Embracing ethnoveterinary knowledge diffusion in Karamoja: a strategy to strengthen

European awareness of Sustainability in Africa:
Issues of Pastoralism

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introduction

- IK and EVK– what is it? And how is it spread?
- How is this changing?
- What are the consequences?
  - Cultural limbo- deculturation
- Cultural pride and endogenous development help stabilise these affects
  - i.e. ABEK and KACHEP
- To prevent EVK from fading….

IK and EVK– what is it?
How is it spread?

How is this changing?

What are the consequences?

Acculturation

- Assimilation –m+d
- Separation +m-d
- Integration +m+d
- Marginalisation –m-d

- Cultural limbo
  - Stuck in between

Cultural pride and endogenous development help stabilise these affects

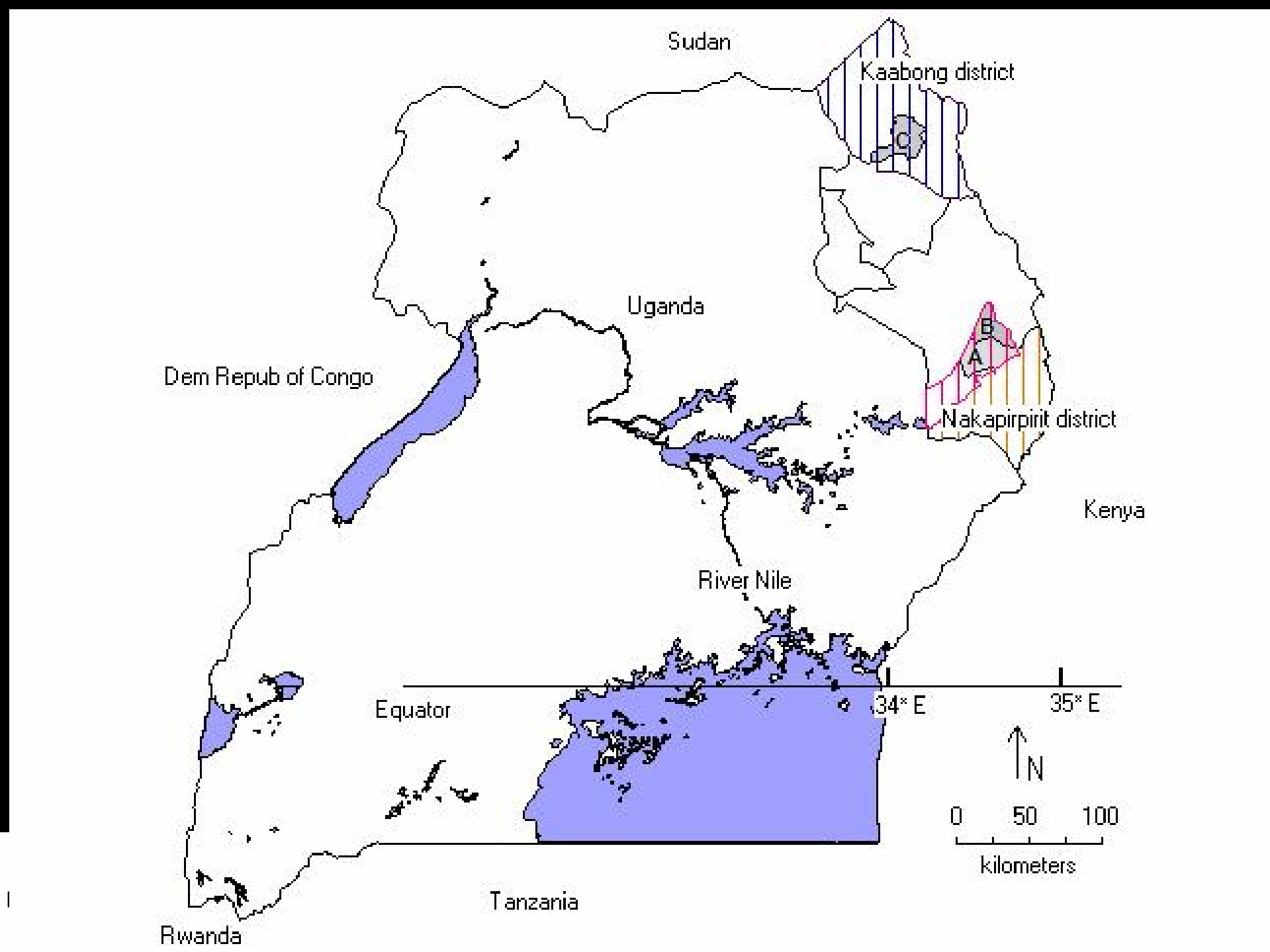
i.e. ABEK and KACHEP

Aims and objectives

- compare EVK knowledge in 3 study sites as a first step to investigate how well TLHA-promoted/stimulated EVK has diffused in Karamoja, to show that it is being used in community groups and to support the hypothesis that *if the oral history and veterinary knowledge is written, validated and used in community groups, it will not disappear*

methodology

- survey people in areas where EVK has (and *has not*) been written down, used and validated within TLHAs - where registered healers live and or visit vs. areas where they do not live.
- first study site, Nabilatuk, is one of the areas where registered Pian traditional livestock healers regularly meet with one another and subsequently share these topics with their family and neighbours.
