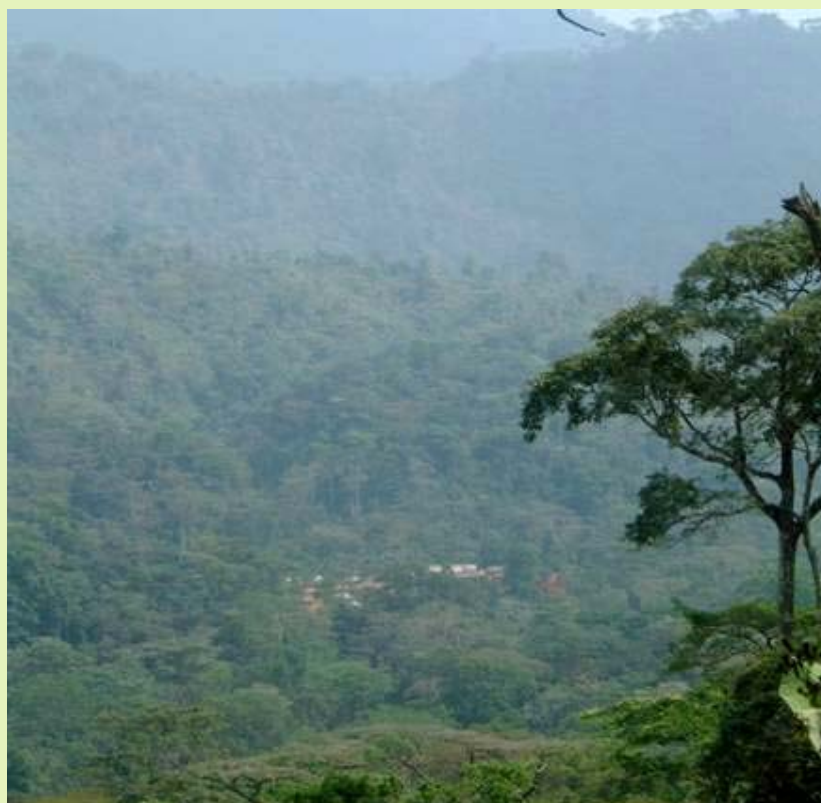




CRS Forestry-Community Consultation Results

August, 2006



Compiled by Kelly Chapman

CRE

Cross River Environmental
Capacity Development
Coalition



Canadian International
Development Agency

CRE *Reports* provide an analysis of the results emerging from the CRE Project for civil society and policy makers in Nigeria.

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Executive Summary

Background

The Cross River Environment Capacity Development (CRE) Project is working to strengthen NGO capacity to affect gender-sensitive policy change and environmental improvement in Cross River State. This project is implemented through the **CRE Coalition**, which brings together five Nigerian Environmental NGOs: DIN, LENF, NCF and Cercopan, and a Canadian Executing Agency, One Sky Canadian Institute for Sustainable Living. The CRE Project is funded by the Canadian International Development Agency (CIDA)

In accordance with their 2005/06 Annual Work Plan, the CRE partners are aiming to systematize their policy agenda, centralize research results and present these to decision-makers. A strategic policy planning workshop held by the Coalition in February 2006 clearly identified the need for widespread community consultation prior to deciding on priorities for specific policy directions and interventions for the Coalition. **One of the major policy areas identified as requiring community consultation was the Cross River State Forest Law.**

As a direct follow-up to this workshop, the CRE partners agreed to gather community input for a review of the Cross River State Forest Law being led by the Protected Areas Policy Working Group (PAPWG) and sponsored by SPACE (Sustainable Practices in Agriculture for Critical Environments Project).

Between March and May 2006, with funding assistance from SPACE, members of the CRE Coalition consulted 21 forest communities across Cross River State on various forestry related topics. The consultation was done in accordance with the methodology outlined in **Appendix 1**, and included the following communities:

- | | | |
|---------------|------------------|----------------|
| • Iko Esai | • Okpaganze | • Isobendeghe |
| • Ifumka | • Ekwette | • Okiro |
| • Owai | • Mfaminyen | • Ebbaken |
| • Iko Ekperem | • Ekukunela | • Bakum – Boki |
| • Enyi | • Abontakon | • Busi 6 |
| • Ebranta | • Okokori | • Bashu |
| • Kachuan | • Bendeghe - Afi | |
| • Kigol | • Oban | |

Men, women and youth were interviewed separately in most cases, and gender issues were integrated into each of the questions asked.

The body of this report comprises the **compiled** comments generated by the consulted communities. It represents the **raw data** from the consultation exercise. References to specific communities and groups within those communities have been mostly omitted to ensure confidentiality of the respondents.

It is hoped that this document will serve as a reference for those seeking the general views and status of forest communities on forestry related topics. It is of particular relevance to civil society, communities and government agencies who are working in the areas of forest policy, management and conservation.

Summary of Raw Data

Forest Community members were asked for their thoughts on community forest land and its use, forest rules and bylaws, their neighbours, and linkages between HIV-AIDS and forest-related activities and issues.

The consulted communities clearly stated the importance of the forest as a source of income and sustenance, and overall expressed the need to conserve and sustainably manage the forest.

Most of the communities acknowledged that deforestation is an issue, and that forests are often not sustainably managed. A few communities stated that they are managing their forests in a sustainable way.

Solutions suggested by communities included working with government and NGOs to undertake conservation, establishing alternative livelihoods for community members, developing land-use management plans, providing environmental education, building road access, regulating forest use, and controlling population.

Tenure, Rights & Access

The consulted communities identified clearing and inheritance as the most common forms of taking land ownership. Women are not permitted to own land in most communities. In some communities, women are able to take ownership via clearing, inheriting or purchasing land.

Community members have the legal right to use Community Forest for farming, timber harvesting and non-timber forest product (NTFP) collection. Access to and use of communal forest land is typically free and unrestricted for all indigenes, although some communities require permissions from village councils. Non-indigenes are generally allowed access and use only with consent from the community. Community members do not have access to government Forest Reserves without permission. Farming is not allowed in government Forest Reserves.

Farming

Slash and burn is the primary farming method used by communities. Farming is identified as a major source of both income and sustenance for forest communities. Livestock rearing is less common, and raises concerns about crop destruction by unfenced livestock and bush-burning to enhance pasture in some areas.

Many of the consulted communities acknowledged that slash and burn farming and increasing populations are causing deforestation and reducing the area of forest. Some communities noted that their farming methods are unsustainable. In most communities men do the clearing and women do the planting.

Solutions suggested by communities included: clearing controls, educating and training farmers, subsidizing fertilizers, reforestation, establishing alternative livelihoods and microcredit schemes, and mechanizing farming.

Bush Burning

Out of control bush burning was identified as a serious problem by most communities and a major cause of deforestation and crop damage.

Solutions suggested by communities included controlling burns using spot fires and fire tracing, and establishing laws, fines and strict enforcement against bush burning.

Water

Many of the consulted communities reported problems with declining water supplies and water shortages. Most of the communities strongly attributed this to deforestation and clearing of watersheds and stream-sides. Women were identified as being most affected as it is mainly their role to fetch water and look after water sources.

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Solutions suggested by communities included: reforesting water-sheds, establishing clearing restrictions and laws in watersheds and along streams, provision of alternative drinking water sources by NGOs and/or government, educating and training communities on environment and conservation, and establishing laws against water poisoning and polluting.

Timber Extraction

Timber extraction was identified as an important source of income for some consulted communities. Other communities indicated that they had banned or curtailed logging. Timber harvest is typically controlled via village councils, chiefs and elders or forest management committees (FMCs). Women are not involved in timber extraction in most communities, although it is allowed in some.

Most communities acknowledged that timber harvesting has degraded and reduced the forest area. Some noted that this has affected agricultural productivity and water supplies.

Solutions suggested by communities included: reforesting cleared areas, conserving or sustainably managing remaining forest, reducing or ceasing logging, education, establishing and enforcing stronger laws against illegal logging, regulation through village councils and the Forestry Commission, and establishing alternative livelihoods.

Non-timber Forest Products (NTFPs)

All the consulted communities noted that they rely on the forests for NTFPs. NTFPs are an important source of income for many communities. Harvest controls in the form of laws, permits and fines are common. There is some application of sustainable NTFP collection methods. Both men and women collect NTFPs in many communities, although in some it is seen as primarily women's business.

Most communities acknowledged that NTFPs have decreased in the forest over the years, and reported that they now have to go farther into the forest to collect many items. This is attributed to unsustainable harvesting, clearing, farming and population pressure. A couple of communities expressed concerns about no longer being allowed to collect NTFPs in protected areas.

Solutions suggested by communities included: establishing alternative livelihoods, using sustainable harvest methods, establishing regulations and fines, and sharing proper management with neighbours.

Wildlife and Bushmeat

Bushmeat was identified as a source of income and sustenance for most consulted communities. Hunting is done exclusively by men; however, women are involved in buying and selling bushmeat. Only a couple of communities had laws in place to control hunting and trapping or restrict hunting of endangered species.

Most communities acknowledged that animal populations and bushmeat supplies have declined as a result of deforestation and excessive hunting and trapping. Many communities indicated that bushmeat is now scarce or gone completely. Some communities expressed concern that endangered species are disappearing. Only one community indicated that animal numbers are not declining in their forest. A couple of communities were unhappy that they are no longer allowed to hunt and trap in protected areas. Other communities indicated that hunting accidents have been a problem.

Solutions suggested by communities included: working with NGOs to conserve wildlife; developing alternate protein sources, alternative livelihoods and microcredit schemes; establishing reserves and hunting laws and restrictions; banning trapping and commercial hunting; regenerating forests and reducing deforestation.

Fishing

Fishing has traditionally been done in most of the consulted communities by poisoning streams. Some communities use hooks and nets instead. It is an activity done by men and/or women,

depending on the community. Many communities do not have big enough streams to fish, and may take tadpoles instead. Most communities have laws and fines against water poisoning.

Many communities reported fish shortages as a result of excessive poisoning and declining water supplies.

Solutions suggested by communities included: banning water poisoning and polluting, using proper net sizes and hooks, establishing laws and fines, and reforestation watersheds.

Forest Rules and Laws

Community Bylaws

Forest communities have bylaws controlling the following: land tenure, access and rights, forest clearing and bush burning, watershed protection and water poisoning, timber extraction, NTFP collection, and trapping and hunting endangered species. Fines are the usual punishment for disobeying laws, although sometimes exile is imposed. Most consulted communities reported that both men and women are involved in lawmaking; however, some indicated that laws are created without women's involvement. Laws apply equally to men and women.

Most communities acknowledged that their bylaws are often ineffective because of problems with compliance and enforcement. A couple of communities noted that there are problems with bylaws conflicting with civil laws.

Solutions suggested by communities included enlisting NGOs or government to help establish and enforce laws.

Other Laws

Community members appeared to be largely aware of State forest laws and laws against killing endangered species. A couple of people noted that some of these laws are ineffective. There was also mention that although these laws are helping the community, they can cause poverty by restricting hunting.

Solutions suggested by communities included: increasing awareness of laws and having better enforcement.

Forest Management Committees

Forest management committees (FMCs) are present in many of the consulted communities, although some communities have no FMCs or have parallel bodies who serve a similar function. They noted that FMCs are responsible for regulating and managing use of the forest, by issuing permits and creating and enforcing laws. Some communities have women on their FMCs, others do not.

While some communities indicated that their FMCs are very effective in managing and conserving the forest, many others stated their FMCs are largely ineffective. Other communities indicated that not having an FMC was an issue.

Solutions suggested by communities included: establishing FMCs in all communities without them, and improving the effectiveness of FMCs through restructuring or giving them more authority.

Neighbours

Cross River National Park:

Some of the consulted communities adjoin the CRNP, whereas others are fairly distant. A number of communities indicated that the CRNP helps protect the forest, and that they have cordial relationships with the Park.

However, a number of other communities indicated that they have issues with the Park because they are no longer allowed to enter for hunting and NTFP collection, and because the promises

they feel were made to them when the Park was established have not been fulfilled. Other communities indicated problems related to poorly demarcated boundaries.¹

Solutions suggested by communities included: having the CRNP make courtesy calls and establish sub-offices in communities, implementing alternative livelihood programs and providing employment, clearly demarcating Park boundaries, and renegotiating Park boundaries and laws to reestablish community access.

Communities:

Many consulted communities reported having amicable relations with their neighbouring communities. However, many more reported that they were having disputes with neighbours over boundaries, access and resource exploitation – notably hunting, NTFP collection, stream poisoning and illegal logging. Poor boundary demarcation was identified as a primary cause of dispute. Clear boundaries were often noted as a reason for good relations with neighbours.

Solutions suggested by communities included: enlisting NGO and government assistance in demarcating and enforcing boundaries, clearly marking boundaries, providing alternative

¹ **Summary of the history of Cross River National Park**, by Stephen Haruna, Director, CRNP, August 10, 2006

Forest Reserves were first gazetted in Cross River State (CRS) in the early 1900s. During the gazetting process, reserved properties were handed over to State government control, and community rights to use these areas were extinguished. However, the focus of these forest reserves was protection of timber resources, not that of wildlife or non-timber forest products (NTFP). Thus, the State government controlled logging and prohibited farm clearing in forest reserves, but tolerated NTFP collection and hunting.

Relative to forest management, the history of wildlife management and conservation in Nigeria is very recent, beginning in the 1950s with the creation of Yankari Game Reserve (later Yankari National Park) in Bauchi State. Wildlife conservation only came to CRS in the early 1990s, when the Federal National Park system arrived through the efforts of the Nigerian Conservation Foundation (NCF). This was done by invitation from the State government, who transferred the Oban and Okwango Forest Reserves to the Federal Government for the creation of the Cross River National Park (CRNP). The CRNP came into law in 1991 and began operation in late 1992. With the change in jurisdiction from State to Federal (National Park) control, a new set of restrictions and greater enforcement was brought in: Federal legislation prohibits both hunting and NTFP collection – as well as timber harvesting – within National Park boundaries.

Thus, when the National Park came to CRS – because of the years that had passed since Forest Reserves were gazetted and community rights extinguished, and because of years of poor enforcement of State forest laws – many communities had the impression that the Forest Reserves were theirs to use. With the establishment of the CRNP, communities were faced with additional legal restrictions on their use of the Oban and Okwango forests, as well as stricter enforcement of pre-existing laws. This created a situation whereby some communities felt that the National Park had taken their land, when in fact their legal rights to these areas had been extinguished decades prior.

The arrival of a multi-million dollar European Union (EU) support program for the forest/national park just prior to the start of CRNP operations worsened the situation in many ways. This program was established because the EU wished to help the new CRNP by supporting communities in the park buffer zone. The program was founded on the assumption that community people rely on the forest for their livelihoods and that given alternative livelihood options they would leave the forest within the Park alone. The EU program, including funding and implementation, was conducted exclusive of the CRNP. While the Oban program didn't get very far (finishing with little to show except a long list of unkept promises), the Okwango program took off with the assistance of WWF as an executing agency.

However, the initiation of these programs at the time of the National Park's establishment created a perception among the communities that the EU livelihoods program was a trade-off for handing over 'their' forest for the National Park, when in fact the establishment and operation of the CRNP was completely independent of the EU livelihoods program. It also led to the impression that the EU Program and the Federal Ministry of Parks were one-and-the-same, a perception that was reinforced by the fact that the two agencies shared office space and equipment in some places.

A few years later, Nigeria's military government fell-out with the international community, and the EU program dropped out, terminating in 1998. The locals didn't understand why the EU program finished and WWF left, and there was a widespread belief that WWF had passed on responsibility for the livelihoods program to CRNP, and that the reason for cessation of program activities was because CRNP was refusing to carry on with the responsibilities transferred to them by WWF. This impression was reinforced by the fact that the EU program donated its vehicles, equipment and buildings to the CRNP, and the fact that many of the EU program staff were absorbed by CRNP when WWF left.

When the EU program left Nigeria in 1998, funding was no longer available for community programs in the Park support zone. In 2001, the Federal government came through with a small amount of 'bridging' funds to keep a skeleton community program in place, in the hope that the EU program would eventually return and resume its program activities (which it never did). These bridging funds enabled the CRNP to do some very small projects for support zone communities, such as building a medical centre and some road maintenance, but on a scale much, much smaller than that of the EU program. Since the bridging fund stopped coming in 2004, CRNP has had no budget and no resources to conduct community programs, without which it cannot do anything for the communities.

(Stephen Haruna pers. comm.)

livelihoods, educating people about boundary locations, enforcing trespass laws, and employing conflict resolution and inter-community meetings.

Linkages with HIV-AIDS

While a number of the consulted communities were unaware of any linkages between HIV-AIDS and forest management, many others made strong connections. Some community members noted that: deforestation leads to poverty which can lead to promiscuity and eventually HIV-AIDS; the forest contains medicinal plants which might help cure or treat HIV-AIDS; HIV can be contracted through bushmeat (primates); influx of visitors wanting to use forest resources (e.g. loggers) can bring HIV-AIDS to communities; and income generated from the forest can lead to spending money on commercial sex workers.

Solutions suggested by communities included: stopping deforestation, being faithful to partners, using condoms, not sharing needles, abstinence, and using money, food and medicines generated from the forest to assist people living with AIDS.

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APPENDIX 1: CRE-SPACE JOINT WORKPLAN

1 Introduction

1.1 Background

The goal of the Cross River Environment Capacity Development (CRE) Project is to strengthen NGO capacity to affect gender-sensitive policy change and environmental improvement in Cross River State. The CRE Project is funded by the Canadian International Development Agency (CIDA)

One Sky, a Non-Governmental Organization (NGO), is the Canadian Executing Agency (CEA) of the CRE project, which brings together a coalition of four Nigerian Environmental NGOs (DIN, LENF, NCF and Cercopan) and one environmental network (NGOCE). Together these organizations comprise the **CRE Coalition**. One Sky is working to strengthen the capacity of the ENGOS, which in turn are instruments to support communities and Community Based Organizations (CBOs) in the buffer zones of the two surrounding key protected areas – the Guinean Lowland Forest Ecosystem in Cross River National Park as well as the Montane Ecosystem of the Obudu Plateau – in the Cross River bioregion of Nigeria. The three focal areas in which the Coalition Partners work are: forest conservation, biodiversity, and poverty alleviation.

In accordance with their 2005/06 Annual Work Plan, the CRE partners are aiming to systematize their policy agenda, centralize research results and present these to decision-makers as well as continue to strengthen relationships with key government ministries at the State and National levels.

As part of this effort to systematize the Coalition's policy activities, an NGOCE led Policy Strategy Workshop was held on February 9th 2006. The purpose of this workshop was to set policy directions for the Coalition in 2006, and to provide detail and direction for policy activities outlined in the CRE Annual Work Plan. A major outcome of this workshop was clear identification of the need for widespread community consultation prior to deciding on priorities for specific policy directions and interventions for the Coalition. **One of the major policy areas identified as requiring civil society and community input was the Cross River State Forest Law.**

Another decision arising from the workshop was for the CRE Coalition to meet with the Sustainable Practices in Agriculture for Critical Environments (SPACE) Project with respect to providing input to the State Forest Law. SPACE² is part of a Protected Areas Policy Working Group (PAPWG) which is in the process of facilitating a review of the Cross River State Forest Law. This review is being supported by SPACE and supervised by the NGO Coalition for Environment (NGOCE) via subcontract.

During a series of follow-up meetings between the CRE Coalition and SPACE, it was decided to join forces in gathering civil society and government input for the State Forest Law review, with the CRE partners' focusing on gathering input directly from communities.

1.2 Consulting Cross River's Forest Communities

Between March and May 2006, with funding assistance from SPACE, members of the CRE Coalition consulted 21 forest communities across Cross River State on various forestry related topics. The consultation was done in accordance with the methodology outlined in **Appendix 1**, and included the following communities:

² The Cross River State Forest Commission, the Cross River National Park, and the Wildlife Conservation Society are also members of the PAPWG.

- Iko Esai
- Ifumka
- Owai
- Iko Ekperem
- Enyi
- Ebranta
- Kachuan
- Kigol
- Okpaganze
- Ekwette
- Mfaminyen
- Ekukunela
- Abontakon
- Okokori
- Bendeghe - Afi
- Oban
- Isobendeghe
- Okiro
- Ebbaken
- Bakum – Boki
- Busi 6
- Bashu

Men, women and youth were interviewed separately in most cases, and gender issues were integrated into each of the questions asked.

This document comprises the **compiled** comments generated by the consulted communities. It represents the **raw data** from the consultation exercise, and as such no attempt was made to summarize or edit this information. References to specific communities and groups within those communities have been mostly omitted to ensure confidentiality of the respondents.

In addition to serving as an input for the 2006 State Forest Law review, it is hoped that this document will serve as a useful reference for those seeking the perspectives and status of forest communities on forestry related topics. It is anticipated that the document will be of particular use to civil society, communities and government agencies who are working in the areas of forest policy, management and conservation.

