

Unfolding Pastoralism

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Editor's word

It's December again. Christmas and end of year festivities have started and this means lots of drinks and eats for whoever can afford.

In most households, beef is high on the shopping list but while we bargain for the best cuts at the stalls, how many of us ever care to know the origin of the nutritious delicacy?

Nutritionists tell us that beef is an excellent source of protein and other nutrients. At the same time, beef liver contains iron, vitamins and proteins necessary for the development, growth and maintenance of muscles, organs, bones and other body tissue.

Despite health concerns regarding eating red meat daily, there is a leeway that beef from pasture-raised animals which eat plants and insects is safer. If this is anything to go by, we should all contribute to sustainable pastoralism so as to enjoy grass-fed beef for the good of our health. It is unlikely that other cattle keepers can satisfy the demand for beef without the contribution of pastoralists.

Unfortunately, pastoralists do not have the luxury of enjoying Christmas and other festivities the way the rest of us do since animals must be grazed and watered every day. It is a vocation that recognizes no holidays or big days. While those involved in cattle transportation, selling, meat preparation and processing may take a break to enjoy the fruits of their labour, pastoralists will be out in the wilderness searching for the best pasture to feed the animals we shall feast on the following day.

According to the Bible (Luke 2:8-20), shepherds were the first to receive news of the birth of Jesus Christ while they watched over their flocks at night. Abel, one of the two sons of Adam, was also a pastoralist. Just as it was in the beginning, may the blessings of the festive season cover those tending the flocks (and herds) and spread to the rest of us who feast on the products of their labour.

Merry Christmas and a happy new year.

Proscovia Nnamulondo



Solid Facts

By Odokorach Shanty Francis

According to the 2008 livestock census, Kotido district, one of the seven districts that make up Karamoja region, has the highest number of cattle in Uganda. Karamoja is home to over one million people whose traditional mainstay revolves around pastoralism as the most viable livelihood practice. Nationally, pastoralism supplies 90 percent of livestock products compared to ranching and commercial dairy enterprises, which supply only 10 percent. The livestock contribution to the country's GDP increased from 1.5 percent in 2007 to 1.8 percent in 2011 (UBOS 2011).

The 1998 Land Act (Cap 227) provides an opportunity for pastoralists, agro-pastoralists and other land users to secure their customary land under a legally recognized system of registration. Section 4 provides that, any person, family or community holding land under customary tenure or former public land may acquire a Certificate of Customary Ownership in respect of that land in accordance with the Act.



A herd of longhorn cattle common among pastoral communities

Statistics on Karamojong land ownership status indicate that 77.2 percent of the land is gazetted under government control with 11.6 percent under national forest reserves. In addition, 24.8 percent is under exclusive mineral exploration while 40.8 percent is occupied by wildlife.

Pastoralism and the law in Uganda

By Esther Akwii

The Humanitarian Policy Group noted in 2009 that policy plays a critical role in guiding the choice-making process, identifying the problems to be addressed, establishing parameters and putting in place structures and institutions. In Uganda, pastoral issues have been addressed in the Constitution, the National Land Policy and the draft Rangeland Management and Pastoralism Policy. Below are excerpts of what the different laws and policies say in regard to pastoralism:

Article 237(1) of the Constitution states that land in Uganda belongs to the citizens of Uganda and shall be vested in them in accordance with the land tenure systems provided for in the Constitution. Sub section 3 states that land in Uganda shall be owned in accordance with the following tenure systems—

- (a) Customary
- (b) Freehold
- (c) Mailo
- (d) Leasehold.

The Uganda National Land Policy (Section 60) provides for land rights of pastoral communities and gives an insight into the prevailing situation: “These communities occupy rangelands with harsh climatic and ecological conditions. The severity of competition for grazing and water resources with neighboring communities has increased, as cultivators encroach more and more into areas suitable for grazing... Because of their diverse resources, the land use in the rangelands is fast broadening. This has bred hitherto unknown practices like land grabbing, large scale buying and fencing off of land which are threatening pastoral livelihoods. It is necessary to recognise and protect the rights of non – pastoral communities but not at the expense of pastoralists who are the primary users of the rangelands.”

