



Karamoja



LEUPHANA



LÜNEBURG CONFERENCE (October 24th-25th 2008)

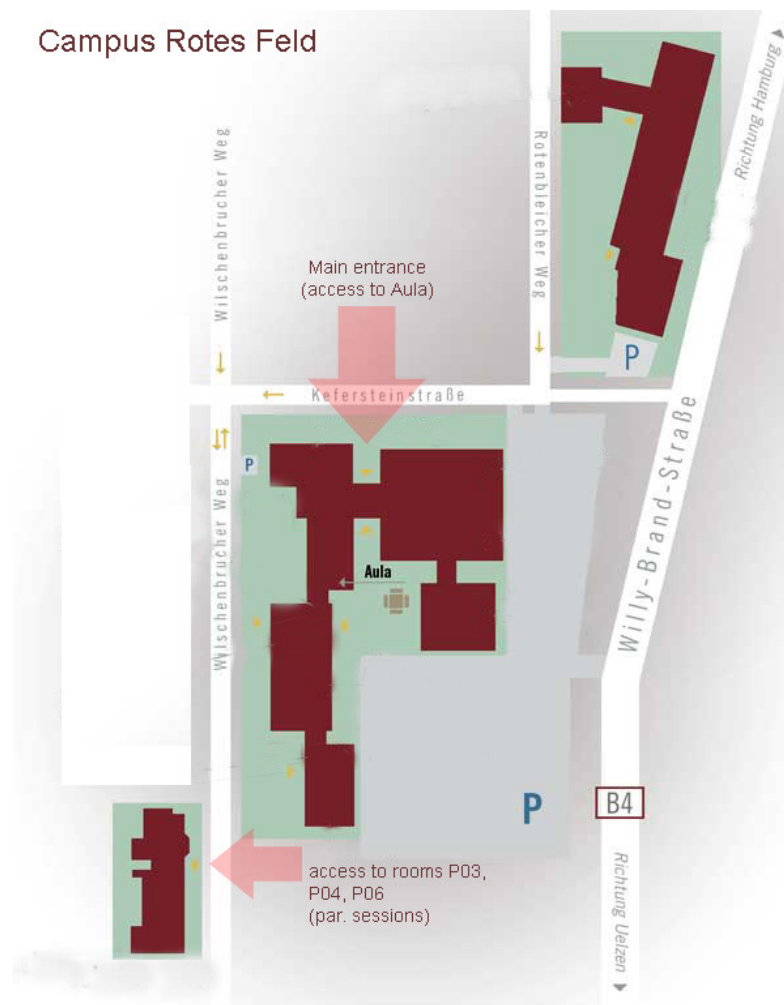
***European awareness of Sustainability in Africa:
Issues of Pastoralism***

**PROGRAMME WITH :
CONFERENCE SCHEDULE
&
ABSTRACTS**

Final Version

CONFERENCE SCHEDULE

Conference Location: Leuphana Universität Lüneburg, Campus Rotes Feld (Wilschenbrucher Weg): W-Aula and rooms P04 and P06 (conference office in room P03)



FRIDAY, OCTOBER 24th

09:30-10:00

Arrival

W-Aula

Arrival of participants on the conference location...

10:00-11:30

Conference Opening

W-Aula

- Welcome speech by Katharina Fegebank, Coordinator for the 'general studies' and community programs at the Präsidium of Leuphana University Lüneburg and Spokesperson of the political party Bündnis90/Die Grünen in Hamburg
- Opening speech by Rebecca Harms, Vice-president of the Green parliamentary group in the European Parliament ; Spokesperson of the German Green European deputies ; Deputy Chairperson of the temporary committee on climate change of the European Parliament
- Keynote Speech by Klaus-Dieter Seidel, Head of Regional Department, German Development Service (DED), Bonn
- Introduction to the Karamoja campaign by David Knaute (ACTED, coordinator of the Karamoja awareness-raising campaign)
- Conference programme overview by Sacha Kagan (coordinator of the conference and of the Karamoja awareness-raising campaign at Leuphana University Lüneburg)

11:30-13:00

Lunch break

Reminder: The conference does not provide catering for the lunch break...

13:00-14:00

Parallel Sessions

W-Aula, P06

W-Aula

Pastoralists in East Africa

Presentations:

- Roselyne A. Omondi-Ogao (Uganda): In search of food: insecurity among Turkana pastoralists in Kenya
- Echi Christina Gabbert (Max Planck Institute for Social Anthropology, Halle/Saale and South Omo Museum and Research Center (SORC), Jinka, Ethiopia): The killer's song in the quest for peace: reflections about peace among the Arbore of Southern Ethiopia

P06

Hirtenvölker in West-Europa (*session in German language*)

Vorträge:

- Günther Czerkus (Bundesausschuss Berufsschäfer, Deutschland): Schafe und Ziegen nützen uns allen
- Hubert Beckmann (HBB-consult and Gesamthochschule Kassel): Transhumante Schafhaltung auf der Iberischen Halbinsel – von den Anfängen bis zur Gegenwart: historische, soziokulturelle und botanische Einflüsse dieser Tierhaltungsform mit dem Praxisbeispiel „Sommerweidegebiet Hohe Sierra Nevada

14:00-16:00	The ecology of sustainable pastoralism in Karamoja	W-Aula
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14:00-15:15 Presentations:

- Mario Cisternino (Comboni missionaries): How the Karimojong pastoralists manage their territory: the ecological circle of the pastoralists and the social structure holding it together
- Evelyn Mathias (League for Pastoral Peoples): Breed documentation with communities as a tool for empowerment - the example of Karamoja
- Ben Knighton (Oxford Center for Mission Studies): Can notions of common property and the common good survive? The consequences of classical economics for Karimojong nomadic pastoralists

15:15-16:00 Questions and answers

16:00-16:30 Coffee break

16:45-18:15	Parallel Sessions	W-Aula, P06
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W-Aula Development cooperation in Karamoja

Presentations:

- André Krummacher (ACTED Uganda): From Farmer Field School (FFS) to Pastoralist Field School (PFS): Adapting FFS to Pastoralism
- James Lemukol (St. Kizito Hospital Matany, Uganda): Delivery of health services to a semi nomadic population: the experience of Karamoja
- Andrew Timpson (UN OCHA): Development and humanitarian coordination issues to be considered in Karamoja

P06 Steps towards sustainability in Karamoja (*session partly in German language*)

Presentations:

- Günther Nährich (Comboni missionaries): Das ökologische Projekt des St. Kizito Hospitals Matany (Karamoja)
- Jeanne Gradé (University Ghent, Laboratory of tropical and subtropical agronomy and ethnobotany), R. B. Weladji (KACHEP, Moroto, Uganda), P. Van Damme (Concordia University, Department of Biology): Embracing ethnoveterinary knowledge diffusion in Karamoja: a strategy to strengthen

Q&As

18:30-20:30	Film projections: Karamoja	W-Aula
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- Land of Thorns: struggling for survival in Karamoja (a film by Steffen Keulig and Sacha Kagan)
- Ekisil: Peace (a film by Giovanni Dall'Oglio and Salvatore Braca)

21:00-... Evening meal / get-together at 'Mälzer'

Reminder: The conference does not provide catering... All meal and drink costs will be at the charge of participants!

SATURDAY, OCTOBER 25th

09:00-10:30	Parallel Sessions	P04, P06
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P06 **Conditions for sustainability** (*session partly in German language*)

Presentations:

- Hubert Beckmann (HBB-consult and Gesamthochschule Kassel):
Transhumance as a tool of species conservation in times of climate change
- Marion Rolle (Verband Entwicklungspolitik Niedersachsen): The forgotten perspective of climate policy: women and climate change; the example of Tanzania
- Jorge Guerra González (Leuphana Universität Lüneburg) : Interkulturalität als Hintergrund der Nachhaltigkeit

Q&As

P04 **Posters session** (*session partly in German language*)

Posters presentations:

- Korbinian Freier (International Max Planck Research School on Earth System Modeling, Max Planck Institute for Meteorology, Research Unit Sustainability and Global Change): Sustainability or water availability? Bio-economic regional modeling of a pastoral land-use system in the Moroccan Atlas mountains
- Trevor Dudley (The Kid's League, Country Director, Uganda): The use of sports and games to improve children's lives in Karamoja
- Lena Wäbs (Leuphana Universität Lüneburg): A cultural exchange between schools in Europe and Karamoja

10:45-11:45	Reflections on political culture	W-Aula
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Presentations:

- Sylvain Froidevaux (CCC - Research-Based MA Programme / HEAD - Geneva University of Art and Design): Cattle rustling and black market: from cultural practice to subversive sociability in African postcolonial context
- Ben Knighton (Oxford Center for Mission Studies): The state as invader: the army invading sacred space in Karamoja

11:45-13:00 **Lunch break**

Reminder: The conference does not provide catering for the lunch break...

13:00-14:30	Parallel Sessions	W-Aula, P06
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W-Aula **Religion and (un-)sustainability**

Panel Debate:

Religions and (un-)sustainable developments: The case of pastoralist cultures
With: Ben Knighton, Mario Cisternino, Peter Lochap, Günther Nährich
Moderator: Christian Selbherr (Missio Magazine, Germany)

P06 **Hirtenvölker im Vergleich** (*session partly in German language*)

Vorträge:

- Steffen Keulig (Freunde der Naturvölker): Die saamische Kultur und ihre Bedrohung durch den Staat
- Kirill Istomin (Max-Planck-Institut für ethnologische Forschung, Halle/Saale): Ecological carrying capacity vs. technological labor effectivity in nomadic pastoralist systems: an insight from study of overgrazing in Komi and Nenets reindeer herding
- Insa Winkler (Cultura21): Reisebericht Kirgisische HalbNomaden

Fragen und Antworten

14:45-16:45

Youth in Karamoja

W-Aula

14:45-16:00 Presentations:

- Jennifer Tang (International Institute for Child Rights and Development, University of Victoria, Canada): Exploring the Karamoja context for the promotion of child rights
- Geoffrey Mugisha (Save the Children in Uganda): Alternative basic education for children in pastoralist communities of Karamoja - experiences of Save the Children in Uganda
- Trevor Dudley (The Kid's League, Uganda): The use of sports and games to improve children's lives in Karamoja

16:00-16:45 Panel Debate:

The future of Karamojong youth: between the threats of acculturation and famine?

With: Jennifer Tang, Geoffrey Mugisha, Trevor Dudley, James Lemukol, Lokut Timothy Sagal

Moderator: André Krummacher (ACTED Uganda)

16:45-17:15

Coffee break

17:15-18:45

Parallel Sessions

W-Aula, P06

W-Aula

Case study Apeitolim: Armed pastoralist in a semi-arid climate, a long history of conflict with the neighbors and the attempt to realize peaceful coexistence

Presentations:

- Peter ken Lochap (LCV Moroto, Uganda): Pastoralism and modernity: a case study of protected kraals in Moroto district
- Julius Ochen (LCV Amuria, Uganda): Impact of cattle rustling on the neighbouring communities: a case study of Teso sub-region
- Lokut Timothy Sagal (Coordinator OCODI, Uganda) and Stephen Makumbi (Programme Coordinator TIP, Uganda): A gun/cattle free settlement: Apeitolim, the case study of peaceful co-existence

Short video documentary:

"Promotion of peaceful coexistence through joint rehabilitation of water dams" (15 min.)

Q&As

P06

Exchanges and cooperation in Karamoja

Presentations:

- Christian Selbherr (Missio Magazine, Germany): Bad news is good news? – reporting from Karamoja
- Andrea Rovati, Pietro Savarro, James Lemukol, Tarcisio Dal Santo and Guenther Naerich: Sharing experience and life with the Karimojong: the Toyai Italian group way to cooperation

19:00-20:00

Film projection: The Saami (Finland)

W-Aula

Last Yoik in the Saami forests (a film by Haanu Hyvönen)

20:30-...

Evening meal / 'farewell' get-together at 'Comodo'

Reminder: The conference does not provide catering... All meal and drink costs will be at the charge of participants!

ABSTRACTS

In alphabetical order (name of first author)

NB: The views expressed in the abstracts are the sole responsibility of their respective authors, and do not necessarily reflect the position of the conference organizers (Leuphana Universität Lüneburg, Karamoja campaign, ACTED). The conference organizers recognize the diversity of views and pluralism inherent in an open investigation of questions of development and sustainability.

