



PATHWAYS FOR DEVELOPMENT OF A MULTI-STAKEHOLDER ENGAGEMENT STRATEGY ON SUSTAINABLE PASTORALISM FOR EAST AFRICA REGION





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Introduction

This study was delivered in a context of improving the engagement of the Indigenous Movement for Peace Advancement and Conflict Transformation (IMPACT) with a wider topic of sustainable pastoralism through developing detailed strategy to facilitate a multi stakeholder dialogue. The aim of the study is to develop a defined strategic road map towards the process of developing a coherent policy logic on sustainable pastoralism in East African Countries. A clear engagement strategy will facilitate dialogues on the future of pastoralism in the light of vagaries of climate change and shrinking landmass available for grazing. Although regional & cross-border mobility serves as the primary coping strategy for pastoralist communities for millennia, the pastoral production system in the East Africa region is under myriad challenges, ranging from natural factors, systemic structural issues, policy limitations to demand-related pressures. Underlying factors such as recurring droughts, over utilisation of rangelands and resources, and past failures in rehabilitation and development efforts have contributed to overall vulnerability of pastoral systems. Overall, these combined lead to food insecurity, poverty, households' instability, and environmental degradations.

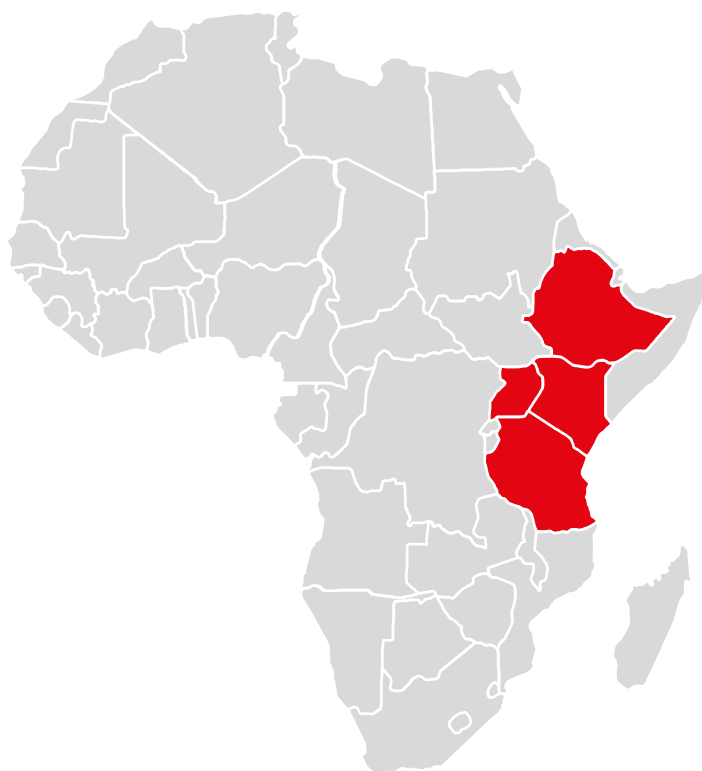
The study output will also help in shaping the strategic shift of the IMPACT's intervention areas, from their traditional focus on land rights and resource management among indigenous people to engaging in topics of emerging social, economic, and environmental challenges. IMPACT is geared towards an expanded mandate to address climate change, government policies, social exclusion and corporate injustices among others. This will link IMPACT's engagement with a wider subject of sustainable pastoralism and that require a detailed strategy to facilitate a multi-stakeholder dialogue, to define a strategic road map towards the process of development of policy on sustainable pastoralism in East Africa Countries. This assignment is timely and is

coming against the backdrop of some of the growing challenges encountered by pastoralists in the region that has potential to undermine both regional & cross-border mobility. The overall objective of this work is to enhance the place of pastoralists in national, regional and global discourses and define critical policies that support sustainable pastoralism.

Against this backdrop, this review is commissioned to achieve the following specific objectives.

- Review the four country reports and develop an engagement strategy for the development of policy in support of pastoralism in East Africa.
- Assess complimentary literature to strengthen arguments from the four country reports.
- Document policies that support seasonal livestock movements (transhumance) between ecological zones, considering cross-border mobility, free movement of pastoralists, and access to grazing areas.

This report largely draws on the synthesis of a previously commissioned study by IMPACT that reviewed key policy issues from four countries - Tanzania, Kenya, Ethiopia and Uganda on pastoralism and conservation to identify gaps and opportunities for engagement. In these country reports, IMPACT has reviewed relevant sub-regional and regional policies on pastoralism and conservation to identify gaps and opportunities for engagement in 2022. The synthesis benefits from review of complementary literature and other policies, and programs related to pastoralist livelihood and draws insights from field experiences across East and West Africa. The subsequent section of this report is organised as follows: synthesis of policy options for supporting pastoralist in East Africa; followed by highlights of best practices for sustainable pastoralism in the region. The report ends with a write up on engagement strategy on sustainable pastoralism and a brief conclusion.



Policy Options for Supporting Pastoralism in East Africa

Government and the donor agencies have increasingly gravitated towards supporting policy development and attendant investments in Arid and Semi-Arid Areas in Eastern Africa. Policy and legislation are seen as critical to this endeavour and as a result become an important focus, especially in East African countries (e.g. in Kenya, Ethiopia, Uganda and Tanzania). For example, in Kenya, over the past two decades, there has been significant progress in policy and institutional reforms in support of pastoralism. Pro-pastoralist policies have been adopted and institutions with mandates for drylands development were created.

The introduction of devolution by the Constitutional change in 2010 has improved opportunities for pastoralists to influence planning and action at the county level, and for county governments to

jointly influence national policy towards the ASALs. A number of policies have emerged in the last two decades, including, i) Kenya Vision 2030, ii) Vision 2030 Development Strategy for Northern Kenya and other Arid Lands, iii) Medium Term Plan II 2013-2017, iv) Ending Drought Emergencies (EDE) Common Programme Framework, v) ASAL policy, vii) Sessional Paper No. 3 of 2009 on National Land Policy, viii) ix) The Constitution of Kenya 2010, x) Community land (Art. 63), among others (see details in table 1 below).

In the face of climate change, Kenya established host of climate change response policies and national framework, these include, i) Climate Risk Management Framework (2017), ii) National Climate Change Policy (2018), iii) National Climate Finance Policy (2018) and iv) National Climate Change Response Strategy (NCCRS).

Table 1: Opportunities for Pastoralism in Policy and Legislation, Kenya

Reform Trajectory	Policy/legislative provisions	Opportunities for pastoralist
Economic Planning & Development	1. County Governments Act, 2012 2. County Integrated Development Plans (CIDPs) 3. Constitution of Kenya 2010 4. Affirmative action 5. Equalization Fund	• Participatory determination of local priorities and control of resource allocation • Avail resources for development of infrastructure and social services and address historical marginalization.
Governance	1. National Policy for Sustainable Development of Northern Kenya and Other Arid Lands (2012); ‘Sessional Paper No.8 of 2012’. 2. Kenya vision 2030 3. Medium Term Plans 4. Ending Drought Emergency.	• Captures relevant priorities to the pastoral economy, creating enabling environment for pastoralist through establishment of livestock management and production infrastructure
Land Rights and Natural Resource Management	1. National Land Policy, 2009 2. Community Land Act, 2016 3. Land Act n° 6 of 2012, Revised Edition 2019 4. Land Value (Amendment) Act, 2019 5. Spatial plans (county and national)	• Avenue for strengthening common property resource governance, pastoral mobility, and traditional institutions of land and natural resource governance
Climates Change Mitigation and Adaptation	1. Climate Risk Management Framework (2017), 2. National Climate Change Policy (2018), 3. National Climate Finance Policy (2018), 4. National Climate Change Response Strategy (NCCRS) 5. Climate Change Thematic Plan 2018-2022.	• Seeks to strengthen the climate resilience of communities in the ASALs and ensure sustainable livelihoods through interventions that target climate change and drought management.