- second, Lorengedwat, where those interviewed may have interacted with Nabilatuk community members
- third, Kaabong, where those interviewed have had virtually no chance to interact with members of the previous two communities.


Sudan
Kaabong district
C
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Tanzania
Rwanda

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Two part pre-tested knowledge, attitude and practices (KAP) survey

- Questionnaire sets for 30 people in each site for a total -180 pastoralists
- 16 remedies included 13 indigenous plants, one local mineral and two introduced plant species
- 12 livestock ailments common throughout Karamoja

Remedies

Remedy

- the KAP survey scored informants on their knowledge of use – for both animal and human needs; plant growth habits, availability, conservation and harvesting, and recent actual use (6 month, >1 year or never) and confidence of the particular remedies

		No knowledge	Incomplete (partial knowledge)	Full knowledge
I	Identify plant (15)	0	1	2
V	vet med use	0	1	2
P	people med use	0	1	2
O	other use, food, cultural etc	0	1	2
TP	propagating	0	1	2
H	harvesting	0	1	2
U	personal use	0	1	2

Diseases

- Heartwater, ECF, ticks
- TB, Snake bite
- Retained placenta
- Milk production
- Bloat, Worms
- LSD, Epaara
- Wounds with maggots

Disease

- disease symptomology (identification), treatment and prevention; causality; epidemiology with both animal and zoonotic potential; recent actual treatment (*any* treatment) and the difficulty to cure ill livestock with the particular disease.

