



Darwin Initiative Main: Annual Report

To be completed with reference to the “Project Reporting Information Note”:
(<https://www.darwininitiative.org.uk/resources/information-notes/>)

It is expected that this report will be a **maximum of 20 pages** in length, excluding annexes)

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Darwin Initiative Project Information

Project reference	28-017
Project title	Establishing a biocultural heritage territory to protect Kenya’s Kaya forests
Country/ies	Kenya
Lead Partner	IIED
Project partner(s)	KEFRI
Darwin Initiative grant value	£ 347,626.41
Start/end dates of project	01 October 2021 to 30 December 2024
Reporting period (e.g. Apr 2023 – Mar 2024) and number (e.g. Annual Report 1, 2, 3)	01 April 2023 to 31 March 2024 Annual Report 3
Project Leader name	Krystyna Swiderska
Project website/blog/social media	https://www.iied.org/establishing-biocultural-heritage-territory-protect-kenyas-kaya-forests
Report author(s) and date	[REDACTED] 10 May 2024

1. Project summary

Biodiversity is declining rapidly in Kenya’s sacred Kaya forests which form part of the Coastal Forest global biodiversity hotspot. These ancestral Mijikenda homesteads have traditionally been protected by Kaya elders through customary laws and taboos. But due to poverty, population pressure and weakening of traditional institutions, exacerbated by prolonged droughts impacting crop yields, these forests are experiencing significant degradation particularly for firewood and charcoal production for income by youth and women. Drought tolerant indigenous crops (sorghum, millets, cowpeas) have significantly declined due to promotion of monocultures and weakening of Kaya elders’ institutions. These problems were identified through meetings with National Museums of Kenya, Kaya elders, farmers, youth and women in Rabai; and previous research by IIED, KEFRI and others.

The project is located in Rabai community/sub-county, Kilifi county, coastal Kenya, about 19 km north of Mombasa. It aims to protect and restore 4 Kaya forests, including: endangered endemic tree species, eg: *Bauhinia mombassae* (fuelwood/medicinal); *Combretum tenuipetiolatum* (fuelwood/charcoal); *Synsepalum subverticillatum* (fruit/construction poles); nutritious indigenous vegetables and wild relatives (eg. coffee) that provide genetic resources for food, climate adaptation and income; endangered endemic golden-rumped elephant shrew (*Rhynchocyon chrysopygus*); and endemic butterflies which have become rare (eg. *Acraea aubyni*, *Euxanthe tiberius* and *Hypolimnas usambara*). It also aims to restore resilient indigenous crops and landraces on-farm for climate resilience.

The project is supporting a community-led process to:

- establish a collectively governed Biocultural Heritage Territory (building on the successful Potato Park in Peru) that empowers Kaya elders to enforce conservation rules and enables the community to protect its land and resource rights;

- build capacity to generate alternative income for 1600 forest dependent households particularly women and youth;
- restore endangered trees and elephant-shrew habitat in 4 Kayas, halve fuelwood consumption and restore multi-purpose trees on-farm, to reduce pressure on Kayas;
- restore agrobiodiversity, butterflies and ecological connectivity on-farms surrounding Kayas.

2. Project stakeholders/ partners

The project emerged out of an existing partnership between IIED and KEFRI and the Rabai community since 2012 and was jointly designed. IIED has emphasised the need for the process to establish the BCHT and all project activities to be led by the Rabai community as far as possible, to ensure strong ownership and sustainability beyond the project, and revitalise traditional knowledge. Over the past year the 2 project coordinators at KEFRI have continued to support a community-led approach, working with 5 Community Researchers from project villages, each one being responsible for co-designing and facilitating activities in their own village and 1 neighbouring village. Kaya elders have also continued to play a role in shaping project activities, providing guidance to CRs. So the project activities are driven to a large extent by demand from the community. IIED is involved in overall strategic decisions about planning and M&E and decisions about use of IIED co-funding, and has continued to provide guidance and mentoring on the methodology for establishing a BCHT that is community-led and reaffirms culture, based on lessons from the Potato Park. Decisions over day to day project management are made by KEFRI and the community researchers.

A community conflict involving 2 community researchers (CRs) and Kaya elders that emerged in March 2023 was resolved through a community meeting in April 2023, but the 2 CRs in question continued to underperform in terms of implementing agreed project activities and did not even participate in some key activities such as Farmer Field Schools in late August. Given their lack of commitment, their contracts were not renewed in October 2023, and Kaya elders nominated two new CRs to replace them who are working actively on the project (a change request was submitted). See report of Project Advisory Committee meeting (Annex 1) and minutes of community meeting with village elders and Kaya elders on 5th October (Annex 2).

New links were established with the British High Commission in Kenya, and 4 FCDO staff visited the project on 15th June 2023 in order to undertake an evaluation of the project with a special focus on biocultural enterprises. The team visited the RCV, coconut and broom making groups and 2 farmlands planted with trees. Key government agencies and stakeholders from Rabai have continued to be involved in advising the project through the Project Advisory Committee (PAC), involving National Museums of Kenya (responsible for Kaya forest conservation), the County Director for Culture, Rabai Chiefs (local government), as well as Kaya elders, village elders and CRs. The PAC met for 4-5 hours on 4 October 2023 to review project progress, discuss challenges and provide guidance for addressing them (see Annex 1). A good relationship has been maintained with Kaya elders and village elders, as well as government agencies such as NMK, Kenya Forest Service (KFS) and the County director for Culture who strongly support the project.

Relationships have been strengthened with Rabai's Area Chief, who participated in the project workshop in March 2024 for a whole day, showing strong support for the project. Relations were also strengthened with an Assistant Chief stationed next to a Kaya forest who attended the project workshop over 2 days – before the workshop, the Assistant Chief had allowed an MP to cut down part of the Kaya forest to create a football pitch, but during the course of day 3 of the workshop he became more vocal about the need to respect Kaya elders' forest conservation rules. The workshop report is not ready yet – but see group photo (Annex 3). The project continued to engage technical specialists to provide training for micro-enterprises. For instance, three technical specialists trained community members on briquette making, production of energy saving stoves as well as use of modern graters to produce virgin coconut oil. Links were also strengthened with KARLO - Kenya Agriculture Research and Livestock Organisation: an agriculture officer provided training on traditional crops during Farmer Field Schools and a livestock officer is scheduled to undertake training on goat keeping in May 2024.

Following the M&E survey in December 2023 which highlighted that many youth still do not respect traditional culture and Kaya elders' conservation rules, we approached SALT – Society for Alternative Learning and Transformation. SALT is a local NGO which has been working to revitalise customary governance systems to protect sacred natural sites and territories including forests and traditional seed and food systems in the Tharaka community, central Kenya. SALT has successfully addressed similar challenges as those faced by Rabai - erosion of culture driven by external religions, elders being accused of witchcraft, and erosion of elders' conviction of the need to enforce customary laws. They have done this and revitalised their traditional culture using a dialogue and story telling methodology over the past 10 years. A project coordinator from KEFRI, and 2 Kaya elders and 2 CRs from Rabai visited

Tharaka in February 2024 to take part in a cultural dialogue, learn about the dialogue methodology and have an exchange with Tharaka elders. SALT also conducted a 1 day dialogue at the start of the project workshop in Rabai March 2024 and facilitated a couple of workshop sessions which helped to strengthen Kaya elders' conviction to revitalise culture and customary laws and to promote a community-led process that will continue beyond the project. However, relations between KEFRI and SALT became strained after the workshop, partly because they are different types of organisations that are not used to working together. As a result, things also became a bit strained between IIED and KEFRI, but relations between IIED and KEFRI are still good overall. Discussions are underway to resolve these issues and we plan to develop a framework for collaboration between KEFRI and SALT.

3. Project progress

3.1 Progress in carrying out project Activities

Output 1: "Collective gender-balanced culturally-rooted Biocultural Heritage institution (or 'Association') established for Kaya forest conservation and sustainable development, legally registered, and internationally recognised".

Activity 1.1: Project workshops: A report of the mid-term project workshop (March 2023) was published on IIED's main website and its biocultural heritage website in July 2023, and shared on social media and via IIED newsletters on biodiversity and biocultural heritage see: [Establishing a biocultural heritage territory to protect Kenya's Kaya Forests: mid-term project workshop | IIED Publications Library](#)

As a follow-up to the mid-term workshop, the project has been encouraging community members to revive *Rome* for transmission of traditional knowledge (TK) and culture to youths through Farmer Field Schools. Also, a meeting was held with the Director of Environment, Forestry and Natural Resources for Kilifi County to discuss the protection of Kayas including finance for youth scouts and it was agreed that the issue will be taken up to the county executive committee and then feedback shall be provided. However, she has not responded, despite follow-up by KEFRI.

A final project workshop was held in Rabai from 19-22 March 2024. The first day brought together about 50 participants from the 10 project villages – Kaya elders, village elders, women and youth and community researchers - for a cultural dialogue facilitated by SALT. This was held in a circle under a tree (Annex 4). The 2nd day also engaged key government actors, to present project progress and discuss challenges (Annex 3). A number of community members expressed support for establishing a BCHT in Rabai during the workshop. On day 3, the workshop was once again held in a circle under a tree, involving community participants and 1 Chief. The CRs presented progress and challenges with micro-enterprises and participants shared experiences with reviving traditional crops following farmer field schools. The challenges of Kaya forest conservation and strengthening of Kaya elders' rules were also discussed, and a visit to the Assistant County Commissioner for Rabai Sub-County was planned, to ask him to request Chiefs/Assistant Chiefs in Rabai to enforce Kaya forest conservation laws (following a recent incident when an Assistant Chief allowed an MP to clear part of a Kaya forest to create a football pitch). On the final day a Biocultural Festival was hosted by the Kaya elders in Rabai Cultural Village (next to a Kaya forest), involving about 70 community members – the elders performed a ritual and prayers to the ancestors, and the CRs presented traditional crops and biocultural products (Annex 5 & 6).

Activity 1.4 Village and inter-village meetings to discuss and agree BCHT objectives and rules; results documented and presented to government agencies. Between September 2023 and March 2024, 5 village-level meetings were held (each involving 40-50 people) and a community-level meeting was held to engage different stakeholders from the 10 project villages in defining the goals, guiding principles and by-laws for the BCHT. Kaya elders explained Rabai cultural values and customary laws for conservation and equity to guide the process. During the community-level meeting, the BCHT landscape committee and other villagers developed landscape-level by-laws building on the village-level by-laws. Existing customary rules for Kaya forest conservation were re-assessed in line with core Rabai values for conservation and equity, and by-laws that should apply to both Kayas and farming landscapes were identified. Periodic meetings were also held with Kaya elders, village elders, community researchers and local administration to co-design the BCHT collective governance system that is gender-balanced (40% women). Further community sensitization and visioning has been done on a continual basis and has been integrated in all community meetings and activities including Farmers Field Schools (FFSs) to enhance community participation in the BCHT process. Additional village-level meetings were held in September and December 2023 to sensitize the community on the process to establish a BCHT and get their input to co-design the collective governance system.

IIED and KEFRI met with legal experts from Namati in December 2023 to discuss options for registration, and agreed that registration of the BCHT association as a Community Association under the Societies Act would be the easiest and best option since much land in Rabai is privately owned hence only Kaya forests could be registered under the Community Lands Act. Registration as an Association requires development of by-laws. Namati stressed the importance of ensuring strong social engagement in the process to develop by-laws so that the BCHT association actively works to protect community land rights and forests (rather than just existing on paper). As a result, IIED and KEFRI decided to invest further in expanding community engagement and IIED provided co-funding for this. We plan to present the draft by-laws to government agencies by October, and to prepare and submit the application for registration in November-December, rather than by September 2023 as previously planned, to allow more time for community engagement and dialogues.

Activity 1.6: Blog, briefing paper, case study, news-story and journal article. In July 2023, IIED published a blog on the process to establish a BCHT in Rabai, situating BCHTs in the context of GBF Target 3 and Indigenous and Traditional Territories, and highlighting the importance of designing governance systems based on IPLCs' own traditional holistic wellbeing concepts that embed conservation values. See: [Achieving 30x30: supporting Indigenous and traditional territories and cultures | Biocultural Heritage \(iied.org\)](#). In addition, KEFRI drafted an article on the emerging BCHT in Rabai for the Satoyama Initiative, "Enhancing ecological connectivity in Kaya forests landscape through Biocultural Heritage Territory (BCHT) management model" (Annex 7), which was accepted for publication as a book chapter (Springer) pending revisions. IIED published a news story about side events held at CBD and FAO Treaty meetings in November 2023 to enhance recognition of biocultural territories, see: [CBD Working Group 8J & FAO Treaty: protecting traditional knowledge | Biocultural Heritage \(iied.org\)](#)

Activity 1.7: CBD & FAO side events to present the results: IIED organised a side event at the CBD Working Group on Article 8J in Geneva on 12 November 2023, on "Indigenous and Traditional Territories: Strengthening customary sustainable use and governance to achieve 30x30", with BMZ, UNDP, IMPACT-Kenya, KEFRI, ANDES (Peru) and the International Network of Mountain Indigenous Peoples (INMIP). The side event was attended by about 40 people. It highlighted the importance of biocultural heritage territories (BCHTs) in achieving conservation outcomes and contributing to 30x30 through low-intensity sustainable use and sacred sites. IIED presented an emerging network of BCHTs, including the BCHT in Rabai. Communities from the Potato Park presented directly from their landscape, explaining their BCHT model and how their ancestral concepts and values underpin biodiversity conservation. IIED also organised a side event at the FAO Treaty in Rome (GB-10) on "IP & LC's in situ conservation initiatives: From the Potato Park to a global network of genetic reserves for climate resilience and Farmers' Rights", which raised the profile of biocultural territories as a tool for in-situ conservation of genetic resources and protection of farmer seed systems. The side event was co-organized with the Swiss agriculture ministry, SwedBio, ANDES and others, and speakers included the Secretary of the FAO Treaty, Kent Nnadozie and Global Crop Diversity Trust. It was well attended (over 50 people). A recording of the event is included in the above news story.

