

**SHEPHERDING THE FUTURE:  
BUILDING A COMMON AFRICAN INDIGENOUS PASTORALIST AGENDA**

**NAIROBI CALL FOR ACTION**

**28 January 2026**

We, Indigenous and Customary Pastoralists Communities<sup>1</sup> of Africa have sustainably governed and managed rangelands for millennia. We occupy and manage approximately 43% of Africa landmass and keep nearly 1.2 billion heads of livestock that feed 268 million people, representing a quarter of Africa's population<sup>2</sup>. Our economies contribute between 10–44% of national GDPs across many African states. Beyond the direct economic contributions, pastoralism generates wide-ranging social, economic and ecological benefits<sup>3</sup>. Pastoral rangelands management sustains biodiversity, maintains ecosystem services and supports climate resilience. It creates decent employment opportunities and green jobs in multiple sectors including livestock trade, transport, leather processing, slaughterhouses, butcheries, food services among many allied sectors.

We acknowledge growing national, regional and global recognition of pastoralism through frameworks such as the African Union Policy Framework for Pastoralism in Africa (2011); Resolution on the Rights of Indigenous Peoples' Communities in Africa -Res. 51(XXVIII), Agenda 2063; the 2030 Agenda for Sustainable Development; the African Continental Free Trade Area (AfCFTA); United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) , United Nations Declaration on the Rights of Peasants and Other People- Working in Rural Areas (UNDROP), ILO Convention 169; the processes of Conference of Parties (COPs) of the UN Convention to Combat Desertification (UNCCD) including COP16 Decision, L.16, L.17 and UN Framework Convention on Climate Change (UNFCCC); Kunming-Montreal Global biodiversity Framework (KMGBF); Comprehensive Africa Agriculture Development Programme(CAADP) Framework; Kampala CAADP- Declaration on Building Resilience in Agrifood Systems by Africa Union 2025 , African Union guidelines to securing pastoralism and prevent conflicts in Africa (2022) , UNGA Resolution on the International Year of Rangelands and Pastoralists (IYRP) 2022, AU- continental pastoralism management system (CPDMS), IGAD Protocol on Transhumance 2021 and related Declaration on Migration, Environment and Climate Change.

Despite these commitments and aspirations, Indigenous and Customary Pastoralists Communities continue to face numerous challenges including escalating drought, land degradation, biodiversity loss, restricted mobility, livestock losses and poor markets access. The challenges are driven by exclusionary policies and weak recognition of their rights among others.

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<sup>1</sup> [https://au.int/sites/default/files/documents/30240-doc-policy\\_framework\\_for\\_pastoralism.pdf?utm\\_source=chatgpt.com](https://au.int/sites/default/files/documents/30240-doc-policy_framework_for_pastoralism.pdf?utm_source=chatgpt.com)

<sup>2</sup> <https://www.fao.org/family-farming/detail/en/c/1170752/>

<sup>3</sup> <https://www.fao.org/family-farming/detail/en/c/1170752/>

## **RESPECT, RECOGNIZE, PROMOTE, PRESERVE, AND PROTECT INDIGENOUS PASTORALIST AND OTHER PASTORALIST RIGHTS**

When Indigenous and Customary Pastoralists Communities rights are respected and secured, rangelands, biodiversity, livelihoods and pastoral territories thrive. Our rights and sovereignty are rooted in customary governance systems, traditional values, and collective institutions that define our identities and social organization. Translating and institutionalizing these rights into formal laws have often faced resistance from policy makers at national, regional and global levels; often failing to develop and or implement policies and strategies that advance these rights.

The absence of clear legal recognition has resulted to political marginalization, exclusion from decision making limited access to basic services, and deepening gender and income inequalities. Our right to self-determination continues to inspire our collective action to challenge systems and structures of oppression, marginalization, discrimination and exclusion at all levels.

We call on States to respect, recognize, promote, and protect Indigenous and Customary 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. Our rights are human rights and must be recognized as such.

## **LAND GOVERNANCE, TENURE RIGHTS AND MOBILITY**

Historically, Indigenous and Customary Pastoralists Communities have governed and steward the Africa rangelands and ecosystems sustainably, harnessing the ecosystem services and securing the benefits for subsequent generations. Our traditional and customary authorities govern ownership, access and use of rangelands and territories that have kept the Indigenous Indigenous and Customary Pastoralists Communities, nature and biodiversity thriving in harmonious co-existence. The spatial-temporal distribution of resources across rangelands demands free movement of people and livestock within, and cross-borders. The cross-border connection includes livestock corridors that facilitate preserving biodiversity, livestock production, climate adaptation and mitigation, and access to regional markets and for rangelands regenerative purposes. Responsible governance of rangelands is central to the co-existence of people and biodiversity.

