/	NO	X			x
Monkey kola		<i>Cola lepidota</i>	/		X	/	/	xx
OSIRAYIB VILLAGE								
Bush mango	nseng	<i>Irvingia gabonensis</i>	bucket=17000	Yes	X		X	xxxx
Njansang	oyuk	<i>Riccinodendron heudeloti</i>	bucket=13000	NO	X		X	xxxx
Eru	nfune	<i>Gnetum africanum</i>	Bag=30000	NO	X		X	xxxx
Njabe	nfu	<i>Bailonella toxisperma</i>	Bottle =1500	NO	X		X	xxxx
Bush pepper	osibe	<i>Piper guinensis</i>	Cup=200	NO	X		X	xxxx
Bush onion	bekang	<i>Afrostryrax lepidophyllus</i>	Bucket=4000	NO	X	X	X	xxx
Bitter kola	nyimyang	<i>Garcinia kola</i>	-	NO	X		X	xxxx

Trans = transformation, *Avail* = availability, *xxxx* = abundant and nearby, *xxx* = abundant but far away, *xx* = quite scarce, *x* = very scarce.

9.5. Handicraft

9.5.1. Type of products made

The types of products fabricated in the communities are common. They are: baskets, floor mats, thatches, kwarakwara (a kind of floor mat used for the drying of cocoa and coffee) cane chairs, ropes, mortars, mortar pestles, bags, drums, rattles, ladders, axe handles, hoe handles and bamboo houses.

9.5.2. Uses

Kwarakwara is used for drying agricultural products like cocoa and coffee. It is also used for the drying of various gathered products. Baskets are used as household utensil. They are also used in farms and forest to carry farming and gathered products. Floor mats are mostly used during the dry season when temperatures are high. Cane chairs, mortars and mortar pestles, ladders, bags are household articles, hoe and axe handles are farming tools, rattles and drums are cultural instruments for animation. In Baro and Ayong, all these articles are commercialized within the community. In Osirayib, only baskets, floor mats, bags and thatches are commercialized. In Sikam, only bags are commercialized.

9.5.3. Sources of raw material

There are only three sources for raw material used in the fabrication of articles in the four communities. These sources are the forest, raphia swamps, and fallow farms. The source of raw material for the following products is the forest: cane baskets, cane chairs, mortars and mortar pestles, axe and hoe handles, and drums. Floor mats and thatches are from fallow farms. Indian bamboos for the construction of houses and kwarakwara are from swamps.

9.5.4. Those involved in the fabrication

The category of persons involved in handicrafts varies from community to community. In Baro, Osirayib and Ayong for example, women only fabricate floor mats. Men also participate in this activity. Therefore, handicraft in the above mentioned communities is male dominating. In Sikam, women participate in the fabrication of baskets, kwarakwara, and nets. Men also participate in all of these. Again handicraft in this community to a lesser extent is still male dominating.

9.5.5. Relative importance of revenue

Generally, handicraft is an important economic activity in these communities as it is directly linked to the production of other goods. It is not an income generating activity in itself. However, in communities where it is commercialised among community members, it contributes in improving the living standards of those involved.

9.6. Animal rearing

9.6.1. Types of animals reared

The four villages concerned rear very few animal species. The prominent ones are goats, fowls and pigs.

9.6.2. Uses of these animals

Goats, pigs and fowls are mostly used for cultural purposes. They are used for the entertainment of guests and for special occasions like death and birth celebrations. They are also used during religious feasts like Christmas and New Year. Apart from these traditional uses, the species are also commercialized. The most commercialized species is the pig.

9.6.3. Relative importance of revenue

Though pigs are mostly commercialized, it can be said that the rearing of animals in the region is not for commercial purposes. Consequently domestic animals only enhance the status of those who keep them through the entertainment they offer to strangers.

10. Accessibility and commercial flux of goods

10.1. Markets where products are sold

Baro, Osirayib, and Sikam do not have local markets. All their local products (agricultural products, game and gathered products) are sold in Manyemen market. Accessibility to this market is not easy especially for villages like Baro and Osirayib. The access constraint to reach Manyemen from Osirayib and Baro is huge during the rain season.



Field reality: road to Baro and Osirayib © Ghysels.A

They are completely isolated in the forest. The old logging road which used to link them to the rest of the Sub-division is out of use due to many broken bridges. Presently, cocoa is stocked at Baro. This is because the produce is heavy and bulky and cannot be conveyed on head and motor bikes. Oranges are rotting and wasting in this community. The situation in Sikam and Ayong is different since these communities can be reached by 4WD vehicles. Ayong also has a local market which holds every Wednesday.

10.2. Markets where products are bought

Baro, Osirayi, Sikam and Ayong buy all their articles from Manyemen market. Things which are bought in this market are: rice, salt, bread, light oils, clothes, shoes, and alcoholic beverages. Again, accessibility to this market is not easy for Baro and Osirayib. Once these products are bought, they are conveyed to these villages either on head or by motor bikes. Manufactured articles bought at Manyemen are easily transported to Sikam and Ayong since these communities can be reached by 4WD vehicles.

10.3. Destination of hunted and gathered products

Game products like hedge hock, porcupine, deer, pangolin, antelope, and various monkeys are sold in Manyemen where middlemen come from big cities in Cameroon and Nigeria to buy. In the Manyemen market, there is a hidden spot behind the market where transaction in bush meat takes place. There is another transitional spot for bush meat from Tombe, Banyu and Sikam at Talangaye. Gathered products (bush mango, njasanga, eru, and bush pepper) are sold at Manyemen market. This is where middlemen from Cameroon cities and Nigeria come to buy these products.

11. Calendar of activities in the communities and description

Products	Jan.	Feb.	Mar.	Apr.	May.	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
BMT	X	X	X	XX	XX	XX	XXX	XXX	XXX	XXX	X	X
BO							XXX	XXX	XXX			
BP								XXX	XXX	XX	XX	
AP								XXX	XXX	XXX		
BM							XXX	XXX	XXX	XX		
BK								XXX	XXX	XXX		
ER	X	X	XX	XXX	XXX	XX	X	X	X	X	X	X
NJ								XX	XXX	XXX	XX	
SN			XX	XXX	XX	XX	XX	XX	X	X		
MS			XXX	XXX	X							
BITK							XX	XXX	XXX			
MK							XX	XXX	XX			
OR								X	XX	XXX	XX	
CC					X	X	XX	XXX	XXX	XXX	X	X
CF	X	X	X								X	X

(PRODUCTS) BMT = Bush meat, BO = Bush onion, BP = Bush pepper, AP = Alligator pepper, BM = Bush mango, BK = Bush kernel, ER = Eru, NJ = Njangsanga, SN = Snails, MS = Mushroom, BITK = Bitter kola, MK = Monkey kola, OR = Oranges, MG = Mango, CC = Cocoa, CF = Coffee

(INTENSITY) X just normal production XX high period of production, XXX higher period of production.

From the above calendar, it is noticed that the period of higher intensive activities in the communities is from July to October. The second highest period of intensive activities is from March to May. The rest of the year, that is, from December to February coincides with fewer activities.

12. Non-sustainable uses of resources

In this chapter, we are going to distinction between the activities which are not ecologically sustainable such as fish poisoning and the manner in which other products (agricultural, NTFP, and hunting) are consumed. For example, the lack of transformation technology for some agriculture and NTFP or marketing network can lead to wasting of resources as most of the harvest rotten during the peak period of production.

12.1. Agricultural resources

12.1.1. Subsistence crops

The uses of subsistence crops like plantains, mangos, cassava are not sustainable. All these products are highly perishable and could be preserved by transforming them into semi-finished or finished goods. Plantains and cassava for example, are produced in Baro and Osirayib in great quantities. Due to lack of transformation technology, they are either left to rot due to inaccessibility or are dumped into the market.

12.1.2. Cash crops

There are great quantities of cocoa and oranges at Baro that are not commercialized. These products are not commercialized due to their bulk and weight. The transformation of these products on the spot or the creation of access roads would lead to a sustainable use of the products. The situation of cocoa is the worst since it cannot be used locally.

12.2. Game resources

Local people in the four communities prefer fresh bush meat to the smoked form. This entails that they constantly put a lot of pressure on fauna resources since it is pretty difficult for them to preserve fresh meat. Game resources (fresh and smoked) are both for consumption and for cash. If correct monitoring of bush meat network is not properly implemented, the increasing demand might lead to the depletion of wildlife in the zone.

12.3. Fishing resources

The preference for fresh than smoked fish leads to the exertion of high pressure on fish stock in the streams and rivers. Due to lack of storage facilities, they constantly go to streams and river for fresh fish. The use of poison in Baro as a fishing method is not sustainable at all. This method does not only kill the needed fish but eliminates all the species plus the eggs. If nothing is done to stop this practise, the rivers might run short of fish in the nearest future.

12.4. Gathering resources

Nearly all the gathered products are not processed. The only product which is some of the time processed is bush mango. Still women complain that processing this product reduces revenue because of lack of commercial network and the processing is also time consuming.

13. Modalities of use of natural resources

13.1. Decision making as per kind of resource

Land in all the villages is passed on from one generation to the other. It is inherited. The person who has the final say on land is the head of the family who in most of the circumstances is the man. Women are also involved in land transfer when it concerns strangers. When any stranger buys land, he has to offer drinks and food to women. They also take decisions as concerns river courses. Only women who adhere to the village women's group are allowed to cultivate river courses. Decisions on game and fish resources are taken by the village elders. This only applies to strangers since all the natives do not need any permission before hunting or fishing. There are no special decisions as concerns gathering, except the resources are found on fallow lands.