Additional activities: Cultural revival: IIED and KEFRI organised a 2.5 hour virtual learning exchange between the Potato Park communities and Rabai community on 14 July 2023, with IIED co-funding (to cover local travel and organisation costs for the Potato Park), to promote cultural revitalisation in Rabai. The Potato Park communities shared their cultural values relating to the landscape (eg. sacred mountains) and explained how their collective landscape governance system works. The Rabai villagers asked questions to help address challenges with establishing a BCHT in Rabai – eg. some Churches in Rabai do not allow people to also practice traditional beliefs and many Christians are not engaging in the BCHT process. The Potato Park communities said that many of them are Christians (Catholics), but they also practise their traditional Quechua religion – there is co-existence and duality. This helped Rabai to see that it is possible to be Christian and at the same time revive their traditional culture and beliefs for nature conservation. Rabai said the exchange was very helpful and asked to have another exchange, and visit the Potato Park. The recording of the exchange was included in the blog (see Activity 1.6 above). IIED managed to raise funding for 6 community members from Rabai (including a Chief) and the 2 KEFRI coordinators to visit the Potato Park for a 5 day learning exchange and training workshop on biocultural territories, from 30 May to 3 June 2024. This will be important not only to learn from the successful Potato Park but also to inspire and mobilise action for cultural revitalisation in Rabai.

Following the M&E survey in December 2023, which highlighted that many youth still do not respect traditional Rabai culture and Kaya elders' rules, a KEFRI project coordinator, 2 Kaya elders and 2 Community Researchers from Rabai visited the Tharaka community for training in a dialogue methodology for cultural revitalisation and strengthening traditional elders, led by SALT. The 2 day visit (26-27 February 2024) also involved a dialogue and knowledge exchange between Rabai Kaya elders and Tharaka elders. A report of the training and exchange is included as Annex 8.

Output 2: Rabai Cultural Village is strengthened and scaled out to 1 other Kaya and capacity of 3200 forest dependent women and youth is built, tripling incomes from sustainable products with high demand.

Activity 2.2. Youth are employed to construct a new Cultural Village with 3-4 traditional houses: Bofu Cultural Village has been established in Miyuni village, close to Kayas Bomu and Fimboni, with 1 traditional house constructed in year 2, and 3 more traditional houses have been constructed in February-March 2024. The new CV is reviving resilient traditional crops, supporting conservation of Kayas through eco-tourism and helping to preserve Mijikenda culture. Members of the CV have set aside a piece of land for growing traditional vegetables for food and nutrition security and agrobiodiversity conservation. Group members have also raised a variety of indigenous tree seedlings for planting in degraded parts of Kaya forests in collaboration with Kaya elders.

Activity 2.3: Beehive installation and training – indicator: 100 beehives installed in 10 villages in forest-degrading households near 4 Kayas.

- 100 beehives have been installed in 50 households in ten villages (2 beehives each); and are about 70% colonized by wild bees.
- A pair of honey harvesting gear has been procured and are being stored in central locations (eg. Rabai CV) for access by community members when needed. Training was provided for harvesting honey.
- Monitoring of beehives installed in farmers' fields was done jointly by community researchers, village elders and KEFRI facilitators.
- 10 households in 4 villages have started to harvest honey and sell packaged honey. Production has been affected by drought in some villages (reducing flowers).
- Honey fetches 600-800 KES per half litre, or KES 1200 per litre (c.\$10). It has a ready market in Rabai and Mombasa. Links have been established to markets in Mombasa and Nairobi, but these market links need to be further enhanced.

Activity 2.4. KEFRI submits application to obtain KBS quality mark for honey – KEFRI is in the process of applying for KBS quality mark. The BCHT logo is ready (see Annex 9)

Activity 2.5. Training to sustainably produce brooms, baskets, coconut oil, and value addition and labelling and business skills. Most of the training for biocultural microenterprises was completed in Year 2, but additional training was conducted in Year 3 for briquettes (37 people), stoves (21 people) and use of electric coconut graters (21 people) (Annex 10, 11). Training in basketry was also conducted in June 2023 for 20 people (see Annex 12). All microenterprises have started production, except for fuel efficient stoves. The briquette, broom and coconut groups are generating revenue. The coconut oil and broom-making groups were affected by insufficient raw materials due to prolonged drought leading to death and drying of palm trees, but there were good rains in quarters 1-2 which is restoring supply of raw materials.

Virgin coconut oil-producing group:

- The project has facilitated the group to source raw materials. Coconut graters, containers and other basic equipment have been procured for the group.
- Follow-up meetings have been held with the KEFRI team and CRs to brainstorm on challenges (mainly access to raw materials and market linkages) and monitor implementation progress.
- Packaging and branding of coconut oil is underway based on the agreed logo to market biocultural products from the BCHT.

Broom-making group:

- The enterprise started well and is operational in 5 villages which have a substantial coconut trees, and has about 250 households participating. The project has facilitated the group to source raw materials for broom production.
- The group coordinator (a CR) travelled to Nairobi to undertake a market survey for the broom making enterprise.
- The group has identified a common collection centre where they undertake bulk storage of brooms awaiting buyers. Village-level collection centres have been established and are being overseen by village-level broom committees.
- Villagers get a down-payment from collection centres and once brooms are sold they get additional funds. They get 50% of the profits in total which is more than middlemen offer, and 10% goes to a communal fund for all villages that participated, of which 5% is used as an emergency fund in case it is needed to boost the business, and the remaining 40% is used to cover operational costs of the business.

Activity 2.6: Design BCHT Logo: Participatory development of a BCHT logo was undertaken by members of the community from the ten villages. A meeting was convened bringing together all the

village-level BCHT committees to exchange ideas and consolidate their views towards the development of a common BCHT logo. The logo was sent to a designer, but the designer did not deliver, so another designer was commissioned, and the logo was finalised by end of Yr. 3 (see Annex 9).

Output 3: 800 fuel efficient stoves and 4 briquette presses are installed, halving fuelwood consumption, reducing pressure on endangered trees and enhancing income.

3.1 Training and sourcing materials for production of energy-saving Jikos/Stoves: 100 fuel efficient stoves were produced during training in Year 2 and are being used. Further training in production of energy-saving Jikos was undertaken for 21 community members early in Year 3 (Annex 10). Soil suitability testing was conducted with soil samples from different sites in Rabai, and none was found to be viable (stoves cracked during firing). A meeting was held with representatives of Jikos-making group on 27th September 2023 to provide feedback and deliberate on a way forward. Group representatives suggested a peer learning visit to a group in Jomvu (between Rabai and Mombasa) - the Jomvu Kuu Self-Help Group has been making Jikos stoves for 20 years. A peer learning visit was conducted on 2nd October 2023 involving 21 participants from Rabai, but the Jomvu group did not provide information on the source of their raw materials or the ratio of mixing soil for moulding the Jikos. They offered to sell raw materials at 300 KES per 20kg but the Rabai Jikos group declined as it is too costly. The Jomvu Kuu group demonstrated to the Rabai group how to fire stoves the traditional way in a fire burning dry grass, coconut waste (husks) and coconut leaves. Chonyi was proposed as an alternative source of soil, but it is a bit far to transport soil. A farmer in Rabai who successfully produces Jikos using his own soil has been identified and trials were undertaken but the costs of purchasing the soil were very high. Therefore, the project has purchased suitable soil from Mombasa (where Rabai traditional obtained it through barter) and jikos are currently being produced by community members.

3.3 Four Briquette presses installed and training provided: Four briquette presses have been installed at strategic locations proposed by villagers. Community members have been trained on how to use the briquette-making machines. Production of briquettes has been initiated by the four briquette groups for domestic consumption and local market. There is good local demand but there have been challenges with obtaining raw materials in some villages (eg. because charcoal dust is out of stock). Further training to use forest floor litter and prepare raw materials is needed in some villages and will soon be provided by a government energy training officer. Coconut husks are also used (by-product of oil). Two villages were unable to meet demand due to insufficient raw materials, so KEFRI purchased raw materials for briquette making and the community will buy this themselves once they make a profit (or use forest floor twigs and crop by-products). One briquette group has faced issues with electricity supply. Currently the groups are producing small quantities but plan to increase production. Mixed charcoal dust, soil (10:1) and cow dung briquettes burn with high intensity and require 3-4 times less fuel than wood.

Output 4: Endangered trees & elephant shrew food/habitat restored in degraded Kayas & on-farm

Activity 4.4 Surveys of planted seedlings: Monitoring of tree survival and growth was done in restored areas within the 4 Kaya forests and on a sample of 200 farms (out of 400). Based on the mid-term M&E survey (Annex 13) a tree survival count of 60% was recorded in Kaya forests and 80% on-farm for the 5 main native species restored. In the 4 Kaya forests, survival rates ranged from 88% to 45% for 11 endemic trees, 4 of which are endangered. Small native palms which are elephant shrew food and habitat recorded a survival rate of 71%. Overall tree species diversity in Kaya forests remained unchanged at 114, and shrub species diversity remained high at 82.

Activity 4.5 KWS monitoring of elephant shrew: KWS was not available to repeat the survey in 2023, but this will be done at the end of the project.

Output 5: Agrobiodiversity restoration

5.2. 8 Farmer Field Schools (FFS) held to restore traditional crops, vegetables & agroecology. IIED project lead secured co-funding for the FFS from IIED. KEFRI and IIED prepared a concept note for FFS for agrobiodiversity restoration, with a focus on both TK and western science and how seeds are linked to cultural values and landscapes, in line with traditional holistic worldviews. The FFS were co-designed with community researchers, Kaya elders and village elders, to focus on community priorities and challenges, and ensure a convenient time etc. with a view to promoting self-sustainability beyond the project. They were conducted on traditional agrobiodiverse farms for demonstration, and facilitated by experienced traditional farmers and Kaya elders, and a scientist from KARLO. A total of five FFS were conducted from 28th August to 1st September 2023 and in December 2023, each taking 6 hours and involving 40 farmers from 2 neighbouring villages ie. 200 farmers in total from 10 project villages (Annex 14, 14, 15). Two more FFS will be conducted in May 2024 focusing on hardy indigenous crops (sorghum, millet, cowpeas).

5.3: FFS participants are encouraged to share seeds with neighbours and participate in monthly follow-up meetings with KARLO Farmers shared seeds during the 5 FFS. Follow-up meetings with KARLO will be held during the cropping season from May to August (as per the change request).

5.4 Annual biocultural festivals are organized to promote traditional crops, foods and Kaya forest culture. IIED project lead secured IIED co-funding for a biocultural festival, which was held during the final project workshop in March 2024, rather than in October 2023 as had been planned partly due to the need to prioritise recruitment of 2 new CRs. The 4-hour festival was organized by Kaya elders at RCV (next to a Kaya forest) and attended by 79 community members, including women, youth and children. The CRs presented a display of traditional seeds, planting materials and biocultural products eg. packaged honey and coconut oil. Kaya elders conducted a ritual involving a black goat and a chicken, and prayers to the ancestors; and spoke about their traditional cultural values (eg. solidarity). Community members performed traditional Rabai songs and dances. A traditional lunch was served with food sourced and cooked by the community, including cowpeas and 3 varieties of maize. See Annex 5 and 6.

5.5 Farmers are encouraged to share seeds with RCV community seed bank, and 10-12 traditional varieties are botanically identified and added to Rabai community seed bank and TK register: RCV community seed bank was established by a previous project but was damaged by youths about 2 years ago during a dispute involving the 2 CRs who have left the project. Seed exchanges were held during the FFS and traditional seeds were collected to establish a new community seed bank – this will be located at Bofu Cultural Village in one of the traditional houses that has recently been constructed. The community seed register created by a previous project (SIFOR) has been expanded to include 4 new traditional seeds and related information generated during the FFSs.

3.2 Progress towards project Outputs

Output 1: Collective gender-balanced culturally-rooted BCHAT institution established for Kaya forest conservation and sustainable development, legally registered and internationally recognised.

Significant progress has been made and the project is likely to achieve this output by its close – although the process for legal registration may not be completed, we expect that it will be underway (indicator 1.3). Re. indicator 1.1: BCHAT management committees have been established in each project village – with elected chairs and members, including Kaya elders, village elders, CRs, women (50% on average) and youth. A BCHAT landscape committee has also been established comprising the chairs of the 10 BCHAT village committees, Rabai's Kaya elders, CRs and youth – with 40% women. Government agencies and KEFRI were originally proposed to be part of the BCHAT landscape committee but since it is meant to be an autonomous community association, as in the Potato Park, we will propose to only include Chiefs who are from Rabai and resident in Rabai, and to establish a separate advisory group which can include government and KEFRI. Each village BCHAT committee has developed a draft constitution, including objectives, principles and rules/by-laws for conservation and equity (in Kayas and across landscapes); and an intervillage meeting was held on 17-18 April 2023 to harmonise this into a draft Constitution for the BCHAT (see report submitted with year 2 report). The village BCHAT committees have revised their draft constitutions (objectives, principles and by-laws) to harmonise them with the landscape level constitution, and a 2-day community-wide meeting will be held in June 2024 to review and agree the objectives and by-laws for registering a community BCHAT association.

We had planned to submit documents for registration of the BCHAT landscape committee as a community association by end of September (indicator 1.2). However, the M&E survey in December 2023 – January 2024 showed that cultural values and traditional knowledge have significantly eroded particularly amongst youth but also amongst middle-aged people (see mid-term M&E report). In addition, Namati legal experts stressed the importance of strong community engagement in the by-laws process to ensure the BCHAT institution is an active community organisation rather than just existing on paper. Therefore, we have decided to spend more time, and use additional IIED co-funding, to deepen and broaden community engagement in the BCHAT process and review and agreement of the proposed by-laws, and to submit the application for registration by end of the project. The M&E survey also found that Kaya elders' rules and rulings relating to natural resource management are largely ignored. To help revitalise culture and strengthen the Kaya elders' institutions and respect by youth, we collaborated with a local Kenyan NGO, SALT, which has used a dialogue methodology to address similar challenges in Tharaka. A KEFRI project coordinator, 2 CRs and 2 elders visited Tharaka for a training in cultural dialogue and an elders' learning exchange in February; and two members of SALT facilitated a dialogue for cultural reaffirmation in Rabai on 19 March (see Annex 11 and 4).

