



**Coalition of Pastoralist  
Civil Society Organisations**

# Pastoralism

A Media  
Handbook

Produced with support  
from

**Cordaid** 

BUILDING FLOURISHING COMMUNITIES

# **A Media Handbook**



# TABLE OF CONTENTS

Acknowledgement .....	ii
List of Acronyms .....	iii
<b>CHAPTER 1:</b>	
<b>1.0</b> Introduction .....	1
<b>CHAPTER 2:</b>	
<b>2.0</b> Understanding Pastoralism .....	6
2.1. Definition of pastoralism .....	6
2.2 Who is a Pastoralist .....	6
2.3. Forms of Pastoralism .....	6
2.4. Pillars of pastoralism .....	8
2.5 Why pastoralists move from place to place ....	9
<b>CHAPTER 3:</b>	
<b>3.0. Pastoralism in Uganda .....</b>	<b>10</b>
3.1. Uganda: Map Showing The Cattle Corridor....	11
3.2 Benefits of Pastoralism .....	11
3.4 Laws and Policies .....	13
3.5 Regional and Global Instruments .....	16
<b>CHAPTER 4:</b>	
<b>4.0. Challenges, Recommendations, and the Role of the Media .....</b>	<b>20</b>
4.1. Challenges faced by Pastoralist communities .....	
4.2. Facts and Myths about Pastoralism.....	21
4.3. Recommendations for sustainable pastoralism .....	23
4.4. Role of the Media .....	23
4.5. What the media can do to portray the true image of Pastoralism .....	24
4.6 About The Coalition of Pastoralist Civil Society Organisations work with the media .....	25
4.7 COPACSO members in 2014 .....	26
References .....	27

# ACKNOWLEDGEMENT

The development of this handbook would not have been possible without the funding support of Cordaid.

Additional thanks go to the COPACSO staff for their invaluable contributions.

Lastly, special thanks go to Ms. Proscovia Nnamulondo for developing the handbook.

# LIST OF ACRONYMS

<b>CBD</b>	Convention on Biological Diversity
<b>CELEP</b>	Coalition of European Lobbies for Eastern African Pastoralism
<b>COMESA</b>	Common Market for East and Southern Africa
<b>COPACSO</b>	Coalition of Pastoralist Civil Society Organisations
<b>CSO</b>	Civil Society Organisation(s)
<b>FAO</b>	Food and Agricultural Organisation of the United Nations
<b>GDP</b>	Gross Domestic Product
<b>ICCPR</b>	International Covenant on Civil and Political Rights
<b>ICESCR</b>	International Covenant on Economic, Social and Cultural Rights
<b>IGAD</b>	Inter Governmental Authority on Development
<b>MFPED</b>	Ministry of Finance, Planning and Economic Development
<b>NGO</b>	Non Governmental Organisation
<b>TEV</b>	Total Economic Value
<b>UNEP</b>	United Nations Environment Programme
<b>URMPP</b>	Uganda Rangelands Management and Pastoralism Policy (Draft)
<b>WISP</b>	World Initiative for Sustainable Pastoralism

# CHAPTER 1:

## 1.0 INTRODUCTION

This handbook has been produced for journalists and other media practitioners as a quick reference guide on pastoralism. It provides summarised yet critical information intended to enable quicker understanding of the subject, especially for those involved in disseminating information through the mass media. Its purpose is to provide information that the media may use to influence perceptions, policies and practices on pastoralism among policy makers and the general public. The handbook has been compiled through a review of literature on pastoralism at national, regional and global levels. Where possible, statistics relating to pastoralism have been provided, though different sources give varied figures due to challenges associated with gathering data from the remote areas usually occupied by pastoralists as you will note in due course.

Statistics from the African Union show that there are 268 million pastoralists across Africa who occupy and move on 43 percent of Africa's land mass and contribute 10 to 44 percent of the GDP in the countries where they live. Pastoralists occupy arid and semi-arid areas with varied climatic conditions that make access to important resources including water and pasture quite complicated. Nevertheless, pastoralism makes a significant contribution to the economy and supports the diversity and sustainability of the ecosystem. Despite this fact, pastoralists especially in developing countries continue to be socially, politically and economically marginalised. However, several countries and international bodies have come up with laws, policies, conventions and initiatives that guarantee protection of the rights of pastoralists including mobility of livestock and people's involvement in making decisions that affect them.