Policy and institutional reforms notwithstanding, significant challenges remain in efficient and timely implementation of the supportive policies. Translating stipulated policies into action to strengthen pastoralism require constant engagement, lobbying and strong advocacy by the pastoralists and civil society organizations. Partly, competing policy and institutional imperatives at county and national levels have to some extent hindered implementation of supportive policies while the technical personnel in both county and national governments continue to subscribe to a narrative of development that ignores the positive stipulation of the policies. On the other hand, pastoralists have limited capacity and weak collective powers to influence plans, strategies and budgets of county and national governments.

Under different policies geared towards improving economic planning and development in pastoral areas, government has introduced multiple policy/legal instruments and reforms to address historical marginalization by devolving decision making and resource distribution to facilitate development of infrastructure and social services. Under devolved unit and through CIDPs there is provisions for participatory determination of local priorities and control of budgets, see opportunities for pastoralist in multiple policy and legislative provisions in Table 1 above.

Through strategic blueprints such as vision 2030, Medium Term Plans, Ending Drought Emergency and other instruments created to direct investments needed for the ASALs to benefit from appropriate development planning, and aspirations in sets of broad strategies and priorities. These governance instruments set out long term priorities that are relevant to the pastoral economy such as establishment of livestock management and other infrastructures.

Opportunities for strengthening land tenure security and community centred governance have been created under policy reforms related to land rights and natural resource governance (see table 1). The stipulations of the policy with regards to community land and land valuation are of direct relevance to pastoralism. Land tenure and land right is clearly a central problem that is linked to many other issues affecting pastoral communities, not least, the resource-based conflicts, displacements, constrained mobility, weakening of climate change adaptation, livelihood challenges, among others. Bisson et al., (2021) underscored policy and legislation (or the lack of both) as central to current challenges in securing land tenure.

Competing land uses such as wildlife conservation, mega infrastructures and expanding push for large scale irrigations have alienated pastoralist to some degree. For example, despite the complementarity of pastoralists land uses and growth of wildlife tourism, wildlife policies and laws in Kenya continue to place restrictions on pastoralists land uses (Homewood et al, 2012). Particularly worrying are the current trends of individualisation of rangeland that has exposed pastoralists to localized risks and reduced common

benefits accrued from access to common grazing land, water and dry season resources Byakagaba et al, 2018).

The land tenure security issues in Kenya are traceable to pre- and post-colonial periods. Specifically, the pastoral regions of Northern Kenya were perceived as “wastelands”. The Crown Lands Ordinance of 1902 is the genesis of land tenure insecurity as it paved way to surveying and alienation of unoccupied native land. Under this law, land had to be developed or else forfeited and any empty land or any land vacated by a native could be sold or rented to Europeans. The primary interest of the colonial regime was to contain any resistance and maintain control, rather than to engage with or invest in the region (Letai, 2014).

Some elements of land tenure arrangements have transited into the post-colonial land administration where land was managed by the county councils as a trust holder with pastoralists as trustees. Although the Trust Land Act was supposed to protect the interests of the pastoralists, in practice it failed to adequately protect grazing lands and access to key resources relied upon by pastoralists, primarily because the bylaws used to govern trust land are developed outside traditional institutional structures. The voices of pastoralists were not recognized in the regulation and development of the bylaws. Usually, in areas where trust land regimes are applied, particularly the pastoral areas, the form of rights adopted was that of ‘held in trust’ and this was largely regarded as the property of local government authorities. As such, the occupants of these areas often failed to understand their rights to access and use of their lands. This is attributable to the Unilateral action by the County Councils that was often in total disregard of provisions of the Trust Land Act and the constitution (KLA and RECONCILE 2004). As such, trust land became a victim of land grabbing.

The tenure reforms in Kenya were largely inclined towards privatisation and individuals receiving titles and yet pastoralism is anchored on communal land ownership to support transhumance and nomadic strategies. The small parcels of land allocated to individual herders after subdivision cannot support their livestock, as it quickly gets overgrazed, threatening pastoral livelihoods, lives, and the delicate ecosystem.

Sub-division of land has also contributed to increased conflicts between pastoralist herders and crop farmers. Similarly, the issue of delimitation of boundaries by the government has significantly affected cross-boundary access to lands and other natural resources that pastoralists previously used through negotiations and a system of reciprocity (Hassan, et al., 2023).

The 2010 constitutional order created a provision that tried to correct some of the wrongs on how communities will have legitimate ownership of their land with a critical geographical control. The passing of the Community Land Act of 2016 was a critical step in recognition and registration of communal lands to improve tenure security of pastoralists and other communities in Kenya through titling. The spirit of the Community Land Act is to shift governance of community land to communities themselves. Although the implementation of this CLA has been ongoing, there have been delays in fast-tracking registration of community land by county governments and the Ministry of Lands, further delaying the quest to secure land rights for pastoralist in Kenya, consequently delaying the envisioned social, economic and environmental gains associated with secure tenure rights to land.

Statistics in early 2021 shows that less than 10 communities managed to register their community lands since the enactment of CLA 2016 (RRI report, 2021). Reasons for this delay as highlighted in this report are i) disinterest of the relevant government agencies. This was confirmed by missing of all the legal deadlines specified to recognize land rights by the Ministry of Housing and Lands. For instance, they have not taken inventory of unregistered community lands, nor have they provided clear and comprehensive guidance for the county government mandated to submit them, ii) the obstruction created by the Kenyan Forest Service regarding the establishment of new public forests portioned from the community lands without their consent. This was flagged by Civil Society Organizations (CSOs) as the primary setback in the implementation of community land rights, iii) Other challenges - strained relationships between the government and CSOs, insufficient funding for CSOs, weaknesses in youth and gender mainstreaming in land issues as

stated in the legal frameworks, and the Community's inadequate understanding and knowledge of these legal frameworks.

The ownership of that land, including all rights and privileges is only fully transferred to community through community lands registration. For instance, land registration is required to create Community Land Management Committees (CLMCs) that oversee the management and administration of community lands, but communities with unregistered lands cannot have access to compensation that they may be entitled to under the CLA. The danger of unregistered lands and loss without compensation is heightened by The Land Value Index Laws (Amendment) Act, passed in 2019, which negatively impacts communities' constitutional rights specifically during compulsory land acquisition processes. The government can now take possession of land acquired compulsorily before paying compensation and has up to one year to do so.

