



ROLE PLAYED BY
TRADITIONAL INSTITUTIONS IN THE
GOVERNANCE OF **COMMUNAL SHARED
RESOURCES**, INCLUDING UNDERSTANDING
THE ROLE OF MEN AND **WOMEN**





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JUNE 2023

TABLE OF CONTENTS

CHAPTER 1: INTRODUCTION	1
1.0 Introduction.....	1
1.1 Governance of Communal Shared Resources.....	1
1.2 The Interface between Formal and Informal Institutions in Natural Resource Management.....	1
1.3 Gender Role in Community Initiatives.....	2
1.4 Project Background.....	2
1.5 Main Objective of the Study:.....	3
1.5.1 Specific objectives.....	3
CHAPTER 2: METHODOLOGY AND DATA COLLECTION APPROACH	4
2.1 Qualitative Study Approaches.....	4
2.2 Methods	4
2.2.1 Key informant interviews (KII).....	4
2.2.2 Focus group discussions (FGDs)	4
2.2.3 Transect drive and walk.....	4
2.3 Approach and Target Cross-border Areas.....	4
CHAPTER 3: FIELD FINDINGS	5
3.1 Traditional Institutions.....	5
3.2 Shared Communal Rangeland Resources.....	5
3.3 Republic of South Sudan; Kapoeta East County	5
3.3.1 Perspective.....	5
3.3.2 Road infrastructure.....	6
3.3.3 Traditional institutions.....	6
3.3.3.1 Advantages of using traditional institutions.....	6
3.3.3.2 Limitations.....	7
3.3.4 Role of government.....	7
3.3.4.1 Constraints and proposed	7
3.3.5 Some traditional institutions (TI) contacted.....	9

3.3.5.1 Narus Women and Girls Friendly Space.....	9
3.3.5.2 County vegetable growing and tree nursery group.....	9
3.3.5.3 Payam WASH Forum (PWF).....	9
3.3.5.3.1 Constraints faced by PWF.....	9
3.3.5.3.2 Proposed enterprises.....	9
3.3.4 Mahaba Village Savings and Loan Association (MVSLA).....	9
3.3.4.1 Future investment.....	9
3.3.5 Other groups contacted include:.....	9
3.3.6 Role played by gender.....	10
3.3.7 Perception of natural resource management practices and gender role.....	10
3.3.8 Existence of customary laws.....	10
3.4 Republic of Uganda; Kaabong District.....	11
3.4.1 Perspective.....	11
3.4.2 Infrastructure and trade.....	11
3.4.3 Shared resources.....	11
3.4.4 Traditional institutions.....	11
3.4.5 Existing by-laws.....	12
3.4.6 Advantages of using traditional institutions.....	12
3.4.6.1 Council of elders.....	12
3.4.6.2 Collaborative Forest Management Associations (CMFA).....	12
3.4.6.2.1 Limitations.....	12
3.4.7 Support to traditional institutions.....	13
3.4.7.1 Support by the Government.....	13
3.4.7.2 Support by development partners.....	13
3.4.8 Transfer of traditional knowledge to next generation.....	13
3.4.9 Gender roles in management of natural resources.....	13
3.4.10 Enablers of traditional institutions.....	14
3.4.10.1 Enablers by the government.....	14
3.4.10.2 Enablers by development partners.....	14
3.4.10.3 Limitations.....	14
3.4.11 Challenges for enforcing natural resources management laws.....	15

3.4.11.1 Proposed interventions.....	15
3.4.12 Traditional institutions contacted	15
3.4.12.1 Council of elders	15
3.4.12.2 Morungole Collaborative Forest Management Association (CFMA)	15
3.4.12.2.1 Constraints	16
3.4.12.3 Women Village Savings and Loans (VSLA) in Morungole,.....	16
3.4.13 Opportunities for supporting existing traditional institutions.....	16
3.5 Federal Democratic Republic of Ethiopia; Benishangul-Gumuz Region	17
3.5.1 Perspective.....	17
3.5.2 Livelihood activities	17
3.5.3 Transport and communication infrastructures	17
3.5.4 Shared natural resources	17
3.5.5 Sherkole, Mekezen Kebele cross-border area	17
3.5.5.1 Shared communal natural resources.....	18
3.5.5.2 Traditional institutions.....	18
3.5.5.3 Proposed areas for intervention.....	18
3.5.6 Akendeyu Kebele, Kurmuk District cross-border area.....	18
3.5.6.1 Constraints.....	18
3.5.7 Gender role in management of communal natural resource	18
3.5.7.1 Opportunities for intervention	19
3.5.8 Enablers of functional traditional institutions.....	19
3.6 Historical Trends in the Importance of Traditional Institutions	19
3.7 Implication of Traditional Institutions in Target Cross-border Areas for Sustainable Governance of Communal Resources	19
CHAPTER 4: CONCLUSION AND RECOMMENDATIONS.....	20
4.1 Conclusion	20
4.2 Recommendations	20
CHAPTER 5: ANNEXES.....	21
Annex 1: Persons and institutions contacted	21

Acronyms

CAHW:	Community Animal Health Workers
CBO:	Community-Based Organization
CFMA:	Collaborative Forest Management Associations
CIG:	Common Interest Group
CSO:	Civil Society Organization
FGD:	Focus Group Discussions
ICPALD:	IGAD Centre for Pastoral Areas and Livestock Development
ICPDO:	Peace building committees e.g Integrated Community Peace Development Organization
IGAD:	Intergovernmental Authority on Development
KII:	Key Informant Interviews
MVSLA:	Mahaba Village Savings and Loan Association
NGO:	Non-Governmental Organizations
NR:	Natural Resource
OPRD:	Organization for Peace and Relief Development
PWF:	Payam Women Forum
SEM:	Sustainable Ecosystem Management
SIDA:	Swedish International Development Agency
TI:	Traditional Institutions
TVET:	Technical Vocational Education Training
VSLA:	Village Savings Loans Association
WMC:	Water Management Committee



CHAPTER 1

Introduction

For sustainable development, institutions, especially at local level, are important for mobilizing resources and regulating their use with a view to maintaining a long-term base for productive activity. Sustainable use of natural resources such as rangelands is conditioned by the strength of local institutions to involve the user of that resource in its rational management because communities structure their activities and interactions with the environment in their quest to eke a living out of available resources. Structures such as households, kin groups, hamlets and villages, local institutions are the main actors through which local communities are organized to realize diverse community aspirations. They are highly path-dependent, dynamic and develop with society according to needs. They may last for a long time, accomplish their objectives, fade out, or transform to capitalize on emerging opportunities¹.

1.1 Governance of Communal Shared Resources

Rangelands in Africa are largely communal and managed through traditional governance structures that constitute and enforce norms and values of their sustainable use. However, the emphasis on formal governance structures has promoted the breakdown of traditional institutions and weakened their capacity to manage rangeland-associated problems. Therefore, improving and regulating grazing management can potentially protect and restore biodiversity, as well as enhance ecosystem functions and processes. Hence, stabilizing and strengthening traditional governance systems that consider gender aspect and clarify roles and responsibilities is of paramount importance for sustainable grazing management in the project target crossborder areas in view of the fact that women often play the higher role but always have less or no power on decision making or control over resources under pastoral systems.