# CHAPTER 2:

## 2.0. UNDERSTANDING PASTORALISM

### 2.1 Definition of pastoralism

The World Initiative for Sustainable Pastoralism (WISP) defines pastoralism as any predominantly livestock-based production system that is mainly extensive in nature and uses some form of mobility of livestock (Hatfield and Davies, 2006).

### 2.2 Who is a pastoralist?

According to Krätli and Swift (2014), the term pastoralist can be used to indicate both a cultural identity and a production/livelihood system. This means that it can refer to people who practice pastoralism, those who share a pastoralist background or those involved in activities related to pastoralism.

### 2.3. Forms of Pastoralism

Pastoralism is categorized according to the degree of mobility. The Food and Agricultural Organisation (FAO) identifies four broad categories of extensive livestock production systems: nomadism, transhumance, agro-pastoralism and enclosed pastoralism/ranching.

#### i) Nomadism

Nomads follow seasonal migratory patterns which are largely determined by the need for pasture and water for livestock. Nomads do not create permanent settlements but rather live in temporary shelters. This practice has largely died out in Uganda as we shall see later.

## **ii) Transhumance**

Transhumance is the seasonal movement of herds among fixed points in order to exploit the seasonal availability of pastures. In Uganda, transhumance is practiced by the Basongora in Kasese district and Karamojong in the North East.

## **iii) Agro-pastoralism**

FAO describes agro-pastoralists as settled communities who cultivate sufficient areas to feed their families from their own crop production (<http://www.fao.org>). They hold land rights and keep smaller herds of livestock. Agro-pastoralism is practiced in parts of Karamoja, most of Teso, Nakaseke and Nakasongola.

## **iv) Ranching /enclosed livestock production**

This is an extensive livestock production system under which land is individually owned and usually fenced. Ranching is common in Ankole area in Western Uganda.

## **v) Sedentarisation**

Sedentarisation involves keeping livestock near farms and villages all year-round (Weber and Horst, 2011) without moving to distant locations. In Uganda, it is practiced by the Itesot and the Baruli. Three of the four categories of pastoralism above, that is, nomadic-pastoralism, transhumance and agro-pastoralism are sometimes regarded as stages towards sedentarisation.



## CHARACTERISTICS OF PASTORALISM

- ▶ Families depend on livestock for a significant proportion of their food and income;
- ▶ Some pastoralists cultivate to supplement their subsistence needs;
- ▶ Livestock are raised mainly for subsistence (particularly milk), although pastoralists also sell animals to buy food, pay taxes, etc;
- ▶ Livestock herds are composed mainly of indigenous breeds;
- ▶ Livestock represent more than just economic assets. They are social, cultural and spiritual assets too. They define and provide social identity and security;
- ▶ Livestock are heavily dependent on natural pastures for their diets;
- ▶ Key livestock management strategies include: herd mobility splitting and diversification by raising several species of animals in one herd and maintenance of a high proportion of female livestock; and
- ▶ Natural resources are managed through common property regimes where access to pastures and water are negotiated and dependent on reciprocal arrangements.

### 2.4 Pillars of pastoralism:

Pastoralism is composed of three interdependent pillars: natural resources, the herd and the family.

#### **Pillar one: Natural resources**

Pastoralists are dependent on natural resources for their livelihoods. These resources include:

- ▶ Pastures (grasses, trees) for livestock;
- ▶ Certain herbs and tree products (pods, leaves, bark) for human diets and medicine for both people and livestock;
- ▶ Water for people and livestock;
- ▶ Wood for fuel, building, etc; and
- ▶ Natural salt pans and crop residues for livestock diets.

#### **Pillar two: The livestock herd**

A livestock herd refers to those animals upon which a pastoral family depends and which they look after. Pastoralists keep several species of livestock including cattle, goats, sheep, camels, horses, reindeer and donkeys though pastoralist communities in Uganda primarily keep cattle and to some extent goats and sheep.

### **Pillar Three: The family**

A pastoralist family are all those people who are directly involved in the day-to-day management of the herd on which they are dependent for the greater part of their livelihood. Pastoralists depend upon their animals for food and their other needs.

### **The relationship between the three pillars: natural resources, livestock herd and the family**

Pastoralists constantly try to maintain a delicate balance between the size and composition of the herd and that of the number of people that depend on it. They try to keep the right size of livestock herd that can support the family, guarantee the social status of the owner as well as avoid degradation of natural resources. The family size, age structure and sex ratio must also be appropriate to ensure proper management of the livestock herd. For instance, if most family members are young or very old, livestock may not be properly managed.