Community Forest Land and its Use

2 General

2.1 Importance of the Forest

2.1.1 Resources Provided by the Forest

- We have mineral resources like berites in our forest.
- The benefits we derive from the forest are numerous. We all depend on the forest for houses, schooling, business and food. We are happy with this as there is no other way of living. Many of us are orphans and it is through the forest that we live and sustain our lives.
- We are both happy and sad being in the forest. Our fathers clothed and fed us through the forest, but it is full of danger and accidents. Our fathers suffered a lot.
- I love how we use the forest as it is not bought but instead demands our strength.
- We feed from the forest. We like our forest.
- We derive a lot of things from the forest; it gives us what we want. We cultivate for farming, we go for hunting and harvest forest products useful for man, and we cut down matured trees to build houses.
- We use our forest for farm and hunting sometimes we go cutting ogbambu, get raffia palms as sleeping matt and death palms for drinking palm wine. We also get ropes for traditional housing fastening.
- The forest is a gift from God; we don't have a road and water for consumption but the forest remains and we cherish it. The forest is our life.
- Our forest gives us much benefit - we have salad, timber, and animals. We also use our forest as farms. These gifts keep us happy. The natural air we breathe is nourished by the forest and keeps us healthy.
- The goodness of the forest is that if you don't work with the government you fall back to the forest. The goodness of the forest cannot be over emphasized.
- The forest is their major source of income where they harvest; timber, NTFPs, bush meat and farming is basically, cocoa and planting/banana, all which contributes to deforestation.
- the forest is very important to us it gives us money and food.

2.1.2 Schooling/Education

- Our children have no education and there are orphans who depend solely in the forest for livelihood. Our children are brilliant but they have no sponsors for higher education.
- Our forest gives us a lot of benefit. Our students depend on it for buying school supplies. Our schooling is geared by our forest.
- This forest is very good for our children. This is where we get income which funds their education. If there is any other association that will bring fortune and benefit to us we will welcome it.
- We use the forest to get income to pay for our children's school fees.

2.1.3 Climate Regulation

- During Harmattan the forest covers us. In the north Harmattan is severe but we don't feel it because of the forest.

2.2 Forest Management & Conservation

2.2.1 Forest Management Issues

- The way we use the forest is very poor; the way we use and manage the forest is not wise because our unborn children would not inherit anything from us. If there is any other way we will leave the forest alone. We would welcome any NGO who would help conserve the forest.
- Our forest should not be mismanaged. We have already overused our forest and destructed our ecosystem. If we continue destroying aquatic and terrestrial species then our unborn children would not know what is called a forest. It needed an NGO to come and protect and conserve our forest so that it will remain for future use.
- In recent years because of forest degradation, we now have land slides, resulting to farms being destroyed, there is also a reduction of water volumes.
- Deforestation has caused negative impact on the forest and has reduce in size due to various uses like, timber extraction farming and NTFPs collection and indiscriminate hunting of animals.
- We have problems of erosion because we expose the land.
- Our forest are not plenty as in the last 25 years.
- The forest has decreased basically as a result of increased farming with corresponding rise in community population. Bush burning has also lead to deforestation. The community has a special reserve without any farming activities except for collection of NPS only.
- There's poor forest land management, lots of timber and useful plants are lost through indiscriminate bush fire. Indigenous Timber extractors don't pay any fee to the community before extraction, therefore community don't get the right benefit from her forest.
- The forest is finishing - wood for houses is getting farther and farther, the virgin forest is now too far than where it was before, and we don't see most of the animals anymore.
- Before we were not aware that we were destroying our forest.
- Before we used to have virgin forest where one can get easily into and get what one needs, now it is very far. Sometimes people use the forest detrimentally.

2.2.2 The forest is well managed

- This forest is ours, we take care of it.
- We are happy with the way we use our forest. We will only accept changes if they are positive.
- We like the way we use our forest.

2.2.3 Need for Forest Conservation

- The forest gives us life; we live and survive through the forest. The forest provides food for our family.
- We have to conserve our forest for our unborn children; we should not waste it so that they can inherit something from us.
- We conserve our forest because this is where we get our living.
- Our forest should not be destroyed; it is through this forest that many of our youth have gone to school to learn more on environmental protection. Because of the forest we are able to train our children for development.
- We have open heart to conservation. Initially we did not have white men and women in our community but today they are mixing with the villagers.
- Our government has educated us about the goodness of the forest. We should not destroy our forest for it brings us good tidings.
- We need to preserve our forest because it will disappear in time if we don't use it wisely.

2.3 Solutions

2.3.1 Work with NGOs

- I thank God that I am a son of Owai village; our bountiful forest provides for us. I am a logger and pay my dues to the community and the government. I know those who do not have forest are experiencing difficulties. I have also been to Iko Esai and I am aware about Cercopan and environmental protection. We also need such an NGO here.
- We need an NGO who would give us social amenities. We would welcome an NGO who would help us conserve our forest.
- Our forest gives us a lot of benefit. The men depend on it for a living. But the goodness of the forest does not reach everybody. We do not benefit the way that we should. We are imploring an NGO or any group that will come and help protect our forest for future generations. We want groups to establish an NGO here to alleviate us from this suffering.
- We will like to give our forest to any association that will bring goodness to our children. If there is a group that will protect our forest and give us an alternative we will welcome it
- Most of the bush handed to us by our forefathers has been deforested. If there is any group who wants to use the forest for conservation they are highly welcome. We will surely be behind any organization with this goal. If there is a group wanting to use this forest for a purpose there is enough forest.
- We have kept our forest in case any company will come then we will give it up to them. We will sell the forest if anybody wants to buy.

2.3.2 Establish Alternative Livelihoods

- The government or NGOs should come to the community and carry out a bio research in our forest so as to identify some of the useful forest resource which could serve as source for income generation.
- About 80% of our population depend on the forest; therefore to reduce our over-dependence, alternative livelihood should be created.
- Now that we have conserved we want a subsidy, a replacement, an alternative livelihood. We believe that the government will come to our aid by providing housing estate and firms, and our children will benefit from this.
- There should be employment opportunities for individuals.
- We need alternative livelihood. We need a company, construction or any business or manufacturing company to provide employment. There should be loans for establishment of small-scale businesses and an apprenticeship scheme for women. Government and NGOs should train individuals on vocations and crafts and send the youth on scholarships. We should go to school instead of depending solely on the forest.
- The government should award scholarships to deserving children, construct our road to improve our marketing, create poultry farms and give out loans to individuals. A group should assist the community in employing and training individuals for livelihood. The chiefs should be known and considered as an instrument of progress; they should also benefit from any scheme.
- We need employment from the National Park and from the NGO. We need the NGO to train us to be mechanics, seamstresses, farmers, and drivers. Alternatives such as a poultry farm should be established. We would happily hand over our forest to the care of a foreign NGO as this would boost employment.
- I am already old and not fit to hunt or farm. I have been going into the forest for so long but there is no benefit. I would be glad if a group comes to train us on crafts that would give us income.
- I have been to school but still there is no job for me; we still use the forest for our daily income. If you steal in our community you would be stripped naked, so a group should please come down here for us to gain employment. An NGO should come and employ us to give us alternative livelihood. If they do this they can come and take the forest, if not they should leave our forest alone.

- We need an estate to bring employment to us.

2.3.3 Prepare Land Use Management Plan

- A land use management plan should be created in all communities.
- Solution - Controlled farming and land use planning.

2.3.4 Provide Environmental Management Education

- We should have environmental education.
- The whites, the developed countries, are advanced and have ways to manage the forest wisely. We developing countries only imitate as we have not been educated to conserve. In our farming and logging systems, we need an education, as people here use the forest anyhow.
- Other ways of controlling the forest is education for the youths and more awareness by organizations.

2.3.5 Provide Road Access

- If there is a road our market will be progressive and livelihood will be easy.
- We need a good road to market our goods.
- We do not have good road for marketing.
- Our forest is of great importance to us. Without the forest there is no road.
- A road network should be created.
- We need a road to sell our produce. If we have a good road our prices will increase.
- If there is a major road linking our forest then we can give it out for money.

2.3.6 Regulate Forest Use

- There should be an orientation and constant visits by any government agency on how we could use our land.
- We need an NGO or government to establish a vigilante group.
- Other ways of controlling the forest is; supervision by from village council on forest extractions and land acquisition,

2.3.7 Control Population

- Solution - Birth control.

2.4 Forest Management and Gender

- No difference.
- There is no gender discrimination in the use of the community forest land.
- No gender discrimination.
- There is no gender discrimination in the use of the forest and its resources except where women are not interested.
- There is gender equality i.e. equal participation in all forest activities.
- There is no gender discrimination in the use of the forest.
- Role of gender is not written and is tolerated.
- Gender has no negative impact on the community as both men and women have equal right and access to forest land, except some activities that may pose women more susceptible to danger, are advice not to engage in like; hunting, fishing and timber extraction.
- The only issue concerning women here is for their security, by not involving in timber extraction and hunting.
- Men do clearing, hunting while women do the light task of fetching water, cooking.

- Farming, bush burning and NTFPs harvest affects both male and female equally.
- Fishing, bush meat and timber extraction affect men more as reported by the respondents
- The issue of bush burning, HIV/AIDS and restriction to the reserve for bush meat and NTFPs extraction affect both the male and female.
- No written gender biases. Accepted norms are that only men hunt and women burn already cleared farms. However, there are no penalties for women hunting or men burning farmlands.

3 Tenure

3.1 General

- We own our bush and every year it produces food for us; it was handed to us by our forefathers.
- One cannot own more land than one can utilize.
- No visitor can be sold a plot of land.

3.2 Zoning/Land-use Plans/Boundaries

- The community has a land use plan which has been agreed upon.
- We have different kinds of forest here: 1, the personal forest; 2, the community forest reserve; and 3, the virgin forest. With the first you can do anything you wish, but for the community forest reserve the community must be consulted before anything is done on it. The virgin forest is kept untampered for our unborn children.
- There should be clear cut demarcation for conservation and an area for the community to use for their subsistence.
- The community has a community protected forest and government Forest Reserve
- The community has a community protected forest and government forest reserve.
- Land is subdivided into three – government, community and family land. The family land is acquired through inheritance. The community forest can only be acquired if a portion of it is worked on by an individual. The government land or forest purely belongs to the government.
- Busi forest land is divided into community forest land and the reserve
- (CRNP).
- Part of the Busi forest land belongs to government (CRNP)
- Part of the community forest is owned by the government (CRNP – Wildlife)

3.3 Crop-based ownership

- No one hold specific portion of land once cleared, but crops like plantain and banana remains the absolute owners right to harvest the new plot occupier can only harvest his or her crops planted without interfering with such permanent crops.
- Our forest when cultivated becomes personal land. Then no one else can claim that land except the one that deforests it.
- A stranger can only be given land to cultivate after an indigene has harvested.

3.4 Individual ownership through families, inheritance and clearing

- The first to deforest a portion of the forest is the rightful owner of that land.
- We are all born in the forest. Our forefathers all depended on the forest and handed it over to us.
- The personal forest is either inherited or devirgined.
- We came to meet the forest. Some parts may be owned by our parents and they may have had boundaries with a friend. We stop where our boundaries are, usually the streams. Your children will follow where you clear and they continue to enlarge the area depending on their strength.
- Our system for acquiring land is by inheritance and clearing.

- The virgin forest is communal, once an area has been disvirgined it will belong to that individual. People are happy about this as all can have land this way but this is to the detriment of the forest. Our virgin forest is disappearing.
- All community members have equal right to land ownership and they exercise these by being able to acquire and handover land to relatives through inheritance, while non-indigence has right over land only for a period of time after consultation with the community or individual owner, which always attracts a fee on agreed terms.
- We youth have a problem when our fathers lost their share of the inheritance when they did not help in the farm. Then we have to beg for land to till.
- Exist, depends on whoever clears virgin forest first, he only has right over such land not by families
- The community owns the entire forest but there is family lineage ownership.
- Women follow lineage ownership.
- Women follow their husbands and children to their family forest without restriction
- Women can also be made heads of the forest when a male head dies.
- Forest is owned in families
- All land situations at a distance close to the village are owned by separate families and are only used by such families. These are unclaimed land and are located far off. In this unclaimed land, individuals are allowed to use irrespective of the families they belong.
- Forest is also owned in family's lineage.
- Forest land ownership is by families and by individuals. Most family owns bigger forest land and reserve for future usage while some lack adequate farming land.
- Land is owned by men in individual families.
- There is no law(s) on farming. Traditionally, every family has their own family land and you can only go to farm in such farm land if you are a member of that family

3.5 Gender and Ownership

- The women can inherit and acquire land in the primary forest through personal effort. This land acquired can be passed on to the children if the woman dies.
- Women don't own land.
- Women have right to own farms and use land but have no right to own forest farm/land.
- Women in [REDACTED] do not own forest farm land they can only have the right as daughters or wives to farm. Women can have right to forest land ownership if they buy it. Women can inherit farm land from their husband.
- In rare cases women own land only as daughters.
- Men only own forestlands while women ownership is through men either as a relation or marriage.
- Both men and women are equal in forestland use, either married or not, depending on individual strengths to clearer virgin forest.
- Women forest land use is dependent on men. That is, a woman has no high of ownership or access to land but relies on their father, husband or brother land for any use she went to put to. No punishment prescription for defaulters but will be mocked if found wanting of any except for land that is culturally noted.

3.6 Communal Ownership

- Family land and community land. Family lands are closer to the village and are used by family members only. Adopted strangers are allowed to share and are also allowed to clear portions in the community lands. Community lands are normally unclaimed lands by individuals.
- Communally owned, individual own parcels where cash crops have been developed.
- We have far and near forests. Near forests are used for farming. Far forests are not accessible because valleys and rocks pose bad terrains. Both forests belong to community.
- The community forest land belongs to the community.

- The forest is owned by the whole community. The women complained that they have a large forest and there are still poor, so they need the government's assistance to alleviate their poverty.
- The Community owns the forest.
- Responded that community owns the forest.
- Nobody can claim the forest as his own except the community. Nobody should be greedy over the forest.
- Even among community members there would be encroachment into another's farm.

3.7 Combined Communal and Family/Individual Ownership

- The entire forestland belongs to the community and individuals own portions or plots that are used for farming crops like cocoa, plantain, and other food crops. The forest is also used for timber extraction, hunting. Non-indigenes don't own land in this community, they do either through rent or lease system, which is used mainly for farming of cocoa.
- The forest land belong to the entire community but individuals own plots which are generally put into different uses like; farming, hunting and NTFPs collection. Non-indigenes doesn't own land but only rent, and the village council on consultation always defines terms of agreement. The forest is still enough and controlled by FC. No issue identified by both groups.
- The forest is still enough and the virgin forest is communal ownership while individuals own farm plots.
- The community owns the forest and there is also ownership by family lineage.
- The whole land belongs to the community (communal ownership) but individuals own farming plots.
- The virgin forest belongs to the community while the secondary forest is owned by individuals and is passed on from generation to generation. On the other hand, an individual can lay claim of the virgin forest if he demarcates a portion of it and is actively working on it. A good proportion of the land belongs to the government (CRNP).
- reported that the tenure system in existence is communal tenure where the entire forest land belongs to the community, but some part of the primary and secondary forest land are owned by individual families and it is passed on through inheritance. Using of such land is strictly by permission or family membership.
- The [REDACTED] forest is owned by the [REDACTED] people but a particular area belongs to a particular family and ownership is based on family membership, claim and inheritance.
- Basic tenure system includes Communal, family and by inheritance.
- Communal land ownership by families and by inheritance.

3.8 No restrictions/tenure

- Tenure is not in practice.
- There is land tenure system, but once one is dead the land becomes free. But in neighbouring villages like [REDACTED] because of abundant farmland there is no restriction.
- Not in practice, any community member does what he or she wants and where.
- There is no restriction, individual commences farm where someone else stops.

3.9 Government Ownership

- Their view is that the forest can be jointly owned between the government and the community based on mutual understanding.
- both the government and the community should own the forest. Their reason is that the community lives in the forest, knows what happens in the forest and so government can only partner with them to achieve conservation goals.
- They suggested that government should come up with a law to guide/manage the forest and check the unsustainable use of the forest.

- If government is taking ownership of the forest, scholarship programmes should be put in place for students to benefit.
- The forest belongs to the community and government. The community is the primary owner while the government is the secondary owner of the forest.
- The forest belongs to the community and government. The community is the primary owner while the government is the secondary owner of the forest.
- Forest is owned in families
- The community has a community protected forest and government forest reserve
- They responded that they will support joint ownership of the forest by Government and the Community based on the agreement of the two parties.
- Will appreciate joint ownership of the forest between Government and community but it will be done on agreed terms of ownership and the community must know their benefits.
- Will appreciate joint ownership with government so that there can be sustainability of the forest and forest products.
- Want government to have a reserve section of the forest for future use.
- Suggests that community owned the forest with both parties agreeing on terms of ownership and government must assist the community.

3.10 Boundaries

- Boundary – reason being proper boundary demarcation with other neighbouring community.

4 Access

4.1 Free Access

- Everybody enjoys the forest. We all feed on the forest; it is for all.
- Indigenes of the community have free access to the community forest.
- We are free to enter our forest.
- The youths have access to the forest without any restriction. They use the forest for income generation.
- Indigenes of the community have free access to the forest without registration especially for a virgin forest that has not developed by any members of the community.
- Indigenes of the community have free access to the forest without registration especially for a virgin forest that has not been developed by any members of the community.
- Indigenes of the community have free access to the forest except non indigene that pass through the community.
- The forest is meant for all indigenes. We are free to enter.
- The forest is for all, but the community forest is not for any individual.
- There is no restriction for indigenes (both male and female) to access to farm and forest land.
- All community members have the right to the general community forest for collection of NTFPs and bush meat .
- All community members have access to community forest land to farm, hunt, and extract NTFPs and timber.
- All community members has free access to forest land use except on individual land plots that needs consultation.
- No forest land again, any one goes everywhere to do what he or she wants.

4.2 Controlled Access

4.2.1 Community/Council Controls

- Access is based on permissions.
- People are not allowed in anyway to go into the forest of the community, people mainly hunters have been given authority to arrest anyone at designated forests. The forest is one unit but demarcated by valleys, each forest valley has a special caretaker and has right to report or give go ahead for any outsiders.
- You must see the community first before going in.
- To all community members, permission has to be sorted for, else illegal
- The village council which is the highest decision making body of the community approves before the use of forestland. Individual owned plots requires consultation with the owners before cultivating the land, and only annual crops are allowed for planted on such lands. However, non-indigenes are mostly allowed to plant annual crops, and land is acquired by rent or lease after due consultation with the village council. In any case the community always ask to know the purpose for which forestland is used for, before approval, making sure the use will not be detrimental to the forest.
- All indigenes have access to community forestland by consulting the village council for any purpose intending to put to use. However, families or individual owners are consulted before use while non-indigenes do so through the village council.
- Land can be access in Okiro community through consultation with the village council or inheritance but individual plot owners are always consulted before using their plots, which is usually for annual crops only.

- Indigenes have equal rights to develop virgin forest, but do not have a right or free access over an area of land that has been developed by another community member. Before you have access, you seek the consent of the first person who developed that area of the forest.

4.2.2 Family-based Controls

- Indigenes have access to their family forest only, and access to any other forest is on permission from the concerned family head.
- Indigenes have access to their family forest only
- Access is restricted based on family membership. If you do not belong to the family, you don't have access to the family forest.
- Members of families have free access to family forest land for any activity without any restriction.
- They have a forest reserve owned by government and the community. Access to the government reserve is by permission from government.
- Members of families have free access to family forest land for any activity without any restriction.
- Have access only to family forest farm land for farming.
- there is general community forest land and also family forest. In the family forest one have right to either farm, hunt, and extract NTFPs by family membership or permission.
- Indigenes have access to their family forest only, and access to any other forest is on permission from the family head of such a forest.

4.2.3 Trespassing

- We need outside assistance so that others may respect the rules and not trespass on our forest.
- No trespassing from outsiders.

4.3 Access to Parks and Reserves

4.3.1 CRNP & Other Protected Areas

- The park does not want us to enter the forest and we are not happy with this.
- We do not like that we can no longer enter our forest.
- We are not happy that we are being arrested by Cercopan and the National Park for hunting and collecting salad and bushmango; we are not allowed to enter the forest but we have no other source of income.
- Now we are being arrested by Cercopan and the National Park for trespassing.
- I want an NGO who would allow us to enter the forest and extract all the resources, not an NGO like the National Park who are not helping us in terms of development and are even arresting us
- In the past we have access to the forest to get NTFPs but right from when the CRNP came to own part of our forest land no access into the forest anymore for NTFPs harvest.
- In the past we had access to the community forest for extraction of forest resources and hunting but, since from when part of the forest was given to CRNP we no longer have access to the forest for forest resource only access to community forest land for farming. It is applicable to other Busi community.
- No restriction, except the Becheve Nature Reserve that you are not allowed in without a guide.