The Act also adopts a market value approach for computing the value of community land, thus compensation is limited to the value of structures and improvement to the land. Most rural houses and improvements of the land being of low value, the 'how' regarding compensation value of grazing and forested lands that were purposely not occupied by the local communities were not mentioned (Alden Wily, 2018). With most of the communities' land remaining unregistered and without titles, these communities are at risk of losing their lands without commensurate compensation. This implies that without formal registration, pastoralists remain vulnerable to exploitation and under-compensation during this process of compulsory acquisition. Alden Wily's work (Alden Wily, 2018), suggested that even though a legal framework such as CLA 2016 exists, formal legal processes alone may not be enough to protect and secure the community lands. He highlighted the necessity of involving non-state actors and the need for judicial interpretation of disputed legal provisions to ensure the delivery of new constitutional principles to provide both legal reform and practical support to address land security issues.



Post-implementation of the Community Land Act presents novel challenges. For instance, pastoralists' land governance gets complicated as the act introduces new formal decision-making structures that conflict with traditional structures, making it difficult to participate in key meetings while managing seasonal mobility. This mismatch between pastoralist mobility and sedentary legal frameworks creates anxiety and disrupts traditional practices (Hassan, et al., 2023). The risk of post community land titling is not fully understood or discussed. There are eminent risks that titling without stringent control can gravitate land subdivision of communal lands into small private individual plots.

Finally, under different policies and frameworks geared towards improving resilience of pastoralists to climate change, government has introduced multiple policies/frameworks to address the community's vulnerability to climate variability and change and supports efforts

towards the achievement of resilient society. Under the Climate Change Thematic Plan 2018-2022, priority programmes and projects as well as policies, legal and institutional reforms was not only identified to be undertaken during the Third Medium Term Plan (MTP III) 2018-2022 but also directs the sector to develop subsidiary legislation to operationalize the Climate Change Act; operationalize and mobilize resources for the Climate Change Fund; strengthen the Climate Change Directorate and the Climate Change Units. Together all these present opportunities for pastoralist.

In Ethiopia, policy reforms have happened steadily, sometimes in favour of pastoralists while in other instances the reform strongly favour sedentary farming over pastoralism. Policies in Ethiopia still does not explicitly recognize pastoralism as an important part of national economy and rural livelihoods. Some of these policies are highlighted under different reform trajectories in table 2 below.

Table 2: Opportunities for Pastoralism in Policy and Legislation, Ethiopia

Reform Trajectory	Policy/legislative provisions	Opportunities for pastoralist
National Development Policies	1. Rural development policies and strategies (RDPS), 2. Sustainable development and poverty reduction programme (SDPRP), 3. Growth and Transformation Plan (GTP), 4. Plan for Accelerated and Sustainable Development to End Poverty (PASDEP).	• Offers tailored programme and policy responses relevant to pastoralists • Expand access to basic social services • Development of water resources for pastoralists
Land & Environmental Policies Development Policies	1. Expropriation of Landholdings for Public Purposes and Payment of Compensation Proclamation, n° 455/2005 2. Payment of Compensation for Property Situated on Landholdings Expropriated for Public Purposes Council of Ministers Regulations, n° 135/2007 3. Proclamation n° 130/2007 Proclamation to amend the proclamations n° 56/2002, 70/2003, 103/2005 of Oromia Rural Land Use and Administration 4. Pastoral Development Policy and Strategy, 2019 5. The Ethiopian Constitution, 1995 (Art 40) 6. Oromiya Regional National State Rural Land Administration and Use Regulation, n° 151/2012	• Constitution offers power to regional states to enact their own laws on land administration and use, • Contains direction on voluntary settlements of pastoralists and recognition of customary institutions in conflict management.
Climate Change Adaptation and Mitigation	1. Climate-Resilient Green Economy (CRGE) strategy (2011), 2. National Adaptation Plan (NAP-ETH), 3. Growth and Transformation Plan (GTP), 4. National Policy on Disaster Prevention and Preparedness,	• States the urgency of taking practical adaptation and mitigation actions in the various social and economic sectors,

National development policies like PASDEP recognize clear ecological zones and have special pastoral programme geared towards, improved service delivery, address livestock movement across boundaries, strengthening pastoral institutions, among others. Although the Growth and Transformation Plan (GTP) has devoted focus on pastoral development through livestock resource development and water development, there is still strong emphasis away from mobility and pastoral livestock production and towards settlement. The main reason is attributed to underlying bias in Ethiopian investment policy that seeks investment in “modern commercial livestock breeding and production”. Today still large interest groups “irrigation schemes”, “commercial farming”, thus poorly quantifying the economic benefits of pastoral production.

Since pastoralists are still evicted to create room for these larger interest groups, land and related challenges are next critical policy aspects to unpack. The land and environment related policies are laid on three types of land tenure systems - state, private, and communal. Communal land holding constitutes a predominant kind of holding where land is held communally and used for grazing, woodlots, and other purposes. The Constitution, 1995 (Article 40) founded non-flexible land policy and placed the power on the right of ownership of rural, urban land and all natural resources with the state. The power of the state to expropriate rural or urban landholdings for public use threatens the holding right of the right holder and subject land users to threats associated with displacement and forms a fundamental subject for subsequent discussions in this review. Because of these provisions and other related regulations on land rights and tenure security, pastoral communities have no guarantee of secure rights for a long period (e.g. IGAD 2016). Such policy gaps and lack of clearly defined ownership has exposed land to many vulnerabilities to further degradation due to lack of incentives embedded in land ownerships.

The weakness in land tenure in pastoral areas has its origin in legal and regulatory bias. For example, historical national laws and policy in Ethiopia has placed strong emphasis on agrarian reform. Even in areas suited to pastoralism, the regulation encouraged pastoral communities to settle and structurally change their livelihood to alternative livelihood options (Gebeye, 2016). In the Afar Valley, large-scale commercial farming impacted pastoralists through mass displacements, loss of prime grazing land to irrigation, wildlife conservation and resettlement programs (Getachew 2004; Yohannes 2003; Ayalew 2001).

Although efforts on land reforms are said to be matched by the Federal and Regional Government's initiative (through Article 15 of the Proclamation of Oromia) to address the issue of tenure security through the issuance of holding certificates, the practical applicability of holding certificates is still in question in pastoral areas. This primarily concerns the contentious issues related to the need and the ways of building data related to the current right holder, the rights and

obligations of the holder, the boundaries, land use and the values ascribed to its fertility and potentials. These requirements, as problematic as they could be, are explicit conditions to issuance of the holding certificates. Senda et al., 2022, expressed that the certificate is likely to accelerate land individualization and broader shift to agropastoralism, augmenting Putzel et al., 2015 position about the risks associated with land formalisation under holding certificates.

Issues of land appropriations for other uses and subsequent compensations have significant implications on valuation and compensation of pastoral rangelands. In Ethiopia, the theory of compensation evolved from the farming community and therefore computation for compensation of rangelands does not seem fully applicable under pastoral context (Getahun, 2022). Largely, in Article (3) and (8), such replacement costs are calculated based on i) the value of property situated on the land, ii) related permanent improvement the holder made to such land and iii) the average income secured from that land during the preceding five (5) years (ICPALD 2017). These conditions are largely impossible to document and fully substantiated in communally used pastoral areas that are characterised by mobility in the face of variability. Therefore, if land planners aim to improve land compensations, they need not only to reconsider their approaches to land valuation but also to increase the data and knowledge base on the multifunctionality of pastoral rangelands. These will provide the planners with total economic values on which to compute for a requisite compensation.