### **2.5. Why pastoralists move from place to place**

Contrary to popular belief, mobility of pastoralists is strategic and good for managing the scarce resources. It is carefully planned to make the best use of seasonally available natural resources. There are many reasons for pastoralist mobility:

- ▶ Resource tracking i.e. within and between seasons in search of pasture and water;
- ▶ Resource management i.e. to preserve dry season pastures and water;
- ▶ Movements at the start of the rains in search of fresh pasture;
- ▶ Periodic movements to avoid drought and insecurity;
- ▶ Mobility to avoid wildlife and diseases; and
- ▶ Movement for social interactions e.g. marriage.

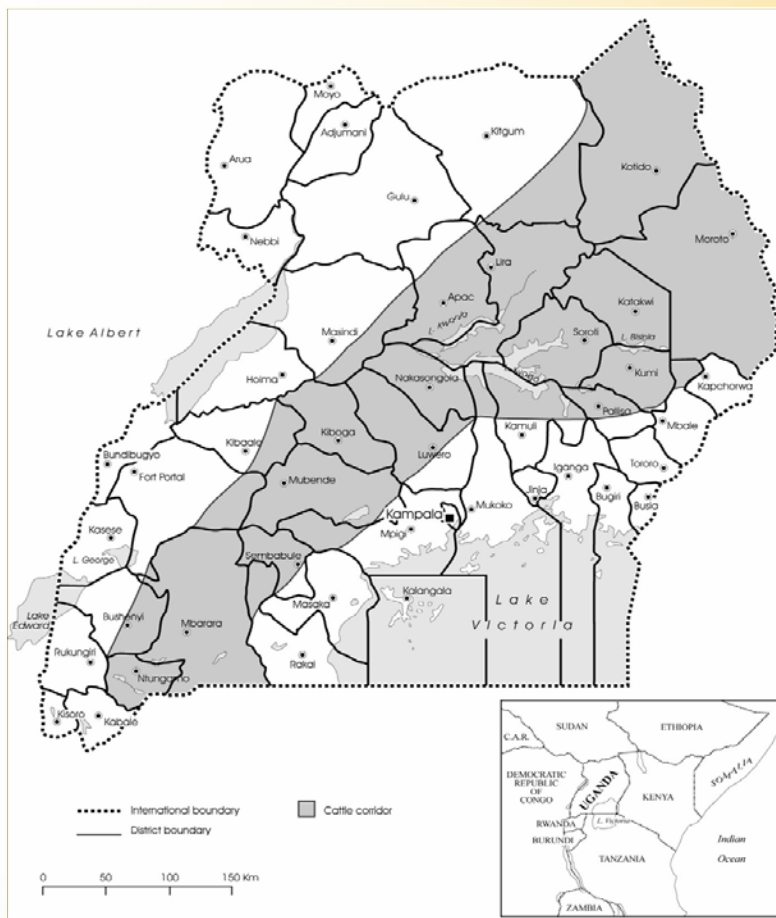
## CHAPTER 3:

### 3.0. PASTORALISM IN UGANDA

Uganda has a total land area of 241,550.7km<sup>2</sup> (Statistical Abstracts, MFP&ED, June 2014). Rangelands in Uganda make up 42% of the country's total land area (Kisamba Mugerwa 2001). This area forms what is commonly known as the 'cattle corridor' which is generally arid and semi-arid. It stretches from the Uganda - Tanzania border in the South to Karamoja area in the Northeast that borders Kenya and South Sudan. The area covers parts of Isingiro, Mbarara, Rakai, Masaka, Kasese and Kabarole districts, parts of Kibale and Mubende, Nakaseke, Nakasongola and Mukono Districts, the eastern parts of Masindi district, the northern parts of Kamuli district and extends through parts of Apac, Lira, Soroti and the seven districts of Karamoja.

The main cattle keeping communities are the Bahima in areas around Mbarara, the Basongora near Rwenzori Mountain in Kasese district, and the Karimojong in the northeast. Others include the Itesot in the East, the Baruli of Nakasongola district and those of mixed ethnic backgrounds in Kiboga, Mubende, Luwero, Masaka and Masindi districts. The Iteso and the Baruli practice sedentary cattle keeping, while the Basongora and Karimojong practice transhumance. Karamoja is the most pastoralist part of Uganda comprising nearly 10% of the country's land surface. The short-horned zebu type of cattle is predominant in Karamoja while the Bahima traditionally keep the long-horned Ankole cattle.