13.2. Modality of access as per kind of resource

Land in these communities is acquired through inheritance and by buying. Natives can colonise land anywhere within the community territory with or without the chief's consent. Only strangers buy land. As mentioned above, access to water courses no matter who owns land adjacent to them is free to all women who belong to village women's group. Village fishing grounds are of open access to all natives. However, these grounds in Sikam are distributed according to gender. Therefore, female fishing grounds are not accessible to men. This is to avoid embarrassment since some women are nude when doing fishing. Women also are not allowed to fish in male fishing ground because they are most of the time very deep. See tables 6, 7 and 8 on land control modalities in the four villages below

Table 6. Control applied to space and natural resources in Baro and Osirayib villages

Appropriation modality	Indifference control (thing)	Priority control (to have)	Specialised control (Possession)	Exclusive control (Functional property)	Exclusive and absolute control (Goods)
Management modality	Right of access	Right of access and extraction	Right of access, extraction and management	Right of access, extraction, management and exclusion	Right of usage and to dispose alienation
Public, Common to all	- The forest - Rivers - Swamps	Virgin Forest NTPF species			
External Common to a number of groups (all village areas)		Virgin Forest Game species and Fish species Rivers All fish species found in the rivers			
Internal-External Common to 2 groups					
Internal Common to 1 group					
Private Belonging to individuals			Fallow lands And the resources in them (NTPF) of all kinds	Farms -All the crops both cash and subsistence, -all tree species in farms	Farms -All the crops both cash and subsistence, -all tree species in farms

Table 7. Control applied to space and natural resources in Ayong village

Appropriation modality	Indifference control (thing)	Priority control (to have)	Specialised control (Possession)	Exclusive control (Functional property)	Exclusive and absolute control (Goods)
Management modality	Right of access	Right of access and extraction	Right of access, extraction and management	Right of access, extraction, management and exclusion	Right of usage and to dispose alienation
Public Common to all	- The forest - Rivers - Swamps	Virgin Forest NTPF species			
External Common to a number of groups (all village areas)		Virgin Forest Game species and Fish species Rivers All fish species found in the rivers			
Internal-External Common to 2 groups					
Internal Common to 1 group (all women belonging to village women's association)		All river courses Farming activities and fishing along village rivers			
Private Belonging to individuals			Fallow lands And the resources in them (NTPF) of all kinds	Farms -All the crops both cash and subsistence, - all tree species in farms	Farms -All the crops both cash and subsistence, -all tree species in farms

Table 8. Control applied to space and natural resources in Sikam village

Appropriation modality	Indifference control (thing)	Priority control (to have)	Specialised control (Possession)	Exclusive control (Functional property)	Exclusive and absolute control (Goods)
Management modality	Right of access	Right of access and extraction	Right of access, extraction and management	Right of access, extraction, management and exclusion	Right of usage and to dispose alienation
Public Common to all	- The forest - Rivers - Swamps	Virgin Forest NTFP species			
External Common to a number of groups (the all villages area)		Virgin Forest Game species and Fish species Rivers All fish species found in the rivers			
Internal-External Common to 2 groups					
Internal Common to 1 group (all village women)		Eyang-Bake Confluence fishing pond Reserved for females only			
Private Belonging to individuals			Fallow lands And the resources in them (NTFP) of all kinds	Farms - All crops both cash and subsistence, - all tree species in farms	Farms -All the crops both cash and subsistence, -all tree species in farms

In Ayong, access to river courses is strictly reserved for village women who belong to women's association. All farming and fishing activities along river courses are carried out by the women. In Sikam, the Eyang-Bake fishing pond is strictly reserved for all village women. In all the villages, there is nothing as community control, except when non-natives give wine and food to access the forest for game and NTFP exploitation.

Non-timber forest products are free to all members of the community including strangers. Permission is only sought when these products are found on fallow land. This is when they are considered as property. Natural boundaries like rivers have in some cases (Sikam) play important roles in limiting access for example into the KNP and NCF. *See photo below*



Bari - Bake confluence at the Korup NP boundary © Ghysels.A

13.3. Modality of sharing

Game, fishing and gathered resources once they reach the communities are private property. He or she can dispose of the way he or she wants. It is only in Baro where there is a fixed procedure for sharing game (bush pig). The father and his brothers take the chest, lower part and hind legs, the mother and her sisters take the head, upper parts and forelegs, the sisters take the tail. Therefore, this resource is of great cultural importance to this community.

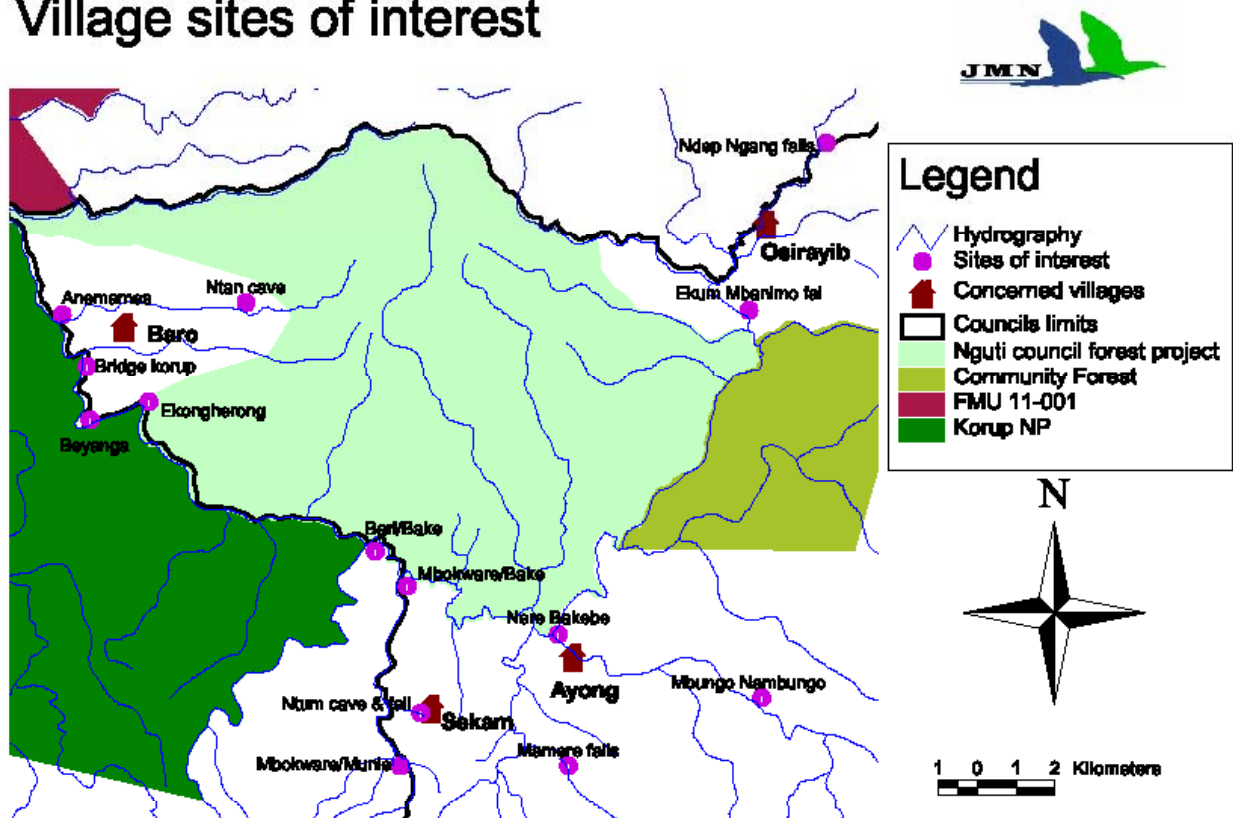
13.4. Sacred sites

All the communities do not have sacred sites. It is only in Sikam where they can still remember that the Bake-Bari or Bake-Madie confluence used to be a sacred site for the village. Formerly, when an important person was to die in the community and one happens to be at this confluence, he or she would hear the beatings and sounds of Nyamkwe, men's secret society. Unfortunately this site was desecrated during the digging of the logging road from Sikam to Baro.

13.5. Sites of particular interest

Sites of particular interest abound in the four villages. In Baro for example we have: *Bayanga*, a place where in the dry season flowers blossom and butterflies and birds of all kinds play around, *Ekongherong*, a water fall just 03 km from the village along the Bake River upstream, *Era*, a big cave some 08 km away from the village, *Anemames*, a place some 03 km from the village where the Bake River goes underground for more than 500 m during the dry season, and lastly the *Ntan* cave situated some 12 km along the Osirayib road. In Osirayib village, there are only two waterfalls situated along the Bake River (Ajah River).

Village sites of interest



In Sikam, we have: *Ntum*, a cave quite close to the centre of the village and it is believed that a lion use to sit there to frighten those who walk late in the night, *Bake-Bari* or *Bake-Madie*

confluence 07 km from the village, *Muyengo-Bekwari* confluence which is a sand deposit some 03 km from the village, *Mbokware-Bake*, still a confluence found some 7 km from the village. It is very deep and was an abode of a strange animal that use to kill anybody who happens to fall there. Ayong has two water falls; *Mbungo-nambungo* and *Mamere* water falls.



Ntum cave in Ayong © Ghysels.A

14. Mapping of traditional resource access areas and territorial boundaries

14.1. Mapping

Mapping of traditional resource access areas and territorial boundaries took place at the end of village discussions. During the discussion phase, locations of special interest (farming, hunting and fishing camps, sites of particular interest) were mentioned. At the end of the meetings, participants were asked to identify their camps in a participatory manner. Farming, hunting and fishing camps were successfully located in the village participatory maps.

14.2. The camps

The distances for the location of farming, hunting and fishing camps are determined by the type of activity. Farming camps are located not very far away from the villages. This is because most of the farming activities are done by women and they in addition to the farming activities have to perform their traditional role of child caring. In some communities like Skam for example, some farming camps are jointly used as hunting and fishing camps. Hunting and fishing camps are located very far away from the villages. In Baro for example, some of their hunting camps are located in the KNP very far away from the village. *See map of human activities below*

14.3. Access modality to camps

Access to camps depends on the type of camp. Access to farming camps is free to everybody when the weather is not good. In normal weather conditions access is strictly reserved to the owner of the camp. As for hunting and fishing camps, the first to occupy may have priority provided that the owner of the camp is not around. When the owner comes, anybody who is occupying the camp will make provisions for him. It was observed that all the types of camps are temporarily spots for the processing of NTFP.

