



COMMUNITY LAND SUMMIT

PROTECTING THE COMMONS FOR
A SHARED FUTURE



5th EDITION
2025



COMMUNITY LAND SUMMIT 2025

5th EDITION



THEME

“Enhance mobile indigenous peoples’ livelihoods through secure tenure rights, effective pastoral policy environment for prosperity”



Executive Summary



The 5th Edition of the Community Land Summit, held from 24th to 27th November 2025 at the Central Bank of Kenya’s Institute of Monetary Studies in Nairobi, convened over 200 representatives of Indigenous Peoples, government officials, civil society organizations, development partners, and researchers from across East Africa. Under the theme “Enhance mobile indigenous peoples’ livelihoods through secure tenure rights, effective pastoral policy environment for prosperity,” the summit built on previous editions to harmonize the voices of pastoralist communities and advance a regional agenda ahead of the International Year of Rangelands and Pastoralism (IYRP) 2026.

The summit addressed the pressing challenges facing pastoralist communities, including insecure land tenure, restricted mobility, climate change, conflict, and the opportunities and threats posed by large-scale investments and carbon markets. Participants examined the slow implementation of the Community Land Act (2016) across Kenya and the region, emphasizing the urgent need for accelerated community land registration, legal recognition of pastoral mobility, and inclusive governance that centers on women, youth, and marginalized groups.

Key sessions included high-level discussions on tenure rights, mobility, rangeland restoration, indigenous knowledge, legal frameworks, and peacebuilding. Panelists from Kenya, Uganda, Ethiopia, South Sudan, and Tanzania shared experiences and strategies, highlighting the importance of indigenous and traditional knowledge systems, community-driven conflict resolution, and robust policy support.

Major outcomes included a unified call to accelerate the implementation of existing laws, protect mobility corridors, ensure community-led and rights-based approaches to investment and carbon projects, and mainstream traditional knowledge into formal governance. The summit concluded with a strong commitment from all stakeholders, including government, civil society, and communities, to consolidate efforts and advocate for policies that recognize and empower pastoral communities as stewards of land, biodiversity, and culture.

The summit was marked by significant high-level commitments, most notably from Kenya’s Cabinet Secretary for Defence, Hon. Roselinda Soipan Tuyu, who declared full political goodwill and revealed a presidential directive to expedite community land registration, heralding a new era of government-civil society collaboration. Strategically, the Kenya Pastoralism Advocacy Strategy 2026–2030 was launched to coordinate national efforts, and a new professional certificate course in conservation, a joint initiative between IMPACT-Kenya and the University of Nairobi, in the pipping was unveiled. The path forward is clear: summit resolutions will be consolidated into a formal declaration for advocacy at national and global forums, with the 6th Community Land Summit slated for Wajir in 2026 to deepen grassroots mobilization in the critical IYRP year, ensuring the unified voice of East Africa’s pastoralists shapes the future of their lands and livelihoods.



Acknowledgment

“The Community Land Summit brought together the voices of pastoralist communities across East Africa to advance a shared regional agenda on land, livelihoods, and dignity.”



The organizers of the 5th Community Land Summit would like to express their sincere gratitude to all individuals and organizations who made this event possible. Special appreciation goes to the Indigenous Movement for Peace Advancement and Conflict Transformation (IMPACT), the State Department for Arid and Semi-Arid Lands (ASALs) and Regional Development, the National Land Commission (NLC), and all county governments represented for their leadership and support.

We thank our funding and technical partners, including Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ), The Christensen Fund, the Italian Development Agency, the Pastoralist Alliance for Resilience and Adaptations Across Nations (PARAAN) Alliance, and NAMATI, whose generous contributions were vital to the success of the summit.

We are grateful to the many pastoralist community representatives, Indigenous Peoples and Local

Communities (IPLCs), Civil Society Organizations (CSOs), researchers, youth, women, and all stakeholders from Kenya, Uganda, Ethiopia, South Sudan, and Tanzania for their active participation, insightful contributions, and commitment to advancing secure land tenure and sustainable pastoralism across East Africa.