International recognition of Rabai BCHT (indicator 1.4): Side events at CBD and FAO Treaty meetings in November 2023 have enhanced global recognition of BCHTs as a key tool for area-based conservation and in situ conservation; and a book chapter on the BCHT in Rabai was submitted to Satoyama Initiative (Annex 10). A blog on the BCHT in Rabai was published in June 2023 and has been downloaded 561 times (see Activity 1.6 above).

Output 2: Rabai Cultural Village is strengthened and scaled-out to 1 other Kaya and capacity of 3200 forest-dependent women and youth is built to triple incomes from sustainable products with high demand.

Significant progress has been made. RCV has been strengthened as follows: in October, the 2 CRs who were RCV coordinators and were not committed to the BCHT process were replaced with 2 new CRs who are hard working and committed and have become the new RCV coordinators. Also, a new microenterprise for broom making that was established in RCV in year 2 was further strengthened through market studies led by one of the new CRs. As per indicator 2.1, RCV has been scaled out to establish another Cultural Village in Bofu village, next to Kaya Fimboni. 3 more traditional houses have been built. The new CV has started reviving traditional crops and generating income from cultural ecotourism (songs and dances).

As per indicator 2.2, 100 beehives have been installed, 50 households have been trained in honey production, and application for KEBS quality mark for honey has been submitted. Beekeeping generated \$5,875 in total in year 3 for 10 households, ie. \$587 per household in total and \$49 per household per month, hence the target has already been surpassed for 10 households and is likely to be reached for 50 HHs by the end of the project.

In Year 2, training in sustainable products with high demand – brooms, coconut oil, beekeeping, stove and briquette making, was provided to 332 forest dependent women and youth (see Year 2 report). In Year 3, training has been provided in jikos making to another 21 women and youth, and in briquette making to another 37 people and use of coconut graters to 21 people, and basketry (20 people) – amounting to a total of 431 people trained by the project. Five enterprises are up and running, and some are doing very well (brooms, honey and coconut oil). A few challenges were reported at the annual workshop in March 2024 but these are being addressed – limited raw materials due to drought but rains have returned and supply is improving; and the need for greater quantities of brooms to reach bigger markets is being addressed by expanding this enterprise. Insufficient bulking and costs of transport have so far prevented reaching Nairobi markets. They plan to expand to other villages to increase bulking so middle men will be forced to go to collection centres and they can negotiate better prices. Ultimately the aim is to sell directly to retailers.

The 4 briquette presses are now installed. Regarding the fuel-efficient stoves, it seems this enterprise may not be viable since suitable soil cannot be found in Rabai or sourced at a reasonable price. However, to boost incomes and reduce pressure on bushmeat (elephant shrew), IIED co-funding is providing 50 goats to poor households dependent on Kaya forests (5 per village) – these will be delivered along with training in May 2024. The BCHT logo is also ready to apply to product labels.

The baseline survey found monthly incomes ranging from KES 1,000 to 40,000, with an average of KES 13,125 or USD109 per month. The mid-term M&E survey found that incomes have increased to \$136 per month on average, representing an increase of \$27 per month (see Annex 13). The survey also found that 54 microenterprise members surveyed have generated USD 22,206 worth of income in Year 3 or \$1,850 per month, which is an average of \$34.25 per month each. The microenterprise groups have about 350 members in total who are generating income (c.250 for brooms, 25 for coconut oil, 30 for briquettes, 30 for traditional dances, and 15-20 for beekeeping). Therefore, we estimate that about 350 people are generating about \$34 per month from microenterprises. Many microenterprises only started generating income in mid 2023 and hence this figure is likely to increase significantly in the last year of the project when market links are better established. The target of tripling incomes for 3200 women and youth may not be reached by end of the project, but the project could double or significantly increase incomes for about 1000 women and youth. The number currently generating income is likely to be higher than 350 due to poor record keeping and it is expected that the project can engage at least 500 more people in microenterprises by end of 2024.

Output 3: 800 fuel-efficient stoves and 4 briquette-making machines are installed, halving fuelwood consumption, reducing pressure on endangered fuelwood trees and enhancing income.

The baseline condition is zero fuel-efficient stoves. Indicator 3.1: In Year 2, 157 people were trained in making fuel efficient stoves (see Year 2 report), and 100 fuel efficient stoves were produced during the training and installed in households that depend on Kaya forests for fuelwood. The project had planned to produce and install another 700 stoves by end of June 2023, but it has not been able to source suitable soil from Rabai or surrounding areas at reasonable price. Therefore the project has purchased suitable soil and the jikos are being produced and will be installed by end of June 2024 (Indicator 3.2).

Indicator 3.3: Four briquette presses have been installed and 37 community members were trained in their use in Year 3. There is a good market for briquettes and some microenterprises have had trouble finding enough raw materials to meet demand. KEFRI has purchased charcoal dust for one group and a government energy officer is expected to provide training in sustainable use of forest floor litter by May 2024. 8 members of briquette groups had by January 2024 made a profit of KES 543,500 = \$4,079.

Installing 100 fuel-efficient stoves and production of briquettes by 4 groups for local consumption and markets is likely to have reduced fuelwood consumption and pressure on endangered fuelwood trees in Kayas, since briquettes have become a popular source of energy in the community. Coconut husks (a by-product of coconut oil), charcoal dust and forest floor litter mixed with soil and cow dung are being used to make briquettes rather than fuelwood and briquettes are 3-4 times more energy efficient. The mid-term M&E survey found that project households still depend on Kaya forests for 30% of their fuelwood needs but derive most of their fuelwood from trees on farm (about 60%).

We expect 700 more fuel efficient stoves to be installed by end of June 2024, which together with expansion of briquette making groups, is likely to significantly reduce consumption of fuelwood by December 2024. It is likely that this output will be achieved or largely achieved by the project's end.

Output 4: Endangered endemic fuelwood species, threatened native trees and elephant-shrew food/habitat are restored in degraded Kayas (50 ha), and on-farm (80 ha) providing alternative fuelwood, medicine and fruit and enhancing ecological connectivity.

Indicator 4.1: All planned activities to plant native trees in Kayas and on-farm were completed at the start of Year 2. The project has planted 4 endangered endemic fuelwood, medicinal and fruit species, 2 native palms and small native palm (elephant shrew habitat/food) and 15 associated species in degraded sites in 4 Kaya forests (*approximately 50 ha* in total). On farm, 10 native fuelwood and multi-purpose trees were planted covering 400 farms (*80 ha*); the species were selected with communities (see Year 2 report). Some fast growing fuelwood trees planted on-farm are already being sustainably used. Tree conservation and management plans were agreed with elders and farmers in Yr 2.

6-monthly monitoring of survival and growth (indicator 4.2) and quarterly maintenance of trees planted in Kayas and on-farm has continued during Year 3. The latest survey of tree survival and growth rate in the 4 Kayas and 400 farms (mid-term M&E survey) found an average 60% survival rate in Kaya forests (due to drought and grazing) and 80% on-farm, indicating no change since the previous survey completed at the start of Year 3. As requested by the community, the project will try to replace on-farm trees to the extent that the budget allows. This output is likely to be completed by end of the project, since rainfall has improved, assuming there is no further drought and trees planted in Kayas can be protected from grazing. A survey of elephant shrews was conducted in the 4 Kayas in Year 2 (December 2022), using camera traps and transect walks and will be repeated at the end of the project.

Output 5: Traditional crops and agroecological practices are restored and indigenous vegetables 'domesticated' on 800 farms, enhancing resilience, nutrition, ecological connectivity and butterflies, and reducing pressure on Kayas

Significant progress has been made and we expect this output to be achieved or largely achieved by the project end. Indicator 5.1. IIED secured co-funding and 5 Farmer Field Schools were held in August-September and December 2023, to train farmers on restoration of traditional crops, planting indigenous vegetables on-farm and agroecological practices. Each FFS session took 6 hours and brought together 40 farmers from 2 neighbouring villages ie. 200 farmers in total. Two more FFS will be conducted in May and June 2024 to train a further 100-150 farmers (although some will have attended previous FFS), focusing on hardy indigenous crops (sorghum, millet, cowpeas). Awareness of the importance of traditional crops was further raised during the final project workshop, where farmers shared how they have restored traditional crops and their importance for nutrition and market (vegetables), and during the biocultural festival where traditional crops were presented and served as a meal.

Indicator 5.2: See section above on Activities.

Indicator 5.3: The mid term M&E survey conducted in 10 project villages in December 2023 found that 30% more farmers are now growing traditional crops, following five Farmer Field Schools, compared to the project baseline. During the annual project workshop in March 2024, six farmers who had attended farmer field schools (FFSs) reported having planted traditional or local varieties of cassava, papaya, maize, cowpeas and lemon on their farms, using agroecological practices. Five of these farmers planted drought tolerant casava and two planted significant quantities; while two farmers planted hardy indigenous cowpeas. About 350 farmers will participate in FFS by June 2024 and we expect that the target of 800 farmers restoring traditional crops, vegetables and agroecological practices will be met by the end of the project, through sharing of seeds and knowledge by farmers and agricultural officers who are also members of the FFS groups. Following 2 more FFS planned in May and June 20024, a new community seed bank will be established in Q2 with at least 10 traditional varieties.

Indicator 5.4: The mid-term M&E survey observed an increase in the abundance of butterflies on-farm compared to the 2022 baseline and no change in butterfly diversity. Butterfly populations and diversity are expected to increase by end of the project with further restoration of open pollinated traditional crop varieties and agroecological practices. This will be assessed in the final project survey.

3.3 Progress towards the project Outcome

Outcome: Biodiversity and endangered species are protected and restored in Rabai's Kaya forests and surrounding farming landscapes, poverty is reduced, culture and TK revitalised and indigenous peoples and women empowered.

Indicator 0.1: The project has raised awareness of farmers, women and youth of the need to protect Kaya forests and established a core group of about 100 people from across 10 villages who are committed to conserving Kaya forests. Youth have been increasingly engaged in project activities and workshops, but many youth and even middle aged people in Rabai still do not respect Kaya elders' rules and some non-Rabai religions prohibit traditional beliefs (as the mid-term M&E survey showed). Kaya elders have gained a stronger voice in community decision-making through the establishment of village and landscape BCHT committees. But discussions at the final workshop showed that Kaya elders have been reluctant to strongly enforce their traditional conservation rules because these affect peoples' livelihoods; and that forest degradation is continuing or even worsening mainly due to logging, charcoal production, insufficient forest guards, corruption and firewood use (as the M&E survey also showed). A few weeks before the workshop, an MP had cleared an area of Kaya forest to create a football pitch, with the consent of the Chief stationed next to the forest, in contravention of the National Museums and Heritage Act. In addition, there are only two forest guards for the 4 Kaya forests.

However, during the recent project workshop and cultural dialogues, Kaya elders started discussing the need to revive traditional culture and strengthen application of Kaya forest conservation rules; and the Chief (who had consented to forest clearing) also started talking about the importance of ensuring Kaya forest conservation. Participants agreed that a small community delegation will visit the Assistant County Commissioner to ask him to request that all Rabai Chiefs and Assistant Chiefs respect Kaya forest conservation laws. KEFRI has also spoken to Kenya Forest Service to highlight the need for more forest guards to protect Kaya forests. In addition, KEFRI and IIED are hoping to organise a meeting with national policy makers in Q3 to present the BCHT in Rabai, so that they can then request Rabai Chiefs to ensure Kaya forest conservation.

We expect that the combination of cultural reaffirmation, expanding enterprise groups and community/youth engagement, installing fuel efficient stoves and establishing and registering a BCHT association which can increase agency, as well as engagement with county and national policy makers, will *reduce Kaya forest degradation* by the end of the project. However, since there are considerable pressures on Kaya forests and the National Museums and Heritage Act is weakly enforced, it is also important to register Kaya forests under the Community Lands Act (ideally), or the Forest Conservation Act to protect Kaya forests. IIED and KEFRI have met with FAO Kenya to discuss possible financial support for registering Kayas under the Community Lands Act; and FAO also plans to support the establishment of a national Kaya elders' association to strengthen their voice and agency. We will try to initiate this work before the project ends and it will be a key recommendation and follow-up activity.

Indicator 0.2: The trees and associated species were planted as per the indicators in the first 6-7 months of the project. The recent M&E survey found a high tree survival rate on-farm (average 80%). The survival rate for trees planted in Kaya forests was 60% ie. below the target of 75% (partly due to drought in years 1 and 2). However, the diversity of trees in the 4 Kaya forests remained unchanged and the population density of trees remained stable and did not decrease compared to the baseline in 2022. (outcome indicator 0.1). Indicator 0.2 is likely to be largely achieved, since the meteorological department of Kenya has predicted high rainfall in coastal Kenya in the coming months.

Indicator 0.3: Sustainable products have already generated \$22,200 for 54 microenterprise members surveyed, or \$34.25 each per month, and a total of c.350 microenterprise members are likely to be generating about \$34 each, most of whom are living below the poverty line. The monthly income could be higher since not all microenterprises have been generating income for 12 months. This income is expected to grow with increased sales (eg. of brooms, briquettes, honey and coconut oil) and expansion of enterprise groups, and provision of goats to 50 households dependent on Kaya forests with IIED co-funding, in response to a community request. The goats are also expected to reduce pressure on bushmeat including elephant shrew. However, incomes from alternative livelihoods may double rather than triple by end of the project, and the number of people that benefit may not reach the indicator target of 3200, but will probably be about 1000 people, realistically.

Indicator 0.4: The M&E survey found that 30% of farmers who participated in FFS are growing more traditional crops compared to a baseline in 2022. The two remaining FFS will involve 100-150 additional farmers – making a total of 350-400 farmers trained in restoring traditional crops by June 2024. Seed and

knowledge sharing with neighbours is expected to double this figure, so the indicator target of 800 farmers restoring traditional crops should largely be met by end of the project.