1.2 The Interface between Formal and Informal Institutions in Natural Resource Management

Natural resource management is normally a mix of formal and informal institutions that coexist and interact in a complex and dynamic manner at different prefectures and different tiers. Unlike formal institutions, however, informal practices are not purposively designed at one moment. They rather evolve through continuous interaction, normally in response to prevailing situations and needs². These gradually and inherently evolving informal institutions have roots in the local communities and are embedded in and interwoven with the existing customs, traditions, norms, beliefs, folklores, and tales.

As argued by Sokile 2003, informal institutions tend to solicit more deference and recognition at the grassroots level of the lowest tiers of resource management where they prevail over the

¹ Jeremias G. Mowo, Zenebe Adimassu, Delia Catacutan, Joseph Tanui, Kenneth Masuki, and Charles Lyamchai 2013: The Importance of Local Traditional Institutions in the Management of Natural Resources in the Highlands of East Africa

² Saleth, R. Maria and Ariel Dinar 2004 The Institutional Economics of Water: A Cross-Country Analysis of Institutions and Performance. Washington, D.C.: The World Bank and Northampton, Mass.: Edward Elgar Publishing

formal ones at the interface with formal rules and policies. Informal institutions may gradually become part of the formal arrangements, and elements of formal institutions may be taken up by informal institutions, depending upon a range of factors in a given context, hence, the coexistence and interdependence of the two are inescapable for sustainable natural resource management³.

1.3 Gender Role in Community Initiatives

Studies show that though both women and men participate in community initiatives, women are dominant. This could be attributed to the fact that in the traditional societies, women spend most of their time doing household-related tasks, collecting firewood, looking for food and cooking among others. Due to this gender assigned roles, they have a significant role in making household decisions related to providing for their family needs. Ellis (2023) opines that as a powerful decision-making force, women are often well acquainted with the pros and cons of community initiatives⁴. This makes them be in a good position to analyze how best to improve their families, communities, natural resources and society at large. In addition, Mebane et.al, 2020 argue that there is a wide difference between women and men in participation in a number of issues with women being more inclined towards social welfare. Women are thus more likely to consider community development as a holistic process, in which the goal is the improvement of society for everyone⁵. Furthermore, some studies suggest that many women work better as collaborators and teammates⁶. This makes them ideal candidates for community organizations in which decisions must be made together.

1.4 Project Background

IGAD Centre for Pastoral Areas and Livestock Development (ICPALD) signed a three-year project from December 15th 2022 with Swedish International Development Agency (SIDA) on Sustainable Ecosystem Management (SEM) for pastoralism in cross-border areas of the IGAD region. The goal of the project is to enhance the resilience of pastoralist and agro-pastoralist livelihoods through sustainable management and the use of shared rangelands in cross-border areas of the IGAD region. After a scoping mission conducted by ICPALD staff between January-February, 2023, the crossborder areas of Kapoeta East County (South Sudan)- Kaabong District (Uganda) and Benishangul-Gumuz Region (Ethiopia) - Blue Nile State (Sudan) were selected as project implementation areas which correspond to the shared ecosystem and transhumance routes.

The project will be implemented by ICPALD in close collaboration and in partnership with the relevant government ministries, other nongovernmental organizations, and within communities, with the final aim of enhancing the resilience of pastoralist and agro-pastoralist livelihoods and thereby accelerate sustainable economic and social development for the poor and marginalized especially women and youth.

The Project shall focus on the following five objectives:

1. To build knowledge and understanding about the status of shared rangelands in those-border areas to support sustainable management,

3 Sokile, S. Charles, and van Koppen, Barbara 2003 Local Water Rights and Local Water User Entities: The Unsung Heroines to Water Resource Management in Tanzania. WaterNET/WARFSA Symposium Proceedings, 15-17 2

4 Ellis J, 2023. What Is the Role of Women in Community Development?

5 Mebane E.M.; Aiello A. and Francescato D., 2020. Political Gender Gaps and Social Dominance Orientation

6 Ellis J, 2023. What Is the Role of Women in Community Development?

2. To enhance feed and fodder availability for men and women pastoralists and agro-pastoralists through regulated use and management of shared rangelands in cross-border areas,
3. To diversify livelihoods for men and women pastoralists and agro-pastoralists through sustainable production and use of wild and domesticated rangelands products (gum and resin, Aloe vera, etc) and other enterprises,
4. To support research that informs sustainable rangeland ecosystem and pastoral resilience, and
5. To improve governance of transhumance routes and wildlife corridors in cross-border areas.

1.5 Main Objective of the Study

Undertake a study to document traditional institutions playing role in the governance of communal shared resources including understanding the role of men and women

1.5.1 Specific Objectives

The specific objectives of this study will include:

- a) Identify the available shared communal resources in Kaabong-Kapoeta and Assosa crossborder areas
- b) Identify and document the traditional institutions playing role in the governance of the identified shared communal resources identified above
- c) Document the role of men and women as well as youth in the governance of the identified shared communal resources
- d) Asses and identify the contributions of traditional institutions (mechanisms) in gender (Men, women and youth) responsive governance.
- e) Identify enablers (strength) and barriers (weaknesses) to the identified institutions to facilitate or limit them from playing their roles as mandated and make suggestions going forward
- f) Identify how government institutions can strengthen operations of the traditional institutions to play their role in management of communal resources

CHAPTER 2

METHODOLOGY AND DATA COLLECTION APPROACH

2.1 Qualitative Study Approaches

The study would be guided by questions as per the gender analysis framework that includes access to resources, norms, roles, beliefs and perceptions, power, Institutions, Laws, and Policies. This will be disaggregated into institution, men, women, youth, educational background and age among others.

2.2 Methods

2.2.1 Key Informant Interview (KII)

KII will be used to ask participants a series of questions during the session. Both structured and unstructured KII pre-tested questions will be used to respond to the objectives of the study.

2.2.2 Focus Group Discussions (FGDs)

FGDs will be used at the community level where participants share similar characteristics. FGDs will be conducted for more than 4 hours in each selected crossborder area.