4.3.2 Government Lands/Reserves

- Indigenes have access to the community protected forest but do not have access to government Forest Reserve except they obtain permission except the obtain

- Indigenes have access to the community protected forest but do not have excess to government forest reserve except they obtain permission from Government.
- They have a forest reserve owned by government and the community, but the community does not have full access to the forest except by permission from government.
- The youth have no access to government land or forest. They have access to community forest only, for NTFPs collection (e.g. afang), logging/timber harvesting, hunting and farming. They youth are suggesting that the government should have placed some limitation to the use of government forest instead of total restriction. They feel oppressed about the matter because they are robbed of their main source of livelihood without providing alternative.
- In the past, people (men, women and youth) have access even in the government forest but it is impossible now. Defaulters are arrested, detained and even imprisoned. The men have access only on community forest.
- The government should allow access to government reserve for NTFPs extraction and should also reduce the size of the reserve area so indigene can have more hand to farm and to harvest NTFPs and timber.

4.4 Access to Strangers/Non-indigenes

- Strictly for indigenes and adopted strangers.
- No strangers are to enter the forest and to clear a farm.
- Non indigenes get access to the forest by obtaining permission from the family head that controls the forest. The community is later informed.
- non indigenes have access through permission from the family head.
- Non indigenes get access to the forest by obtaining permission from the family head who controls the forest. The community is later informed.
- Non – indigenes have restricted access.
- Strangers (non indigenes) are not allowed to farm or hunt in their land. But a stranger who has identified with a family will be allowed to farm.
- Non-indigenes obtain permission from the Chiefs before they can be given a portion of the forest to use for a specified period.
- Outsiders have no access to farm and to community forest for collection of forest resources
- Outsiders by permission and naturalization can farm and collect forest resources in ■■■ forest land.
- Also non-indigenes must consult individuals or the village before use.
- No stranger has right to the forest, but after introduction and adoption by a family, such person will have equal right as an indigene.
- There is no law actually, but outsiders will have to pass through an indigene of the community to be given access into community forest lands.
- No indigenes either from the community or non-indigence is allowed into the community forest without the consent of FMC or plot owner.

4.5 Gender and Access

- Women have rights on forest over visitors.
- Women have free access to use the forest for all activities. The women do not extract timber, this is a limitation placed on women by women themselves because they see timber extraction as a man's affair.
- Men have restricted the women from collecting proceeds from indigenes who harvest NTFPs. They requested that the men should give them the right to collect these proceeds (levies), this will help the women have their own purse. This issue has been forwarded to the Clan Head. The men are yet to comply.
- Women have free access to the forest.
- All Women with the exception of stranger elements have access to collect NTFPs in the community forest

4.6 Access to Fulanis

- Problem: Fulanis are destroying our forests with their cattle without seeing our community. We are to hold a meeting with Fulanis with chief to solve.

5 Rights

5.1 General

- Village heads have rights of asking what goes wrong in community forestry.

5.2 Rights to Virgin Forest

- Have unrestricted right to use the forest especially the virgin forest
- Indigenes have equal rights to use the forest. And to develop any portion of virgin forest. But do not have a right over an area of land developed by another community member.
- Indigenes have equal rights to use the forest and to develop any portion of virgin forest but don't have a right or free access over an area of land that has been developed by another community member. Before you have access, you seek the consent of the first person who develops that area of the forest.

5.3 Rights to Family Forest

- Indigenes have rights in their respective family forest but do not have such right in another family's forest land.
- They have right over developed portion of the forest.
- Members of families have equal rights to the family forest.
- The community members have rights to their family forest and the community is satisfied with family ownership.
- The community has full rights over their forest land, same also with individual portions, gotten through inheritance and free to use at will for any purpose so wished.
- Some forest land and farm land belongs to individual families. If you do not belong to that family you have no right to go into such land except by permission.
- Farming is done only on family forest land. If you are not a member of such family then you will only have the right to farm by permission.
- In community/family forest land all indigenes can farm, but only in their individual family land. However, if permission is sort then another person from a different family land can farm in another family farm land.

5.4 Rights to Community Forest

- The villages have right over community forestland by virtue of birth and inheritance from their four fathers. They have the authority of planting whatever so desired, while rented lands rights express at a stipulated time span of agreement.
- Individuals of the community have full rights of forestland used by virtue of their birth or inheritance which is transferable from generation to generation. And free to cultivate at will without questioning, while non-indigenes do so just for a period of time through payment of rent.
- Youth only have the right to utilize community forest for NTFPs extraction timber harvesting and farming, but have no right to the government forest.
- All community members have right to community forest for the extraction of NTFPs.
- No individual rights except where cash crops have been developed.
- The right to the community forest is restricted to a given portion at a given time. That is to say that natives are not allowed to capture or mark out a very large portion of land without actually working on it. The marked out area should be cleared within a farming season.
- This depends on the forest size else any community member farms wherever.

- Free farming for all indigenes except visitors.
- Is done on zonation after informing everyone on site is selected and shared among interested persons.

5.5 Rights to Government Reserves

- All indigenes have right to community forest. They have the right to collect ONLY NTFPs in government reserve but have no right to farm in it. There is no right for anybody regarding the sanctuaries.

5.6 Rights and CRNP

- Indigenes have the right to farm, hunt and collect forest resources in the past but right from when the CRNP came in to Busi 6 part of the community forest land is now reserve no right to go in for any purpose.
- In the past community members had a right into the forest but now there is restriction from CRNP

5.7 Rights of Non-indigenes

- Every community member has right except visitors. The forests are demarcated.
- Outsiders who want to naturalize can have right to the community forest if he or she fulfils the conditions set by the community.
- Outsiders have no right except by permission then they can use the forest or get forest resources.
- Exclusive to indigenes but strangers who are adopted by families are allowed to farm only in the family lands of their adopted families.

5.8 Gender and Rights

- Rights are abused only when you are stubborn, you are found wanting by the village else as an indigene you have equal right as compared to the chief, both men and women.
- Women have equal rights to use the forest without any restriction.
- Men have right only on community forest and on the land inherited. Men have the right to share a portion of land in the family to their daughters who are unmarried. This is done specifically for farming.
- Women have no rights on forest land ownership through inheritance. Women only have the right to own forest land if they buy it. They also have right to only make use of forest land for farming and for collection of forest products.
- Women have right to farm and collect forest resources but have no right to own land. Women own pledged land.

6 Farming

6.1 Farm Crops & Methods

- Our farming scale is small, hunting.
- The community is limiting sizes of farmlands,

6.1.1 Clearing and Burning

- We don't want to burn our bush excessively.
- We clear the bush to plant our food.
- They clear and burn the portion used for farming.
- The women responded that they farm in the forest. They clear and burn the portion used for farming.
- Farm in the forest through clear and burn practice and they responded that this does not have much effect on the forest.
- We do farming all year round but when burning we do spot burning to avoid bush burning.

6.1.2 Crops

- Farming here is both subsistence and commercial producing crops like; yam, cassava, cocoa yam, maize plantain etc, while commercial involves oil palm, cocoa and rubber.
- We clear our bush for cultivation for crops such as yam, plantain and okra.
- Our forest gives us food such as cassava and other cash crops. It is our natural income.
- We use our forest for farming maize, groundnut, plantain and yam.
- Apart from cocoa yam, cassava we plant bush mango in our farms as well palm trees avocado and plumb.
- Some forest have been used for permanent crops such as thatches for roofing houses, cocoa for sale. Palm trees are also planted for oil.
- Apart from cocoa yam, cassava we plant bush mango in our farms as well palm trees avocado and plumb.
- The major use of the forest by the community is for farming – cocoa, cassava, banana etc.
- Youth responded that farming is one of the major activities in the forest. The community practices farming of various crops.
- They farm mainly on crops like; yam, groundnut, cassava, banana and plantain both subsistence and commercial level. Women said, forest encroachment has stopped due to LENF enlightenment.
- In essence crops grown include Cash and food crops
- We are only managing to crop especially rice, mature that does well only when by trees are climbed down.

6.1.3 Livestock

- Domestic animals also use the opportunity of near farms in destroying crops hence they are not fenced. Solution: Fencing off animals is very, very necessary.
- Fulanis burn ranges for new grasses and destroying ticks which are attacking their animals. Problem: Even if they are invited they don't turn up since DIN stopped facilitating such peace meetings. Solution: NGOs like NCF & DIN should invite Fulanis for a meeting. Hunters too burn grassland that lead to forest distraction

6.2 Income Generation

6.2.1 General Income

- We do not think much of the pain as we know this is our source of livelihood. We are not educated, thus have no other way to sustain ourselves. This physical work enhances our living conditions; the forest enables us to purchase clothes and house equipment. We plant our cassava, plantain and vegetables for marketing.
- The forest is our money, this is where we farm.
- The forest is where I farm yam and other products to sell and use to train my children
- We work on the forest and harvest hot leaf, bitter leaf, vegetables, cassava, pepper, yam, and plantain and sell to the market to get our income.
- We till to have our food and we use the money for our demands.
- From the creation of this world Christ said this forest is for us. We the youth have benefited from the forest. When we plant we sell our crops and make money.

6.2.2 Income for School Fees

- God created this forest for us so we can cultivate it to be able to send our children to school.
- We clear the bush for our livelihood; it is through this that many youth get their education. I myself do not like going into the forest so if there is an alternative I would welcome it.
- The forest is a source of livelihood and this is where we get our money to put our children through school. I am not happy as working in the farm entails a lot of suffering.

6.3 Farming Issues

6.3.1 No Farming Issues

- Women group identified no problem on forest a result of farming.

6.3.2 Farming & Deforestation

- The farmers experience poor yield of crops and this is due to the destruction of the forest. This has lead to poor financial state of those who use the forest.
- Farm in the forest and farming activities and increase in population reduces the size of the forest.
- The community farms in the forest but the size of the forest has been reduced because of mismanagement of the forest.
- We still follow a poor farming system - shifting cultivation and bush fallowing.
- They farm in the forest and this is their major source of livelihood. This result in deforestation
- As a farmer, I farm foolishly because I do not use the modern system. I am begging the white man to come for conservation as we still use the slash and burn system.
- Farming is good but we use this to deforest most of our tropical forest which should be kept for future generations.
- We go on with shifting cultivation that is why our forest is disappearing. Our parents told us that the trees and animals used to be very close. From Cercopan, we believe that other NGOs will come and assist us to maintain our forest for tomorrow.
- Farming is the major cause of deforestation in these community as most people are involved in commercial farming of cocoa and farming of crops and farming of crops like, yams, cassava, plantain, cocoa, yam etc for subsistence. Farming here is done according to individual capability
- The complaint that farming activities over the years in the forest has reduced the size of the forest.
- Farming is through shifting cultivation. This practice has reduced the size of the forest.

- Men Farm in the forest. Farming activities have reduced the size of forest. Increases in population have also contributed to reduce the size of forest.
- They engage in both commercial and subsistence farming with remarkable deforestation as individuals clear bush at will depending on one's ability. Farming has really reduced forestlands in this community but not well noticed since they still have enough. The reason for clearing more forestlands is to ensure fertility according to them.
- Farming reduces forestland as the main cases of deforestation.
- Farming has to be done with caution as farms are only obtainable in forested areas, grass are not fertile.

6.3.3 Land availability

- Limited land. More land needed inside protected areas.
- We have enough land to cultivate. Our forest is still large.

6.4 Farming Solutions

6.4.1 Control Clearing

- We no longer clear farms endlessly; now we measure our forest.
- This forest is given to us by God. Farming is mostly our occupation. We farm wisely and do not waste land. We do not clear more than we can farm.
- Controlled clearing of forestland
- Zero forest clearing at the top of the Ranch. Farming should be done at down valleys.

6.4.2 Educate and Train Farmers

- Rural farmers are happy because that is their level of understanding but we know that it is not the best way to use the forest. There needs to be education and orientation about how to use our forest wisely. Cercopan staff should give out orientation to farmers.
- Solution - Youths education to reduce pressure on forestland.

6.4.3 Provide Farming Subsidies

- Solution - That government should plan to prevent or reduce further forestland or deforestation by providing subsidies like; fertilizer in order to prevent further forest encroachment.

6.4.4 Reforest Farmland

- The issue of conservation is wide. Even just in our immediate surroundings, if we plant trees along our crops that can already help. Many of our people know these trees and the seedlings are just in the forest. We also encourage people that when they harvest trees they should not cut at the base but a few meters high so that it can regenerate.
- They requested for training on sustainable use of forest resources and skill on forest regeneration.
- Farm in the forest. They practice shifting cultivation and this has reduced the size of the forest.
- They requested for training on sustainable use of forest and regeneration of deforested areas.
- The men suggested regeneration of the forest and better water shed management of areas.
- the men suggested regeneration of the forest and water shed areas.
- Solution - Replanting of felled trees.

6.4.5 Establish Alternative Livelihoods & Microcredit

- Need micro credit to reduce pressure on the forest

- They requested for alternative source of livelihood. Micro enterprise development for community members. This will reduce farming activities in the forest and conservation will be achieved.
- They farm in the forest and this is their major source of livelihood. This results in deforestation and
- They requested for alternative source of livelihood. Micro enterprise development for community members. This will reduce farming activities in the forest and conservation will be achieved.
 - More employment opportunities.
- Because of presence of few remnant forests, DIN introduced alternative method of grass farming but that is where animals such as pigs, goats and cattle graze.

6.4.6 Rotate Crops

- land rotation is the common practice adopted for farming. Bush fallowing is also practiced. Farming is normally started by clearing, burning and planting. Subsistence farming is taking the lead as against commercial farming.
- the predominant farming practice in existence in Bakum is the shifting cultivation which we believe is ideal for forest regeneration.
- The farming practice is crop rotation.
- Problem: Because farming is done in near forest patches they are frequently used or are over used because of their limited size. Solution: Shifting cultivation or fallow methods of agriculture need to or will be practiced to allow soil regain its fertility.

6.4.7 Mechanize Agriculture

- We need commercial farming to improve our produce. We do not have equipment for a mechanized system. We should be the food basket of the country but we have no facilities or technology. We pray that government or someone outside should assist us with this to alleviate our poverty.

6.5 Gender and Farming

- Women are more interested in food crop cultivation, usually in between man cash crops. And women are not sure of land increase or decrease as a result of farming.
- Women are given land to farm crops like cassava and coco yam.
- Men do farming in the inherited land and in the community forest.
- Women plant, weed while men clear.
- Men clear, women crop or plant.
- Domestication of animals and clearing of farm plots are some men role but things are changing because women widows do the above themselves.
- Planting only for women.

6.6 Youth and Farming

- Majority of the youth are students whilst only a small proportion farm either under their parents or own their farms e.g. cocoa, banana and cassava farms.

7 Bush burning

7.1 Bush burning Issues

- Bushburning is a problem as it leads to deforestation and it can be a hazard.
- Indiscriminate bush burning is a problem.
- Because of greed we have destructed our forest. Bush burning, destroying trees, and hunting for bushmeat are unnecessary.
- Have experience bush burning and this help in degrading the forest.
- The problems envisaged are destruction of crops, economic tree and NTFPs. Awareness may be created but sometimes bush burning may be accidental.
- Bush burning is viewed by men as a major problems that destroys crops and farms. Attributes such as late clearing and careless attitude towards fire are the main causes of bush burning.
- [REDACTED] community suffer great lost from bush burning caused by indigenes and sometimes neighbouring communities as a result of farming and hunting for rodents.
- Is a bad practice that causes a lot of damage to the forest and farm land resulting in low production.
- Bush burning is a problem for [REDACTED] community. CRNP advise community members not to burn bush but their situation has not changed.
- Have experienced large scale bush burning
- Impacts of bush burning include destruction of farms and consequently there will be food shortage or hunger.

7.2 Bush burning Solutions

7.2.1 Control Burning

- Bush burning is done in a control manner. Hunting activate bush burning.
- They suggested that indiscriminate bush burning should be stopped.
- That bush burning is rare because it is controlled through awareness created by LENF.
- Control burning is ongoing now that awareness has been created and not just wild burning.
- Bush burning is not done indiscriminately here but practice spot burning only on cleared portions meant for farming. No impact on forest lands hence, no issue of any type
- They practice spot burning only, basically on cleared farm spots, and fire tracing to avoid forest fires. (same between men and women groups) no issues.
- Controlled bush burning.

7.2.2 Carry out Fire Tracing

- No bush burning. Those who burn their farms carry out fire tracing.
- Burning is done only around cleared portions for farming and is always controlled by tracing. However, do sometimes destroy some plant and animals species in the soil.
- Burning here is done only on cleared farm plots to enable cultivation and fire tracing is always done to avoid accidental bush burning. All groups has the same views concerning bush burning.
- Possible solution to bush burning: clear tracing and clarion call if the bush is on fire.

7.2.3 Establish Laws & Fines

- Bush burning is relatively controlled with fire laws.

- They do not practice bush burning and there is a law against bush burning. The law is seriously enforced by the community.
- Indiscriminate burning attracts a fine of N5,000.00 payable to the entire community.
- there exist a law against bush fire but this law is not strictly followed this has gone so far to cause deforestation which is a big problem and could mitigated by community involvement in tree planting the government and NGOs can also help a lot by engaging them selves in this environmental idea.
- there are laws against bush burning which we think there are effectively implemented because law breakers are fined.
- There is a law against bush burning, defaulter/victims are fined, and the law is not very effective i.e. poor implementation. Bush burning is a major/serious problem it has caused a drastic land slide which has resulted in a poor water source. [REDACTED] community with DIN's help has held one meeting with her neighbouring communities on bush fire we hope such initiatives will continue.
- In the past there were no laws but today there is law against bushburning
- Laws against bush burning should be empowered and re-enforced this implies that greater fine or penalty be impose.
- Although there is a law against bush burning that exists in the community, there are still cases of bush burning. Fines imposed should be increased and greater awareness should also be created to reduce bush burning incidences
- Government and NGOs should support NRMT team. The NRMT team and the town council make laws jointly. These laws were formerly handled by the town council. Laws governing bush burning are the same for the entire community.
- A fine of N5,000.00 is imposed on defaulters. There is an effective enforcement of this law. The NRMT is there to check law breakers.

7.3 Bush burning & Gender and Youth

- Men and youths (male) are responsible for bush burning.
- Normally carried out by women. Accidents do happen where fire goes beyond intended areas. When this happens, entire communities are mobilized to put such fire out.
- The effects of bush burning is felt by the youth, men and women.
- When burning you need to inform youth groups for burning, they will organize themselves and carry out the task.
- Men, youth and women are all involved in bush burning.
- Bushburning and other issues, however, cut across gender.
- During fire women fetch water, men beat the fire.
- Only women burn already cleared farms.
- Bush burning is mainly carried out by women as a farming technique.

7.4 No Experience with Bush burning

- No one burns, if any, the whole community goes out to quench
- They do not do burning.
- No experience of bush burning.
- Have no experience of bush burning.
- They do not experience bush burning.

8 Water

8.1 Water Ownership and Rights

- Community owned. Indigenes are allowed to get water and fish.
- Water is owned by entire community.
- Free for everybody except when there is need to clear the foot path
- Communally owned but rules guide against pollution. Heavy fines exacted on culprits.
- Water is non economic importance, so its all free.
- No restriction whatsoever to visitors nor villagers.

8.2 Water Issues

8.2.1 General Water Availability

- During the dry season streams are dry.
- We do not have good drinking water. We have water shortage during the dry season.
- We have water almost everywhere, but at the village we are forced to drink the main big river because settlement have taken over small one we also think bigness flow faster and have very little disease.
- Have water scarcity, problem due to drying of watershed.
- Have water problems. Streams dry up very early.
- The community has two major sources of water; from Afi river and streams which are subject to seasonality in quality an quantity as a result of deforestation, through indiscriminate farming, uncontrolled timber extraction and NTFPs collection.
- Water is a big problem. In the dry season drinking streams dry up completely. This has been a long suffered problem that cut across youth and women.
- There is good water source but inadequate in the dry season and sometimes there is no access to good water.
- Poor drinking water quality during the dry season a long suffered situation not attributed to environment degradation/change. There is a lack of water during the dry season and we have to trek long distances to collect water.
- Water sources dry up in the dry season which imposes water problems to community members.
- Each of the forest you must have a small stream flowing.
- The forest provides for our water.
- It was also highlighted that the degree of water shortage now, is more severe than in the past.

8.2.2 Deforestation and Water Supply

- It is a problem that people clear the bush along the banks of streams and rivers.
- Felling of trees without replacement is a problem as our streams dry up during the dry season. There is only one stream left that we do not allow to be exposed to the sun, but fetching water from here for the whole village is very slow.
- It is the forest that provides us natural springs and we do not want this to be destroyed.
- There is a problem of drinking water. We have exposed our water shade and don't have good drinking water anymore.
- Before when our forest was still good our natural spring water never dried. Now as a result of clearing close to the streams we lack water. Our drinking water is no longer shaded.
- Our forest in those days did not dry up but now it does due to clearing up to the river banks.
- We lack water because of exposure of streams due to clearing.