0.5: Although many youth still do not respect Kaya elders, the project has increasingly engaged youth in activities and workshops, which has increased respect for Kaya elders. Youth were engaged in an online exchange with the Potato Park in July 2023, and IIED has secured co-funding for a 5-day visit to the Potato Park in Peru for 6 Rabai community members including youth, women, elders and 1 Chief and 2 KEFRI coordinators for a learning exchange and training workshop on biocultural territories on 30 May-3 June, which we expect will stimulate cultural revival in Rabai. IIED co-funding is also supporting the preparation of a short film on the BCHT process to show at Rabai community events to enhance community awareness and engagement. We have also started working with SALT to support cultural revitalisation and strengthening of Kaya elders through dialogues – an initial 1 day dialogue was held during the final workshop which generated animated discussions on reviving Rabai culture and clan governance and protecting Kaya forests. With additional IIED co-funding, we hope to hold more cultural dialogues in Rabai to expand community participation in the BCHT process, while training the CRs in the dialogue methodology so that the process can continue beyond the project. The mid-term M&E survey found a low level of respect of Kaya elders' rules and most people surveyed said youth only participate in about 30% of traditional cultural ceremonies but this is likely to increase with the above activities. 50 women had taken on leadership roles by end of year 2.

Overall, we feel that the project is likely to achieve the Outcome by end of funding, given the additional actions outlined above, however we believe that protection of Kaya forests can only be guaranteed through stronger legislation – ie. registration under the Forest Conservation and Management Act 2016.

3.4 Monitoring of assumptions

Outcome level assumptions: These still hold true. However, we would like to add one additional assumption: “**Chiefs and Assistant Chiefs in Rabai fully support Kaya forest conservation and prevent destruction by politicians; and enough forest guards are employed to protect the 4 Kayas in Rabai**”.

Output 1 assumptions: These still hold true. The 4th assumption could be expanded to add the text in red “**Appropriate legal framework can be found to register Rabai BCHT as a community association and different stakeholders agree to by-laws for Kaya forest and landscape conservation rooted in cultural values and customary laws**”

Output 2: These still hold true. An additional assumption could be added “**Significantly more women and youth members (eg. about 500 additional households) join micro-enterprises beyond those trained by the project.**”

Output 3: These still hold true. Could add an additional assumption: “**Suitable soil for making 800 jikos can be purchased at a reasonable price**”

Output 4: These still hold true. Could add an additional assumption: “**Trees planted are protected from grazing animals and watered during drought**”

Output 5: These still hold true. Could add an additional assumption: “**Farmers who participate in FFSs are able and motivated to share seeds and knowledge with neighbouring farmers**”

3.5 Impact: achievement of positive impact on biodiversity and poverty reduction

Impact: Self-sustaining BCHT is established in Rabai, conserving biodiversity in 4 Kaya forests (580 ha) and farmland (14,000 ha) and reducing poverty, and scaled-out across Kilifi and Kwale counties.

The project has sought to promote a community-led approach from the start to foster the establishment of a self-sustaining BCHT. Inspired by the successful and self-sustaining Potato Park, the project has worked with Community Researchers who have co-designed and facilitated all activities at village level (in their village and a neighbouring village), with guidance from Kaya elders and village elders who played an important role in selecting the CRs. The project has also co-designed and established village level BCHT committees and a linked BCHT landscape level committee through a participatory process (the idea for these committees came largely from the community), and committee representatives have been elected by village members. The BCHT landscape committee will be legally registered as a community association establishing a formal organisation that can represent the Rabai BCHT with one voice and exert more influence over external actors and policies to address external threats and strengthen support for the BCHT. The biocultural enterprises and related communal fund established (by the brooms enterprise) will provide alternative livelihoods and funding to support the BCHT beyond the project. Although challenges remain with engaging youth and promoting traditional culture in the face of

modernisation and external religions, the project is expanding youth engagement, developing a video to raise community awareness, and supporting dialogues to reaffirm culture, strengthen elders’ conviction in forest conservation rules and to stimulate the emergence of a lasting community-led BCHT movement. The project has also gained the support of Rabai’s Chief who attended the final workshop for a whole day (which is unusual) and voiced strong support for the BCHT; and plans to engage with the ACC and national policy makers to ensure the support of Rabai’s Assistant Chiefs. These activities as well as successful restoration of fuelwood and fruit trees on-farm and briquettes presses and fuel-efficient stoves to reduce pressure on endangered endemic trees in Kayas, restoration of trees and native palms for elephant shrew habitat in Kayas, and restoration of traditional crops and agroecological practices, are expected to achieve the impact of biodiversity conservation in 4 Kaya forests and farmland.

Higher level impact on poverty reduction: the project has established 5 new revenue streams for products with high demand – honey, briquettes, coconut oil, brooms, and also a Cultural Village and songs and dances. Although the latter has generated least revenue to date, Rabai has strong potential to attract tourists as Kaya forests are UNESCO World Heritage Sites and it is close to Mombasa an important tourist destination and to coastal beach hotels. These enterprises have only recently emerged and have already generated over \$22,200. They have targeted poor women and youth in particular (80% of people in Rabai are below the poverty line). The project is also expected to improve food and nutrition security by restoring trees and resilient and nutritious traditional crops; and to significantly strengthen community cohesion through the BCHT institutions and participatory process, dialogues and cultural reaffirmation. The new BCHT institution will strengthen the voice and agency of the community so that it can better assert and defend its rights to land and resources, negotiate with others and influence policies. The project is expected to enhance cultural and spiritual values, pride in traditional culture and related community wellbeing. It is expected to strengthen core cultural values of solidarity, collectiveness, reciprocity, and balance – in society and with nature – and the concept of Muzini or holistic wellbeing – since these have been reaffirmed since the start of the project, and are now being promoted by Kaya elders, leading to greater equity and support for the poorest groups.

The final project workshop and biocultural festival involved Kaya elders from other Mijikenda communities in Kilifi and Kwale counties to share the BCHT experience and promote scaling out. In addition, with IIED co-funding, KEFRI will participate in the IUFRO forestry conference in Sweden in June to present the Rabai BCHT to Kenyan forestry officials; and we plan to present the BCHT through an additional meeting with national policy makers. IIED and KEFRI also plan to promote scaling out of the BCHT to Taita Hills in Taita Taveta. We have submitted a proposal to IKI to further strengthen the BCHT in Rabai and scale it out Taita Hills (Taita Taveta County). We also hope to collaborate with FAO Kenya to support the establishment of a national Kaya elders’ association. All of these activities will support scaling-out across Kilifi and Kwale counties and beyond.

4. Project support to the Conventions, Treaties or Agreements

The outputs of project are contributing to the process to develop a national and county government mainstreaming framework for biodiversity conservation. The outputs are also contributing to implementation of [The Kenya National Biodiversity Strategy and Action Plan](#). The BCHT concept has also been included in the resource mobilization strategy for biodiversity conservation by county government of Kilifi and Ministry of Environment, Forestry and Climate Change.

5. Project support for multidimensional poverty reduction

Impacts on poverty have already been explained in preceding sections.

6. Gender Equality and Social Inclusion (GESI)

Please quantify the proportion of women on the Project Board ¹ .	The project does not have a project Board. 3 out of 5 community researchers on the project team are women. The Project Advisory Committee includes 2 women, ie. 30% of community representatives are women.
Please quantify the proportion of project partners that are led by women, or which have a senior	None

¹ A Project Board has overall authority for the project, is accountable for its success or failure, and supports the senior project manager to successfully deliver the project.

leadership team consisting of at least 50% women ² .	
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GESI Scale	Description	Put X where you think your project is on the scale
Not yet sensitive	The GESI context may have been considered but the project isn't quite meeting the requirements of a 'sensitive' approach	
Sensitive	The GESI context has been considered and project activities take this into account in their design and implementation. The project addresses basic needs and vulnerabilities of women and marginalised groups and the project will not contribute to or create further inequalities.	
Empowering	The project has all the characteristics of a 'sensitive' approach whilst also increasing equal access to assets, resources and capabilities for women and marginalised groups	
Transformative	The project has all the characteristics of an 'empowering' approach whilst also addressing unequal power relationships and seeking institutional and societal change	X

The project is taking an empowering and transformative approach in relation to gender and social inclusion because:

- Gender dynamics were explored as part of the baseline study to understand potential barriers to women's participation; and an IIED gender specialist has provided guidance on how to overcome perceptions that men are the leaders on traditional cultural issues.
- Activities are designed to strengthen the voice and decision-making power of women by ensuring at least 50% of participants are women, and inclusive facilitation, and by having women-only focus groups where women can articulate their concerns and positions. The project has highlighted the importance of women as custodians of traditional seeds and related knowledge to enhance climate resilience and nutrition.
- The project has actively promoted women in leadership roles – 3 out of 5 community researchers are women; and women lead 3 out of 5 enterprise groups; and chair 4 of the 10 village level BCHAT committees. The BCHAT landscape committee includes 40% women.
- Empowering women and indigenous peoples is part of the project Outcome, and the indicator target is that 50 women take on leadership roles.
- The project has encouraged Kaya elders to allow women to join the Kaya Elders' council and become Kaya elders.
- The project targets Indigenous People – the Rabai community, a sub-tribe of the Mijikenda people, who are marginalised in Kenya, and within Rabai it targets marginalised Kaya elders (who are considered backwards and even accused of witchcraft because of their traditional knowledge and beliefs).
- Establishing a BCHAT association will strengthen the collective voice and agency of the Rabai community and their capacity to assert and defend their rights to land, resources and culture (self-determination).
- The dialogues are designed to reaffirm pride and confidence in Rabai culture and to mobilise the community to come together to restore and defend their culture and rights. Separate dialogues are planned with women, to strengthen their voice in the process, and ensure the process is empowering and transformational for both Indigenous Peoples as a whole and for Indigenous women.

² Partners that have formal governance role in the project, and a formal relationship with the project that may involve staff costs and/or budget management responsibilities.

The process has highlighted that where traditional culture considers that men are the leaders on cultural issues this can be a barrier to women's empowerment and leadership. Lessons include the importance of women as facilitators and of gender-empowering facilitation, eg. highlighting examples of the critical importance of women's role and knowledge for the community, and ensuring separate women's groups to strengthen their collective voice and agency.

7. Monitoring and evaluation

The income from honey, brooms and coconut oil has substituted unsustainable income from illegal cutting of trees for charcoal and other wood products. The income from the three products are new income streams that were not there before. Prior to the project, honey, brooms and coconut oil were not being produced for markets. The sources of income then were crop farming (vegetables) and wood products illegally obtained from Kaya forests.

IIED and KEFRI hold monthly meetings to monitor progress; and KEFRI holds regular meetings with the CRs in Rabai to coordinate activities and monitor progress. A baseline survey was undertaken in 2022 and then a mid-term survey in late 2023 and early 2024 to monitor the quantitative and qualitative indicators provided in the log frame. The indicators are being measured through a combination of annual ecological surveys of Kaya forest tree and shrub diversity and butterfly diversity; 6-monthly monitoring of tree survival (Kaya forests and tree on-farm); and annual household surveys and focus group discussions on income levels, crop diversity, and respect for Kaya elders' rules, cultural values and TK. In addition, a baseline survey of elephant shrews was conducted using camera traps, and elephant shrew surveys will be repeated at the end of the project; similarly youth were trained to conduct a baseline survey of butterfly numbers and diversity on 400 farms and this will be repeated at the end of the project.

Areas for improvement identified: For the final survey it will be important to repeat the surveys conducted during the baseline, and conduct household surveys of income from microenterprises. In addition, more specific measures will be needed for some indicators than in the mid-term review – eg. how many farmers have grown how many more traditional crops. The final M&E survey should focus on measuring most if not all of the specific Outcome and Output indicators in the Log Frame (some additional aspects monitored in the mid-term survey identified by CRs may need to be dropped).

The M&E tools are co-designed by partners and community researchers but actual on-ground M&E is undertaken by community researchers and KEFRI facilitators. IIED participates in annual project workshops to assess project progress directly based on presentations by community researchers, Kaya elders etc. The results of the mid-term M&E survey will be shared with the CRs and community members at the next project meeting in Rabai in May; and will also be shared with the PAC. The information gathered is shared through workshops, cultural festivals/ceremonies, meetings and TV stations as well as on social media. For the final M&E survey, IIED will review the proposed questions and survey methods before it is finalised. During the reporting period, the M&E plan has not changed – apart from the changes in outcomes indicators 0.3 and 0.5 and in a few assumptions suggested in the last annual report, and an additional outcome level assumption was added for 0.5 (see last HYR).

8. Lessons learnt

Engaging community researchers has worked well – the community researchers act as link between the community and KEFRI facilitators and other stakeholders in BCHT process, and promote a community-led approach. Youths' engagement is critical for successful establishment of BCHT in Rabai. Youth represents over 60% of the population in the landscape and most conservation challenges including illegal cutting of trees from the Kaya forests are associated with the youths. Onboarding youths in the BCHT process including enhancing their recognition of culture should receive more focus to sustain the foundation already established.

The virtual inter-cultural dialogue between Rabai and the Potato Park worked well – it showed that Indigenous community to community exchanges can be valuable even between quite different cultures and contexts. Peer to peer learning can be more engaging and motivating for communities than having lessons shared indirectly by NGOs or technical experts. It also showed the value of communities presenting their biocultural heritage directly from their landscape where they can express their spiritual beliefs. The Rabai elders do not often express their spiritual beliefs publicly and were able to see the Potato Park elders saying prayers to the mountain gods. Rabai learnt that in the Potato Park although most people are Catholics they have dual religions and also maintain their traditional beliefs – it was an important lesson since many Christians in Rabai are opposed to traditional religions, and participants saw it is possible to maintain both. A lesson is that at least 2.5 hours is needed for a meaningful intercultural dialogue as Rabai participants had many questions. Participants from Rabai said they found it very useful and would be interested in another exchange, ideally in person in the Potato Park.