14.4. *Village territorial boundaries*

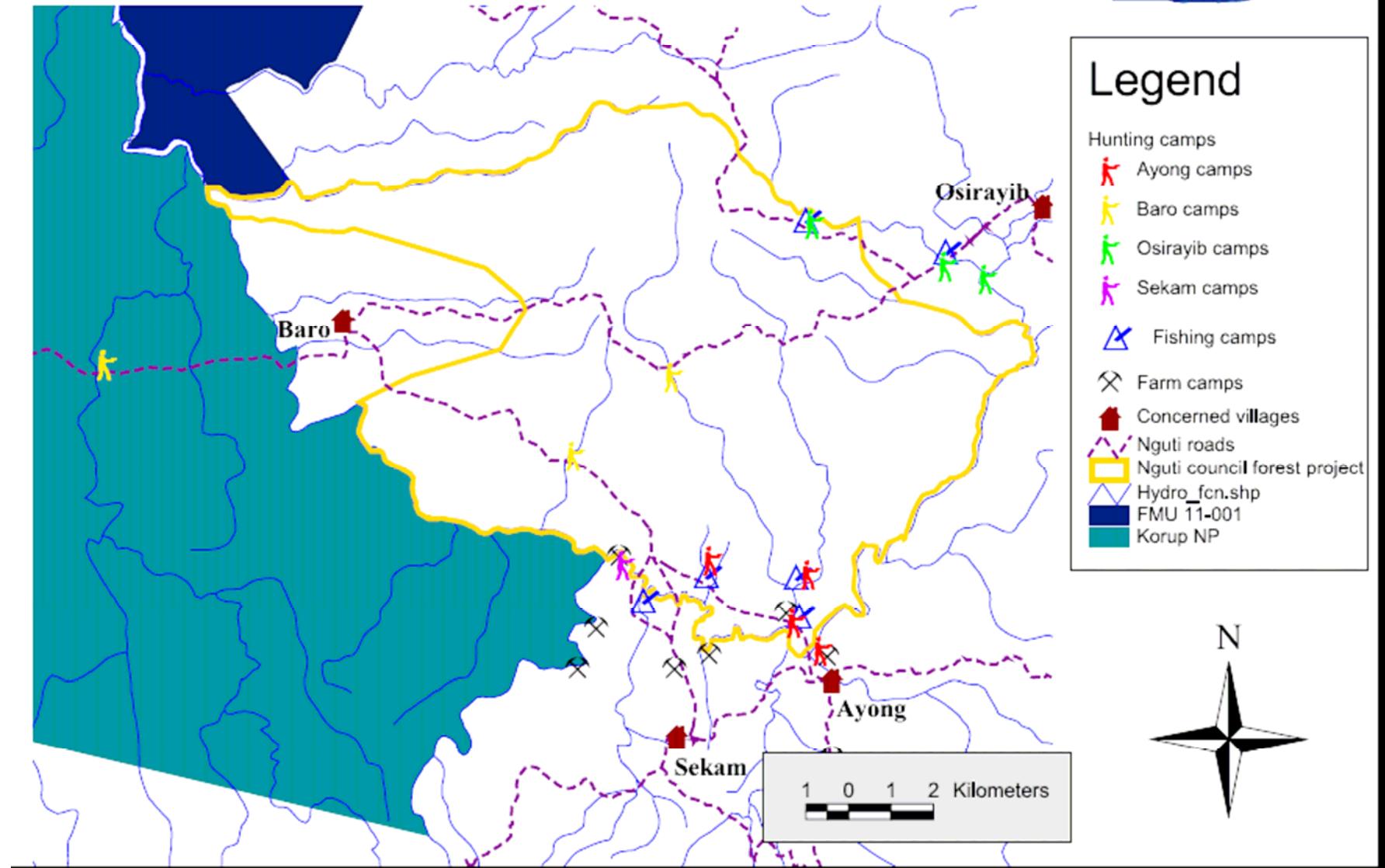
The villages do not master their territorial boundaries. They only rely on certain physical features, for example streams, to indicate their resource access limits. They say that since they are of the same family (Upper Balong), it does not matter to them much where their boundary ends.

14.5. *Difficulties encountered in mapping*

The location of the points in the field was not quite easy due to some constraints. GPS points for some hunting points were not taken for the following reasons. Firstly, the apparatus could not take points under thick forest canopy, and secondly, some of the camps were very far away and thirdly, some of the villagers did not give clear indications about the location of their hunting camps. Farming activities were also not positioned due to the fact that these activities take place all over the territory and especially along major roads. The gathering of NTFP takes place in all the directions in the council forest and cannot be properly located.

Another problem encountered during mapping is that local people give distances which do not correspond to field reality. Therefore, some of the distances given for their various activities are approximate in the real sense.

Map of human activities



Map interpretation presents hunting activities as the main activities carried out inside the NCF territory, leaving aside gathering activities which are not represented on the map because of their overall spreading location. All the hunting camps are located on the forest path, accessible by food and motorbike and sometimes located in the heart of the NCF. In the Southern part, fishing and farming activities are very intensive and involve nearly everybody, indicating the relative importance of fishing and farming in Ayong and Sikam. This map also exposes the Ayong boundary problem with some farms located inside the NCF.

15. Relationship with institutions outside the village

15.1. Nguti Council

The relationship of the villages with Nguti council is cordial with the exception of Ayong. All the communities hold the Nguti council at high esteem. They think the creation of the council forest in their community is an opportunity for the communities to be developed by the council.

Ayong people reported that they have had a sour relationship with the Nguti council. First of all, they complain that this council embezzled forest royalties due to them from a past forest exploitation. Secondly that this very council had refused to offer them a vehicle to transport benches from Bangem, offered them by the government for the village school. Thirdly, that the council went ahead this time around to demarcate the boundaries of the proposed council forest without their consent. *See Ayong village's complain letter in Annex 12.* Fieldwork exposes the relative limited land space reserved for their subsistence and cash crops production. There are already some cocoa crops and some new clearing spaces inside the NCF territory. Actually the situation is being changed thanks to the Ayong prince's requests to the Nguti Council. Their problems have been analysed with a lot of consideration and the part of the forest royalties due to Ayong will be refunded by project investment for the Ayong community. The Council Forest boundaries also have to be re-negotiated in such a way that the Ayong people's farming activities can be pursued without any conflicts of interest.

15.2. Nguti Sub-divisional office

All the villages except Ayong have good relationship with the Sub-divisional office at Nguti. Some Ayong people say that the Sub-divisional office ordered the council not to pay any franc directly to their community. According to them, the Sub-divisional office has no confidence in them.

15.3. Nguti Forestry/Wildlife office

All the villages regard the forestry office with a lot of repugnance. They say that this office does not think about their development. Government agents from this ministry prohibit them from exploiting timber found in their farms. Since most of the villages and especially Baro depend on bush meat for their livelihood, they perceive the above departments as barriers to their progress.

16. Conflicts and conflict resolution

16.1. Kinds of conflicts

Only two types of conflicts were found in the study site, notably those related to land and grazing. Land conflicts were mentioned in Baro and Ayong, while grazing conflicts were mentioned in Baro and Sikam. No conflicts were mentioned in Osirayib.

16.2. *How solutions are sought*

There are several avenues for adjudication. The first is when the parties seek solutions amicably. The second is through village traditional council/village chief. When matters are brought to this institution, solutions are sought by consensus. The defaulter is often given some fine in material/money to pay according to the gravity of the case. The last avenue for adjudication is the customary court for the villages. The Upper Balong villages have a common customary court at Manyemen where cases are referred to by the villages.

16.3. *Who solves*

People who are involved in settling cases vary according to the type of case. When a case is settled amicably, this concerns only the parties involved. When it is taken to the traditional council, then the whole committee and its leaders are concerned. When cases go to the customary court, it involves the whole jury of that court.

16.4. *Kinds of sanctions*

Sanctions range from warning right to payment of fines which may take the following forms depending on the gravity of the case: small sums of money, crates of beer, goats etc.

17. The perception, fears and expectations of the surrounding villages

17.1. *Baro*

The Baro community perceives the development of the Nguti council forest with a lot of enthusiasm. This is because the community had witnessed the Korup National Park and the advantages in terms of road infrastructure, electricity and employment it offered during that period. Their number one expectation is the opening of the Ediango-Osirayib-Baro road. Many young people who have worked with the KNP are also waiting to be employed by the NCF.

Baro people think that the Nguti council forest could limit their right of use of the forest and especially their hunting activities. This is because they have not been properly sensitised. Some sceptics who have hunting camps in the proposed NCF refuse to understand and distinguish between a National Park and a Council Forest.

17.2. *Sikam*

Sikam people are expecting employment opportunities for the youth. This is because this community has had a good experience of forestry exploitation in the past. They are also of the opinion that the development of the Nguti council forest will improve the state of the road linking the community to Manyemen. They are also expecting water and electricity supply, the construction of a community hall, schools, health centre, scholarships, population increase and the expansion of their farms. However, they entertain the fear of losing some of their medicinal plants if the logging takes place in the council forest.

17.3. *Ayong*

The Ayong people despite some sceptic feelings from the beginning are of the opinion that the council this time around may maintain the road linking the community with Manyemen. They are expecting a positive behaviour change from the Nguti council towards the village and

would like to learn how to manage money as a collective good, increase human resource development, and the award of scholarships by the council. Young people are waiting for future employment opportunities as a consequence of the development of the council forest.

In addition, the following advantages were mentioned: the construction of roads, schools, community hall, and water supply.

Their main fear is that they might in the nearest future run short of farm land. During our field work, we saw some cash crops inside the proposed council forest territory. Some consensus has to be made as concerns this conflict.

The negative impacts of the development of the council forest are: depriving the community of individual timber sources, the loss of traditional rights of use of the forest and the loss of some special tree species.

17.4. Osirayib

The people of this community in addition to the development of their road, are waiting for employment opportunities.

18. Potential positive and negative impacts of the future council forest

18.1. Potential negative impacts

18.1.1. Increased pressure on wildlife

One of the major constraints linked to the development of feeder roads in these communities will be an increased pressure on wildlife. In the rainy season, there is only one motor bike that ensures the transportation of bush meat from Baro to Manyemen. If roads are open, many of the bikes will have the opportunity to reach Baro.

18.1.2. Loss of traditional rights

The exploitation of the council forest might lead to loss of certain tree species which are very useful to the local population (eg Njabe or (*Brailonella toxisperma*)).

18.2. Potential positive impacts

18.2.1. Opening up of roads and indirect linked impacts

The development of NCF will bring a number of opportunities not only for the council but for the peripheral villages. Of the major opportunities is the creation of access feeder roads. These roads will surely disenclave the zone. This is because inaccessibility is the number one problem so far as the development of the Nguti council area is concerned.

Accessibility will certainly lead to an increase in the commercialization of cash crops such as cocoa and oranges. The cultivation of cash crops and especially cocoa and oranges is one of the major income earning activities in most the rural areas. Cocoa for example, is being stocked piled in Baro in large quantities. Oranges are being wasted due to transportation problem. Therefore, the increasing pressure on wildlife in the communities might decrease if there is an opportunity for the transportation and commercialization of these products.

18.2.2. *Development of social infrastructure*

This will equally be an opportunity for the council to develop other social infrastructure like schools and health centres in the villages. This especially concerns Baro, Osirayib and Ayong.

18.2.3. *Development of job opportunities and capacity building*

The development of the NCF will lead to an increase in job opportunities within the council area. Many youths especially from the villages bordering the council forest will gain jobs in flora and fauna inventories. They will equally be employed with the advent of any future exploitation of the council forest.

18.2.4. *Development of local economic activities*

The council forest will also offer an opportunity for the Nguti council and the villages that border the council forest to develop village development plans. They will equally learn from external stakeholders how to manage money and natural resources.

18.2.5. *The development of local biodiversity conservation process*

The development of the Nguti council forest is an opportunity for the council to preserve biodiversity in the area. This will permit the future generation to enjoy the fruits of the council forest.