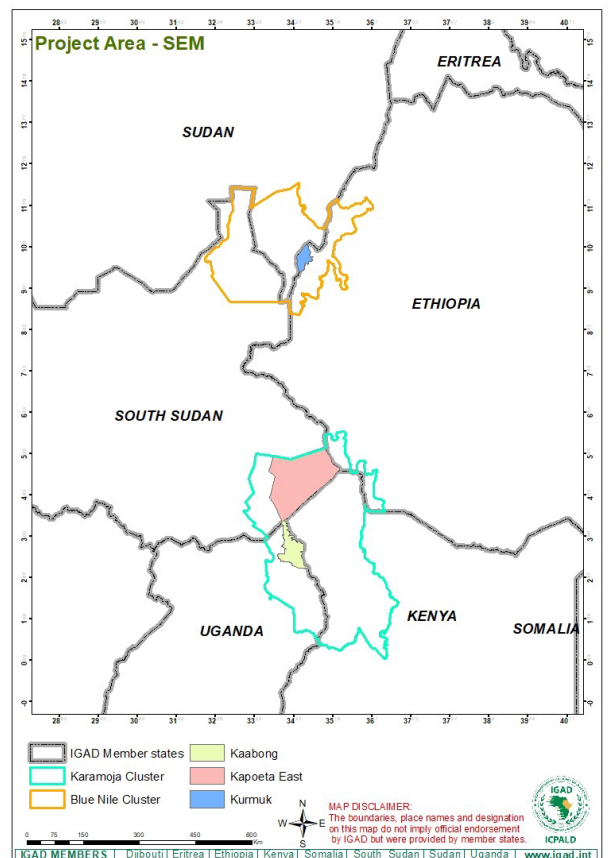
2.2.3 Transect Drive and Walk

Observation during drive or walk across shared communal resources such as pasture, water and any other will be undertaken to triangulate information gathered from KIIs and FGDs.

2.3 Approach and Target Cross-border Areas

The team visited the project areas of Kapoeta East (South Sudan)- Kaabong district (Uganda) and Kurmuk and Sherkole Woredas, in the Benishangul-Gumuz region of Ethiopia. Key informant and focus group interviews were conducted following a designed questionnaire guide. The interviews and information gathering were guided by previous analyses and assessments. Given the remoteness of the areas, not much information and literature were readily available about the areas and therefore most of the information had to be collected through key informant interviews (KIIs) and focus group discussions (FGDs). Up to 12 KI interview sessions and 18 FG discussions were conducted in all the target areas. KIIs were conducted for administrative level personnel, while FGDs were conducted for the community interviews that were organized for any common interest purpose whether related to rangeland ecosystems or not. The interviews focused on identifying the existing traditional institutions involved in management of shared natural resources in one way or another.

A map of the targeted areas



CHAPTER 3

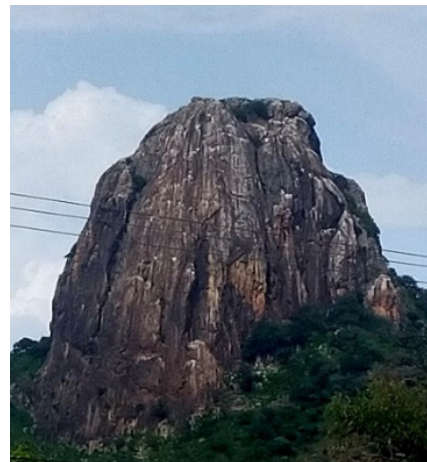
FIELD FINDINGS

3.1 Traditional Institutions

As opined by Selah 2004, Natural resource management is a mix of formal and informal institutions that coexist and interact at different prefectures and different tiers due to increased awareness creation and training of traditional institutions by governments, non-governmental organizations, faith-based organizations, civil society organization and community-based organizations as well as influence from foreigners among others. It was found in some crossborder areas, informal practices are not purposively designed but have evolved through continuous interaction, normally in response to prevailing situations and needs with roots from local communities, embedded in and interwoven with the existing customs, traditions, norms, beliefs, folklores, and tales that can hardly be broken. Example were some sacred sites observed during transect drive and drive as seen in pictures 2 below. The sacred site in Kapoeta East is only occupied by elders in the community selected according to set criteria as articulated in the narrative. The sacred stone in Kurmuk is associated with bad omens of making people who try to climb it go crazy according to villages, so has been deserted.



Sacred site in Kapoeta East for council of elders



Sacred stone- Kurmuk

3.2 Shared Communal Rangeland Resources

Shared communal rangeland resources in the target areas were categorized as grazing resources; water points including rivers, dams, valley tanks; forests; mountain ranges that act as water / rainfall towers and minerals among others. It was noted that some of these rangelands especially in Kapoeta East and Kaabong were considered as overstocked, degraded and unproductive in some areas according to KII and FGD due to human activities. The consequences have led to climate change, that subsequently affect rangeland condition.

3.3 Republic of South Sudan; Kapoeta East County

3.3.1 Perspective

Narus town is the county headquarter of Kapoeta East that lie in Eastern Equatoria. There are many ethnic tribes with the Toposa being predominant. It borders with Turkana of Kenya in the east, Karamojong of Uganda in the south and Didinga Ethnic group of South Sudan in the west. It is composed of nineteen sub- villages with about sixty percent (60%) of its population being women.

The main livelihoods include livestock farming -cattle, and shoats. Other livelihood activities include subsistence agricultural crops cultivation such as sorghum, cassava, onion, tomatoes, vegetables, maize, sesame and other cash crops. Casual work, charcoal burning, tree logging and local mining of gold and diamond are the other sources of livelihood earning.

3.3.2 Road Infrastructure

The KII and FGD informed the team of bad road connection between Narus and Kaabong which has substantially affected trade between the two countries. There are many trade opportunities in livestock and crop agriculture but limited mostly by poor road connectivity more so during rainy season which make it almost impassable. Construction of the road will be of paramount importance to connect the two countries so as to enhance crossborder trade.

3.3.3 Traditional Institutions

Traditional institution	Main meaningful activity	Financiers
Narus women and girls friendly space	Art craft, kneading and sewing	Intersos
Tree planting women group	Grow tree nurseries and plant seedlings in areas where proprospis is removed	Govt and NGOs
Payam WASH Forum (PWF)	Oversees water management committees	Govt and NGOs
Water management committees (WMC)	Management of water use in their localities	NGOs and Govt
Village savings and loan associations (VSLA)	Practice table banking and offer loans to members at 10% interest rate	Self-driven
Livestock traders' association	Trade in livestock	Business driven
Peace building committees e.g Integrated Community Peace Development Organization (ICPDO), Organization for Peace and Relief Development (OPRD)	Involved in resolution of local conflicts and with neighbor country communities	MADA and govt

There are a number of traditional institutions involved in management of natural resources in one way or another. They have been supported by the national government and international and local Non-Governmental Organizations (NGOs), CBOs, CSOs etc that have trained them in various skills and capacities to enhance their operations and promote income generating activities. Christianity and foreigners have contributed to non-stringent observation of traditional virtues and cultures, which in one way or another has reduced the powers of the traditional institutions.

Various stakeholders and groups were contacted and interviewed as KIIs or FGDs. Government officials were interviewed as KIIs. Identified traditional institutions including their activities and supporting organizations or agencies are summarized in table 1 below:

NB: Most of the institutions are dominated by women.

3.3.3.1 Advantages of Using Traditional Institutions

Interviewees informed the team of various advantages of using local institutions for management of natural resources. Their involvement offers ownership which limit malicious damage to natural resources, hence better chances of sustainability; promotes access by communities to some services such as clean water, finance and disease prevention associated with natural resources; promotes development of skills such as art craft, hygiene, ecosystem management; helps abandon or reduce some retrogressive cultures such as tattooing of faces, cattle raids and removal of teeth; brings unity among communities which minimize livestock theft among themselves and reduces conflict over shared natural resources among others.