In recent years, governments in African have developed and adopted progressive policies that provided legal frameworks enabling Indigenous pastoralists communities to register their collective land rights. This is consistent with the objectives of the UNDRIP and UN convention on combating desertification (UNDCD). However, implementation of these laws and policies have received limited attention. In many contexts, policies continue to promote individual land titling programs, and adoption of fortress conservation models on protected lands, often without free prior and informed consent. Coupled with growing pressure from other land uses

including crop farming, infrastructure projects, green energy projects, and urban expansion. The conversion of rangelands for other uses poses existential risks to Indigenous and Customary Pastoralists Communities livelihoods, cultures, sacred sites, biodiversity, and economies.

Exclusionary and non-responsive policies, rigid administrative/political boundaries and weak recognition of customary land governance, increase the risk of livestock corridors blockage and constrain cross-border mobility. Further, unharmonized policies weaken traditional institutions and structures of land governance, promotes unhealthy resource competition and leads to inter-communities and cross-border resource-based conflicts often with devastating human tolls.

We affirm and assert our collective rights to land and territories as the foundation of our dignity, identity, culture, livelihoods and existence, and as the basis of our role as custodians of nature and biodiversity. We welcome land governance and tenure measures that preserve, respect, promote and secure our land tenure rights and governance arrangements, recognize our customary institutions and structures; and do not alienate our rights to land and our resources.

We call on African governments and states and all relevant parties to review their land policies, to ensure they are inclusive and responsive to Indigenous and Customary Pastoralists Communities' realities. Governments must create enabling legal, institutional and administrative environments in which rangelands can thrive for people and biodiversity. Additionally, governments must support inclusive, equitable, and participatory initiatives that strengthen sustainable rangelands anchored in meaningful involvement of local authorities.

We further call upon African states to recognize and operationalize Indigenous and Customary Pastoralists Communities' right to timely, adequate and effective compensation when our rights are violated and our livelihoods negatively impacted. This should include cases of injuries and losses such as death associated with human-wildlife conflicts due to encroachment on Indigenous and Customary Pastoralists Communities' corridors and territories.

We call for inclusive, culturally sensitive mechanisms to prevent and resolve conflicts between Indigenous and Customary Pastoralists Communities and other communities, respecting customary governance, supporting dialogue over land and grazing resources, strengthening local conflict-resolution capacities, and promoting cooperative management of herds to ensure the safety, resilience, and sustainable livelihoods of all pastoral communities.

## **RANGELANDS AND LIVESTOCK ECONOMY**

Africa Indigenous and Customary Pastoralists Communities' economies anchored in rangelands and livestock, remain significantly undervalued despite vast and largely untapped economic potential. Healthy and secure rangelands, healthy people, healthy herds and vibrant markets for livestock underscores the prosperity of overall pastoral production. However, this potential

continues to be constrained by restricted mobility, livestock diseases, feed and fodder deficit is due to increased drought, rangelands degradation and climate shocks.

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 diseases like Peste des Petits Ruminants (PPR), new and emerging camel diseases, goat and sheep pox, bovine pneumonia, and Foot and Mouth Diseases undermine competitiveness in the international market. The pastoral livestock sector has often faced low investments and lack of joint policies and strategies for unlocking economic potential across countries. Chronic underinvestment, fragmented policies, lack of appropriate livestock insurance, lack of compensation for loss and damage with climate change induced disasters, low intra-regional trade, weak aggregation systems, limited access to rural finance and infrastructure tend to limit collective action by Indigenous and Customary Pastoralists Communities'. Further, low value addition of livestock products, lack of contract farming compromises their competitiveness and weakens the bargaining power of Indigenous and Customary Pastoralists Communities in national, regional and international markets.

Although Indigenous and Customary Pastoralists Communities' have taken initiative to create livestock marketing associations and coordinated trade through customary networks and scheduled market days, access to regional and international markets are constrained by weak market information system, stringent Sanitary and Phytosanitary Standards and lack of harmonized veterinary certification procedures.

