

SECURING PASTORALISM, A GAME CHANGER IN AGRI-FOOD SYSTEMS TRANSFORMATION

POSITION PAPER

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This paper has been developed on behalf of the National Land Coalition. The National Land Coalition is a multi-stakeholder platform which brings together over 30 local and international organizations, private sector and research institutions working on land and natural resource governance in the country. The platform is hosted by Land and Equity Movement Uganda (LEMU) and coordinated by a steering committee which consists of Land Equity Movement Uganda (LEMU), Uganda Community Based Association for Women and Children's Welfare (UCOBAC), LANDnet Uganda, Uganda Land Alliance (ULA), Food Rights Alliance (FRA), OXFAM International, Transparency International - Uganda, Safer world, and Witness Radio. The Committee is chaired by Uganda Community Based Association for Women and Children Welfare (UCOBAC). The goal of the coalition is to promote people centered land governance through policy and practice change in adherence to Uganda's Vision 2040. The coalition seeks to strengthen multi stakeholder platform for engagements in championing laws and policy formulation and implementation that promote people centered land governance.

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Executive Summary

This paper is a general outlook on how Securing Pastoralism can be a game changer in transforming the Agri-food systems.

It presents the reader with an opportunity to understand and appreciate pastoralism as a production sector and the contribution to national, regional and global context.

This paper explores who pastoralists are in Uganda and the contribution they make to the Country's GDP. It presents a summary on the different legal and policy frameworks on pastoralism at national, regional and global level. Further it goes on to explore the different land governance issues affecting pastoralists and how they are dealing with the constraints of food insecurity and climate change.

The paper further proposes recommendations both policy and practice on how pastoralism can be secured as a game changer in the Agri food systems and explores the different actors and platforms available for engagement on pastoralism at national, regional and global level.

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1.0 INTRODUCTION/BACKGROUND

Pastoralism is defined as extensive livestock production in the rangelands practiced worldwide as a response to unique ecological challenges. Globally there are estimated 500 million pastoralists majority of whom are in developing countries (FAO, Improving Governance of Pastoral Lands, 2016)

In Africa, about 25% of the total population is constituted of Pastoralists and Agro-pastoralists (Walter Leah Filho, November 2020)

In East Africa pastoralists and Agro pastoralist comprise of about 10% of the total population in the region of 300 million people occupying 60%-70% of the land (2021, n.d.)

In Uganda estimated numbers of pastoralists in vary widely – from 1 to 10 million. The actual number is probably around 5 million, or 1.1 million households, out of an estimated total population of 40.3 million in 2019. According to 2014 household census, the “cattle corridor”, a swathe of rangeland that covers 42% of Uganda’s land area, has 6 million inhabitants, many of them pastoralists and agropastoral. (Wanyama J. 2.-R.)

Pastoralists are known for living in rangelands whose ecosystems have largely evolved in places of climate extremes and high climatic uncertainty. They occupy the vast majority of the total land area compared to other land users. Worldwide, rangelands occupy more than half of the entire earth’s land surface. (Service, n.d.) In Africa, rangelands cover 43 percent of the total land area of 5 million square miles (Durell, 2018). In East Africa rangelands occupy nearly 60–70 percent of the land, which are semi-arid and arid lands. (2021, n.d.) In Uganda, rangelands cover 51 percent of the country’s total land area (Byakagaba P. E., 2018)

1.1 Pastoralism Production Systems

The pastoralism production systems involve the care of domestic livestock for centuries, providing a range of services to subsistence farmers. Pastoralism takes different forms depending on the ecology including nomadic, semi nomadic and transhumance. What distinguishes pastoral production system is the inherent dependence on traditional knowledge that is century long tested, experiences based on inference and ground truthing with propensity to adapt to new circumstances. While some pastoral systems have adopted aspects of intensification such as supplementary feeding, most pastoralism is characterized by low input/multiple output systems (Scialabba, 2022)

Pastoralism is a production system closely linked with cultural identify, one that relies on raising livestock on pastures that may be commonly or privately managed and accessed through agreements based on negotiations, reciprocity and competition. Livestock are social, cultural and spiritual assets as well as economic assets providing food and income for the family within and between generations (C.D. Waiswa, 2019)

Majority of the rangelands in the world are characterized by livestock systems which cover about 30 percent of the planet’s terrestrial surface area. Livestock as a sector contributes about \$1.4 trillion to the total global asset and employs at least 1.3 billion people in the world.

(<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2935116/>, n.d.)

Pastoralism is the dominant livestock production system in most of Africa where livestock occupies an important position with more than 40% of active population and representing 39% of GDP (AU, 2022)

Rangelands and Pastoralism plays an important role in national socioeconomic development contributing to livestock and crop production, tourism, mining, energy and general environmental wellbeing.

