

## PAN-AFRICAN WOMEN’S CHARTER FOR RANGELANDS AND PASTORALISTS

*African Pastoralist Women’s Gathering (APWG), Kampala, Uganda, 16–19 March 2026 at Speke Resort Munyonyo; Enriched by contributions from the Manifesto of Universities of Women in Pastoral and Agro-Pastoral Settings West and Central Africa, Tsévié, Togo, 11–14 January 2026; and Validated by African Pastoralist Women and Leaders from North, West, Central, Eastern and Southern Africa (28 April 2026)*



*Major (Rtd) Jessica Alupo, Vice President of Uganda, of the 11th and 12th Parliament, poses for a photo with African Pastoral Women during the APWG event at Speke Resort Munyonyo on March 17th, 2026, in Kampala, Uganda.*

**PASTORALIST WOMAN’S VOICE:** *The Starting Point of Our Action: “Currently, our animals can no longer meet our needs. To feed our children, we are forced to care for others’ animals and work in their fields. The wages are very low, and we have a lot to do. I think we need to change our techniques to live better. I have always believed that this poverty is also due to our ignorance — it’s our biggest obstacle. Here, not a single person has been to school; even if we receive a letter, we have to go to the neighboring village to find someone who can read. This situation worries me, and I am truly concerned for my children. So, I talked to my husband about my first daughter’s schooling. He agrees but doesn’t help me in any way. I had to sell a kid goat, and I took my daughter to study with my aunt in the city. I want her to become someone one day in this village.”— Excerpt from the 350 stories of the Mosaic of Women Pastoralists (RBM, 2023)*

## **PREAMBLE**

We, the pastoralist and Indigenous women of Africa, gathered in Kampala, Uganda, united across the rangelands of our continent;

Recognizing that pastoralism sustains over 268 million people across Africa and is central to food systems, biodiversity conservation, climate resilience, and peacebuilding;

Acknowledging that **we, Indigenous pastoralist women**, would like to see efforts to achieve beneficial rangelands and pastoralism rapidly scaled up so that our communities can realize the Sustainable Development Goals, adapt to climate change and secure dignified futures for our families;

Acknowledging also that **our rangelands, livelihoods, and cultures** are facing urgent and diverse threats across the world, which we experience first-hand as women responsible for food, water, livestock care, and household resilience;

Acknowledging the importance of national policies on conservation and land management for **safe access to and management of grazing lands, wildlife, water sources, livestock mobility, risk and resilience systems**, for inclusive and responsible land-use planning and ecosystem management by pastoralists and public institutions;

Emphasizing that **fair, participatory and women-responsive pastoral value chains** can create equitable economic opportunities for women and girls and contribute significantly to ending extreme poverty in pastoralist communities.

Affirming that pastoralist women are custodians and practitioners of Indigenous and Local knowledge, livestock economies, ecosystems, and community resilience, yet remain systematically excluded from land ownership, governance systems, and decision-making spaces;

Recalling our rights and protection under international and regional frameworks, including the United Nations Declaration on the Rights of Indigenous Peoples (2007), the Convention on the Elimination of All Forms of Discrimination Against Women (1979), the African Charter on Human and Peoples' Rights (1981), the Maputo Protocol (2003), the Voluntary Guidelines on the Responsible Governance of Tenure (VGGTs), the United Nations Declaration on the Rights of Peasants and Other People Working in Rural Areas (UNDROP, 2018), the Paris Agreement (2015), the Sendai Framework (2015–2030), the Sustainable Development Goals, the African Union Policy Framework on Pastoralism in Africa (2010), the African Union Agenda 2063, and the Mera declaration (2010);

Acknowledging the United Nations General Assembly Resolution 76/253 declaring 2026 as the International Year of Rangelands and Pastoralists;

Deeply concerned by escalating threats to pastoralist systems, including large-scale land acquisitions by governments, highly placed crop farmers, mineral extractive industries;

carbon credit schemes, climate change, war, conflict and insecurity, and exclusionary conservation models;

We, the pastoralist women of Africa — from the Sahel to the Savanna, from the Horn to the Kalahari — speak as custodians of rangelands, livestock, and community resilience. This Charter positions our rights, preserves our knowledge, and sets clear demands for justice, dignity, and stewardship in the face of dispossession, climate change, and exclusion.