We call for supportive policies on production and investment in fodder production, Indigenous feed systems, seeds banks, pasture reserves and drought-resilient feed strategies that strengthen pastoral resilience during climate shocks.

We further call on states and other partners, in partnership with Indigenous and Customary Pastoralists Communities' , to invest in accessible laboratory and diagnostic services and strengthen veterinary services. Additionally, states should prioritize access to locally produced vaccinations and expanded vaccination coverage through cross-border campaigns along transhumance routes and border markets.

We further call for strategic investment in national and regional market and transport infrastructure, including processing, cold chain and value addition facilities, to leverage on the Africa Continental Free Trade Area (AfCFTA), enhance intra-regional trade and improve competitiveness of Indigenous and Customary Pastoralists Communities' livestock and their products.

We call upon States, in collaboration with Indigenous and Customary Pastoralists Communities' and other partners to review outdated, irrelevant and punitive livestock and rangeland policies to advance regional integration.

We call for the establishment of inclusive and culturally appropriate livestock insurance, compensation for loss and damage, and risk-sharing mechanisms tailored for Indigenous and customary Pastoralists communities' mobility, herd diversity, and customary governance systems. Such schemes should protect against climate shocks, drought, disease outbreaks, and market volatility, be co-designed with Indigenous and Customary Pastoralists Communities', and be accessible through flexible premiums, public support, and cross-border coverage along transhumance routes to strengthen resilience and sustainable pastoral livelihoods.

## **LAND, CLIMATE AND BIODIVERSITY**

African Indigenous and Customary Pastoralists Communities' are acutely aware of the impacts of climate change, increasing frequent and severe droughts, floods, and wildfires alongside shrinking rangelands, land degradation, desertification, invasive species and biodiversity loss. These pressures threaten our lives and livelihoods, cultures, and ancestral lands and territories and cultural sites. Despite our long-standing role as custodians of resilient ecosystems, many conservation and climate policies continue to undermine pastoral mobility, transhumance, food security, and peaceful coexistence.

Indigenous and Customary Pastoralists Communities' are responding through mobility and transhumance, sustainable livestock management, restoration of rangelands, ensuring food sovereignty and the transmission of our unique Indigenous knowledge across generations. We continue to conserve biodiversity, manage landscapes sustainably, and contribute to building resilience to climate adaptation and mitigation, while amplifying our voices in national, regional, and global processes.

Conservation and climate policies, including carbon market and biodiversity investments, must be firmly anchored in international human rights law and obligations, uphold Free, Prior and Informed Consent, and comply with responsible and ethical investment standards. Such initiatives must be rights-based, inclusive and guarantee equitable benefit-sharing with Indigenous and Customary Pastoralists Communities' participating as equal partners. Offset mechanisms and greenwashing practices that undermine our land rights, mobility and territorial integrity must be explicitly rejected.

We urge governments, international institutions, and development partners to invest in Indigenous and Customary Pastoralists Communities' led climate adaptation, early warning systems, disaster risk reduction mechanism and climate services that integrate Indigenous pastoral knowledge. As the world advances toward COP17 of UNCCD and the International Year of Rangelands and Pastoralists, Indigenous and Customary Pastoralists Communities' must be recognized not as victims of climate change, but as key solution-holders for land stewardship, biodiversity protection, and climate resilience. Interventions must recognize,

respect and promote the nexus between land rights and the desired outcomes of the three Rio conventions.

We call for inclusive, culturally appropriate livestock breeding and genetic resource programs for Indigenous and customary Pastoralists Communities that respect mobility, herd diversity, and governance systems. Jointly co-designed with communities appropriate programs that protect local breeds and genetic resources, enhance resilience to climate shocks and diseases, and support sustainable pastoral livelihoods through flexible, community-led schemes and cross-border collaboration along transhumance routes.

#### **RECOGNIZE INDIGENOUS PEOPLES' KNOWLEDGE SYSTEMS AND POSITIVE CONTRIBUTIONS TO LAND RESTORATION, STEWARDSHIP, AND TRADITIONAL LIVELIHOODS**

We reaffirm that our cultures, identities, and ways of life are inseparable from our ancestral lands and territories. Indigenous and traditional Pastoralist knowledge, shaped over generations of close interaction with ecosystems is central to land restoration, sustainable rangeland management, biodiversity protection, and the resilience of traditional livelihoods.