To the moderators, panelists, facilitators, rapporteurs, and the team at the Central Bank of Kenya (CBK) Institute of Monetary Studies, thank you for your professionalism and dedication. Your efforts ensured an inclusive, well-coordinated, and impactful summit.

Finally, we acknowledge everyone who contributed their expertise, time, and energy, from grassroots to policy level, to ensure the summit’s outcomes reflect a collective vision for resilient communities and secure land rights.

Acronyms and Abbreviations



ADR	Alternative Dispute Resolution
ASALs	Arid and Semi-Arid Lands
AU	African Union
BCP	Biocultural Protocol
CBK	Central Bank of Kenya
CFA	Community Forest Association
CLA	Kenya’s Community Land Act (2016)
CLMC	Community Land Management Committee
CLOAK	Community Landowners Association of Kenya
CLS	Community Land Summit
COPACSO	Coalition of Pastoralist Civil Society Organizations
CS	Cabinet Secretary
CSO	Civil Society Organization
EAC	East African Community
FAO	Food and Agriculture Organization of the United Nations
FPIC	Free, Prior, and Informed Consent
GDP	Gross Domestic Product
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit
GoK	Government of Kenya
IDS	University of Nairobi’s Institute for Development Studies
IGAD	Intergovernmental Authority on Development
IK/ITK	Indigenous Knowledge/Indigenous Technical Knowledge
ILO	International Labour Organization
IMPACT	Indigenous Movement for Peace Advancement and Conflict Transformation
IPLCs	Indigenous Peoples and Local Communities
IYRP	International Year of Rangelands and Pastoralists
KDF	Kenya Defence Forces
KSMS	Kenya School of Monetary Studies
KWS	Kenya Wildlife Service
LAPSET	Lamu Port-South Sudan-Ethiopia-Transport Corridor
MoA	Ministry of Agriculture
NLC	National Land Commission
PARAAN	Pastoralist Alliance for Resilience and Adaptations Across Nations
PES	Payment for Ecosystem Services
PWDs	Persons with Disabilities
RPL	Recognition of Prior Learning
RRI	Rights and Resources Initiative
SDG	Sustainable Development Goals
UN	United Nations
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
UoN	University of Nairobi
USAID	United States Agency for International Development



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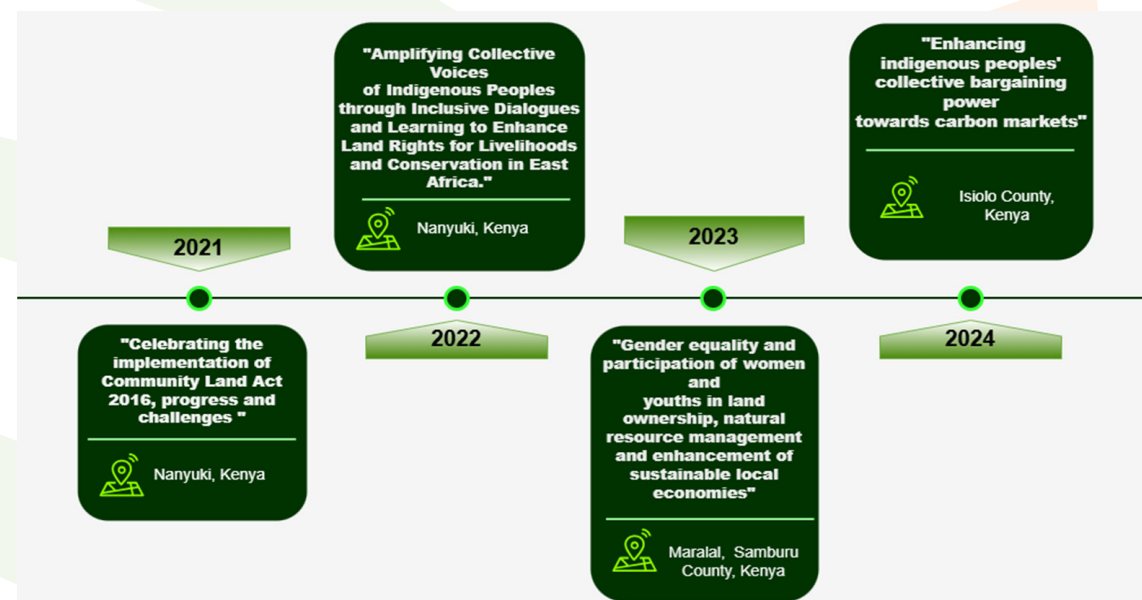
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Community Land Summit

Road Map

The schematic below illustrates the culmination of the Community Land Summit (CLS) from the inaugural CLS in 2021, leading up to the fifth consecutive.