The mid-term M&E survey found that many youth still do not respect traditional knowledge and cultural values and that Kaya elders' rules relating to natural resources are largely ignored by most community members. Key factors include external religions which are opposed to TK and youth outmigration, and key means of addressing the challenge include strengthening unity and traditional governance institutions eg. Kaya elders' Council. Youth in Rabai often accuse Kaya elders of witchcraft and have even killed an elder. To help address these issues, IIED and KEFRI approached the NGO SALT which has succeeded in addressing similar challenges in the Tharaka community in Kenya (erosion of culture due to external religion, accusations of witchcraft). SALT has conducted dialogues in Tharaka over the past 10 years, which have strengthened elders' conviction to enforce conservation rules and increased respect for elders' customary institutions and laws amongst the community. The dialogue methodology strongly reaffirms traditional culture through story telling and an experiential approach (walks to observe nature, traditional prayers, songs and dances), and facilitation is designed to stimulate community discussion and a community-led process. There is no formal agenda, the facilitator creates conditions for discussions to emerge and subtly guides the discussion building on what people say, so that ideas that emerge to address issues are the community's own idea. It is a power equalising approach – facilitators act as equals or friends, participants sit in a circle under a tree (there is no top table), and facilitators sit down when the discussion takes off, giving up control of the conversation. The facilitators from SALT are strongly convinced about traditional culture but do not impose their own culture. This approach is very much in line with the decolonising methodology that has been vital to the success and self-sustainability of the Potato Park BCHT in Peru, but is adapted to a Kenyan context.

On 19 March, SALT facilitated a dialogue in Rabai involving a core group of about 50 people who support traditional culture – Kaya elders, village elders, women and youth. After a walk to the Kaya forests to observe nature, people started sharing traditional knowledge about wildlife indicators (eg. flowering plants indicating that the rains are coming). Participants also shared information about their clans which are part of the traditional governance system, and provide a way to engage more community members including youth in the BCHT process. IIED told the story of loss of traditional crops and biocultural revival in the Potato Park and SALT told a similar story of Tharaka – this stimulated animated discussion on revival of culture in Rabai.

During day 2, the workshop involved government agencies as well as community members and so was held in conventional workshop format, but we tried to centre the voices of elders and community members to maintain the momentum from the dialogues. Kaya elders and other community members affirmed the importance of establishing a BCHT in Rabai more strongly than at the mid-term workshop and a Kaya elder said it should be based on the clan governance structure. On day 3 the workshop returned to a circle format under a tree, and Community Researchers presented progress with project activities directly. This worked very well because it was participatory and engaging for the community and they were able to share directly their progress and challenges and discuss how to address them – one participant commented that through the meeting they are teaching each other. In the afternoon, SALT facilitated a dialogue on Kaya forest conservation – at first the elders said they did not want to enforce conservation rules as this can affect peoples' livelihoods, but later the process stimulated an animated discussion with elders saying that they should revive their traditional culture and rules. On the last day the elders organised a biocultural festival – they performed a traditional ritual and spoke about their beliefs in the ancestors and about their cultural values, with pride – it was the first time that IIED had heard the elders talk openly about their cultural and spiritual values.

This experience suggests that the dialogue methodology can be a powerful tool for cultural revival in Rabai. It highlights the importance of external actors and facilitators verbally reaffirming the importance of traditional knowledge and culture; and how doing this with energy and conviction can stimulate animated discussions about cultural revival. This provided a glimmer of hope that the tide of cultural erosion could yet be turned. It also highlights the difference between facilitating a participatory process when people participate in a pre-defined project, and facilitating to trigger self-mobilisation which means giving away power and control. IIED is keen to support further dialogues in Rabai to revitalise culture and expand community participation in the BCHT process and promote self-mobilisation (using IIED co-funding). However, it is important that future dialogues build on the BCHT process to date, including the series of meetings at village and community level to define the BCHT goals, principles and by-laws. The dialogues should contribute directly to this process rather than being a separate process, and should be designed to address the key challenges identified in the M&E survey – ie. not only to strengthen elders but also to engage youth. As well as dialogues involving different community actors to enhance unity and learning about culture, separate dialogues could also be held with youth, and with women separately to ensure their concerns are addressed and strengthen their voice. One lesson from this process is that new partners should be introduced slowly and carefully, and building strongly on the work that has already been done, to avoid tensions emerging between existing and new partners that can divert a lot of energy. Tensions can emerge between different types of organisations that are not used to working together and have different ways of working (eg. for financial administration).

One lesson from the multistakeholder workshop on day 2 is that if the agenda is very long this can hamper community participation. Another is the importance of facilitation that deliberately centres the voices of elders to ensure that their culture and authority is reaffirmed rather than challenged. Using visual presentations and avoiding slides with text is also best to keep non-literate participants fully engaged (eg. Kaya elders). The design of the biocultural festival was left to the Kaya elders and the event was very successful with 79 participants, including village members not involved in the project. It would have been useful to get feedback from participants on the whole workshop (including the dialogue and the festival) to help with lesson learning – this could still be done at the next meeting with the community.

9. Actions taken in response to previous reviews (if applicable)

Action recommended by review of last Annual Report: “Consider a Change Request for Outcome level indicators 0.3 and 0.5 and provide a comparative analysis on outcome level indicators 0.1 and 0.4 based on the findings of the 2022 baseline in the next annual report. “

A change request was submitted in December 2023 to adjust the outcome indicators 0.3 and 0.5 in light of the baseline study.

Outcome indicator 0.1: The mid-term M&E survey in December 2023-January 2024 found no reduction in endangered and threatened tree species diversity and density across the 4 Kaya forests compared to the 2022 baseline. It found an average 60% survival rate for trees planted by the project, including 4 endangered endemic species. The mid-term M&E survey also shows that butterfly diversity across the 4 Kayas remains unchanged (51 species) and observed an increase in butterfly populations on farmland (based on a sample of 200 farms) compared to the 2022 baseline. It was not possible to measure elephant shrew populations as part of the mid-term M&E survey.

Outcome indicator 0.4: The mid-term survey shows that 30% of farmers are growing more traditional crops and indigenous vegetables compared to the baseline in 2022, following participation in FFS.

10. Risk Management

The old risk – posed by two CRs who were not committed, has been successfully addressed by not renewing their contracts and replacing them with 2 CRs proposed by Kaya elders who are very active and well respected. There have not been any negative repercussions of making this change.

A new risk has come to light – the risk of politicians and MPs cutting down Kaya forests with the consent of Rabai Chiefs, which is essentially an issue of corruption and shows the weakness of the National Museums and Heritage Act which is meant to protect Kaya forests. KEFRI and NMK raised this case with the County government and they have agreed to stop the construction of the football pitch from going ahead in the Kaya forest. We also actively engaged the Chief in question in the recent project workshop to raise awareness of the importance of Kaya forest conservation and engage him in the BCHT process, and he became active and vocal about these issues on day 3. In addition we plan to hold a meeting with national policy makers to raise the issue of Kaya forest conservation to encourage them to put pressure on Rabai Chiefs to ensure Kaya forest conservation (provided we have enough funds).

10. Sustainability and legacy

The project is well known to key government agencies, particularly NMK, the county director for culture, and Kenya Forestry Service (KFS) as well as Rabai’s Area Chief. The project has continued to engage these actors through the in-person Project Advisory Group meeting in October (almost a day long) and the annual project workshop. These actors expressed continuing support for the project. The fact that the Area Chief attended the workshop for a whole day shows increasing interest. In addition, the county department for planning and the county agriculture officer were invited to the project workshop to raise awareness of the need to conserve Kaya forests and traditional crops and culture. This year the project also collaborated with KARLO in the FFS. IIED and KEFRI participated in a Darwin Initiative workshop in Kenya which helped to raise broader awareness of the project amongst conservation NGOs working in Kenya.

A project web-page has been set up with open access outputs: the launch workshop report and mid-term workshop reports, a podcast and a blog on the work to establish a BCHT in Rabai, and links to other open access IIED publications on biocultural territories. In addition a draft book chapter was submitted to Satoyama Initiative and accepted for open access publication.

The intended sustainable benefits post-project are still valid: we expect the microenterprises to expand to benefit more people in Rabai and the availability of natural resources for microenterprises and subsistence to increase as trees planted mature – including palm trees, fuelwood, fruit and medicinal trees. We expect that this, along with the establishment of a collective governance system and rules for the BCHT, cultural revitalisation and the need to mitigate climate change impacts, will lead to substitution of forest-degrading livelihoods with alternative livelihoods and reduce pressure on Kayas. We expect that the community-led approach and the establishment of an inclusive community institution that is legally registered and empowers the community to control development in Rabai and protect its resource rights, along with cultural revitalisation and growth in the local economy, will create a social movement that continues to strengthen the power and authority of the BCHT and related benefits for biodiversity and poverty, beyond the project. A communal fund has been established and will be strengthened as microenterprise revenues increase so that the community has its own source of funding to continue investing in biodiversity conservation and poverty reduction beyond the project. IIED and KEFRI hope to continue supporting the BCHT process in Rabai through follow-on projects until it is self-sustaining.

11. Darwin Initiative identity

Darwin Initiative funding is acknowledged on the project web-page, which provides a link to the DI website. The DI logo was included on the back cover of the launch workshop report [IIED Event report template - for use with designed covers](#). DI funding was acknowledged in the main text of the blog on the project published in July: [Achieving 30x30: supporting Indigenous and traditional territories and cultures | International Institute for Environment and Development \(iied.org\)](#). DI funding has been acknowledged at all project related side events and workshops. The DI logo has not been included on all equipment installed in Rabai purchased with DI funds, partly because we have tried to foster a sense of community ownership and to emphasise the BCHT as community -led *process* rather than an external project, but also because KEFRI was unclear if this had to be approved by DI. The DI is well known amongst the biodiversity community in Kenya, in government, research and NGO sectors – it is less well known amongst the culture and heritage community in Kenya and the project is helping to address this gap. IIED tweeted to announce the launch of the project page and publication of the launch workshop report and to share the 30x30 blog – IIED has a very large following on X (70.5K) and this is an effective dissemination channel. We mentioned or tagged the Darwin Initiative within the context of those messages so you would be alerted by those posts.

12. Safeguarding

Has your Safeguarding Policy been updated in the past 12 months?	No
Have any concerns been reported in the past 12 months	No
Does your project have a Safeguarding focal point?	No
Has the focal point attended any formal training in the last 12 months?	N/A
What proportion (and number) of project staff have received formal training on Safeguarding?	Past: 75% [3] Planned: 25 % [1]
Has there been any lessons learnt or challenges on Safeguarding in the past 12 months? Please ensure no sensitive data is included within responses. No.	
Does the project have any developments or activities planned around Safeguarding in the coming 12 months? If so please specify. No.	
Please describe any community sensitisation that has taken place over the past 12 months; include topics covered and number of participants. No sensitisation has taken place specifically on safeguarding	
Have there been any concerns around Health, Safety and Security of your project over the past year? If yes, please outline how this was resolved. No	

13. Project expenditure

Please expand and complete Table 1. If all receipts have not yet been received, please provide indicative figures and clearly mark them as Draft. The Actual claim form will be taken as the final accounting for funds.

Table 1: Project expenditure during the reporting period (1 April 2023 – 31 March 2024)

Project spend (indicative) since last Annual Report	2023/24 Grant (£)	2023/24 Total Darwin Costs (£)	Variance %	Comments (please explain significant variances)
Staff costs (see below)				
Consultancy costs				
Overhead Costs				
Travel and subsistence				
Operating Costs				
Capital items (see below)				
Others (see below)				
TOTAL	£ 102,88	£ 102,36	<1%	

Table 2: Project mobilised or matched funding during the reporting period (1 April 2023 – 31 March 2024)

	Secured to date	Expected by end of project	Sources
Matched funding leveraged by the partners to deliver the project (£)			IIED frame funds KEFRI in-kind contributions SwedBio / Asociacion ANDES
Total additional finance mobilised for new activities occurring outside of the project, building on evidence, best practices and the project (£)			

11. Other comments on progress not covered elsewhere

12. OPTIONAL: Outstanding achievements or progress of your project so far (300-400 words maximum). This section may be used for publicity purposes.

File Type (Image / Video / Graphic)	File Name or File Location	Caption including description, country and credit	Social media accounts and websites to be tagged (leave blank if none)	Consent of subjects received (delete as necessary)
				Yes / No
				Yes / No
				Yes / No

				Yes / No
				Yes / No

Annex 1: Report of progress and achievements against logframe for Financial Year 2023-2024

Project summary	SMART Indicators	Progress and Achievements April 2023 - March 2024	Actions required/planned for next period
<p>Impact</p> <p>Self-sustaining Biocultural Heritage Territory is established in Rabai, conserving biodiversity in 4 Kaya forests (580 ha) and farmland (14,000 ha) and reducing poverty, and scaled-out across Kilifi and Kwale counties.</p>		<p>Draft BCHT by-laws for biodiversity conservation and equity developed by 10 villages and at community level. Five sustainable microenterprises established or strengthened. Agrobiodiversity increased on farms around 4 Kayas. Dialogues reaffirm culture and community-led BCHT process. Workshop shares BCHT with Kaya elders from other Mijikenda communities in Kilifi & Kwale.</p>	
<p>Outcome</p> <p>Biodiversity and endangered species are protected and restored in Rabai's Kaya forests and surrounding farming landscapes, poverty is reduced, culture and TK revitalised, and indigenous peoples and women empowered.</p>	<p>0.1 By 2024, forest degradation is significantly reduced or halted in Kaya Bomu, Kaya Fimboni, Kaya Mudzi Muvya and Kaya Mudzi Mwiru, as indicated by little or no reduction in the density and diversity of endangered or threatened trees (excluding restored trees), and an increase in elephant shrew and butterfly populations, compared to baselines in 2022.</p> <p>0.2 By 2024, 4 endangered endemic and 2 threatened native tree species, c.15 associated species, and small native palm (elephant-shrew habitat), are restored in a total area of 50 ha of degraded forest in 4 Kayas; and 10 native fuelwood/multi-purpose tree species are restored on 400 surrounding farms (100 farms/ Kaya), covering 80 ha in total (0.2 ha per farm) – with at least 75% survival rate.</p>	<p>(Report against the indicators on progress towards achieving the project Outcome)</p> <p>0.1 BCHT by-laws for conservation and equity developed (covering 4 Kayas & farmland), alternative livelihoods and culture strengthened, and awareness enhanced, to reduce pressure on Kaya forests; co-funding secured for goats to reduce pressure on elephant shrew.</p> <p>0.2 Monitoring of trees planted found a 60% survival rate in Kayas and 80% survival rate on-farm.</p>	<p>0.1 Meeting with county government (ACC) to ensure Rabai Chiefs protect Kaya forests and request more forest guards; meetings to agree landscape level by-laws and registering BCHT association; video of BCHT to raise wider awareness; dialogues to strengthen culture and respect for Kaya elders' rules; meeting with national policy makers.</p> <p>0.2 Monitoring trees planted in Kayas and on-farm: weekly by Kaya elders and farmers, monthly by community researchers and 6-monthly through project surveys; and quarterly maintenance (within</p>