## 3.2. UGANDA: MAP SHOWING THE CATTLE CORRIDOR



Source: Government of the Republic of Uganda, 2004

## 3.3. Benefits of pastoralism

Pastoral communities rely on livestock for most of their needs. They get milk, meat and blood for domestic consumption. The income earned from the sale of pastoral products (meat, milk, skins and hides) enables pastoralists to afford other

basic needs such as clothes. Pastoral animals are also used for transport and ploughing while the droppings are used as fuel and manure. The livestock provide insurance against shocks and are used for ceremonial purposes especially gifts and dowry. Pastoralism also employs a wide variety of actors involved in direct production and the value chain of pastoral products.

### **Economic Value of Pastoralism**

Pastoralists make a significant contribution to the national economy as well as general achievement of development goals and maintenance of the ecosystem in the rangelands. The economic value of pastoralism is both direct and indirect.

The direct value measures livestock sales, meat, milk, skin and hides. The indirect value is derived from social and cultural values pastoralism related products such as manure and animal traction for agriculture as well as complementary products such as gum Arabic (for scent), honey, medicinal plants, wildlife and tourism.

### **Total Economic Value of Pastoralism**

Researchers are increasingly using the Total Economic Value (TEV) framework to comprehensively measure the many benefits of the pastoralist system to local, national and regional economies. The concept of TEV comes from cost-benefit analysis. It is intended to attach value to the priceless benefits of pastoralism which are usually ignored. It brings hidden values into the open and by so doing, helps to prevent the likely dangers of taking them for granted.

### **Challenges in estimating the value of pastoralism**

In Uganda, official statistics specific to pastoralism are unavailable mainly due to the high cost of data collection and use of inappropriate data collection methods in pastoralist

areas. In addition, climate and price fluctuations also mean that any detailed analysis needs to span over several years in order to obtain representative figures. Official records tend to exclude informal markets, where most transactions occur and data on the pastoralism sector are mostly not disaggregated from the wider livestock or agricultural sectors.

### **3.4. Laws and Policies**

Uganda has enacted laws and passed policies that are cognizant of pastoralism. Good policies provide an enabling environment for pastoralism to flourish. Studies have shown that desertification often occurs where policies undermine the pastoralist system, while where pastoralism has been supported by appropriate policies, biodiversity and ecosystem integrity have usually been enhanced (Hatfield and Davies, 2006).

Pastoralists are among the minority and marginalised groups and as such, laws and policies concerning rights of minorities, vulnerable and marginalised groups are relevant to them. Some of the laws and policies of interest to pastoralists in Uganda include the following:

#### **1. The Constitution of the Republic of Uganda, 1995**

National Objective 6 of State Policy provides that the State shall ensure gender balance and fair representation of marginalized groups on all constitutional and other bodies.

Article 32 provides that the State shall take affirmative action in favor of groups marginalized on the basis of gender, age, disability or any other reason created by history, tradition or custom, for the purpose of redressing imbalances which exist against them.

Article 26 provides for the right of persons to own property either individually or in association with others and the conditions for forfeiture of land where it is the property so owned.

## **2. The Land Act, 1998 as amended by the Land (Amendment) Act, 2004 and 2010**

Section 24 provides for a common land management scheme which may include the area of common land and how it can be used for communal grazing and watering of livestock.

Section 25 provides for utilization of the common land in regard to numbers and type of livestock each user may graze on it, location that may be used for grazing and when, as well as designated stock routes to and from the common land.

## **3. The National Land Policy, 2013**

The policy acknowledges numerous challenges faced by pastoralists such as loss of land rights without compensation, privatization of communal grazing land, competition for water and pasture among others.

It contains provisions intended to safeguard the land rights of pastoralist communities. These include holding, ownership and control of pastoral lands by designated pastoral communities as common property under customary tenure, and protection of such lands from indiscriminate appropriation.

It provides for the establishment of Communal Land Associations and the use of communal land management schemes among pastoralist communities. It also provides for resettlement or compensation of pastoralists prior to government taking over their land.

In order to address conflicts, government commits itself to establish mechanisms for flexible and negotiated cross-border access to pastoralist resources and efficient mechanisms for the speedy resolution of conflict over pastoralist resources.

#### **4. The National Land Use Policy, 2007**

The policy describes rangelands as the open savannah areas “where soil and rainfall are not conducive to arable farming and form what is popularly known as the cattle corridor”.

It recognises that rangelands are severely degraded due to overgrazing and other poor animal husbandry practices and provides for strategies to discourage socio-cultural, economic and other practices that degrade the quality of rangelands.