19. Proposition for maximisation of positive impacts and mitigation of negative impacts

19.1. *Maximization of positive impacts*

- Encourage and facilitate the processing of NTFP, subsistence and cash crops, especially cocoa and plantain (transformation stages) especially for enclaved villages (Baro and Osirayib)
- Water supply realizations
- Identification of trade network for the huge quantities of NTFP that are available in the villages or reinforce the existing local supply and marketing chain for the villages by opening up of the roads to Manyemen
- Encourage the hunting of permitted species by establishing methods of game management which involve the NCF surrounding villages
- Encourage fishing with hooks as it is very selective in catching species

19.2. *Mitigation of negative impacts*

- In order to minimise the negative impacts of road construction in the four communities bordering the NCF, serious steps should be taken as regards the monitoring of activities in and around the Korup National Park.
- Sensitise the population on the non sustainable fishing and hunting methods such as water poisoning and trapping.
- Considering the strong dependence of urban and surrounding rural areas on bush meat, a special attention has to be undertaken on the development of bush meat alternatives and especially the breeding of porcupine or other wildlife species that can be easily adapted to meet this demand.
- Encourage economic development activities for Baro because of the village's remoteness and closeness to the KNP

- Develop initiatives towards local transformation or valorisation of crops like oranges and mangoes
- Encourage reconciliation between the Nguti council and villages surrounding the NCF and especially Ayong
- The exploitation of tree species of relative importance to the local people should be very selective. There should be provisions in the management plan for the maintenance of such tree species used by the local people
- Sensitisation of the local population on the legal rules that deal with hunting and make sure that these rules are vulgarised.
- This sensitization has to focus on the economic benefits they are able to lose if these rules are not applied by all. The importance of the fight against poaching should be highlighted.

20. Recommendations

- ❖ In order to minimise the impact of road construction in the four communities bordering the NCF, serious steps should be taken as regards the monitoring of activities in and around the Korup National Park
- ❖ The dialogue between Nguti council and Ayong should be maintained and reinforced through frequent meetings with all the stakeholders. This type of an initiative is certainly going to ease the NCF management.
- ❖ The relationships between non-native and native villagers have to be improved through sensitization. The natives have to be taught and made to understand the importance of involving the non-natives in the forest management plan.
- ❖ The relationships between the 4 villages and the MINFOF decentralized office has to be improved as soon as possible. Some consensual agreements have to be sought.
- ❖ In order to maximise the use of resources within the concerned villages and lessen pressure on wildlife, measures should be taken when the means are available to initiate the transformation of some products, notably plantains and oranges on the spot. Plantains can be transformed into flour, while orange juice can be bottled or put in plastics for sale in major towns and cities.
- ❖ Since there are a good number of people in the peripheral villages who had worked with the Korup National Park and have a good knowledge of flora and fauna species, they should be recruited in any subsequent inventory project within the NCF
- ❖ Because of the non delimitation of village hunting territories, information concerning hunting camps could be used and integrated inside the management plan so as to better implement the traditional subsistence hunting rights inside the council forest limits.
- ❖ Plans should be put in place to reinforce or strengthen the existing commercial network for huge quantities of NTFP in the communities or identify new trade networks for the villages concerned.
- ❖ The creation and strengthening of village forest committees. Since the villages have a good experience of running village affairs through committees, it will be appropriate

to create village forest committees and strengthen them through capacity building workshops.

- ❖ With complains of royalty embezzlement in some villages, it is wise this time around to assist councils in their management of any financial gains from council forests. External stakeholders should see into it that financial assistance to villages actually reach the villages.
- ❖ Money should not be given to villages. Assistance should be channelled in the form of material. After this, technical assistance is given to the concerned villages on how the material be used. Material assistance should only be given per project presented.
- ❖ Before the implementation of the council forest development, intensive education and sensitisation campaign should be carried out in the four villages and especially in Baro so as to reduce over dependence on alcohol. Without this, it is likely that no meaningful developmental project can succeed given the amount of energy loss and disease (HIV/AIDS) which are the consequence of alcoholism.
- ❖ A similar methodology with lessons from the Nguti council forest field experience should be adopted for other council forests in the province.
- ❖ All the access roads open inside the council forest have to be controlled by the surrounding villagers concerned.
- ❖ Because of the direct proximity of the Korup National Parc, it should be good to integrate inside the management plan, a buffer zone which could ensure wildlife 'tranquillity'.
- ❖ The boundaries of the Nguti Council Forest have to be revised before the management plan elaboration, especially as concerns Ayong land occupancy. The lack of farming land in Ayong could be the first big misunderstanding between the forest management logic and the local population. This lack of land clearly appears on the map when we consider the other villages' boundaries with the council forest. Because natural boundaries (rivers) will no more be the limits, particular attention has to be given to these new boundaries in order to avoid cash crops extension inside the council forest.
- ❖ Wildlife conservation should be considered in an anticipative manner, especially as regards Osirayib and Baro villages whose populations are the most involved in subsistence and commercial hunting in the area. Wildlife inventories have to be carried out with them since they master very well their traditional hunting territories. From this perspective, the villages can easily be integrated in the anti-poaching fight.
- ❖ In the same context, some specific areas have to be reserved for local traditional gathering activities. The places with a huge abundance of creeping plants and tree species such as (*Irvingia gabonensis*, *Ricinodendron heudelotii*, *Gnetum africanum*, *Cola lepidota*, *Garcina kola*, *Piper guinensi*, *Afrostryax lepidophyllus*,...) have to be localised inside the management plan. This initiative will be of great importance since the management modality of the NTFP is public or free to everybody even the strangers, and the gathering territories can be common to the 4 peripheral villages.

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22. Annexes

ANNEX 1: Ayong attendance list

19/11/07 AYONG ATTENDANCE LIST

No.	N A M E	S. E. GROUP	FUNCTION	Sig.
1.	MR. BANABAS NGAM	M	UPPER BALONG ELDER	
2.	MR Achum Moses S.	M	UPPER BALONG Council chairman	
3.	Martin Tabi	M	upper Balong Elder	
4.	Ayuk Johnson	M	UPPER BALONG Elder	✓
5.	Tabi martha	F	UPPER BALONG H/W	✓
6.	AKUM Sally	F	UPPER BALONG M/W	✓
7.	chief AKUM S.B.	M	UPPER BALONG chief	
8.	AKUM Pauline	F	DROKO H/W	✓
9.	Dikonde Shas Sai	M	upper Balong Farmer	✓
10.				


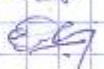

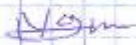




ANNEX 2: Baro attendance list

Attendance list of the meeting in Baro.
15/11/07

Name	Function	Ethnic groups	Signature
1) Tadi Napoleon	Councillor	M Upper Baro	
2) Simon Eban	Native	M ✓	
3) M. Obesanya	Native	M ✓	
4) James Williams	Native	M ✓	
5) Obesanya J.N	"	M ✓	
6) Okon Eto	"	M ✓	
7) Johnson Effim	"	M ✓	
8) Ben Agbor	"	M ✓	
9) Menta Solomon	"	M ✓	
10) Okon Rene	Native	M ✓	
11) Ayuk Andreas	✓	✓ ✓	
12) Abiel Stephen		✓ ✓	
13) Okanda Lawson	✓	✓ ✓	
14) Ndip Daniel	✓	M ✓	
15) Nwona Okon	✓	M ✓	
16) George Beku	✓	M ✓	
17) Esemie Dora			
18) Obun Dora			
19)			

AS/1/07

Attendance list of the meeting in Bano

Name	Function	SEX F/M	ethnic group	signature
13) Tombe Regina	House wife	F	upper Bialong	
14) Eban Aggines	✓	F	✓	
15) Basna Elizabeth	✓	F	✓	
16) Ndip Belther	✓	F	✓	
17) Ebene cilina	✓	F	✓	
Ebene Dorothy		F	✓	
18) Ndip marie	✓	F	✓	
19) Ndip Li Lion	-	F	✓	
20) Tombe parson	Native	M	✓	
Obenagah Dorothy		F	✓	
21) Tombe Emilia	✓	F	✓	
22) Ndip Simon	Native	M	✓	
23) Etiah Johnson	✓	M	✓	
24) Donnie Agbor	✓	M	✓	
25) Ndip maria	H/wife	F	✓	
26) Ndip Paulina	✓	F	✓	
27) Anah Simon	Native	M	✓	
28) Tombe John	✓	M	✓	
29) Tombe Isaac	✓	M	✓	
30) Ngah Noah	Councilor	M	✓	
31) Oben Isaac	Councilor	M	✓	
32) Aaron Eyong	Councilor	M	✓	
h Anderson	Councilor	M	✓	
us	Councilor	M	✓	

NAME	Function	Sex	ethnic groups	Signature
38 Tambe Rose	Native	F	upper balong	
39 Ndumon Rose	✓	F	✓	.
40 Ayuk Evaline	House-wife	F	Oradeko	ff
41 Ebundu Naye	Native	M	upper balong	
42 Okanda Johnson	✓	M	upper balong	
43 Nipo Ernestine	House wife	F	✓	✓

ANNEX 3 : Sikam attendance list

Socio-Economic Study
for Nguti council forest
18/10/07

SEHAM VILLAGE ATTENDANCE LIST

Name	Ethnicity	Function	Sex	Signature
Moses B. Elomque	Upper Balong	Driver/farmer	m	Elomque
Christina Klase	Bakundu	House wife	F	Klase
Robinson M. Elomque	Upper-Balong	Farmer	F	RN. Elomque
Tukwa Philip	Bakundu	Farmer	M	Tukwa
Tabi Daniel M.	Upper Bal	Farmer	m	Tabi
Arida Busua	Upper Bal	Farmer	F	Fou
Ekaka Isaac	Bakundu	Farmer	m	Isaac
TABI THOMAS BASIA	Upper Balong	Farmer	m	Tabi
BASUA ELISABETH	Upper Balong	Farmer	F	Basua
MEANGO Robert	Upper Bal	Farmer	m	Meango
Sakei	Bakundu	Farmer	m	Sakei
Balu Manfred	Upper Balong	Farmer	m	Balu
Mhingi Johnson	Oroko	Farmer	m	Mhingi
Ngalle Felix	Bakassi	AFM B.S. Sikam	m	Ngalle
Mathison	Balong	Farmer	F	Mathison
Male Martin	Bakundu	Farming	m	Male
Comfort Baber	Balong	Farmer	F	Comfort
Ebini Joseph E.	Mbo	Farmer	m	Ebini
Ebini Francis E.	Mbo	Farmer	m	Ebini
Nduwa Robertson	Meta	Farmer	m	Nduwa
Ekuka Nahi	Bakundu	Farmer	m	Ekuka

ANNEX 4 : Osirayib attendance list

Attendance list of the meeting in OSIRAYIB
the 16th of November.