- There is a gradual reduction in water level. No clearing of water sheds now, for now water is not much a problem as compared to Obudu Town.
- Have chronic water scarcity, due to deforestation.
- Most streams are seasonal, either reducing in volume or drying up completely due to deforestation for farming and timber extraction activities as noted by the groups.
- Streams are subject to seasonality due to deforestation for farming and timber extraction unlike before.
- Normal steam sources still exist but subject to seasonality as a result of deforestation of water shades, and lost of fish as after effect. Water quality if reduce as well due to habitat imbalance.
- Also farming close to water sheds causes lost of water.
- There is serious water problem or shortage in the dry season. This has been a long standing problem. Some women attribute the cause to farming along water-shed, while some see it as a problem that has been in existence and as such should not be attributed to environmental changes.
- The youth reported that in the past, the issue of water scarcity was non existence. The youth attribute the problem of water scarcity to deforestation caused by farming activities.
- Have water scarcity problem due to deforestation around the community watershed area.
- Have water problems. This is as a result of excessive deforestation.
- Because of excessive deforestation, they have scarcity of water. Their streams dry up easily.
- Have water scarcity problems due to deforestation of watersheds.
- Since 2003 land-slide in [REDACTED] there has been problem of water shortage during the dry season, also poor water quality attributed to bush burning and loss of vegetation.

8.3 Water Solutions

8.3.1 Reforest Watersheds

- If our forest were recognized by the government, we would even have planted more trees to help us have water during dry season and get more resources from water as well.
- It would be good if government can plant economic trees, such as rubber trees, along the sides of stream banks.
- They have initiated a regeneration of the watershed areas to solve the problem of water scarcity.
- Suggested that they imbibe conservation of the forest as well as regeneration of deforested areas.
- Suggested regeneration of the forest along water shed to solve their water problem.
- Need regeneration of watershed. ..
- Regeneration of the forest and a stop to deforestation.
- Regeneration of water shade areas for restoration.
- Reforestation to protect watershed
- harvested trees portions to maintain watersheds
- Reforestation of watersheds and land use plan

8.3.2 Establish Watershed Protection Guidelines and Laws

- We should not cut trees along streams and river sides so that they don't dry up.
- Had water scarcity problems in the dry season in time past, but now the problem has been addressed by passing a law to guide the watershed. That is, you do not farm along the watershed. If you default, you will be fined by the community.
- Forest has relationship with water and to avoid scarcity of water, there is a law that you don't clear or farm around a watershed.
- The community could give a law against clearing close to the streams.
- There should be no clearing of the water shed. Bush clearing should be at least 50 meters away from the stream. They should plant bamboos in stream banks.

- Recently, they have not experienced scarcity of water. This is because a law was made to protect the water shed and forest regeneration programme has been introduced
- Solution (by women): Should be put in use by youth and men and avoided farming near water sources to conserve watersheds
- Solution - Avoid farming close to watersheds and replanting
- Conservation of existing watersheds.
- Farming a distance from watersheds.

8.3.3 Provide Water

- The government should provide water for drinking for us.
- We need an NGO to construct water tanks to alleviate scarcity of water
- Need bore holes,
- They suggested that bore holes be provided for them
- Also boreholes should be provided to address water shortage.
- A bore hole needed as a supplement.
- As measure for tackling the issue of water scarcity, it was suggested that Government and other private organizations such as NGOs should support the community by sinking boreholes.

8.3.4 Educate and Train Communities

- We have been managing our forest but we cannot do it perfectly. We need an external body like an NGO to assist in conservation and management. We need the help of an international body to enlighten us about forest management. Our water, for example, needs attention. We have been advised not to clear our farms so close to the bank of the stream.
- We need environmental education from an environmentalist.
- We need a group who would teach us how to maintain our water and the correct way to apply poison to our streams.

8.3.5 Establish Pollution and Poisoning Laws

- Maintenance is carried out by the community and fees are imposed on persons abusing accepted use of water resources.
- Abuses are not accepted. Normally fines are imposed on water poisoning. The amount varies and =N=3,000.00 is the least fine given out.
- As an effort to check this problem of water pollution, youth make/set laws guiding against water pollution. The town council collects N5,000.00 as fine from defaulters. Anybody who fails to comply will be taken to the sanitary committee in the local government council for more sanctions.
- Natives are stop to bath in the streams.
- Bathing in streams is prohibited; also children playing in streams are prohibited. Defaulters are charge to pay fines.

8.3.6 Conserve Water

- Also that a law be created to encourage water conservation.

8.4 Water and Gender

- The issue of water problem concerns women mostly because of their domestic activities,
- The issue of water shortage in the dry season affects women most because women are the main house keepers and therefore make use of water more.
- Also men have different spots for taking their baths from women and as well, women speak differently from men.
- Women are responsible for taking care or ensuring the sanitary of drinking streams.

9 Forest Management Committees

9.1 FMC and Forest Management

9.1.1 Forest Management & Protection

- FMC are just those men given responsibility in safe guarding our forest. There is no government established FMC.
- One of their responsibilities are; periodic patrol of their forest to check encroachment from neighboring communities, collection of NTFP's for the community from the reserve and other resources sustainably through acquired skills from LENF.
- Some forest patches were selected between FMC and community for protection.
- The FMC helps us manage the forest wisely.
- The objective of the FMC is to conserve the forest. They are first consulted before entering the forest.
- The FMC is charged with taking care of the forest and gives information to the community regarding the forest.
- The FMC is there to take care of the issue of timber logging, but if there is an agency that will work on this it would be better.
- Have FMC which manages and monitors the activities in the forest.
- Have forest management committee that monitors the forest activities
- The community constituted a body to manage the forest, which is the FMC.

9.1.2 FMC & Village Councils

- Have FMC which monitors all the activities in the forest and reports to the town council. The FMC is certified by Forestry Commission.
- FMC exist in the community and has helped in the management of community forest. Their role is well defined from the village council which is the highest decision making of the village.

9.1.3 FMC Laws

- They do not have their own laws but work within the frame work of the community bye laws to manage and monitor the forest.
- FMC gets its laws from the community Bye laws.
- The FMC has some laws guiding its operations like; collection of license to fell any tree, registration of power chain saw, registration NTFP's buyers with the community, law against endangered species and fines for defaulters etc.

9.2 FMC Issues

9.2.1 FMC Effectiveness

- FMC exist in the community but are not given enough powers and support to carry out its duties which are; to over see the activities in the forest by controlling timber extraction, manage the forest reserve via monitoring movement in and out of forest reserve. Unfortunately, the village council seems to duplicate or shadow its functions by delegating duties to youth members of the village council.

- We have an FMC but it is not functioning well.
- We have an FMC but as they are not following their objectives they are not really in practice. We need the formation of a formidable FMC.
- Sometimes policies are not followed. We need to understand these policies.
- No functional FMCs. Members were elected but not inaugurated.
- There is a slack in FMC activities as they no longer have NGO's motivating them
- Yes there is FMC, but they are rather destroying the forests now that they have been given rights over forests.
- Have FMC that monitor the forest but it is not very active /effective.
- Have a Forest Management Committee that is certified by the forestry commission, they monitor the activities in the forest. The FMC has not been very effective for the last one year.
- The community had a FMC formed by forestry commission but not functional because wasn't formally inaugurated. Presently, the community is guided by FC for forest management and regulation coupled with the community or village council guidelines. However, women have no idea of FMC at all neither its usefulness in community forestry:
- The committee exist but not effective due to poor or no incentives to work for the community, but women groups feel FMC is effective in management of community forest.
- We have no problems with the FMC.

9.2.2 No FMC

- No FMC
- None existing.
- There is no FMC in [REDACTED] community.
- Forest Management Committee not applicable in [REDACTED]

9.3 FMC Solutions

9.3.1 Improve effectiveness

- FMC should be restructured and given its mandate of authority to function well for proper forest management.
- Still waiting for FC the inaugurate FMC member for the management of community forest.
- Solution - Incentives for FMC members to be more dedicated to responsibilities.

9.3.2 Establish FMCs

- There is a committee of chiefs and women set up to look into timber logging and salad gathering, but no FMC. We would be pleased if such a committee were created.
- We should take care of our forest. This should be through government, or a vigilante group such as FMC to regulate forest products.
- We do not have an FMC; we would love to have an FMC in our community. Forest reserve officers should enlighten the community on the need to conserve the forest
- We need an FMC to maintain rules and regulations because people are not well regulated.

9.3.3 Establish Alternative Management Bodies

- Do not have forest management committee certified by the Forestry Commission but [REDACTED] Conservation Society (MCS) has constituted a committee (comprising of men, women and youths) that manage the forest.
- The women have an organization called Forest Women which joins forces with the MCS committee to manage the forest.
- Do not have forest management committee certified by the Forestry Commission but [REDACTED] Conservation Society (MCS) has constituted a committee (comprising of men, women and youths) that manage the forest.

- There is the presence of a Natural Resource Management Team (NRMT) initiated/formed by SPACE. The NRM team which consist of (5 men and 3 women) 8 members. The NRM Team is responsible for the monitoring of activities in either the community or the government forest regarding use and management of forest and forest resources. E.g control entry and monitor the collection of NTFPs such as afang collection, timber harvesting e.t.c. They control forest resources. The restriction is applicable to women, men and youth.
- There is no FMC existence (formed by Government) in the community, however, there is a community forest committee responsible for monitoring timber activities and bush burning.

9.4 FMC & Gender

- The women had nothing to say of the FMC.
- The women were not aware of this group
- Yes there is a FMC comprising of women.
- No certified Forest Management Committee. Have Forest women who work with the ██████████ Conservation Society (MCS) committee to manage and monitor the forest.
- The women have an organization called Forest Women which joins forces with the MCS committee to manage the forest.
- Have FMC women are actively involved.
- Men and women are represented in both village council and FMC for equal decision making for community welfare.

10 Timber extraction

10.1 Timber Extraction

10.1.1 Timber Conservation

- We are conserving our forest for our unborn children so we have curtailed timber logging as a source of revenue.
- We advise loggers not to penetrate the forest so that it will not get finished.
- This forest will give the next generation a bright future so there is no need to destroy it. Timber destruction and bush burning will not allow our unborn children to know the forest. Now we are aware of conservation.
- It's good that timber logging has been banned as this caused deforestation.

10.1.2 Harvest Methods & Locations

- The community does selective timber exploitation and regeneration of timber species.
- There is a law to encourage sustainable harvesting of timber.
- Initially extraction was done in an unsustainable way. Now extraction is selectively done. Mature trees are cut down leaving the young ones. [REDACTED] and other [REDACTED] Villages do logging.
- Timber extraction is done individually in the secondary forest. No body goes to the government reserve forest for timber.
- All timber extraction is done outside the community reserve forest.

10.1.3 Commercial Logging

- Loggers are not operating any commercial logging in [REDACTED] only collected for domestic use such as building/furniture. Individuals can sell certain trees from their farms to their neighbours.
- Women: there is no commercial logging in our community
- Mahogany for timber extraction, iroko among others.

10.2 Controls

10.2.1 Community-based Controls

- The chiefs have to be consulted before any logging is done.
- Community members on approval from chief and youth give authority for people outside the community to extract timber but not for sale.
- Loggers register with village council and NRMT. Extraction is generally done in the community forest. Individuals can sell tree stands on their farms but extraction is mostly carried out by men and youth
- Timber extraction in [REDACTED] by both outsiders and indigene loggers is based on registration with the community council, monitored by the community forest committee.
- Timbers dealers both natives and outsiders first see the community council before going into the forest to harvest.
- Extraction of timber has to do with meeting with community elders. Each year about four to five thousand timbers are being extracted.

10.2.2 FMC-based Controls

- Timber extraction does exist in the community but at controlled and small scale through supervision by FMC.
- Chief and the FMC give authority on timber extraction for building only.
- Small amount of logging is still going on now. It is permitted by FMC only and not by the community.
- Permission are obtained from local FMC but no one knows where dues paid to them are used for.
- They are also aware of guidelines for extraction, but not strictly followed, due to weak FMC.

10.3 Income Generation & Building

- Our forest produces revenue in terms of gate fees for timber logging; it is from this that the community has money for development. This is how we erected our secondary school, pay teachers' salaries, entertain visitors and other projects. But if there are other things that can change this trend it would be good.
- Our forest has great potential. If we log, we get income. Sawing of wood is good and gives us money, but this is limited.
- Timber logging brings income which is used for community development.
- Most of the buildings we see in this community came from the forest.
- Timber is extracted in the community's forest for cash income and for personal usage.
- The men see timber extraction as a lucrative business because part of the money comes to them as royalty.
- We log trees and this gives us money. The trees when sawed for planks and wood give us income.
- We built our houses through the forest.
- Timber is often sold out and some is used for building and household furniture.

10.4 Timber Extraction Issues

10.4.1 General

- The youths responded that timber extraction has reduced the water level, no more endangered species in the forest, more heat in the community, experience more sickness than before and has caused land degradation.

10.4.2 Deforestation

- Timber logging is still a problem.
- The problem is that timber logged is irreplaceable.
- It is not good that we fell trees without replacing them.
- Timber extraction exists in the community as one of the major causes of deforestation and has immensely reduce the size of the forest;
- It has reduced the size of the forest with significance.
- Exploitation of timber from the forest has caused forest degradation.
- Timber extraction is noted as a major cause of deforestation
- Should have Re-afforestation of felled trees as recommended by the government, but has not been effective due to poor enforcement of the law.

10.4.3 Agricultural Impacts

- Due to excessive logging in the past, timber extraction has reduced the size of the forest. This has resulted in poor agricultural yield.

- Due to excessive logging in the past, timber extraction, the size of the forest is reduced. This has resulted in poor agricultural yield, erosion etc.

10.4.4 Timber Shortages

- There is not enough wood anymore. Major trees like cedar and ebony are no longer found.
- There is shortage of some species of wood. Our forest is so deforested that there is no good tree nearby.
- Do not have enough timber in the forest due to excessive logging in the past, but there are moves to stop unsustainable exploitation.

10.4.5 Water Impacts

- The women responded that due to excessive timber exploitation they experience severe wind storms, excessive dry season, drying of water shed etc
- timber extraction has reduced the water level,
- The community extracts timber both on farmlands and on virgin forest thereby reducing the forest.
- its impact on water sources cannot be over emphasis.

10.4.6 No Impacts/shortages

- And women also feel timber extraction has not reduced the forest.
- They also feel (men) that there is more timber in the forest since it is a renewable resource.

10.4.7 Forestry Commission

- The Forestry Commission is not helping matters; they are not doing their job. They help more in destroying the forest. They should come and monitor the rangers on their operations because the community is sawing more than what is permitted. Loggers use one permit several times.³

³ **Editors note:** *The CRS Forestry Commission Perspective*, by Dr. Chris Agbor, Permanent Secretary, Cross River State Forestry Commission, September 2, 2006

The CRS Forestry Commission doesn't get directly involved in forest exploitation; it doesn't have a department that cuts trees. In their own community forest lands, communities should form committees and vigilantes to protect their forest. Communities are aware that no permit is issued by the Forestry Commission without owners' consent. Communities give this consent for trees to be harvested. We encourage them to ensure that every tree that is cut in their area is only taken under permit. Otherwise, they should not allow it.

We continue paying communities royalties every year. They are always told that the more they protect the forest and prevent illegal logging, the higher their royalties will be. If they allow people to come and take forest produce illegally, then they are depriving themselves of royalties.

Those communities that have formed Forest Management Committees (FMCs) have all the guidelines for single permit forest exploitation. All communities with FMCs are fully aware of procedures guiding forest exploitation, so they should not allow themselves to be cheated.

In addition, there are 23 Forestry Offices scattered across CRS, and two zonal Forestry Offices, one in Akampka, and the other in Ikom. Communities are free to go to these offices and report any forestry staff who are not carrying out the right inspection of trees in the bush. If communities report an incident and the matter is not taken seriously by Forestry Commission staff, they are free to come to the Permanent Secretary of the Forestry Commission to report any neglect by Forestry Commission staff.

All forest communities are encouraged to form FMCs. Once FMCs are formed, they can serve as a link between the Forestry Commission and the Forestry Commission Head Office.

Management of community forests should be the communities' responsibility. Communities should take this up as a serious responsibility and challenge, and work with the Forestry Commission to ensure that community forests are protected.

If community members find people sawing many trees with one permit, they are asked to please report the incident to the nearest Forestry office. If they are not satisfied with the response, or if action is not taken, they are urged to come to the Permanent Secretary in Calabar. Communities have a responsibility to protect their forest, because the Forestry Commission is not directly involved in forest harvesting. The Forestry Commission does not issue permits without the owners' consent.

(Dr. Chris Agbor, pers. comm.)

10.5 Timber Solutions

10.5.1 Regenerate Forests

- We should plant trees like cedar, iroko, etc. The seedlings should be bought from forestry and nursed for planting.
- There are moves to regenerate the forest through tree planting.
- Also that they should be a regeneration of timber species in the forest.
- Need seedling of timber species and finances to carry out regeneration of the forest.
- If a particular species has been cut down that should be the species to be replanted.
- Regeneration of young trees
- Solution - Replanting of harvested portions of land.
- The desire of replanting through enforcement by the government and community.
- Solution - Replanting of deforested portions as enshrined
- In FC guidelines of one cut, or two replanted trees.

10.5.2 Conserve and Sustainably Manage Forest

- They suggested reduction in timber exploitation, regeneration of the forest and awareness creation for conservation.
- They suggested that unsustainable timber exploitation should be stopped.
- They suggested that they stop unsustainable timber exploitation
- Solution - Controlled rate of encroachment, and practice selective exploitation of forest products.
- Solution - Sustainable harvesting of timber.
- They suggested sustainable harvesting

10.5.3 Educate Communities

- Need forestry and agriculture extension officers to be closer to the people to create sufficient awareness, assist the community people in managing and monitoring the forest.
- People have to have agricultural knowledge of replacing the trees that have been cut down.

10.5.4 Establish Laws & Regulation/ Manage Forest through Consultation

- We feel that the government should make strong laws so as to control illegal timber extraction
- Regulation and control of timber extraction by village council delegates
- Solution: Women to contribute actively in controlling or regulation of forest products as members of village council
- Indigenes meet or consult forestry commission for legal extraction called permittees while non-indigenes work through community permittees or certified timber extractors.
- There should be a task force to help control our forest.
- Forest management involving both indigenes and non indigenes, through consultation of the community and forestry commission.
- Solution - That government should ensure strict implementation of guidelines with fines on defaulters

10.5.5 Establish Alternative Livelihoods

- We only saw wood for a living. Since they no longer want us to saw wood they should provide an alternative. If an NGO comes and provides employment we will stop logging.
- Also to stop excessive logging, the men requested that they need alternative source of livelihood – Apiculture, Mushroom cultivation, Grass cutter farming etc. This will reduce the number of people entering the forest for timber extraction.

- The community should be given opportunity for education, gainful employment etc, to divert their attention from the forest.
- They suggested the provision of alternative sources of livelihood.

10.6 Logging by Indigenes vs Non-indigenes

- Most of the loggers are non-indigenes who come and exploit our forest.
- Indigenes register with community with a set amount. Stranger who wishes to extract timber would have to work through members of the community.
- Strictly for indigenes.
- Mainly by community members. Outsiders work through community members where local taxes are levied.
- The extraction is mostly done by the indigenes although neighboring villages do extract as well. This often brings problems.
- Non-indigenes do so through permission of community permit fees.

10.7 Gender & Timber Extraction

- Women have free access to extract timber if there are interested
- They exploit timber sustainably and it can be done by both men and women.
- They still have timber in the forest and they encourage sustainable timber extraction.
- Women are not involved in timber extraction because they are not interested in timber extraction. However, there is no restriction for women.
- Women are not interested in logging/timber extraction and they are agitating that men should stop timber extraction because they have not seen the benefit of timber exploitation. They also suggested that the whole community should be sought for any timber exploitation in the forest.
- Women group feel timber extraction is men's business but accepts as causing deforestation.
- Men activity.
- All natives particularly the men have right to harvest timber.
- There is no discrimination between men and women, but the women feel cheated because they cannot compete with the men in some forest activities like timber exploitation.