It sets out strategies to reverse the degradation including enforcing optimum stocking rates, providing water, pasture and fodder, promoting communal land management schemes, controlling bush burning, promoting use of energy saving technologies and encouraging diversification of farming activities.

#### **5. The Draft Uganda Rangeland Management and Pastoralism Policy**

The Uganda government through the Ministry of Agriculture, Animal Industry and Fisheries (MAAIF) is in the process of developing the Uganda Rangeland Management and Pastoralism Policy. The draft policy provides for sustainable rangeland resource use and environmental protection aimed to sustain soil fertility, increase crop and livestock productivity and protect the ecosystem.

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 of rangelands, attracting public and private investment in the rangelands that is consistent with the primary users and strengthening service delivery.



## 3.5. REGIONAL AND GLOBAL INSTRUMENTS

### Regional instruments

#### 1. The African Charter on Human and People's Rights, 1986

The Charter provides for the participation of everyone in the cultural life of his/her community and requires states to protect and promote the morals and traditional values recognized by the community.

[\(http://www.achpr.org/instruments/achpr/\)](http://www.achpr.org/instruments/achpr/)

#### 2. The Policy Framework for Pastoralism in Africa, 2010

The framework approved by the African Union Heads of State and Government in 2012 has two objectives namely:

- a) Secure and protect the lives, livelihoods and rights of pastoral peoples and ensure continent-wide commitment to political, social and economic development of pastoralist communities and pastoralist areas.
- b) Reinforce the contribution of pastoral livestock to national, regional and continent-wide economies.

It recognizes the rights of pastoralists, and the need to provide security, services, infrastructure and economic opportunities in pastoral areas which are comparable to non-pastoral areas. It further recognizes issues of governance, the role of traditional institutions and the active inclusion of pastoral women and men in processes of policy and legislative reforms. The framework explicitly supports pastoral strategic mobility as the basis for efficient use and protection of rangelands. <http://rea.au.int/en/sites/default/files/Pastoral%20Policy%20Framework%20-%20Low%20res.pdf>

#### 3. Protocol on the Establishment of the East African Community Common Market

The Protocol provides for freedom of movement of goods, services, labor and capital as well as the right of establishment. In addition, it requires states to take steps to align policy, legislation, regulations and practices on land and land based resources with the African Union as well as the East African and the Great Lakes regions.

<http://www.unhcr.org/4d5259759.pdf>

#### **4. The COMESA Policy Framework for Food Security in Pastoralist Areas of 2009**

The Common Market for East and Southern Africa (COMESA) Policy Framework for Food Security in Pastoralist Areas recognises that pastoralist communities are among the most food insecure and vulnerable groups. It emphasises the cross-border and regional aspects of pastoral livelihoods. COMESA member states where pastoralism is practiced include Djibouti, Egypt, Eritrea, Ethiopia, Kenya, Libya, Sudan and Uganda. (<http://www.comesa.int> and [http://pdf.usaid.gov/pdf\\_docs/Pnadt675.pdf](http://pdf.usaid.gov/pdf_docs/Pnadt675.pdf) )

### **Global Instruments**

#### **1. The Universal Declaration of Human Rights of 1948**

The Declaration provides for rights to move across borders, nationality, own property; participate in government, social security, employment, health and in one's culture. (<http://www.un.org/en/documents/udhr/>)

#### **2. The International Covenant on Economic, Social and Cultural Rights (ICESCR) 1966**

Some rights accruing to pastoralists under the convention include those to just and favorable conditions of work and the right to take part in the cultural life of their communities.

(<http://www.ohchr.org/EN/ProfessionalInterest/Pages/ICESCR.aspx>)

#### **3. International Covenant on Civil and Political Rights (ICCPR) 1966**

Article 27 of the ICCPR guarantees members of ethnic, religious or linguistic minorities the right to community with other members of the group to enjoy their own culture, to profess and practice their own religion, or to use their own language.

(<http://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>)

#### **4. United Nations Declaration on the Rights of Persons belonging to National, Ethnic, Religious and Linguistic Minorities, 1992**

The Declaration emphasizes the importance of the promotion and protection of the rights of minorities to the social and political stability of the states in which they live and to the strengthening of friendship and cooperation among peoples and states. The Declaration guarantees rights to protection and for minorities to participate in decisions which affect them at regional and international levels.