In the recent past, the impacts of climate change have pushed for practical measures around adaptation and mitigation of the impacts of climate change through the development of responsive and nationally appropriate policy and practical adaptation and mitigation measures while lobbying for international solidarity, equity and climate justice. Under Ethiopia's Climate Resilient Green Economy (CRGE), there are opportunities for engagement for pastoralists through woreda-level implications for planning and decision-making in different sectors, while in the National Policy on Disaster Prevention and Preparedness policy there is renewed efforts in strengthening the relief efforts



and development programmes to boost economic base on disaster prone areas like drylands with pastoralists.

In Uganda, like in Ethiopia, pastoralism is viewed as ‘backward’, with its value “commonly underestimated and misrepresented” largely to justify “underinvestment and biased policy outcomes, making it the most neglected sector. In post-independence era, Uganda’s policy trajectory highly favoured sedentarization of pastoralists, in addition to adopting the explicit disregard for communal land ownership introduced during the colonial period. The

intended aim of sedentarization policy was supposedly introduced to ‘improve economic production’ and ‘minimise environmental damage’ (Kirkbride and Grahn 2008). Subsequent policies and practices built on the colonial ones and deepened range individualization. For example, Byenkya et al. 2014 mentioned Land Act, 1998, and the Uganda National Land Policy, 2013, precisely for deepening rangeland individualization through provisions such as individual freeholds and lease registering to modernise and commercialise the livestock sector.

Table 3: Opportunities for Pastoralism in Policy and Legislation, Uganda

Reform Trajectory	Policy/legislative provisions	Opportunities for pastoralist
Economic Development Policies	1. Comprehensive National Development Planning Framework (CNDPF), 2. Uganda's Vision 2040, 3. Poverty Eradication Action Plans (PEAPs), 4. Peace, Recovery and Development Plan (PRDP) for Northern Uganda, 5. Karamoja Integrated Disarmament and Development Program (KIDDP), 6. Karamoja Action Plan for Food Security (KAPFS) 7. Karamoja Livelihood Improvement Program (KALIP) 8. The Drylands Integrated Development Programme (DIDP).	• Undertake huge investments in public goods infrastructure to make private investments profitable, • Putting in place suitable institutional frameworks and infrastructure for delivery of support services,
Land & Natural Resource Management Policies	1. National Land Policy, 2013, 2. Land Act, 1998 (and The Land (Amendment) Act, 2004, and The Land (Amendment) Act, 2010), 3. The Rangeland Management Policy, 2014, 4. Land Sector Strategy Plan 2013 – 2023, December 20, 2013, 5. The Constitution of Uganda, 1995 (Amended 2005).	• Land Act of 1988 (Cap. 227), as amended, gives communal land associations (CLAs) the backing to address insecurity of tenure for individuals and communities, especially pastoralists, that rely on common property regimes to access natural resources.
Climate Adaptation And Mitigation	1. National. Climate Change Policy (NCCP), 2012, 2. Disaster preparedness and management policy (DPM) 2010, 3. National adaptation programs of action (NAPAs) 2007, 4. Nationally appropriate mitigation actions (NAMAs)	• Gives the urgency to act upon a number of sector-specific priorities to increase the resilience of the country's development path to the impacts of climate change and need for proactive action to climate change mitigation and adaptation.

Analysis of the impacts of some of the economic development measures revealed that, i) out of ten intervention areas proposed to improve food security, only one specifically targeted livestock, and the rest were crop focused (Review of KAPFS, Republic of Uganda 2009) while later report has shown that less than 5 percent of the KAPFS budget was allocated toward supporting livestock production, and just over 1 percent of the overall budget was dedicated to Pastoralist and Livestock Development in Karamoja. The same report revealed that crop-based

interventions in KAPFS were allocated more than US\$20,000,000 compared to just over US\$500,000 allocated for animal health support. Later analysis confirms that the same situation prevails today. Analysis of the Ministerial Policy Statements for the OPM, also revealed significant discrepancies in the funding, not only for the development projects in Karamoja, but also for priority funding for the livestock sector and pastoralism (Muhereza, E.F. 2017).

Although Uganda has several policies intended to promote sustainable land and resource management, there are none that explicitly deal with livestock development or pastoralism. This implies that land will remain a thorny issue for pastoralists. For example, the implementation of CLAs to protect community land rights, including in pastoral areas has not been widely supported by the government. This is despite the provision within the National Land Policy (Republic of Uganda, 2013).

Uganda, land tenure issues have traceable history to pre-colonial era when lands were traditionally managed under the common property regimes. The pastoral land tenure issues (as witnessed in Uganda's national land policy) have long been a constant worry that is still expressed today and require an urgent need for transformation in the policy and administration of land. Under the colonial administration, individualization was introduced with agreements signed between colonial administrators and traditional leaders in support of private land ownership, e.g. The 1900 Toro Agreement, the Buganda Agreement of 1900 in central Uganda, and the 1901 Ankole Agreement in western Uganda (Beyaraza 2004).

The manifestation of the “modernization narrative” and negative attitude around pastoralism has made the government and development partners to consider pastoral lands as “empty” and “idle” in need of investment and conversion. The pastoralists in Uganda are gradually being alienated from their land in favour of large-scale agriculture, industrialization and mining. For instance, in the Karamoja region of Uganda, croplands were reported to be replacing rangelands with an increase of tenfold between 1986 and 2013 (Egeru et al., 2014). This led to the growing cases of

land grabbing leading to loss of prime grazing lands and water points in some pastoral areas like Karamoja (Byakagaba et al., 2018).

Overall, there is fragmentation of the rangelands through promoting intensive livestock ranches on pastoral lands, hindering nomadic pastoralism. Subdivision of existing ranches was also witnessed. For instance, the Ankole rangelands (constituting the western livestock corridors) were one of the highly fragmented pastoral areas. In these rangelands, 50 ranches of about 1200 hectares have been established in over 15 years, with the majority given to absentee landlords (Lamprey 2003). The displaced large numbers of pastoralists were forced to move and graze in protected areas across central and southern Uganda resulting in conflicts with other land users or eviction (REGLAP, 2011). Commercial ventures have evicted any pastoralists found on the land and brought up additional ranches. In 2022 for example pastoralists were evicted from the Nwoya district who were considered to illegally occupy government land in Te Okot village, Got Apwoyo sub-county (The Independent 2022).

The unfavourable policy environment in favour of other land-uses is also mentioned as an issue. For instance, Section 47 of Uganda's National Environment Act 1995 on sustainable use and management of rangelands does not explicitly restrict their conversion to other uses. Simultaneously, the Progressive Land Act of 1998 also overlooked this aspect, with its failure to classify rangelands as environmentally sensitive areas and with its own fragility. The fact that the land use activities are not properly regulated in rangelands implies that there are potential activities that will undermine pastoralism. This issue was not distinctively corrected in the most recent policies “the Rangeland Management Policy, 2014”, and “the Uganda National Land Policy, 2013”. They both failed to classify land tenure considering the manner and purpose of the land use for which the land is held, be it public, government or private.