3.3.3.2 Limitations

Institutions receive limited funds collected from members, therefore, difficult to offer some services such as adequate repair of broken water boreholes. They have often reached govt and NGOs for support but mostly fail to obtain required technical and financial support.

3.3.4 Role of Government

The govt plays a vital role in supporting traditional institutions functionality despite many limitations. Among others, the govt creates enabling environment for smooth operation of traditional institutions; creates linkage with development partners for resource mobilization; offers security through security organs; allocates plots to institutions in need- for development; occasionally offer funds to repair some infrastructures e.g water and road but very limited and facilitates training of the institutions e.g women and youth leadership, peace building for conflict management etc.

3.3.4.1 Constraints and Proposed

Constraint	Proposed Solution
Inaccessibility to far flung areas from county headquarters (Narus) with poor road connectivity especially during rainy season. The road to Kaabong district is in dire need of rehabilitation	Build or rehabilitate key roads especially the Narus-Kaabong road that is key for crossborder trade in livestock, crop produce and other merchandize
Poor telephone communication especially along crossborder areas	Advocate for additional telecommunication masts
Insecurity in some areas where cattle rustling is a common practice	<input type="checkbox"/> Advocate for improved security by the national government <input type="checkbox"/> Facilitate dialogue among the concerned ethnic groups
Reluctance of some communities to drop retrogressive practices such as face tattooing after successful cattle raids and killing of enemies	Create awareness focusing on mindset change among concerned communities

High illiteracy and poverty among communities	<input type="checkbox"/> Promote provision of formal education <input type="checkbox"/> Support creation of employment opportunities <input type="checkbox"/> Introduce technical vocational education training (TVET) for skills enhancement
Unequal distribution of available minimal resources	<input type="checkbox"/> Develop or rehabilitate water points along livestock migratory routes and in crossborder areas <input type="checkbox"/> Develop markets for livestock sales

3.3.5 Some Traditional Institutions (TI) Contacted

There are several traditional institutions in Kapoeta East that are involved in natural resource management in one way or another. They include:

3.3.5.1 Narus Women and Girls Friendly Space

This is a social center established in August 2022 with financial and technical support of INTERSOS, an international NGO. It contacts training of women and girls in various skills such as art craft (beads, traditional skins), sewing (bed sheets, table cloths etc.) among others. Since establishment, it already trained 130 women and girls for 3 months who graduated in April, 2023. Some had started own businesses though many are limited by start-up financial capital.

The center also handles Case management, Rape cases, forced marriage, Physical assault, Denial of resources, Psychological emotional abuse, Sexual abuse and Gender based violence management.

By May, 2023 at the time of study, 94 women and 16 girls had enrolled for training as a second class. Offering alternative source of livelihood reduces dependency on communal resources for survival, such as charcoal burning, rick making, tree logging among others hence protect and restore biodiversity, as well as enhance ecosystem functions and processes.



Women and girls doing artcraft



Narus women & girls friendly space

3.3.5.2 County Vegetable Growing and Tree Nursery Group

The group has 30 members of whom 25 are female and 5 men. The group grows tree seedlings of oassin fruit, neem tree, gisha, murunga, pawpaw, ambrella trees, seedlings of vegetables and water melon with minimal support frpm government and NGOs. Some seedlings are distributed for free to communities in need while others are sold to individuals at SSD pound 500 each. The group also plants tree seedlings where prosopis juliflora is uprooted to prevent re-invasion, thus protect biodiversity and restore rangelands.

3.3.5.3 Payam WASH Forum (PWF)

Some of the association members have been trained as ToTs to offer trainings to water user association management committees. PWF facilitates training of water user committee associations about quality management of water and efficient utilization to minimize wastage. They further train members on value of water to humans and livestock. They also facilitate fencing of boreholes by seeking for resources from NGOs, CBOs etc. as well as undertakes minimal maintenance of boreholes using collected funds. Some water user associations charge each household between SSD pounds 200 or 500 per month depending on location which goes into mainternance of the water source.

3.3.5.3.1 Constraints Faced by PWF

Constraint	Proposed solution
Inadequate support from govt and development partners. Save the Children provided some personal protective equipment (gumboots and soap) only once	Support with seed money to invest in spare part shop alongside printer and other merchandize to enhance income generation for members
Vandalism of the fence around boreholes when done by traditional bush tree materials.	Support fencing with chain link and concrete poles.
Insecurity around boreholes because of lack of security light at some of them.	Provide solar powered security light around boreholes
Broken boreholes that have not been repaired because of high cost of equipment required	Support rehabilitation of few key boreholes

3.3.5.3.2 Proposed Enterprises

- Promote growth of vegetables in kitchen garden for home consumption and commercial purpose
- Engage in keeping and selling of small ruminants and milk
- Support with seed money to open and operate spare parts shop for borehole water pumps/ other goods

3.3.4 Mahaba Village Savings and Loan Association (MVSLA)

The group has 30 members, all of whom are women. Group members contribute SSD pounds 500 per month for social welfare to take care of bereavements or other challenges that befall a paid up member but within their articles of association to minimize exploitation by greedy members. In addition, members contribute between SSD Pound

500 – 2,000 or above for savings. The cash is often borrowed to members as loans payable at an interest rate of 10%. At the end of the year, the accrued benefits are paid in form of dividends to members depending on shares held by each. This alternative source of income reduces pressure on sared communal rangeland resources, hence protect the ecosystem.

3.3.4.1 Future Investment

The group wishes to invest in income generating activities such as keeping of small ruminants/ poultry for sell, kitchen garden, grocery and spare parts shops or any other business if it accesses seed fund

3.3.5 Other Groups Contacted Include:

Group	Activities	Membership
Yoghurt milk processing group	<input type="checkbox"/> Purchase milk and process yoghurt locally <input type="checkbox"/> Aggregate milk from villages and sale in Narus and Juba	38 women
Livestock traders' association	Buy and sale animals for slaughter and breeding locally, Juba, Uganda and Kenya	30 members (25 men and 5 female)
Lopua and Naipei Keny Villages	Keep livestock, grow okra, maize sorghum, maize, ground nuts, sesame, beans	