11 Non-Timber Forest Products

11.1 NTFP Harvest

11.1.1 Harvested Products

- The forest gives us afang and bush mango; we extract periwinkles, kola, cane rope and forest fruits.
- Our forest gives us bushmango and medicine
- The forest gives us periwinkle from the streams, bushmango, salad, and chewing stick.
- We have many benefits such as salad, chewing stick and bushmango from the forest.
- Periwinkles and stones that we get from the forest are very useful.
- Our forest provides salad, periwinkle, randia, bushmango, cane rope and chewing stick which benefit us.
- In the forest there is cane rope and salad. We also pick periwinkles from the streams. We make money out of these materials.
- Palm trees planted can be felled and people can tap it for alcohol and use for entertainment
- We harvest bushmango, periwinkle, salad, palm oil, fruits and chewing stick for our living.
- From the forest we get cane rope, chewing stick, bushmango, salad and fruits.
- Hot leaves, snails on tree trunks, bush pepper etc.
- Hycuberry, mushrooms are found in virgin forests.
- Yes, bitter leaf, etc.
- NTFPs collected by men include, afang, hot leaves, cane rope, bush mango etc.

11.1.2 Sustainable Harvest Methods

- Only for moi moi leaves and otashi which concerns women only and this is done rotationally by family. This plan was adopted as a sustainable approach since the women noticed that whenever huge quantity was harvest the buyers buys at a cheaper rate and while much was still left wasted.
- Sustainable harvesting of NTFPs awareness does exist in the community by LENF, Some of which exist includes; bush mango, afang (Gnetium), hot leaves or bush pepper, rattan, and moi moi leaves. Etc.
- They still have enough of NTFPs in their forest as the harvest is under control. Example includes; bush mango, kola nut, hot leaves bitter kola etc.

11.2 Controls

11.2.1 Harvest Laws

- Salads and cane rope are not to be destroyed.
- Common laws guide the collection for e.g. afang should not be uprooted but should be harvested by plucking only the leaves. Sustainable harvesting is encouraged.
- Certain laws guide collection e.g. afang should not be harvested with the ropes or vine. Uprooting afang is seen as an offence. Defaulters pay fine of N500.00

11.2.2 Fees and permits

- Women for food and income mostly collect NTFP's, and they do these free of charge while non-indigenes do so by consulting forestry commission and payment of fee that usually covers a period of time.

- Any salad buyer must approach the women's group for recognition.
- Buyers register with the community and also pay evacuation fee.

11.2.3 No Controls

- Any one who finds one can just harvest without informing any other person or authority.
- No restriction in collection to indigene except for outsiders.
- Indigenes do not have boundaries for NTFP'S collection.

11.3 Income Generation

- We get yearly income from bushmango, cane rope, salad and hot leaf.
- Salad and bushmango bring much income to the community.
- Cane rope used to bring us much income.
- We have kola nuts from the forest which gives us money. This is something we cannot produce but is just found in the forest.
- The community benefits from harvesting NTFPs from the forest.
- They harvest NTFPs from the forest which helps them raise their financial status. With this money, they are able to meet their daily needs and train their children.
- They harvest NTFPs from the forest for their subsistence.
- Youth collect NTFPs such as afang, cane rope. Otashi, bush mango and moi moi leaves for consumption and for cash income in the community forest.
- NTFPs are collected by men for consumption and for cash income.

11.4 NTFP Issues

11.4.1 Shortages

- They harvest NTFPs from the forest. However there is scarcity of NTFPs due to increased pressure through harvest and deforestation.
- Today people no longer pluck salad nearby; there is not enough salad unlike before.
- Today chewing stick, salad, bushmango, and crimson are very far. Now that we cannot get this we resort to farming.
- We do not see mushrooms anymore.
- Women extract things like: bush mango, Gnetium (Afang) and hot leaves for both consumption and money making, but the quantity of collection has reduced due to deforestation and bush burning.
- There are some few NTFPs but not as much as in the rain forest.
- There are so many before, but because of the shrinking forest resulting from bush fire and taking over land by government
- NTFPs have been reduced significantly because of population pressure and farming. Some areas are now cleared for farming. Collection points are now very far from settlement.

11.4.2 Unsustainable Harvesting

- The uprooting of salad stem is bad.
- We still practice poor techniques for getting NTFPs such as uprooting salad.
- They collect NTFPs without any restrictions but sometimes, they harvest them unsustainably.
- Non-timber forest products still exist in the community, extracted by both indigenes and non-indigenes but its indiscriminate extraction has posted negative impact on the forest.
- Because of cable car we are forced to set pressure on very few forest left more than usual.
- The decrease though not significant might be as a result unsustainable harvesting by some individuals and population growth.

11.4.3 No Impacts/ Issues

- Community groups feel NTFPs have no negative impact on forest since they are avoiding destructive harvesting.
- No issue identified regarding NTFP's collection.
- Either group, on NTFPs, identified no issue.

11.4.4 CRNP and Access Restriction

- At present only the CRNP reserve area is restricted for collection of NTFPs.
- Formerly women have right to collect NTFPs but now, since the coming of CRNP there is no access to the forest resulting in low cash income and consequently poverty. There is no money for payment of school fees for children.
- In the past people go for NTFPs (bush mango, cane rope, snail, hot leave etc.) and sometimes spent up to 3 to 4 days in the bush. It was a good source of income generation, but today there are no more rights and no access to the forest due to the CRNP law. The CRNP law should be revisited to benefit the youths.

11.5 NTFP Solutions

11.5.1 Establish Alternative Livelihoods

- Bushmango is good for us but it is not for all. We invite any organization to come and bring an alternative.

11.5.2 Harvest Sustainably and Restrict Harvest in Reserves

- They suggested the sustainable harvesting of NTFPs.
- Also that the youths should have a change of behaviour and educate others of sustainable harvesting of NTFPs.
- Solution (by youths, women, men) Restriction of movement into the reserve forest.
- Sustainable harvesting of NTFPs awareness.

11.5.3 Establish Regulations & Fines

- Fines against defaulters of rules and regulations on NTFPs.

11.5.4 Enter into Dialogue with Neighbours

- Dialogue with neighboring community sharing common forest for proper management

11.6 NTFPs and Gender

- Women are the major collectors of NTFPs and the income from it helps them to manage their families.
- NTFPs are mostly seen here as women business, with exception of Randia and carpilobia sticks extraction activities by all gender.
- Men, women and youth collect NTFPs. Buyers register and buy from community women.
- Collection of NTFPs cuts across men, women and youth
- Women also have right to NTFPs extraction such as moi moi leaves and otashi.

11.7 Indigenes vs Non-indigenes

- Strictly indigenes and no problems.
- Restricted to indigenes only.
- Collection of NTFPs in community forest land is a right to all indigenes.
- Indigenes have full access to collect NTFPs in the whole forest but non-indigenes obtain permission from the community chiefs and they pay some amount for a specified period.
- All natives have right to NTFPs extraction.

12 Bushmeat

12.1 Hunting Practice

- As a hunter, I have never gone far with my education and hunting is my only occupation. But with environmental awareness, killing primates is no longer in my system. I feel bad that there is no protection for these animals and the trees which are our pride, but there is no other way. The worse thing is, after reserving the forest, other people trespass and make use of our forest rather than us.
- The forest during the days of our forefathers was our school; today we do not hunt or destroy this forest since we have been aware of the need to conserve it.
- 15% of our indigenes are hunters.
- The forest is where i hunt and where i teach my children to hunt.
- People still go hunting but they don't hunt endangered species.
- They are aware of the preservation of endangered species e.g. Elephant, grey parrot etc.
- No one seems to have interest in hunting bushmeat again.
- Hunting is still going on in small scale. The happiness of a typical Becheve man is the meat he brings home, no forests,
- Animals such as warthogs or bush pigs, baboons, antelopes and monkeys are being hunted.
- Far off forest patch have buffalos too are however being hunted.
- Meat commonly found here are cutting grass, porcupine, deer, bush pig and drinkers,
- Youth hunt in community forest only. The rate of hunting is reducing because some youth are involved in other personal activities and animals are not easily seen in the forest.
- Men go hunting but this has been reduced.
- There is a reduction in hunting because some people are government workers, students and the restriction by CRNP.
- Even those interested in hunting games cannot longer see the animals.
- Hunting for bush meat was done both in the government forest and in the community forest.
- Hunters do hunting as an occupation and not as a hobby.
- Only indigenes of the community are allowed to hunt for reason of life security.

12.2 Hunting Controls

- Before, hunting used to be the main occupation of our husbands but now if you are caught you will be taken to court for disciplinary action.
- Animals are important to us and there are now restrictions from killing them. We do not allow our community to hunt primates so that they will not be extinct.
- There is a law passed by the community against indiscriminate hunting and trapping.

12.3 Income Generation & Meat Supply

- Except fishing and snail picking people generally don't seem to have interest in hunting again from this community, the animal are rarely caught that tells there truth, once caught does not give you as much as you would have worked in one of this companies.
- As a hunter, the forest is my wealth.
- People also make traps to earn a living.
- The hunters bring animals while the children bring other resources which we use.
- Our meat comes from the forest

12.4 Bushmeat Issues

12.4.1 Declining Animal Populations

- We no longer have the animals that we had before.
- Our forest provides meat, but now there is no longer meat.
- Our fathers used to bring back live animals, now my child does not have the privilege to see any of these animals alive.
- Hunted game is rare.
- The population of animals is reduced in the forest. There is scarcity of bush meat
- The population of animals is reduced in the forest. Bush meats is scarce.

12.4.2 Impacts of Human Activity

- Bush meat is scarce and this is due to excessive logging, pressure on the animals and increased population in the community
- Have animals in the forest but at the moment they experience scarcity of bush meat because of pressure on the bush meat and deforestation.
- Hunting and Deforestation has also threatened to a point of extinction of some species of animals formerly common like: Elephant, only left with cutting grass, and red deer and few smaller animals.
- Because of greed we have destructed our forest. Bush burning, destroying trees, and hunting for bushmeat are unnecessary.

12.4.3 Hunting Impacts

- Hunting has reduced wildlife populations.
- Hunting for bushmeat is a problem. Our forefathers left for us some species of animals which are getting extinct, hence the need to conserve them.
- Hunting pressure has reduced easy catch of meat at least grass cutters.
- Low population of forest animals resulting in the scarcity of bush meat due to increased pressure through hunting.
- Endangered species have been hunted ignorantly. Many species cannot return
- They don't have enough bush meat in the forest and this is due to increased pressure on bush meat hunting which is a result of increase in population.
- Trapping was mentioned as a bad hunting practice that reduced the population of bush meat or animals.
- Reduction in bush meat is attributed to bush burning and trapping.
- The number of bush animals is reduced and bush meat is scarce due to excessive hunting, especially in the last few years.

12.4.4 Impacts of Deforestation and Farming

- It is difficult to get because of degraded forests. Problem – the use of chemicals to kill animals because of forest lost, brings about burning to find poisoned animals. Solution: It is difficult to stop this act because even if community A stops the next will continue.
- Do not have enough bush meat and this is due to deforestation and is mostly caused by non-indigenes.
- Now because of misuse, those who pluck salad no longer see animals as they did before; they only see these animals dead when the hunters bring them to the village. We no longer see them because we clear here and there and the animals have run away. There is no longer thick forest for them to hide in. In other places they even have zoos but here our children will never know these animals.
- Timber exploitation has affected the population of forest animals in the area.
- Also timber exploitation has affected the population of bush meat in the forest.

- Do not have enough bush meat again due to excessive deforestation and timber exploitation.
- Bush meat still exist but not common or easily as before due to deforestation through farming timber extraction and NTFPs indiscriminate collection has driven animals far away.
- The volume of bush meat has reduced due to deforestation
- Bush meat is still available in their forest and no change of species but in quantities available as a result of deforestation for, farming and extraction of timber.
- Part of the community forest is lost to farming.
- Bush meat is greatly reduced. Habitats of animals have been exposed thereby affecting the animal population which brings the number of hunters low.

12.4.5 No Impacts

- There is still bush meat in the community forest, such that they are threat to their crops. The reason is that they are few professional hunters and most people are subsistence hunters. The presence of bush meat is and indication of sustainable forest management. Example of some species found includes; monkeys, bush pigs, cutting grass, porcupine and drinkers. However, women group said bush meat has reduced as a result of human activities and suggested increase enlighten campaign and forest conservation as solutions.
- There are a lot of endangered species that the government conserved.

12.4.6 CRNP

- Hunting is our big business but nowadays CRNP has destroyed bush meat market. If you kill for the fact that you sell in secret is enough for a poor take home money.
- Hunting is no longer common due to the restriction by the CRNP. Hunting is only done in the secondary forest. People are not happy with the CRNP law, since the initial promises have not been fulfilled. After a long wait people will go back to start hunting, because hunting serves as a source of livelihood for many. Today only grass cutter and rabbits are the common bush meat available.
- No hunting because of the coming of CRNP. Before CRNP came, men use to hunt.
- In the past [REDACTED] youths (male) and men use to hunt in the forest but since the coming in of CRNP there is no access to the general forest for hunting therefore there is no bush meat.
- The Government should give them part of the reserve

12.4.7 Links with Schooling

- Children have to go to school instead of going to hunt.
- At the moment, the pressure on bush animals hunting is reduced because the community has sent their children to school.

12.4.8 Accidents

- Before there were hunting accidents but now these cases have been drastically reduced.
- There have been hunting accidents; my father died in the forest. Engagement with hunting and farming leads to early deaths.
- Initially we were great hunters but now we don't hunt. We used to have hunting accidents and snake bites but now hunting has stopped and the animals are safe for future generations.

12.5 Bushmeat Solutions

12.5.1 Work with NGOs

- We have seen that hunting for years has not made anyone prosper. All our hope lies on Cercopan for our progress.

- Most animals are extinct, that's why an NGO should be here to conserve. It would help us to have children or youth do research or take environmental studies; when there is no forest our children would have to travel to other places to see it.
- There should be a provision of a source of protein either by an NGO or by the government.

12.5.2 Establish Alternative Livelihoods and Microcredit

- We need loans for animal husbandry and poultry farming so we can stop hunting.
- Animals, especially primates, are almost extinct. The wildlife population has decreased much.
- There is not enough meat. There should be a way for us to be advised on how to keep and raise animals instead of hunting. Government can give us assistance for alternatives such as for a piggery, poultry, fish and bee farms.
- NGOs should appeal to government for employment to minimize hunting.
- There is no way we can stop bush meat hunting, it's part of the culture, except jobs are given to us, is the only way of limiting hunting of baboon, monkeys among others
- Requested for capacity building on the keeping of domestic animals, that this will keep them from entering the forest for hunting/trapping and will help send some of their children to school.
- Requested that they need alternative source of livelihood – domestication of animals.
- Need training on alternative sources of protein different from bush meat.
- Need training on alternative source of protein other than bush meat.
- Practice domestication of bush animals

12.5.3 Establish Reserves

- Hunters should be restricted into an area so that we can bring our children to a reserved area where they can see these animals for themselves and not just in novels.

12.5.4 Establish Laws and Regulation

- They suggested that a law be put in place to regulate the killing of bush meat.
- Strong measures against indiscriminate hunting of endangered species.
- Government restriction from hunting
- It will go a long way to help the community also if strong laws are made to control bush meat extraction.
- There should be monitoring of animal killing.

12.5.5 Reduce Hunting

- Hunters cannot be stopped; you can only stop them from hunting certain species at certain times.
- There will always be a conflict between hunters and forest management, the question is how to get them away from hunting.
- no more commercial hunting and restricting hunting to trapping, which is regularly checked.

12.5.6 Restrict Trapping

- Hunting should be restricted to shooting not trapping (Trapping kills both small and big animals
- Solution (stakeholders) No more commercial hunting or unsustainable hunting example trapping.
- We feel it will be better for us the community to make laws to control bush meat extraction (selective killing) by use of guns only.

12.5.7 Conserve and Regenerate Forest

- Reduce deforestation.

- Solution - Regeneration of forest

12.6 Bushmeat and Gender

- Men activity though we buy and sale, they are not too few seen and are expensive.
- Men and women are free to engage on bunting but women don't do it as is difficult activity.
- hunting of animals is only for men.
- Hunting is seen by women as an occupation meant for men only. Women buy and sale bush meat but not hunt animals.
- this issue concerns men mostly and only natives have right to hunt in the community forest.
- Bush meat hunting concerns men only there is no law against hunting as long as you are indigene you can hunt in the community forest land.
- Women are not directly concerned when it comes to hunting. Wildlife extinction is caused by man.

12.7 Indigenes vs Non-indigenes

- Bush meat (hunting): Exclusive right of indigenes and adopted strangers by families.
- Strictly for indigenes and is done by men.
- For now non-indigenes are restricted from going to hunt in the forest.
- non-indigenes are equally free to hunt but on consultation with the community.
- bush meat extraction is a right to all natives interest in the business
- No visitor or non-indigene is allowed to hunt bush meat in their forestlands, except on rare cases where residing there and on farm portions only.

13 Fishing

13.1 Fishing Practice

13.1.1 General

- Men use net for fishing.
- They can fish sustainably using hooks etc.
- Fishing is at a small scale due to little stream use mainly for water collection. It is not significant to the community and every one is free to fish if only found.
- Fishing is done at a very low level here due to few streams. They basically use net by men and emptying of ponds, done by women. Few streams and seasonality also effect fish population.
- Fishing is not common in the community, as only small streams exist with little fishes that are not significant to the community. They rely on ice fish from the market for consumption. All groups have the same ideas concerning fishing.
- There is no elaborate fishing going on here except you have to go all the way to [REDACTED]. What we fish here are small tadpoles, people are not even interested in fishing the tadpoles.
- Yes fishing exists but in a low profile. Is tadpoles fish, people take this activity.
- Not a man role, we don't have fish, it seems as idleness to go for tadpoles fishing.
- Fish are found e.g. tilapia and tadpoles and crabs, mostly during the dry season.
- Even our fish comes from the forest.

13.1.2 Poisoning

- We poison our streams.
- We poison the water for our fishing.
- Poisoning of water has stopped; we used to use fruits from nature to poison our streams.
- Water poisoning is not good; we have been poisoning our streams for fish but we no longer do that.
- We do not poison our streams to catch fish; we use line and net
- Water poisoning was common in the past but rare today

13.1.3 No Fishing

- They don't do fishing because they do not have big water bodies where you can fish easily.
- They do not have big water bodies where fishing can be done.
- They do not have big water bodies for fishing.

13.2 Income Generation and Protein

- We get fish from our streams which brings us wealth.
- Our forest provides fish for our living.

13.3 Fishing Controls

13.3.1 General

- Fish is carried out by youth only. Male youth go for fishing. The female youth do not go for fishing. The same laws governs fish farming in the community. Youth have no separate laws.
- Problem resulting from abuse like water pollution is solved by imposition of fines

- The institutions responsible for the making and enforcing these laws are: (a) Mgbe - strictly for men.
- (b) Angbo - both men & women – monitor all that happens in the forest. (c) Ekpa - women folks only. (d) Age Grade etc.

13.3.2 Laws and Fines for Poisoning

- Exclusive right of indigenes and adopted strangers only. Abuse of accepted fishing method attracts =N=5,000.00 and water poisoning.
- .Illegal fishing in the small streams with the use of gamalin for water poisoning.
- There is no water poisoning through the harvesting of fish. There is a serious law in place, if anyone defaults, he/she will pay a fine or be sent on exile.
- There is no water poisoning through the harvesting of fish. There is a serious law in place. If anyone defaults, he/she will pay a fine or sent on exile.
- There is no poisoning of water to catch fish. The community created laws to stop water poisoning about three years ago and this law is very effective.
- There is a law against water poisoning.
- There is no water poisoning and there is a law against water poisoning.
- Do not poison water to fish. There is a law regulating this and if you default you will be fined by the community.
- Do not poison water to fish. There is a law regulating this and if you default you will be fined by the community and eventually handed over to the police.
- To ensure availability of fish, community members in general have laws guiding fishing. People are not allowed to use chemicals for fishing. Defaulters pay N5,000.00 other fishing equipment like hooks and nets can be used.
- Both domestic/subsistence fishing exist and community members are strictly prohibited from using chemicals for fishing (water poisoning). Defaulters are charged to pay fines if caught.
- Men are not allowed to poison streams for the sake of catching fish. Offenders are punished according to community laws. Defaulters who refused to pay the fine imposed on them will be sued to court. If the poisoning is done by a neighbouring village, the persons involved will be reported and arrested.

13.3.3 CRNP

- We used to poison our streams for livelihood, but now the National Park doesn't allow this.

13.3.4 No Controls

- No restriction nor law though only tadpoles.

13.4 Income Generation & Protein Supply

- We poison the water for livelihood.
- Although there is already a ban on this, we welcome poisoning of the stream to enable us to have protein.

13.5 Fishing Issues

13.5.1 Fish Shortage

- Because of excessive poisoning, we have shortage of fish.
- Fishing has reduced because there are no more fishermen due to reduction of fish in water, resulting from chemical fishing
- Have very few streams and do not have enough fish.

13.5.2 Impacts of Deforestation and Farming

- Aware that deforestation can cause the death of aquatic life.
- The seasonality of streams also affects fish presence as a result of human activities like, farming and timber extraction
- Fishing is also seasonal due to seasonality of water bodies resulting from deforestation through; extraction of timber near water sources and coastal lands sliding with trees, thereby exposing water bodies to excessive sun light and reducing quality and quality of water.