Although Uganda enacted a relatively progressive Land Act in 1998, NLP was passed in 2013, fifteen years after the Land Act. The grave implications are that while the land policy has more progressive and up to date

proposals, they are not reflected in the Land Act which is a legally binding instrument. The contradiction in the two documents has to some extent posed implementation challenges. As such, the Policy needs to be translated to law for it to be legally-binding on the State and other stakeholders. From the law, appropriate Regulations and later strategies and projects are rolled out for implementation. Additionally, other provisions such as the Physical Planning Act, 2010 establish various institutions at the national, district and parish levels to oversee physical planning in Uganda. It provides for the making and approval of physical development plans and for the applications for development permission. Injurious to the pastoralists, the Physical Planning Act declares the whole country a planning zone which can pose threats to pastoral lands, given the fact that the application of the Act is not contextualised to the unique land use practices of pastoralists.

Similarly, the vulnerability of people, livestock, plants and wildlife to climatic disasters in Uganda gave birth to selected climate change response policies. Under disaster preparedness and management policy (DPM), proactive efforts are recommended to reduce the causes and the negative impacts of climate change, especially efforts that focuses on reducing risks of loss of life, economic loss and damage to property. There is opportunity to develop specific strategies for addressing the challenges of climate change, because this are not covered in the policy actions.

In Tanzania, pastoralists are affected by land alienation. It is estimated that pastoralists have lost up to 40% of their land in recent history (IUCN, 2007). Like in other countries, Tanzania's pastoralist communities are facing complex land tenure issues and under increasing pressures (known or unknown) that compound challenges related to land access and ownership. This is contributing to land degradation, conflicts and declining pastoralist livelihoods. Table 4 illustrate some of the policy provisions in Tanzania.

Table 4: Opportunities for Pastoralism in Policy and Legislation, Tanzania

Reform Trajectory	Policy/legislative provisions	Opportunities for pastoralist
Economic Planning & Development	1. Tanzania Development Vision 2025, 2. MKUKUTA II (2011), 3. Devolution By Decentralisation,	• Offers range of both opportunities and threats to pastoralists, particularly on issues such as land use, land allocations and the quality of government service provision, • Participatory selection of local priorities and control of resource allocation

Land and Natural Resource Management Policies

1. National Land Policy, 1999
 2. Land Use Planning Act, 2007
 3. Village Land Act, 1999
 4. Land Use Planning Act, 2007
 5. The Constitution of Tanzania, 1977 (Amended 2005)
 6. Wildlife policy, 1998,
 7. Tourism policy, 1997,
- Ensure customary rights in land, especially of small holders (herdsmen and peasants) are recognize, clarified and secured in the law,
 - Create space for participatory land use planning with adequate involvement of land users
 - Village titling equips the village with power to control and protect village land from alienation and encroachment to other land uses not outlined in village development plans.

Livestock Policy

1. Livestock policy 2006
- Efforts to improve livestock production through promotion of integrated and sustainable use and management of natural resources related to pastoral livestock production,
 - Promote identification and establish inventory of potential rangeland resources for pastoralist and agro-pastoralist.

Climate Adaptation and Mitigation

1. National Climate Change Strategy 2021-2026
 2. The national climate Change Response Strategy
 3. National Adaptation Programmes of Action (NAPAs)
 4. Nationally appropriate mitigation actions (NAMAs)
 5. The disaster Management Act 1990.
- Opportunity to build a climate resilient and society and provides a response framework for addressing vulnerability, impacts and adaptation for current climate variability and future climate change,
 - Options for mainstreaming climate risk management into development planning

Land issues in Tanzania largely emerge from policies created to wildlife conservation and those that promote individual land ownerships and investments. The interactions between pastoralist land rights and wildlife management, particularly, in northern Tanzania can be traced back to the colonial period. Although the foundational wildlife laws passed by the German colonial regime in the 1890's and early 1900's favoured rights of local people to live in and use resources, the British protectorate, in 1930s extinguished the land rights of local people and emphasise setting aside areas solely for wildlife conservation (Neumann, 1998; Nelson 2005). The push to set aside

exclusive protected areas free of human habitation had grown in the 1950s, with growth in National Parks and Game Reserves and irreversibly influenced the trajectory of land rights in post-independence Tanzania. People lost a huge chunk of their lands and important resources such as grazing areas and water sources (Igoe and Brockington, 1999). Evictions of people from their lands to establish parks and reserves became the norm, particularly in wildlife-rich northern Tanzania's pastoralist areas. This historical relationship between the state and pastoralist in Tanzania has impacted the land tenure security of rural communities in northern Tanzania to date.

The spate of evictions of pastoralists from their traditional lands is supported by adoption of several policies in favour of environment, crop cultivation, forestry, wildlife and tourism. For instance, the Wildlife Conservation Act, 2009 proposed separation of villages from the wildlife-protected areas. Even before the law came into force, pastoralists had already started to be evicted. Ever since, pastoralists have been victimised and forcefully (IWGIA et al., 2012) evicted, arrested, tortured, and relocated from their ancestral land for conservations, investments and allowing the national Military to establish a facility/base in their areas (PINGOs 2013). This is despite its contribution of 5% -7.4% of the Country's GDP from 2007-2022. Despite Tanzania being a signatory to key international Human Rights instruments that include the Universal Declaration of Human Rights of 1948, the Convention on Economic, Social, and Cultural Rights, such acquisition of Pastoralists land in Tanzania has repeatedly been without consent from communities and characterised by Human rights violations and the African Charter on Human Right and Peoples Rights.

The issuance of Village Land certificates (VLC) and Certificates of Customary Rights of Occupancy (CCROs) are among measures outlined in the land laws and the policy for strengthening community and individual land tenure. However, a study on the state of pastoralists in Tanzania by PINGOs Forum in 2012 showed that the number of registered villages in Tanzania were about 12,111. Out of this, less than 100 have land registries and only 853 villages have Village Land Certificates (VLCr) by December 2011. This imply that, although

village land use plan (VLUP) and granting of the VLCr would have at least guaranteed pastoralists and hunters' land for grazing, the pace and the process is extremely slow. On the other hand, although, the Land Act, 1999 and the Village Land Act, 1999 recognizes Customary Rights of Occupancy (CROs) of land and collective rights to land ownership, the critiques of land laws in Tanzania highlight the flaws in both, especially its failure to addresses the issues of land grab which have become serious to the pastoralists community (Molle and Porokwa, 2014). The Tanzanian Village Land Certification process demands large investment of time and resources for the planning process and negotiations to reach an agreement between multiple groups of local land users across villages (Robinson and Fiona, 2022). As such, any delay or funding window can be highly disruptive (Kalenzi 2016), adding to the other major drawback associated with the restrictive nature of distinctive village territories with clear boundaries that leaves no obvious scope for recognising overlapping rights over resources that might be shared and claimed by more than one community.

Many policies and laws such as the Wildlife Conservation Act, 2009; the Grazing-Land and Animal Feed Resources Act, 2010; the Livestock Identification, Registration and Traceability Act, 2010; and the National Land Policy 1995 have resulted in the loss of the grazing resources that pastoralists have relied on for generations. The aspects of these policies have advanced the underlying notion that pastoralism is not the most efficient use of land and have contributed to allocation of huge chunk of traditional grazing land in the Maasai Steppe in Northern Tanzania to farmers (both small and large scale), game reserve and investors (Ibid., pg 39). Consequently, most of these policies put pastoralism to further marginalization and their livelihoods under serious threats.