It is estimated that 70 percent of agriculture revolves around livestock which is one of the continent's fastest growing agricultural sub sectors with an agricultural GDP share of 33 percent. This exhibits Africa's potential to deliver both the agricultural led growth and the socio-economic transformation for shared prosperity and improved livelihoods (The Livestock Development Strategy for Africa, 2015).

In Uganda pastoralists who own 80 percent of the national livestock herd including 90 percent of the cattle population. They occupy the rangelands commonly referred to as the cattle corridor. Uganda's "cattle corridor" cuts diagonally across the country from Mbarara in the southwest to Kaabong in the northeast. The country has six major pastoralist groups who consist of the Karamojong, Banyarwanda, Baruuli, Basongora, Itesot, Bahima /Banyankole. (Byakagaba P. E.-0.-0.-3.)

Despite the enormous potential of pastoralism, the production systems remain stuck in challenges and more often condemned or neglected in transformation debates. (C.D. Waiswa, 2019) Pastoralists are affected by food insecurity, Climate Change Uncertainties, Land tenure insecurity, oil and mineral exploration, landscape conversion, gazetting of land for protected areas among others. Further There are 4 land degradation hot spots in the country and the entire cattle corridor covering the range land is among this 4. The cost of natural resource degradation is estimated at 17% of GDP per year (UBOS 2014). With this level of degradation at the light of climate change effects, rangelands will experience total loss of their production.

Working with Pastoral Communities has revealed that as a result of rangelands being characterized as far and hard to reach areas, the pastoralists have suffered exclusion which has impacted on their self-esteem and self-confidence to exercise their inherent power and influence other action to increase the share and control over the available resources.

Quote from a Pastoralist

"While there are very many investment opportunities in the rangelands...these require a lot of financial resources and time so most of pastoral women are unable to take advantage of them. Pastoralist women encounter many challenges...and this means we have less secure rights over land, however we are very resourceful and normally we find ways to ensure that our household basic needs are met amidst all circumstances" **Janet Ajok- Community Animal Health Worker Kotido**

2.0 LEGAL, POLICY AND INSTITUTIONAL FRAMEWORKS (GLOBAL, REGIONAL AND NATIONAL)

The policy and legal landscape on pastoralism at all levels remains complex and, in some cases, far-fetched. There are no explicit frameworks on pastoralism transformation however provisions are created in various instruments. In this section we address ourselves to such frameworks with progressive provisions against which inclusive transformation of the Agri- food systems can be attained through securing pastoralism and the entire production system.

The Legal and policy framework at Global Level

1. 1948 UN Declaration on Fundamental Human Rights

This advocates respect of rights and need to protect interests and spaces for minorities, which includes pastoralist populations. (C.D. Waiswa, 2019)

Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty (freedom from discrimination)

Article 13 1. Everyone has the right to freedom of movement and residence within the borders of each State. 13.2. Everyone has the right to leave any country, including his own, and to return to his country. (Right to free movement in and out of the Country)

Article 17 1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property. (Right to Property)

Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality. (Right to Social Security)

Article 23 section 1: Everyone has the right to work, to free choice of employment, to just and favorable conditions of work and to protection against unemployment. (Right to Desirable work and Join Trade Unions)

[https://www.ohchr.org/sites/default/files/UDHR/Documents/UDHR Translations/eng.pdf](https://www.ohchr.org/sites/default/files/UDHR/Documents/UDHR%20Translations/eng.pdf)

2. 2018 UN Declaration on the Rights of Peasants and Other People working in Rural Areas

The United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas (UNDROP), adopted in 2018, mandates states to take legislative, administrative and other

appropriate steps to ensure respect, protection and fulfilment of the rights set out in the declaration.

Article 7 right to recognition everywhere as persons before the law and obligates state to take appropriate measures to facilitate freedom of movement. This is particularly crucial for pastoralist who depend on freedom of mobility for their livelihood

Article 17 on the right to land includes the water sources and grazing areas used by pastoralist. It also contains state obligations to legally recognize and protect legitimate tenure right and stipulates that states should prohibit arbitrary and unlawful displacements and evictions.

Article 20 mandates states to take appropriate measures to promote and protect the traditional knowledge, innovation and practices of peasants and other people working in rural areas including pastoralists relevant to the conservation and sustainable use of biological diversity

<https://www.geneva-academy.ch/joomlatools-files/docman-files/UN%20Declaration%20on%20the%20rights%20of%20peasants.pdf>

3. International Covenant on Economic, Social and Cultural Rights (ICESCR) of 1966

ICESCR is clear on rights pertaining to Pastoralists and seeks to protect their identity, self-determination, right to favorable work conditions and socio-economic development

Article 1 1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development. 2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic co-operation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.

Article 3 The States Parties to the present Covenant undertake to ensure the equal right of men and women to the enjoyment of all economic, social and cultural rights set forth in the present Covenant.