13.5.3 Pollution and Poisoning

- Polluting and poisoning of water is still a problem.

13.6 Fishing Solutions

13.6.1 Don't Poison or Pollute Waters

- We don't want to poison our waters.
- Water should not be poisoned.
- We should stop polluting our rivers around the forest.
- Avoid chemical fishing.

13.6.2 Use Sustainable Fishing Methods

- Use proper net size and hooking.

13.6.3 Establish Laws and Fines

- Suggested government intervention to enforce the law to stop water poisoning.
- Solution -No chemical fishing. -Fines for defaulters by the community.
- Fines against defaulters of rules and regulations.

13.6.4 Regenerate Watersheds

- Solution - Regeneration of trees either artificial or natural to protect watersheds
- Solution as: Replanting around the water shades.

13.7 Fishing and Gender

- Free but more of women activity
- Our river is fast flowing, very little fish can afford to hand on fish is not seen as important as compared to hunting or farming. It's just one of those women activity at leisure time.
- Fishing is done mostly by men on a domestic scale.
- They basically use net by men and emptying of ponds, done by women.
- Male youth go for fishing. The female youth do not go for fishing.
- Fishing at dry season women, poisoning of river men, while women pick.

13.8 Indigenes vs Non-indigenes

- Indigenes only.
- Strictly for indigenes and adopted strangers.

Forest Rules and Laws

14 Bylaws

14.1 Community Bylaws

14.1.1 General

- The laws do not make everyone happy. The water poisoners, for example, are not happy when you stop them from poisoning, just as the timber dealers are not happy when you stop them from illegal logging.
- Community has many bye-laws and generally accepted.
- Bye-laws are revised and are normally based on current reality.
- The community has bye laws and they are very effective.
- The laws are effective and the chiefs enforce the law and they also collaborate with the police to enforce the law.
- Due to these laws, unnecessary activities in the forest have been reduced.
- The council of chiefs and the entire community enforces the laws.
- The law is effective and the chiefs council enforces the laws.

14.1.2 Tenure

- Our laws include: no going beyond your forest reserve,
- Some of our laws include: no selling of land
- Trees help in wind breaking, no man or woman goes alone in selecting a new farmland.
- The forests are fragmented and given to specific family units to keep watch should anyone interfere.
- Have bye laws e.g. you farm in your family forest only. Nobody enters the community forest reserve.
- No one has the right to sale community forestland.
- No building of residence in the forest

14.1.3 Access

- no trespassing into the forest,
- no trespassing.
- I think they are actually effective in a way that one cannot enter the forest without a permit.
- Have bye laws e.g. strangers are not allowed into the forest without registering with the community. This law is very effective.
- Non-indigenes to consult village council before use of forest.
- Unlawful trespassing of community or individual lands result to fines.
- Law against tress passing into community forest reserve or individual farm plots.
- Entering the forest for any use without the concert of the community for any use.
- Law against farming or logging in the government reserve
- You must identify yourself before using community forest.

14.1.4 Rights

- A forest land acquired and developed by community members, no body has a right over those portions of land.

14.1.5 Farming

- Some of our laws include: bush should be cleared only according to one's strength;
- When one goes to farm or to the bush one has to come back with the same person/s one came with.
- no clearing of bush when you are not ready to cultivate (for the sake of a bushmango tree);
- Clear just enough forest as to crop at a given time.
- Clear just enough and not beyond the forest edge. Fuel wood collection is free for all.
- no clearing of forest edge.
- The whole community must clear in one spot for planting.
- You do not farm along the watershed.
- You do not farm on an area of forest that another community member has developed etc.
- Have bye laws e.g. you must clear and develop every piece of land; you do not leave the land undeveloped.

14.1.6 Bush Burning

- no indiscriminate bush burning.
- No burning of forest,
- Law against bush burning
- The youth have laws against: Bush burning
- The community laws on water sanitation and bush burning are okay and good,

14.1.7 Water

- no clearing at the river banks,
- Our laws include: no poisoning of water, especially drinking water;
- if you are clearing around a watershed, you allow a buffer area to protect the watershed.
- No indiscriminate human waste disposal.
- Unlawful to fish at drinking streams.
- Age limit for fetching from drinking streams.

14.1.8 FMC

- You must consult FMC before any tree is cut down. Each community has two FMC representatives.
- These laws are mostly known as FMC laws to guide against the forest and are adopted partly from FC laws.

14.1.9 Timber Extraction

- We use Ekpe Society to stop illegal logging. They fine offenders. We also use the bell or town crier to impose a law.
- We still have a problem of people logging illegally
- Our laws include consulting the chiefs before any logging or building of house.
- It is good that a visitor has to consult the community and get our consent first before he can saw timber.
- Our laws include: no logging in an unallotted plot,
- no felling of timber if you will not saw
- Trees are drastically reduced because laws are not implemented. Those who are anti-logging have no means of reporting.
- Our laws include: no cutting of immature trees,
- For any logging we first seek an owner's consent from the chiefs.
- no logging without permission;
- no cutting of fresh trees

- no ringing of tree bark
- Have bye laws created by the community e.g. you do not clear the forest without any aim. Also you don't do excessive timber exploitation.
- Have bye laws that guild the family forest land. E.g. you cannot saw timber if you are not registered with the community whether you are an indigene or a non indigene.
- Have bye laws for the community forest you don't fell immature trees. Defaulters pay a fine to the community.
- Timber exploited from the community forest, royalty is paid to the community.
- No body has a right to saw timber on a land already developed except the person who develops the land.
- Also, in extracting timber, you must get a permit and
- Have community bye laws in the area excessive timber exploitation etc.
- Permitted loggers saw wood according to specification and girth of trees as stated by FC.
- No commercial loggers allowed into community forest reserve.
- Registration of power chain saw with the community.
- No felling of tree before permit or concert of the community.
- Adhere to tree felling dimensions.
- Law against unsustainable harvesting
- The youth have laws against: Unsustainable harvesting e.g climbing of bush mango and cutting of immature trees for timber
- Law on timber extraction
- Law against illegal timber exploitation
- All rules and laws concerning the forest operation are enforced by FC that is always present in the community.

14.1.10 NTFPs

- Some of our laws include: our salad should not be uprooted but plucked; timber should not be wasted;
- Some of our laws include: no economic trees should be cut down; if you destroy chewing stick, bushmango, crimson, pears, etc., the chiefs will surely fine you.
- Some of our laws include: One cannot pluck another's bushmango without consulting the owner. A solution is for everybody to plant their own bushmango.
- There is no cutting of economic trees.
- no felling of economic trees,
- no uprooting of salad stems.
- no uprooting of chewing stick and randia. no uprooting of salad,
- no uprooting of salad stem,
- no picking of bushmango in another's plot;
- no uprooting of salad; no felling of economic trees;
- no cutting of seed nut, hot leaf, alabaliki, and kola nut.
- Also, strangers cannot harvest NTFPs without registering with the community.
- you cannot harvest bush mangos without a permit.
- Separated period of time for NTFPs collection permits.
- No tress passing to individual farms spots for NTFPs collection.
- Registration of NTFP's buyers within the community by FMC
- Law on bush mango collection (e.g. rainy season bush mango is allowed to drop before collection. Defaulters pay a fine of N3,000.00

14.1.11 Bushmeat

- Some of our laws include: hunters have to identify an animal before shooting;
- No killing or shooting of endangered species
- no trap setting,
- No stranger is also allowed to hunt in the forest.

- Age limit (18 – 25yrs) for hunting and women don't hunt.
- Law against killing of endangered species like monkeys, gorilla and chimps.
- Law against killing endangered species
- The youth have laws against: Hunting in the timber zone (the timber zone is separated from the hunting zone)

14.1.12 Fishing

- Some of our laws include: our water should not be poisoned so that fishes will not be extinct;
- We still have a problem of people poisoning water
- no poisoning of water,
- no poisoning of water or streams.
- no poisoning of water,
- The laws do not make everyone happy. The water poisoners, for example, are not happy when you stop them from poisoning
- Have community bye laws in the area of water poisoning,
- Have bye laws to monitor activities in the forest e.g. no poisoning of water
- No chemical fishing.
- Again chemical fishing.
- Law against water poisoning as fishing technique
- Law against water poisoning

14.2 Punishment

- At times the laws are not obeyed. Victims are fined and punished accordingly.
- The laws are not always obeyed. The offenders should be fined accordingly.
- Defaulters are fined with a life goat, cartoons of drinks, and money (ranging from N 5000 and above depending on the gravity of the offence.)
- Defaulters are fined and failure to comply, you may be sent out of the community.
- The chiefs enforce the laws and defaulters are fined accordingly.
- At times the laws are not obeyed. Victims are fined and punished accordingly.
- The community fines defaulters.
- The penalties are often imposition of fines.

14.3 Bylaw Issues

14.3.1 Bylaws Ineffective

- Have bye laws but there are not effective
- Those who have control over the implementation of the laws and their families are the ones who break the laws.
- Some of the laws are not effective e.g. unsustainable harvesting of NTFPs. They suggested that there should be a change in attitude towards harvesting of NTFPs.
- The community enforces the laws but they are not very effective due to the poverty level of the people.
- We use the authority of the Ekpe society to ban people from hunting and logging but our people still violate the laws.
- There is a problem with enforcement of the laws.
- Those who have control over the implementation of the laws and their families are the ones who break the laws.
- There is a problem with enforcement of the laws.
- The problem is that people don't obey the laws.

- Policies should be implemented. The permits from Forestry to cut down trees are not effective because one permit can be used for 20 trees or 20 cutters. No one monitors this, which is the problem. The law even says that timber cut should be replaced. It also does not work when the overseer is a permittee himself.
- We have not laid down our rules; we only have customs which we follow. Examples include: no cutting of economic trees, no encroaching into someone else's farmland, and non-indigenes should not go deep into the forest. It does not help that these rules are very flexible.
- But the FMC ones violating the by-laws.

14.3.2 Conflict with Civil Law

- The problems identified are the conflict of traditional laws with civil laws. Example, sending indigenes on exile and the court ruling against that.
- Usually conflict with civil laws but easier to enforce, more realistic.

14.3.3 CRNP Law

- the CRNP law against entrance into the forest reserve is harsh for us as it creates more poverty this is so because we don't have access to the forest resources in the part area which originally use to give us plenty of cash income. It should be reviewed to benefit the community members to create opportunities for the collection of NTFPs or the promises made previous should be fulfilled to serve as an alternative to livelihood

14.4 Bylaw Solutions

14.4.1 Government and NGO Assistance

- A government agency should be here to protect and conserve our forest and punish offenders.
- It is better for the government to rise up and establish laws to bind the usage of our forest. They should aid us in conservation.
- The government should work with the community to implement and enforce these laws.
- A government agency should be here to protect and conserve our forest and punish offenders.
- It is better for the government to rise up and establish laws to bind the usage of our forest. They should aid us in conservation.
- We use the authority of the Ekpe society to ban people from hunting and logging but our people still violate the laws. The government should work with the community to implement and enforce these laws.
- There should be an awareness campaign by external people, as indigenes tend to believe them more. We are operating by ourselves, we do not have the National Park or Cercopan helping us; we are handicapped in this aspect. Cercopan should come in and the government should intervene.
- There exists no government by-law known to us against bad forest usage or forest degradation we not had an access to any government law(s). It will be better for the people if government play the rule of working with community ruling council to make strong laws. It will go a long way to improve the forest land condition now and in the future.
- Forest rules should be interpreted and guided by the Forestry Commission.

14.5 Bylaws and Gender

- The women were not particularly interested in their laws. It seems that they have never been asked for their opinion regarding this and did not know how to respond.
- There is not gender inequality in the community laws. Members of the community are treated equally depending on the offence committed.
- Women participate in the process of making the laws except those in which there are not interested.

- Women don't feel bad about community bye laws created without them but they assist in enforcing them.
- Women participate in the making of the Laws.
- Forest rules and laws are effectively implemented by the entire community. Women have no separate laws.
- All the laws or by-laws are jointly made by women, men and youth.
- The aforementioned laws for any group cut across other groups in the community as every body is affected by these by-laws.
- It is the chief and the village council which includes women that take part in making laws collectively with the community members consent.
- It affects both male and female equally (as affirmed by women, men and youth).
- There is gender equality because women are involved in the law making and enforcement
- There is gender equality because women are involved in the law making and enforcement.
- There is no gender discrimination in the forest rules and laws.
- Women are encouraged no to enter the forest alone for reason of danger of any form
- There are no serious gender differences apart from that, women are not allowed to hunt for fear of danger and
- No rules and laws of gender implication concerning the use of forest or as indicated by all groups doing discussions..
- Laws on forest land affects both sexes because defaulters have equal penalty to suffer the equal effect is applicable to bush burning and water poisoning and males more specifically affected on timber extraction.
- Women leaders are involved in laws making.

14.6 Other

- Nobody fights or quarrels a kilometer away from the house in the forest.
- Fighting or quarrelling in the forest attracts fines.
- Communal efforts in searching for any missing person.
- Stealing and adultery highly prohibited.
- No absence from communal labour.
- No fighting especially during feast.

15 Other Laws

15.1 Other Laws

- The men are aware of other laws like; single tree permit, no killing of endangered species etc. They responded that the laws are good and beneficial to them.
- One of the laws is that you don't kill endangered animal species or harvest endangered tree species.
- Men are aware of other laws. No indiscriminate logging, No killing of endangered species.
- There are aware of other laws like those against the killing of endangered species etc.
- Have fair knowledge of other laws but do not know the details of the laws.
- They are aware of forestry law of stamping all sawn wood before evacuations.
- You have to obtain permission from FMC.
- There are aware of other laws like those of forestry commission, wild life laws etc and they don't have problems with laws.
- The women are aware of the forestry commission laws.
- Women responded that there are not familiar with other laws guiding the forest, or local, state or federal government laws.
- The community is aware of other laws e.g. you do not have access to the forest reserve, without permission from government.
- Other laws are the government laws: no burning of forest, selective felling should be encouraged by all.
- Cattle should not go into the forests.
- No human waste in water sources
- Do not exist

15.2 Enforcement

- Defaulters are judged by – sex groups.
- The village council enforces the laws.
- The village council prevails over FMC.
- The affairs of FMC and other bodies shall be over seen by the CBO, council of chiefs and elders of the community.
- Fines are prescribed base on the degree of the offence committed.
- The existing laws are the ones mentioned in the various groups above. The laws are effective because the is close monitoring and law breakers are made to pay fines.

15.3 Issues with Other Laws

- some of the laws are not effective.
- The laws are helping the community but some are affecting the hunters because they cannot hunt freely again. The result is poverty.

15.4 Solutions

- Need more awareness of these laws.
- Requested for alternative source of livelihood
- The women requested that the government should make laws that will guide the forest, and ensure the proper enforcement of the law.

15.5 Other Laws and Gender

- All laws or rules are building all gender while non-indigenes might be sent away from the community.

16 Forest Management Committees

16.1 Role of FMC

- Have Forest Management Committee and it is very effective. Defaulters are fined e.g. those who saw illegally, the FMC seizes their sawing machines.
- We like the FMC, we are happy with the group.
- The FMC is the authority in the village; any person who violates these laws is fined.
- There should not be greediness over occupancy, and entry without permission from FMC is not allowed. There is also no logging except by permission from the FMC.
- FMC regulates NTFP collection of the community
- There should be no tree felling, if any, permission must be gotten from them.
- protecting forest, and surveillance
- Have laws that monitor the activities of the forest. E.g. a timber extractor must not have more than two sawing engines in the forest, when evacuating your wood, you pay the sum of five thousand naira (N5,000) and this money will be used to maintain infrastructure in the village.
- FMC creates the laws and enforces them with the help of the chiefs council. Some of the laws include, single tree permit, hammering of wood, No poisoning of water, No harvesting of immature timber etc.
- Forest Management Committee creates the laws and enforces them with the help of the Chiefs Council some of the laws include, single tree permit, hammering of wood, no poisoning of water, no harvesting of immature trees for timber etc.
- In addition to community by-laws, FMC is guided by forestry commission guidelines for protecting the forest. Fines are pronounced and enforced by the village council depending on the gravity of an offence committed by defaulters.
- These laws are mostly known as FMC laws to guide against the forest and are adopted partly from FC laws.
- They do not have their own created laws but work within the frame work of the community bye laws to manage and monitor the forest.
- The FMC laws draw strength from the community bye laws.
- Adhere to tree felling dimensions.

16.2 No FMC

- We do not have an FMC.
- No FMCs and they have requested for a functional FMC through the Forestry Commission.
- None
- No FMC operating therefore no rules and regulations except that of FC.
- Do not have a certified FMC from Forestry Commission, but have an MCS constituted committee which manage the forest and help the Chiefs to enforce the forest bye laws made by the community.
- There is no FMC. The NRMT team is functioning as the FMC. The team is made up 10 members 8 are active member and 3 out of the 8 are women. The NRMT team takes care or monitors the activities carried out in the forest.
- The FMC is not formed. It is only the NRMT teaming that is functioning like FMC. The forestry commission also controls the government reserve
- There is absence of FMC. The NRMT team in collaboration with the town council makes forest laws and takes decisions about forest issues jointly.

16.3 FMC Issues

- We need an FMC.
- People don't know the laws of the FMC that is why it doesn't work.
- The FMC is trying their best in protection but it is not enough. They cannot protect the forest by themselves.
- FMC rules include: don't go into the forest unless you are a permittee, and that endangered species should not be killed. This means that the FMC should visit the forest to ensure these are being followed but they don't.
- Have FMC but is not very effective.
- Have Forest Management Committee laws but there are not effective.

16.4 FMC Solutions

- There should be a strong FMC to assist the community. They should be reconstituted then they should work out with the community how they can effectively manage the forest.
- We feel that there should be an FMC in our community to regulate forest products.
- Every community should have their own FMC for effectiveness.

16.5 FMC and Gender

- We do not know any laws. We do not know the FMC. Our men do not allow us to know these things.
- Have FMC and women are involved in the FMC
- Have Forest Management Committee laws and women are involved in the committee and in creating and enforcing the laws. But the FMC is not very effective.

Neighbours

17 Cross River National Park (CRNP)

17.1 Role of CRNP

- CRNP helps to protect our forest.
- We are aware of this agency; we cannot trespass their boundary for hunting and other activities.
- We do not have a problem with the National Park. Three of our boys are members of the vigilante group. They have employed us in helping catch trespassers.
- We are only in the support zone and not the core area of the National Park; we don't have a problem with them.
- We are cordial with the National Park.
- They once helped only come around once in a while
- We were part of NP they gave us some improved bush mango, palm trees but we are not being carried along. Cassava stems were also given, we are still using it now.
- Some of the youths are not clearly informed about their neighbourhood with CRNP.
- The youths responded that they are in the support zone of CRNP.
- Have a cordial relationship with all their neighbours and this is due to clear cut boundaries.
- Yes, boundary with CRNP and cordial relationship with guided rules
- Cross River National Park (CRNP)(forestry commission) : There is the presence of a forest reserve controlled by CRNP (Forestry commission). The CRNP, sanctuary and forest is just one thing. It is only a change in nomenclature between them.
- Accepts government's decision on the creation of the sanctuary.
- They are in support of the sanctuary conservation goals, but benefits from conservation NGOs should be shared equitably.

17.2 CRNP Issues

- The National Park is of assistance and no problem to us. However, when the Park arrests someone there are misgivings between communities.
- We do not have good relations with the National Park because they have not kept their promises. They continue to promise constructing our road but this has not been done. Yet they do not want us to enter the forest.
- The problem is that the National Park does not allow us to enter our forest. We are not happy in the way the Park operates and mistreats us; they have not paid for our forest. If there is another group who can come and drive away the National Park people who do not want my husband to feed me and my family, I would be happy. When our husbands, who are the breadwinners, are arrested and detained for several days then the women are not in a position to do anything for the household.
- Our problem is that we are prohibited from entering our forest. We cannot pick bushmango, gather salad, log, and hunt. The National Park who has claimed this forest has abandoned all development for us and has not provided any alternative to help cover our loss. We accepted them with open arms but all they have done is construct a water tank that is not functioning. We have to consult with the director of the Park to know why the forest, which is our source of income, should be kept unused as we are hungry and we need development. We are going on a hearing in Abuja. If there is no alternative they should relinquish our forest back to us, because children are already killing their fathers because they cannot provide school fees. If there is any other group that can help us to fight this National Park and bring goodness to us we will welcome them.