	<p>0.3 Sustainable products increase incomes of 3200 forest-dependent women and youth (1600 households) from 2022 baseline of c.\$109/month to: \$200/month by 2023, and \$300/month by 2024 (\$3.3/day).</p> <p>0.4 By 2024, 800 forest-dependent farmers (at least 50% women) have restored 4 traditional crops and domesticated 4 indigenous vegetables on-farm compared to a baseline in 2022.</p> <p>0.5 By 2024, Kaya elders are better respected by youth and relations between them improve; the number of conservation resolutions passed by the Kaya Elders' Council being successfully implemented increases; attendance of traditional cultural ceremonies and rituals increases by 50%; and 50 women have taken on leadership roles (in Kaya Elders' Council, BCHAT institution, Cultural Villages and micro-enterprises, and as community researchers), compared to baselines in 2022.</p>	<p>0.3 Five sustainable microenterprises established or strengthened: coconut oil, broom making, briquettes, beekeeping, Cultural Village (songs and dances) generating over \$22K for 54 members, or about \$34 per month for 350 members. BCHAT logo developed for branding. Co-funds for goat-keeping secured.</p> <p>0.4 Five farmer field schools were held training 200 farmers in growing traditional crops and indigenous vegetables; awareness of importance of traditional crops for food and nutrition security further raised through project meetings & workshop.</p> <p>0.5 More youth have been engaged in project activities including micro-enterprises, development of by-laws, FFS and annual project workshop (including cultural dialogues and biocultural festival), contributing to improved relations and respect for Kaya elders; and 50 women have taken on leadership roles through project activities.</p>	<p>limited budget). Protecting trees planted in Kayas from grazing.</p> <p>0.3 KEFRI will support CRs to address outstanding issues with microenterprises. BCHAT logo will be applied to labels and packaging for products. Goats and related training will be provided to 50 HHs.</p> <p>0.4 Two more FFS will be held to train 100-150 farmers; followed by quarterly follow-up meetings and seed exchanges.</p> <p>0.5 Engaging youth in all project & BCHAT meetings and microenterprises and securing funds to employ youth to protect Kaya forests; meetings to agree BCHAT by-laws at landscape level; focusing on revival of TK, cultural and spiritual values and traditional ceremonies in all project & BCHAT activities and holding 2 biocultural festivals.</p>
<p>Output 1. (Insert agreed Outputs with activities relevant to that Outputs in lines below. Activities relevant to more</p>	<p>(Insert original Output level indicators)</p> <p>1.1 By mid-2022, Kaya elders and 10 village leaders have agreed to establish a collective BCHAT institution comprising 30-50% women;</p>	<p>(Report general progress against indicators, comment on their appropriateness, and reference where evidence is provided e.g. <i>Evidence provided in section 3.2 of report and Annex X</i>)</p>	

<p>than one Output should be cross-referenced rather than repeated)</p> <p>Collective gender-balanced culturally-rooted Rabai Biocultural Heritage institution (or 'Association') established for Kaya forest conservation and sustainable development, legally registered, and internationally recognised.</p>	<p>and by mid-2023 have agreed culturally-rooted objectives, guiding principles and rules for conservation and equity (eg. prohibitions on felling trees, grazing in Kayas, selling land).</p> <p>1.2 By September 2023, proposed BCHT institution has been presented to local government agencies; suitable option for registration identified; and documents for registration submitted.</p> <p>1.3 By 2024, BCHT institution has been legally registered in Kenya.</p> <p>1.4 By June 2023, blog on the project is downloaded 100 times. By 2024, briefing paper, case study (English, Swahili) and news-story on the BCHT are downloaded 100 times each; Rabai BCHT is presented at CBD and FAO side events; and journal article on the BCHT and biodiversity-culture-livelihoods links is submitted to open access journal.</p>	<p>1.1 Collective BCHT institutions at village and landscape level comprising 50% and 40% women respectively have been operationalised (village committees meet monthly); and BCHT objectives, principles and draft by-laws for conservation and equity have been developed at village and landscape level, building on customary laws and cultural values.</p> <p>1.2 The proposed BCHT institution was presented to county and local government representatives at the Project Advisory Committee in early October 2023. Registration as a Community Association has been identified as the most suitable option for registration of the BCHT institution, subject to community approval. After consulting legal experts, and in light of ongoing challenges with youth engagement, it was decided to strengthen the participatory process to review and agree the by-laws – hence documents will be prepared and submitted for registration by end of the project.</p> <p>1.3 See 1.2 above.</p> <p>1.4. A blog on the 30x30 target and the BCHT in Rabai was published in July 2023 (see link in Activities section) and has been downloaded 561 times. The launch and mid-term workshop reports were published online by July 2023 and have been downloaded 131 times in total. Side events on BCHTs were held at CBD and FAO Treaty meetings in November 2023. A book chapter on the BCHT in Rabai has been drafted and accepted for publication by the Satoyama Initiative.</p>	
<p>Activity 1.1 Project launch/inception workshop to discuss and plan the project with local stakeholders and establish the Project Advisory Group (involving NMK and local environment/forest, culture, agriculture and development officials).</p>	<p>(Report completed or progress on activities that contribute toward achieving this Output)</p> <p>Completed</p>	<p>(Outline what will be carried out in the next period)</p>	
<p>Activity 1.2 Training and co-design workshop involving IIED, KEFRI, RCV, Kaya elders and community researchers on Participatory Action Research methods and tools for establishing collectively managed culturally-rooted BCHTs.</p>	<p>Completed</p>		
<p>1.3 FPIC meetings are held in 10 villages in Rabai. Gender analysis conducted (and baseline surveys).</p>	<p>Completed</p>		

<p>1.4 Village and inter-village meetings are held to discuss and agree BCHT objectives and rules; and the results are documented and presented to local government agencies through project advisory group.</p>	<p>Almost completed – further inter-village meetings are needed to review and agree BCHT objectives and by-laws</p>	<p>Community wide meetings and dialogues will be held in June-September 2024 to agree a common set of by-laws for the BCHT; and these will be presented to local government agencies by October 2024 (PAC).</p>
<p>1.5 Options for legal registration of BCHT (eg. as a community association or group ranch) are explored, and information and documents for registration are prepared and submitted.</p>	<p>Options for legal registration have been explored</p>	<p>Documents for registration will be prepared and submitted by end of the project</p>
<p>1.6 IIED prepares blog, briefing paper, case study, news-story and journal article with input from KEFRI and RCV (co-authorship); case study is translated to Swahili; all outputs are published online, and 100 copies of briefing and case study are printed (50 in each language) and distributed locally and at international events.</p>	<p>IIED prepared and published a blog, mid-term workshop report and news-story, and KEFRI prepared a draft book chapter which was accepted for publication pending revisions.</p>	<p>A briefing paper will be prepared ahead of COP 16. A report of the mid-term workshop will also be prepared. It is unlikely that we will have enough funds to also prepare a case study but we hope to prepare a blog with the final results of the project in late 2024.</p>
<p>1.7 Side events are organised at CBD COP and FAO Commission on Genetic Resources meetings to present the results; and journal article is submitted.</p>	<p>The concept of BCHTs was presented at side events at the CBD 8J Working Group, and FAO Treaty in November 2023 – and the Rabai BCHT was presented at WG8J</p>	<p>A side event will be organised at the CBD COP 16 to present the results of the project. IIED and KEFRI will also present the project at a session on biocultural territories at the International Society for Ethnobiology Congress on 15-19 May (with IIED co-funding)</p>

<p>Output 2. Rabai Cultural Village is strengthened and scaled-out to 1 other Kaya and capacity of 3200 forest-dependent women and youth is built, tripling incomes from sustainable products with high demand.</p>	<p>2.1 By March 2023, 1 new Cultural Village with enterprise groups comprising c.80% women established in Kaya Bomu including 3-4 traditional houses with basic facilities (toilet, water); and new micro-enterprises established in villages adjacent to 4 Kayas (Bomu, Fimboni, Mudzi Mwiru and Mudzi Mwiru).</p> <p>2.2 By March 2023, in each of 4 Kayas, 25 beehives are installed and 50 forest-degrading households (200 in total), particularly women and youth, are trained in beekeeping and honey value addition and linked to bulk buyers. By 2023, Kenya Bureau of Standards (KEBS) quality mark obtained; and each Kaya honey group (50 households) is selling 500 litres of honey per year, generating \$5,000/year or \$100/year per household (ie. \$8/month).</p> <p>2.3 By March 2023, 3200 forest-dependent women and youth (1600 households, c.400 per Kaya, c.80% women) are trained in sustainable broom making, basketry, natural coconut oil production, and value addition (branding) and business skills and are linked to bulk buyers in Rabai, Mombasa and Nairobi. Each person sells sufficient products to make \$65 per month by 2023; and \$100 per month by end of 2024.</p>	<p>(Report against the indicators on progress towards achieving the Output)</p> <p>2.1 One new Cultural Village with enterprise groups (mainly women and youth) has been established and 4 traditional houses has been built with basic facilities; and 5 new micro-enterprises have been established in 10 villages adjacent to 4 Kaya forests.</p> <p>2.2. 100 beehives have been installed and 146 community members (80% women & youth) have been trained in beekeeping and honey value addition and linked to bulk buyers. KEFRI has applied for KEBS quality mark, and 10 HHs generated \$5,875 from honey sales by December 2023 (ie. \$49/month)</p> <p>2.3 By December 2023, training has been provided to 377 forest dependent households (80% women and youth) in sustainable broom making, basketry, production of coconut oil, fuel efficient stoves and briquettes, and value addition and business skills, and links established with bulk buyers selling to Rabai, Mombasa and Nairobi markets. The households trained are expected to share their skills with about 4-5 neighbours and will be encouraged to do so by the project. An estimated 350 households are generating average incomes of \$34 per month.</p>	
<p>Activity 2.1. Meetings are held with at least 400 households around each Kaya to identify and design new Cultural Village enterprise groups (including identifying existing capacity and training needs, management and ways of working), elect CV coordinators, and agree on the location and design of the Cultural Village traditional houses.</p>		<p>Completed</p>	
<p>Activity 2.2. Youth are employed to construct 3-4 traditional houses in new CV with guidance from elders.</p>		<p>Completed</p>	

2.3 Meetings are held with Kaya elders and adjacent households to identify the best location for each beehive and beehive custodians; training on beekeeping, managing the apiary, processing, packaging and marketing of honey products given by KEFRI, Tekida Nyuki Group and Kipepeo project personnel.	Completed.	
2.4 Honey bulk buyers/traders are identified and introduced to honey producer groups. KEFRI submits application to obtain Kenya Bureau of Standards quality mark for honey.	Completed	
2.5 Training provided by RCV, KEFRI, Jua Kali artisans, Ministry of Agriculture and Imarisha Vijana Association to new Cultural Village enterprises to sustainably produce brooms, baskets, and natural coconut oil, add value through packaging and labelling, and develop business skills.	Largely completed	Goat rearing training for 50 HHs; and further training in business skills for all microenterprises. Enterprise groups will be expanded.
2.6 BCHAT institution and Cultural Villages meeting to design Rabai BCHAT logo and identify a local artist. Bulk buyers in Rabai and Mombasa are introduced to CV enterprise groups.	Completed	
<p>Output 3. 800 fuel-efficient stoves and 4 briquette presses are installed, halving fuelwood consumption, reducing pressure on endangered fuelwood trees and enhancing income.</p>	<p>3.1 By March 2023, micro-enterprise groups in 4 Kaya Cultural Villages (at least 50% women) are trained to produce fuel-efficient stoves; and by June 2023 produce 800 fuel efficient stoves for project purchase (which they can continue to make and sell to generate income).</p> <p>3.2 By mid-2023, fuel efficient stoves are installed and used in 800 forest-dependent households (c.200 per Kaya), leading to c.30% reduction in fuelwood consumption.</p> <p>3.3 By 2022, briquette presses are installed in 4 Cultural Villages (for shared use), and by March 2023 800 forest-dependent households (c. 200 per Kaya, particularly women and youth) are trained in their use and maintenance. By 2023 briquette presses are being used, reducing fuelwood consumption by c.30%.</p>	<p>3.1 Training provided to 157 households (80% women and youth) in year 2 and 25 households in year 3 to produce fuel efficient cook stoves. 100 stoves were produced by June 2023 due to lack of suitable soil, but 700 additional stoves are currently being produced.</p> <p>3.2 100 fuel efficient cook stoves produced during training have been installed, and 700 more will be installed in by June 2024.</p> <p>3.3 Four briquette presses have been installed and are being used; 106 households were trained in their use in year 2 and 37 households were trained in year 3 (80% women and youth).</p>
3.1 Meetings are held with c.200 forest dependent households around each Kaya to explain the importance of fuel-efficient stoves. Training is provided by KEFRI and	Training provided to 157 forest dependent households on production of fuel-efficient stoves in year 2 and a	Suitable soil was purchased in April 2024.