[\(<http://www.ohchr.org/EN/ProfessionalInterest/Pages/Minorities.aspx>\)](http://www.ohchr.org/EN/ProfessionalInterest/Pages/Minorities.aspx)

#### **5. Convention No.169 of 1989 Concerning Indigenous and Tribal Peoples in Independent Countries**

The convention requires States to ensure that indigenous and tribal peoples are consulted and freely participate in decision making like other persons of society and recognize the rights of possession and ownership over the lands which the indigenous and tribal peoples traditionally occupy.

[\(<http://www.ilo.org/indigenous/Conventions/no169/lang-en/index.htm> \)](http://www.ilo.org/indigenous/Conventions/no169/lang-en/index.htm)

#### **6. The Akwé: Kon Voluntary Guidelines**

In May 2000, the Convention on Biological Diversity (CBD) issued the Akwé: Kon ("everything in creation") Voluntary Guidelines for the conduct of cultural, environmental and social impact assessments regarding developments proposed to take place on, or which are likely to impact on sacred sites and on lands and waters traditionally occupied or used by indigenous and local communities. These guidelines can be useful to the pastoralism sector by providing methods and tools to ensure that indigenous and local knowledge, innovations and practices are not degraded or eroded by development projects or new policy approaches. The guidelines provide for effective community participation in all phases of impact assessment and mechanisms to mitigate possible adverse effects.

[\(<http://www.cbd.int/doc/publications/akwe-brochure-en.pdf> \)](http://www.cbd.int/doc/publications/akwe-brochure-en.pdf)

# CHAPTER 4:

## 4.0. CHALLENGES, RECOMMENDATIONS AND THE ROLE OF THE MEDIA

### 4.1. CHALLENGES FACED BY PASTORALIST COMMUNITIES

- ▶ Increased privatization of the rangelands which involves the transfer of ownership, authority and control over access as well use of the rangelands from communities and their institutions to individuals or groups of individuals organized as corporate entities. The individuals or groups then have the exclusive rights to access and use of defined areas of the rangelands. It is often accompanied by some form of registration or titling and the establishment of new institutions for the governance of the rangelands.
- ▶ Pastoralist communities have already borne the heavy hand of the effects of climate change i.e. prolonged droughts, floods, change in seasons and famine leading to food insecurity.
- ▶ Environmental degradation especially deforestation to satisfy the high demand for cooking fuel i.e. charcoal.
- ▶ Inadequate provision of services like healthcare, education, infrastructure.
- ▶ A number of laws and policies have been enacted supportive of the pastoralist livelihood system, however, the implementation of these laws remains lackluster.
- ▶ Increased population pressure on the land and fragmentation is a catalyst for conflict over resources.



## 4.2. FACTS AND MYTHS ABOUT PASTORALISM

### Four facts are consistently overlooked

- ▶ **Mobility** of livestock (and wildlife) is essential for the health of dryland ecosystems: for carbon sequestration, watershed protection and biodiversity conservation.
- ▶ **Intensive livestock systems**, as they are practiced today, can degrade the environment by producing high levels of carbon and methane emissions, polluting water courses, and causing land degradation.
- ▶ **Sustainable pastoralist systems** are more efficient, productive, and resilient than sedentary agricultural systems in the rangelands, when all factors and environmental benefits are counted and they provide healthier products for human consumption.
- ▶ **Pastoralism is a universal issue:** pastoralists across the world share many common environmental and economic challenges and opportunities.

## Four widespread myths

Myth: Pastoralists degrade the environment because they hoard animals

**Fact:** *Where pastoral mobility and governance institutions are still intact, widespread degradation is rare. Degradation occurs where common property regimes are eroded and livestock herds are prevented from moving to allow pastures to rest.*

Myth: Pastoralists must be settled for their own good and to preserve land for other uses

**Fact:** *Sedenterisation usually creates more poverty and environmental damage. When effectively managed, rangelands support not only livestock but also biodiversity and this combination offers the best options for sustainable and resilient livelihoods.*

Myth: Pastoralists create conflict

**Fact:** *Pastoralism worldwide is characterized by peace, owing to the strong traditions of cooperation and resource sharing amongst pastoralist communities. Where conflicts prevail, there are usually underlying factors such as the erosion of local governance arrangements, expropriation of natural resources or alienation from services and decision making. Conflict is usually a manifestation of failure to provide security and basic services and uphold basic rights, including common land rights.*