- The inaugural summit focused on looking back at the progress made in the implementation of Kenya's Community Land Act of 2016, with an urgent call for addressing existing and emerging land and natural resources-based disputes.
- The second summit in 2022 took a regional approach and focused on amplifying the collective voices of Indigenous Peoples (IPs) in East Africa. The summit delegates made a joint declaration to enhance security over IPs land and natural resources of IP for their livelihood and conservation in East Africa.
- The third summit held in 2023 was anchored on inclusivity in natural resources management and the enhancement of sustained local economies. The summit yielded several impactful calls for action, such as deliberate mainstreaming of gender and youth affairs in land management and follow-up and implementation of COP27 and COP28 decisions on financial compensation for IPs impacted by climate change hazards.
- The fourth in 2024, inclined towards carbon markets in Indigenous Peoples and Local Communities (IPLCs) territories and lands, ensuring there is proper legislation to allow IPLCs to benefit, and concurrently, the enforcement of Free, Prior, and Informed Consent (FPIC) from the onset of the inception of carbon offset projects



Fifth Community Land Summit

The 5th Edition of the Community Land Summit built on the deliverables of the previous summits to harmonize the voices of Indigenous Peoples across East Africa. This year's summit was strategically organized as a buildup activity to the International Year of Rangelands and Pastoralists (IYRP) in Mongolia 2026. It provided an opportunity for the delegates to dialogue on key issues that affect pastoralism across East Africa and collectively harmonize their requests into a declaration to be submitted to various government platforms and at the IYRP in 2026. The focus of the deliberation was centered around: tenure rights as a key pillar to pastoralism, pastoralist mobility, intra and inter-county, inter-country; rangelands restoration and management; culture and the role of Indigenous Technical Knowledge (ITK) in ecosystem conservation and pastoralism. The model of delivery was plenary and side events to deliberate on the above topics, targeting different audiences: government, IPLCs, youth, women, researchers and academia, Civil Society Organizations (CSOs), and developmental partners. The summit brought together approximately 200 Indigenous Peoples across East Africa. The summit was co-organized by the Indigenous Movement for Peace Advancement and Conflict Transformation (IMPACT)-Kenya and partners.

Objectives



To fifth community land summit was guided by the following objectives:

1. To promote and strengthen indigenous knowledge and skills through intergenerational transfer as a mechanism for continuity and a preventive approach against cultural dilution and loss of historicity.
2. To build a critical mass of pastoralist communities to amplify their voices against the emerging structural marginalization on land dispossession, carbon markets, natural resources benefit sharing, and FPIC.
3. To foster pastoralism as a viable and sustainable livelihood, which by all means should be promoted through resource allocation and mobility.
4. To develop mechanisms for natural resource-based conflict resolution through traditional dispute mechanisms and capitalize on diversity.