<p>Natural Char Energy to each Cultural Village to produce fuel-efficient stoves; and materials for building stoves are sustainably sourced.</p>	<p>further 21 in year 3. Efforts to identify suitable soil at reasonable price were made but not successful.</p>	
<p>3.2 Household visits are arranged to install fuel-efficient stoves and demonstrate their use and maintenance (including guidance health and safety, sustainable fuel sources and energy efficient use).</p>	<p>100 fuel efficient stoves have been installed.</p>	<p>700 more fuel efficient stoves are being produced and will be installed by June 2024.</p>
<p>3.3 Four briquette presses are purchased and installed in each Cultural Village, and training workshops are held in each Cultural Village to demonstrate their use and maintenance, health and safety, and sustainable fuel sources, and agree rules for their collective use and maintenance.</p>	<p>4 briquette presses purchased and installed. Training workshops held in year 2 and further training provided in year 3 for 37 people & raw materials purchased for 1 group.</p>	<p>The 4 briquette groups will be expanded.</p>
<p>Output 4: Endangered endemic fuelwood species, threatened native trees and elephant-shrew food/habitat are restored in degraded Kayas (50 ha), and on-farm (80 ha) providing alternative fuelwood, medicine and fruit and enhancing ecological connectivity.</p>	<p>4.1. By 2022, 4 endangered fuelwood/ medicinal/fruit species, 2 native palms, and small native palm (elephant-shrew food/ habitat) and c.15 associated species, are planted in 4 Kaya forests, covering 50 ha of degraded forest in total; and 10 native fuelwood/ multi-purpose tree species are planted on 400 farms surrounding Kayas (amounting to 80 ha). Tree conservation and management plans are agreed for Kayas and farmland, with elders and farmers.</p> <p>4.2 By 2023, 75% of seedlings survive and double in size. By 2024, trees are well established on 50 ha of Kayas and 80 ha of farmland; and are protected and sustainably used once matured.</p>	<p>4.1 By May 2022, 4 endangered fuelwood/ medicinal/fruit species, 2 native palms, and small native palm (elephant-shrew food/ habitat) and c.15 associated species, were planted in 4 Kaya forests, covering 50 ha of degraded forest in total (see section 3.1), and 10 native fuelwood/ multi-purpose tree species were planted on 400 farms surrounding Kayas (amounting to 80 ha). Tree conservation and management plans have been agreed.</p> <p>4.2 By December 2023, 60% of trees planted in Kayas survived and 80% of trees planted on-farm survived. Complete monitoring will be done every 6 months and seedlings are checked regularly by villagers to ensure sufficient water & protection, and maintenance will be done every 4 months.</p>
<p>4.1 Seedlings of endangered and threatened trees and associated species (seeds from Kaya forests) are raised in tree nurseries in Rabai (or KEFRI field stations in Malindi or Taita Hills).</p>	<p>Completed</p>	
<p>4.2 Seedlings are planted in Kayas by community researchers and youth (paid by the project), with guidance from Kaya elders, KEFRI technical experts and RCV coordinators; and on farmland by farmers with guidance from KEFRI and Farmer Field Schools (will include agroforestry component to integrate trees on-farm).</p>	<p>Completed</p>	

<p>4.3 Meetings are held with Kaya elders, forest dependent households (including women and youth) and farmers to develop conservation and management plans for trees planted in Kaya forests and on farmland.</p>	<p>Completed</p>	
<p>4.4 Surveys of planted seedlings conducted by KEFRI and community researchers to monitor establishment in years 2 and 3.</p>	<p>Full survey of survival & growth conducted in years 2 and 3.</p>	<p>Surveys will be repeated again at end of the project (Dec 2024)</p>
<p>4.5 Kenya Wildlife Service establishes baseline and conducts annual monitoring of elephant-shrew (using camera traps) in 4 Kayas.</p>	<p>Initial baseline established in December 2022. Monitoring could not be done in 2023 as KWS was not available.</p>	<p>Survey will be repeated in December 2024 (camera traps for at least 30 days).</p>
<p>Output 5. Traditional crops and agroecological practices are restored and indigenous vegetables domesticated on 800 farms, enhancing resilience, nutrition, ecological connectivity and butterflies, and reducing pressure on Kayas</p>	<p>5.1 By 2022, awareness of the importance of traditional crops and indigenous vegetables for nutrition, health and resilience has been raised through 5 large village meetings involving 10 villages, and Rabai's annual Biocultural Festival; and by mid-2023 400 farmers (c.100 per Kaya, 50% women) have been trained to restore traditional crops and agroecological practices and domesticate indigenous vegetables through 8 Farmer Field Schools.</p> <p>5.2. By 2023, FFS participants have each shared knowledge and seeds obtained with 2 neighbouring farmers; and regular farmer-scientist meetings have been established to provide follow-up support.</p> <p>5.3 By 2024, 800 farmers have restored 4 open-pollinated traditional crop varieties, domesticated 4 indigenous vegetables and restored agroecological practices, enhancing resilience and nutrition; and 10 landraces/ indigenous varieties have been added to Rabai's community seed bank and TK register.</p> <p>5.4. By 2024, endemic butterfly numbers and species diversity have increased on 400</p>	<p>5.1 Awareness of the importance of traditional crops and indigenous vegetables for nutrition, health and climate resilience and culture was raised through 5 Farmer Field Schools which trained 250 farmers to restore traditional crops, indigenous vegetables and agroecological practices; and through a Biocultural Festivals in March 2024.</p> <p>5.2 FFS participants shared seeds during the 5 FFS; but follow-up meetings with scientists have not yet been held.</p> <p>5.3 At least 30% of farmers that participated in FFS (ie. 75 farmers) are growing increased numbers of traditional crops.</p> <p>5.4 Abundance of butterflies has increased on 200 farmers sampled compared to 2022 baseline, and species diversity has stayed the same (still high).</p>

	farms compared to a baseline established in 2022.		
5.1	Large village meetings are organised in 10 Rabai villages to raise awareness of the importance traditional crops and indigenous vegetables for nutrition and health (in a context of rising obesity/diabetes/cancer), and for resilience and stable productivity (given increased drought), and importance of Kaya forests and Kaya elders.	Completed	
5.2	8 Farmer Field Schools are held (2 per Kaya, each with c.50 participants) involving farm visits and demonstrations on agroforestry; domesticating indigenous crops; restoring traditional crops; inter-cropping and soil fertility; natural pest management (led by traditional farmers, KEFRI and KARLO).	IIED co-funding secured and 5 FFS held with each c. 50 participants (led by traditional farmers and KARLO)	2 more FFS will be held in 2024 with 50-75 participants each.
5.3	FFS participants are encouraged to share knowledge and seeds with at least 2 neighbouring farmers, and to participate in monthly farmer-scientist meetings to provide follow-up support.	FFS participants were encouraged to share knowledge & seeds with neighbours.	Two follow-up meetings will be held with scientists in 2024.
5.4	Annual biocultural festivals are organised by RCV to raise awareness of the importance of traditional Mijikenda crops, foods, culture, Kaya forests and Kaya elders; and promote intergenerational transmission of culture and TK and sharing/exchange of traditional seeds.	IIED co-funding was secured and a successful biocultural festival was organised on 22 March 2024, raising awareness of youth not directly involved in the project.	
5.5	Farmers are encouraged to share and exchange traditional seeds with RCV community seed bank, and 10-12 traditional varieties are botanically identified and added to Rabai community seed bank and TK register.	Farmers have been encouraged to share seeds at project workshops and meetings (see mid-term workshop report.	This will be done through the FFS and follow-up meetings and the biocultural festivals
5.6	Youth from each project village are trained to conduct a simple survey of butterfly populations and diversity on 400 project farms and Kayas at the start and end of the project (by Kipepeo Project)	Training and baseline survey completed. Findings of the on-farm survey added to the baseline report.	Surveys will be repeated at the end of project

Annex 2: Project’s full current logframe as presented in the application form (unless changes have been agreed) (Revised Dec 2023)

<p>Impact: Self-sustaining Biocultural Heritage Territory is established in Rabai, conserving biodiversity in 4 Kaya forests (580 ha) and farmland (14,000 ha) and reducing poverty, and scaled-out across Kilifi and Kwale counties.</p>				
<p>Outcome: Biodiversity and endangered species are protected and restored in Rabai’s Kaya forests and surrounding farming landscapes, poverty is reduced, culture and TK revitalised, and indigenous peoples and women empowered.</p>	<p>0.1 By 2024, forest degradation is significantly reduced or halted in Kaya Bomu, Kaya Fimboni, Kaya Mudzi Muvya and Kaya Mudzi Mwiru, as indicated by little or no reduction in the density and diversity of endangered or threatened trees (excluding restored trees), and an increase in elephant shrew and butterfly populations, compared to baselines established in 2022.</p>	<p>0.1 Surveys of tree density (stems/ha) and diversity, butterfly populations and diversity, and elephant shrew populations (using camera traps from Kenya Wildlife Service), in 4 Kaya forests in 2022 and 2024 (not including trees restored by the project).</p>	<p>Bulk buyers regularly purchase honey, broom, basket and coconut oil produced by Cultural Village enterprise groups associated with each Kaya, and market demand remains high.</p>	
	<p>0.2 By 2024, 4 endangered endemic and 2 threatened native tree species, c.15 associated species, and small native palm (elephant-shrew habitat), are restored in a total area of 50 ha of degraded forest in 4 Kayas; and 10 native fuelwood/multi-purpose tree species are restored on 400 surrounding farms (100 farms/ Kaya), covering 80 ha in total (0.2 ha per farm) – with at least 75% survival rate.</p>	<p>0.2 Records of trees planted by the project (GPS location, number, species type, area size) in 2022; and surveys of tree survival rate, growth (height and diameter) and area restored in 2023 and 2024. High resolution satellite imagery of Kaya forests in 2021 and 2024 from the Department of Resource Surveys and Remote Sensing in Kenya.</p>	<p>Enough tree planting materials (seedlings/saplings) of each species can be raised in nurseries; and planted sites are protected from grazing animals.</p>	<p>Rainfall patterns remain largely unchanged, and seedlings planted at the start of the rainy season get enough water to establish – if not water will be obtained from a perennial stream close to RCV or seedlings kept in KEFRI field stations.</p>
	<p>0.3 Sustainable products increase incomes of 3200 forest-dependent women and youth (1600 households) from 2022 baseline of \$109/month to: c.\$200/month by 2023, and c.\$300/month by 2024 .</p>	<p>0.3 Surveys of women and youth incomes in forest-dependent households in 2022, 2023 and 2024.</p>	<p>Farmers are motivated to restore traditional crops and indigenous</p>	

	<p>0.4 By 2024, 800 forest-dependent farmers (at least 50% women) have restored 4 traditional crops and domesticated 4 indigenous vegetables on-farm compared to a baseline in 2022.</p> <p>0.5 By 2024, Kaya elders are better respected by youth and relations between them improve; the number of conservation resolutions passed by the Kaya Elders' Council being successfully implemented increases; attendance of traditional cultural ceremonies and rituals increases by 50%; and 50 women have taken on leadership roles (in Kaya Elders' Council, BCHAT institution, Cultural Villages and micro-enterprises, and as community researchers), compared to baselines in 2022.</p>	<p>0.4 Surveys of numbers of farmers growing traditional crops and their gender, and number of traditional crops and indigenous vegetables grown, in 2022, 2023 and 2024.</p> <p>0.5 Interviews/FGDs with Kaya elders, youth and women, and household surveys, in 2021 and 2024. Annual project workshop reports. Observation during field visits. Governing documents of BCHAT.</p>	<p>vegetables for resilience and nutritional value, as well as for market.</p> <p>Kaya Council of Elders' resolutions/decisions are adopted as Rabai community by-laws, and enforcement is supported by government agencies.</p> <p>The BCHAT process gets buy-in from 80,000 people in Rabai, including youth and Christian.</p>
<p>Outputs:</p> <p>1. Collective gender-balanced culturally-rooted Rabai Biocultural Heritage institution (or 'Association') established for Kaya forest conservation and sustainable development, legally registered, and internationally recognised.</p>	<p>1.1 By mid-2022, Kaya elders and 10 village leaders have agreed to establish a collective BCHAT institution comprising 30-50% women; and by mid-2023 have agreed culturally-rooted objectives, guiding principles and rules for conservation and equity (eg. prohibitions on felling trees, grazing in Kayas, selling land).</p> <p>1.2 By September 2024, proposed BCHAT institution has been presented to local government agencies; suitable option for registration identified; and documents for registration submitted.</p> <p>1.3 By 2024, process for legal registration of BCHAT institution is completed or underway.</p>	<p>1.1 Minutes of village and intervillage meetings to design BCHAT institution; and governing documents for BCHAT institution, including quotas requiring 30-50% of elected representatives and meeting participants to be women, and constitution or rules and regulations governing the management of the BCHAT.</p> <p>1.2 Minutes of project advisory group meetings and project workshop in 2022 and 2023; registration documents and submission confirmation email.</p> <p>1.3 Legal registration documents; email from registration authority; final project report.</p>	<p>Different village authorities are committed to working together, empowering Kaya elders and safeguarding biocultural heritage.</p> <p>Village authorities and Kaya elders recognise the critical role of women in sustaining resilient, nutritious traditional crops and farming systems, and the need to enhance gender equity.</p> <p>Local government agencies continue to be supportive and engaged through 6-monthly project advisory group meetings.</p>