**We hereby adopt this Pan-African Women’s Charter for Rangelands and Pastoralists, as a continental framework for justice, rights, dignity, and transformation; which is legitimized by the following challenges – the constraints to pastoralist women’s inclusion, climate resilience and empowerment:**

**We are:**

- At the crossroads of climate, land tenure, insecurity, violence and food crises;
- Structurally invisible despite multiple roles, relegated in decision-making processes and persistently facing violence and discrimination;
- Highly vulnerable to shocks and stresses from climate change and its impacts;
- More exposed to security risks, caught between insecurity, discrimination and dispossession;
- Confronted with income loss related to animal product value chains and the development of precarious pastoral alternatives;
- Facing migration of men and overburdening responsibilities that drain energy, and weakened by evolving traditional herd-management systems.

**Despite these constraints:**

- Pastoralist women demonstrate incredible strength and resilience. We are pillars of pastoralist resilience, social cohesion, territorial economy, and traditional knowledge, and are shaping our children’s future and the future of society in general;
- The roles and multiple positions of pastoralist women are evolving in changing society in their aspirations and motivations to act;
- Women are strategic and operational, making day-to-day decisions regarding the well-being of their families, communities and society in all aspects of life.

## **VISION**

A just, inclusive and resilient Africa where pastoralist women fully exercise their rights and sustainably manage rangelands for current and future generations.

## **MISSION**

To advance, protect and institutionalize the rights, leadership, and agency of pastoralist women through a unified Pan-African framework that influences policy, practice, and investment.

## **MEMORY AND LESSONS: WHAT HISTORY TEACHES US**

Referring to the Mera commitments (2010), it proclaimed:

Recognition of the rights of pastoralists, the legitimacy of pastoralism as a way of life, mobility as the foundation of pastoral systems, land security, women's participation in decision-making, protection against violence and discrimination, and equitable access to essential services.

### **Mera's contribution towards change:**

- Emergence of female pastoral leadership with dedicated advocacy
- Recognition and defense of the pastoral cause
- Local initiatives driven on the ground.

### **What Mera did not change:**

More than half of the expectations from 2010 have regressed due to the lack of policy implementation, ongoing insecurity, and the very low involvement of women throughout decision-making and action chains. "Not enough results, too many words, not enough action" (Universities of Women Pastoralists, Tsévié 2026).

## **CORE PRINCIPLES**

This Charter is based on the following principles, reinforced by the commitments of pastoralist women of North, West, Central, Eastern and Southern Africa:

1. Human rights, dignity, and gender equality
2. Recognition of Indigenous knowledge systems
3. Free, Prior and Informed Consent (FPIC)
4. Equity in land and resource governance
5. Intergenerational justice and inclusion
6. Peace, security, and non-discrimination
7. Mobility as a vital and cultural right
8. Climate justice and environmental stewardship.

In addition to these foundational principles, this Charter is also coined around the following action principles:

- i) Nothing for the pastoralist world without women starting from their voices, lived experience, priorities, and creativity.

- ii) Women are not a homogeneous group: the diversity of situations<sup>1</sup> must be recognized and responses adapted to each group's specific realities.
- iii) Amplifying women's voices is a political act: advocacy led directly by women themselves is more powerful, legitimate, and transformative than indirect representation.
- iv) Women must be decision-makers, not mere extras: full participation in decision-making processes, including the most sensitive, is non-negotiable.
- v) Combine practical needs with strategic interests: addressing immediate needs is necessary but insufficient; transforming power relations and strengthening autonomy are essential.

## Scope and Definitions

- Pastoralist women: Women who depend on mobile or semi-mobile livestock-based livelihoods, traditional knowledge and customary rangeland management.
- Rangelands: Grasslands, savannas, shrub-lands, forests and mountain landscapes used for mobile and communal livestock grazing systems and wildlife biodiversity conservation.
- Mobility: Seasonal and planned movement of people and herds for grazing, water access and social needs.
- FPIC: Free, Prior and Informed Consent, required for any action affecting pastoralist territories, resources or knowledge.

## CHARTER COMMITMENTS

### Article 1: Rights to Land, Territories, Mobility and Natural Resources

The spatial-temporal distribution of resources across rangelands demands free and safe movement of people and livestock within territories and across borders<sup>2</sup>. Pastoralist women have the right to secure communal land tenure, recognized migration corridors, watering points and seasonal grazing reserves. Responsible governance of rangelands is central to the co-existence of pastoralists and biodiversity (Nairobi Declaration, 2026).