COMMUNITY LAND SUMMIT



Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH



OBJECTIVES



MEET, CONNECT
NETWORK



SUSTAINABLE
DEVELOPMENT



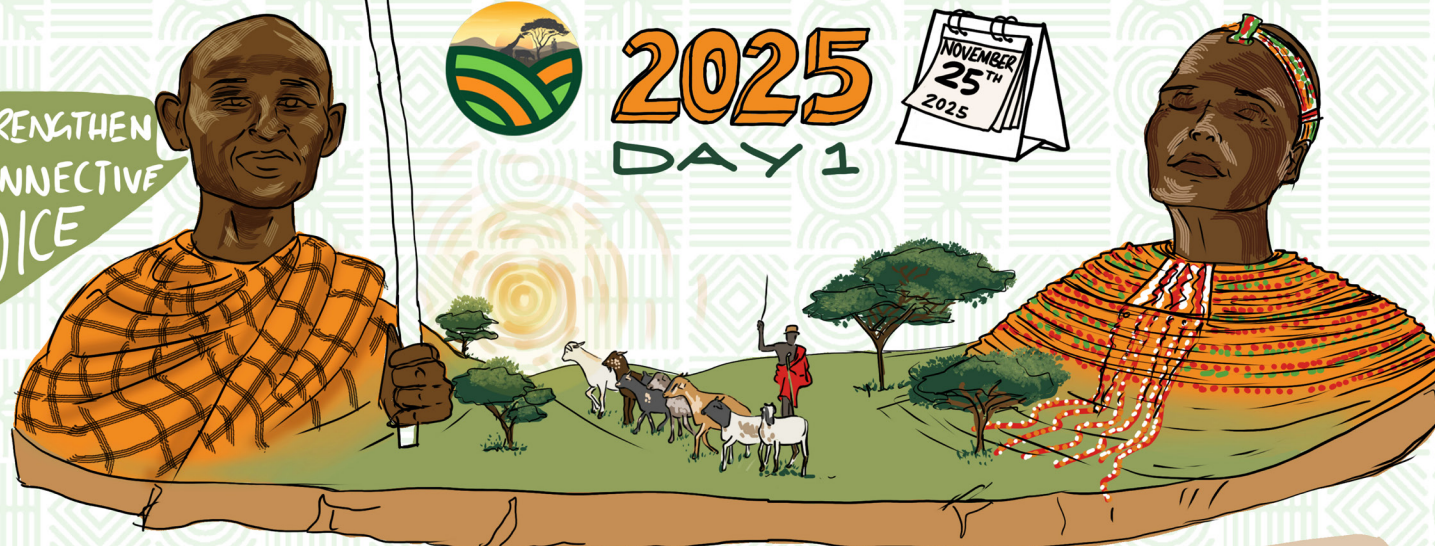
PROTECT INDIGENOUS
KNOWLEDGE

REFLECT ON CHALLENGES

STRENGTHEN
CONNECTIVE
VOICE



2025
DAY 1



RANGELAND RESTORATION MANAGEMENT



TENURE RIGHTS



CUSTOMARY LAWS ARE
UNFAIR TO WOMEN...
WHEN A WOMAN IS
EMPOWERED, THE
WHOLE COMMUNITY
EMPOWERED!



WITHOUT LAND,
PASTORALISM
WOULD NOT
EXIST!

IMPLEMENTED
PROJECTS NOT
PASTORALIST
FRIENDLY

LACK OF
POLITICAL
GOODWILL

HARMFUL
POLITICAL
NARRATIVES
CREATE
CONFLICT

NO INCLUSIVITY
OR PARTICIPATION

WE NEED TO
HOLD LEADERS
ACCOUNTABLE

MOBILITY IS NOT JUST MOVEMENT

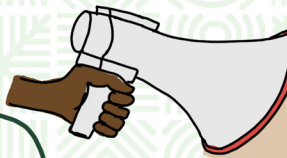
MOBILITY IS...

COMMUNICATION
KINSHIP &
CONNECTION

SEARCH FOR BETTER
WEATHER CONDITIONS
ACCESS TO
RESOURCES
TO MAXIMISE USE
OF RANGELANDS



CHALLENGES



CALL TO
ACTION!

INCLUSIVE
POLICIES FOR
YOUTH,
WOMEN
PWDs

FINANCING
& INSURANCE

REGISTRATION
MADE EASIER

STRENGTHEN
INDIGENOUS
KNOWLEDGE

AMPLIFY VOICES

ENVIRONMENTAL
CONSERVATION

PRIOR &
INFORMED
CONSENT

FRAMEWORKS
& POLICY
IMPLEMENTATION

RESEARCH

IMPACT STRATEGY 2026-2030



PEACE ACTORS



CONFLICT RESOLUTION

BORROW FROM
INDIGENOUS
PRACTICES

DECLARATIONS
& ACCORDS

WOMEN MUST
TAKE THEIR
SPACE!