Article 6 1. The States Parties to the present Covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right. 2. The steps to be taken by a State Party to the present Covenant to achieve the full realization of this right shall include technical and vocational guidance and training programmes, policies and techniques to achieve steady economic, social and cultural development and full and productive employment under conditions safeguarding fundamental political and economic freedoms to the individual.

Article 11 1. The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international cooperation based on free consent.

Source: <https://www.ohchr.org/sites/default/files/cescr.pdf>

4. The United Nations Declaration on Rights of Indigenous People 2007

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) of 2007 recognizes and reaffirms the existence of collective rights that are indispensable for the existence. This is very important for pastoralists whose livelihood is derived from collective rights accruing to common property resources and communal lands.

Article 20 1. *Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities* 2. *Indigenous peoples deprived of their means of subsistence and development are entitled to just and fair redress.*

Source: https://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

5. Agenda 2030

Agenda 2030 was adopted by the 193 Member States of the United Nations at the General Assembly in September 2015, outlines a transformative vision for economic, social and environmental development for the next 15 years. The Goals pertaining to rights of pastoralists are;

Goal 1: End poverty in all its forms

Goal 2: End Hunger, achieve food security and improved nutrition and promote sustainable agriculture

Goal 6: Ensure availability and sustainable management of water and sanitation for all;

Goal 13: Take urgent action to combat climate change and its impacts;

Goal 15: Protect, restore, and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, halt and reverse land degradation, and halt biodiversity loss.

Source: <https://sustainabledevelopment.un.org/content/documents/21252030%20Agenda%20for%20Sustainable%20Development%20web.pdf>

6. Voluntary Guidelines on Governance of Tenure (VGGT) on Land, Forestry and Fisheries

The VGGT provides an international framework to guide policy and programs to protect and enhance the rights of pastoralist communities to lands that have been historically used for social, cultural, spiritual, and economic ends. In particular, Guideline 4 on rights and responsibilities related to tenure mandates”... *States should respect and protect the civil and political rights of defenders of human rights, including the human rights of peasants, indigenous peoples, fishers,*

pastoralists”Further VGGT refers to the importance of “*legal recognition and allocation of tenure rights and duties*” for protecting the rights of indigenous peoples and other communities with customary tenure. It should be noted that customary land is mostly found in pastoral communities where most people depend on commonly held resources for their livelihoods and to sustain their socio-cultural identities.

Technical guide number 6 on Improving governance of pastoral lands provides insights into how the voluntary guidelines may be implemented in pastoral settings, with relevant action areas for mainstreaming the guidelines into national tenure governance frameworks and giving effect to their provisions. (C.D. Waiswa, 2019)

Source: <https://www.fao.org/3/i2801e/i2801e.pdf>

The Legal and Policy Framework at Regional Level

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

This human rights instrument is intended to promote and protect human rights and basic freedoms of people in the African Continent. (Banjul Charter) The rights pertaining to pastoralists include;

ARTICLE 12: Every individual shall have the right to freedom of movement and residence within the borders of a State provided he abides by the law. Every individual shall have the right to leave any country including his own, and to return to his country.

ARTICLE 14: The right to property shall be guaranteed. It may only be encroached upon in the interest of public need or in the general interest of the community and in accordance with the provisions of appropriate laws

ARTICLE 17: Every individual may freely take part in the cultural life of his community.

Source:

<https://www.achpr.org/legalinstruments/detail?id=49#:~:text=The%20African%20Charter%20on%20Human, freedoms%20in%20the%20African%20continent>

2. Policy Framework for Pastoralism in Africa, 2010

In 2010, the African Union published its Pan African Policy Framework for Pastoralism in Africa (Securing, Protecting, and Improving the Lives, Livelihoods and Rights of Pastoralist Communities) (AU 2010). The Policy Framework for Pastoralism in Africa 2010 was approved by the African Union Heads of State and Government in 2012 and has two objectives:

- 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.
- Reinforce the contribution of pastoral livestock to national, regional, and continent-wide economies.

Among the eight principles articulated in the framework is the importance of strategic mobility for efficient use and protection of rangelands and adaptation to climate change, making the development of supportive land tenure policies and legislation and regional policies that

facilitate cross-border movements and livestock trade essential. The framework calls for policy support for mobility within and among countries through processes that ensure dialogue and the effective engagement of both pastoralists and non-pastoralists. (FAO, Making Way: Developing national legal and policy frameworks for supporting pastoral mobility, 2022)

https://au.int/sites/default/files/documents/30240-doc-policy_framework_for_pastoralism.pdf

3. Livestock Development strategy for Africa (2015-2035)

Uganda is part of implementation of the **Livestock Development Strategy for Africa 2015-2035**. The Strategy pays keen interest in the rangelands as a production system and sustaining its eco system for improved livelihoods.