#### Key demands

**We demand our national and local governments, donors and international financial institutions, companies and developers, civil society, media and customary leaders to:**

- 1.1. Ensure there is legal recognition of communal and customary tenure and mobility; including gazetted migratory routes across cities and towns to ease access for pastoralists to grazing lands and watering points in rangelands;
- 1.2. Ensure that access to water points, livestock disease control facilities, and grazing lands is protected by law and planned for by national and local governments;
- 1.3. Ensure land or resources on which pastoralist depend for livelihoods shall not be altered, leased, commoditized or developed without FPIC;

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<sup>1</sup> Diverse by countries, territories, status, age and context

<sup>2</sup> The cross-border connection includes livestock corridors that facilitate preservation of biodiversity, livestock production, trade, climate change adaptation and mitigation, and access to regional markets and for rangeland regenerative purposes.

- 1.4. Legalize community-led land mapping, gender-sensitive documentation of rights, and payments for ecosystem services in rangelands;
- 1.5. Ensure integration of customary governance system into national law with explicit protection for women's leadership and resource-access rights.

## **Article 2: Recognition of Pastoralism and Rangelands in Coexistence with Conservation**

Women pastoralists face systemic land insecurity, where they are relegated as users and not owners. They cannot inherit land, and widows are frequently dispossessed by in-laws. Displacement from mining, conservation, and large-scale investments occurs without compensation; beyond ownership, women have limited access and utilization rights over rangelands, despite being primary users of such resources.

Rangelands remain inadequately recognized in national policies and development frameworks with no clear budgets for their development, further marginalizing the pastoralist livelihood systems.

### **As pastoralist women of Africa, we demand our governments to:**

- 2.1. Recognize and legalize pastoralism, with its mobility strategy as a viable, sustainable, and climate-resilient livelihood system, with rangelands integrated into national development policies and planning frameworks;
- 2.2. Implement (including allocating financial resources) the outcomes of the 5th World Parks Congress held in Durban, South Africa in 2003, and the commitments made in the Durban Action Plan which declared that "all protected areas shall be managed and established in full compliance with the rights of Indigenous Peoples, mobile peoples (pastoralists) and local communities", including that "Participatory mechanisms for the restitution of Indigenous Peoples' traditional lands and territories that were incorporated in protected areas without their free prior and informed consent [should be] established and implemented by 2010";
- 2.3. Direct funding from IUCN, GEF, UNEP, World Bank, UNDP, ADB and other donors to pastoralist women and Local Communities-led grassroots organizations to strengthen traditional land governance, livelihoods, biodiversity and policy influencing, including creating spaces for dialogue between pastoralists and conservation authorities.

## **Article 3: Animal Health, Production, Ownership and Economic Rights**

The pastoralist livestock sector has often faced low investments and lack of joint policies and strategies for unlocking economic potential across countries. Chronic under-investment, fragmented policies, lack of appropriate livestock insurance, lack of compensation for loss and damage due to raids, climate change induced disasters and low intraregional trade, weak aggregation systems, and limited access to rural finance and infrastructure tend to limit collective action by Customary Pastoralist Communities. Additionally, inadequate disease surveillance, limited laboratory and diagnostic capacity, insufficient and poorly synchronized vaccination services at national and cross-border level and prevalence of market-sensitive livestock diseases greatly constrain production and trade.

**As pastoralist women of Africa who support our men and families in the care and management of livestock and rangeland resources, and who are leaders in livestock product value chains; we demand our governments, stakeholders and cultural leaders to:**

- 3.1. Respect, recognize, promote, and protect the rights of pastoralist women to livestock ownership and decision-making regarding their use and disposal;
- 3.2. Ensure equitable access to financial services, markets, and value chains through targeted and direct finance for livestock restocking for women, support to small livestock (poultry, goats, etc) enterprises, value addition such as milk processing, embroidery, and other rangeland-based enterprises like bee-keeping, resin harvesting, etc.;
- 3.3. Promote supportive policies on production and investment in fodder production of local feed systems, seed banks, pasture reserves and drought-resilient feed strategies that strengthen pastoral resilience during climate shocks;
- 3.4. Support and promote investment in mobile and accessible laboratory and diagnostic services, and strengthen veterinary services, including regular and predictable animal vaccination along transhumance routes and border markets;
- 3.5. Design policies and services with women's specific livestock realities in mind, and prioritize investment in animal health infrastructure in pastoral areas.