Author: Hubert Beckmann

Affiliation: HBB-consult ; Gesamthochschule Kassel, Fachbereich 6 Architektur, Stadtplanung, Landschaftsplanung

Country: Germany

Title: Transhumante Schafhaltung auf der Iberischen Halbinsel – von den Anfängen bis zur Gegenwart: historische, soziokulturelle und botanische Einflüsse dieser Tierhaltungsform mit dem Praxisbeispiel „Sommerweidegebiet Hohe Sierra Nevada“

Abstract:

Diese Präsentation fasst die wichtigsten Wirkungen der transhumanten Schafhaltung Spaniens zusammen. Transhumanz ist Weidewirtschaft mit jahreszeitlichem Wechsel der Weidegebiete, womit die Weidetiere dem wechselnden Angebot an Weidefutter folgen.

Drei Themenfelder werden hier dargestellt:

- (1) Anfänge und Geschichte der Transhumanz in Spanien,
- (2) Einflüsse auf Gesellschaft und Agrarentwicklung,
- (3) Einflüsse auf Landschaftsbild und Botanik.

(1) Geschichte der transhumanten Schafhaltung in Spanien:

Weidetiere überleben auf der Iberischen Halbinsel die Eiszeit des Pleistozän nur durch ihre transhumante Bewegung: Bergland, wie z.B. die Sierra Nevada dienen als Sommerweidegebiet, klimatisch gemäßigte Küsten oder die Flusstäler der südlichen Halbinsel als Weidegebiete im Winter. Der Mensch folgt diesen Tierwanderungen als Jäger.

Schafe werden in der neolithischen Agrarrevolution mit der Sesshaftwerdung des Menschen im Nahen Osten als erstes Wildtier domestiziert. Mit den Phöniziern und Griechen kommen sie dann mit den Handelskolonien auf der Iberischen Halbinsel, wo schon bald die transhumante Futtersuche der Wildtieren kopiert wird. Weitere erwähnenswerte Einflüsse für die Schafhaltung gehen dann von den kolonisierenden Volksgruppen der Kelten, Römer und Westgoten aus. Es sind eine:

- Verbesserung des Ausgangsmaterials mittels der Schafzucht (Kelten);
- Aufwertung des Outputs durch Nutzung von Schafwolle zur Kleiderherstellung (Römer);
- Ordnung des Produktionsprozesses durch Einrichten transhumanter Tierzugwege und den Regeln der Koexistenz von Ackerbauern und Hirtentum (Westgoten).

Die Grüne Revolution des Mittelalters während der muslimischen Periode (711 – 1492 AC) entwickelt eine der fortschrittlichsten Agrarsektoren Europas. Fruchtbare Standorte bleiben der stationären Ziegenhaltung vorbehalten; weniger fruchtbare Regionen werden vom Stamm der Berber mit den Marino-Schafrasse beweidet, die durch ihre exzellente Wollqualität bestechen.

Christlichen transhumanten Schäfer übernehmen die Marino-Schafrasse, helfen aber auch den christlichen Königen sowohl durch die Spionage in den Weidegründen zwischen den Frontlinien, als auch durch die Sicherstellung der Staatseinnahmen mittels ihrer Wollproduktion. So wird der Reconquista-Krieg gegen die Mauren

schließlich gewonnen, und es gründet die Unterstützung der Hirten in ihren Konflikten mit Landbesitzern durch das spanische Königshaus.

(2) Transhumante Einflüsse auf Agrarentwicklung und Gesellschaft:

Die Gründung des königlichen Rates der Mesta 1273 ist wichtigstes sozioökonomisches Ereignis des spanischen Mittelalters. Diese Mesta baut auf bereits bestehenden Vereinigungen der Schafzüchter Kastiliens, und

- organisiert die transhumante Wanderung der Schafherden;
- kontrolliert die Produktion feiner Schafwolle vom 13. bis ins 19. Jhd.;
- verhilft mit ihren Privilegien der Kastillischen Wollindustrie zu Wettbewerbsvorteilen;
- garantiert dem Königshaus bis ins 16. Jhd. den Grossteil der Steuereinnahmen;
- hemmt durch staatlichen Schutz der Transhumanz die Entwicklung der Landwirtschaft.

Die transhumante Schafhaltung erfordert die Unterdrückung der separatistischen Tendenzen auf der Iberischen Halbinsel, und trägt mit zur Verlängerung der Königsherrschaft entgegen allen Demokratiebewegungen in Europa bei.

(3) Transhumante Einflüsse auf Landschaftsbild und Botanik:

Hier dürfte wohl der drastischste Einfluss der Transhumanz liegen: Wälder werden durch Weideland und durch breit angelegt Weidewege (75 m) verdrängt. Andererseits fördern die transhumanten Tierzüge mit Schafen, durch Endo- und Epizoochorie aber auch die Diversität der Krautpflanzen, so dass die Iberische Halbinsel hier weltweit mit die größte Diversität besitzt.

Die Präsentation wird als Beispiel aus der Praxis von Bildern und Darstellungen der transhumanten Weidenutzung in der Hohen Sierra Nevada begleitet.

Literature :

Anonymus. La red andaluza de vías pecuarias. Junta de Andalucía, Consejería de Medio Ambiente, Sevilla.

Drelichman-M. 2008. License to till: The privileges of the Spanish Mesta as a case of second best institutions. The University of British Columbia Department of Economics.

Klein-J. 1920. The Mesta. A study in Spanish economic history: 1273 – 1836.

McMaster University Archive for the History of Economic Thought, No.: klein1920.

Payne-GS. A history of Spain and Portugal, volume 1, Chapter four: Castile-León in the Era of the Great Reconquest.

Pereira-F., Davis-SJM, Pereira-L, McEvoy-B, Bradley-DG, Amorim-A. 2006. Genetic signatures of a Mediterranean influence in Iberian Peninsula sheep husbandry. Molecular Biology and Evolution. 23(7):1420-1426

Author: Hubert Beckmann

Affiliation: HBB-consult ; Gesamthochschule Kassel, Fachbereich 6 Architektur, Stadtplanung, Landschaftsplanung

Country: Germany

Title: Transhumance as a tool of species conservation in times of climate change

Abstract:

Climate Change is affecting our planet (1).

After editing the IPCC (Intergovernmental Panel on Climate Change) Technical Paper of Climate Change and Water, it is accepted that “warming of the climate system ... is unequivocal”, i.e. depending on the single scenarios during the 21st century global average temperature will rise between 1.1 and 6.4 °C (p. 15). Thereby it is assumed, that southern and central Europe will experience “a decrease in summer precipitation ... , accompanied by rising temperatures would inevitably lead to both reduced summer soil moisture and more frequent and intense droughts“ (p 42) accompanied by strong convective rainfall components and their great spatial variability.

These alterations will raise different types of ecosystem disturbances due to drought, temperature rise, fires and pests. Hence changing environmental factors will induce a succession of the plant communities. While predictable changes will overrun evolutionary time span they have to be backed up by existing plant communities. Thus species migration gets a prior option to prevent their extinction. In different parts of Europe nature corridors are arranged to facilitate species migration. Encouraged by EU-Habitat's Directive Natura 2000, their adjustment advances conservation status of both habitat type and species throughout their range. Up to now plant saddle different natural mechanism to make possible the migration of their seeds summed up in the concepts of zoochory (2).

In Europe man made associated mechanisms lack up to now.

From human history we got known maybe the most adapted man made matter seed dispersal over long distances:

Sheep are best long distance transport vectors as well by endozoochory as by epizoochory (i.e. seed transport in their intestinal tracts and on their wool fleece). This has been scientifically proven, and thus this option must be integrated in the European programs of biodiversity conservation.

On the Iberian Peninsula the sheep-transhumance. Transhumance is the change between summer rangelands and winter rangelands and has been practised for nearly two-thousand years using a particular land wide network of sheep-highways. Due to this on the Peninsula exists an exceptional diversity of herb species.

This serves as an example of the power and potentiality of this conservation-tool. It is claiming to be set up a Europe wide network of transhumant sheep-ways.

To support politically the advance of such a solution, it still has to be investigated the

effectiveness of sheep's diaspore dispersal in the different botanical and climatic zones of Europe as well as different options of employment and remuneration of shepherds taking into account that this profession is dying out.

Anyway due to climatic situation, it has to be reconsidered that a transhumant network is to be arranged most urgently, right in time just to be prepared for the expected change.

Literature:

(1) <http://www.ipcc.ch/pdf/technical-papers/climate-change-water-en.pdf>

(2) Fischer, S.F., Poschlod, P., Beinlich, B., 1996: Experimental studies on the dispersal of plants and animals on sheep in calcareous grassland. *Journal of Applied Ecology* 33: 1206 - 1222.

Author: Mario Cisternino

Affiliation: Comboni Missionary

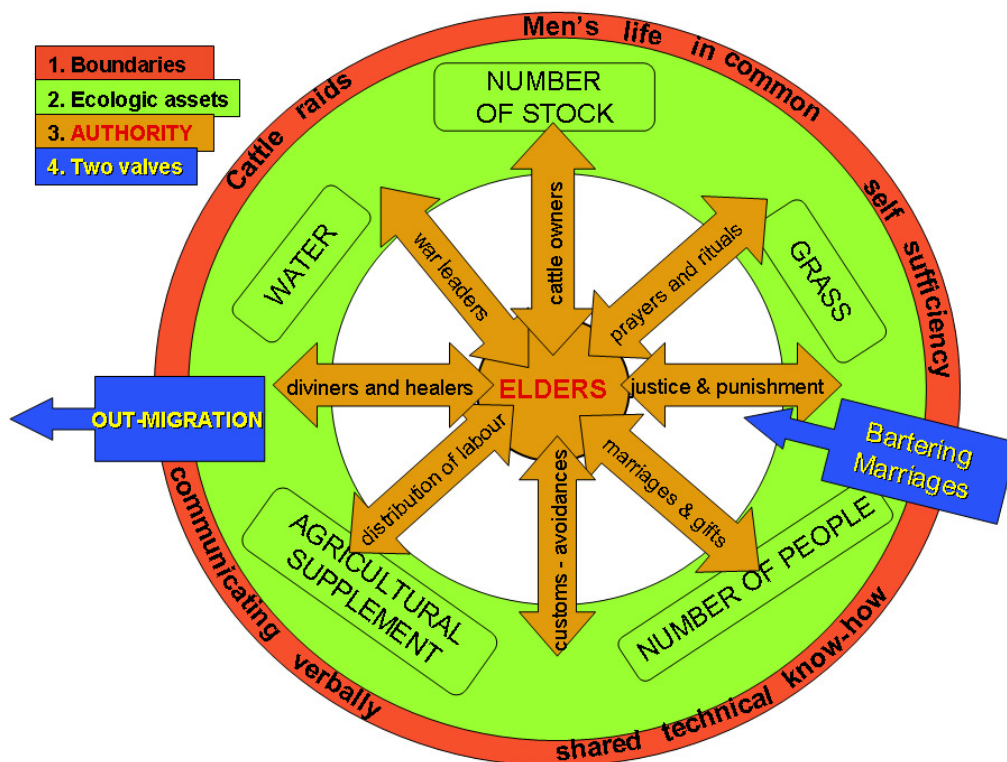
Country: Italy

Title: How the Karimojong Pastoralists manage their Territory: The ecological circle of the Pastoralists and the social structure holding it together

Abstract:

The pastoralist populations of Karamoja in north-eastern Uganda have a culture and a socio-political mind quite separate, as yet, from the rest of the world. Many other similar societies living in the arid stretches of land throughout East Africa are quite similar and have similar problems. Many outsiders (anthropologists, priests, colonial administrators, economists, agriculturalists, politicians) have tried to understand and explain their mind. Some have even gone as far as reviewing their results with karimojong Elders themselves or with some members of the population who have gone through formal education. Here below I show the result of so many observations through a diagram, which I then explain very briefly. This scheme, however, looks static, whereas one must bear in mind that the pastoralists of Karamoja are transhumant; it should be seen as “mental”, with the aim of keeping these populations closed and independent. Nothing sounding like a “central government”, a “religion” or an “outside world” enters into their interests.

The ecological circle of the Pastoralists and the social structure holding it together:



1 – Boundaries:

(Cf.: the outer ring in red colour of the diagram) Rather than geographic boundaries, pastoralist societies employ social methods of separation from other populations. The most important seem the following: communal life of men, self-sufficiency mentality, cattle raiding, exclusively oral and personal communication, limited but shared level of technical knowledge

2 – Ecological assets:

The main territorial and human assets of karimojong socio-ecologic management are five. All of them are non-monetary (Cf. words in green background). These assets are deeply inter-related: if one grows the others expand, and vice-versa: number of livestock, water, grass, number of people, supplementary agriculture.