Indigenous and Customary Pastoralists Communities' continue to steward pastoral and rangelands through sustainable grazing, strategic mobility, seasonal land-use planning, weather forecasting, and community-led conservation practices rooted in traditional knowledge. Indigenous and Customary Pastoralists organizations document, preserve and transmit this knowledge across to the generations, engage with scientific and policy processes, and contribute to land restoration, biodiversity protection, and climate resilience.

We call for biodiversity conservation approaches and investments that fully recognize Indigenous and Traditional Pastoral Knowledge, including mobility practices, customary institutions and seasonal land use, as effective strategies for ecosystem restoration and stewardship. Indigenous and Traditional Pastoralist knowledge systems must be ethically and meaningfully included in decision-making processes, consistent with Free, Prior and Informed Consent.

We urge Parties, at national, regional, and international levels to establish permanent mechanisms that enable Indigenous and traditional pastoralists knowledge holders to meaningfully engage with science and technology planning for national adaptation and resilience strategies. We further call on UNCCD Parties to establish a permanent seat for Indigenous and traditional Pastoralists' knowledge holders in the Committee on Science and Technology, ensuring that Indigenous and Customary Pastoralists Communities' leadership, traditional knowledge systems, and solutions are central to achieving sustainable land stewardship.

## **ENSURE FULL AND EFFECTIVE PARTICIPATION OF INDIGENOUS AND CUSTOMARY PASTORALISTS' WOMEN AND YOUTH**

Indigenous and Customary Pastoralists' women and youth play critical roles in rangeland governance, pastoral production, and community resilience, yet their contributions remain systematically under-recognized and under-represented in decision-making spaces.

Indigenous and Customary Pastoralists' Women sustain households and communities by safeguarding animal and human health, ensuring food and nutrition security, sustaining household economies, managing habitats, conserving and transmitting rich Indigenous and traditional Pastoralists' ecological knowledge related rangelands resources, climate adaptation and biodiversity.

Climate change exacerbates resource scarcity, intensifying women's vulnerability. Often, Indigenous and Customary Pastoralists' women face persistent systemic and structural barriers including limited recognition of women-led organizations, limited access to land, access to technical resources, low representation in local governance bodies, high illiteracy rates, heavy workload due to unpaid care work, insecurity and conflict that restrict mobility. Despite these barriers, Indigenous and Customary Pastoralists' women remain active leaders in mobile pastoralism particularly through small-stock herding, local governance mechanisms, participation in economic activities such as livestock enterprises, savings and cooperatives, and intergenerational knowledge transmission.

We therefore call for the formal integration of Indigenous and Customary Pastoralists' women's knowledge into National Adaptation Plans, other development plans, legal recognition and protection of women's land and customary rights; strategic investments along transhumance corridors and improved access to water, education, health, and security.

Indigenous and Customary Pastoralists' youth are central actors in rangeland stewardship and community decision-making, serving as herders, monitors, and custodians of land and livestock. Yet many face exclusion from decision-making, limited access to land and finance, insecurity, and targeted recruitment by armed groups, contributing to marginalization and forced migration.

Although innovative solutions in some countries such as mobile schools, flexible academic calendars, and culturally adapted education models are strengthening youth involvement in

pastoral systems, including in conservation, innovation, technology, and ecotourism, persistent barriers related to access to land, resources, finance, and decision-making spaces hamper their effective participation, and amplifies rural-to-urban migration.

We call for targeted capacity-building and development to strengthen legal literacy, conservation knowledge, and leadership skills, alongside investments in infrastructure, targeted financing and economic opportunities for youth in the rangelands. We further propose the establishment and strengthening of existing platform for a regional or pan-African Indigenous and Customary Pastoralists' youth platform to unify existing initiatives, foster solidarity, strengthen networks, amplify youth voices, and ensure that youth leadership is meaningfully integrated into policy and decision-making processes at national, regional, and global levels. Policies and initiatives on Pastoralism and on youth in general, must consider youth in decision making, strengthen youth access to land, uptake of technologies and innovations for more sustainable land management.

## **DATA, EVIDENCE, TECHNOLOGY AND INNOVATION**

Data and evidence are critical for effective policy review, formulation, planning, resource allocation, decision-making, and investment in rangelands and pastoral areas. However, existing data systems including national level human and livestock census consistently misrepresent Indigenous and Customary Pastoralists Communities' realities. They fail to capture the mobile, adaptive and complex nature of Indigenous and Customary Pastoralists Communities' livelihoods, livestock and land use systems.