#### **Article 4: Participation, Inclusion and Decision-Making**

Women's representation in all decision-making spaces and peace negotiations is minimal compared to that of their male counterparts. The policies must include binding provisions requiring pastoralist women's representation in all relevant boards and bodies, their mandatory presence at meetings affecting their communities, and their substantive inclusion in land governance, policy processes, and investment negotiations.

**As pastoralist women of Africa, we demand our governments, cultural institutions and partners to:**

- 4.1. Guarantee the full and effective participation of pastoralist women in civic governance, policy formulation, climate negotiations, and investment processes, including through binding quotas;
- 4.2. Support and strengthen pastoralist women- and girls-led groups and organizations to enhance their leadership capacities and participation;
- 4.5. Support, promote and protect the involvement of pastoralist women in leadership, law-making bodies, and land governance to ensure policies that favor pastoralist practices and rights are promoted.

#### **Article 5: Violence, Conflict, and Exclusion from Peace Processes**

Pastoralist women bear the heaviest burden of conflict through raiding, displacement, insecurity during migration, and the specific vulnerabilities of being female in fragile environments. Insecurity is responsible for the highest levels of vulnerability of pastoralist women and children due to loss of husbands, fathers, children and assets. Women are

systematically absent from peace negotiations, conflict-resolution processes, and peace caravans. Yet they are known worldwide to be good peace-makers and negotiators.

**As pastoralist women of Africa, we demand our governments, civil society, cultural institutions and partners to:**

- 5.1. Ensure women's mandatory inclusion in peace negotiations, recognize women as peace actors, not just victims, and address cross-border dimensions of conflict;
- 5.2. Support and promote inclusive, culturally sensitive mechanisms to prevent and resolve conflicts between Indigenous and Customary Pastoralists Communities and other communities;
- 5.3. Respect and enhance customary governance, support dialogue over land and grazing resources, strengthen local conflict-resolution capacities, and promote cooperative management of herds to ensure the safety, resilience, and sustainable livelihoods of all pastoralist communities.

**Article 6: Pastoralist Women's Health, Maternal Care, and Well-being in remote areas**

Women give birth on the move and in remote livestock bomas or kraals. Pregnant women travel long distances to reach health facilities. Women and children suffer anemia, diabetes linked to water scarcity and poor nutrition, and preventable deaths during childbirth. Water collected by women – sometimes after journeys beginning at 3 am – is often not safe to drink. Despite all these trials, pastoralist women bring forth human beings, care for sick members of their families and nurse babies that grow to adulthood with minimal or no healthcare support.

**As pastoralist women of Africa, we demand our governments, cultural institutions and partners to:**

- 6.1. Support and promote health investments and services that take into consideration the special circumstances of pastoralists, including designing health programs that account for the mobility of pastoral communities;
- 6.2. Support and promote accessible, mobile, and culturally responsive healthcare and social protection systems for pastoralist women in rangelands;
- 6.3. Support and promote interstate healthcare services in pastoralist regions, especially along transhumance corridors and in cross-border livestock communities;
- 6.4. Strengthen the control and prevention of zoonotic diseases in pastoralist areas, with flexible and context-specific laboratory and clinical services.

**Article 7: Education, Literacy, and Accessible Policy Information**

The illiteracy and numeracy levels in pastoralist communities, especially among the pastoralist women, are highly disproportionate to those of agrarian and settled communities. Girls are usually withdrawn from school early, forced into marriage, and denied the education that would equip them to understand and defend their rights and those of their communities. The education systems in all countries are not designed to take into consideration the special circumstances of mobile pastoralist communities.

**As pastoralist women of Africa, we demand our governments, development partners, civil society and the private sector to:**

- 7.1. Support and promote inclusive, flexible education systems (mobile education) and the transmission of Indigenous knowledge across generations;
- 7.2. Support and promote flexible adult-literacy and numeracy programs for pastoralist women in rangelands through appropriate policies and guidelines, including allocating direct funds from government budgets and donor agencies towards these efforts;
- 7.3. Support and promote investment in Pastoralist Girl Child Education (PGCE) through appropriate policies and programs, including allocating funds for scholarships for pastoralist women and girls to access education and additional life skills.