<u>NAMES</u>	<u>ETHNIC GROUPS</u>	<u>F/M SEX</u>	<u>FUNCTION</u>	<u>SIGNATURE</u>
1. Bate George Epa	Obang	M	farst and 1st life Bano	George
2. Chief Adolf Ebeke	Obang	M	Chief of the Village	Adolf
3. Mr. Elias Ebele	Obang	M	Elder of the Village	Elias
4 Mrs Agathe Ebele	"	F	House wife	Agathe
5 Mrs Sophie Ayem	"	F	H/wife	Sophie
6 Martha Ebele	"	F	H/wife	M. E
7 Comfort Esame	"	F	H/wife	Comfort
Mr. Martin Oben	"	Male	Hon Farmer	Martin
9. Tambe Tabi Daniel	"	M	Chairman T. Council	Daniel
10 Samane Musa	"	M	T. Council Treasurer	Samane
11 Emmanuel Mbele	"	M.	T. Council Sec	Emmanuel
12 Ayuk Jonas Ebele	"	M	T.C. Member	Ayuk
13 Clara Ojong	"	F	House wife	Clara
14 Clara Tambe	"	F	H/wife	C. T.
15 Tam Louis	"	M	Farmer	Tam

16	John Bisong Ebelle	Obang	M	Farmer	<i>[Signature]</i>
17	Joseph Enow *	"	M	Farmer	<i>[Signature]</i>
18	Simon Ayak	"	M	Farmer	<i>[Signature]</i>
19	Peter Efor *	"	M	Farmer	<i>[Signature]</i>
20	Alice Enow	"	F	H/wife	<i>[Signature]</i>
21	Gladys Ayem	"	F	H/wife	<i>[Signature]</i>
22	Martha Oben	"	F	H/wife	<i>[Signature]</i>
23	John Bekae	"	M	Farmer	<i>[Signature]</i>
	→ They live	** Nkambe N-Wst → BATAKA Ndian Division family in TADYETAN	M } M } M }	Farmer " → Hunter	

ANNEX 5: Nguti Council attendance list

ATTENDANCE SHEET.

MEETING AT NGUTI WITH COUNCIL ADMINISTRATION
ON THE ELABORATION OF NCF MANAGEMENT
PLAN WITH CONSULTANTS 13/11/2002

NO	NAMES	FUNCTION	SIGNATURE
1.	Ndipo John Nico	Sub Prefect	
2	Tanyi Apompe George	Mayor N.C.	
3	Tong George Enah	1st Deputy Mayor	
4	Ewange Florence Ntusi	2nd Deputy Mayor	
5	ELADSDAI FOTABONK. KITA	M. J. Nani	
6.	Ashu Mac Mai' Nde'	councillor	
7.	TABI Napoleon B.		
8	Esapa Sike Emmanuel	Nguti Council	
9	Eprey Eku Phibiscite	Councillor	
10	Idoronyah J. Nbonate	town planner	
(11)	Monge Julius Nzumu	Councillor	
(12)	Frank Stenmanns	ATGFA/...	
13	KEBON Jean-Pierre	PCSF-SIV	
14	GHYSELS Anélie	Consultant JHN	
15	TATAH Peter NTAIMAH	consultant	

ANNEX 6: Summary for each NCF surrounding villages

BARO

Historically, Baro people who belong to the Upper Balong ethnic group, are originated from the Korup area and migrated towards Mamfe before settling in their present spot. This village was the most concerned by the Korup National Park project but since the end of the project activities, they don't go further with the village development and are heavily dependent on the consumption of alcohol.

The population in Baro is about 243 inhabitants out of which are only 32 non-natives, almost all hunters are from Ndian Division. The natives are organised among 4 lineages: Bukum, the ruling one, Nkambe, Akam and Bopat.

The village chief which is the highest institution in the community is hereditary. After it, we have the traditional council with elected members and the chairman spearheading the development issues. The chairman in Baro is particularly influential but with a strong alcohol dependence. The village elders, who are very active in Baro, act as advisers to the village chief and the traditional council. They taken decisions on game and fish resources as strangers are concerned. They also perform boundary and cleaning rituals. The regulatory societies are Nyamkwe for men and Mawu for women. These societies perform death rituals and animation and regulate the behaviour of the villagers. The worship groups are 3 churches (Presbyterian, Apostolic and Jehovah witness). Solidarity groups are mainly farming or agricultural groups (4 for women and 2 for both men and women). The last group functions as village thrift associations.

The relationship of the village with Nguti Council is cordial. Their relation with the Nguti Forestry/Wildlife office is not all that cordial since they perceive this office as an institution that restricts their penetration into the forest for either logging or hunting activities.

The socio-economic facilities in Baro are lacking. Pipes laid down by the Korup project have never been connected to any fresh water catchments. There is no health centre, and they depend mostly on indigenous medicine. The school infrastructure is in a bad state. There are some standing electricity poles in Baro, indicating that the community was electrified when the Korup Project office was functioning. Today, there is only 01 small generator in the community owned by an individual. The only store in Baro sells alcohol more than any other thing.

The Manyemen market accessibility is not easy, about 4 hours driving with motorbike in the dry season. The value of the orange production in Baro isn't enhanced and just wasted.

The appropriation and management modalities applied to space and natural resources are specified below:

Forest, rivers and swamps are common to all and right of access is not restricted

Virgin forest (game, NTFP and fish species) and rivers (all fish species) are also common to all, and everybody has the right of access and extraction

Fallow lands (and all the resources in them) belonging to individuals who have the right of access, extraction and management

Some farms (crops and trees in farms) belong to individuals who have the right of access, extraction, management and exclusion

Some farms (crops and trees in farms) belong to individuals who have the right of usage and to dispose (alienation)

Sites of particular interest in Baro for example are: *Bayanga*, a place where in the dry season flowers blossom and butterflies and birds of all kinds play around, *Ekongherong*, a water fall just 03 km from the village along the Bake River upstream, *Era*, a big cave some 08 km away from the village, *Anemames*, a place some 03 km from the village where the Bake River goes underground for more than 500 m during the dry season, and lastly the *Ntan* cave situated some 12 km along the Osirayib road.

The Baro community perceives the development of the Nguti council forest with a lot of enthusiasm. This is because the community had witnessed the Korup National Park and the advantages in terms of road infrastructure, electricity and employment it offered during that period. Their number one expectation is the opening of the Ediango-Osirayib-Baro road. Many young people who have worked with the KNP are also waiting to be employed by the NCF.

Baro people think that the Nguti council forest could limit their right of use of the forest and especially their hunting activities. This is because they have not been properly sensitised. Some sceptics who have hunting camps in the proposed NCF refuse to understand and distinguish between a National Park and a Council Forest.

SIKAM

Sikam village which is very heterogeneous, has two distinct communities, we can even say that it's actually two villages in one. Sikam proper is therefore made up of the Upper Balong people while the other part of the village, the majority, known as Makwalibe is made up of strangers from Meme and Ndian Divisions.

The population in Sikam is about 350 inhabitants out of which are 250 non-natives, Bakundu settlers from Konye Sub-Division. The natives are organised among 4 lineages: Bekok, Bebuk, Nfutang and Babung.

The village chief which is the highest institution in the community is hereditary. After it, we have the traditional council with elected members and the chairman spearheading the development issues. The village elders act as advisers to the village chief and the traditional council and take decisions on game and fish resources regarding the strangers. They also perform boundary and cleaning rituals. The regulatory societies are Nyamkwe for men and Berom for women. They perform death rituals and animation and regulate the behaviour of the villagers. There is only one farming group, exclusively for men.

The relationship of the village with Nguti Council is cordial. They are most of the time afraid of the Nguti Forestry/Wildlife office because of their strict restriction modalities as concerns hunting and logging.

The socio-economic facilities in Sikam are also weak. There is no pipe borne water supply in the village nor health centre or traditional doctor. The educational infrastructure in Sikam is good with modern buildings provided by government despite the need of personnel and other equipment. Sikam has 3 small generators of 50 watts each owned by individuals and 2 provision stores.

The appropriation and management modalities applied to space and natural resources are specified below:

Forest, rivers and swamps are common to all and everybody has the right of access

Virgin forest (game, and NTFP species) are also common to all and everybody has the right of access and extraction

Eyang-Bake confluence fishing pond has an exclusive management modality (for women only) who have the right of access and extraction

Fallow lands (and all the resources in them) belong to individuals who have the right of access, extraction and management

Some farms (crops and trees in farms) belong to individuals who have the right of access, extraction, management and exclusion

Some farms (crops and trees in farms) belong to individuals who have the right of usage and to dispose (alienation)

In Sikam, sites of particular interests are: *Ntum*, a cave quite close to the centre of the village and it is believed that a lion use to sit there to frighten those who walk late in the night, *Bake-Bari* or *Bake-Madie* confluence 07 km from the village, *Muyengo-Bekwari* confluence which is a sand deposit some 03 km from the village, *Mbokware-Bake*, still a confluence found some 7 km from the village. It is very deep and was an abode of a strange animal that use to kill anybody who happens to fall there.

Sikam people are expecting employment opportunities for the youth. This is because this community has had a good experience of forestry exploitation in the past. They are also of the opinion that the development of the Nguti council forest will improve the state of the road linking the community to Manyemen. They are also expecting water and electricity supply, the construction of a community hall, schools, health centre, scholarships, population increase and the expansion of their farms. However, they entertain the fear of losing some of their medicinal plants if the logging takes place in the council forest

AYONG

Ayong originated from a stream called Ayong-enyen, tributary of the Babung river that crosses through the village. In Ayong, we also note the strong separation between the natives, Upper Balong ethnic group, and the settlers, excluded from the decision process.

The population in Ayong is about 500 inhabitants but the number of the non-natives from the North West Province is unknown. However, these non natives form the majority. They are Bamenji, Njikwa and Bikom people. The natives are organised into 7 lineages among which 3 are the most important, they are: Buko, the ruling lineage, Bumpong and Achack. The remaining 4 are: Bubuck from Sikam, Etegbajab, Nasabou and Bafane from Manyemen.

The village chief is the highest institution and it is hereditary. After it, we have the traditional council with elected members and the chairman spearheading the development issues. The village elders act as advisers to the village chief and the traditional council and take decisions on game and fish resources regarding the strangers. They also perform boundary and cleaning rituals. There are no regulatory societies in Ayong. The Ayong people belief the non-existence of regulatory societies is a consequence of a strong non-native population and Christianity.

On the other hand, there is a strange institution known as the 'council of family heads' where the non-native population is represented and especially those from North West. All the groups are formed according to ethnic connections. There are equally farming groups that transcend sex and ethnic barriers and are formed on religious lines.