<http://repository.au-ibar.org/bitstream/handle/123456789/540/2015-LiDeSA.pdf>

4. The East African Common Market Protocol

The above policies, laws and obligations demonstrate the government's commitment and obligation to protect rangeland and the environment.

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 AU as well as the East African and the Great Lakes regions. (C.D. Waiswa, 2019)

Source: <https://www.eac.int/documents/category/protocols>

5. 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 recognizes that pastoralist communities are among the most food insecure and vulnerable groups. It emphasizes the cross-border and regional aspects of pastoral livelihoods. (C.D. Waiswa, 2019)

Source: <https://fic.tufts.edu/pacaps-project/Pastoralism%20&%20Policy/PFFSPA%20Consultative%20Draft%20Dec%202009%20final.pdf>

6. IGAD Livestock Policy

This Initiative addresses the policy and institutional changes needed for the poor to benefit from enhanced livestock production. It has established in-country “policy hubs” to coordinate national-level processes. IGAD’s CEWARN addresses issues of early warning and response mechanisms for conflict resolution and management in pastoralist areas of Eastern Africa and the Horn of Africa.

The Intergovernmental Authority on Development (IGAD) Transhumance Protocol was approved in early 2020 by IGAD for its eight Member States in eastern Africa along the lines of the ECOWAS International Transhumance Certificate. (FAO, Making Way: Developing national legal and policy frameworks for supporting pastoral mobility, 2022)

Source: <https://icpald.org/wp-content/uploads/2021/06/IGAD-PROTOCOL-ON-TRANSHUMANCE-Final-Endorsed-Version.pdf>

The Legal and policy framework at National Level

The Government of Uganda has an elaborate legal and policy framework ranging from the constitution of 1995 as amended to the development frameworks such as the Vision 2040 and the National Development Plan III and other related policies and laws to guide responsible utilization of rangelands while protecting and conserving the natural resource environment. Some of those policies are as follows;

1. Uganda's Vision 2040

Uganda's Vision is "A trans-formed Ugandan society from a peasant to a modern and prosperous country within 30 years". The Vision 2040 strives to restore degraded systems including rangelands through implementation of catchment-based systems, gazetting and monitoring and inspecting restoration of those ecosystems.

2. The 1995 Constitution of the Republic of Uganda

The Constitution of the Republic of Uganda 1995 has been acclaimed for being inclusive, paving the way for arguments that there is legal provision for a favorable policy environment for all minorities, pastoralists inclusive, to benefit from wide-ranging affirmative programs and projects. (C.D. Waiswa, 2019)

The Constitution of the Republic of Uganda under the National Objective XII and Directive Principles of State Policy, states that the State shall protect important natural resources including land, water, wetlands, minerals, oil, fauna and flora on behalf of the people of Uganda.

Further Article 237, vests land in Uganda in the citizens. It provides for land tenure systems under which land can be owned as customary tenure, freehold, Mailo, or leasehold. To ensure that holders secure adequate interest in land, the constitution provides that holders of customary land should get certificates of ownership of their land.

The Government or a local government by law as determined by parliament shall hold in trust for the people and protect natural lakes, rivers, wetlands, forest reserves, game reserves, national parks and any land to be reserved for ecological and touristic purposes for the common good of all citizens.

Source: <https://www.parliament.go.ug/documents/1240/constitution>

3. National Gender Policy 1997

The aim of this policy is to guide and direct at all levels the planning, resource allocation, and implementation of development programs with a gender perspective.

Source:

<http://www.rodra.co.za/images/countries/uganda/policy/The%20Uganda%20Gender%20Policy%202007.pdf>

4. The Local Government Act 1997

The Local Government Act, 1997 provides for democratic participation by the people in the control of the natural resources.

5. The Water Statute, 1995

The Water Statute, 1995 in one of its main objectives aims at strengthening coordination of all public and private activities that may influence the quality, quantity, distribution, use, and management of the water resources.

6. The Land Act, 1998 and as Amended in 2004 and 2010

The Land Act provides for tenure, ownership and management of land in Uganda subject to Article 237 of the Uganda's Constitution. The sections pertaining to rights of pastoralists are from section 15- 25 (Communal land associations., Meeting to form association and elect a managing committee, Constitution of an association, Incorporation of officers as managing committee, Powers of managing committee, Disputes, Dissolution and decertification of an association, individual holding of land created out of communal land, Establishment of areas of common land use in communally owned land, Management of areas of common land use, Content of common land management scheme And Basic rights and duties of members of the community using common land)

Source: <https://mlhud.go.ug/wp-content/uploads/2019/03/Land-Act-Chapter-227.pdf>

7. The Uganda National Land Policy, 2013

The National Land Policy 2013 provides guidance for management and protection of land rights of pastoral communities.