#### **Article 8: Elimination of Harmful Cultural Practices, Child Marriages and Gender-based Violence**

“Harmful Cultural Practices” means all behavior, attitudes, and practices that negatively affect the rights of women and girls to live free from all forms of violence and enjoy their human rights and fundamental freedoms; practices such as female genital mutilation, early and forced marriage, and the exchange of girls for livestock persist across pastoralist communities despite legal prohibitions. These practices violate women’s fundamental rights, disrupt their education, and undermine their lifetime economic security.

**As pastoralist women of Africa, we demand our governments, development partners, civil society and cultural leaders to:**

- 8.1. Guarantee the elimination of all forms of harmful practices and ensure access to justice, protection, and survivor-centered services for pastoralist women and children;
- 8.2. Expose and condemn these practices explicitly, and affirm that cultural identity does not override the rights of women and girls;
- 8.3. Support and promote sustained, community-led change through investment in community education, pastoralist women’s institutions and grassroots governance structures;
- 8.4. Support and strengthen comprehensive support services to victims and their families, including emergency services and counselling and therapeutic programs for victims and perpetrators;
- 8.5. Enhance and strengthen enforcement mechanisms relating to health, social welfare, and the justice system to effectively respond to cases of violence against pastoralist women and girls.

#### **Article 9: Investments in Rangelands, FPIC, and Environmental Justice**

The rangelands are common use resources, owned through inheritance systems, without formal registration certificates, making pastoralist lands highly vulnerable to land grabbing and conversion into other land-tenure and use systems. Large-scale investors and extractive industries, conservation and carbon credit schemes operate in pastoralist lands. These activities affect pastoralist communities, especially women and children who

are displaced without redress. Toxins are deposited on land women depend on for livelihoods. All these occur without adequate consultation, compensation, or consent.

**As pastoralist women of Africa, we demand our governments, development partners, civil society and the private sector to:**

- 9.1. Establish binding and responsive standards for investment on rangelands that include mandatory consultation with and consent of pastoralist women, equitable benefit-sharing, and independent oversight;
- 9.2. Respect, recognize, promote, and protect Pastoralists Communities' rights, based on the fundamental right to self-determination, provided for in the UN Declaration on the Rights of Indigenous Peoples and UNCCD COP16 decisions. These include but are not limited to our rights to rangelands and pastoral territories, tenure and governance systems;
- 9.3. Invest financial resources in the protection of communal grazing lands and tenure and outlaw their acquisition, grabbing and/or conversion into other land-tenure systems and uses;
- 9.4. Develop procedures for the participation of pastoralist women in all aspects of extractive industries and carbon credit schemes, including measures to protect their assets and property rights during and after extraction;
- 9.5. Ensure that all investments affecting pastoralist lands shall uphold FPIC, ensure equitable benefit-sharing, and prevent environmental harm.

#### **Article 10: Mobility, Markets, and Economic Empowerment**

**Mobility**, which is essential for pastoralist productivity, trade, economic and ecological sustainability in pastoralist areas and countries, is undermined by insecurity, restrictive land-tenure regimes, and cross-border policies. Well-managed mobile herding systems can maintain markets and support economies of countries in Africa. Women produce pastoral goods, dairy, meat, beadwork, and crafts, but have no access to markets, processing infrastructure, or value chains and they lack insurance. Government support for market development and product processing would immediately transform women's economic independence in rangelands.

**As pastoralist women of Africa, we demand our governments, development partners, civil society and the private sector to:**

- 10.1. Support and promote targeted investment in women's economic empowerment that reaches the grassroots, including direct financing for women's groups and pastoralist women's grassroots organizations and enterprises;
- 10.2. Recognize and protect mobility as a fundamental right for pastoralists, and invest in infrastructure, markets, and cross-border trade in rangeland ecosystems;
- 10.3. Support and promote flexible value-addition interventions for milk, meat, hides and skins, and other valuable rangeland commodities.

#### **Article 11: Legal Identity and Access to Justice**

Across pastoralist communities in Africa, women have limited legal representation; are denied access to justice, identity, and ownership of property; and have limited decision making in society. Unregistered traditional marriages leave women without legal standing to claim property upon separation or widowhood. Women who experience gender-based violence, rape, or female genital mutilation face perpetrators with legal representation while the women have none and are often pressured to withdraw cases.