The relationship between Ayong and the Nguti council is sour since as they keep complaining about mismanagement of former forest royalties by the council. They feel excluded from the council decision making and do not benefit from the development activities that the council carries out within its area. They are also contesting the NCF boundaries which do not accord them sufficient land space for their future cash and subsistence crops expansion. The situation is actually in a solving stage thanks to the negotiation process engaged by the Ayong chief's son. Thanks to this negotiation, the council forest activities will go ahead without problems.

The socio-economic facilities in Ayong look better than facilities found in the other villages. The village has a health centre with a modern building. Unfortunately, the medical personnel and equipment are lacking. Fresh water points are very far away from the village and usually get dry during the dry season. Though there is yet no electrification of the village, it has 4 generators belonging to individuals. There are 2 provision stores in this community.

The appropriation and management modalities applied to space and natural resources are specified below:

Forest, rivers and swamps are common to all and everybody has right of access

Virgin forest (game, NTFP and fish species) and rivers (all fish species) are also common to all and everybody has right of access and extraction

All river courses (farming activities and fishing along village rivers within the village territory) are common to village women's group who have the right of access and extraction

Fallow lands (and all the resources in them) belong to individuals who have the right of access, extraction and management

Some farms (crops and trees in farms) belong to individuals who have the right of access, extraction, management and exclusion

Some farms (crops and trees in farms) belong to individuals who have the right of usage and to dispose (alienation)

Sites of particular interest are two water falls; *Mbungo-nambungo* and *Mamere*

The Ayong people despite some sceptic feelings from the beginning are of the opinion that the council this time around may maintain the road linking the community with Manyemen. They are expecting a positive behaviour change from the Nguti council towards the village and would like to learn how to manage money as a collective good, increase human resource development, and the award of scholarships by the council. Young people are waiting for future employment opportunities as a consequence of the development of the council forest.

In addition, the following advantages were mentioned: the construction of roads, schools, community hall, and water supply.

OSIRAYIB

People from Osirayib who belongs to the Ejagham ethnic group, originated upstream where the rest of the Obang people are presently residing.

The population in Osirayib is very low, only 50 inhabitants out of which are 8 non-natives from the North West Province. The natives are organised among 3 lineages: Nkepayok, Mbelanto and Ayokekumbo.

The village chief which is the highest institution is rotating from lineage to lineage. After it, we have the traditional council with elected members and the chairman spearheading the

development issues. The village elders act as advisers to the village chief and the traditional council and take decisions on game and fish resources regarding the strangers. They also perform boundary and cleaning rituals. The regulatory societies are Ngwe for men and Mawu for women. These societies perform death rituals and animation and regulate the behaviour of the villagers. There is only one farming group which is exclusively for men. It does not function well because farms are often destroyed by animals.

The relationship of the village with Nguti Council is cordial. They are most of the time afraid of the Nguti Forestry/Wildlife office because of their strict restriction modalities as concerns hunting and logging.

The socio-economic facilities in Osirayib are simply inexistent.

The appropriation and management modalities applied to space and natural resources are specified below:

Forest, rivers and swamps are common to all and right of access is not restricted

Virgin forest (game, NTFP and fish species) and rivers (all fish species) are also common to all, and everybody has the right of access and extraction

Fallow lands (and all the resources in them) belonging to individuals who have the right of access, extraction and management

Some farms (crops and trees in farms) belong to individuals who have the right of access, extraction, management and exclusion

Some farms (crops and trees in farms) belong to individuals who have the right of usage and to dispose (alienation)

In Osirayib village, sites of particular interest are two waterfalls situated along the Bake River (Ajah River). The people of this community in addition to the development of their road, are waiting for employment opportunities

ANNEX 7 : Names of the fieldwork guides

Ayong:

Tabi Jonas

Zakaria Akum

Baro:

Big Simon

Osirayib:

John

Peter

Sikam:

Nyango

Ebini Youssef

Sako Emmanuel

Maneymen:

Lordson (Ayong chief's son)

Abia Babi Salomon

ANNEX 8: Semi structured interview guide for community members

SEMI-STRUCTURED INTERVIEW GUIDE FOR A SOCIO-ECONOMIC STUDY FOR THE ELABORATION OF A COUNCIL FOREST MANAGEMENT PLAN

This tool is to be administered to groups at the community level

Date _____

Number of men present: _____ Number of women Present: _____

ADMINISTRATIVE IDENTIFICATION AND ORGANIZATION

1. Council area : _____

2. Village: _____

2.1. Name of the village Chief _____

2.2. Name of village Council
President _____

2.3. Name of village Council vice
President _____

2.4 Name of the village Council Secretary _____

2.5 Names of village council committee members

3. Do you have any sacred sites or sites with reserved access?
Yes No

3.1. If Yes, how many?

3.2. Where is it located?

3.3. Do you have any sites of particular interest (Cave, water fall, salt deposit)?

Yes No

3.3.1. If Yes, how many?

3.3.2 Where is it located?

4. Dependent camps of the village

Nature: agriculture, hunting, fishing, other (specify)

Type: temporary, permanent

Camp name	Main nature of activity	Type of camp	Name of camp leader

Comments

POPULATION: to fill in after analysis of the population census sheet

5. Number and distribution by sex and age class

	0-5	>5-15	>15-25	>25-35	>35-45	>45-55	>55-65	>65
Men								
women								
Total								

6. Distribution of the ethno-linguistic groups (specify the periods and approximate dates if possible)

Ethno-linguistic group	Number	% Total pop	Native population	Non-native population

PEOPLE

7. Lineages

Name of lineage	Ethno-linguistic group	Name of lineage chief

Comments:

ACCESS TO THE VILLAGE AND CAMPS
--

8. Modes of access to the village (Tick the corresponding case)

TYPE OF ACCESS	PERMANENT	SEASONAL	COMMENTS AND REMARKS
Pedestrian			
Track suitable for vehicles			
Track non suitable for vehicles			
River			

9. Nearest village markets and their distances

9.1. Is there a market in the village? Yes No

9.2. If Yes, how often is the market (please tick corresponding case)

Daily = 1	Weekly = 2
<input type="checkbox"/>	<input type="checkbox"/>

9.3. If No, what is the distance to the nearest market (hours or km) ? _____

9.4. Easiest mode of access and time necessary _____

9.5. Is market accessible through out the year? Yes No

9.6. If No, what is the cause of inaccessibility?

Nature of inaccessibility	Tick
Rain	<input type="checkbox"/>

No bridge	
Bad road	
Conflicts	
Others (specify)	

9.7. If No, what period of the year is market not accessible?

Period of the year	Tick
Harvesting period	
Lean period	
Planting period	
Though out the year	

9.8. Which products are sold in the nearest market by members of this community?

Type of product	Tick
Cash crops	
Subsistence crops	
Hunting products	
Gathered products	
Imported Articles	
Articles from other towns and cities	

9.9. Which products are bought in the nearest market by members of this community?

Type of product	Tick
Cash crops	
Subsistence crops	
Hunting products	
Gathered products	
Imported Articles	
Articles from other towns and cities	

10. Cost of transportation of merchandise

Type	Cost
Head carrying	
Vehicle	
Canoe	
Motor bike	
Bicycle	

11. Are the products easy to sell for the village? Yes No

11.1. If No, what are the reasons?

12. Mode of access to dependent village camps

Name of camp	Mode of access <i>(On foot, vehicle, river)</i>	Type of access		Time of access to the village <i>In hours</i>
		Permanent	Seasonal	
1.				
2.				
3.				
4.				

Comments :

SERVICES: SOCIAL INFRASTRUCTURE AND COLLECTIVE EQUIPMENT

13. School and training establishments in the village

13.1. Number of functional establishment _____

(type of est. 1= govt, 2= community 3= Mission)

Type of est.	Number of classes	No. of boys	No. of girls	Max. level	State of infrastructure		
					Good	Average	Bad

13.2. Number of non functional establishments _____

13.3. Reasons for not functioning _____

13.4. Financial sources for the payment of teachers

Sources of finance	Tick
Government	
Local and international NGDO	
Parent/teachers Associations	
Charitable associations, churches	
Elite association	
Others (specify)	

13.5. If there is no school in the community, where are the children educated?

13.6. How far is the nearest school? *In hours or km*

14. Health infrastructure

14.1. Is there a health facility in the village? Yes No

14.2. If Yes, is the health facility functional? Yes No

14.3 If No, what are the reasons: _____

14.4. Which staff in terms of qualification is responsible for the health facility?

14.5. How are drugs supplied to the health facility?

14.6. If there is no health facility in the community, where do village people seek treatment?

14.7. If there is no health facility in the community, where do village people get their drugs?

Source of supply	Tick (multiple answers are possible)
Traditional medicine	
Drug hawkers	
Nearest pharmacy or health centre	
Others (specify)	

15. Water supply

15.1 Is there pipe borne water supply in this community? Yes No

15.2. If Yes, is it functional? Yes No

15.3. If No, where do village people get drinking water?

Sources of Drinking water	Tick (multiple answers are possible)	Distance in Km	Number
River			
Stream			
Spring			
Wells			
Boreholes			
Rain			
Others (specify)			

15.4. If drinking water is from pipe borne water, Wells and boreholes which were their source of finance?

Sources of finance	Tick (multiple answers are possible)
Local NGDO	
Community participation	
Government	
International NGDO	
Elite association	
Others (specify)	

15.5. If drinking water source is not functioning, which are the reasons?

16. Electricity

16.1 Is there electricity in this community? Yes No

16.2. If Yes, which is the electricity source?

Type of light	Tick (many answers are possible)	Number
Private generators		
Community generator		
Others (specify)		

16.3. If No, what do village people use for lighting?

Type of light	Tick (many answers are possible)
Hurricane or bush lamp	
Torch	
Fire	
Turkang (kerosene put in bottle with cloth)	
Others (specify)	

17. Lodging facilities

Are there lodging facilities in the village? (Rest house, camp, inn, other specify)

Facilities	Tick the corresponding box
Rest house	
Camp	
Inn	
No facility	
Other (specify)	

ASSOCIATIONS AND SOCIO-ECONOMIC COHESION

18. Solidarity groups

Name of group	Status	Level of functioning	Name of person in charge

19. Do your elite groups provide services towards the development of the village?

Yes No

19.1. If Yes, which are the services?

20. Cultural and worship groups

20.1. Which are the different cultural groups in the community?

Name of group	Type	Function	Name of person in charge

20.2. Which religious denominations are there in the community? (Many answers are possible)

(Catholic, Protestant, Muslim, Animist and others specify)