3 – Authority:

The authority managing and balancing the eco-system lays firmly in the hands of Elders (Cr. centre of the diagram in brown colour). Their channels of administration are (Cf. the brown arrowed spokes in the diagram): cattle owners, public prayers and rituals (mostly sacrifices of bulls), well recognised diviners and healers, war leaders, administration of justice & punishment, recognition of marriages & gifts, assertion of customs and avoidances, distribution of labour (by age and sex).

4 – Two valves are still the provisional answer: out-migration and commerce:

Ideally the socio-ecological circle is considered self-contained and self-balancing. It includes, however, two “valves” functioning in times of distress, when pressure in the circle is excessive or when a little more pressure is preferable (Cf. the two blue arrows): One is an "inlet" valve: bartering with, working for, and marrying, outside the territory; the other is an "outlet" valve: personal - yet massive - out-migration for a few months or years because of cattle epidemics and famine.

The Karamoja Pastoralists' system of socio-political and economic management has been tampered with by both the Central Government and the NGOs, and this has happened during colonial times as well as afterwards, till our present days. Some absorption of these impositional and sectorial influences on the ecologic circle has been successful, especially in agriculture (hoes, animal ploughing, breaking and cultivating lands previously only used for grazing). Yet these improvements have always been economically and technically un-manageable by the Karimojong society. Furthermore, Karimojong violence has always been met with through unilateral disarmament by the Uganda government and by neighbouring Countries: the Pastoralists must disarm, but not the rest of the world. This is not accepted by them. While these two fundamental issues remain still unsolved, thereby not enlarging and re-balancing the whole ecologic circle for the benefit of all, it is proposed that the two valves be enlarged by the international community, so as to defuse the mounting tension caused by population explosion versus rigidity of both local and national management. In practice: (a) giving a tarmac road for quick and secure out-movements as well as for fostering commercial exchanges, and (b) improving of cattle water services. Both valves can be already seen at work in nearby Turkana and in Ankole since many years, and their efficiency in de-fusing tensions has been long lasting.

Author: Günther Czerkus

Affiliation: Bundesausschuss Berufsschäfer ; League for Pastoral Peoples

Country: Germany

Title: Schafe und Ziegen nützen uns allen

Abstract:

Botschaft: Wandertierhaltung muss erhalten bleiben!

Warum: Ihr Nutzen für die Allgemeinheit ist sehr hoch.

Schaf und Ziege sind Multitalente. Jeder weiß, sie liefern:

- Fleisch
- Wolle
- Milch
- Felle
- Dünger

Schafe und Ziegen leisten aber noch viel mehr. Und das weltweit.

- Die Weiden der Wanderherden sind besonders artenreich. Es wird das Futter genutzt, das von selber wächst.

Die hohe Artenvielfalt in Mitteleuropa ist eine Folge Jahrhunderte langer extensiver Landbewirtschaftung. Es sind keine Naturräume mehr sondern Kulturlandschaften.

Beide Alternativen – die Aufgabe der Nutzung und die Intensivierung der Nutzung – führen zwangsläufig zum Rückgang der Biodiversität.

Erhalt der Vielfalt setzt die Bewirtschaftung des Biotoptyps voraus, möglichst in der Form, durch die er entstanden ist.

Umgekehrt sind auch die standortangepassten Nutz-Tierrassen auf diese Biotoptypen angewiesen, wenn ihre Eigenheiten erhalten bleiben sollen.

- Mit der Hütehaltung ist eine besondere ländliche Kultur verbunden.

Die Hirten waren und sind auf sich alleine gestellt. Sie haben sich sehr viel Wissen über natürliche Zusammenhänge, Heilmethoden und das Wetter angeeignet.

Das vielfältige Wissen um natürliche Abläufe und die Tradition der Hirten darf nicht verloren gehen. Es muss weitergegeben oder besser weiterentwickelt werden.

- Schaf- und Ziegenbeweidung schützt den Boden vor Erosion

Dem Dobris+3-Bericht zufolge sind etwa 115 Millionen Hektar europäischer Böden durch Wassererosion und 42 Millionen Hektar durch Winderosion gefährdet.

Das potentielle Erosionsrisiko, das entsteht, wenn die schützende Pflanzendecke entfernt und die Flächen kultiviert werden.

Der beste Schutz gegen Erosion ist eine geschlossene Grasnarbe.

Neben der extensiven Beweidung wirkt sich der goldene Tritt von Schaf und Ziege besonders vorteilhaft auf das Grünland aus. Das macht sich der Mensch vor allem auf den Deichen zu nutze.

- Unter artenreichem Grünland entsteht die beste Grundwasserqualität
Gut durchwurzeltes Grünland ist nachgewiesener Maßen der beste Filter gegen Schadstoffeinträge in das Grundwasser. Dazu kommt: Je stärker die Sonne den nackten Boden bescheinen kann, desto stärker ist die Lösung des mineralisch gebundenen Stickstoffs. Ein hoher Nitratgehalt des Wassers ist die Folge.
- Grünland hält den Grundwasserspiegel hoch
Gut durchwurzelter Boden hält das Wasser. Je weniger Wurzeln da sind und je kürzer die Vegetationszeit einer Kulturpflanze ist, desto schneller sinkt in trockenen Gebieten der Grundwasserspiegel ab.
- Grünland produziert auch dann noch Sauerstoff, wenn die Bäume schon lange keine Blätter mehr haben.
- Humusreiches Grünland gilt als starke CO₂-Senke. Dahingegen wird bei Bodenbruch massenhaft gespeichertes CO₂ freigesetzt.
- Beweidung von Grünland ist der beste Schutz gegen Brandgefahr von dürrerem Aufwuchs.
- Unter Grünland gibt es keine Bodenversalzung
Die Bodenversalzung betrifft nahezu 4 Millionen Hektar, hauptsächlich in den Mittelmeerländern und in Ost Europa. Die Hauptursachen sind die übermäßige Nutzung der Wasserressourcen als Folge der Bewässerung landwirtschaftlich genutzter Flächen, Bevölkerungswachstum, industrielle und städtische Entwicklung und die Expansion des Tourismus in den Küstengebieten. Die Folgen der Versalzung bewirtschafteter Flächen ist ein Rückgang der Erträge oder auch das Ausbleiben jeglicher Ernten.

Die Beweidung fand seit tausenden Jahren dort statt, wo kein Ackerbau betrieben werden konnte.

Da wo Wandertierhaltung ungestört betrieben werden kann, gibt es kaum negative Einflüsse auf die Umwelt.

Sie ist nachhaltig.

Wird der Lebensraum für die Herden beschnitten, kommt es zu vielfältigen Folgen: Überbeweidung ist nur eine auffällige Folge. Sie entsteht aus Not - nicht aus Habgier! Aufgabe der Landwirtschaft oder Intensivierung der Landnutzung - dazu zählt auch der Anbau von Energiepflanzen - führen oft zu irreparablen Schäden (Versalzung, Wüstenbildung).

In jüngster Zeit explodiert die Verdrängung der Herden durch Energiepflanzenanbau in den traditionellen Weidegebieten.

Zusätzlich zwingt die drastische Verschlechterung der Einkommenssituation viele Hirten zur Aufgabe.

Was ist zu tun?

- Leistungen wahrnehmen und anerkennen.
- Tierhalterrechte festschreiben.
- Vorschriften und Gesetze auch an den Bedingungen der Wandertierhaltung ausrichten
- Wirtschaftlichkeit sicherstellen. Am besten über den Preis für Produkte und Dienstleistungen.

Author: Trevor Dudley

Affiliation: Country Director, The Kids League Uganda

Country: Uganda

Title: The use of Sports and Games to improve children's lives in Karamoja

Abstract:

The paper will focus on how sports and games is being utilised by the Kids League Uganda (TKL) to improve the lives of Boys and Girls in Karamoja, through peace-building, encouraging school attendance and developing health awareness.

TKL is a registered NGO based in Uganda that developed out of the hugely successful Kampala Kids League (KKL) established in 1998 to improve children's lives through sport. Over 15,000 boys and girls aged 4-14 have successfully completed KKL sports programmes in Kampala, supported by over 2,000 trained volunteers and over 160 Corporate sponsors. The award winning, sustainable model created has shown how sports can break barriers down and bring people together from different socio-economic, religious and tribal backgrounds.

In 2003 TKL was established to expand, adapt and develop the model at grassroots level in conflict zones of Northern Uganda. Since then the programme has been introduced into 11 conflict and post conflict Districts of Northern Uganda. Over 30,000 boys and girls have been involved in these programmes which work with over 2,000 trained volunteers within local communities to develop sports activities that deliver peace-building and health/awareness messages in a positive environment.

In 2006 Karamoja District Officials and communities requested TKL to introduce such innovative programmes into this neglected region of North East Uganda.

The paper will show how Sports can be such an extremely powerful tool for bringing about social change in African conflict zones and will then focus on how TKL joined the small band of NGO's prepared to support the children of this region after establishing offices in Moroto and Nakapiripirit in 2006.

The challenges and successes will be listed and analysed to enable the International community to understand how sports can create sustainable development that can have a real impact on the lives of children and adults within communities in such pastoralist and nomadic conflict zones.

Examples will be shown to demonstrate how cost effective such sports programmes can be in helping develop sustainable social change.

Case studies will be presented of children from different clans and backgrounds with stories to illustrate such impact. Colourful and memorable photos and video will also be shown that give an insight into the challenges facing the children and how they are overcoming these through sport.

It is hoped that this presentation will increase awareness of the plight of the people in Karamoja and lead to significantly greater support and funding being made available to expand such sports programmes further into the rural communities and into other districts.

It is also hoped that this presentation would encourage international academics and researchers to link with us to provide opportunities for collaboration as we strive to advocate the use of sports as a vehicle for social change.

Author: Trevor Dudley

Affiliation: Country Director, The Kids League Uganda

Country: Uganda

Title: The use of Sports and Games to improve children's lives in Karamoja **(Poster)**

Abstract:

The poster will focus on how sports and games is being utilised by the Kids League Uganda (TKL) to improve the lives of Boys and Girls in Karamoja, through peace-building, encouraging school attendance and developing health awareness.

The poster will show how Sports can be such an extremely powerful tool for bringing about social change in African conflict zones such as Karamoja.

Case studies will be presented of children from different clans and backgrounds with stories to illustrate such impact. Colourful and memorable photos will also be shown that give an insight into the challenges facing the children and how they are overcoming these through sport.

Author: Korbinian Freier

Affiliation: International Max Planck Research School on Earth System Modelling, Max Planck Institute for Meteorology, Research Unit Sustainability and Global Change

Country: Germany

Title: Sustainability or Water Availability? Bio-Economic Regional Modelling of a Pastoral Land-Use System in the Moroccan Atlas Mountains (**Poster**)

Abstract:

Extensive grazing is the most common form of land-use in semi-arid regions. Beside the economic importance for the local people, this land-use is of great interest because of its interactive character concerning the usage of a degradable resource and on- and off-site effects as e. g. for the regional water-budget.

In our study we want to establish a bio-economic computer model which focuses on an integrated land-use system with pastoralism and irrigation agriculture in the Atlas mountains of southern Morocco. We hypothesize that on a regional scale the intensity and strategy of grazing is of great importance for the water availability downstream (oasis agriculture in the Pre-Sahara).

Furthermore, we hypothesize that not only the increase of population is shifting the grazing-strategy towards non-sustainable intensities, but structural socioeconomic changes and changes in property rights are acting as key drivers.

Author: Dr. Sylvain Froidevaux

Affiliation: CCC - Research-Based MA Programme / HEAD (Geneva University of Art and Design)

Country: Switzerland

Title: Cattle Rustling and Black Market : from Sociocultural Practice to Subversive Sociability in African Postcolonial Context

Abstract:

Cattle rustling, as it was traditionally practiced since age-old time by the pastoral populations of Karamoja, turned to a new dimension these last decades and assumed tragic proportions because of arms dealing, black market and civil war in that region. If many sociocultural practices that existed before colonization seem to endure in Africa, it does not necessarily mean that they keep the same significance in the postcolonial context as before.