Current evidence-generation processes suffer from a lack of Indigenous and Customary Pastoralists Communities-led documentation, local expertise, and recognition of Indigenous and traditional Pastoralist knowledge systems, while the rich cultural, ecological, and governance dimensions of Indigenous and Customary Pastoralists Communities' life remain largely invisible in formal data frameworks and reinforces the distortion of narratives and perpetuates policy and investment decisions that contribute to marginalization and injustice.

We therefore call for deliberate and sustained investment in Indigenous and Customary Pastoralists Communities-led research, data sovereignty, and innovation. Governments, research institutions, and development partners must support the meaningful inclusion of Indigenous and Customary Pastoralists Communities in emerging technologies, including artificial intelligence, through enabling policies, capacity-building and strengthening, and equitable financing to enable access to market. Extractive research practices must be replaced with ethical, rights-based approaches that ensure Indigenous and Customary Pastoralists Communities ownership of data, data disaggregation, meaningful participation, and the recognition of Indigenous and traditional Pastoralist knowledge as a central pillar of evidence for resilient and sustainable rangeland governance. These practices should be integrated with already existing frameworks developed by the African Union, including the Continental Pastoralism Data Management System (CPDMS).

## **ENSURE DIRECT ACCESS TO FINANCES FOR AFRICA INDIGENOUS AND CUSTOMARY PASTORALISTS COMMUNITIES**

Despite their central role in African economies, Indigenous and Customary Pastoralists Communities face systemic barriers in accessing finance for climate, biodiversity, land, and drought-related interventions. Existing funding mechanisms and related frameworks often rely on intermediaries, impose restrictive conditions that exclude Indigenous and Customary Pastoralists Communities. This limits the effectiveness of our efforts and undermines our rights to self-determined development.

Indigenous and Customary Pastoralists Communities are implementing self-determined initiatives to restore degraded lands, strengthen drought resilience, conserve biodiversity, and sustain food and traditional livelihoods for millions of people. Through our organizations and traditional institutions, Indigenous and Customary Pastoralists Communities are engaging with global processes, advocating for equitable financial governance, and contributing practical, community-based solutions grounded in our knowledge and accountability standards.

Indigenous and Customary Pastoralists Communities require direct, equitable, and non-discriminatory access to funding and financial mechanisms, without reliance on intermediaries (if not requested by them). We call for the full and effective participation of Indigenous and Customary Pastoralists Communities in financial decision-making, including representation as active observers in the Riyadh Action Agenda and the Riyadh Drought Resilience Partnership Fund and other national and regional funding mechanisms.

We call for direct, equitable, and non-discriminatory access to finance for Indigenous and Customary Pastoralists Communities, including meaningful participation in financial governance mechanisms at national, regional, and global levels. We call upon financial institutions and partners to strengthen existing Indigenous and Customary Pastoralists Communities funds and create a new mechanism to access direct funding. We urge the UNCCD, the African Development Bank (AFDB) and other financial bodies, to establish a dedicated fund for Indigenous and Customary Pastoralists Communities of Africa, targeting initiatives on land restoration, conservation, halt and reverse desertification, and promote drought resilience. Upholding our rights, ensuring flexible and accessible financing, and recognizing our unique contributions as custodians and stewards of Africa rangelands is essential to achieving the goals of the Convention.

### **Conclusion**

We urge the co-organizers, IMPACT Kenya and AFPAT Chad, to facilitate establishment of a permanent regional mechanism for Africa Indigenous and Customary Pastoralists Communities to support collective advocacy and representation at all levels. This mechanism should provide dedicated space for Indigenous and Customary Pastoralists knowledge holders, elders, women and youth to engage in continuous dialogue, strengthen intergenerational leadership and ensure sustained visibility, influence and amplification of Pastoralist voices.

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## Annex 1: Graphical Summary



## Annex II: List of Organizations

ORGANISATIONS AND NETWORKS PRESENT AT AFRICAN INDIGENOUS AND PASTORALISTS GATHERING-NAIROBI KENYA	
NETWORKS/FORUMS	PRESENT MEMBER ORGANISATIONS
Eastern and Southern African Pastoralists Network-ESAPN	The International Work Group for Indigenous Affairs (IWGIA), Kenya
	Pastoralists Forum, Ethiopia
	The Pastoral and Environmental Network in the Horn of Africa, Somalia
	The Coalition of Pastoralist Civil Society Organizations (COPACSO), Uganda
	Grazing Concepts Zimbabwe