Under the Land Tenure Framework of the National Land Policy: 4.9 Land Rights of Pastoral communities provide an elaborate framework for protection of land rights of pastoral communities and further Policy Statement 60 states that "Land Rights of Pastoralist Communities should be guaranteed and protected by the state" and mandates the Government to develop strategies to implement this.

Further the Policy provides for zoning to establish appropriate Agro-ecological zones, pastoral resource areas and maintaining an equitable balance between use of land for pasture and agriculture. However, zoning of rangelands has not been implemented and the development interventions that are currently promoted in rangelands are inclined towards intensive crop and livestock development at the expense of pastoralism. (C.D. Waiswa, 2019)

The Policy in particular mandates Government to establish a land registry for customary tenure and go ahead to make an inventory of common property resources owned by communities and vests the management of these resources under customary laws.

Source: <https://www.jlos.go.ug/index.php/document-centre/land-justice/366-uganda-national-land-policy/file>

8. The Draft Uganda Rangeland Management and Pastoralism Policy The draft Uganda Rangelands Management and Pastoralist Policy 2015/17/18

This policy aims at providing for sustainable rangeland resource use and environmental protection aimed to sustain soil fertility, increase crop and livestock productivity, and protect the ecosystem (Byakagaba et al. 2018; COPACSO 2015; MAAIF 2017; BRACED 2018). The Rangelands Management Policy for Uganda was first drafted in 2015 and revised in 2017 to include pastoralism. The current 2018 version is said to be under Cabinet review. (C.D. Waiswa, 2019)

9. National Adaptation Plan for Agriculture Sector 2018

This plan presents a framework with climate change adaptation actions for the agriculture sector. And under section 3.3.2 Impact and vulnerability of livestock rearing discusses the impact of climate change to the pastoralism production systems. Under 5.4.2 on livestock development whose objective is to Promote climate resilient livestock production systems and value chains by setting out key action plans to achieve this.

Source: <https://www.agriculture.go.ug/wp-content/uploads/2019/09/National-Adaptation-Plan-for-the-Agriculture-Sector-1.pdf>

10. National Climate Change Policy 2015

The overall goal of the Policy is to address climate change impacts and their causes through appropriate measures, while promoting sustainable development and a green economy.

In particular, the Policy adaption priorities are to Agriculture and Livestock sector and proposes to Promote climate change adaptation strategies that enhance resilient, productive and sustainable agricultural systems and Promote value addition, improve food storage and management systems in order to ensure food security at all times as a factor of resilience.

Source:

<https://www.mwe.go.ug/sites/default/files/library/National%20Climate%20Change%20Policy%20April%202015%20final.pdf>

3.0 EMERGING ISSUES

1. Land Governance

a) Inadequacies in the legal framework

There has been a long history of political and economic marginalization of pastoralists by governments with pastoralist communities all over the world. Governments have tended to view pastoral lands as “empty” and “idle” wastelands in need of investment and conversion. In Uganda, as in other countries in the Horn and Eastern Africa, development policies have majorly favored sedentary farming over pastoralism (C.D. Waiswa, 2019)

The governance of the rangelands has also been a factor of lack of implementation land management systems at national and local level whereas there is an elaborate legal and policy

framework on land management in the country the supportive institutions and structures have remained weak to implement these policies and laws and to adequately enforce them at the local level. There is weak supportive local legislation and framework to support the implementation of national laws in context for instance there is absence of rangeland management updated plans in most districts in the country and inability to design and implement long term rangeland development programs.

It should be noted that the Government of Uganda through the Ministry of Agriculture, Animal Industry and Fisheries embarked on the development of the National Rangeland and Pastoralism Policy which seeks to address the challenge of balancing the diverse economic, cultural and social needs of pastoral communities. The Policy is also a framework that will be key for creating an enabling environment for inclusive engagement, guiding investments, providing mechanisms to address climate change and environmental degradation, promote sustainable use and management of natural resources including land, water and pasture more so as to conserve the biological and cultural heritage of those communities. Unfortunately, the Policy which was formulated in 2006 has not been passed to date.

Uganda has a local government system of administration based on local governments with legislative powers under the 1995 Constitution and the 1997 Local Governments Amendment Act. But the management of natural resources is the prerogative of central government, leaving local government and local land boards or committees without sufficient decision-making powers to enforce the provisions of the 1998 Land Act or protect the security of tenure and land rights of pastoralists and Agro-pastoralists. The Land Act 1998 was designed to deal with the many land disputes and offers a legal basis for pastoral land rights including the establishment of Community Land Associations (CLAs). Although there have been several initiatives by Government and Civil Society Actors to support pastoralists communities establish CLAs this has not been widely implemented and part of this is the complexities involved in formation of CLAs and capacity gaps faced by land management institutions.