European colonization has not only imposed new political and economical rules to African societies, determined State borders without taking into account the ethnic ones, introduced a free market economy, prompted people to move from their land etc., but it also contributed to transform clan network and family structures, elders' power, ancestral beliefs and therefore involved fundamental changes. In a more recent period, the postcolonial State took its part in this destabilization process of many African cultures. Social instability was also increased by armed conflicts, epidemics, dryness and war refugees, as well as by the gradual decay of the traditional ways of life which was going on at the same time.

In this context, what could "traditional" practices still in use like cattle rustling or black market mean ? Do they now refer to age-old rules or (post)modern criminality ? Ancestral religion survival or new rites? Redistribution of resources or predatory economy ?

Following the pastoralists' point of view, cattle rustling in eastern Africa usually was a way through which livestock were redistributed among individuals and groups (1). Young men needed cattle in order to get married and it sometimes is very difficult to get it. At the same time, young men built their reputations through raids on neighbouring pastoral groups, and were thereby noted for their bravery and wealth (2).

Now this « sociocultural practice » seems to be perverted by several facts and occurrences, among which the proliferation of small arms and light weapons' traffic. In a context of ecological and political crisis, the close relationship between livestock and the cultural survival of the communities, tensions and fights will concentrate on cattle and grazing. Also pastoralists will employ any means available to them, including violence, to control their resources (3).

Moreover the agrarian policy of State governments promoting non pastoral sectors, at the expense of the pastoral communities, can only exacerbate the crisis. Marginalization of pastoral populations drive them to go beyond the rules and to adopt

a kind of subversive sociability, using all the opportunities they have to be proud of being different, like not to recognize official justice or State boundaries, to practice illegal business, to take part in guerrilla and to adopt “warrior-like” cultures (4).

At last, the subversive and violent evolution of cattle rustling among pastoral groups contributes to weaken the authority of the elders. Raids, guns and traffic give youth the possibility to assert their own power and as far as they do not stay under any social control, they represent a dangerous challenge for the community order.

Notes :

1) Pastoralist voices, june 2008, issue 6

2) Ninsiima, A. : “Cattle rustling among the Pokot and karamojong in Uganda. The impact of gender relations on the conflict”,

<http://irenees.net/fr/fiches/experience/fiche-experience-655.html>

3) Kimani M.J., Abeba Berhe, “The Phenomenon that is Cattle Rustling”, ISS-NAIROBI, Daily Nation Newspaper, Thursday, May 15, 2008

4) Muhereza, F. E., Violence and the State in Karamoja: Causes of Conflict, Initiative for Peace. Cultural Survival Quarterly, January 31, 1999, Issue 22.4

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Author: Echi Christina Gabbert

Affiliation: Max Planck Institute for Social Anthropology, Halle/Saale ; South Omo Museum and Research Center (SORC), Jinka, Ethiopia

Country: Germany / Ethiopia

Title: The killer's song in the quest for peace: Reflections about peace among the Arbore of Southern Ethiopia

Abstract:

The Arbore, also called Hor, are a Cushitic agro-pastoral group of around 5,000 people living in the Rift Valley north of Stephanie close to the Kenyan border in the South Omo Zone of Southwestern Ethiopia. The Arbore have been known as one of the many societies in Southern Ethiopia for which warfare and hunting formed an important part of cultural identity (Tadesse 1999, Ayalew1995). Since 1993 though the Arbore have deliberately developed ways to refrain from hostile activities such as raiding, interethnic warfare and blood feud. At the same time the prohibition of hunting is more strictly watched and punished by the government.

I will discuss aspects of the role of young Arbore men within the peace process. Boys and young men who are presently in their teens and twens form the first generation of Arbore who cannot fulfill an important part of their traditional way of "becoming" by achieving the status of a killer of men or of big game. The tension between cultural concepts of virility and the latest efforts to maintain peaceful are mirrored in the musical practices, where killers are still being praised, reinforcing the desirability of the killer status that in the end cannot be achieved anymore. Reflective and constitutive elements of personal and group identity and their part in the evaluation of fragility and stability of peace will be looked at.

Music is part of my methodological approach (Gabbert 2006 a,b, 2008). I will make use of song lyrics and passages from the discussions in Arbore to picture the communicative dynamics that play a crucial part in creating the turn toward peace. The innovation discussed here is not peace itself, which is an old ideal in spite of the ongoing conflicts, innovative though are the tactics and rhetorics that are applied to make peace a successful enterprise. Being consequently peaceful for the Arbore not only is a change in a historical dimension but also in the regional context of South Omo. Warfare and raiding were embedded in all spheres of Arbore everyday life and formed part of the relationships with their neighbors. As a lasting peace (not the longing for it) is a rather new phenomenon, not all symbolic forms have yet been adjusted well and when looking at the new situation it naturally is rich in contradiction and paradox. To picture this I will look at musical practices that used to constitute elements of motivation and identifications connected to warlike activities to then analyze their meaning in the recent peace discourse.

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Author: Jeanne Gradé

Affiliation: University Ghent, Laboratory of tropical and subtropical agronomy and ethnobotany

Country: Belgium

Title: Embracing ethnoveterinary knowledge diffusion in Karamoja: a strategy to strengthen

Co-authors: R. B. Weladji (KACHEP, Uganda), P. Van Damme (Concordia University, Department of Biology, Canada)

Abstract:

The Karamojong, semi-nomadic pastoralists found in north-eastern Uganda, rely chiefly on traditional knowledge both for their health and their prized livestock. There have been efforts to introduce allopathic medicines with varying success and poor sustainability. Most have advocated reducing local medicine practices in order to rely on modern medicines, arguing that Karamoja is backwards. Others advocate embracing the culture and lifestyle and use it to the region's advantage, bolstered by external resources to fill obvious gaps. We believe it is important to preserve, promote and protect Karamoja's traditional knowledge. As part of steps to investigate ways to prevent ethnoveterinary knowledge (EVK) from fading and, as a byproduct, use this EVK to strengthen the (studied) society, we measured EVK of remedies and disease in three different communities in Karamoja. The first one, (Nabilatuk; the area of EVK research and development focus), is where healers have been regularly meeting with one another and afterwards, typically share ideas with neighbors. The second (Lorengedwat), where those interviewed may have interacted with Nabilatuk community members and the third one (Kaabong) where those interviewed have had virtually no chance to interact with members of the previous two communities. From May – June, 2007, 180 people were interviewed, evenly divided across gender lines, age and location. There were two sets of questionnaires, remedies and diseases; they included 16 remedies and 12 different livestock diseases, respectively. The distance from the healers' association significantly influenced the overall EVK score. Indeed, we found that the EVK was higher in Nabilatuk than the others, and Lorengedwat was likewise higher than Kaabong. Their knowledge was evident for remedies': identification; knowledge of use – for both animal and human needs; growth habits, availability, conservation and harvesting; and recent actual use of the remedies in question. Furthermore, informants from Nabilatuk, on a whole, consistently received higher scores on each question on the disease questionnaire as compared to the others. This was evident in disease: symptomology, treatment and prevention; causality; epidemiology with both animal and zoonotic potential. They also appear to have more recently treated these diseases and therefore seem more confident and experienced in treating them. All these results indicate that the healers of Nabilatuk have been effective at sharing their EVK and encouraging its diffusion. These results support the working hypothesis that knowledge will not disappear if it is used and communicated through both traditional and orthodox networks. This may help spare the Karamojong pastoralists from a future 'cultural limbo' stage, that many cultures have experienced as modernity floods over the people and land, thus enabling a smooth transition to the inevitable change to the next era.

Author: Dr. Jorge Guerra González

Affiliation: Leuphana Universität Lüneburg ; SBI - Social Brokerage International ; INPN - International Non-Profit Network

Country: Germany

Title: Interkulturalität als Hintergrund der Nachhaltigkeit

Abstract:

Umwelt, Wirtschaft und Soziales sind bekanntlich die unumgehbaren Elemente einer nachhaltigen Entwicklung (NE). Wenn sie (oder die Idee selbst von NE) jedoch genauer betrachtet werden, kann man feststellen, dass sie sich auf einen bestimmten Menschenbegriff beziehen. Wenn es auch keine eindeutige Antwort auf die Frage "wohin" diese Entwicklung gibt, oder wenn wir annehmen, dass "Fortschritt" eventuell nicht konsubstantiell zum Mensch sein könnte - sonst, zu unterschiedlichen "Geschwindigkeiten" -, können wir behaupten, dass Entwicklung oder Progress nicht unmittelbar mehr menschlicher Wohlstand bedeuten. Dieser Beitrag soll den Mensch-Begriff hinter dem Ideal der NE so wie seine Rolle gerade in der Verfolgung und Erreichung dieses Ziels untersuchen.

Wir können uns einigen, dass der nachhaltige (wirtschaftliche) Progress vieler Länder, die in dieser Hinsicht als paradigmatisch gelten können, oft zu mehr Entmenschlichung geführt hat- auch wenn sie jene sozialen Aspekte gestärkt haben -. Der Grund ist, dass er mit Materialismus, Individualismus oder Rationalismus einherging, und dabei andere wesentliche Attribute der menschlichen Existenz vernachlässigt wurden wie Gefühle, Emotionen, soziale Wärme, etc. Wir können ebenfalls beobachten, dass diese Vernachlässigung weniger häufig in - wirtschaftlich - weniger entwickelten Ländern vorkommt.

Wenn wir davon ausgehen, dass ein erfülltes menschliches Leben nur dann aufblühen kann, wenn all seine Dimensionen frei wachsen können, so können wir argumentieren, dass die Theorie einer NE - bzw. einer darauf basierenden Entwicklungspolitik - unvollständig wäre, wenn sie sich auf den Menschen bezieht, dabei aber einige seiner substanziellen Aspekte ignorieren würde. In diesem Fall sollte eine NE beanspruchen, ihn ganz zu erfassen, denn sonst könnte gerade eine dauerhafte (wirtschaftliche) Entwicklung nicht gewährleistet, sondern sogar gefährdet werden.

Auf der Grundlage dieser Überlegungen ist es plausibel auszusagen, dass eine NE ein positiver Impuls ist, der hauptsächlich in - sagen wir - entwickelten Ländern entstanden ist, bzw. der unter Prämissen gestaltet wurde, die in ihrem Kontext gültig sind. Deshalb könnte deren direkte Umsetzung von NE außerhalb unidirektional sein. Das Risiko wäre, essenzielle Aspekte den Menschen betreffend gering zu schätzen, die in den Ländern, aus denen der Impuls stammt, nicht mehr so wichtig sind; bzw. diese wesentlichen Attribute zu ignorieren - oder noch schlimmer, zu überrollen - dort, wo sie noch berücksichtigt werden. Es ist schwer vorauszusagen, welches die Folge einer solchen unidirektionalen Implementation wäre, diese Ignoranz könnte jedoch einer NE im Wege stehen, da menschliche Individuen im Kern dieses Ideals stehen.

Diese Untersuchung könnte noch komplizierter werden, wenn wir behaupten würden, dass eine begrenzte menschliche Dimensionalität der am häufigsten zu zahlende Preis für den wirtschaftlichen Progress wäre. Und noch mehr, wenn wir eine tiefe

Korrelation zwischen wirtschaftlicher Entwicklung und eine inkomplette Betrachtung des Menschen offen legen würden, da dies heißen würde, dass NE entweder utopisch oder eher ein indirektes - kollateral - aber unmittelbares Ergebnis einer holistischen menschlichen Perspektive wäre. Dieser Beitrag plädiert für eine abstrakte Ebene von Interkulturalität unter all den genannten Aspekten . Dieses Konzept sollte deshalb weder als ein Teil der sozialen Aspekte der Nachhaltigkeit noch als ihre mögliche vierte Säule betrachtet werden, sondern als der Rahmen, in dem jede NE zu implementieren ist. Oder vielleicht genauer, als der Hintergrund, der gewährleistet, dass eine NE überhaupt statt finden kann.

Author: Kirill Istomin

Affiliation: Max-Planck-Institut für ethnologische Forschung, Halle (Saale)

Country: Germany

Title: Ecological carrying capacity vs. technological labor effectivity in nomadic pastoralist systems: an insight from study of overgrazing in Komi and Nenets reindeer herding

Abstract:

The concept of carrying capacity is widely used in the vast body of literature dealing with (political)ecology of pastoral nomadism in general and with the problem of overgrazing in nomadic pastoralist systems in particular (see Fratkin 1997). In the later group of studies, carrying capacity often represents the most important parameter, despite its calculation, especially in unstable environments, is often next to impossible (Ellis & Swift 1988). In most of these studies, carrying capacity of a particular territory is understood as both a) the maximal population of (productive) animals, which can be kept by nomads on this territory given its natural resources and b) the maximal population of the animals the natural resources of the territory can support. Therefore, the most usual treatment of the concept in the literature collapses its meanings as defined in range ecology and population ecology respectively (see Sayre 2008).