3.3.6 Role Played by Gender

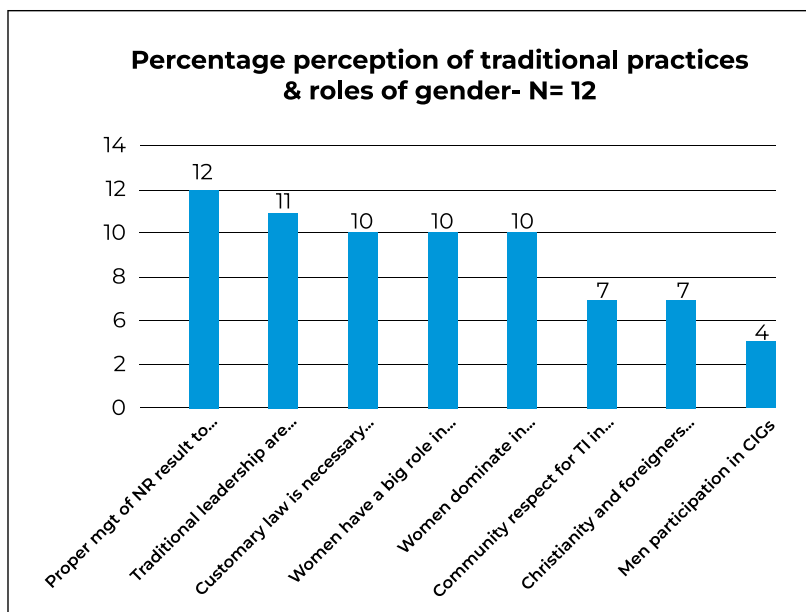
Gender	Role
Men	<input type="checkbox"/> Herd animals <input type="checkbox"/> Keep security <input type="checkbox"/> Minimally support weed crops
Women	<input type="checkbox"/> Construct houses <input type="checkbox"/> Plant crops and do weeding <input type="checkbox"/> Collect firewood and do cooking <input type="checkbox"/> Involved in a number of associations in the village
Youths	<input type="checkbox"/> Involved in livestock trading especially small ruminants <input type="checkbox"/> Support parents herd animals, collect water, firewood, cook etc.

3.3.7 Perception of Natural Resource Management Practices and Gender Role

Twelve respondents were asked about traditional practices and roles played by gender. The questions revolved around management of natural rangelands (NR), customary laws, traditional leadership and effect of foreigners and Christianity and women involvement in income generating activities. All respondents - 100% (12/12) acknowledged that proper management of rangelands results to socio-economic importance, 91.6% felt that traditional institutions are important for management of natural resource and women (83.3%) play a big role in management of natural resources as argued argued by Mebane et al 2020⁷

⁷ Mebane E.M.; Aiello A. and Francescato D., 2020. Political Gender Gaps and Social Dominance Orientation

It was observed that Christianity and foreigners (58.3%) has indeed diluted influence wielded by traditional institutions while men (33.3%) were least involved in common interest groups (CIG) as source of livelihood. Details are shown in the figure below.



NB: TI: Traditional Institution
NR: Natural Resource
CIG: Common Interest Group
N: Number of respondents

3.3.8 Existence of Customary Laws

- Respondents indicated that there are a number of unwritten customary laws governing management of natural resources. Some of them include:
 - Regulated cutting of trees: Only dry and fallen trees are cut for making charcoal or for firewood. However, some trees are cut to clear farms for growing agricultural crops especially sorghum, maize, sesame, vegetable, etc. The clearing is governed by customary and national laws to mitigate wanton destruction of forests and trees.
 - Sacred sites: These are preserved only for old men where important decisions concerning the community are communicated. Women are not allowed there. If they do, they are not allowed to sit on the sacred ground but sit only on a tree branch. Animal sacrifices can be undertaken in these sites and meat consumed by men only. Visited sacred sites were densely forested.



- Seasonal grazing: Pastoralist are allocated where and when to go for grazing to minimize overgrazing and reserve some pasture and water for dry spells or drought.
- Controlled bush burning: Only allowed to burn overgrown pastures

3.4 Republic of Uganda; Kaabong District

3.4.1 Perspective

Kaabong district has a total human population of 168,000 according to recent statistics. Morungole, which is the project target crossborder area is inhabited by majorly 2 ethnic groups comprising of the Ik and Dodoth with an estimated population of about 15,000. The community lacks basic health and education facilities and water. The nearest health facility is a health center II which has no provision for a doctor according to the Uganda health care system which only provides for a doctor at health center III and beyond. This leaves the community with the nearest hospital being over 41 km at the district headquarters in Kaabong. The community has no form of formal Judicial system for arbitration. It has no Police post in place therefore, relies on its existing communal traditional system headed and managed by elders to resolve disputes and conflicts.

3.4.2 Infrastructure and Trade

The crossborder area is readily accessible by marram road from Kaabong district. It has huge trade business opportunities with Kapoeta East, South Sudan for live animals and agricultural produce. The trade is heavily constraint by poor road network between the two countries especially during rainy season. Respondents and government officials informed the team that rehabilitating the connecting earth road between Morungole and Narus will greatly increase trade and income generating activities between the crossborder communities.

Through transect drive, a livestock market constructed by World Bank funded Regional Pastoral Livelihood Resilience Project (RPLRP) has never been in use after commissioning attributed to poor road network that can attract traders (suppliers and buyers) to the market.

3.4.3 Shared Resources

Respondents informed the team of available shared natural resources that include:

- Grazing areas;
- Water points including rivers;
- Central forest reserves which are often used for grazing during dry periods. Also obtain provisional services e.g medicine, firewood, building materials, food including honey. Also obtain ecological services such as rain attraction, cooling effect, carbon sequestration
- Mountain ranges that act as water / rainfall towers
- Minerals

3.4.4 Traditional Institutions

Several traditional institutions were cited. They include:

- a. Collaborative forest management associations (CFMA) – engaged in management of forests at community level.

- ❑ They regulate extraction of provisional services e.g., medicine, firewood etc to limit forest destruction
 - ❑ Create containment zones where grazing, minor tree cutting etc can take place to safeguard destruction of forests on the interior side and at the same time protect human encroachment
- b. Council of elders- include Kraal and opinion leaders. They undertake the following communal services
 - ❑ Guide grazing areas
 - ❑ Initiate development of rangeland management bylaws that regulate usage of rangelands. These include controlled bush burning, cutting of trees for crop production, building materials etc
 - ❑ Enforce by-laws by meting out fines, discipline errant community members
 - ❑ Engage in predictions such as impending cattle raids, rain and drought using observation of animal intestines especially small ruminants
 - ❑ Guide on ethno-veterinary medicine
- c. Water user associations for management of water resources in boreholes and dams
- d. Local environmental committees for management of rangelands
- e. IK Development Agenda: Guides development agenda in Morungole
- f. Women peace forums- participate in dances during peace dialogues through dramas. They also sensitize communities on pertinent issues

3.4.5 Existing By-laws

Environment conservation ordinance 2017

3.4.6 Advantages of Using Traditional Institutions

3.4.6.1 Council of Elders

- ❑ Highly respected and listened to, therefore, easier to enforce the by-laws for resource management
- ❑ Good at resolving local and crossborder conflicts associated with utilization of natural resources

3.4.6.2 Collaborative Forest Management Associations (CMFA)

- ❑ Have collaborative land management agreements that guide their service delivery
- ❑ Ensure sustainable management of rangelands

3.4.6.2.1 Limitations

- ❑ Inadequate support financially and trainings by govt and development partners, therefore, weak in their skills and operations
- ❑ Insecurity brought about by infiltration of small arms and light weapons by cattle rustlers