	<p>1.4 By June 2023, blog on the project is downloaded 100 times. By 2024, briefing paper, case study (English, Swahili) and news-story on the BCHT are downloaded 100 times each; Rabai BCHT is presented at CBD and FAO side events; and journal article on the BCHT and biodiversity-culture-livelihoods links is submitted to open access journal.</p>	<p>1.4 IIED and biocultural heritage website publications and download statistics; photos and reports of side events; journal email confirmation.</p>	<p>Appropriate legal framework can be found to register Rabai BCHT as a community association.</p> <p>Side event applications are accepted by CBD and FAO.</p>
<p>2. Rabai Cultural Village is strengthened and scaled-out to 1 other Kaya and capacity of 3200 forest-dependent women and youth is built, tripling incomes from sustainable products with high demand.</p>	<p>2.1 By March 2023, 1 new Cultural Village with enterprise groups comprising c.80% women established in Kaya Bomu including 3-4 traditional houses with basic facilities (toilet, water); and new micro-enterprises established in villages adjacent to 4 Kayas (Bomu, Fimboni, Mudzi Mwiru and Mudzi Mwiru).</p> <p>2.2 By March 2023, in each of 4 Kayas, 25 beehives are installed and 50 forest-degrading households (200 in total), particularly women and youth, are trained in beekeeping and honey value addition and linked to bulk buyers. By 2023, Kenya Bureau of Standards (KEBS) quality mark obtained; and each Kaya honey group (50 households) is selling 500 litres of honey per year, generating \$5,000/year or \$100/year per household (ie. \$8/month).</p> <p>2.3 By March 2023, 3200 forest-dependent women and youth (1600 households, c.400 per Kaya, c.80% women) are trained in sustainable broom making, basketry, natural coconut oil production, and value</p>	<p>2.1 Registration certificate of the new Cultural Village, and membership lists, and constitutions of the CV and micro-enterprises. Year 2 narrative report and photos of Cultural Village.</p> <p>2.2 Beehive purchase receipts and photos of beehives in Kayas; training participants lists and evaluation surveys. Photos of products with KEBS quality mark; book-keeping records of Cultural Villages and surveys of income generated from honey products in 2023 and 2024.</p> <p>2.3 Training participants lists and participant evaluation forms; household surveys in 2023 and 2024; photos of</p>	<p>Market demand for honey, brooms, baskets and coconut oil remains high, bulk buyers can regularly purchase products (or KEFRI can help to link the community to Mombasa and Nairobi markets), and women and youth can produce sufficient quantities.</p> <p>Beehives thrive on-farm and are managed safely by villagers.</p> <p>Trained community groups are able to apply practical skills and have access to sufficient sustainable sources of raw materials from trees on-farm (this is currently the case but will be monitored).</p> <p>Alternative income, combined with increased enforcement of conservation rules and enhanced awareness, leads farmers to shift to sustainable livelihoods.</p>

	addition (branding) and business skills and are linked to bulk buyers in Rabai, Mombasa and Nairobi. Each person sells sufficient products to make \$65 per month by 2023; and \$100 per month by end of 2024.	branded products. Signed agreements with buyers.	
3. 800 fuel-efficient stoves and 4 briquette presses are installed, halving fuelwood consumption, reducing pressure on endangered fuelwood trees and enhancing income.	<p>3.1 By March 2023, micro-enterprise groups in 4 Kaya Cultural Villages (at least 50% women) are trained to produce fuel-efficient stoves; and by June 2023 produce 800 fuel efficient stoves for project purchase (which they can continue to make and sell to generate income).</p> <p>3.2 By mid-2023, fuel efficient stoves are installed and used in 800 forest-dependent households (c.200 per Kaya), leading to c.30% reduction in fuelwood consumption.</p> <p>3.3 By 2022, briquette presses are installed in 4 Cultural Villages (for shared use), and by March 2023 800 forest-dependent households (c. 200 per Kaya, particularly women and youth) are trained in their use and maintenance. By 2023 briquette presses are being used, reducing fuelwood consumption by c.30%.</p>	<p>3.1 Training attendance lists (number of people trained) and participant feedback /evaluation forms; records of CV enterprise groups on number of stoves produced in 2023.</p> <p>3.2 Year 2 report, meetings with women’s groups in 4 Cultural Villages; household survey on number of households using fuel-efficient stoves and level of fuelwood use in 2022 and 2023.</p> <p>3.3 Training records (number of people trained) and participant evaluation forms. Cultural Village records of the quantity of briquettes produced per Kaya each month/year. Surveys of household fuel consumption in 2022, 2023 and 2024</p>	<p>800 fuel efficient stoves can be made by women and men in Rabai.</p> <p>Women and men like fuel efficient stoves, agree to install them in their houses, and have access to sustainable fuel and are willing to use it (twigs, crop residues, briquettes).</p> <p>Level of cooking and stove use does not significantly increase.</p>
4. Endangered endemic fuelwood species, threatened native trees and elephant-shrew food/habitat are restored in degraded Kayas (50 ha), and on-farm (80 ha) providing alternative fuelwood, medicine and fruit and enhancing ecological connectivity.	4.1. By 2022, 4 endangered fuelwood/ medicinal/fruit species, 2 native palms, and small native palm (elephant-shrew food/ habitat) and c.15 associated species, are planted in 4 Kaya forests, covering 50 ha of degraded forest in total; and 10 native fuelwood/ multi-purpose tree species are planted on 400 farms surrounding Kayas (amounting to 80 ha). Tree conservation	4.1 Reports of trees planted in each Kaya and on 400 surrounding farms (species, location, number, area planted) and Year 1 narrative reports. Tree conservation and management plans.	<p>Farmers are willing to plant trees on-farm, nurture them to maturity, and sustainably use trees.</p> <p>Trees are planted at the start of the rainy season and rainfall patterns remain largely unchanged, providing enabling conditions for the trees to establish and grow.</p>

	<p>and management plans are agreed for Kayas and farmland, with elders and farmers.</p> <p>4.2 By 2023, 75% of seedlings survive and double in size. By 2024, trees are well established on 50 ha of Kayas and 80 ha of farmland; and are protected and sustainably used once matured.</p>	<p>4.2 Surveys to monitor tree survival rate and growth rate in Kayas and on-farm in 2023 and 2024. Interviews with Kaya elders and household survey in 2024.</p>	
<p>5. Traditional crops and agroecological practices are restored and indigenous vegetables domesticated on 800 farms, enhancing resilience, nutrition, ecological connectivity and butterflies, and reducing pressure on Kayas</p>	<p>5.1 By 2022, awareness of the importance of traditional crops and indigenous vegetables for nutrition, health and resilience has been raised through 5 large village meetings involving 10 villages, and Rabai's annual Biocultural Festival; and by mid 2023 400 farmers (c.100 per Kaya, 50% women) have been trained to restore traditional crops and agroecological practices and domesticate indigenous vegetables through 8 Farmer Field Schools.</p> <p>5.2. By 2023, FFS participants have each shared knowledge and seeds obtained with 2 neighbouring farmers; and regular farmer-scientist meetings have been established to provide follow-up support.</p> <p>5.3 By 2024, 800 farmers have restored 4 open-pollinated traditional crop varieties, domesticated 4 indigenous vegetables and restored agroecological practices, enhancing resilience and nutrition; and 10 landraces/ indigenous varieties have been added to Rabai's community seed bank and TK register.</p>	<p>5.1. Reports and photographs of village meetings, biocultural festival and FFS; signed participants lists indicating number and gender of participants, and participant feedback / evaluation forms.</p> <p>5.2. Surveys of FFS participants in 2023; minutes of FFS follow-up meetings; narrative report for year 3.</p> <p>5.3. Household surveys of traditional crop varieties grown and consumed in 2021 and 2024. Rabai community seed bank register in 2021 and 2024.</p>	<p>Awareness of nutrition, health and resilience value of traditional crops/foods, leads to greater demand amongst Rabai villages; and costs to consumers are kept down due to reduced input costs.</p> <p>Farmers are motivated to restore traditional crops and agroecological practices for health, resilience, food security and cultural benefits (not just economic benefits).</p> <p>Restoration of native trees and open-pollinated crops restores butterflies</p>

	5.4. By 2024, endemic butterfly numbers and species diversity have increased on 400 farms compared to a baseline established in 2022.	5.4 Butterfly population and diversity survey reports at the start and end of the project.	
<p>Activities</p> <p>1.1 Project launch/inception workshop to discuss and plan the project with local stakeholders and establish the Project Advisory Group (involving NMK and local environment/forest, culture, agriculture and development officials).</p> <p>1.2 Training and co-design workshop involving IIED, KEFRI, RCV, Kaya elders and community researchers on Participatory Action Research methods and tools for establishing collectively managed culturally-rooted BCHTs.</p> <p>1.3 FPIC meetings are held in 10 villages in Rabai. Gender analysis conducted (and baseline surveys).</p> <p>1.4 Village and inter-village meetings are held to discuss and agree BCHT objectives and rules; and the results are documented and presented to local government agencies through project advisory group.</p> <p>1.5 Options for legal registration of BCHT (eg. as a community association or group ranch) are explored, and information and documents for registration are prepared and submitted.</p> <p>1.6 IIED prepares blog, briefing paper, case study, news-story and journal article with input from KEFRI and RCV (co-authorship); case study is translated to Swahili; all outputs are published online, and 100 copies of briefing and case study are printed (50 in each language) and distributed locally and at international events.</p> <p>1.7 Side events are organised at CBD COP and FAO Commission on Genetic Resources meetings to present the results; and journal article is submitted.</p> <p>2.1 Meetings are held with at least 400 households around each Kaya to identify and design new Cultural Village enterprise groups (including identifying existing capacity and training needs, management and ways of working), elect CV coordinators, and agree on the location and design of the Cultural Village traditional houses.</p> <p>2.2 Youth are employed to construct 3-4 traditional houses in each Kaya with guidance from elders.</p> <p>2.3 Meetings are held with Kaya elders and adjacent households to identify the best location for each beehive and beehive custodians; training on beekeeping, managing the apiary, processing, packaging and marketing of honey products given by KEFRI, Tekida Nyuki Group and Kipepeo project personnel.</p> <p>2.3 Honey bulk buyers/traders are identified and introduced to honey producer groups. KEFRI submits application to obtain Kenya Bureau of Standards quality mark for honey.</p> <p>2.4 Training provided by RCV, KEFRI, Jua Kali artisans, Ministry of Agriculture and Imarisha Vijana Association to new Cultural Village enterprises to sustainably produce brooms, baskets, and natural coconut oil, add value through packaging and labelling, and develop business skills.</p> <p>2.5 BCHT institution and Cultural Villages meeting to design Rabai BCHT logo and identify a local artist. Bulk buyers in Rabai and Mombasa are introduced to CV enterprise groups.</p> <p>3.1 Meetings are held with c.200 forest dependent households around each Kaya to explain the importance of fuel-efficient stoves. Training is provided by KEFRI and Natural Char Energy to each Cultural Village to produce fuel-efficient stoves; and materials for building stoves are sustainably sourced.</p> <p>3.2 Household visits are arranged to install fuel-efficient stoves and demonstrate their use and maintenance (including guidance health and safety, sustainable fuel sources and energy efficient use).</p> <p>3.3 Four briquette presses are purchased and installed in each Cultural Village, and training workshops are held in each Cultural Village to demonstrate their use and maintenance, health and safety, and sustainable fuel sources, and agree rules for their collective use and maintenance.</p> <p>4.1 Seedlings of endangered and threatened trees and associated species (seeds from Kaya forests) are raised in tree nurseries in Rabai (or KEFRI field stations in Malindi or Taita Hills).</p>			

4.2 Seedlings are planted in Kayas by community researchers and youth (paid by the project), with guidance from Kaya elders, KEFRI technical experts and RCV coordinators; and on farmland by farmers with guidance from KEFRI and Farmer Field Schools (will include agroforestry component to integrate trees on-farm).

4.3 Meetings are held with Kaya elders, forest dependent households (including women and youth) and farmers to develop conservation and management plans for trees planted in Kaya forests and on farmland.

4.4 Surveys of planted seedlings conducted by KEFRI and community researchers to monitor establishment in years 2 and 3.

4.5 Kenya Wildlife Service establishes baseline and conducts annual monitoring of elephant-shrew (using camera traps) in 4 Kayas.

5.1 Large village meetings are organised in 10 Rabai villages to raise awareness of the importance traditional crops and indigenous vegetables for nutrition and health (in a context of rising obesity/diabetes/cancer), and for resilience and stable productivity (given increased drought), and importance of Kaya forests and Kaya elders.

5.2 8 Farmer Field Schools are held (2 per Kaya, each with c.50 participants) involving farm visits and demonstrations on agroforestry; domesticating indigenous crops; restoring traditional crops; inter-cropping and soil fertility; natural pest management (led by traditional farmers, KEFRI and KARLO - Kenya Agricultural Livestock Research Organisation).

5.3 FFS participants are encouraged to share knowledge and seeds with at least 2 neighbouring farmers, and to participate in monthly farmer-scientist meetings to provide follow-up support.

5.4 Annual biocultural festivals are organised by RCV to raise awareness of the importance of traditional Mijikenda crops, foods, culture, Kaya forests and Kaya elders; and promote intergenerational transmission of culture and TK and sharing/exchange of traditional seeds.

5.5 Farmers are encouraged to share and exchange traditional seeds with RCV community seed bank, and 10-12 traditional varieties are botanically identified and added to Rabai community seed bank and TK register.

5.6 Youth from each project village are trained to conduct a simple survey of butterfly populations and diversity on 400 project farms and Kayas at the start and end of the project (by Kipepeo Project)

Annex 3: Standard Indicators

Table 1 Project Standard Indicators

DI Indicator number	Name of indicator	Units	Disaggregation	Year 1 Total	Year 2 Total	Year 3 Total	Total to date	Total planned during the project
E.g. DI-A01	E.g. Number of people in eligible countries who have completed structured and relevant training	People	Men	20			20	60
E.g. DI-A01	E.g. Number of people in eligible countries who have completed structured and relevant training	People	Women	30			30	60

DI Indicator number	Name of indicator	Units	Disaggregation	Year 1 Total	Year 2 Total	Year 3 Total	Total to date	Total planned during the project
E.g. DI-B01	E.g. Number of new or improved habitat management plans available and endorsed	Number	New	1			1	2
E.g. DI-B01	E.g. Number of new or improved habitat management plans available and endorsed	Number	Improved	1			1	3

Table 2 Publications

Title	Type (e.g. journals, best practice manual, blog post, online videos, podcasts, CDs)	Detail (authors, year)	Gender of Lead Author	Nationality of Lead Author	Publishers (name, city)	Available from (e.g. weblink or publisher if not available online)

Annex 4: Onwards – supplementary material (optional but encouraged as evidence of project achievement)

Checklist for submission

	Check
Different reporting templates have different questions, and it is important you use the correct one. Have you checked you have used the correct template (checking fund, type of report (i.e. Annual or Final), and year) and deleted the blue guidance text before submission?	X
Is the report less than 10MB? If so, please email to BCF-Reports@niras.com putting the project number in the Subject line.	X
Is your report more than 10MB? If so, please discuss with BCF-Reports@niras.com about the best way to deliver the report, putting the project number in the Subject line.	
Have you included means of verification? You should not submit every project document, but the main outputs and a selection of the others would strengthen the report.	X
If you are submitting photos for publicity purposes, do these meet the outlined requirements (see Section 16)?	
Have you involved your partners in preparation of the report and named the main contributors	X
Have you completed the Project Expenditure table fully?	X
Do not include claim forms or other communications with this report.	