Although Government through policy provisions has provided for strategies for documentation of common property resources and creating an inventory of these resources this has not yet been undertaken. A good monitoring and evaluation framework for the region is therefore not yet available to help in planning for the proper use and management of the rangeland resources. Further the common property regime which previously enabled pastoralists to properly manage and utilize the rangelands is being undermined by statutory laws and policies promoting individualization and subdivision of communal land. In the process, dry-season grazing and watering facilities are lost, livestock movement becomes restricted, land tenure is less secure, range land degradation increases, as does poverty.

b) Erasure of traditional systems of land management

Traditional systems existed to control access to and manage the utilization of pastoral rangelands based on community by-laws enforced by Councils of Elders. Council's arbitrated over issues of water use and natural resource management, migration strategies to reserved areas, land disputes, uncontrolled bush burning and tree cutting, and punished offenders. Traditional

institutions are thus good at enforcing rules for sustainable use of rangelands especially when pastoralists are clearly recognized as the beneficiary community. In contrast formal governance structures tend to weaken or overlook customary institutions and their capacity to manage resources and conflicts. The effectiveness of traditional administrative systems in rangeland management and utilization has been declining because their roles have not been legally recognized, integrated or mandated.

c) Conflict and Tenure Insecurity

Conflict in pastoral areas may be caused by factors internal to the communities themselves, by external factors that are a function of interactions between pastoralists and other external institutions and agencies, and by both internal and external factors. For instance, conflicts over resources exist between pastoralists and settled farmers (Hussein 1998), the state and private enterprise over land alienation and investments (Cotula et al. 2009), and conservation displacement (Dowie 2011).

Tenure Insecurity and conflicts undermine socio-economic development, limiting pastoral livestock movements (mobility) and access to grazing and water especially in the dry season, exacerbating vulnerability and compounding the rangeland degradation problem.

Further negative social and cultural practices and norms are perpetuating marginalization of some section of the population in the region. This applies to access and control of land-based resources for women and other minorities like the indigenous tribes like the elk.

d) Landscape conversion

The most significant trend redefining pastoralism in East Africa is the fragmentation of rangelands through processes of privatization (often taking the form of enclosures) and commodification of rangeland resources (Lind et al. 2016). Rangeland fragmentation directly threatens adaptive processes in customary pastoralist systems, as it becomes more difficult to move livestock across the land, and key resource areas are fenced off and set aside for non-livestock uses. Taking an example of the cattle corridor in Uganda, rangelands have been carved up through the establishment of private enclosures, water points and cisterns, “farmlands” excised from large riverine areas for irrigation schemes, ranches, and conservation areas (C.D. Waiswa, 2019)

The tenure system previously most common in the dry lands was communal which allowed pastoralists to manage the rangelands under customary law but this is being destabilized by individualization of land tenure. Rapid population growth is also fueling a need for increased food production and traditional pastoral land is being lost to crop farming, Agro-pastoralism and commercial agriculture. In some areas over-population is driving land fragmentation, which, together with insecure land tenure, encourages poor agricultural practices and over-use leading to increased land degradation and low productivity because of soil erosion and soil nutrient depletion.

Further Pastoralism is coming under growing pressure from expanding wildlife conservation. The government is putting a lot of attention on wildlife conservation and this continues to reduce the land for livestock production hence increasing conflict between Government Conservation Agencies like Uganda Wildlife Authority, National Forestry Authority, National Environmental Authority and communities living next to these protected sites.

While Extractive Industry is an emerging sector in the cattle corridor it has altered the traditional way of living of the indigenous peoples and ethnic minorities of the region. Mineral extraction continues to take up a lot more grazing lands from the people and this disrupts the traditional ways of the pastoralist.

e) Capacity gaps among stakeholders

A number of decision makers for land and pastoralism have a limited understanding of the rangeland ecosystem. Others view pastoralists negatively and regard pastoral land as public land, over-exploited, less productive, unsuited for investment and that the solution to periodic disasters is Relief Aid. This also worsened by limited involvement of these stakeholders in decision-making processes.

2. Climate change

Climate change has impacted on the food and income security of the range lands and it is estimated that 10.7 million people in rangelands of Somalia, Kenya and Ethiopia and Uganda alone were recorded to be food insecure (IGAD 2019). The prolonged droughts result in loss of livestock due to complete loss of pastures and absence of water in this production system. In terms of practice there is rapid loss of natural vegetation cover and tree species in the rangeland as communities practice bush burning and tree cutting for charcoal and other wood uses.