- The National Park is a problem to us. They arrest our children even when the forest is not theirs. They are not in the demarcation zone of Owai but they arrest our children. Even the Ifumkpa forest they are treating as their own.
- The National Park is making us suffer; we do not want to be maltreated.
- Our farms are being destroyed by baboons and bush pigs worse still we are not to kill such animals by the CRNP.
- Have a cordial relationship and are in partnership with CRNP but CRNP tend to be deceitful because they do not keep to their promises.
- The National Park came but withdrew. The Forestry Commission educated us with management and asked about boundaries. They even asked about markers and we put cornerstones but the FMC were superstitious so this was not successful.
- The problem they have with CRNP is that they do not have clear cut boundaries with the community and CRNP tends to be deceitful sometimes.
- The youth, men and women are not happy with the CRNP because they have not provided alternative. They have no good relationship with the CRNP. They never understood the plan from the beginning.
- There is poor communication network between the community and the CRNP/Forestry Commission. They imposed their decisions on the people without due consideration.
- Busi has a poor relationship with the CRNP and no good communication network. The poor relationship is attributed to their inability to comply with their promises. In the beginning the relationship was cordial.⁴

⁴**Editors note:** *Summary of the history of Cross River National Park*, by Stephen Haruna, Director, Cross River National Park, August 10, 2006

Forest Reserves were first gazetted in Cross River State (CRS) in the early 1900s. During the gazettement process, reserved properties were handed over to State government control, and community rights to use these areas were extinguished. However, the focus of these forest reserves was protection of timber resources, not that of wildlife or non-timber forest products (NTFP). Thus, the State government controlled logging and prohibited farm clearing in forest reserves, but tolerated NTFP collection and hunting.

Relative to forest management, the history of wildlife management and conservation in Nigeria is very recent, beginning in the 1950s with the creation of Yankari Game Reserve (later Yankari National Park) in Bauchi State. Wildlife conservation only came to CRS in the early 1990s, when the Federal National Park system arrived through the efforts of the Nigerian Conservation Foundation (NCF). This was done by invitation from the State government, who transferred the Oban and Okwango Forest Reserves to the Federal Government for the creation of the Cross River National Park (CRNP). The CRNP came into law in 1991 and began operation in late 1992. With the change in jurisdiction from State to Federal (National Park) control, a new set of restrictions and greater enforcement was brought in: Federal legislation prohibits both hunting and NTFP collection – as well as timber harvesting – within National Park boundaries.

Thus, when the National Park came to CRS – because of the years that had passed since Forest Reserves were gazetted and community rights extinguished, and because of years of poor enforcement of State forest laws – many communities had the impression that the Forest Reserves were theirs to use. With the establishment of the CRNP, communities were faced with additional legal restrictions on their use of the Oban and Okwango forests, as well as stricter enforcement of pre-existing laws. This created a situation whereby some communities felt that the National Park had taken their land, when in fact their legal rights to these areas had been extinguished decades prior.

The arrival of a multi-million dollar European Union (EU) support program for the forest/national park just prior to the start of CRNP operations worsened the situation in many ways. This program was established because the EU wished to help the new CRNP by supporting communities in the park buffer zone. The program was founded on the assumption that community people rely on the forest for their livelihoods and that given alternative livelihood options they would leave the forest within the Park alone. The EU program, including funding and implementation, was conducted exclusive of the CRNP. While the Oban program didn't get very far (finishing with little to show except a long list of unkept promises), the Okwango program took off with the assistance of WWF as an executing agency.

However, the initiation of these programs at the time of the National Park's establishment created a perception among the communities that the EU livelihoods program was a trade-off for handing over 'their' forest for the National Park, when in fact the establishment and operation of the CRNP was completely independent of the EU livelihoods program. It also led to the impression that the EU Program and the Federal Ministry of Parks were one-and-the-same, a perception that was reinforced by the fact that the two agencies shared office space and equipment in some places.

A few years later, Nigeria's military government fell-out with the international community, and the EU program dropped out, terminating in 1998. The locals didn't understand why the EU program finished and WWF left, and there was a widespread belief that WWF had passed on responsibility for the livelihoods program to CRNP, and that the reason for cessation of program activities was because CRNP was refusing to carry on with the responsibilities transferred to them by WWF. This impression was reinforced by the fact that the EU program donated its vehicles, equipment and buildings to the CRNP, and the fact that many of the EU program staff were absorbed by CRNP when WWF left.

When the EU program left Nigeria in 1998, funding was no longer available for community programs in the Park support zone. In 2001, the Federal government came through with a small amount of 'bridging' funds to keep a skeleton community program in place, in the hope that the EU program would eventually return and resume its program activities (which it never did). These bridging funds enabled the CRNP to do some very small projects for support zone communities, such as building a medical centre and some road maintenance, but on a scale much, much smaller than that of the EU program. Since the bridging fund stopped coming in 2004, CRNP has had no budget and no resources to conduct community programs, without which it cannot do anything for the communities.
(Stephen Haruna pers. comm.)

17.3 CRNP Solutions

- They should be invited and a sub-office should be established here.
- The men suggested a courtesy call to the CRNP for them to express their views.
- The women suggested that the CRNP should implement tangible projects/programmes in the community.
- The community members are crying that the CRNP should revisit their laws and give them access to NTFPs in the government reserve or provide job opportunities for them. Increase in population has become a problem because the people have very small portion of land for farming. They want the CRNP to give them more land by shifting their pillars and beacons to the benefit of the community and the CRNP. Also more jobs should be created to alleviate the suffering of the people.
- The people now want the CRNP to re-negotiate with them because they see themselves as unfairly treated by the CRNP. They want to dialogue with the CRNP.
- All benefits resulting from conservation activities should be shared equitably amongst all communities.
- They want to be included in landlord communities. They were advised to put their complaints before the Boki Traditional Rulers' Council.

18 Communities

18.1 Good Relations

- We work amicably with our neighbours, but we have boundaries.
- No problems with [REDACTED]
- We do not have problems with [REDACTED]
- Ojor is feeding from our forest; we have no problem with this.
- We are living cordially with [REDACTED] as a sister community.
- Boundaries are not defined with [REDACTED], etc, but we have no disputes with them.
- We have no problems with [REDACTED], we even meet with them in the bush to pick bushmango.
- We don't have a problem with [REDACTED]
- We have no problems with [REDACTED] and the rest of the other communities.
- No boundary demarcation we are all one. No boundary exist between neighbours and as such no problems.
- No demarcation everything is free.
- Have cordial relationship with neighbouring communities and the reason is because they have clear cut boundaries.
- They have cordial relationship with their neighbors. and this is because they have understanding with others.
- They all have clear cut boundaries and their relationship is cordial.
- They have clear cut boundaries and some boundaries are demarcated by streams.
- There are no land disputes with neighbouring villages and relationships are cordial

18.2 Controls

- If any neighbour trespasses, both communities will settle the difference amicably. Alternatively, you pay rent to the community for the portions of land your have cleared.
- If a neighbouring community wants to trespass, they obtain permission from the owner community.
- If any neighbour trespasses, both communities will settle the difference amicably. Alternatively, you pay rent to the community portions of land your have cleared.
- They have common boundaries with other communities and you can hunt across the boundaries, but you cannot extract timber across the boundaries.
- Intra communal land trespassing is normally resolved through the village council intervention with defined demarcations.
- There exists a cordial relationship with neighbouring forest communities. But seldom(infrequent) there use to be dispute with a particular neighbor community in such situation disputes are settled by the chiefs, elders and council members of the communities concern or involved but sometimes if critical by other brother communities.

18.3 Issues with Neighbouring Communities

18.3.1 Community Disputes

- Our neighboring communities are devastating the forest. We interlock in our farming system and as such they have infected our streams and cut down our timber.
- [REDACTED] is overstepping our boundary. They are poisoning our water, as they are upstream.
- [REDACTED] use dogs to hunt and they exploit timber in our forest.

- [REDACTED] is stepping over our boundary in timber exploitation, cane rope collection and hunting. They also use Gamaline to poison our water.
- [REDACTED] trespasses to get honey and salad. They also set traps and poison streams.
- [REDACTED] is logging in our forest, as well as collecting cane rope, chewing stick and salad. Our efforts to handcuff them were to no avail as we do not want to resort to violence.
- [REDACTED] trespasses for hunting and farming.
- [REDACTED] poisons our waters and sets traps. They also trespass the forest reserve from Central through [REDACTED] village..
- [REDACTED] is trespassing into our land and logging illegally; they have been warned several times.
- [REDACTED] sets a lot of traps, killing a lot of animals including endangered species.
- [REDACTED] kills a lot of animals using dogs and traps.
- [REDACTED] community intercepted the state project of a cocoa estate that was supposed to have brought employment to our people. The project was abandoned and there was a scuffle between our communities.
- [REDACTED] always accuses us of masterminding when they get arrested by the National Park for trespassing. [REDACTED] should realize that it is the government who arrests them, not us.
- [REDACTED] has sold their land and trespasses on ours.
- Our neighbour [REDACTED] trespass and poison our stream even if they have already been told not to.
- [REDACTED] tries to trespass our boundary.
- [REDACTED] trespasses into our land.
- [REDACTED] sells their land without notifying the community and trespasses into our own.
- All other neighboring communities have no problems with us except Iko Esai, who do not recognize us.
- [REDACTED] logs their bush and encroaches into ours.
- [REDACTED] is selling their land and encroaching into our forest.
- [REDACTED] is also encroaching.
- We do not get royalties despite all this logging by others.
- We have problem only with communities surrounding us because of farms, and the Ranch Resort Hotel who accuse us of setting fire always going into the Becheve Nature Reserve
- We have land dispute with the [REDACTED] people over clearing of our land.
- Some are having land dispute with them.
- Have conflict with their neighboring communities due to no clear cut boundaries and the omission of [REDACTED] from the list of landlord communities in the Forest Reserve, while the forest reserve cut line is in [REDACTED] forest.
- Do not have cordial relationship with their neighbors. This is due to excess logging, no clear cut boundaries.
- Have conflict with their neighboring communities due to no clear cut boundaries and the omission of [REDACTED] name from the list of Forest Reserve landlords, while the forest reserve cut line entered [REDACTED] forest.
- The only neighboring communities blundering them like; [REDACTED] villages do basically have problems of trespassing and is usually address through inter-communal meeting dialogues.
- Neighbouring communities include [REDACTED]. Disputes often abound amongs these communities on land, water poisoning (use of chemicals for fishing), untimely collection of bush mango and logging.

18.3.2 Boundary Demarcation

- We have quarrels over boundary disputes because there are no demarcations.
- We have boundary disputes with other communities; the problem is that the boundaries are not defined.
- [REDACTED] of Biase LGA encroach and trespass into our land. This is a big problem especially since they are from another LGA. There should be permanent boundaries between us.

- Their neighbor is, [REDACTED] and share the same forest, with no defined boundaries, with occasional disputes due to trespassing that is always resolved within. Others don't exist at all and no issue by both groups.
- The only neighbor is [REDACTED] sharing a common forest, but no boundary separating them hence, always engage in quarreling of trespassing. It is a serious problem as there is no co-existing framework for forest management, even after efforts by LENF in different measures without success yet.

18.4 Solutions

18.4.1 NGO and Government Assistance with Boundaries

- There should be government intervention, or any NGO to stop these communities from further forest destruction. Cercopan should arrest trespassers.
- An NGO can assist us regarding boundaries. We want to stop encroachment because this will affect our children's children. We need permanent boundaries.
- Government should set up a committee to demarcate the boundaries with their different neighboring communities.

18.4.2 Provide Alternative Livelihoods

- There should also be employment opportunities for them.

18.4.3 Demarcate and Educate about Boundaries

- They should be made aware of forest reserves.
- There should be awareness among neighbouring communities regarding boundaries.
- As a solution, the men want the government to provide surveyors who will put beacons while the

18.4.4 Enforce Laws

- Ignorant members of neighbouring communities should be arrested.
- Solution for encroaching bush burning: Sanction (stiff) have been put in place ranging from N5000 – N15,000 should one be caught setting fire at the bottom hill.

18.4.5 Reduce Timber Extraction

- They suggest reduction in timber extraction

18.4.6 Employ Conflict Resolution

- They suggest to have enlightenment programmes for both communities to settle their differences
- Solution Inter communal meetings to find a way forward on Forest management. (on – going)
- youth reported that the Local Government Area is taking care of some of the problems with the neighbouring villages by organizing inter-community meetings with chiefs and elders

19 Forest Reserve

19.1 Forest Reserves

- Fishing is restricted in Rhoko River.
- We have our own community reserve.
- We have a reserve in our forest. (Same use as the community forest.)
- We have a 50-hectare inventory plot planned by the FMC for selective logging and NTFP management.
- We have an inventory plot but no private reserve. This is for the community, where logging is only along the upper Rhoko.
- We have a forest reserved for research and sacrifices. No one is allowed to enter here. We also have a reserve where we do not allow people except by permission.
- We have at Ezul Ameh and Otundo that is where you are sure to see a lot of animals.
- No entrance, poaching and bush burning.
- Becheve Nature Reserve (BNR) no one goes in except through the guides. No boundary between us either.

19.2 Government Relations

- Have a cordial relationship and also clear cut boundaries.
- Have good relationship with government.

19.3 Forest Reserve Issues

- We need a forest reserve. We have a government reserve where even children cannot go; we should be able to have a similar area where children can go to watch animals even if there is no security.
- The government should carve out a portion of the Forest Reserve for the community use
- Forest reserve but has problem of collecting community royalties when due. Solution - Delegates to FC head quarters for reconciliation.
- Everything about it is unproductive banana.

19.4 Landlord List

- The omission of [REDACTED] from the list of landlord communities in the Forest Reserve, when the Forest Reserve cut line is right inside [REDACTED] forest is a serious issue of conflict.
- They demand that government should include their name in the list of forest reserve landlords
- No cordial relationship due to omission of community name at the forest reserve landlord list.
- The omission of [REDACTED] name from the list of forest reserve landlords, while the forest reserve cut line entered [REDACTED] forest is generating a lot of conflict.
- They have made a case that government should include their name in the list of forest reserve landlords

20 Private Reserves

20.1 Private Reserves

- An area has been demarcated for Cercopan to help conserve our forests and primates.
- A reserve was given to Cercopan. This zone is restricted from hunting. We have no problems with this area.
- We have a private reserve area meant for Cercopan. We have no problems with this
- Yes there is forest reserve initiated by the community.
- There is the presence of a reserve in the community but not a private reserve emanated from the grass land Community Land Use Plan (CLUP) by the community and for the community.
- There is a plan to demarcate a forest land but it has not been implemented.
- There is a plan to get one but it is still pending.

20.2 Private Reserves Issues

- We have a problem with Cercopan recognizing only [REDACTED] and not any other community. We have no boundary with [REDACTED]
- Since Cercopan came no indigene of [REDACTED] has benefited in terms of employment or compensation.
- [REDACTED] is eating alone from Cercopan, leaving us aside. There is no employment to [REDACTED] members.
- Yes, the community planted tea as forest regarding effort but because it's not being put into use it's being cut down as fuel wood.

20.3 Private Reserve Solutions

- Cercopan should secure an area between here and [REDACTED] as a reserve but people own every piece of this forest.
- Any group who is willing to conserve our forest should give us the basic amenities and alternative to our source of livelihood.
- Cercopan should be extended to [REDACTED] forest.

Linkages With HIV-AIDS

21 Linkages with HIV-AIDS

21.1 Linkages Between Forestry and AIDS

21.1.1 Poverty

- Deforestation leads to sickness and can also lead to poverty which eventually can lead to acquiring HIV/AIDS through sexual promiscuity for money.
- They are aware that a degraded forest can cause poverty and poverty can eventually lead to HIV/AIDS through unsafe sex.
- Deforestation causes poverty and poverty can lead to HIV/AIDS through promiscuity.
- They responded that degradation of the forest leads to poverty which can eventually lead to HIV/AIDS through prostitution
- They also responded that poverty can cause HIV/AIDS.
- Youth responded that laziness and poverty leads to one acquiring HIV/AIDS.
- Deforestation leads to poverty
- Degraded forest can lead to poverty and poverty can also lead to prostitution which might lead to HIV/AIDS.
- A degraded forest can lead to poverty which eventually may lead to HIV/AIDS.
- Also that a degraded forest can lead to poverty and poverty can eventually lead to acquiring HIV/AIDS through prostitution.
- The women responded that a degraded forest can cause poverty and poverty can eventually lead to HIV/AIDS through sexual promiscuity.
- Deforestation can cause poverty and inversely lead to immoral acts and transmission of sexual diseases.
- poverty as a result of deforestation and consequent immoral acts that may lead to disease transmission and destruction of plants base medication gotten from natural forest as result of deforestation.
- Poverty leads youths to immoral acts that may result to HIV/AIDS infection, if deforestation is not checked.
- Linkages to deforestation and consequences of poverty especially women which make them prone for HIV/AID through immorality.
- Absent of NTFPs leads to poverty which will eventually force people out of the community either for child labour or for prostitution which could result to Hiv/Aids infection.
- It was not easy for the youth to establish that NTFPs and Aids have relationship. They were able to establish a linkage between Hiv/Aids and NTFPs after much probing they said NTFPs provides income for the youth especially the female who out of poverty may be forced to look for an alternative such as sex business (going into sexual relationship for money) to get money
- Men were able to establish a linkage between Hiv/Aids and NTFPs by saying that absent of NTFPs causes poverty which force people to migrate and that migration increases vulnerability toinfection of Hiv/Aids because men and women take into risky living e.g. people can become robbers as a result of poverty. Both men and women are affected because Hiv/Aids has no gender barrier.
- Lack of forest resources lead to increase poverty which can lead to prostitution or sex business
- Youth could also be forced by poverty to go out in search for job and therefore could be infected there.
- Forest lost results in a reduction of NTFPs and timber which will bring about increased poverty. and poverty could result to increase dead as do HIV/AIDS.

21.1.2 Medicinal Plants

- They are aware that the forest has medicinal plants that can cure diseases.

- Some plants are medicinal.
- Some trees from the forest are medicine
- Get herbs from the forest that can cure many diseases.
- Some forest trees / products are medicinal
- Women responded that forest protect them from various diseases.
- Some forest plants and roots are medicinal
- They also remarked that you can get herbs from the forest used in curing diseases
- They responded that herbs gotten from the forest can cure diseases.
- They responded that you can get medicinal trees from the forest
- Forest has medicinal plants.
- Linkages were made on: the role of plants for most medical treatments
- The use of plants for medicinal purposes, which are from the forest.
- The cure of HIV/AIDS could come from the natural forest land by using the plants/herbs in the forest.

21.1.3 Degraded Environment/Forest

- They responded that people can contact diseases easily in a degraded environment.
- Confirm that deforestation can bring sickness to the community
- How deforestation can cause transmission of diseases to human from homeless animals.
- Linkages were drawn to transmission of diseases by animals if their natural habitat is destroyed,
- Disease transmission with HIV/AIDS inclusive from wild animals using Ebola disease as an example as an impact of deforestation.

21.1.4 Bushmeat

- There is a linkage - diseases are spread through animals.
- We can get HIV when we eat bushmeat.
- Eating raw animals can transmit HIV.

21.1.5 Disputes

- Boundary disputes can result in blood spill and contamination.

21.1.6 Influx of Visitors

- When visitors, especially loggers, come to our village they can have relationships with our girls and transmit the disease.
- Visitors can mingle with us and transmit HIV.
- Youths responded that the forest attracts visitors who came for the forest resources and the community people interact with these visitors through sex. There is a possibility of contacting HIV/AIDS in the process.
- The women responded that you can acquire HIV/AIDS from visitors who come for forest product.
- The youths response is that, the forest can attract visitors who can spread HIV/AIDS to community members.

21.1.7 HIV-AIDS awareness and presence

- Family units inform their ward over HIV but community has not seen it worthy of participating.
- The men are aware of HIV/AIDS.
- Aware of HIV/AIDS.
- Men are aware of HIV/AIDS
- The community is aware of HIV/AIDS through radio jingles TV and relations.

- Also aware that the rate of spread has increased but not enough awareness yet in the community and no testing centers within yet.
- The community is aware of HIV/AIDS but most emphasis is laid on STD's
- The community is quit aware of HIV/AIDS but said, not enough.
- No except typhoid.
- There is non except for typhoid and ghnoreahoa. The cure of HIV and AIDS will come from where it started, not here.

21.1.8 Income and Prostitutes

- Wrong use of income from the forest i.e. spending your money with prostitutes.

21.1.9 Rape

- There are aware of HIV/AIDS and they responded that it can be contracted in the forest through rape in the forest by hunters, NTFPs hunters etc.

21.1.10 No Link between HIV-AIDS & Forestry

- No linkage.
- Linkage with HIV/AIDS sounds Greek to the audience (No linkage).
- None at the moment

21.2 HIV-AIDS Solutions

- They suggested that the community should stop deforestation.
- Faithfulness to partners
- Use of condoms
- No sharing of skin piercing instruments
- Abstinence for singles.
- Youths are not quit interested in the awareness and go about their usual life styles. There is need for more enlightenment.
- Money generated from the forest resources could be used for up keep of the patients. Also the leaves and fruits edible from the forest can also help in the health maintenance of AIDS patients.
- AIDS patient could be sustained by forest produce/product which could contain vitamin and minerals.