- ❑ Non- uniform disarmament of cattle rustlers by neighbor countries i.e Kenya and S. Sudan. The three countries should coordinate disarmament efforts
- ❑ Poor crossborder infrastructures e.g internet, roads, bridges, lack of health facilities, markets
- ❑ Limited coordination and collaboration between council of elders to review their performance and challenges between the 3 countries
- ❑ Some non-functional water user associations which have contributed to siltation of water dams and poor sanitation and hygiene at some boreholes

3.4.7 Support to Traditional Institutions

The government and development partners have offered different types of support to the cited traditional institutions. These include:

3.4.7.1 Support by the Government

- ❑ Conducts capacity building and tailored skills training for each group
- ❑ Provides financial grants in addition to linking them to development partners for financial and technical support
- ❑ Provides alternative livelihood activities such as bee keeping, vegetable gardens, crop agriculture etc
- ❑ Enforces regulations that safeguard the natural resources
- ❑ Mobilizes and sensitizes communities for tailored interventions on rangeland management
- ❑ Facilitates dialogues e.g peace negotiations
- ❑ Facilitates infrastructure development such as roads, water storage facilities, markets etc

3.4.7.2 Support by Development Partners

- ❑ Capacity building and tailored training to identified institutions
- ❑ Facilitates Sensitization and peace building between communities
- ❑ Supports development of by-laws financially and technically using consultants etc
- ❑ Funds development of some infrastructure such as roads, water, health facilities, etc
- ❑ Supports rangeland restoration (replanting in affected areas) and rehabilitation (removal of invasive species and replanting)
- ❑ Train and equip community animal health workers (CAHWs) to offer animal health services

3.4.8 Transfer of Traditional Knowledge to Next Generation

Respondents highlighted a number of ways traditional knowledge is passed on from one generation to another. They include initiation ceremonies (marriage, cultural, initiation etc) in sacred shrines; folk tells and myths. To ensure community members are aware

of management practices, information is transferred during sensitization through community outreach programmes, radio programs, faith-based organizations (churches, mosques etc), discussion at shrines, organized tailored trainings, demonstration plots by development partners or government, peace dialogue meetings where natural resource management is the trigger of conflict and exchange visits to other regions or countries for cross-learning.

Moreover, Childhood Development Centers are used for knowledge transfer. Elderly women who take care of young kids and youths while parents are at work tell them myths and folk tales about community norms, values, cultures and traditions.

3.4.9 Gender Roles in Management of Natural Resources

From FGDs, women and men almost have equal roles in management of communal resources while youths support their parents as assigned. Detailed roles are cited in the matrix below.

Gender	NR	Role
Men	Forests and grazing areas	<input type="checkbox"/> Regulate grazing and seasonal migration <input type="checkbox"/> Support development of by-laws and ordinances <input type="checkbox"/> Enforce by-laws <input type="checkbox"/> Hunt wild animals for meat <input type="checkbox"/> Participate in control of pests and diseases through regulated 'rotational grazing' <input type="checkbox"/> Support crop agriculture by ploughing with oxen <input type="checkbox"/> Facilitate peace dialogues and negotiations
Women	Forests	<input type="checkbox"/> Community sensitization <input type="checkbox"/> Entrepreneurship activities- local brews, tree nurseries <input type="checkbox"/> Crop agriculture cultivation- weeding, harvesting etc <input type="checkbox"/> Food gathering from forests- fruits, vegetables etc <input type="checkbox"/> Dance during peace dialogues <input type="checkbox"/> Dance in sacred shrines when elders are conducting ceremonies for rain <input type="checkbox"/> Fetch firewood and water
Youths - girls		<input type="checkbox"/> Support mothers- fetch firewood and water <input type="checkbox"/> Crop cultivation
Boys		<input type="checkbox"/> Herd animals <input type="checkbox"/> Hunt alongside men <input type="checkbox"/> Crop cultivation

3.4.10 Enablers of Traditional Institutions

Respondents cited enabling environment offered by government and development partners. They include:

3.4.10.1 Enablers by the Government

- The govt offers political goodwill, facilitative laws and provision of grants. It has created good decentralized leadership system for better operation of traditional institutions. It promotes the common cultural heritage in Karamoja cluster - ATEKER - the community that speak one language in Ethiopia, Kenya, SSD and Uganda through regular annual events.

3.4.10.2 Enablers by Development Partners

- They support traditional institutions and peace dialogues etc

3.4.10.3 Limitations

Limitation	Proposed solution
High level of illiteracy	Promote education- functional adult education and formal education for youths
Commercialized current cattle raids unlike former once that were for marriage which were sustainable	Strengthen security, peace dialogues and introduce gainful income generating activities
Destruction of rangelands in gazette areas	<ul style="list-style-type: none"> □ Enforce by-laws and carry out sensitization about value of sustainable management of natural resources □ Rehabilitate and restore rangelands
Increased level of poverty due to loss of livelihoods- cattle raids which increase dependence on natural resources- charcoal burning, bricks, timber	Introduce alternative livelihoods, create jobs
Poor mindset towards conservation of natural resources	<ul style="list-style-type: none"> □ Awareness creation and training □ Exposure visits

3.4.11.1 Challenges for Enforcing Natural Resources Management Laws

- Inadequate human resource to disseminate and enforce the laws
- Inadequate popularization of the laws
- Laws not translated to local languages for easy understanding by communities
- No key messages for target audience extracted from laws for dissemination to communities for easy understanding
- Non-functional traditional governance structures in some areas
- Inadequate awareness of the laws by the communities

3.4.11.2 Proposed Interventions

- Provide vocational training, refresher training and scholarships
- Develop required infrastructure
- Strengthen existing governance structures
- Promote market linkages for available enterprises
- Map out available resources, status and what needs to be done to support

3.4.12 Traditional Institutions Contacted

- Several traditional institutions were contacted during the study. They included:

3.4.12.1 Council of Elders

- The council of elders is composed of 12 men and 12 women. Men are selected into the council based on good discipline and being well informed about community by-laws, well versed in community generations and issues, good in teaching youths about community norms and one must spear a presented ram as directed by elders at target point.



Council of Elders- Morungole



Women participate in Council of Elders' meeting

3.4.12.2 Morungole Collaborative Forest Management Association (CFMA)

The association has 30 members (24 male and 6 women). They are all charged with enforcing the by-laws to control bush burning, tree cutting and control cultivation of agriculture crops in forested containment zone. Men and women have almost equal roles. Men harvest honey, clear gardens for women, dig wells for drawing water as well as clean wells or water sources, thin and prune trees and till land by hoes or plough with oxen for crop cultivation. On the other hand, women mulch and clear or clean gardens; plant crops; participate in eco-tourism through cultural dances for tourists; practice art crafts by making beads, mould smoking pots, calabashes, wooden knives, sickles that are sold in eco-tourism center; fetch water and firewood for home use; collect wild food especially fruits and vegetables and grind cereal grains on stones among other chores. Youths support their parents in various designated assignments.