Policy statement 61 of the land policy states that land rights of pastoral communities will be guaranteed and protected by the state to:

1. Ensure that pastoral lands are held, owned and controlled by designated pastoral communities as common property under customary tenure;
2. Develop particular projects for adaptation and reclamation of pastoral lands for sustainable productivity and improved livelihood of communities;
3. Protect pastoral lands from indiscriminate appropriation by individuals or corporate institutions under the guise of investment;
4. Promote the establishment of Communal Land Associations and use of communal land management schemes among pastoral communities;



Pastoralists with their herd of cattle leave a watering point

5. Establish efficient mechanisms for the speedy resolution of conflict over pastoral resources, and between pastoral communities and sedentary communities.

Under the land policy, it is the duty of government to protect pastoralists' land rights through prescribing clear principles for the ownership, control and management of pastoral lands; carrying out voluntary resettlement with approval of local governments; maintaining an equitable balance between the use of land for pasture, agriculture, energy, industry and wildlife protection; establishing mechanisms for flexible and negotiated cross-border access to pastoral resources among clans, lineages and communities for their mutual benefit; and considering restitution, compensation or resettlement of pastoral communities who have lost land to government over the years.

The draft Rangeland and Pastoralism Policy provides for sustainable rangeland resource use and environmental protection aimed to sustain soil fertility, increase crop and livestock productivity, and protect the ecosystem. It further provides for infrastructure development and research, training and advisory service delivery programmes that enhance efficiency and profitability in priority areas. It also covers areas such as local people's participation and gender inclusiveness, wildlife and tourism development, mitigation of conflicts and development of a code to govern pastoral activities in Uganda.

The above provisions indicate the commitment to improve pastoral livelihoods through policy and practice change in order to reduce risks within the pastoral system. However, while addressing pastoral issues in policies is a positive step, the bigger task is to implement what has been put on paper.

Member Profile:

Coalition for Pastoral Civil Society Organisations



Pastoralists match during celebrations to mark the Uganda Pastoralists' Week in Moroto.

The Coalition for Pastoral Civil Society Organisations (COPACSO) was formed in 2005 as a loose coalition of civil society organisations working for the advancement of pastoralists in Uganda. It provides a platform for member organisations to engage in policy formulation and advocacy for recognition of pastoralism and the right of pastoralists to benefit from national and local resources. The goal of the coalition is to achieve national policy and local practices that enhance capabilities and improve the welfare of pastoralists.

As cross cutting activities to pastoralism and most especially government's reactivation of the process of developing the Uganda Rangelands Management Policy took root, members thought it no longer tenable to have COPACSO as a loose organization. They felt there was need to register it and establish a full time Secretariat. An application was lodged with the NGO Board and on 23rd March 2012, COPACSO was registered. It currently has over 20 member organisations spread across the cattle corridor. It is also a partner of the Coalition of European Lobbies for Eastern African Pastoralism (CELEP) which works to help pastoralists benefit from the programs and activities of the European Union.

Today, COPACSO is chaired by Ms Esther Obaikol, who is also the Executive Director of the Uganda Land Alliance (ULA). COPACSO shares office space with ULA and the two share some functions like accounting and administration. It has three staff members: the Coordinator, the Program Officer and the Finance Assistant. Most of the funding received so far is from the Irish Aid through Oxfam.

The Coalition elevated the profile of pastoralists by holding the inaugural Uganda Pastoralist Week (UPW) in 2006. Since then, similar events have been held in 2008, 2009 and 2011 with support from development partners. These have increased the visibility of pastoralists.

COPACSO has been an active member of the process of developing the Uganda Rangelands Management Policy now renamed the Uganda Rangelands and Pastoralism Policy (URPP). Apart from conducting technical reviews of the draft policy and the Uganda Pastoralism Code, it has funded and directly participated in conducting community consultations on the policy in Apac, Buliisa, Kaabong, Kiboga, Kotido and Moroto districts.