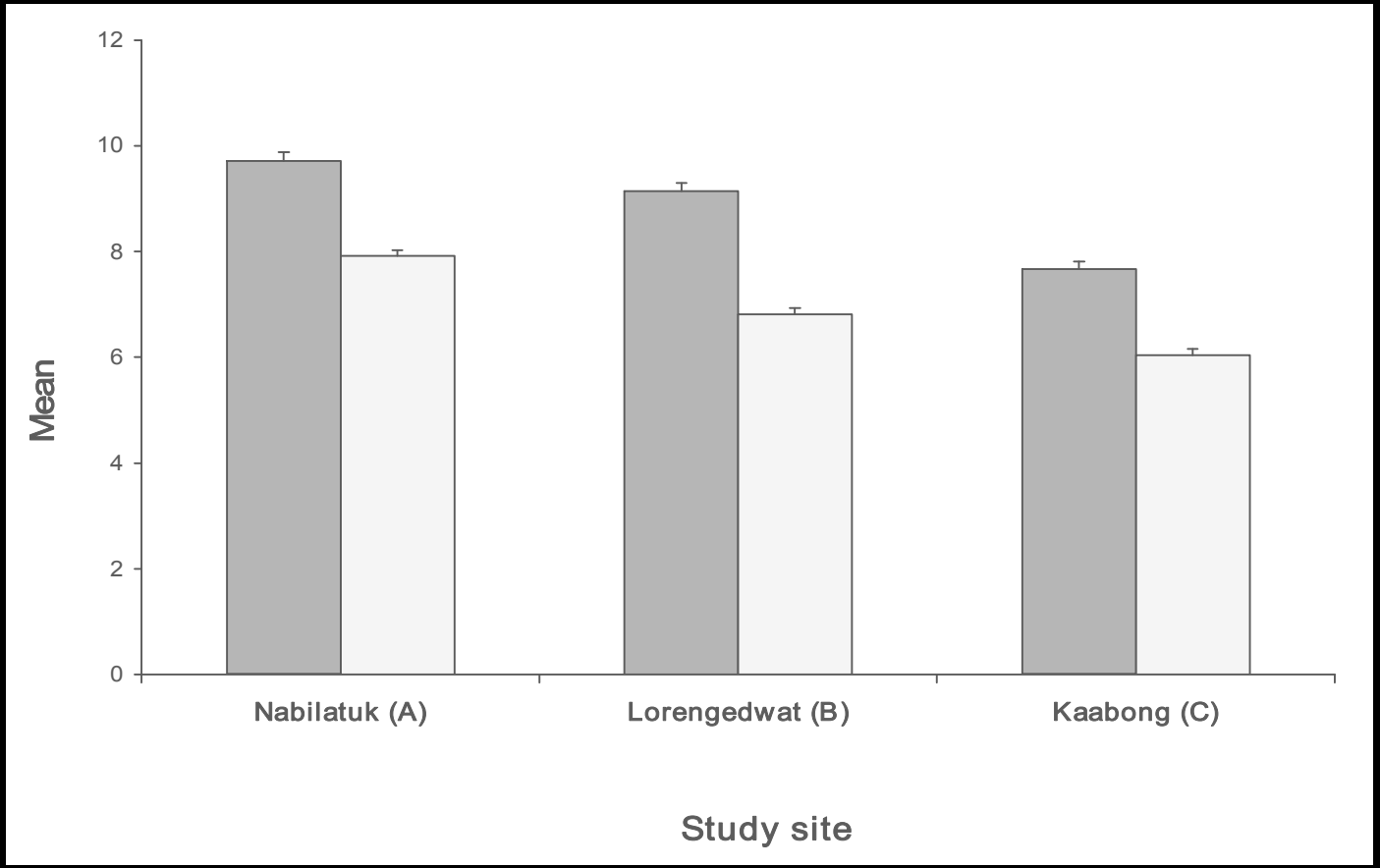
Score comparisons

- We tabulated overall remedy score and disease score for each individual to form the informant's 'knowledge scores' (SK) according to Somnasang and Moreno-Black (2000).
- Within each site and across sites, we also compared EV to EM of the same remedies
- We assume that introduced plants should be affected by diffusion of previous trainings and/or effectiveness of those trained to share with others, with the further assumption that the next generation of listeners would adopt the knowledge

Data analysis

- To assess whether knowledge differed between sites, we used generalized linear models (GENMOD procedure in SAS with score as the response variable and “sites” as the explanatory variable.
- To compare the score for animal use (a measure of EV) to the score for people’s use (EM), we generated contingency tables and performed tests of two proportions (Fisher exact test) both between sites and within sites.

Results SK score–total Disease score (grey) and total remedy score (white)