3.4.12.2.1 Constraints

Constraint	Proposed solution
High level of poverty forces communities to overexploit the forest	Introduce income generating activities
High level of illiteracy	<input type="checkbox"/> Support primary and adult education <input type="checkbox"/> Provide financial literacy
Poor quality crop seed	Supply quality seed through established agronomy shop
Insecurity due to few security forces	Advocate for a police post and more security personnel
Poor telecommunication network	Advocate for a mast
Water used at home not potable - collected from stream	
Poor road linking with Narus in S. Sudan	Work on road

3.4.12.3 Women Village Savings and Loans (VSLA) in Morungole,

The group has a membership of 30 persons, all of whom are women. They save and loan members repayable with interest for business opportunities only. They are involved in

agriculture farming of millet, maize, beans, sorghum and vegetables; protect natural resources by good management of rangeland.

3.4.13 Opportunities for Supporting Existing Traditional Institutions

The institutions cited several potential income generating opportunities that they can gainfully be engaged in. They include:

- Support to establish and operate an agronomy shop to sell quality seeds, pesticides, farm implements, agro-vet shop for seeds, tools and others among others. Can be run by VSLA or any other organized group
- Support crop farming of maize, sorghum, beans, sesame, ground nuts, etc, cereal bulking and establish commercial tree nurseries
- Hair dressing and barber shop but demand will be very low
- Tailoring of traditional clothes
- Bee keeping
- Exploitation of gold mining in the ranges;
- Weaving, beads, jewelry and traditional carpentry (traditional stools used by men)
- Clay mining by making interlocking bricks that are environmentally friendly
- Conduct training in use of oxen for ploughing and donkeys for traction or ploughing as well
- Local beer brewing
- Boda Boda transport by youths
- Fodder banking- build capacity and introduce technology and innovation in fodder production. Create a program with government and NGOs to bulk hay and sell to the Turkana market. Possible collaboration can support the initiative in the beginning and enable farmers/community to progressively own the market linkage. In the beginning it can be cash for work then gradually hand over ownership through percentage ownership until community owns 100%.

3.5 Federal Democratic Republic of Ethiopia; Benishangul-Gumuz Region

3.5.1 Perspective

The main ethnic groups are Benishangul, Amhara, Oromo and others with the dominant being Benishangul consisting of over 90% of the population. According to recent statistics, Kurmuk has a total population of 47,174, out of which 20,659 are males and 26, 515 females, while Sherkole has a total population of 40,033 out of which 19,616 are male and 20,417 females.

3.5.2 Livelihood Activities

The major livelihood activities include subsistence agriculture (maize, teff, sesame, bananas, fruits e.g mangoes, pawpaw, avocado etc), artisanal gold mining, livestock farming- mostly sheep and goats (shoats), bee keeping and petty trade. Crop farming and gold mining are the dominant livelihoods carried out interchangeably with gold mining being the dominant income generating activity during the dry season which runs from December-May.

3.5.3 Transport and Communication Infrastructures

The road network to Sherkole is marram road that has been well maintained even though some areas present challenges especially during rainy season. On the other hand, road from Assosa to Kurmuk is asphalt all the way. There is no direct road connection between Sherkole and Kurmuk. This increases distance between the two towns because one has to get back almost to Assosa before proceeding to the Kurmuk yet they are not far from each other.

Telecommunication network is not good in both towns, making it slightly challenging to be readily accessed through modern technology such as emails, mobile phone calls-WhatsApp, SMS, voice calls etc. Accessing existing groups requires advance information to get them ready.

3.5.4 Shared Natural Resources

Respondents informed the team of the available shared natural resources. They include grazing pasture land; water facilities especially river and water ponds; forest; minerals especially gold, mountain ranges that act as water tower and rain catchments among others. There is minimal exploitation of the rangelands in terms of controlled crop agriculture cultivation, mineral mining especially gold, minimal charcoal burning.

3.5.5 Sherkole, Mekezen Kebele Cross-border Area

The Woreda is more than 100 km from Assosa, the headquarter of Benishangul-Gumuz Region. Over 65 km of the road is marram but passable. The community did not have any organized common interest groups engaged in management of rangelands or for income generation that could be interviewed. However, the team managed to talk to few men and women total of 23 (8 female and 15 men) who articulated what they are engaged in.

3.5.5.1 Shared Communal Natural Resources

Respondents cited the following: farmlands, irrigable lands, river water, wild trees like bamboo, gums and domestic trees that are found in the borders like mango trees, pasture lands and other resources.

3.5.5.2 Traditional Institutions

The community cited and a number of unstructured traditional institutions associated with management of natural resources such as Environmental task force and 'Mehaber' or association or environmental development association. Their responsibilities include deciding the areas for grazing; areas protected from animal and human beings for crop agriculture, charcoal burning, bush burning; unwanton tree cutting and especially around river banks and in public places like school and market places. They pass punishment on people who unreasonably misuse the shared communal resources. Women involvement in management of natural resources was rated as medium just in the case of Kaabong district, Uganda.

3.5.5.3 Proposed Areas for Intervention

Generators and water pump for irrigation, animal clinic, training and gold mining machines and drinking water.

3.5.6 Akendeyu Kebele, Kurmuk District Cross-border Area

The community borders Sudan in Kurmuk Woreda engages in a number of income generating activities such as Artisanal Mining (traditional gold mining), crop agriculture (maize, teff, sorghum, sesame, fruits- mangoes, bananas, oranges etc), petty trade, animal production, aquaculture and bee keeping.

3.5.6.1 Constraints

The community is constrained by several factors such as lack of modern agricultural

equipments such as Tractors, lack of fertilizer; lack of pesticides/ insecticides, lack of modern gold mining machineries, lack of bee hives or equipments, lack of skills on modern fishing practices, lack of generators for pumping water, lack of animal clinics and poor roads or inaccessible road during rainy season among others.



Akendeyu community



Gold mining sites

3.5.7 Gender Role in Management of Communal Natural Resource

Despite the fact that sherkole and Akendeyu Kebeles lack organized traditional institutions involved directly or indirectly with management of communal natural resources, the government key informants informed the team that men control most of the activities whereas women participation is medium. However, the govt requires that 30% of any group members must be women.

3.5.7.1 Opportunities for Intervention

Several opportunities exist in gold mining; agriculture- dairy goats and sheep; cereal crops cultivation; poultry keeping (may be challenged with feed availability); bee keeping; aquaculture and petty trade. The communities requires support to be organized into an association or better income generating group to manage community project.

3.5.8 Enablers of Functional Traditional Institutions

The govt has channeled a number of projects to some of the crossborder Kebeles to support income generating initiatives by communitie. These include Lowland Resilienc Project, Livestock and Fishery Sector Development Project

3.6 Historical Trends in the Importance of Traditional Institutions

From KIIs and FGDs, most of the traditional institutions dealing with traditional beliefs and rituals are fading in importance due to modern education, government and NGOs support programmes, inroads of faith-based institutions, mindset change due to awareness creation and changes in administrative governance.