Myth: Industrial livestock systems are the only solution for development

**Fact:** *There is a rapidly growing demand globally for meat and milk, but the current emphasis on intensive livestock systems means more pollution, global disease epidemics, reduction in animal welfare, less nutritious food, higher concentration of wealth in settlements, undermining of local rural economies and a higher carbon footprint. Pastoralism provides a major proportion of organic meat and milk.*

### 4.3. RECOMMENDATIONS FOR SUSTAINABLE PASTORALISM

To safeguard the interests of pastoralists in development programs, the following considerations should be made:

- ▶ Provision of basic services appropriate to the pastoralist production system including renewable energy, mobile health and veterinary services, long distance schools, communications and safe water for people and livestock;
- ▶ Enabling land use planning and ecosystem management by pastoralists;
- ▶ Building equitable value chains and market access that provide economic opportunities to pastoralists; and
- ▶ Empowering pastoralist institutions and systems.

### 4.4. ROLE OF THE MEDIA

In 2012, the International Institute for Environment and Development (IIED) conducted a study on the media perceptions and portrayals of pastoralism in Kenya, India and China. The study was intended to “understand how journalists portray pastoralists and pastoralism, who speaks for and about pastoralists in the media and in what contexts the media reports on pastoralism”.

It was found that, in most of the media stories in all the three countries, pastoralists were portrayed as vulnerable, not well organized and architects of environmental degradation. Important topics such as climate change, the economic importance of pastoralism and the links between mobility and resilience were under-reported. The majority of articles failed to include voices of pastoralists and stories that focused on women and children were uncommon.

Audrey Gadzekpo in a paper on the role of media in development in Ghana reported that journalists have a multiplicity of roles to play in the development process because they provide a link between government/policy makers and the people. She argued that journalists should cover development news in ways that facilitate two-way communication where the voiceless and policy makers are both listened to.

The media has a big role in correcting the many misconceptions that policymakers have about mobile pastoralism. Journalists and editors should have a better understanding of mobility and markets as well as resilience and vulnerability of pastoralists. Media narratives on pastoralism should not ignore the vast social, economic and environmental benefits the sector provides.

#### **4.5. What the Media Can Do to Portray the True Image of Pastoralism**

- ▶ Endeavour to understand the subject of pastoralism and its value in the local, regional and global contexts;
- ▶ Monitor and evaluate implementation of policies and laws on pastoralism;
- ▶ Monitor provision of public services in pastoralist areas;
- ▶ Give voice to pastoralist communities themselves;
- ▶ Give voice to pastoralist organisations i.e. civil society organisations;
- ▶ Provide information to pastoralists that can help them to make informed choices and decisions;
- ▶ Highlight innovations and success stories on pastoralism; and
- ▶ Highlight challenges and risks facing pastoralists to bring them to the attention of decision makers.



#### **4.6. ABOUT COALITION OF PASTORALIST CIVIL SOCIETY ORGANISATIONS (COPACSO)**

The Coalition of Pastoralist Civil Society Organizations (COPACSO) was formed in 2005 as a loose coalition of Civil Society Organizations working for the advancement of pastoralists in Uganda. It was registered as a fully fledged nongovernmental organization (NGO) in February 2012. It provides a platform for member organizations to engage in policy formulation and advocacy for recognition of pastoralism and the right of pastoralists to benefit from national and local resources.<sup>1</sup>

COPACSO is constituted by 20 NGOs/CSOs (both local and international) working on pastoralism and agro-pastoralism in Uganda. 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 and the World Alliance of Mobile Indigenous Peoples (WAMIP). COPACSO's priority areas of work include; policy analysis and research, information sharing and communication, advocacy and networking and organisational development.

#### **4.7. COPACSO's work with the media**

COPACSO has in the past worked with the media to enhance knowledge on pastoralism for informed reporting. Past activities include:

- ▶ A learning route that was organized for journalists to Karamoja to interact as participant observers with the pastoralist communities and experience their day to day life;

---

1 <http://www.copacso.org>

- ▶ Discussion forums between pastoralist CSO's and the media;
- ▶ Training for journalists in Arusha on Disaster Risk Management; and
- ▶ Participation in most COPACSO's meetings and events.