Pastoralism is defined as specialized production systems that takes advantage of the characteristic, viability of most rangeland environments where key resources such as nutrients and water for livestock can be relied on in form of unpredictable and short-lived concentration. Research in the recent decades has demystified the misconception of pastoralism and climate change creating an understanding of pastoral livestock systems as sustainable and resilient production systems. (Brigitte A. Kaufmann, 2019)

3. Food Systems Transformation

In 2021 Global consensus was reached on the root to achieve the sustainable development goals squarely lying-in transforming food systems. The core focus areas among others in this transformation agenda include increasing access to safe and nutritious foods, responsible consumption of safe and nutritious foods, boasting nature positive production systems and resilient and equitable livelihoods. Global hunger is on the rise between 702 million -828 million people were affected by hunger in 2021 (FAO, SOFI, 2022) while the world is urbanizing and the global population is reaching 8 billion People.

In Uganda hunger and mal nutrition is distributed across the country although persistently high in the Karamoja and Acholi sub region. Similarly, Uganda population rate is estimated at 3.2% while the Country is urbanizing at a rate of 5.7%

This state of urbanization, population growth, hunger and malnutrition (NUTRITION PANEL SURVEY REPORT, 2020) present a challenge and an opportunity for fragile production systems such as pastoralism. With pastoralism occupying 43% (Durell, 2018) of the total of land area in Africa, 60%-70%((FAO, Boosting smallholder resilience for recovery safeguard vulnerable pastoralist and agro pastoralist households in East and West Africa and Sahel, 2021) of the land area in Eastern Africa and 42%((Wanyama J. W.) in Uganda engaging a huge proportion of the population calls for policy and programmatic urgent focus on this production system to harness its contribution to the food system transformation. Livestock is a great source of animal protein (meat, milk, eggs and cheese) a food group highly required especially for children and maternal nutrition. Further livestock is source of livelihoods to the pastoralists. The food systems transformation calls for resilient production and equitable marketing systems. Securing livelihoods of 500 million (FAO 2016) pastoralists in the world then is a game changer to hunger, poverty and environmental sustainability.

4.0 POLICY AND PRACTICE RECOMMENDATIONS

- ✚ As the world and country are developing the food system plans there is need for these plans to be translated into action. Explicit attention should be paid to pastoralism, conduct diagnostic studies and design specific inclusive transformation interventions to ensure that the agri-food systems transformation agenda should not undermine pastoralism as a resilience and production systems.
- ✚ The Ministry of Agriculture, Animal Industries and Fisheries (MAAIF) should fast track the finalization of the Rangeland and Pastoralism Policy to guide interventions and actions that affect the management of rangelands. Further MAAIF should support local Governments to develop rangeland management plans and local legislation on sustainable management of rangelands.
- ✚ National frameworks on climate change adaptation should be enhanced to provide for the current and future value pastoral livestock systems. Studies have disapproved previous misconceptions that labelled pastoral livestock production systems as unsustainable. Stakeholders should embrace such new knowledge and design progressive interventions that leverage on pastoral production systems that utilize different rangeland biomes while harnessing their indigenous and heterogenous vegetation.
- ✚ The Pastoralist Parliamentary Forum should be revived. The platform was formed to advance and promote the plight of pastoralist in Uganda within the legislative realms of parliament. This will ensure that the issues of pastoralists are discussed as matters of national importance attention on the floor of Parliament.

- ✚ 5. Government should mobilize public and private resources to implement policy provisions to promote sustainable pastoralism. This is through Increased budget allocation to Natural Resource Programme (Land, Water, Environment, Climate Change). The budget allocation be increased to promote land rights, access to land for production and in turn promote utilization of rangeland resources.

5.0 KEY ACTORS

The Key Actors that should be engaged in order to secure pastoralism as a game changer for Agri-food systems transformation are;

1. Ministry of Lands, Housing and Urban Development

Concerted engagements should be done with the Ministry of Lands, Housing and Urban Development to secure the land rights of pastoralist. Given the nature of the tenure system where pastoralists reside efforts should be made to secure their tenure systems and protect them from threats like land grabbing. Systematic documentation to create an inventory of the common property resources on pastoralists land to protect these resources that are vital to livelihoods of the pastoralists should be done.

Further engagements should be done with Ministry to support develop rangeland land use plans.

2. Cabinet of Uganda

Engagements should be organized to influence the Cabinet to pass the rangelands policy that has been stuck at Cabinet for the last five years.

3. Ministry of Agriculture, Animal Industry and Fisheries

It is important to support pastoralists to develop land use plans to promote sustainable land management. Engagements should be conducted with MAAIF to support the pastoralists local governments develop these plans.

4. Greater North Parliamentary Forum

There is need to engage the policy makers from Karamoja where Uganda's largest population of pastoralists settle. The Members of parliament in this group are well aware of the real issues affecting pastoralists. There is need to engage them to find ways of dealing with the current issues affecting them.

5. Non-state Actors working in Pastoralists Areas

This is because they can influence primary stakeholders to cause action to transform pastoralism as a viable livelihood sector. Further Nonstate actors support Government to build the resilience of pastoralists to climate change and promote their food security.