COPACSO has been active in other activities like the development of Uganda's Comprehensive Africa Agriculture Development Program paper and contributed to the development of implementation strategies for the African Union Policy Framework on Pastoralism.

In the coming year, COPACSO will continue to engage with the Ministry of Agriculture, Animal Industry and Fisheries to finalize the URPP. It will also actively participate with the Ministry of Agriculture in the formulation of the FAO and World Bank sponsored regional pastoral livelihoods resilience project. Another key engagement will be to work towards building a bigger regional voice on pastoralism so that the benefits accruing out of regional cooperation like the East African Common Market improve access to better markets for pastoral products.

Uganda Rangelands Policy: Findings from community consultations in six districts

By Benjamin Mutambukah

The Uganda government is in the process of developing the Uganda Rangelands and Pastoralism Policy (URPP). The specific objectives of the policy include securing effective participation of all stakeholders; promoting user understanding of the need for environmental protection; facilitating even distribution of water; and improving the quality of pasture. Other objectives include enhancing harmonious co-existence among the various users, attracting public and private investment in the rangeland that is consistent with the primary users, and strengthening service delivery.

Whereas the process of developing the URPP began far back in 2006, it has been on and off due to funding constraints. One of the key elements of the process is the need to consult communities living and working in the rangelands commonly known as the cattle corridor. Prior to 2008, consultations were held in the ten districts of Isingiro, Kapchorwa, Kiruhura, Kumi, Nakaseke, Nakasongola, Ntungamo, Sironko, Ssembabule, and Soroti. This left out the whole of Northern Uganda including Karamoja region because of the insecurity that prevailed in those areas at the time.

In April 2012, COPACSO, with funding from Irish Aid through Oxfam GB and DanChurchAid, undertook consultations in three districts of Karamoja (Kaabong, Kotido and Moroto) where a total of 522 people from different communities were consulted. Out of these, 221(42%) were women.

In September 2012, COPACSO conducted other consultations in the districts of Apac, Buliisa and Kiboga where a total of 444 community members were consulted of whom 132(30%) were women. Apart from the communities, other key informers included technical and political leaders and representatives of the private sector.

At community level, consultations were undertaken mainly through focus group discussions whereby men, the elderly, women and youths were separately asked in their own languages to state how they use land, recent changes in land use and their causes, effects and proposed solutions including who they considered best placed to address the negative effects.

A number of cross cutting issues were noted: insecurity of land tenure mainly from investors in Karamoja and the oil industry in Buliisa were big concerns. In Kiboga, the major concern was the practice of wealthy people buying large chunks of land and fencing it off. These developments had



Community consultations in Ibuje Sub County, Apac District.

resulted into increased curtailment of mobility of community members which is a key coping mechanism in cases of drought and disease outbreaks.

In all the districts, land available for grazing was reported to be decreasing due to a combination of factors: increasing human and livestock population, gazettement of some areas as protected, competing land use like mining, tree planting, crop farming, degradation, and acquisition of big chunks of land by a few individuals who fence it off.

The state of service delivery was found wanting in all the six districts with poor coverage of roads, schools, electricity, banking, water, markets and health centres. The communities called for adaptation of service delivery to their lifestyle. Extension services too were found inadequate. In the three districts of Karamoja, only Moroto had two veterinary doctors but the rest had one each. The lack of personnel was said to be compounded by the liberalization of veterinary services which made drugs very expensive. The overall inadequate service provision impacted negatively on livelihoods by increasing morbidity and mortality rates of people and livestock. Government was called upon to promote affirmative action in the provision of services to pastoralist communities including creating incentives for the retention of personnel in hard to reach areas.