Arrange Denomination by order of importance

ECONOMIC ACTIVITIES

21. Which activity gives some money to the village? (*Classify activity by order of importance*).

(Subsistence crops, cash crops, hunting, gathering, fishing, animal rearing, handicrafts, and others)

Arrange activity by order of importance

Name of Activity	How activity is organised			
	Order	Women	Men	Children

22. AGRICULTURE

22.1. How far away from the village are your farms?

(Distance in km or hours)

22.2. Are some of the farms found in the Council forest area?

Yes No

22.3. If, Yes, which types of crops are cultivated?

Type	Tick
Annuals	
Perennial	

22.4. Are there enough men and women in the village for agriculture?

Yes No

22.4.1. If No, why?

22.5 Name the types of subsistence crops cultivated in this community

22.6. Name the types of cash crops cultivated in this community

22.7. How did you acquire your land for farming?

22.8. If village people need more land for cultivation, how would they acquire it? (*Several answers are possible*)

Ask from the village chief:

Ask from the lineage head:

Rent or borrow from neighbour:

Colonise new farms from the forest:

Other (specify):

22.9. Subsistence farming: What happened to the village total cultivated surfaces during the last five days?

Increased:

Decreased

Did not change

22.9.1 If decreased, what caused the decrease?

22.9.2. Which solutions can be sought for this situation?

22.9.3. If Did not change, what prevented an increase?

22.9.4. Which solutions can be sought for this situation?

22.10. Cash crops: What happened to the village total cultivated surfaces during the last five days?

Increased: Decreased Did not change

22.10.1 If Decreased, what caused the decrease?

22.10.2. Which solutions can be sought for this situation?

22.10.3 If Did not change, what prevented an increase?

22.10.4. Which solutions can be sought for this situation?

22.11. Maintenance of cash crop farms

Cacao farms Yes No

22.11. 1. If No, why?

Palm trees Yes No

22.11. 2. If No, why?

Coffee farms Yes No

22.11. 3. If No, why?

22.12. After what interval do the people of this community fallow their fields?

22.13. What is the ethnic origin of farmers of this community?

22.14. Do strangers need any form of authorisation before farming in this community?

Yes No

22.14.1. If Yes, why?

22.15. Are farm lands divided according to lineages?

Yes No

22.16. Do conflicts use to occur over farm lands?

Yes No

22.16.1. If Yes, how are such conflicts resolved?

23. HUNTING

23.1. Which are the game species hunted in this community

Common species name	Vernacular name	Uses					
		Subsistence			Cash		
		Fresh	Dry	Price	Fresh	Dry	Price

23.2. The types of techniques used in hunting

(Spear, gun, trap, net, poison, others specify)

Type of technique	Common species name	Vernacular name

23.3. What is the average distance covered by community members for hunting? (*Number of walking hours*): _____

23.4. Which is the ethnic origin of hunters?

23.5. Which hunting technique do strangers mostly use?

23.6. What do people do in order to have access into forest for hunting?

23.7. Do strangers need any form of authorisation before hunting?

Yes No

23.7.1. If Yes, why?

23.8. Are hunting grounds in the forest divided according to lineages?

Yes No

23.9. Do conflicts use to occur over hunting grounds?

Yes No

23.9.1. If Yes, how are such conflicts resolved?

24. FISHING

24.1. Which are the fish species caught in this community?

Common name	Vernacular name	Uses			
		Subsistence		Cash	
		Fresh	Dry	Fresh	Dry

24.2. The types of techniques used in fishing

(Spear, hock, trap, net, basket, damming, poison and others specify)

Type of technique	Common species name	Vernacular name
-------------------	---------------------	-----------------

24.3. What is the average distance covered by community members for fishing? (*Number of walking hours*): _____

24.4. What is the ethnic origin of fishermen?

24.5. Which fishing method strangers mostly use?

24.6. What do people do in order to have access into the forest for fishing?

24.7. Do strangers need any form of authorisation before fishing?

Yes No

24.7.1. If Yes, why?

24.8. Are fishing grounds in the community divided according to lineages?

Yes No

24.9. Do conflicts use to occur over fishing grounds?

Yes No

24.9.1. If Yes, how are such conflicts resolved?

25. GATHERING

25.1. Which are the flora and fauna species (NTFP) gathered in this community?

Availability = (xxxx abundant and nearby, xxx abundant but far away, xx quite scarce, x very scarce)

Common name	Vernacular name	Uses			Availability
		Subsistence	Medicine	Cash	

25.2. Gathering techniques (felling, peeling, picking, climbing, others (specify))

Type of techniques	Species name	Categories of persons		
		Men	Women	children

25.3. Which are the instruments used for gathering? (*Hands, knives, cutlasses, axes, engine saw, others specify*)

Type of instrument	Species name	Categories of persons		
		Men	Women	Children

25.4. Can someone gather or pick material from another person’s farm or fallowed portions?

Yes No

25.4.1. If No, why?

25.5. What is the average distance covered by community members for gathering? (*Number of walking hours*):

25.6. What is the ethnic origin of gatherers?

25.7. Which gathering method do strangers mostly use?

25.8. What do people do in order to have access into the forest for gathering?

25.9. Do strangers need any form of authorisation before gathering?

Yes No

25.9.1. If Yes, why?

25.10. Are gathering grounds in the community divided according to lineages?

Yes No

25.11. Do members of this community gather products in the proposed Nguti council forest?

Yes No

25.12. Do conflicts use to occur over gathering grounds?

Yes No

25.12.1. If Yes, how are such conflicts resolved?

26. ANIMAL REARING

26.1. Which are the animal species domesticated in this community?

Common name	Vernacular name	Subsistence	Cash

26.2. What is the ethnic origin of those who keep animals in this community?

26.3. What do people do in order to have access to rearing ground?

26.4. Do strangers need any form of authorisation before rearing animals?

Yes No

26.4.1. If Yes, why?

26.5. Are animal rearing fields divided according to lineages?

Yes No

26.6. Do conflicts use to occur over grazing fields?

Yes No

26.6.1. If Yes, how are such conflicts resolved?

27. HANDICRAFT

27.1. Which are the articles fabricated by members of this community?

Name of article	Type of raw material	Source of raw material	Uses of articles		Categories of persons involved	
			For sale	Domestic	Men	Women

27.2. What is the ethnic origin of those who engage in handicraft in this community?

27.3. What do people do in order to have access to raw material for handicraft?

27.4. Do strangers need any form of authorisation before having access to raw material for handicraft?

Yes No

27.4.1. If Yes, why?

27.5. Are sources of raw material for handicraft divided according to lineages?

Yes No

27.6. Do conflicts use to occur over raw material for handicraft?

Yes No

27.6.1. If Yes, how are such conflicts resolved?

Type of Traditional Control Applied to Space and Natural Resources in Nguti Council Forest Area.

(To be filled after collection of data with the help of group members)

Appropriation modality	Indifferent control Thing	Priority control To have	Specialised control Possession	Exclusive control Functional property	Exclusive and absolute Good
Co-management modality	Access right	Access and extraction right	Access, extraction and management rights	Access, extraction, management and exclusion rights	Right of use and to dispose (alienate)
Public Common to all					
External Common to a number of groups					
Internal-external Common to 2 groups					
Internal Common to 1 group					
Private To one person					

Adapted from Le Roy *et al.*, (1996)

Thank you for your collaboration

ANNEX 9: Semi structured interview guide for community leaders

Semi-Structured Interview Guide for a Socio-Economic Study for the Elaboration of the Forest Management Plan

Semi-structured Interview Guide for Community Leaders

ACCESS TO NATURAL RESOURCES

Who has access to natural resources in this community?

Do foreigners have the same right of access to natural resources as natives?

Yes No

If No, what do they do before having access to natural resources?

Who does one need to meet before having access to natural resources?

Persons	Tick
Lineage head (large family head)	
Clan head	
Village head	
Village council committee members	
Other (specify)	

What is the condition/rules of the access to resources?

Resources: Timber, bush meat, fish, bush mango, eru, monkey kola, bitter kola, bush pepper, wood and other NTFP.

Type of resource	Conditions/Rules		
	Free	Cash	Nature

--	--	--	--

If the rules are not really applied, what is the reason for abandoning them or for changing the customary rules?

DECISION MAKING AND MODES OF CONTROL WITHIN THE COMMUNITY

Are there bans linked to access and exploitation of natural resources?

Yes No

If Yes, are these bans respected?

Yes No

If No at 6.1, why?

Who has the power to apply sanctions?

Who has power, authority, legitimacy which is respected

By which means is this authority reinforced?

Means of power	Tick
Human	
Supernatural	

What are the sanctions?

Are there sacred sites in the future Nguti council forest?

Yes No

If No, go to Q 12

If Yes, where are these sites found?

Are the laws governing access to sacred sites still applicable?

Yes No

If No, why?

MODES OF RESOLVING CONFLICTS

How are conflicts linked to natural resources resolved?

Are the modes of resolution identical for all types of resources?

Yes No

If No, why?

Do the modes of resolution differ according resource, place or lineage territory?

Yes No

Who are those involved in conflict resolution?

Do they differ according to resources, place or lineage territory?

Thank you for your collaboration

ANNEX 10: Typical methodology to be used within the framework of a socio-economic study for the development of a Council Forest Management plan

Introduction

This main recommendation follows the structure of our methodology. It is enriched by our field reality and experience.

Briefings

Because all information cannot be collected in the literature review, the briefings have a lot of importance. During this first step, every conflict situation has to be announced and discussed with the consultant team. These problematic have to be analysed with criticism in order to approach field work with maximum neutrality. The briefing at the council level is not only a kind of formalization of the socio-economic study but a means through which some crucial points regarding the general council forest management process can be repeated and reassessed.

Secondary data collection

These data should be collected in resources centres in order to get all the relevant literature available. During this phase of the work, all the documents containing information linked to the environmental, social and development aspects of the study should be exploited. This will help in improving upon the tools for data collection. Secondary data should be collected during the pilot phase of the study.

Primary data collection

Consultation with heads of services

The data collection at the council level has to be carried out in two phases. One day is necessary to encounter the council authorities, identify and detail the exact information required from them. This information can be gathered by the council staff while the consultant team begins their work at the community level.

With a lot of new field information, the consultants should come back at the council level with another vision than the one they had on the first day. These 3 stages of data collection is indispensable as it permits the understanding of the hidden conflicting opinions, trading flux of goods, existing relationships between the different administrative services and communities. This also permits to have a broader vision of all the functioning structures. Some realities exposed at the community level are sometimes quite different from what obtains at the council level and from our experience, the opposite is also true. This approach permits the triangulation of data described further in the recommendations.