The formation of sectorial laws and policies on land such as Wildlife and conservation Acts (2009) Tanzanian Investment Acts (1997) have become an attributive factor to purposefully decrease the amount of land for pastoralism (PINGOs, 2016). This policy considers the traditional livestock-keeping practices. Another major threat to pastoralists land tenure is overlap of natural resources laws. For example, the Wildlife Act

and Village Land Act, both govern the same land but when conflict arises the wildlife Act prevails, further undermining pastoralists rights and access to land. Additionally, Amendment of Conservation laws and regulations, like the wildlife Act of 2009, resulted in the formation of strict governing laws and policies on Human settlement and livestock grazing which in turn contributed subsequently to grabbing the pastoralist village land for wildlife and set restrictions on the uses of land which is far doing adversely impact Pastoralist's livelihood.

Based on aforementioned land right context and associated challenges, several opportunities for engagement with regards to land issues in Tanzania are highlighted - i) inadequate knowledge of pastoralists on livestock policies and laws is still underpinning within pastoralist communities. There is need for policy awareness and building capacity to pastoralists to influence policy change in favour of pastoralism livelihood system.; ii) a joint land use planning and demarcation are of high need to pastoralists grazing

areas in order to promote the security of land tenure and increase the protection of their land resources; iii) increase awareness and lobbying for equal allocation and accessibility of natural resources to pastoralists including land through a clear set of grazing land mechanisms and; iv) media engagement on the security of land tenure and facilitates article writing on Pastoralism as a Livelihood ideology.

Climate change adaptation and mitigation is another policy arena that present real challenges to pastoralist and therefore require long term engagement. Although Tanzania has developed a number of legislations, policies supporting farming or sedentary livestock keeping have taken precedent, thus diminishing the enabling environment for pastoralist such as mobility and flexible resource planning. Consequently, institutional and policy environments are insufficient to support pastoralists and their needs. Overall, this threatens the sustainable of pastoralism as mode of production (Greene, 2017).





Advantages in Regional Policies and Initiatives

In the Horn of Africa, the Intergovernmental Authority on Development (IGAD) has made great achievement for IGAD member states through the Protocol of Transhumance, endorsed in 2020, which recognises and allows for free cross-border mobility of livestock and herders (IGAD, 2020). Although the protocol heralds a new era for pastoral mobility and rights to movement, the challenges of making the protocol widely known and implemented in a fair manner remain outstanding homework for member states.

This is partly because of the existing heightened securitization of pastoral mobility. The possession of illegal arms by most pastoralists in the IGAD region including Ethiopia, especially along borders is a challenge to the implementation of the Protocol on Transhumance.

Without careful disarmament, the protocol could have serious consequences, and IGAD lacks a common policy to guide disarmament efforts, making the protocol's success dependent on effective coordination (Musau, 2021). The fear of insecurity common in pastoral areas could pose additional burden to monitoring the movement. For instance, the Ethiopian Government expressed needs to monitor the movement right in Transhumance protocol to manage state of security.

Additionally, FAO's Voluntary Guidelines on the Responsible Governance of Tenure (VGGT, 2012) is highly relevant to pastoral land rights in East Africa. However, the complex political context and lack of political will and commitment by the state to domesticate such enabling regional and global framework and protocol should be raised not only as a caution but also highlighted as areas of opportunity in advancing land tenure security in pastoral areas.

The East African states are also signatory to several regional frameworks, including, the Protocol on the establishment of the East African Community Common Market which provides for freedom of movement and implores member states to harmonise their laws and policies on land and related resources. Under the Common Market for Eastern and Southern Africa (COMESA) as well as under IGAD transhumance protocol, the benefits of livestock mobility are recognized. Others include the COMESA Policy Framework for Food Security in Pastoralist Areas of 2009 which provides customised policy guidance in the context of food security for pastoralist areas within the COMESA region. Among the issues associated with these sets of frameworks is their domestication and implementation at national level, further contributing to failure to secure land tenure for pastoralists and indigenous people.

Although IGAD's effort is laudable, the East African Community (EAC) appears to have done little to facilitate cross-border movement. The EAC Livestock Policy states about facilitating movement of "livestock commodities" across borders, but it is vague on how the mobility of pastoral communities in some of the Partner States can be achieved. A sub-section on enhancing the production of pastoral assets focuses on developing appropriate rules and regulations for grazing areas, and the need to "work with stakeholders to facilitate co-management of common pastures based on common rules and regulations on use of common pastures in each partner state". It does mention the need to secure access to land and resources but the nitty gritty on the how this should be done is unclear. The policy provisions do not provide clear guidance on resolving land use conflicts and securing tenure.

Best Practices for Sustainable Pastoralism

Regulations Supporting Regional Transhumance Initiatives

The most prominent lessons on transhumance in our region are from initiatives developed by ECOWAS for West Africa, and Economic Community of Central African States, (ECCAS) for Central Africa, with specific legislation to safeguard regional livestock mobility. In 1998, ECOWAS pioneered cross-border transhumance regulation by adopting transhumance protocol. The protocol explicitly lays down the right for pastoralists to go on transhumance, including the crossing of borders for transhumance purposes and by explicitly considering exclusion of livestock trade-related activities. Few important provisions in ECOWAS protocol are:

- *The issuance of the ECOWAS International Transhumance Certificate (ITC) enables country authorities to not only monitor the livestock before they live their country but also protect the health of the local animals and provide prior information to the host communities on the arrival of the animals,*
- *Initiated by the local administrative authorities in the country of origin (Article 5) and is issued by the livestock department. These documents are verified, and counter signed by the competent authorities at the entry and exit points of the hosting country (Article 6).*
- *Article 2 provide the framework that gives an explicit condition for this free passage of transhumance livestock across the 15 ECOWAS member states,*
- *The herd follows the transhumance roads demarcated for this purpose. As such, ITC contains detailed information of the composition of the herd, vaccinations given, the itinerary of the herds, the border posts to be crossed, and the destination,*
- *The Transhumance herds shall follow the routes defined by Member States in accordance with the itinerary indicated on ITC,*
- *The dispute between farmers and herdsmen, article 17 of the document states that, the issue shall first be judged by an arbitration commission based on information gathered by the Commission,*
- *Due to lack of guidance on the implementation of the decisions, ECOWAS member states adopted 2003 Regulation to support implementation of transhumance.*

Failure to hold the International Transhumance Certificate exposes the pastoralist in international transhumance to the quarantine of his livestock without prejudice to the penal sanctions incurred in compliance with the legislation of the host country. Additionally, the protocol makes it a must for host States to set both arrival and departure periods and earmark host zones for transhumant animals. The States also have the obligation to guarantee the security of transhumant pastoralists, and the latter have the obligation to abide by the legislation and regulations of the host countries, specifically with regards to classified ecological zones.

In 2019, ECCAS region, developed community agreement on pastoralism and cross-border transhumance. The agreement outlines the principle of engagement of the Member States to promote pastoralism. The ECCAS agreement has a framework of transhumance, including cooperation in terms of intelligence, ii) measures to facilitate information sharing among the States and ensure the traceability of transhumant animals and iii) conflict prevention and management mechanisms.