#### **4.8. COPACSO members in 2014**

1. Basongora Group for Justice and Human Rights
2. Dodoth Agro Pastoral Development Organization
3. Dodoth Community Animal Health Workers Association
4. Cattle Corridor Development and Management Initiative
5. Greater North Parliamentary Forum
6. Karamoja Agro Pastoral Development Association
7. Jie Community Animal Health Workers Association
8. Kotido Peace Initiative
9. Mathenico Development Agency
10. Matheniko Development Forum
11. Nakasongola Pastoralists Association
12. North Rwenzori Rural Community Agriculture Conservations Links
13. Pastoral and Environmental Network in the Horn of Africa
14. Pastoralism and Poverty Frontiers
15. Pastoralist Women Alliance to Break Cultural Chains
16. Riamiriam Civil Society Networks
17. Uganda Land Alliance
18. Warrior Squad Foundation

#### **Associate Members:**

1. Minority Rights Group International
2. Oxfam

# References

Blenhke Roy, 2010, The Contribution of Livestock to the Economies of IGAD Member States Study Findings, Application of the Methodology in Ethiopia and Recommendations for Further Work Odessa Centre Great Wolford United Kingdom

Blench Roger, 2001, 'You can't go home again' Pastoralism in the new millennium, Institutional Research Fellow, Overseas Development Institute, London United Kingdom.

Busingye Harriet, 2003, Advocacy Manual of Rights of Minority Pastoral Groups and Land Rights in East and the Horn, Minority Rights Group International, Kampala.

Davies J. 2007. Total Economic Valuation of Kenyan Pastoralism, WISP-IUCN, Nairobi

Ellis James and David Swift (1988) 'Stability of African Pastoralist Ecosystems: Alternate Paradigms and Implications for Development'. *Journal of Range Management* 41:450-459.

Food and Agricultural Organization, Pastoralism in the New Millennium (<http://www.fao.org>)

Gadzekpo Audrey, the Importance of Media to Development

<http://www.ubos.org/publications/agriculture/>

<http://www.unep.org/post2015/Publications/SustainablePastoralismandPost2015agenda/tabid/133353/Default.aspx>

Human Rights Watch, 2014, 'How Can We Survive Here?'. The Impact of Mining on Human Rights in Karamoja, Uganda, United States of America

IGAD Animal Health Policy Framework In the context of trade and vulnerability of the member states IGAD/ICPALD Presented at OIE workshop, Mombasa Nov 13-15, 2012.

Keith T Weber and Shannon Horst, Desertification and livestock grazing: The roles of sedentarization, mobility and rest, *Pastoralism: Research, Policy and Practice*, 2011, 1:19

Kenya National Bureau of statistics, Statistical Abstract 2014

Kisamba-Mugerwa W, 1996, Rangeland Tenure and Resource Management: An Overview of Pastoralism in Uganda, Marerere Institute of Social Research and the Land Tenure Center, University of Wisconsin-Madison, USA

Okróti S. and Swift J. 2014, "Counting Pastoralists" in Kenya, DLCI/REGLAP, Nairobi.

Levi Zeleza Manda, Role of mass media in development: which media; what approach?

Mats Widgren, Four myths in global agrarian history, Department of Human Geography, Stockholm University, Stockholm.

Mike Shanahan, 2012, Media perceptions and portrayals of pastoralists in Kenya, India and China

Mike Shanahan, 2013, Following the herd: Why pastoralism needs better media coverage, The International Institute for Environment and Development.

Pastoral Civil Society in East Africa, 2012, Dynamics of pastoral systems and policy options in East Africa, Participant Training Folder

Policy Framework for Pastoralism in Africa: October 2010, Addis Ababa, Ethiopia

Republic of Uganda (January 2007), Karamoja Integrated Disarmament and Development Programme,

"Creating Conditions for Promoting Human Security and Recovery in Karamoja, 2007/2008-2009/2010", Office of the Prime Minister, Kampala.

Republic of Uganda, Statistical Abstract 2014 p. 200

Richard Hatfield and Jonathan Davies, 2006, Global Review of the Economics of Pastoralism, World Initiative for Sustainable Pastoralism, IUCN, Nairobi

Secretariat of the Convention on Biological Diversity (2004). Akwɔ: Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment regarding Developments Proposed to Take Place on, or which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities Montreal, 25p. (CBD Guidelines Series).

Secretariat of the Convention on Biological Diversity. 2010. Pastoralism, Nature Conservation and Development: A Good Practice Guide. Montreal.

The World Initiative for Sustainable Pastoralism, 2006, Global Review of the Economics of Pastoralism



**COALITION OF PASTORALIST  
CIVIL SOCIETY ORGANISATIONS**  
Plot 1521, Block 29, Mawanda Road  
P.O. Box 26990 Kampala Uganda, Tel: 0414-697137  
Website: [www.copacso.org](http://www.copacso.org)  
print n design; 0701463521