In this presentation I wish to draw on the material on arctic reindeer herders to argue, that these two meanings of the concept should not necessary coincide and that this fact can be important for proper understanding of nomadic pastoralist systems. In the course of my study of overgrazing and pasture quality among Komi and Nenets reindeer herders (North-East of the European part of Russia and North-Western Siberia respectively) it was observed, that the deterioration of pasture quality, including that caused by intensive grazing, influences reindeer herding system first of all through its impact on behavior of the animals. Their competition for sparse fodder causes increased dispersal of herds and makes it increasingly difficult for the nomads to keep control over them. This typically causes loss of animals through losing their tracks in tundra and taiga. The nomads themselves usually relate this loss to “overgrazing” of the range. Indeed, this loss increases as the quality of pasturelands deteriorates and it seems to limit the number of animals the nomads can keep in their herds inside a particular grazing range. However, this loss is caused not by the inadequacy of the resources on the territory for supporting the given population of reindeer (that is excess of the carrying capacity in the sense of population ecology). Rather it is caused by the inadequacy of the herders’ labor efficiency for controlling their herds in the given ecological circumstances. Although this inadequacy is indeed caused by the change of ecological circumstances, it by itself refers to technology of reindeer herding rather than to ecology of tundra.

Indeed, there are evidences that the technological labor efficiency among Komi and Nenets nomads becomes inadequate for controlling a given reindeer population, while ecological resources for supporting this population are still adequate. Thus, it was observed that the most important physical parameters (slaughter weight and mean

fertility) of animals in those herds, which experience regular loss of reindeer due to “overgrazing”, do not differ to those of animals from herds not experiencing such loss. Furthermore, the introduction of snowmobiles into the process of winter pasturing by some herding teams over the 1990s has made it possible for them to use pasturelands previously considered to be too overgrazed for reindeer pasturing.

These evidences suggest that, at least in the case of some reindeer herding groups, the concept of carrying capacity as defined in population ecology as well as the notion of overgrazing as excess of this carrying capacity can have little relevance in (political) ecological studies of nomadic pastoralism. The concept of carrying capacity as defined in range ecology - the maximal population of animals, which can be kept by nomads on this territory given its natural resources – seems to be much more relevant. It should be kept in mind, however, that this concept has both ecological and technological aspects neither of which can be ignored. I believe, that despite this conclusion was obtained from the studies of arctic reindeer herding, which has obvious peculiarities, it still can have applications in studies of nomadism in general.

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Author: Steffen Keulig

Affiliation: Freunde der Naturvölker

Country: Germany

Title: Die saamische Kultur und ihre Bedrohung durch den Staat (inkl. Video)

Abstract:

“Wir, die Saami, sind ein Volk, und nationale Grenzen können die Einheit des saamischen Volkes nicht brechen. Wir haben unsere eigene Geschichte und Tradition, unsere eigene Kultur und Sprache.” Dieses politische Programm wurde auf der 11. Saami Konferenz 1980 verabschiedet.

Die Saami sind ein indigenes Volk, das seit Urzeiten in Skandinavien lebt. Man nimmt an, dass sie von Menschen abstammen, die bereits nach der letzten Eiszeit dort lebten, ungefähr 7.500 Jahre vor Christus. Heute wird die saamische Population auf etwa 75.000 geschätzt. 40.000 davon leben in Norwegen, 10.000 bis 25.000 in Schweden, 8.000 in Finnland und etwa 2.000 in Russland.

Die Rentierhaltung, die Jagd auf Wild und das Fischen bilden die traditionelle Existenzgrundlage der Saami. Allein in Finnland besitzen sie den Großteil der etwa 200.000 Rentiere. Die Rentierhaltung ist relativ neu in der saamischen Kultur. Im 16. und 17. Jahrhundert löste bei den Saami die Rentierhaltung die Jagd wilder Rentiere ab, lange bevor die Schweden und Finnen dieselbe Entwicklung durchmachten. Die saamische Gesellschaft wandelte sich zur Rentierhaltergesellschaft und die Zucht von Rentieren und die damit verbundene nomadische Lebensweise wurde zu ihrer Existenzgrundlage. Die Rentiere dienten zur Ernährung, für Kleidung und Behausung, und wurden ein zentraler Bestandteil ihres praktizierten Schamanismus und ihrer Symbolwelt. Es ist daher keine Frage, dass der Rentierhaltung in der saamischen Kultur eine zentrale Bedeutung zukommt. Auch heute noch ist die Rentierhaltung für viele Saami die fast einzige Erwerbsquelle.

Die Frage der Landrechte für die finnischen Saami ist ein bis heute kompliziertes und ungelöstes Problem für ihre Rentierhaltung. Dies bezieht sich auf die Politik gegenüber den Saami wie auch auf die nationale Politik Finnlands. Bis heute hat Finnland die ILO Konvention 169 nicht ratifiziert, die den Saami als Indigenes Volk das Recht auf ihr Land garantieren würde. Ein Grund für die Nichtanerkennung der saamischen Landrechte liegt darin, dass Finnland mehr als 90 Prozent des saamischen Territoriums als Staatseigentum betrachtet.

Die seit Jahrzehnten anhaltenden Holzeinschläge im saamischen Territorium (staatliche Wälder) durch den finnischen Staat haben mittlerweile einen Punkt erreicht, an dem die Rentierhaltung bald nicht mehr möglich sein wird. Eine Region aktueller Konflikte zwischen den Saami und dem finnischen Staat aufgrund von Holzeinschlägen liegt bei Nelim. Dort wurde und wird auf 27.000 Hektar Fläche Urwald abgeholzt.

Trotzdem besitzen die Saami in Finnland einen Autonomiestatus, der ihnen per Gesetz garantiert wird. Das saamische Parlament wurde 1996 gegründet um die kulturelle Eigenständigkeit der saamischen Kultur zu bewahren und zu fördern. Es besteht aus 21 Mitgliedern, die alle vier Jahre neu gewählt werden. Unabhängig von der Zentralregierung und von dieser finanziell unterstützt arbeitet das saamische Parlament zu Fragen und Problemen, die die saamische Bevölkerung betreffen.

Interview mit Pekka Aikio, Präsident des Saami Parlaments bis Februar 2008:
„Die fortgeführte Entwicklung wird die saamische Rentierhaltung sehr bald auslöschen, und das bedeutet, dass die eigentliche saamische Kultur sterben wird. Die Saami werden normale finnische Bürger werden. Vielleicht sprechen sie noch die saamische Sprache oder sie tragen bei Anlässen ihre bunte Tracht. Aber in ihren Herzen, wie Indianer sagen würden, würden sie zu Weißen werden.“

Author: Dr. Ben Knighton

Affiliation: Oxford Center for Mission Studies

Country: United Kingdom

Title: The State as Invader: The army invading sacred space in Karamoja

Abstract:

Taking my *Africa* article 'The State as Raider' a step further following further fieldwork in Karamoja in October 2005, I examine local contestation of the state's presumption to a monopoly of violence in its periphery. The sedentary state supported by the strategies of 'strong states' in the West has been trying to implement its territorial sovereignty in a pastoralist area, where land is used communally for various purposes. The Uganda People's Defence Force (UPDF) has gone into cattle-camp, homestead, corral, and sacred grove assuming it has the right to do so in order to uphold property and security. Indeed pastoralists may from time to time demand protection from the state, but this is a stylized discourse showing the state its own impotence and the necessity for traditional political autonomy. The actual effect of disarmament programmes reinforces the desire for autonomy, since where they do succeed, they allow security forces to abuse their power. Operating in mists of misunderstanding that allow declarations of war to be mistaken for the maintenance of law and order, the UPDF puts itself in the rôle of invading space to which, in the view of the Karamojong, it is not entitled. Their response is both military and religious: to defend the property necessary for their livelihoods with armed violence and to pray for the invaders to go back to their own place. This constitutes a repudiation of both the validity and the sovereignty of the state and its security forces.

Author: Dr. Ben Knighton

Affiliation: Oxford Center for Mission Studies

Country: United Kingdom

Title: Can Notions of Common Property and the Common Good Survive? The consequences of Classical economics for Karamojong nomadic pastoralists

Abstract:

Despite the attempt of the Government of Uganda to grant private land titles in Karamoja, communal grazing rights are very much perpetuated by traditional politics and religion in Karamojong culture. Far from being in decline, the pastoralist range management system is in expansionist mode with more livestock and more herders than ever before. However this system is a threat to the new world order for three reasons. It is inimical to capitalist development as the Karamojong are most reluctant to commoditize their wealth in cattle or to cut themselves off from cattle-based livelihoods and values. They carry small arms to protect their herds and sometimes to acquire cattle from their enemies. They do not subscribe to national or international goals of economic development, refusing a sedentary lifestyle compatible with Ugandan norms of 'civilization', so that their continuing identity may survive with surprising autonomy.

Basic to the discrepancy between local and Western notions of what is sustainable are different notions of livestock and space. Karamojong notions of freedom is the treasured right of each herd-owner or herder of a family herd to decide on a daily basis when and where herds should graze. This usually involves a 'tracking' strategy, seeking grazing areas with the optimum rainfall, nutrients, and minerals at any particular time. Any imposed restriction on grazing in order to protect pastures is regarded as a social threat. Western concepts of rangeland managements derive from the agrarian and industrial revolutions when British land tenure was transformed by enclosure, at great social cost, to ensure that there were private returns to investment to land, so that those who did not invest in land improvement did not suffer from the externalities of public benefits. Commons therefore came to be seen as threats to property and as public 'bads', standing in the way of progress including improved cattle breeding and productivity.

To develop rangeland management to approximate to Western livestock economies, it was therefore thought necessary by colonial developmentalists and their heirs, either to control grazing to increase animal productivity or, failing that, to limit livestock numbers to a notional carrying capacity, with each head of cattle needing a certain area in order to flourish in an ecologically sustainable way. This approach has proved to be more ideological than scientific with considerable anti-poor, even anti-people, implications.

However the biologist Garrett Hardin has rehearsed the 200 year-old economics of enclosure for general application in the world and linked it to the care of the environment, putting the burden of proof on pastoralists that their communal grazing is not economically damaging. Also involved is the Malthusian threat of the growth of

sheer numbers dependent on a much slower growth of land productivity. This grants international support for reform of land tenure. The paper will examine whether the application of such economic and geographical norms are applicable to the Karamojong livestock economy. This will involve taking seriously local presuppositions and the corrective measures built into Karamojong nomadic pastoralism.

Author: André Krummacher

Affiliation: ACTED

Country: Uganda

Title: From Farmer Field School (FFS) to Pastoralist Field School (PFS): Adopting FFS to Pastoralism in Karamoja

Abstract:

The lowland regions of Karamoja are largely semi-arid, with an average rainfall of 500 – 700 mm per year. The semi-arid plain comprises of savannah covered with seasonal grasses, thorny plants, and occasional small trees. In response to these harsh environmental conditions, most of the livelihood systems in the lowlands of Karamoja depend on livestock husbandry. The livestock systems can be classified as transhumance, with the majority of the population neither sedentary nor nomadic. The Karimojong production system is a dual system in which life revolves around two locations at the same time: the permanent settlement (manyatta) where predominantly agricultural production takes place and some animals are kept and the mobile cattle-camp (kraal) where pastoral production takes place. This system is well adapted to the uncertain environment and pastoralists traditionally employ a range of coping mechanisms that enable them to survive the severe shocks such as droughts that characterize their environment.

A drought is a recurrent and rather normal phenomenon in these rangelands where Karimojong experience prolonged dry seasons. During this time, households expect a degree of austerity as milk yields decline and grain prices increase. In a chronic condition, where water availability falls below the requirements for average crop and range production, a prolonged dry season becomes a drought. Normally, pastoralists in the region expect such a widespread failure once every 3-5 years and a major drought once every 10 years. As a result drought contingency planning is a predictable planning exercise based on normal pastoralist responses to environmental stress.