21.3 HIV-AIDS and Gender

- It affects women and men the same because every person is at risk.
- The matter of HIV/AIDS has an equal impact and effect on both female and male.

Appendix 1

CRE- SPACE Joint Policy Work Plan

March 27th, 2006

Background

Both SPACE and CRE have policy objectives related to strengthening the effectiveness of environmental policy in Cross River State (see **Appendix 1** for details). In particular, both groups have identified the need to provide input to Cross River State Forestry and Natural Resources Draft legislation (from this point forward referred to as the State Forestry Law).

Upon completing their Policy Strategy Workshop on February 9th, the CRE Coalition engaged SPACE in a series of meetings

1. Meetings (2) on February 13th, to introduce the concept of joint policy action to Alade Adeleke from SPACE
2. February 20th meeting between CRE Partners & SPACE to cost community consultation and civil society roundtables, and identify possible areas for cost/task sharing, and develop a schematic for a joint workplan (see **Figure 1**).
3. February 21st meeting with Allen Turner from SPACE to present proposed joint work plan and tentative budget for community consultation.
4. February 28th meeting with CRE-SPACE Joint Policy Task Group to develop a joint work plan (see **Figure 2**) and proposed methodology for community consultation.

Scope & Roles

During the series of February 2006 meetings held between SPACE and CRE partners, it was decided to join forces in gathering civil society and government input to the State Forestry Law. SPACE's role will focus on gathering input from government institutions and civil society at large, while CRE's role will focus on gathering input from communities to strengthen the larger civil society input. SPACE and CRE (as NGOCE led activities) will collaborate on hosting a civil society round table, individual meetings with government stakeholders, and a state-wide forum (bringing together civil society and institutions) on the Forestry Law. SPACE will consolidate input provided by both Civil Society and government institutions, and present it in two public meetings - one in Calabar, the other in Ikom.

The Protected Areas Policy Working Group PAPWG (comprised of SPACE, the Cross River State Forest Commission, the Cross River National Park, and the Wildlife Conservation Society), which is facilitating the review of the Forestry Law, will then take the recommendations forward to the judiciary. A flow chart indicating the relationships between these activities is shown in **Figure 1**.

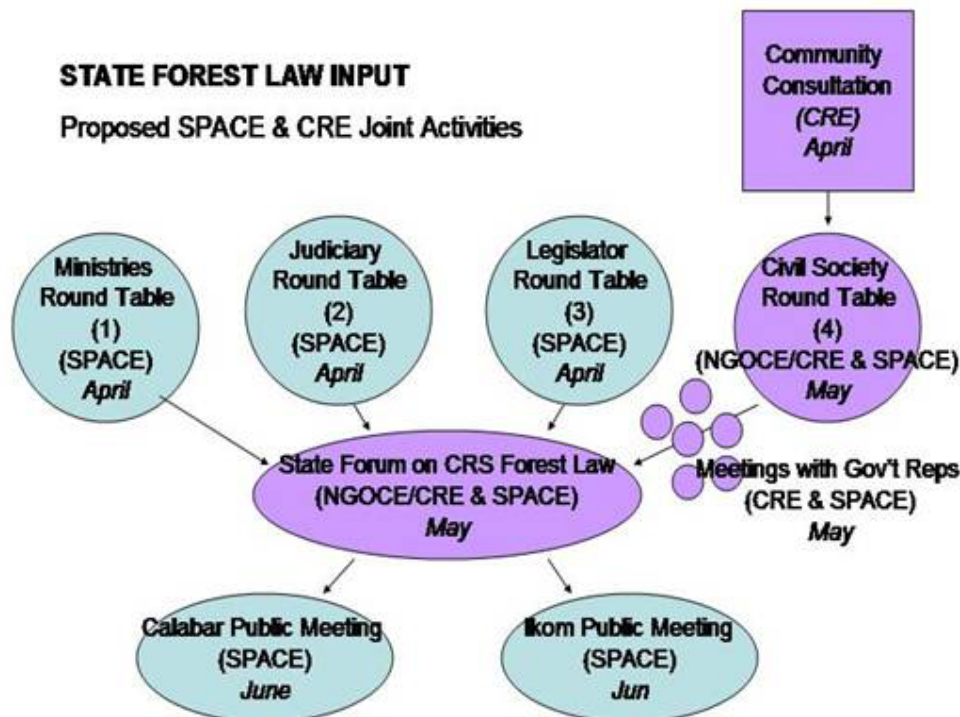


Figure 1. CRE & SPACE Joint Policy Activities

Note on the scope of CRE's community consultation component:

In the CRE Policy Strategy Workshop, it was determined that the Coalition should endeavour to consult their constituent communities on the Coalition's three priority areas: forest conservation, biodiversity, and poverty alleviation.

However, given the short window of opportunity to provide input on the State Forestry Law, and the number of person-hours required to gather this input, the CRE members on the Policy Task Group decided that the community consultation phase will have to limit its focus to community forest issues.

However, It is anticipated that biodiversity and poverty issues will nonetheless surface during the consultations, because of their strong linkages with forest management.

Joint Work Plan

A joint CRE-SPACE work plan was developed for review by CRE Partners and SPACE. This proposed work plan outlined in **Table 3** identifies timelines and responsibilities of each participant.

Table 3. Summary of proposed timelines and responsibilities for key policy activities (ENGOS = NCF, DIN, LENF, NGOCE & CERCOPAN)

Key Activities	Date Start	Date Finish	Lead	Supporting/Attending
Project Initiation	28-Feb	28-Mar		
Policy Task Group Meeting	28-Feb	28-Feb	One Sky	ENGOS,SPACE
Set joint work plan	28-Feb	28-Feb	One Sky	ENGOS
Establish consultation methodology	28-Feb	6-Mar	One Sky	ENGOS
Prepare project introduction	2-Mar	13-Mar	One Sky	
Mobilize staff for consultation	13-Mar	27-Mar	ENGOS	
Methodology review session for partners & staff	28-Mar	28-Mar	ENGOS	
Consultation Analysis				
Conduct Community Consultations	29-Mar	28-Apr	ENGOS	
Compile Consultation results	1-May	5-May	One Sky	
Submit draft consultation report to CC	8-May	8-May	One Sky	ENGOS
CC meeting to discuss results	10-May	10-May	One Sky	ENGOS, SPACE
Consolidate consultation analysis & CC recommendations	11-May	12-May	One Sky	ENGOS
Submit final consultation report to CC	15-May	15-May	One Sky	ENGOS
Civil Society Roundtable & Recommendations				
Prepare presentation for Civil Society Roundtable	16-May	17-May	One Sky	NGOCE, ENGOS
Prepare for Civil Society Round Table	1-May	17-May	NGOCE	
Civil Society Roundtable	18-May	18-May	NGOCE	ENGOS, One Sky, SPACE
Consolidate Roundtable results into policy brief & presentation	19-May	1-Jun	One Sky	NGOCE, ENGOS
Submit draft brief & presentation to SPACE	2-Jun	2-Jun	NGOCE	
Small meetings with Gov't stakeholders	5-Jun	13-Jun	NGOCE	ENGOS, One Sky, SPACE
Finalize policy brief & presentation	14-Jun	16-Jun	One Sky	NGOCE, ENGOS, SPACE
Submit final policy brief & presentation to SPACE	19-Jun	19-Jun	NGOCE	
State Forum on CRS Forestry Law				
Prepare for State Forum	31-May	21-Jun	NGOCE,	
State Forum on CRS Forest Law	22-Jun	22-Jun	NGOCE,	ENGOS, One Sky, SPACE
Consolidate gov't & Civil Society recommendations into report & presentation	23-Jun	30-Jun	NGOCE	ENGOS, One Sky, SPACE
Submit report & presentation for public meetings to SPACE	3-Jul	3-Jul	NGOCE	
Public Meetings				
Prepare for public meetings	12-Jun	3-Jul	NGOCE	
Public meeting Ikom	4-Jul	4-Jul	NGOCE,	SPACE, ENGOS, One Sky
Public meeting Calabar	6-Jul	6-Jul	NGOCE	SPACE, ENGOS, One Sky

Incorporate public feedback into recommendations for draft law	7-Jul	13-Jul	NGOCE	SPACE
Submit results to Legislature				
Submit recommendations to legislature	14-Jul	14-Jul	SPACE	

Consultation Methodology

Proposed Steps for Generating Community Input

- 1) Develop a list of open-ended questions and prompts designed to probe each community's concerns and issues around community forest land and its use. Gender and HIV-AIDs concerns to be mainstreamed into the questions.
- 2) CRE Partner staff to undertake consultations in four selected communities as per procedure outlined below.
- 3) Partner staff to email consultation results to One Sky after each community visit
- 4) One Sky to sort and compile results (anonymously) into a summary report on *Community Issues Relating to CRS Forests and their Management*. This report to be made available to Civil Society, government and communities
- 5) CRE Coalition to meet and distill a summary of priority issues from the results
- 6) NGOCE to present this summary to Civil Society Roundtable for discussion and consolidation of recommendations to take forward (in the form of a policy brief) to the State Forum on CRS Forestry Law (**Figure 1**).

Questions for Guiding Consultation

Four overarching, open ended questions were selected pertaining to community forest land and its management, as were a series of prompts for ensuring all key topics are addressed during the ensuing discussions.

Appendix 2 contains a Question Guide that outlines the questions to be asked by Partner staff during community consultations.

Target Groups for Consultation

Given the richness and intensity of discussion generated by open-ended questioning, it was decided to keep the consultation groups small.

In each community, the questionnaire will be administered separately to the three different groups, each representing men, women and youth. Each group will be made up of representatives identified in **Table 4** below, with a maximum of seven individuals in each group.

Table 4: Composition of Target Groups for Consultation

Men's Group	Women's Group	Youth Group (equal # male & female)
Hunter	NTFP collectors	Male
Farmer	Farmer	Female
Logger	Women's group leader	Youth group leader
2 members from town council	2 members from town council	Teacher
Chief	Women's association leader	Male student
Elder	Elder	Female student

Consultation Procedures:

- 1) Each partner to select four communities to consult, including:
 - a) Three communities in which the Partner organization has been working
 - b) One community in which the Partner organization has not worked
- 2) Each CRE Partner to mobilize and train staff in the delivery of the questionnaire.
- 3) Partner staff members to make introduction visits to selected communities
 - a) Present an introduction letter (end of **Appendix 2**) outlining the purpose of the consultation request to the Chief, and copy it to the Chairman
 - b) Approach Chairman about assembling a men's group, a women's group and a youth's group, with representatives as identified in Table 4.
 - c) Select a dates and times to return for the actual consultations
- 4) Partner staff to make consultation visits at agreed upon times
 - a) Staff who are indigenes or who can speak pidgin to visit selected communities in pairs or threesomes:
 - i) One facilitator/note taker
 - ii) At least one backup note taker
 - b) Administer questions outlined in Question Guide (**Appendix 2**) to each of the three different target groups (will take 1-2 hours per group, therefore up to 6 hours per community)
 - c) Both facilitator and note taker(s) to record answers in as much detail as possible
- 5) Partner staff to type up results in POINT FORM and sort them as per the report template attached in **Appendix3**. This report to be emailed to One Sky after each community visit

Appendix 1: Summary of SPACE & CRE Policy Activities

Summary of Current SPACE Policy Activities

The Sustainable Practices in Agriculture for Critical Environments (SPACE) Project seeks to improve and diversify livelihoods in communities that neighbour one of the most biologically diverse remnants of lowland tropical rain forest in West Africa. Paired with this objective is that of limiting agricultural expansion into these primary rainforest remnants, conserving their biodiversity, and maintaining their ecological processes.

SPACE realizes most of its efforts in protected areas management through a Protected Areas Policy Working Group PAPWG. This group is comprised of SPACE, the Cross River State Forest Commission, the Cross River National Park, and the Wildlife Conservation Society. One of the roles of this group is to further natural resources management policy and legislative reform. As part of this role, the PAPWG is in the process of facilitating a review of the Cross River State Forestry and Natural Resources Draft legislation.

The Forestry Bill has not yet been widely reviewed by civil society or the public, and has yet to be discussed with relevant state government policy institutions affected by the bill.

The review sponsored by SPACE and conducted under the supervision of the PAPWG was led by a legal team consisting of one Cross River State barrister and an Abuja-based barrister both familiar with the state and federal legislative drafting respectively. Their legal analysis of the draft law was served as the basis for the preliminary review.

The PAPWG noted that apart from review and consultation that were still outstanding the draft bill needed to incorporate specific recommendations and experiences that had arisen over the last three years since the bill was first drafted. They specifically recommended that further development and passage of the legislation could be best supported by a 'task force' dedicated to this purpose.

In order to further discussion of this draft legislation, ensure a process of public review is conducted in support of the draft legislation and to help see its passage through the State legislature, SPACE will support a team of policy and legislation advocates who will be assembled and supervised by the NGO Coalition for Environment (NGOCE). NGOCE will be sub-contracted to organize a small team of experienced persons/experts on CRS forestry and natural resources management policy development, and who can both steer and advocate for a public review and passage of this legislation. This Task Force team will be led and supervised by Mr. Odigha Odigha, and will facilitate a participatory technical, civil society and institutional review of the draft Cross River State Forestry Bill.

The Cross River State government is expected to shift most of its energy to the election starting in July of this year. Thus, to ensure sufficient consideration by government, civil society and institutional input to the Forestry Bill must be consolidated and submitted to the state legislature no later than end of July.

Summary of Current CRE Policy Activities

The goal of the Cross River Environment Capacity Development (CRE) Project is to strengthen NGO capacity to affect gender-sensitive policy change and environmental improvement in Cross River State.

One Sky, a Non-Governmental Organization (NGO), is the Canadian Executing Agency (CEA) of the CRE project, which brings together a coalition of four Nigerian Environmental NGOs (DIN, LENF, NCF and Cercopan) and one environmental network (NGOCE). One Sky is working to strengthen the capacity of the ENGOS, which in turn are instruments to support communities and Community Based Organizations (CBOs) in the buffer zones of the two surrounding key protected areas – the Guinean Lowland Forest Ecosystem in Cross River National Park as well as the Montane Ecosystem of the Obudu Plateau – in the Cross River bioregion of Nigeria. The three focal areas in which the Coalition Partners work are: forest conservation, biodiversity, and poverty alleviation.

In accordance with their 2005/06 Annual Work Plan, the CRE partners are aiming to systematize their policy agenda, centralize research results and present these to decision-makers as well as continue to strengthen relationships with key government ministries at the State and National levels (CRNP, Forestry Commission, Ministry of Environment, State Planning Commission, SEEDS Review Team, Ministry of Agriculture, Tourism Bureau, etc).

As part of this effort to systematize the Coalition's policy activities, an NGOCE led Policy Strategy Workshop was held on February 9th. The purpose of this workshop was to set policy directions for the Coalition in 2006, and to provide detail and direction for policy activities outlined in the CRE Annual Work Plan.

A major outcome of this workshop was clear identification of the need for widespread community consultation prior to deciding on priorities for specific policy directions and interventions for the Coalition. Another major outcome was identification of the need to coordinate with SPACE on policy initiatives, in order to prevent duplication and to capitalize on opportunities for joining forces and resources.

However, a challenge presented itself to the CRE Coalition in that provisions have not been made in the 2005/06 Annual Work Plan to fund or resource widespread community consultation for policy direction purposes.

Appendix 2: Community Consultation Guide

Consultation Procedure Checklist

- 1) Each partner to **select four communities** to consult, including:
 - (a) Three communities in which the Partner organization has been working
 - (b) one community in which the Partner organization has not worked
- 2) Each CRE Partner to **mobilize and train staff** in the delivery of the questionnaire
- 3) Partner staff members to make **introduction visits** to selected communities:
 - (a) present an introduction letter (**attached** at end of **Appendix 2**) outlining the purpose of the consultation request to the Chief, and cced to the Chairman
 - (b) Approach Chairman about assembling a men's group, a women's group and a youth's group, each with representatives as identified in **Table A2-1**. No group to contain more than 7 individuals.
 - (c) select a dates and times to return for the actual consultations
- 4) Partner staff to visit make **consultation visits** at agreed upon times:
 - (a) Staff who are indigenes or who can speak pidgin to visit selected communities in pairs or threesomes:
 - (i) One facilitator/note taker
 - (ii) At least one backup note taker
 - (b) Administer questions to three different target groups (will take 1-2 hours per group, therefore up to 6 hours per community)
 - (c) **Both** facilitator and note taker(s) to record answers in as much detail as possible
- 5) Partner staff to **type up results** in **POINT FORM** and sort them as per the report template outlined in **Appendix 3**. This report to be emailed to One Sky after each community visit

Table A2-1: Composition of Target Groups for Consultation

Men's Group	Women's Group	Youth Group (equal # male & female)
Hunter	NTFP collectors	Male
Farmer	Farmer	Female
Logger	Women's group leader	Youth group leader
2 members from town council	2 members from town council	Teacher
Chief	Women's association leader	Male student
Elder	Elder	Female student

Consultation Question Guide

After each question is asked, allow the target group to answer in full. If the topics identified under *prompts* are not addressed during the initial discussion, use the prompts to generate discussion on these topics.

Question 1: *What are your thoughts around Community Forest Land and its use?*

Prompts:

- *So what about...*
 - *Tenure*
 - *Access*
 - *Rights*
 - *Farming*
 - *Water*
 - *Forest Management Committees*
 - *Timber extraction*
 - *NTFPs*
 - *Bush meat*
 - *Fishing*
 - *Bush burning*
- Where **problems are identified**, the facilitator to ask:
 - *So what are the solutions?*
 - *Are the issues (and solutions) different for men and women?*
- If **no issues** are identified, the facilitator to ask
 - *So any issues?*

Question 2: *What are your thoughts around forest rules and laws?*

Prompts:

- *So what about...*
 - *By-laws*
 - *Other laws*
 - *Forest Management Committees*
- Where **problems are identified**, the facilitator to ask:
 - *So what are the solutions?*
 - *Are the issues (and solutions) different for men and women?*
- If **no issues** are identified, the facilitator to ask
 - *So any issues*

Question 3: *How are things with your neighbours?*

Prompts:

- *So what about the...(depending on who the neighbours are)*
 - *Cross River National Park*
 - *Sanctuary*
 - *Neighbouring communities*
 - *Forest reserve*
 - *Private reserve*

- Where **problems are identified**, the facilitator to ask:
 - *So what are the solutions?*
 - *Are the issues (and solutions) different for men and women?*
- If **no issues** are identified, the facilitator to ask
 - *So any issues*

Question 4: *From what we've discussed so far, do you see any linkages to HIV/AIDS? If yes, what are they?*

Prompts

- Where **problems are identified**, the facilitator to ask:
 - *So what are the solutions?*
 - *Are the issues (and solutions) different for men and women?*

October 4, 2006

[Click **here** and type recipient's address]

Dear Sir or Madam:

Re: Community consultation on Forest Land and its use

[YOUR ORGANIZATION] is currently working with four other Cross River State Environmental NGOs on a policy research project. The intent of this research is to help us decide on focus areas where we can work together to improve environmental policy in Cross River State.

Part of this research involves consulting communities on the issues and concerns they have around community forest land and its use.

If your community is interested in participating in this research, we would appreciate the opportunity to interview selected members from your community on this topic. We are hoping to interview three different groups in your community

- 1. Men's group** (up to 7 people), comprised of: a chief, elder, hunter, farmer, logger and two town council members,
- 2. Women's group** (up to 7 people), comprised of an: elder, NTFP collector, farmer, women's group leader, women's association leader, and two town council members
- 3. Youth group** (up to 7 people), comprised of equal numbers of males and females, including a: youth group leader, teacher, male student, female student, male youth, female youth.

We anticipate that it will take one to two hours to interview each group.

The interviewees' identities will be kept anonymous, and the results of their interviews will be compiled in a report, along with that from other selected forest communities across Cross River State. We will supply you with a copy of the report at the end of the study. The report will also be made available to other communities, NGOs and government agencies in Cross River State.

If you wish to participate, we would appreciate if you could kindly help our representatives assemble and meet with three representative groups from your community as outlined above.

Sincerely,

[Click **here** and type your name]

[Click **here** and type job title]

Appendix 3. Consultation Results Report Template

Organization: (DIN, CERCOPAN, NCF, LENF, or NGOCE)

Community Name:

Consultation Date:

Consultation Group and Composition:

Facilitator:

Note taker(s):

Community Forest Land and its use

Tenure

Access

Rights

Farming

Water

Forest Management Committees

Timber extraction

NTFPs

Bushmeat

Fishing

Bush burning

Gender

Forest Rules and Laws

By-laws

Other laws

Forest Management Committees

Gender

Neighbouring Lands

Cross River National Park

Sanctuary

Neighbouring communities

Forest reserves

Private reserves

Gender

Linkages to HIV/Aids