**As pastoralist women of Africa, we demand our governments, development partners, civil society and cultural leaders to:**

- 11.1. Support and promote dedicated legal aid for pastoralist women and improve their access to justice;
- 11.2. Dedicate a special fund for pastoralist women and girls to support education scholarship in law and related fields;
- 11.3. Recognize, respect and protect positive traditional customs on marriage, land and property involving women in decision-making;
- 11.4. Support, promote and simplify marriage registration for pastoralist as a matter of urgency, including availing registrars at the sub-government levels to ease access to marriage registration services.

#### **Article 12: Climate Justice and Resilience**

In many or all African regions, women bear a disproportionate responsibility for securing food, water and fuel for their families. When these resources become scarce due to the changing climate, women must work harder and travel farther. This also puts added pressure on girls, who sometimes have to leave school to help their mothers manage the increased work burden. And yet women's participation in climate justice fora, carbon credit schemes and climate change related programs is glaringly undermined. Climate resilience of the family, community and society depends on the resilience of a woman who toils to ensure her household is fed, children are cared health-wise and the children go to school.

**As pastoralist women of Africa, we demand our governments, development partners, civil society and the private sector to:**

- 12.1. Recognize pastoralist women as climate change leaders and prioritize them in climate-finance and adaptation programs;
- 12.2. Design and support specific programs for pastoralist women in rangelands aimed at building resilience, improving climate change adaptation and improving land governance.

#### **Article 13: Implementation and Accountability**

**As pastoralist women of Africa, we demand our governments, development partners, civil society and the private sector to:**

- 13.1. Establish coordination mechanisms, monitoring frameworks, and reporting systems aligned with regional and global commitments.

## **Article 14: Pan-African Solidarity and Expansion**

This Charter is a living instrument, open for endorsement, strengthening continental solidarity and collective advocacy.

### **OUR COLLECTIVE COMMITMENTS**

We, African pastoralist women gathered in this continental space of pastoralist solidarity, commit to:

- 14.1 Support each other as women to overcome barriers and innovate across social, economic, environmental, climatic, political, and institutional fields;
- 14.2 Collaborate with our families, civil society organizations, partners and our governments to strengthen and amplify the voices of African pastoralist women, advance their aspirations and improve their social standing in society;
- 14.3 Promote social harmony in our families, community and society as we advance the pastoralist women's agenda in land rights, policy influence, inclusion in decision-making processes, climate justice and resilience;
- 14.4 Become authors of our lives and contributors to the future our children will choose;
- 14.5 Hold accountable the institutional actors who engage with us;
- 14.6 Being vigilant: monitoring established mechanisms and demanding their implementation.

### **Our vision BEYOND 2026**

**Beyond the International Year of Rangelands and Pastoralists 2026 (IYRP2026), we envision:**

1. A Decade for Resilient Rangelands and Sustainable Pastoralism (2027–2037);
2. A digital story archive documenting lived experiences, songs, oral stories and innovations of pastoralist women;
3. A Pan-African Pastoralist Women's Network and pastoralist women's value-addition learning centre hosted in Uganda as a permanent platform for advocacy, knowledge exchange and solidarity;
4. A policy brief for the AU, IGAD, EAC, ECOWAS, SADC and key international partners like FAO, IFAD, UN Women, etc, reflecting pastoralist women's issues and field-driven experiences and recommendations;
5. An Annual African Pastoralist Women's Gathering held rotationally by African countries.

### **FINAL DECLARATION**

We, women pastoralists of Africa, declare: Our voices are at the heart of the future of African rangelands. Our rights are non-negotiable. Our knowledge is indispensable. We stand up to claim our space, shape our future, and transform our continent. We do so by carrying the voices of hundreds of women whose stories, knowledge, and struggles form the living foundation of this Charter.

**WE CALL ON OUR NATIONAL GOVERNMENTS AND ON REGIONAL AND INTERNATIONAL POLITICAL ACTORS TO ACT IN ACCORDANCE WITH THIS CHARTER!!!!**



**RT Hon. Anita Annet Among Speaker of the 11<sup>th</sup> Parliament of Uganda**

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