Recent years, however, have shown more frequent and more severe shocks to the Karimojongs' livelihood system. As whether patterns become more volatile due to climate change, the possibility of rebuilding assets by the affected groups is limited due to reduced and less predictable periods between climatic shocks. A drought has often been a trigger to a humanitarian crisis but the increased vulnerability of the affected pastoralists over the years has increased the extent and severity of the crisis. This vulnerability is caused by a wide variety of complex and interacting factors such as population growth and increasing competition for scarce resources, which makes it difficult for the communities to recover. In addition, social change, poor infrastructure and basic social service delivery, limited marketing opportunities, especially for livestock, land pressure, natural resource degradation, social and cultural marginalization, long standing dependency on external aid and most importantly chronic insecurity causes this vulnerability.

As a result, livelihoods of pastoralists have been eroded. Protecting and improving core livelihood assets is therefore essential in the event of a crisis. New approaches

are currently implemented where humanitarian agencies work with the community to find out existing ways of preparing for and managing drought situations. This means using local knowledge and practices. One of these approaches currently being piloted is the Pastoralist Field School (PFS). The PFS developed out of the Farmer Field School (FFS) approach.

The presentation will explain the FFS approach to the audience and then outline how this approach is adopted to pastoralism and the challenges faced.

Author: Dr. James Lemukol

Affiliation: Medical Director of St. Kizito Hospital Matany

Country: Uganda

Title: Delivery of health services to a semi nomadic population. The experience of Karamoja

Co-authors: Medical team of “Doctors with Africa CUAMM”

Abstract:

The problem is the one of delivery of services to a nomadic or semi-nomadic population, because when people are moving they are not easily and regularly accessible.

The environment in Karamoja (Uganda, East Africa) is arid and allows survival practically only through animal keeping.

The culture is therefore highly influenced by the cattle (the so called “cow culture”).

The problem is addressed by the authors in a managerial way, following the “planning cycle”.

The situation analysis shows that significant health indicators for Karamoja are definitely worse, compared to the national ones. For the delivery of health services in the area the main difficulties are connected to the environment and the local culture. The people who move with the cows and live in the cattle camps are exposed to many threats, including the cattle raids.

The experience in Karamoja shows as possible solutions :

- Mobile Clinics
- Health Centres along the ways followed by the shepherds
- Training of Community Health Workers.

Each one of these possible solutions has good aspects and bad ones, and they are examined and discussed.

At present the training of “Community Health Workers” chosen among the nomadic community of the Karimojong Pastoralist seems to be the most promising solution. Other experiences are anyway welcomed on these issues, in order to find a practicable and acceptable “way forward”.

Author: Peter ken Lochap

Affiliation: LCV, Chairperson Moroto District

Country: Uganda

Title: Pastoralism and modernity: a case study of protected kraals in Moroto district

Abstract:

Karamoja is a semi arid area found in North Eastern Uganda covering approximately 27,200 square kilometers. The area has a total population of 955,245¹ people constituted by more than eleven different social groups of similar dialects. The main social groups include the Matheniko, Pian, Bokora, Pokot, Tepeth, Dodoth and Labwor.

Karamoja is a flat plain land punctuated by some hills and mountains. The main ecological characteristic of the sub-region is inadequate and unreliable rainfall averaging 350mm – 1,500mm per annum. This pattern largely determines the seasonal variations in production and life in general. These unfavorable climatic conditions affect agricultural production drastically leaving the people with the only rational option of livestock rearing, which trade the people guard jealously against potential and existing threats.

In the pre-conflict period in Karamoja that is before 1979, the number of livestock was more than the total human population. On average the human to cow ratio was at 1:2 but this was exclusive for some households who physically exhibited super cow wealth.

The only animal disease feared at that time was rinderpest which the Government veterinary staff had overcome through timely mass campaigns and vaccinations.

Using indigenous technical knowledge, there were some communal grasslands quarantined under traditional system of governance enacted by the senior council of elders due to pre dominance of disease vectors and this were only made accessible after traditional ceremonies were performed.

There were also special animal migratory routes and corridors determined by the senior elders in order to curb de-alienation of the youth from elders who remained back home but daily reciting their traditional prayers for the safety of their herdsmen and livestock.

During the over throw of General Idi Amin Dada in 1979, the Karimojong of Matheniko County stormed into Moroto Army barracks and acquired automatic guns which were used to boost both their offensives and defensives against their foes whom they considered to be the Turkana and Pokot of Kenya and Teuso of Sudan.

With some bit of solidarity still existing among the Karimojong groups of Uganda in early the mid eighties, they engaged into serious cattle rustling of their neighbors from Sebei, Teso, Lango and Acholi in Uganda and Turkana and Pokot in Kenya.

Cattle rustling became unbearable that the legislators from the neighboring districts to Karamoja moved a motion in parliament demanding that the Karimojong be disarmed. This process did not take into account the consent and legacy of the local community and traditional systems in place.

¹ 2002 National Population and Housing Census (see <http://www.ubos.org/preliminaryfullreport.pdf>)

Since 2001, when the voluntary disarmament exercise was officially launched in Kangole in Bokora County, Moroto District, there are positive changes which have helped in combating the warrior youth from openly moving with guns as it used to be the case before.

The above scenario has also brought a lot of challenges:

Creation of protected cattle kraals at every sub- county as a strategy of curbing cattle rustling in Karamoja. This is more of a dividing factor as it is opposed to traditional communal grazing through joint kraals.

Out of the 11 sub- counties in Moroto District, 10 have protected kraals which hence forth have a lot of challenges like; time for grazing is restricted irrespective of the aridity of the land hence fore causing starvation among the livestock which tantamounts to vulnerability to disease infections as the livestock are already weak and stunted.

Lack of legislation/ policies pertaining the welfare of pastoral areas/groups in government which govern the sustainability of the practice.

Customary communal land grazing and ownership has been distorted since the herdsmen of one sub- county can not freely graze in another sub- county without seeking clearance from the security personnel.

The trend of Conflicts and insecurity is much more violent due to proliferation of automatic weapons in Karamoja from the neighboring Sudan, Kenya and Ethiopia.

Most youth who see livestock keeping as their daily activity have been rendered idle since the activity has shifted to lads under 14 years who are left to go grazing with the army. This contravenes the human rights policy of Education for all besides making redundant youth to seek alternatives by going for cattle raids and thefts.

The prevalence of complicated livestock diseases has increased by 20% which has claimed a lot of livestock hence more impoverishing the Karimojong pastoralists besides the recurrent cattle thefts and raids.

Looming poverty has forced more than 30% of the Karimojong children and women especially of Bokora County in Moroto District to resort to a life of begging in the streets of Kampala, Jinja, Mbale and Busia. The majority have also crossed to provide cheap labour in districts of Amuria and Katakwi in Teso sub region which was also heavily devastated by the floods of 2007. The neighboring Acholi and Lango sub- regions can not adequately provide an option since they have just recovered from the 20 year Lord's Resistance Army war which forced the population to stay in IDP camps rendering them food insecure.

In conclusion, Human Rights of pastoralist in Karamoja have continued to be regularly violated since from the time of Colonial governments until date. The presence and identity of pastoralists is not currently acknowledged by most African governments as they are always referred to as old fashioned and non viable economic activity.

Author: Evelyn Mathias

Affiliation: League for Pastoral Peoples and Endogenous Livestock Development

Country: Germany

Title: Community-based breed documentation as a tool for empowerment – the example of Karamoja, Uganda

Co-authors: Thomas Loquang (Kisup Ateker Peace and Endogenous Development Organization, Uganda) and Ilse Köhler-Rollefson (League for Pastoral Peoples)

Abstract:

Over millennia, pastoralists have developed numerous breeds through selective breeding and exposing their animals to different environments. These breeds are hardy and adapted to local climate and environment, can walk long distances and survive on scarce fodder resources. However, while providing a multitude of services to their keepers, they produce less meat and milk than the breeds bred for intensive production during the last two centuries. Therefore formal science and international development regarded local breeds as inferior and obsolete – until recently, when they discovered that the intensive selection for production has dangerously lowered the genetic diversity within some of high-yielding breeds. Local breeds are still genetically diverse, so can provide a valuable gene pool if natural disasters, epidemics, changing consumer preferences, etc. require breeders to recover lost genes or incorporate new ones into a breed. A recent State of the World Report compiled by some 170 countries under the leadership of the Food and Agriculture Organization of the United Nations highlighted alarming trends. World-wide 7616 livestock breeds have been documented. Around 20 percent of reported breeds are classified as at risk. During the last six years 62 breeds became extinct – amounting to the loss of about one breed per month. Documentation is far from complete, as breeds in remote areas tend to be underreported. The lack of breeds reported from Karamoja, a pastoralist area in northeastern Uganda, is a telling example. Because they focus on production characteristics, scientific methods of documenting breeds commonly fail to capture the value and potential of local breeds. To improve this, a group of non-government organizations working at the grassroots level founded the *Local Livestock for Empowerment* (LIFE) Network in 2000. LIFE helps pastoralists and other marginalised livestock keepers voice their needs in international negotiations. It has also developed a documentation method that describes breeds from a community perspective. Training communities in this method can be a powerful empowerment tool as it helps them realize the value of their animals, local resources and knowledge – contrary to what they have been told by schools, media and extensionists for many decades. This paper discusses the LIFE method, using a training project in South and Central Karamoja as an example. The breed concept of the Karimojong seems to differ from the one used in academic science. While herders are able to describe the ideal “Karimojong cow” and its characteristics, their herds seem to contain many crossbreeds with breeds from Africa and also from overseas. Pure breeds from Europe and North America, on the other hand, hardly exist in Karamoja as they cannot cope with the heat and scarce fodder. At the end of the training, herders discussed what they could do on their own to conserve their local breeds. Pastoralists need policies that recognise the multifunctionality of their breeds and facilitate access to services to

improve the productivity, sustainable use and conservation of their livestock and rangelands.

Author: Geoffrey Mugisha

Affiliation: Operations Director of Save the Children in Uganda (SCiUG)

Country: Uganda

Title: Alternative Basic Education for Children in Pastoralist Communities of Karamoja – Experiences of Save the Children in Uganda

Abstract:

The provision of basic education for all children in a formal and structured way has been found to be a challenge to many governments of developing countries. In Karamoja, which is in the North-eastern part of Uganda, this approach was undertaken by Save the Children for pastoralist children of Karamoja which has turned out to be a very effective model of providing basic education.

As sedentary or as pastoralists, the Karimojong traditional cattle-rearers are continuously on the move in search for pasture and water sources as they try to avoid or adapt to harsh weather, tribal enemies and hostile neighborhoods. Young boys as young as 6 are socialized to take early responsibility by providing labor as shepherds. As a result of this lifestyle, pastoralist children are unable to attend the formal, highly structured education system during the usual daytime hours of a conventional school year.

While Uganda is committed to achieving the 2015 Education for All (EFA) goals and targets for every child, these will not be achieved unless policies and resources are directed to provide children in such hard to reach, harsh environments with such strong cultural attitudes and practices with access to relevant, quality education. The phenomenon of movement itself presents many challenges for both providers, and would-be users, of educational services. For example, education statistics reveal that most children do not go to school. The Net Enrolment Ratios for Karamoja are indicated as: 35% of children in Moroto, 28% in Kotido and 36% in Nakapiripirit (MOES statistics Abstract 2004). It is important to note that these are the lowest attendance enrolment rates in the country. The region has extremely low primary school completion rates. In Kotido, Moroto and Nakapiripirit, the rates stand at an average of 1.3% compared to the national average of 22%.

The above scenario presents itself in such a way that calls for provision of Alternative Education to the children of the pastoralists. The education must also be relevant, adaptive, attractive to and valued by the pastoralist communities. This paper will highlight the achievements and gaps of Alternative Education among pastoral communities in Karamoja.

This paper will draw primarily on evidence and experiences of Save the Children in Uganda's programme of Alternative Basic Education for Karamoja (ABEK) being implemented in partnership with district local governments in Karamoja N.E Uganda. ABEK is a non- formal education intervention that was designed to provide basic education to the children whose pastoralist way of life could not enable them to enroll and stay in formal schools. It is a response to the urgent need of basic education for

children in the semi-nomadic pastoralist communities of the semi-arid Karamoja region, with flexible teaching time, locally generated curriculum, locally identified teachers, use of local language and proximity to the homestead. This paper will highlight the key components and best practices of the ABEK model.

In conclusion, experience indicates that interventions that are community-based, and that respond to context and mobility patterns can work. Appropriate modifications such as adjusting the school calendar to ensure appropriate timing, adapting the curriculum to ensure its relevance are necessary. It is only when governments have made efforts to adapt programmes to pastoralist contexts that access, retention and completion rates in schools will improve.