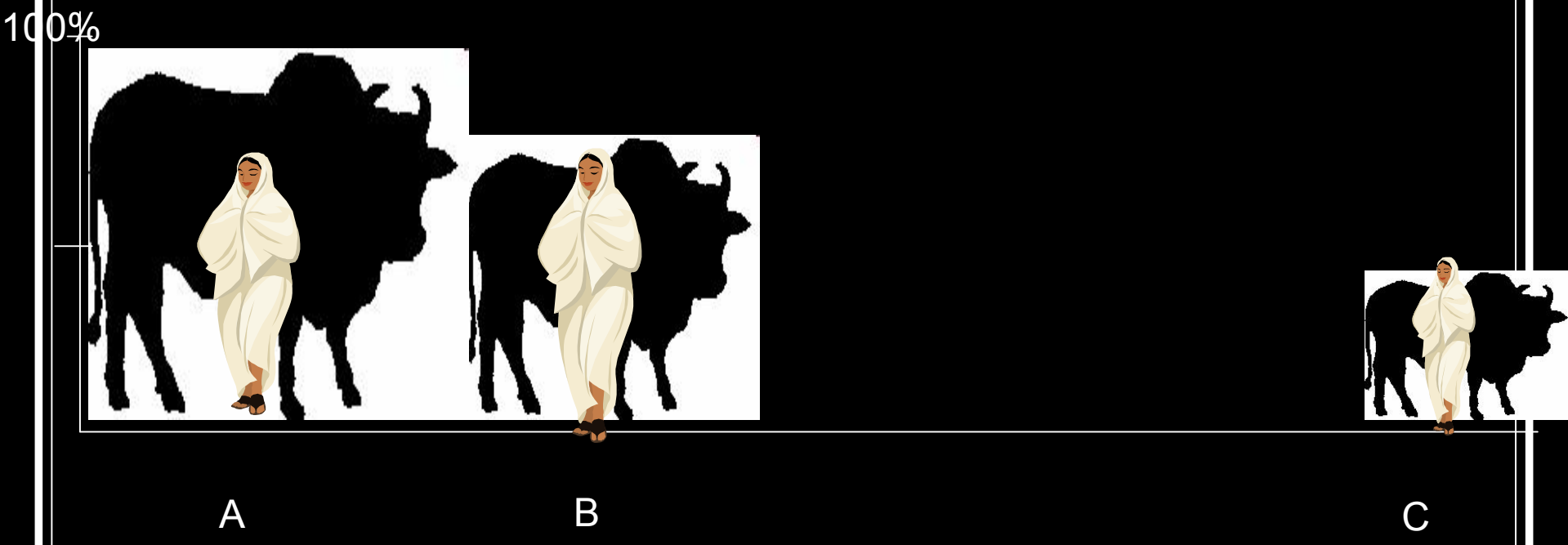


Remedies' ethnoveterinary use versus ethnomedicine use

	Use in livestock		Use in people		
study site	no knowledge	knowledge	no knowledge	knowledge	Total n
A	42 (8.2%)	465 (91.8%)	129 (25%)	378 (75%)	507
B	106 (22.2%)	372 (77.8%)	123 (25.7%)	355 (74.3%)	478
C	245 (49.5%)	250 (50.5%)	209 (42.2%)	286 (57.8%)	495

A: EV>>EM, B: EV>EM and C: EV<EM

Remedies' ethnoveterinary use vs. ethnomedicine use



Native vs. introduced plant knowledge

- native (12 plants and one mineral) and introduced species (2)
  - compared knowledge scores within each study site for exotic plants vs. the indigenous treatments, and found there were no differences (all $P>0.05$)
- recently introduced *Moringa olifera* Lam. (Moringaceae) and well-established and domesticated, but not native - *Azadirachta indica* A. Juss (Meliaceae).
  - distance had no effect on *Azadirachta indica* (neem)
  - Moringa scores: site A > site B = site C.

discussion

Site A – where the healers have been active has the highest EVK scores for both disease and remedy. Knowledge decreases with distance

- Even though study cite C (Kaabong) is more remote, EV and EM are lower than sites A & B, and Kaabong EV=EM. Therefore social variables are important – THLA have increased the sharing

conclusions

- the healers of Nabilatuk have shared their EVK effectively and encouraged its diffusion in the studied areas. These results support the working hypothesis that knowledge will not disappear if it is used and communicated (orally, practically and written) through all available networks - indigenous, endogenous and exogenous. This may help spare the Karamojong pastoralists from a future ‘cultural limbo’ stage, that many cultures have experienced as modernity disrupts both people and land, thus enabling a more smooth transition into the next cultural identity era in which Karamoja reaches a sustainable independent way of living in conjunction to the modern context

Way forward

- Encourage networks - indigenous, endogenous and exogenous – to share Karamoja's IK
- Written EVK documentation should be locally available to be appropriately used in school, and by THLA, NGO and GO networks.

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