6. Ministry of Water and Environment

Engagements should be organized with Ministry of Water and Environment to enhance equitable access to water resources for pastoralist communities. This will support sustainable pastoralism by reducing livestock mortality and enable them diversify their livelihoods.

7. Ministry of Gender, Labor and social Development

The Government passed the National Action Plan on Business and Human Rights in 2021 and one of the key strategies of this plan is to promote principles of free, prior and informed consent during business operations. This is very important given the high interest in pastoralist's land by business operators for the extractive, tourism, infrastructure and manufacturing industry. There fore there is need for continuous engagement with the Ministry of Gender, Labor and social

Development to implement provisions of this action plan and pursue the process of passing the Social Impact Bill.

6.0 AVAILABLE INFLUENCING PLATFORMS (NATIONAL, REGIONAL AND GLOBAL)

a) Global

❖ Coalition of European Lobbies for Eastern African Pastoralism (CELEP)

This is an advocacy group of EU organizations and Specialists partnering with Pastoralist Organizations in Eastern Africa. They work to lobby their national governments to recognize and support pastoralists in East Africa. This influencing platform can be a powerful opportunity for pastoralists organizations in Uganda to engage with on opportunities and challenges affecting them.

❖ International Working Group for Indigenous Affairs (IWIGIA)

This is a group working to promote collective rights of indigenous peoples across the world. Although Uganda has not adopted the United Nations Declaration on the Rights of Indigenous Peoples, ILO Convention 169, which guarantees the rights of indigenous and tribal peoples in independent States however this platform can be one that can be used to advocate issues concerning pastoralism especially affecting minority groups like the Ik and Karamojong.

b) Regional

❖ African Union

The AU's flagship policy document on pastoralism is the Policy Framework for Pastoralism in Africa. Engagement opportunities on pastoralism issues are available at the African union through the different technical units existing. Further it's important to note that Comprehensive Africa Agriculture Development Programme (CAADP) is silent on pastoralism and hence this presents an opportunity to engage with AU on potential contribution of pastoralism to achieving the aspirations of CAADP

❖ AU's Inter African Bureau for Animal Resources (AU IBAR)

This is a specialized arm of the African Union whose broader mandate is to support and coordinate utilization of animals as a resource for human well-being within the member states. This provides an opportunity for engagement on how to improve the livestock sector in Uganda.

❖ Inter-governmental Authority on development (IGAD)

IGAD is a key regional actor that has been instrumental in promoting pastoralism development. It has been at the forefront in ensuring that regional governments embrace policies protect the rights of pastoralists to benefit from regional, national and local resources like land. IGAD as a regional authority should be engaged to enable implementation of policies and practices that protect land rights of pastoralists across the IGAD region.

❖ East African Community (EAC)

At the EAC level The EAC Livestock Policy provides a framework within which the EAC and its member states can be engaged and challenged on their support to pastoralism.

❖ Eastern and Southern Africa Pastoralist Network (ESAPN)

This is a consortium of pastoralist organizations, groups and institutions in Eastern and Southern Africa and can be a space to share experiences, learnings and galvanize for collective action on pastoralism.

❖ Alliance for Food Sovereignty in Africa AFSA

AFSA brings small-scale food producers, pastoralists, fisherfolk, indigenous peoples, farmers' networks, faith groups, consumer associations, youth associations, civil societies and activists from across the continent of Africa to create a united and louder voice for food sovereignty.

c) National

❖ Coalition of Pastoralist Civil Society Organizations (COPACSO)

This is a coalition of civil society organizations with interest in pastoralism issues working across the cattle corridor in Uganda. This platform can be used to mobilize support for collective action for pastoralists issues in Uganda

❖ Parliamentary Committee(s) on Transport and Physical Infrastructure, Agriculture, Natural Resources, Energy and Mineral Development

These are the 4 key Parliamentary Committees that handle issues related to land, Agriculture and Natural Resources and these are available policy platforms where issues affecting pastoralism can be tabled for discussion with policy makers.

❖ National Livestock Resources Research Institute (NaLIRRI)

This is a public agricultural research institute that carries out research on livestock and offers livestock related services. NaLIRRI offers research and educational support for livestock health, breeding, and nutrition.

❖ International livestock research institute

This is a not-for-profit organization promoting better lives through livestock in developing countries. They are an avenue for engagement particularly for livestock research.

7.0 CONCLUSION

Given the monumental role that pastoralism plays in transforming Agri-food systems its imperative that all stakeholders take up their roles in addressing the challenges that are affecting this production system. However, it's important to change the rhetoric from imposing non-inclusive development agendas on pastoralism to empowering them to not only seize up the various opportunities available for them to transform their production systems but to propose their own solutions and innovations to the obstacles affecting them.

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