	National Livestock Farmers Association South Africa
	Topuito Youth Association, Mozambique
	Kaokoland Descendants Welfare Organisation (KADEWO) Namibia
The Pastoralists Indigenous Non-Governmental Organization Forum-PINGO's Forum	Pastoralists Women Council (PWC), Tanzania The Ujamaa Community Resource Team (UCRT)
Pastoralist Alliance for Resilience and Adaption across Nations-PARAAN	Indigenous Strategy and Institution for Development,
	Isiolo Gender Watch
	Livestock Direct
	Nasinyari Dairy limited
	Pastoralist Initiative Development Aid Organization (PIDA)
	Indigenous Movement for Peace Advancement and Conflict Transformation-IMPACT-Kenya
The Alliance for Indigenous Peoples and Local Communities for Conservation in Africa-AICA	AICA Secretariat
Government of Kenya	Cabinet Secretary, Ministry of Defense
	Principal Secretary Ministry of Tourism
	Principal Secretary State Department of ASALs
	National Drought Management Authority
Government of Chad	Secretary General Ministry of livestock
Government of Uganda	National land Coalition
<b>PRESENT ORGANISATIONS and DEVELOPMENT PARTNERS</b>	
African Indigenous Women Organization-(AIWO)	Kenya
Association for Fulani Women and Indigenous Peoples of Chad (AFPAT)	Cameroon, Senegal, Burkina Faso, Ghana and Chad representatives
Global Alliance of Rangelands and Pastoralists (IYRP)	Chairperson
African Youth Pastoralist Initiative	Kenya, Uganda, Tanzania, South Sudan, Ethiopia, Zambia representatives
Maasai Mara Women Forum	Kenya
Sotua ang Community Based Organisation	Kenya
Twala Tenebo Cultural Women	Kenya
Pastoralist Women Council	Kenya
Network of Indigenous Peoples and Local Communities for the Sustainable Management of Forest Ecosystems in Central Africa- REPALEAC	Representing over 200 Indigenous Organizations in Central Africa

Narasha Community based Organisation	Kenya
Ewaso Niro North Development Authority	Kenya
Kerio Valley Development Authority	
World Alliance of Mobile Indigenous Peoples & Pastoralists	Consists of indigenous mobile, nomadic, and pastoralist organizations across the World
Olderkesi Women Community Based Organisation	Kenya
International Land Coalition	Kenya
Rights and Resources Initiative (RRI)	Kenya
The Integrity Council for the Voluntary Carbon Market (ICVCM)	Kenya
Moroccan Biodiversity and Livelihoods Association (MBLA)	Morocco
Budi Women Associations	South Sudan
Tuareg-Berber Peoples	Niger
World organization of the CMA-Amazigh	Morocco
Ait Ben Yaacoub Pastoral Association in Morocco	Morocco
The Global Environmental and Climate Conservation Initiative (GECCI)	Nigeria
Rangelands Community Initiative (RCI)	Uganda
Ateker Cultural Center (ACC)	Uganda
LadyBird	Lesotho
Rangelands Association	South Africa
Livestock Association Swaziland	Eswatini
African Youth in Agriculture	Botswana
Haute Autorité à la Consolidation de la Paix (HACP)	Niger
Karamoja Women Umbrella Organization	Uganda
Initiative of Pastoralist Communication	Ethiopia
Friends of Lake Turkana (FOLT)	Kenya
Bassa people in the Littoral Region of Cameroon	Cameroon
The Nomad Child Foundation	Kenya
Indigenous Livelihoods Enhancement Partners (ILEPA)	Kenya
Natural State	Kenya
Community Land Action Now (CLAN)	Kenya
International Livestock Research Institute (ILRI)	Kenya/Ethiopia
Pastoralist people's initiative (PPI)	Kenya
Centre for Research, Rights and Development	Kenya
UNDP Kenya - United Nations Development Programme	Kenya
Landesa-global non-profit organization focused on strengthening land rights for the rural poor, with a strong emphasis on empowering women	Across the world
<b>DEVELOPMENT PARTNERS/DONORS</b>	
IPSIA (Istituto Pace Sviluppo Innovazione ACLI)	Kenya
Global Green Grant fund	Kenya
The Christensen Fund	Kenya
Land is Life	Kenya
Conservation International	Kenya

LANDESA	Kenya
CORDAID (Catholic Organisation for Relief and Development Aid)	Kenya