Lessons From Delimitating And Securing Pastoral Grazings

In many East African countries such as Kenya, historically designated pastoral spaces, strategic grazing areas and facilities like holding grounds have shrunk and the ever shrinking of cattle routes represents the most serious threat to sustainable pastoralism.

Policy and regulatory innovations in some countries have preserved grazing areas while simultaneously reducing conflicts. Countries like Senegal and Burkina Faso have historically created “pastoral zones”, which are vast landmass exclusively reserved for pastoral activities. For example, Senegal had created the Dolly Ranch in 1968, and this has inspired the setting up of controversial Rural Grazing Areas (RUGAs) in Nigeria. Based on such experiences, Burkina has developed twenty plus pastoral zones out of a potential of 187 suitable pastoral zones. Therefore, establishing pastoral zones gives pastoralists access to land tenure and the powers to control the land use. One possibility

here is to engage and empower indigenous pastoral organizations, working closely with government entity to create secure and develop community pastoral zones.

In Burkina Faso, the procedure for establishing the pastoral zones are participatory, commencing with participatory mapping, joint diagnosis, documentation, and wider consultations among local users to capture user perspectives, followed by delimitation of the area by the users (leaders, customary institutions, etc.), boundary marking with GPS coordinates and restitution. Although zones create some form of tenure security, the necessity to continue accessing complementary pasture lands outside the demarcated pastoral zone, specially specific fodder varieties are indispensable for keeping livestock in good health and therefore an important consideration in pastoral zoning.

Valorizing Customary Institutions

Effective recognition of pastoralists’ capacities to sustainably manage a range of resources is crucial in the face of land tenure insecurity and weakening governance. Blending customary with formal institutions provides interesting opportunities for improved governance and accountability. Blending customary and formal institutions provides opportunities to translate pastoralists’ social capital into political capital. Consequently, boosting pastoralists’ capacities to organize, voice their concerns and advocate for their interests in the wider political setting, and foster their participation and contribution to policy debate (IFAD, 2018).

The traditional Council of Elders at the highest level of governance is a strong potential candidate around which to build a hybrid institution. However, as cited in few literatures, there are important issues of legitimacy of this institution as well as accountability and performance, which suggest that significant modifications and strengthening of the current institution will be needed if the traditional Council of Elders is to be transformed into an appropriate institution to take on this role.

Regional Pastoralist Networks And Lobby Platforms

Pastoralists need increased representation and active engagement in different forums - climate change, indigenous peoples, land rights and others. Voicing their concerns in different forums, raises the profile of issues facing pastoralists and position them better in advocating for policy shifts. There are great lessons around pastoralist-focused civil society organizations and lessons from better organized voices. For example, the great network formed by West Africa, pastoralists, reaching from Mauritania to Chad, to champion pastoral rights and the strategic importance of mobility in the Sahel. Three organizations stand out - Association pour la Promotion de l'Élevage au Sahel et en Savane, Réseau Billital Maroobé and ROPPA (Réseau des Organisations Paysannes et des Producteurs de l'Afrique de l'Ouest). These organizations, were collectively involved in revising Economic Community of West Africa Agricultural Policy (ECOWAP) and developing the second generation of ECOWAS regional and national investment plans (PRIASAN) (2016-2020),

One example to demonstrate the power of collective voice is sustained efforts and “advocacy about road harassment in livestock trade along the major Mali-Senegal and Mali-Côte d’Ivoire routes”. The Mali federation of interprofessional groups in the livestock and meat value chain FEBEVIM (Fédération des Groupements Interprofessionnels de la Filière Bétail-Viande) and the West and Central African Observatory on the Livestock and Meat Sector ORBV/AOC (Observatoire Régional de la Filière Bétail-Viande en Afrique de l’Ouest et du Centre) through sustained campaign targeted at different institutions implemented an advocacy strategy on the consequences of road harassment in livestock trade, targeted at policymakers and the media. They managed to abolish the law on administrative charges on national trunk roads - Mali-Kayes, Bamako-Diboli (Senegal border), Niéna-Bamako - and a significant reduction in the informal taxes (75%), and revision of the legal texts to reduce the number of control points from 30 to 3 on the route from Diboli (Mali border) to Dakar in Senegal (Cissé, 2016).



Engagement Strategy on Sustainable Pastoralism

Strategies for achieving sustainable pastoralism often draw on an amalgamation of subjects that are core to pastoralist survival in the region, including land tenure/land rights, policies and institutions, pastoralist voice, capability of local pastoral institutions and associations, among others. This section describes some of these strategies and tactics in brief that can be deployed by pastoralists to advance their national and regional agenda in the face of competing land uses, competing development priorities and political considerations.

Improving Tenure Security Through Harmonization of Divergent Land Policies and Institutional Development

Over the past two decades, there has been some progress in policy and institutional reforms geared towards improving land tenure security in pastoral commons. Pro-pastoralist land policies and initiatives have emerged in different East African states. For example, Kenya has enacted policies with respect to community land and land valuation which have direct relevance to pastoralism. Where there is clear provision, there is need to put in place more structured systems for delivering land tenure security. To achieve this in East Africa, we need to deploy two prong strategies for engagement:

i. Institutional innovation - creation of pastoral agencies and that require advocacy for the establishment of dedicated national or regional agencies responsible for the registration, management and protection of pastoral lands. In West Africa, this type of institutional innovation is found in Benin which has special agency called “transhumance management agency”. Similarly, ECOWAS had launched in 2010, an initiative aimed at designing and implementing a regional framework for the development and implementation of convergent land policies in the ECOWAS region. The harmonised land policy and legislations across the region and adopted a Land Tenure Action Plan, that included among others, a creation of a West African Regional Land Tenure Observatory. As such, one engagement strategy to explore in East Africa, is a lobby to establish similar entity to oversee land tenure related undertakings (registration, titling, post-titling etc).

ii. Strengthening customary institution for rangeland governance – formal recognition and legal integration of Customary Institutions will allow for formal recognizing the local/customary institutions and having legislations that are customary focused. Adoption of customary-formal hybrid governance models is one approach to establish customary-based accountability mechanisms to ensure that both traditional leaders and formal institutions are accountable to pastoralist communities. This could lead to harmonization of institutional pluralism and a space where knowledge exchange between customary institutions and formal governmental bodies can take place.

Land tenure security begins where policy recognition meets strong institutions and community-led governance.

Developing Effective Approaches for Domestication of Regional Policies and Protocols To Advance Cross-Border Transhumance of Pastoralists

Lessons from ECOWAS, Sudan, China–Nepal Agreement will play a central role in the implementation of IGAD protocol on transhumance. This offers salutary lessons that is an ideal entry point for embedding cross-border movements of herders within the provisions of national laws, regulations and joint planning frameworks. The evidence generated and experience on cross-border agreements and transhumance certificate are crucial for implementing transhumance protocol between IGAD member states as well as for creation of similar protocol across other East African countries which are not members of IGAD. The Sudan's livestock route demarcation is central to pastoral mobility. Services such as water and resting places are provided along the routes to support pastoral mobility within national boundary. In East African countries, efforts are needed to map out and provide some protection to livestock routes, with strong focus on livestock fodder access and water provision along these routes.