Author: Günther Nährich

Affiliation: Comboni Missionare

Country: Germany

Title: Das ökologische Projekt des St. Kizito Hospitals Matany (Karamoja)

Abstract:

Hintergrundinformation:

Das St. Kizito Krankenhaus Matany wurde als private Non-Profit-Institution (Katholische Diözese Moroto) Anfang der 70er Jahre erbaut und hat seither einen wichtigen Beitrag zur medizinischen Versorgung der Bevölkerung der gesamten Karamoja Region geleistet.

Ein vielgefächertes ökologisches Projekt wurde in den Jahren 1997-99 durch die katholische Jugendorganisation DKA (Dreikönigsaktion) Österreich und die Kofinanzierungsstelle für Entwicklungszusammenarbeit Österreich finanziert.

Es beinhaltet:

- die Installation einer PV-Anlage (Photovoltaik-Anlage) [Reduzierung des Verbrauches von Treibstoff für Dieselgeneratoren – ganztägig Strom für OP, Maternity (Entbindungsstation) und Labor],
- Solar-Heißwasseraufbereitung [erhebliche Senkung des Brennholzbedarfs für Küche und Krankenhauswäscherei],
- Reduzierung des Wasserverbrauchs in der Wäscherei durch Installierung einer neuen, Wasser sparenden Waschmaschine,
- Errichtung einer biologischen Kläranlage für das Schmutz- und Abwasser. Das gereinigte Wasser der Kläranlage dient für die Bewässerung einer
- Obstbaumplantage, die 1999 begonnen wurde. Bereits nach einem Jahr konnten die ersten Papayas geerntet werden.
- Im gleichen Jahr wurde auch die Bepflanzung eines Nutzholzwaldes begonnen.
- Des weiteren wurde ein Verbrennungsofen finanziert. Dadurch werden Plastik und infektiöses Material mit hohen Temperaturen verbrannt und so die Luftverunreinigung erheblich reduziert.

Wiederaufforstungsprojekt, konkret:

Ziel dieses Projektes ist es, jedes Jahr in dieser sehr trockenen Savannengegend mindestens 1000 Bäumchen zu pflanzen. Dies muss zum Beginn der Regenzeit geschehen (April). In den letzten Jahren wurden einige Maßnahmen geschaffen, die diesem Vorhaben zum Erfolg verhelfen:

1. Sicherung von Wasser aus der biologischen Abwasser-Wiederaufbereitungsanlage des Krankenhauses zur Bewässerung.
2. Errichtung einer eigenen Baumschule (Verdienstmöglichkeit für Behinderte)
3. Nutzung von gespeichertem Regenwasser für die Baumschule. Der Verbrauch des kostbaren Trinkwassers kann dadurch reduziert werden.
4. Durch das Graben von Löchern oder Kanälen, in die junge Bäume und Hecken gepflanzt werden, erhalten Schüler Ferienjobs, womit sie sich Ihr Schulgeld verdienen können.

5. Abnahme und Ankauf von biologischem Dünger (Kuhmist) von den Viehhaltern (Nomaden).
6. Einzäunung eines größeren Areals für Obstbäume wie Papaya, Mango, Avocado, Orangen, Zitronen, etc. zur Verbesserung der Ernährung der Patienten im Krankenhaus.
7. Es besteht die Hoffnung, dass mit der Vergrößerung des Waldes ein Mikroklima entsteht. Durch die Bepflanzung soll mehr Regen „angezogen“ werden.

Dieses erweiterte Projekt hat vielfältige positive Auswirkungen:

1. Jugendlichen wird geholfen durch ihr Mittag in die Schule gehen zu können.
2. Behinderte erhalten Arbeit durch die Betreuung der Baumschule.
3. Durch die biologische Kläranlage kann das Abwasser des Hospitals durch die Bewässerung des entstehenden Waldes, sowie der Obstbaumanlage sinnvoll wieder verwendet werden.
4. Das Sammeln des Regenwassers ermöglicht die Bewässerung der Baumschule, sowie die Nutzung des weichen Wassers für die Wäscherei des Krankenhauses.
5. Der Verbrauch des kostbaren Trinkwassers wird reduziert.

Author: Julius Ochen and Robert Ekongot

Affiliation: LCVs, Chairpersons Amuria District and Katakwi district

Country: Uganda

Title: Impact of cattle rustling on the neighbouring communities: a case study of Teso sub-region

Abstract:

The Teso sub-region constituted by the districts of Soroti, Kumi, Katakwi, Kaberamaido, Amuria and Bukedea is located in North-eastern Uganda, between Latitude 1° 30' N and 2° S and Longitude 33° E and 34° 15' W, a total land area of 12,864.3 sq. Km. The 2002 Housing and Population Census put its population at 1,568,763 people (6.6% the total national population) with an average population density of 121.3 persons per Square kilometer.

The Teso population is largely composed of the Iteso, Kumam, and Bakenye tribes. The Iteso and Karimojong belong to the same ethnic cluster of "ITUNGA", a people who were originally pastoralists. While the Iteso gradually adopted sedentary subsistence agriculture, the Karimojong depend on livestock rearing for their livelihoods. Various livestock are still being kept but for economic and social reasons.

While Karamoja is a semi arid area, Teso is naturally endowed with rich agricultural soils, flora and fauna, it has gone through political turmoil and social-economic decline. Civil war and cattle rustling has brought about loss of life and property and massive displacement. In June 2003, the Lord's Resistance Army rebels attacked Teso and worsened the already precarious situation. This turmoil has kept over 70,000 people in Internally Displaced People's camps in the districts of Amuria and Katakwi.

Small scale inter-clan raids using spears were common in Karamoja until 1955 when the first large raid on Teso took place. Twenty two people were killed and 2,000 heads of cattle were raided. Thereafter cross boarder raids became common and remarkably intensified between 1986 and 1999 when the Karimojong acquired fire arms after the fall of the Idi Amin government in 1979. Cattle rustling by armed Karimojong warriors has largely affected the communities of Katakwi and Amuria districts. It has led to gross human rights abuses, loss of life and property displacement of persons, destruction of infrastructure, break down and paralysis of economic activities not only in Teso but in Karamoja too.

Many attempts have been made the colonial and post-independence governments to resolve cattle rustling and the conflicts generated by it but with minimal successes. Neglect and disarmament (Colonial government 1894-1962), administrative control (Obote I-1962-1971), militarism (Amin-1971-79), development, establishing militia in communities neighboring Karamoja, disarmament between 1983-4 (Obote II 1980-1985), development, militarism/disarmament/dialogue (Museveni 1986 to date). The experience of violence from the state made the Karimojong to suspect anything to do

with the state against which they sought to protect themselves. There is need for confidence building.

Consequently, the cross-border communities afflicted by rustling in consultation with the respective local governments, German Development Service (DED), Teso Initiative for Peace (TIP), Omaniman Community Development Initiative (OCODI), Teso Religious Leaders Efforts for Peace and Reconciliation (TERELEPAR), Christian International Peace Service (CHIPS) sought peaceful means of solving the on-going conflict. Activities to spearhead the above include community meetings, dialogues, exchange visits and other confidence building measures aimed at bringing peace between the two conflicting communities. Opportunities existed by way of the vast arable land, pasture and water along the Teso-Karamoja border. The affected communities were convinced to come together and settle in Apeitolim on the Moroto district side and Okoboi on the side of Amuria district. The communities engaged in dam rehabilitation and agriculture and other social activities such as reconstruction of schools and roads.

Author: Roselyne A. Omondi-Ogao

Affiliation: Freelance Correspondence & Conflict Research

Country: Uganda / Kenya

Title: In Search of Food: Insecurity Among Turkana Pastoralists, Kenya

Abstract:

This paper, in the field of humanitarian aid and development, is an attempt to highlight the challenges faced by pastoralists in Africa as a whole and in northwestern Kenya in particular. The focus is on the Turkana pastoralists who inhabit northwestern Kenya. It discusses how different factors such as climate change, arms proliferation, unending resource conflicts and migration have been contributing to the low quality of life among these marginalised pastoralists who also inhabit the largest district in Kenya, Turkana district.

Until recently the plight of the Turkana has been largely overlooked in the coverage of humanitarian crises and in the implementation of international laws including the settlement of refugee populations on fragile land. The hitherto cherished trademark tradition of cattle raiding, which critics say is 'primitive' has put them in bad stead with other communities in Kenya and in the East African region (for instance the Turkana sometimes raid Karimojong pastoralists of north eastern Uganda souring bilateral relations between the two East African countries).

There is more to their livelihoods than has been documented. This paper argues food (in)security remains the most important determinant of the quality and way of life of the Turkana nomads although it was influenced by a wide and complex spectrum of issues such as local, regional and international politics, trade, the uncontrolled immigration, climate change, environmental degradation and proliferation of lights arms and weapons.

Various literature sources plus Herman and Wittek's 'comprehensive security model' are used to study the extent to which the decline of other forms of security (such as environmental degradation, regional insecurity and political marginalization) contribute to insecurity in Turkanaland.

The paper calls for a review of immigration policies in refugee host countries and concerted efforts at: mitigating the negative effects of climate change, harnessing natural resources such as high temperatures (for greener fuels) and finding practical ways of reconstructing lives of disarmed communities.

Pastoralism, a very unique cultural heritage and a way of life, which agricultural experts say is best suited for arid and semi-arid lands, is being threatened with extinction. The paper therefore also calls for more research on the future of pastoralism in East Africa.

Keywords: Food in security, comprehensive security, Turkana nomads, immigration, regional insecurity, climate change, and humanitarian aid.

Author: Marion Rolle

Affiliation: Project coordinator at the Verband Entwicklungspolitik Niedersachsen (VEN) Project: Strengthening Women – Change the Climate!

Country: Germany

Title: The forgotten perspective of Climate Policy: Women and Climate Change; the example of Tanzania

Abstract:

Climate Change ranks among the largest global challenges. While the rich countries produce a large quantity of climatic gases, the economically poorer countries are producing only very little CO².

However, the poor countries are most strongly affected by the effects. Climate change is strengthening the already existing inequalities between countries and within societies. In addition gender imbalance is reinforced, as 70 % of the population who live below the poverty line are women. Those who are already socially and economically disadvantaged or excluded are affected the most. At the same time, due to their bad initial position they are less able to cope with the consequences.

Tanzania is one of the poorest countries of Africa. In the region of Dodoma 60 % of the population live below the poverty line. The soil quality is extremely bad and the harvest of millet, corn or sweet potatoes is hardly enough for surviving. Therefore, climate change, i.e. the expansion of dry seasons paired with increasing heavy rainfalls affects the population particularly hard.

There is a gendered pattern of vulnerability to Climate Change in Tanzania. This is partly due to the already present vulnerability from differential social roles resulting in unequal access to resources, lower levels of education, increased work burden and poor health.

However, in the agricultural sector, rural women play a major role. They are the key food producers and natural resource managers; they produce 60-80% of domestically consumed food, they provide 50% of farm labour and care for over 90% of domestic responsibilities, but with little recognition by the society. As a consequence, women are more vulnerable to the negative effects of Climate Change on agriculture, as manifested in food shortages during floods and droughts, poor health resulting from food shortage and unavailability of water, as well as increasing costs of energy.

At the same time, women live in conditions of social exclusion from the decision making bodies from the family up to national level. They are not fully involved in the policy formulation process which impedes their opportunity and ability to contribute their perspectives and expertise on issues affecting their lives. Even international debates on climate change consider neither the perspective of women nor their specific needs. However, if we want to meet the challenges of adapting to Climate Change, especially in the most strongly affected areas of for example Eastern Africa we have to reveal this kind of "Gender-Blindness" and we must support a consideration of the perspective of women on all levels of Climate Policy.

Author: Andrea Rovati

Affiliation: Associazione Toyai Onlus

Country: Italy

Title: Sharing experience and life with the Karimojong: the Toyai Italian Group way to cooperation

Co-authors: Pietro Savarro, James Lemukol, Tarcisio Dal Santo and Günther Nährich

Abstract:

Toyai is a karimojong word used as a greeting, meaning “let you be”, “let you exist”. In 2000 a small group of Italian friends did a short period of charity job in Matany hospital, the main health facility in Karamoja; they met a lot a people, both Karamojong and from Europe and America who lived there working in development projects.