The increasing commercialization of land and livestock was reported to be leading to cases of land grabbing and cattle theft. In areas of Karamoja,

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Securing the land rights of Karamojong Pastoralists

By Odokorach Shanty Francis

It is a common myth among Ugandans that pastoralism, which constitutes the key land use activity in Karamoja is 'backward' and so are those who practice it. Unfortunately, this myth infected even the minds of policy makers in Uganda as evidenced in policies towards Karamoja region from colonial times to post independence regimes, with arguably the worst policy context being on the Karamojong land rights. Oxfam in partnership with Uganda Land Alliance (ULA) and local non-governmental organizations



Odokorach Shanty Francis

with support from Irish Aid have implemented a livelihood programme in Karamoja since 2007. This initiative aims to increase responsiveness of national policies to pastoralist livelihoods and the needs of the people of Karamoja. Specifically, ULA advocates for establishment of systems that address threats to tenure security and sustainable pastoralism, and increased knowledge and citizen participation in land management and tenure security.

Since 2011, ULA has registered significant milestones towards securing the land rights of pastoralists and agro-pastoralists in Karamoja; ULA has conducted consultations with both traditional and formal governance systems to identify opportunities for synergies. The organization has established and trained Area Land Committees, community paralegals and land recorders as key entry points into establishing strong grassroot structures that can mobilize the communities to be more aware of their land rights and be able to access the required support to acquire legal documentation of their communal land.

ULA has secured commitment from district leadership in all the districts of Karamoja to set up a regional land office in Moroto district to facilitate the acquisition of land ownership documentation for the communal customary land across the region. This agreement was reached at a regional consultative meeting held in September 2012 in Kotido district.

The meeting agreed that all districts shall appoint and submit the names of district

land board members to the Ministry of Lands for approval as one of the key steps to ensuring that the provisions of the Land Act are implemented in Karamoja. ULA is committed to supporting communities to form land associations that will lead the process of applying for communal certificates of land ownership as provided for by the Land Act. Communal land associations will be formed at sub county level using the existing clan structures.

In the same strategy, integration of women and youth into the communal land associations has been agreed

to by communities and the elders. One third of the associations will be constituted by women and there will be at least three youth representatives. The district council of elders will then oversee the communal land management scheme which takes into account all tribal land and negotiates with outsiders on the rights of use and passage. Tribal trusts will be promoted instead of any other form of ownership for purposes of guaranteeing continuity of benefits accruing to the entire community for generations to come.

The Kotido District Chairperson Mr. Callistus Adome Lokwii is grateful to ULA for the enhanced capacity of members of Area Land Committees. He says that they are now knowledgeable about their roles in communities.

The writer is a Program Advocacy Officer (pastoralism) in OXFAM.



Women attending a community sensitisation meeting on land in Iriiri suncounty, Napak district

CAHWs take veterinary services to Kaabong Pastoralists

By Dr. Naome Alowo

Kaabong is one of the seven districts that make up Karamoja region in north eastern Uganda. The region is a semi arid land with average rainfall of 500-700 mm per annum. The vegetation is largely savanna comprising of seasonal grasses, thorny plants and occasionally small trees.

In response to the harsh environmental conditions, the people of Karamoja embraced extensive livestock keeping as their principal economic activity. During the rainy season, the livestock are moved to the central areas, while they are moved to wetter plains in the west and south of the region near Teso, Lango and Acholi sub regions during the dry season.

In Karamoja, like elsewhere in the arid and semi-arid areas of Africa, conventional government veterinary services have consistently failed to establish effective or sustainable systems of delivery. This is due to resource constraints, organizational weaknesses, professional biases against pastoralism and numerous logistical problems associated with serving highly mobile communities in harsh terrain with limited infrastructure.

Deterioration of public services including veterinary services in Uganda in the 1980s led to innovations that sought alternative means of delivering animal health services in these arid and semi arid areas. One of such alternatives was the training of Community-based Animal Health Workers (CAHWs) to bring veterinary services closer to pastoral communities.

A CAHW is a part-time animal health worker

who ideally owns livestock and in the case of pastoral communities is able to travel with herds to remote grazing areas. Currently Kaabong has over 65 trained and equipped CAHWs spread over 14 sub counties. These have formed an association called Dodoth Community Animal Health Workers Association and registered it as a non-governmental organization.