Entrants of foreigners into the communities and commercialization of services by outside institutions have also downplayed importance of adhering to cultural customs such as tatooing and tooth removal by the Toposa community in Kapoeta East, sanctity of sacred sites such that women can't visit like in Morungule, in Kaabong district to cite a few.

Some of the spiritual undertakings like cleansing from evil spirits are wrongly viewed by adherents of faith-based organizations such that practitioners and those seeking their assistance do so in secret as articulated by FGD in Morungule, Kaabong district.

3.7 Implication of Traditional Institutions in Target Cross-border Areas for Sustainable Governance of Communal Resources

Established structures interviewed provide the frameworks through which diverse community aspirations are exploited to ensure sustainable management of shared communal resources. Technical and financial support of these institutions, especially at local levels are important for mobilizing resources and regulating their use with a view to maintaining a long-term base for protecting rangeland biodiversity and productivity in the target crossborder areas.

This will be in agreement with Jeremias et al 2013 who argues that sustainable use of communal rangelands is conditioned by the strength of local institutions to involve the user of that resource in its rational management since rural communities operate within well-organized institutions that structure their activities and interactions with the environment in their quest to derive a living out of available resources⁸. Even if some traditional institutions are unstructured like in the case of Kurmuk and Sherkole in Benishangul-Gumuz, they still play a big role in the sustainable management of shared communal resources since they know it as the basis of their liveline.

Despite dilution of influence of traditional institution, adoption of modern technology and dropping of some worthless cultural customs to embrace commercialization, will help communities sustainably exploit communal resources with minimal negative effect on the ecosystem, hence conserve it for future generations.

⁸ Jeremias G. Mowo, Zenebe Adimassu, Delia Catacutan, Joseph Tanui, Kenneth Masuki, and Charles Lyamchai 2013: The Importance of Local Traditional Institutions in the Management of Natural Resources in the Highlands of East Africa

CHAPTER 4

CONCLUSION AND RECOMMENDATIONS

4.1 Conclusion

A number of formal or informal traditional institutions exist in the target crossborder areas, most of which have diverse functions, but all seem to relate directly or indirectly to natural resource management. Clearly, traditional institutions are important governance structures that guide the lives of many rural residents as some are directly engaged in and have been successful in natural resource management like in the case of Morungule in Kaabong district that is often the grazing ground of livestock from Turkana community, Kenya and Kapoeta East community, South Sudan during prolonged dry spells or drought.

However, a number of traditional institutions were found to be weak, while others are functional and relevant; others are gender or age-exclusive like council of elders in Kapoeta East, denying membership to entire categories of the rural population. The historical trend analysis showed a decline in importance of traditional institutions relating to traditional beliefs (e.g tattooing and tooth removal among Kapoeta East community) and sacredness and an increase in the importance of working together with women, mutual assistance and traditional dances at institutions for eco-tourism in Morungule or Narus Women and Girls Space in Narus. Such divergent trends over time have reflected influences from new or modern religions, exposure to other cultures and practices from foreigners, as well as the introduction of new technologies. Despite the dilution of local leadership from many traditional institutions, they remain strong and can influence key decisions that can help enforce formal institutions for sustainable governance of communal resources.

There is, therefore, a need to better understand how informal legal systems have worked well in the past and how strategies can be fostered to integrate aspects of traditional governance system into the formal system. Technical and financial support to some of these institutions in whichever way will go a long way in helping the SEM project achieve its goal that is focused to enhance the resilience of pastoralist and agro-pastoralist livelihoods through sustainable management and the use of shared rangelands in cross-border areas of South Sudan-Uganda and Ethiopia- Sudan.

4.2 Recommendations

1. Participants from Kaabong and Kapoeta East felt that the construction of a road linking the two countries will be more helpful than constructing a border post at Newkush as envisioned in the project
2. Support of established income-generating groups that play a role in the management of shared communal resources will help the crossborder communities increase their income-generating activities and reduce levels of poverty and dependence on communal natural resources especially, forest
3. It will be important to establish organized groups in sectors of gold mining, agriculture and bee-keeping among others in Akendeyu Kebele in Kurmuk Woreda,

Benishangul-Gumuz region before engaging them in structured involvement on natural resource management and income-generating activities

4. It is recommended to strengthen existing traditional institutions in Kaabong and Kapoeta East through tailored skills training and capacity development to help them play their roles as envisioned in their by-laws for governance of natural resources
5. The roles and issues of local/traditional institutions could be mainstreamed in the management of cross-border natural resources. The project could in the second phase, include more interventions to strengthen the local and traditional institutions, in conjunction with formal institutions in the governance of natural resources in the targeted areas.

CHAPTER 5

ANNEXES

Annex 1: Persons and Institutions Contacted

Names	Organization/ Institution	Contact
	Kapoeta East County	
Mr. Oting Gait	Executive Director, Kapoeta East County	0924378895; otingtingis@gmail.com
Hon. Lino Lowi Lomong	Member of Parliament	0928854449; 0928719997
Paul Patrick Kidega	Director Agriculture and Range	0922002594
Alphonse Lotunyeny	Youth Leader	0923031681
Marino Lowi	Chairman-Livestock Traders Association	097774266
Paul Loketoe	Livestock Trader	0929503961
Mary Dudu	Payam WASH Foru,	
Jane Juwa	PWF	
Lucy Ladu	PWF	
Rodah Lith	PWF	
Asal Ila	PWF	
Andrew Dan	PWF	
Mary Anger Ayuen	Mahaba Village Savings and Loan Association	30 women members
Rhoda Lith Bol	Mahaba VSLA	
Kuir Atem	Mahaba VSLA	
Atong Bol	Mahaba VSLA	
Akur Atong	Mahaba VSLA	
Cecial Mabior	Mahaba VSLA	
Rejan Marek	Mahaba VSLA	
	Kaabong, Uganda	
Kiplangat Martin	CAO	martinkiplangat@gmail.com

Meri Jino Bornd	District Chairperson (LC5)	jinomeri@gmail.com +256783173429
Dr. Fred Eladu	DPMO	eladuf@yahoo.com
Dr. Branda John	DVO	dr.logwee@yahoo.com +256782291665
Lomongin Emmanuel	District Natural Resource Officer	emmylom@yahoo.com
Aima Philips	Morungole Local Environment Committee	
Peter Lotiang		
Abraham Lotuk		
Michael Abuchede		
Lotuk Kodey	Council of Elders-representatives	
Yokon Lokudole		
Kwar Loduk		
Lomko Kenye		
Lokom Joseph		
Locham Mark		
Lemu Simon		
Lonyia Franco		
	Benishangul- Gumuz, Ethiopia	
Dr. Birhanu Eticha		
Yirga Tesfaw	Project Coordinator, Livestock and Fisheries Sector Development Project (LFSDP)	
Abdulwakil Has-sen Omer	Teach and Community mobizer	0917170370; Abdulwakilhassen6@gmail.com
Mussa Tilahun	Kebele Leader	0922246664
Adem Abdulkadir	Vice Kabele Leader	0966424953
Hussen Juma	Kebele Manager	0989048474
Alamin Anur	Youth Leader	0937978470



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