Similar replicable action include action by Sudan and South Sudan that signed an Agreement on border issues in Addis Ababa. The Agreement provides for protection of pastoral communities' "seasonal customary right to cross, with their livestock to access pasture and water" (Art. 14[1]). One lesson is it places responsibility with a "Joint Border Commission" with the adoption of a comprehensive policy for "management of resources, including rangelands, watersheds, stock routes and grazing areas" (Art. 14[2]). This type of action can be enforced through an International Transhumance Certificate (ITC) which provide for cross-border movements between 15 member ECOWAS states to facilitate transborder agreements. As such engagement strategy could entail continuous evidence-based dialogues, foresight analysis and advisories to support the development and implementation of such protocols among East African countries such as Kenya-Ethiopia, Kenya-Uganda, Kenya-Tanzania e.g., via domestication of IGAD transhumance protocol and strategies to create special frontier agreement to facilitate livestock movement. Such agreements on cross-border grazing can be regulated through setting

up a process for annual meetings of local governments to agree on livestock quotas, time frames and disease prevention like in the China-Nepal agreement.

There are many entries for stakeholder engagement. This includes i) regional land governance Forum to advocate for the establishment of a regional forum on pastoral land governance under the umbrellas of IGAD, EAC, and COMESA, ii) cross-border pasture management agreements to support the development of cross-border agreements between neighboring countries (e.g., Ethiopia, Kenya, Tanzanian and Uganda) for the co-management of grazing areas and common pastures. Such agreements should be based on existing regional frameworks but tailored to local contexts and involve the active participation of pastoral communities in decision-making processes and iii) conflict resolution mechanisms through push for the establishment of clear, region-wide conflict resolution mechanisms to deal with land use conflicts in pastoral areas. This could involve regional arbitration bodies that ensure conflicts are resolved in a fair and timely manner, while safeguarding pastoralist land rights.

Pastoral mobility does not stop at borders; effective policy should ensure that neither do the rights of pastoral communities to access pasture, water, and their shared rangelands.

Setting an Integrated Agenda by Framing Pastoral Issue as A Common Problem That Can be Tackled More Effectively Together Through Regional Network and Platform

Pastoralists and pro-pastoralist agencies are becoming increasingly better mobilised and actively engaging on different national, regional and global forums, whether this is an indigenous peoples forum, land rights or climate change. There are lessons for better organized common voices on pastoral issues that are emerging from stronger pastoralist-focused civil society organisations in West Africa such as - Association pour la Promotion de l'Élevage au Sahel et en Savane, Réseau Billital Maroobé and ROPPA (Réseau des Organisations Paysannes et des Producteurs de l'Afrique de l'Ouest). A strategy to create better and bigger regional network is key to developing influential voice in policy debates on cross-cutting issues such as land, wildlife conservation, political marginalization, among others. A stronger and regionally organized pastoralist focused civil society is good when speaking alongside other regional organisations that are more closely associated, for example, with farmers and fisherfolks.

So multi-stakeholder engagement strategy should focus on establishing and strengthening Regional Pastoralist Networks for East Africa through initiating the formation of such network. This should aim to bring together representative of pastoral-focused civil society from different East African countries to champion for the common rights of pastoralists, including security of land tenure and mobility. Thereafter, advocacy and policy influence by developing regional advocacy campaigns and active involvement of pastoralist networks in regional policy formulation processes, such as the development of investment plans, land reform laws, and climate change strategies, among others.

Champion The Creation of Appropriate National Legislations To Support Pastoral Development

The noticeable efforts of drafting suitable national legislations to support pastoralists in West Africa is a great example to be emulated. The legislation that bans the ownership of pastoral lands for private purposes in Mauritania and Niger's special legislation on inventory of all pastoral resources and their registration in the rural file constitute an act of classification of the pastoral resources concerned into the State public domain.

Emerging opportunities from lessons in countries that took ambitious steps in creating national legislation provide approaches through which different countries in East Africa can follow and deliver nationally contextualized legislation to support pastoralists. This calls for continuous evidence-based policy dialogues, engagements and earmarking specific legislations by country to be tabled for consideration.

Stakeholders in each country – Kenya, Uganda, Ethiopia and Tanzania could engage in identifying specific bottlenecks in pastoral development and craft inventories of specific legislation that need to be developed and delivered at national assembly and related spaces.

Strengthening Partnerships To Innovate and Promoting Livestock Trade

Promoting livestock and livestock product trade is critical engagement opportunity for East African states. Although signed in 2012 and with huge promises, the opportunities in African Continental Free Trade Area (AfCFTA), a Flagship Projects of Agenda 2063 which aims at accelerating intra-African trade and boosting Africa's trading position was not fully exploited. There are opportunities for strengthening markets for livestock and livestock products and window to strengthen Africa's common voice and policy space

in global trade negotiations. One critical engagement for deepening cross-border livestock trade is the domestication of the World Organisation for Animal Health (OIE) Terrestrial Animal Health Code (Terrestrial Code) which sets out standards for the improvement of animal health and welfare and veterinary public health worldwide, including standards for safe international trade in terrestrial animals and their products.

Building Effective Representation and Empowerment of Pastoralists To Broker Relations at Various Levels - Nationally, Regionally and Globally

There is engagement opportunity for pastoralists to be represented and actively engage in different forums. Voicing pastoral concerns in different forums raises the profile of issues facing pastoralists and position them better in advocating for policy shifts and policy implementation.

There are great lessons around pastoralist-focused civil society organizations and lessons from better organized voices to push pastoralist agenda to national, regional and global space. We achieve this through united voice, common agenda and representation of these agenda in different forums.



Conclusion

The review of host of policies, laws and legislations has shown some positive progress in the development of policy and legislation landscapes that could be used to advance pastoral development in Ethiopia, Kenya, Tanzania and Uganda. However, analysis of the implementation of most of these policies, their promises versus reality and other regional policies/frameworks has shown that there are still significant gaps and challenges in the recognition of collective urgency of pastoralists across East African countries. For example, the rubric of 'community lands' under which pastoral lands are viewed in this region present greatest challenges to sustainable pastoral development.

As such this study has identified several high value policy entry points for multistakeholder engagement particularly around strengthening pastoralist engagement on land matters, mobility, service provision, climate change actions, participation in government decision making, among others. The engagement strategy should align with existing initiatives in each country as far as possible to ensure continuity and to build on gains that have already been made in pastoral development. Salutory lessons from the region, particularly across West African states can

be selectively borrowed for discussions during the multistakeholder engagement in East Africa.

This study has not conducted exhaustive review of the policy landscape but the light touch assessment of host of policies would offer valuable recommendations that can give greater clarity to policy dialogue to be led by IMPACT and its partners in the region. One key finding in relation to policies listed is that policy provisions are not adequate in advancing the state of pastoralism in the selected countries.

Therefore, pro-pastoralists civil society and partners need to take advantage of the many opportunities that have been created by existing policies. Here, the onus is on civil society organizations, pastoralist themselves, pastoralist leaders and other actors to support the implementation of these policies. The role of Civil Society is often to hold government to account, but in selected cases they can also play a role in supporting government to implement its policies and supportive provisions highlighted in the review. It is through this process of implementation that shortcomings in policy are most likely to become apparent and collective voices can be built around required changes in policies and practices.



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