Besides providing basic veterinary services to their communities, the association has received support from development partners such as OXFAM, Food and Agricultural Organisation (FAO) and Mercy Corps to implement activities aimed at improving livestock health and production in the district. This year, members of the association, together with the district veterinary department have vaccinated 30,000 heads of cattle and 35,000 goats and sheep, constructed six cattle crushes, carried out tsetse fly control activities, set up a mobile veterinary drug shop and farmer field schools to provide farmers with modern farming skills and practices.

Despite their great contribution to the livestock health sector in Karamoja, CAHWs are not legally recognized animal health service providers in Uganda and are only allowed to operate in Karamoja region. It is our hope that with time, government will realize the challenges facing pastoralists and agro-pastoralists in other parts of Uganda and allow CAHWs to operate there too.

The writer is a veterinary doctor working with Dodoth Agro Pastoralists Development Organisation.

World Bank supports pastoral drought resilience

The World Bank and Food and Agricultural Organisation (FAO) are spearheading a six-year Regional Pastoral Livelihoods and Resilience Project in Ethiopia, Kenya and Uganda. The project is part of the IGAD Framework for Drought Disaster Resilience and Sustainability Initiative. It aims at enhancing livelihood resilience of pastoral and agro pastoral communities in drought prone areas in the three countries.

The project has five components: Natural Resources Management, Pastoral Risk Management, Market Access and Trade, Livelihood Support and Policy and Institutional

Support. The Ministry of Agriculture, Animal Industry and Fisheries which is steering the exercise in Uganda has formed task teams to ensure effective formulation of projects under the respective components.

COPACSO and REGLAP participated jointly in discussions on the pastoral risk management as well as market access and trade, and livelihood support. COPACSO welcomed the ministry's gesture of involving it in this important activity and will keep stakeholders informed of future developments on the project.

Gender and pastoralism: Why women empowerment is necessary

By Elizabeth Katushabe, PENHA

Women play an important role in the pastoralists' way of life. They have diverse responsibilities with regard to the livestock, the land, and the household. Women also have a lot of knowledge regarding natural resources management.

Most livestock keeping roles in pastoral communities are divided among women and men. For example, men and women

have different livestock related tasks, knowledge and ownership rights. They also have different ideas about the relative importance of natural resources. These differences originate from the gender based responsibilities of providing for the needs of households.

Though women pastoralists play important roles that benefit both their communities and the environment, they have not been fully recognized. Women are excluded from decision making processes and this weakens them in society.

While women are considered the most vulnerable group in most societies worldwide, women pastoralists are doubly vulnerable because they are members of the largely marginalized communities! Gender imbalances and inequalities prevent the society as a whole from realizing the full potential of women in social, economic, legal and political spheres.

For sustainable pastoralism, gender based programmes should include an approach aiming at

diversifying economic participation of women and reinforcing their capacity to organize themselves for purposes of defending their interests.

Capacity building and empowerment helps women pastoralists to transform their impoverished communities. The Pastoral and Environmental Network in the Horn of Africa (PENHA), with support from the Danish International Development Agency (DANIDA), has been contributing to the economic empowerment of women. This program aims to promote gender equity and expand women and girls' access to opportunities. The outcomes of the programme



Elizabeth Katushabe,

include improved capacity of women organizations and adoption of alternative livelihoods such as tailoring and goat rearing by women to supplement cattle herding whose ownership is usually vested in men. In Uganda, the program focused on the cattle corridor.

Programs promoting pastoralism should involve both men and women and raise awareness on women's health and family planning; take into account their culture; promote human rights and women's rights in particular; and increase women's access to education.

It is important to inform the population of the economic opportunities for women, and encourage debates about the role of women in peace building efforts. Programme designers should consider the local rules that govern women's access to and control over livestock and their products.