When they came back to Europe, they realized that their trip to Karamoja would have not been just an exciting experience in the magical season of youth, but decided to create an institution that could support this challenge: Toyai was the logical name of the group (Associazione Toyai Onlus is the official name), whose purpose is that “let the Karimojong and their friends... be”.

Toyai began to help Matany hospital through fund raising in Italy, information about Karamoja in Italy and promotion of cooperation in the Christian charity perspective. The Group coordinates its activity with other supportive groups, among which the main is the Gruppo di Appoggio Ospedale di Matany Onlus, Milan, Italy.

Health promotion is a cornerstone of human development, as it's clearly described by the Millenium Development Goals. However, Toyai was immediately aware that 1) health care costs are rapidly increasing in subsaharian Africa, 2) among them, running costs show the highest rate of raising, 3) they are unaffordable by the vast majority of rural population, particularly the poorest as Karimojong are, and 4) that international agencies and big donors are not willing to cover running costs, whereas it's easier to find funds for capital costs or extraordinary projects.

Thereafter, since the beginning of its history, the group focused its efforts to cover running costs, for example salaries, drugs, Primary Health Care services, Anti-Retroviral Clinic activities, etc.

Several other “special projects” were realized, such as rain water collection system, building of a new general store, renewal of surgical theatre, provision of new medical goods.

Toyai volunteers provided medical support and consultation and realized seminars for upgrade of health workers.

Toyai activities were not narrowly limited to medical sector: social support was provided to families of People living with HIV-AIDS and Zakayo Vocational School in Lorengchora was funded.

Toyai grew thanks to trust of many friends and Italian institutions, and the group has been able to support other projects outside Karamoja, both by providing running costs coverage (in Ediofe Health Center, West Nile) according to Matany experience and implementing specific projects (medical waste incinerator in Nyapea Hospital,

diabetes mellitus clinic in Maracha Hospital, ultrasound upgrade in Naggalama, Lugazia, etc.).

The group support Uganda Catholic Medical Bureau (UCMB), the coordination office of Uganda Catholic Church health facilities.

We present an example of a cooperation challenge made by a group of European people and their Karimojong friends.

Author: Lokut Timothy Sagal and Stephen Makumbi

Affiliation: Coordinators of OCODI and TIP

Country: Uganda

Title: A gun/cattle free settlement: Apeitolim, the case study of peaceful co-existence

Abstract:

Omaniman Community Development Initiative (OCODI) is a local Community Based Organization which operates in Moroto and parts of Nakapiripirit districts of Karamoja sub-region found in North Eastern Uganda-Eastern Africa. OCODI is involved in peace education and conflict transformation and works in partnership with the department of Civil Peace Service (zfd) under German Development Service (ded). The other implementing partners are Teso Initiative for Peace (TIP) a local organization in Teso, Danida-Human Rights and Good Governance and District Local Governments of Moroto, Amuria and Katakwi. OCODI promotes peaceful co- existence between the Iteso and Karimojong along side peace building and conflict resolution within the Karimojong Agro- pastoralists.

The pastoralists of Bokora County in Moroto district lost their cows as a result of cattle raids by other pastoral Karimojong ethnic groups leaving people with no alternatives for survival in terms of food and farm labor usually provided by oxen.

The above scenario has forced most people migrate to open new resettlements in Apeitolim situated towards the border with Teso which to some extent receives adequate rains for crop cultivation.

This resettlement started on January 9th, 2007 when a team of 54 Karimojong dam workers were transported to Okoboi in Kapelebyong, Amuria district from Lokopo Sub-County in Moroto district under the project named “Promotion of peaceful co-existence through joint rehabilitation of water dams” which was championed by OCODI/ded/TIP in collaboration with CHIPS, WFP and Local Governments of Amuria and Moroto districts.

Currently the population in this settlement has grown to over 10,000 people and it is unique in the region. Here people from the three districts of Amuria, Abim and Moroto are living in harmony without any discrimination. This phenomenon is not easy to come by in this region.

Unlike previous attempts of resettlements which did not survive long due to the armed nature of the resettlers, this current one is unique in that the residents themselves came up with a bye law forbidding guns and livestock in the resettlement.

The residents in the above settlements are engaged in crop production which in a few years to come may offer opportunities for assured food for the rest of the neighboring population hence stabilizing subsequent food shortages faced in Karamoja area.

The communities in the settlement of Apeitolim have been more vigilant over their own security since they established the settlement. There have been no serious cattle thefts spilling over to Amuria district since this settlement acts as a buffer zone to rustlers especially from Bokora County in Moroto District.

These settlements are on a pilot basis in a move to help the pastoralist to diversify their livelihood choices and avoid over dependence on cattle. In the near future the people will be encouraged to produce for the market other than only being subsistence farmers.

As the settlement grows, there is need for social services like health, water, education because these are far lacking in the settlement.

In conclusion, a cow stills the one important source of a wide variety of family diets and nutrients in Karamoja. Thus most families which have been impoverished as a result of inter clan cattle rustling find life without a cow more challenging. Nonetheless the temporal absence of cattle from the settlement has stimulated the settlers to create other ways of livelihood.

Important to note that all activities are accompanied by peace education and constant reflection on peace, security and interdependence

Apeitolim experience therefore serves as a model for peaceful conflict resolution among pastoralist communities and their neighbors in North-Eastern Uganda and East Africa at large.

The documentary [to be shown after this presentation] helps in the understanding of this process of peace building

Author: Jennifer Tang

Affiliation: International Institute for Child Rights and Development, Centre for Global Studies, University of Victoria

Country: Canada

Title: Exploring the Karamoja Context for the Promotion of Child Rights

Abstract:

Normative approaches to child rights and protection programming have failed to engender the desired level of impact on the lived realities of children. By taking a contextualized approach to child rights through the examination of child development, child protection, and child agency however, programs can be more relevant, efficient, and effective. Although the situation of children in the Karamoja region of Uganda demands the application of child rights and protection programming, the context in which these children live is not well understood. Through semi-structured interviews with community leaders, adults, and children themselves, vital information regarding child development, protection, and agency in Karamoja was gathered.

With an understanding of the nature of the Karimojong childhood, methods in which to relate with the community which speak to and draw from the Karimojong goals and model of development should be utilized. Programs should be designed to highlight and build on the Karimojong values of responsibility, work ethic, respect for elders, cordial inter-personal relationships, helpfulness, egalitarianism, and pride in tradition. Interventions should target issues which are pertinent at the Karimojong developmental timeline, with emphasis on sanitation and health practices in early childhood, education in middle childhood, sexual relations and personal safety in adolescence. The effects of cultural teachings and beliefs on child development, protection, and agency should also be deliberated upon with communities and children themselves.

While the communities repeatedly highlight issues of hunger, education, and development, child protection concerns must also be addressed urgently. Especially in light of the pervasiveness and multiple effects of the physical insecurity felt by communities, addressing this issue will improve the situation of children's rights to health, education, recreation, in addition to life, survival and development. The problem of early marriage and child sexual abuse demands attention but must be addressed in conjunction with food security as this issue is recognized as a contributor and constraint to effective redress. Where female circumcision is practiced, sensitive community dialogues must actively engage children who seek it and adults who perform it.

Considered a major if not defining part of child development, children in Karamoja contribute greatly to their society through their roles and responsibilities. Children and youth are also active in their own protection, the protection of their peers, and especially in the livelihood activities of their communities. Despite this fact, they are actively discouraged from participating in decisions which affect them, and some children even report being neglected to the point of self-elected disengagement. The

demonstrated agency of children in Karamoja can be an entry point to promote protection capacity building, and personal capacity building, thus opening up avenues for participation in community development and subsequently, rights promotion.

The data collected with community members in Karamoja reveal that the conception of child development, protection, and agency are markedly different from normative conceptions. This information can and should inform programs for and with children so as to better contextualize work so that it truly addresses the priorities of the community. Interventions would then be built on a demonstrated relationship of understanding between external and internal actors so as to engender the commitment of all those involved. Thus, work to promote the rights and protection of children in Karamoja must reflect and address the understandings, priorities, and resources found within children's own communities.

Author: Lena Wäbs

Affiliation: Leuphana Universität Lüneburg, Karamoja campaign

Country: Germany

Title: A cultural exchange between schools in Europe and Karamoja (**Poster**)

Abstract:

Within the campaign “European Awareness of Sustainability in East Africa (Uganda, Karamoja)” cultural exchange is an important part of the project. The aim is to create cultural links between schools in Europe and Karamoja. I collaborate to the school exchange and help organizing the Karamoja-workshops at the exchanging school in Lüneburg. In order to support the intercultural process successfully, I visited the pupils in the Karamojan schools to get an understanding of the school system, their life, and their culture. The poster presentation shows the outcome of my stay in Karamoja. I will present photographs, videos, drawings, written letters and stories of the pupils in Uganda and I will give an overview of my activities in Karamoja.

Author: Insa Winkler

Affiliation: Cultura21

Country: Germany

Title: Reisebericht Kirgisische HalbNomaden

Abstract:

Das Symbol der kirgisischen Tradition, welches auch auf der Nationalflagge dargestellt wird, ist die Jurte. Die Kirgisen haben ihren individuellen Lebensstil seit hunderten von Jahren erhalten können, dieses Volk hat resistente Kraft gegen viele Unterdrücker gezeigt und ist berühmt für seine Pferdezucht. Das Kirgisische Volk ist durch Tschingistans Einfluss geprägt.

Dank des Einflusses der Tartaren gibt es in Kirgisien kaum Analphabeten.

Auch die Sowjets haben es unterlassen Kirgisien zu unterdrücken, sie haben die gesellschaftliche Struktur der nomadischen Sippen gefördert, damit die Nation nicht zu stark wird. Durch Abgabenzwang von Vieh wurden die Kirgisen zu Halb Nomaden. Dadurch sind die Flächen aber stark überweidet bis zum heutigen Tag.

Kirgisische Tradition und die Möglichkeit zukünftiger kultureller Entwicklung ist in der Gesellschaft mit dem Sommerwohnsitz in Jurten und Zelten verankert. Das Nationalgetränk ist Kumus, gegorene Stutenmilch. Pferde sind ein Symbol für Reichtum.

Auf den Hochebenen des Thien Shan findet man stolze Jungen bis zu Greisen, die zu Pferde ihren Besorgungen nachgehen, Schafe und Kühe hüten oder Milch und Käse transportieren.

Der Prozess der Korrosion schreitet aber deutlich voran. Durch die Wasserwirtschaft der Regierung sind die Flüsse weniger sauber und durch den Rückgang der Gletscher sind die Täler durch Sturzbäche und Erdrutsche gefährdet.

Seit der Unabhängigkeit und mit dem Aufkommen der Globalisierung spaltet sich aber die Gesellschaft bezüglich des Nomadischen Lebens. Die Landflucht junger Kirgisen und auch die Qualität der Weideflächen sind neben der Veränderung der Versorgungswege und dem globalen Warenangebot/ Digitalwelt die wichtigste Ursache für den Rückgang des Nomadentums in Kirgisien.

Einfache Nomadenbauern können sich kaum die Reparatur oder den Zukauf von Jurten leisten. Hier gibt es große Unterschiede. Der Transport der Jurte zwischen Sommer und Winterweide ist meistens zu teuer, so sieht man vermehrt Zelte oder alte Bahnwagons, oder auch andere Textilien zur Verkleidung der Jurte, die zum Teil aus Metall gebaut wird.

Andererseits werden gerade zum jetzigen Zeitpunkt alte Jurtenmanufakturen restauriert und

Die Kunst des Jurtenbauens und der Filzproduktion ist zu einem wichtigen touristischen Wirtschaftszweig geworden. Es entsteht teilweise eine Symbiose, indem es vermehrt Hoteljurten gibt. Allerdings bringen unwissende Touristen auch Gefahren für das nomadische Leben mit sich, da durch Unwissenheit, Landschaft und vor allem Wasser der Bäche und Flüsse verschmutzt werden, die ansonsten als Trinkwasser dienen.

In Kirgisien macht man sich ganz offiziell auf Konferenzen und auch in TV Umfragen Gedanken über den Erhalt und Verlust der kirgisischen - nomadischen Tradition.

(Kirgisische Zukunftsblume/ Flower of Sustainability:) Einige Antworten von Kirgisien, wie sie zur Zukunft der Umwelt stehen.



Karamoja



LEUPHANA



LÜNEBURG CONFERENCE (October 24th-25th 2008)

***European awareness of Sustainability in Africa:
Issues of Pastoralism***

NB: Changes are still possible in the conference programme