Primary data collection at the community level

Village meetings

There is reticence as concerns some information as participants are always afraid of potential sanctions. For example, regarding the history of the settlements, past and present conflicts of interest between the natives and non-natives, the relationships with external institutions... whenever one is faced with this kind of situation, there should be some methodology adjustments. The difficulties encountered at this stage strongly depend on the nature of the data to collect. Another example, concerns information on hunting, in such circumstance, one has to adjust and adapt the collecting process so as to reduce reticence on activities led inside the Council Forest.

In some cases, the semi-structured guides have to be delivered separately among the native and non-native populations.

Informal meetings

Taking into consideration the strong animosity between the natives and non-natives in some villages, these special meetings have their importance. These informal meetings are rare opportunities for the collection of some additional information concerning the non-native expectations and some ideas regarding local development projects.

Stakeholders identification

During community meetings, stakeholders should be identified. These stakeholders are those who are apt during the GPS points collection. They are sometimes those who have a strong forestry or poaching knowledge. Traditional doctors are also the persons who can be involved in the NTFP inventory as well as eco-guards who had worked in conservation projects.

Many of the stakeholders are those who may subsequently be co-opted into the future Village Forest Committees. This is because they might be more knowledgeable than the village traditional leaders (traditional council members, village chief, village elders...). This VFC identification is the next step in the process but has to be considered now. For this reason, the consultant team has to master very well the local context, and may be involved subsequently not only for the VFC identification but also in the village development plan elaboration.

Mapping

Participative mapping exercises have to be carried out after the semi-structured guide deliverance. This is because at this stage, the consultants must have already acquired relevant information which has to be located on the maps. These preliminary data have to be collected in detail so as to be able to position all the forest activities. The distance information linked to some features (rivers, sites of interest, hunting camps...), has to be collected as well.

Taking of GPS points

Considering the time allowed for the socioeconomic data collection, some distant temporary camps inside the forest need to be located on the participative maps. This will permit right approximation of their location. These data might subsequently be upgraded during forest, NTFP or wildlife inventories.

The survey tools and equipment

The GPS needed for this kind of data collection has to be able to collect points under heavy forest canopy. GPS GARMIN 60 GSX can be one of the best.

The survey team

The expert team can be accompanied by a councillor of the municipality in order to facilitate the relationships with villagers. The problem is that his subjectivity can sometimes influence the villagers during sensitive topics. This is why the consultants have to most of the time limit his participation and when it is necessary he is consulted at a distance. In another way, his participation is also useful for the participative council forest process sustainability (base for the future negotiation steps) between the council and the community.

Restitution meetings

The restitution phase is an opportunity to show the transparency of the data collection. The field evidence indicates that some missing information related to conflicting positions will be cleared at the community or even at the heads of services level. So, the triangulation

methodology used should be used at all the steps of the forest management. Local perception and realities confronted with council perspective permits the discovery of a lot of crucial information for the management plan elaboration.

Data analysis and Report writing

The data are thematically analysed using the content analysis approach. The structure of the semi-structure guide might be of help here.

Annex 11: General structure for a socio-economic study report

1. Introduction

2. Objective of the study

3. Methodology

3.1 Briefings

3.2 Secondary data collection

3.3 Primary data collection

3.3.1. Consultations with heads of offices

3.3.2. Primary data collection at the community level

3.3.2.1. Village meetings

3.3.2.2. Informal meetings

3.3.2.3. Stakeholders identification

3.3.2.4. Mapping

3.3.2.5. Taking of GPS points

3.4. The survey tools and equipments

3.5. The survey team

3.6. Restitution meetings

3.7. Data analysis and report writing

4. Presentation of the study area

4.1. Physical milieu

4.1.1. Location

4.1.2. Climate

4.1.3. Relief and drainage

4.1.4. Vegetation

4.2. Socio-economic milieu

4.2.1. Education

4.2.2. Health

4.2.3. Electricity and water supply

4.2.4. Communication

4.2.5. Road network

4.2.6. Other social institutions

4.2.7. Economic activities

4.2.8. Resource uses

4.3. Council administration

4.4. Council priorities

4.5. The peripheral villages

5. History of settlement

6. Demographic characteristics

6.1. Population

6.2. Ethnic composition of the communities

6.3. Demographic trends

6.4. Potential work force for CF management

6.5. Habitat and general living conditions

7. Socio-economic facilities

7.1. Water

7.2. Health

7.3. Education

7.4. Electricity

7.5. Stores and shops

8. Social and institutional organisation

- 8.1. Organisation of village
 - 8.1.1. Community institutions
 - 8.1.2. Associations
 - 8.1.2.1. Cultural groups
 - 8.1.2.2. Worship groups
 - 8.1.2.3. Solidarity groups
 - 8.1.3. Decision making process
- 9. Different village production systems**
 - 9.1. Agriculture
 - 9.1.1. Subsistence
 - 9.1.1.1. Types of subsistence crops
 - 9.1.1.2. Sizes of farms and fallow lands
 - 9.1.1.3. Processing of agricultural products
 - 9.1.1.4. Commercialisation and relative importance of revenue
 - 9.1.2. Cash crops
 - 9.1.2.1. Types of cash crops
 - 9.1.2.2. Processing of cash crops
 - 9.1.2.3. Commercialisation and relative importance of revenue
 - 9.1.3. Farming camps
 - 9.2. Hunting
 - 9.2.1. Types of species
 - 9.2.2. Hunting period
 - 9.2.3. Hunting methods
 - 9.2.4. Processing
 - 9.2.5. Subsistence
 - 9.2.6. Commercialisation and relative importance of revenue
 - 9.2.7. Hunting camps
 - 9.3. Fishing
 - 9.3.1. Types of species
 - 9.3.2. Fishing period
 - 9.3.3. Fishing methods
 - 9.3.4. Processing
 - 9.3.5. Subsistence
 - 9.3.6. Commercialisation and relative importance of revenue
 - 9.3.7. Fishing camps
 - 9.4. Gathering
 - 9.4.1. Types of species
 - 9.4.2. Gathering period
 - 9.4.3. Gathering methods
 - 9.4.4. Processing
 - 9.4.5. Subsistence
 - 9.4.6. Commercialisation and relative importance of revenue
 - 9.5. Handicraft
 - 9.5.1. Types of products made
 - 9.5.2. Uses
 - 9.5.3. Sources of raw material
 - 9.5.4. Those involve in the fabrication
 - 9.5.5. Relative importance of revenue
 - 9.6. Animals rearing
 - 9.6.1. Types of animals reared
 - 9.6.2. Uses of animals
 - 9.6.3. Relative importance of revenue

10. Accessibility and commercial flux of goods

- 10.1. Markets where products are sold
- 10.2. Markets where products are bought
- 10.3. Destination of hunted and gathered products

11. Calendar of activities

12. Non-sustainable uses of resources

- 12.1. Agricultural resources
 - 12.1.1. Subsistence crops
 - 12.1.2. Cash crops
- 12.2. Game resources
- 12.3. Fishing resources
- 12.4. Gathering resources

13. Modalities of use of natural resources

- 13.1. Decision making as per kind of resource
- 13.2. Modality of access as per kind of resource
- 13.3. Modality of sharing of resources
- 13.4. Sacred sites
- 13.5. Sites of particular interest

14. Mapping of traditional resource access areas and territorial boundaries

- 14.1. Mapping
- 14.2. The camps
- 14.3. Access modality to camps
- 14.4. Village traditional boundaries

15. Relationship with institutions outside the village

- 15.1. The council
- 15.2. Sub-Divisional office
- 15.3. Forestry/Wildlife office

16. Conflicts

- 16.1. Kinds of conflicts
- 16.2. How solutions are sought
- 16.3. Those involved in solutions
- 16.4. Kinds of sanctions

17. The perceptions, fears and expectations of the surrounding villages

18. Potential positive and negative impacts of the council forest

19. Propositions for maximisation of positive impacts and mitigation of negative impacts

- 19.1. Maximisation of positive impacts
- 19.2. Mitigation of negative impacts

20. Recommendations

21. Bibliography

22. Annexes

Annex 12: Ayong village's complain letter to the MINFOF

Ayong Upper Balong
Nguti Sub Division
Kupe Muanenguba Division
25th October 2007

The Honourable Minister
of Forestry and Wildlife

Subject: **LETTER OF OBJECTION TO THE CREATION OF A
COUNCIL FOREST IN AYONG FOREST LAND**

Sir,

We the community of Ayong strongly object the creation of a council forest for the Nguti Council in the land of Ayong for the following reasons;

1. The boundaries and map of the concerned area has been established without the consent and participation of the community of Ayong. What transparency and community's involvement does this project?
2. One section of the forest has already been occupied by a community forest for a Common Initiative Group (C.I.G) called RIPACIG. The remaining area which has been conserved as a legacy for the Sons and Daughters and upcoming generation of Ayong is now wanted to be occupied by the Nguti Council. What forest shall then be retained for future development of the Ayong Community?
3. Apart from the 28th August 2007 meeting held in the Nguti Council Chamber, Ayong have never been called to participate in the numerous decision making meetings held in the Nguti Council Chambers for this purpose. For example, Ayong was not called upon to be present at the decisive 21st March 2007 meeting held at the same Chamber.
4. Rules have not been clearly defined. For example, responsibilities of the surrounding communities in the project area are not well stated. Contributions and benefits of the communities in the project area are not clearly outlined.
5. Ayong for example as one of the surrounding community in the project area have been left out in the identification phase of the project. The project is thus considered to be the Nguti Council's property and not a project designed or oriented towards the development of the communities within the project area on one part and those outside the project area on the other.

6. Ayong community's relationship with Nguti Council have never been cordial. Firstly, in 1998 a timber exploiting company called Louben Exploited and paid timber royalties worth six million to Ayong community through the Nguti Council, this money was vehemently embezzled. Till date no franc has been paid to Ayong. Secondly, Nguti Council have never supported any development projects of Ayong. For example, school desks were offered in Bangem by the Government to the Government Primary School in Ayong. A letter of assistance was written to the former Mayor asking the council to assist with their vehicle to carry those desks from Bangem with the cost of fueling to be bond by Ayong, no reply was given till date.

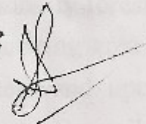
7. The Chief of Ayong or a Community representative from Ayong was not a signatory in the decisive and introductory meeting held at the Nguti Council Chamber on the 21st of March 2007.

Sir, with above observations, we do emphasize our desire of objection to the establishment of the Nguti Council Forest in Ayong forest land.

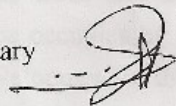
We do thank you in anticipation for your usual cooperation.

1. Chief Akum Samei B. for the Community

CHIEF- AKUM S.B
AYONG VILLAGE



2. Akum Flasco, Traditional Council Secretary



3. Tabi Martin, Elder