Like in other societies, there are changing gender roles among pastoral communities. Therefore, it is important to appreciate the women pastoralists' knowledge of and contributions to sustainable land management, and the coping mechanisms they have developed in their struggle to survive. Their traditional knowledge should be utilized and they should be supported in order to overcome modern challenges. This can be achieved by empowering them through capacity building, and increasing their access to productive assets and promoting participation in policy making.

The writer works with PENHA



UWA, Karamoja leaders to inspect boundaries

Benjamin Mutambukah, Coordinator, COPACSO

Uganda Wildlife Authority (UWA) and local leaders in Karamoja will inspect boundaries of protected areas to ascertain the size of the land under conservation. UWA offered to conduct the inspection together with local leaders to eliminate misinformation about the land under contention in the region.

The decision was reached during dialogues held in Moroto and Napak districts in October, 2012 to generate community positions on the proposed Uganda Rangelands and Pastoralism Policy (URPP).

Participants requested UWA to decentralize the issuance of licences that allow community members to rear wildlife for tourism, challenged government to sensitise people about the value of tourism and sponsor study tours for them to learn from good practices elsewhere. They also requested for access to protected areas to plant trees for environmental protection and called for mechanisms that allow co-existence of the communities and wildlife. They further proposed that services of the wildlife education centre should be decentralized to enable more Ugandans learn about and appreciate wildlife.

Community members highlighted the need to protect and preserve local knowledge and practices; implement effective early warning systems; control the spread of invasive plants; introduce appropriate village level technologies and increase



Karamoja policy dialogue in Napak district.

the productivity of both crops and livestock.

The dialogues organized by Riamiriam Civil Society Network also offered an opportunity to galvanize support from the members of parliament, the academia, media and other stakeholders.

Participants expressed the urgent need to establish a customary land registry and increase collaboration between the central and local governments on land allocations.

The dialogues were attended by members of parliament and local leaders.

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cattle rustling was reported to have evolved from the desire to own many animals for prestige to commercial interests as people were raiding to sell. The comment below says it all.

“In the past, cows were kept mainly for dowry. It was common to find an aunt without a son passing on cows to her nephews freely to marry. Today, this is uncommon. She would rather sell the cows for cash,” said Sam Jamara, Programme Coordinator for Apac NGO Forum.

Coupled with the above, cattle had in many areas been collectively herded in protected kraals due to insecurity in Karamoja. This led to overgrazing on land close to the army barracks and reduced access to animal products like milk, hence malnutrition.

The effects of climate change were also noted especially that in Karamoja and Apac, the year 2012 was characterised by abnormally high rainfall. The rains made the roads impassable but at the same time attracted crop farmers to these districts. This led to reduced land for grazing as well as conflicts between livestock keepers and crop farmers.

Interestingly, the activities of pastoralists are also changing. From the traditional tending of animals,

charcoal burning is now common across all the six districts while crop farming is increasingly competing for space in Apac and Kiboga districts. In Buliisa where most animals roam unattended, conflicts are rife. Many respondents therefore called for zoning of the rangelands for different activities.

Another notable common occurrence was the erosion of traditional authority in the cattle corridor. As pastoralists interface with the national authority and urbanization increases, respect for traditional authority is steadily diminishing yet it was crucial in sustainable use of the land through strategic mobility.

Finally, it was observed that while pastoralists have a duty to get actively involved in government programmes and respect the laws and bye-laws, other parties too have roles to play. Local governments were challenged to guide the communities in investment decisions, environmental protection and conflict management mechanisms. The private sector was encouraged to invest in ventures that add value to pastoralist products while development partners were called upon to fund infrastructure projects in the cattle corridor.

COPACSO selected Uganda's CELEP Coordinator



Group photograph of participants at the CELEP third Annual Meeting.

COPACSO was selected the national coordinator of the Coalition of European Lobbies on Eastern African Pastoralism (CELEP) in Uganda at the organization's third annual meeting held in the Belgian capital Brussels in October 2012. The meeting brought together CELEP's European members and Eastern African partners to review the past year's activities and draw up a work plan for next year. The objectives were to create a forum for CELEP members to access decision makers in the European Parliament and the European Commission (EC), and explore ways to maximise the benefits offered by the European Union (EU).

Participants discussed EU developments and CELEP policy engagement opportunities during the coming years including access to funding from the EU. They agreed to engage the EU at country missions and the Commission in Brussels. At delegation level, EU civil society organisations' dialogue and structured dialogue meetings were considered vital entry points for engagement. It was revealed that the EU demands that CSOs debate and inform the Country Strategic Papers.

Elections for the CELEP core group members were

conducted where Concern World Wide, Cordaid, Institute for International Environment and Development (IIED), Pastoralist Forum Ethiopia (PFE), Pastoral and Environmental Network in the Horn of Africa (PENHA), RECONCILE and Veteinaires Sans Frontieres (VSF) Belgium were elected. VSF Belgium, which hosted the 2012 meeting, was elected the Focal Point for the year 2013.

The Resource Conflict Institute (RECONCILE) of Kenya was selected the Eastern Africa Regional Coordinator. The role of the Coordinators is to promote the participation of pastoralist community based and non-governmental organisations in programme and policy dialogue with the EU.

The meeting was attended by participants from Ethiopia, Kenya and Uganda. Uganda's representatives came from COPACSO, Dodoth Agro Development Organisation (DADO), Kotido Peace Initiative and Oxfam. Next year's annual meeting will be held in Italy in September 2013.

MS trains partners on pastoralism policy options

By Esther Akwii

The MS – Training Center for Development and Cooperation in Arusha, Tanzania conducted a two-weeks training on pastoralism and policy options for stakeholders from the civil society, public entities and the private sector in the East African region in September 2012. The course sponsored by Oxfam covered important areas such as the dynamics of pastoral systems in East Africa, policy challenges and options for pastoralism, and development of advocacy strategies for change.

The course boosted the participants' understanding of pastoralism and strengthened their capacity of participants to inform and influence national and regional policies in order to improve pastoral livelihoods in East Africa, particularly on issues of access to and control over natural resources, livestock health, trade, and regional and global integration.

Esther Akwii, the COPACSO program officer attended the training together with a member of the National Taskforce on the Rangeland Management and Pastoralism Policy Mr. Dennis Mulongo Maholo. Trainees also visited Manyara ranch where the

Tanzanian government has successfully worked with the local community to promote wildlife conservation alongside pastoralism. The government remits 30 percent of revenue from the ranch to the community for development projects.



Members of the pastoralism and policy coordination class.

AU validates pastoralist policy implementation framework



Group photograph of participants at the AU Pastoralist Policy Implementation Framework. Centre is Dr. Janet Edeme, AU Head, Rural Economy Division).

The African Union (AU) Commission held a meeting of stakeholders in Addis Ababa in August 2012 to validate the proposed Pastoralist Policy Implementation Framework. Participants discussed the framework implementation action plan and shared experiences and expectations on the stakeholders' roles in the implementation process. It was agreed that non-state actors and the community needed to work together to promote the pastoralists' agenda.

Uganda was represented by participants from COPACSO, Minority Rights Group (MRG) and Oxfam GB. The meeting appreciated the fact that Uganda had deferred its process of developing the rangelands and pastoralism policy until the AU Pastoralism Policy Framework paper was finalized

so as to cater for key issues in a wider context.

Representatives of a wide section of non state actors mainly the non-governmental and community based organizations in Burundi, Chad, Ethiopia, Kenya and Tanzania attended the meeting. Others were international NGOs such as International Work Group on Indigenous Affairs (IWGIA), Oxfam and Regional Learning and Advocacy Programme (REGLAP), regional economic organisations like the East African Community (EAC) and the Common Market of Eastern and Southern Africa (COMESA). Other participants came from the Technical Centre for Agricultural and Rural Cooperation (ACP-EU) and the AU – Inter African Bureau of Animal Resources (AU-IBAR).



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