DIALOGUE

RESEARCH

ENHANCING INDIGENEOUS PEOPLE'S LIVELIHOODS THROUGH SECURE TENURE RIGHTS.
EFFECTIVE PASTORAL POLICY ENVIRONMENT FOR POSTERITY • 24TH - 27TH NOV 2025

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Summit Proceedings

Day 1 Proceedings



Traditional Blessings by Local Indigenous Community Leaders

The Fifth Community Land Summit was formally started by a series of prayers representing the diverse faith traditions of the participants. Three individuals were invited to lead these blessings:

- Community leader, Mr. Leparachao from West Gate, offered the first prayer, extending greetings from his community.
- A pastor then conducted a prayer to represent the Christian community.
- Finally, a religious leader offered a prayer in accordance with Islamic traditions to represent the Muslim community.

The opening proceedings of the summit at the CBK Institute of Monetary Studies were led by the Institute Director, Prof. Galgallo Barako, who expressed strong approval for the summit's theme, emphasizing that rangelands are central to pastoral production systems. He extended a welcome to all participants at KSMS, sharing a personal connection to the topic by noting his own pastoralist ancestry. He concluded his address by reassuring attendees on security matters and formally welcoming everyone to the institution.

Opening Remarks

The moderator (Ms. Evelyn Nairesiae of Landesa) officially opened the thematic discussions by affirming the intrinsic link between pastoralism and rangelands. The moderator emphasized that secure land tenure and community land rights are the foundational pillars of pastoralism and effective rangeland management. Without these, discussions on pastoralism are incomplete.

Detailed Agenda Overview

The two-day program was structured to translate these objectives into actionable dialogue. Key sessions announced included:

- High-Level and Panel Discussions: Featuring speakers and panelists to share insights and experiences.



- Core Thematic Sessions: Focused on land tenure security, responsible investment, and community rights.
- Pastoralist Practices: Discussions on cross-border and domestic mobility (transhumance), crucial for pastoral livelihoods.
- Environmental Management: Addressing rangeland restoration, climate change threats, and best practices for combating degradation.
- Social Dimensions: Deep-dive discussions into gender dynamics within pastoralism and community-based dispute resolution mechanisms.
- The session concluded with the moderator expressing appreciation to the organizing partners for sustaining the summit over five years and formally inviting the Executive Director of IMPACT Kenya, Mr. Malih Ole Kaunga, to deliver the official opening remarks.

Official Opening Remarks by Mr. Malih Ole Kaunga, Executive Director, IMPACT Kenya

The Executive Director, Malih Ole Kaunga, delivered the Official opening address by providing historical context for the Community Land Summit (CLS) and outlining its core vision. He framed pastoralism as a sophisticated and vital system, central to the identity, heritage, and food security of indigenous communities.

Historical Milestones and Evolution

Ole Kaunga traced the institutional journey, noting that he began working on pastoralist land issues in 1994. The Community Land Summit itself was inaugurated in 2021, making the current gathering in Nairobi its fifth consecutive edition. He highlighted the symbolic significance of hosting the summit in the national capital, stating it was a move to ensure pastoralists are "felt by the city and appreciated by all," challenging perceptions of pastoralism as primitive by emphasizing its interaction with technology and modern development. Ole Kaunga highlighted the theme of the fifth summit, "Enhance mobile indigenous peoples' livelihoods

through secure tenure rights, effective pastoral policy environment for prosperity."

Thematic Focus and Core Principles

The summit's theme was firmly anchored on the interconnected pillars of Pastoralism, Land, and Mobility. Ole Kaunga articulated several foundational principles:

- i. Pastoralism as a Foundational System: He defined pastoralism as the "first and ancient investment in dryland ecosystems," a regenerative food system, and an intrinsic form of land conservation.
- ii. Mobility as Deep Connection: Mobility was reframed not merely as movement but as a "way to deeply connect with the land" to access food and sustain livelihoods.
- iii. Indigenous Communities as Conservationists: He positioned indigenous communities as the "greatest conservationists," using traditional knowledge to manage ecosystems and host diverse wildlife. He provocatively noted that if Payment for Ecosystem Services (PES) were invoiced by these communities, the compensation would be substantial.
- iv. The Power of Interconnection: He stressed that interconnected landscapes are more resilient and diverse than fragmented ones, advocating for policies that support this connectivity.

Recognition and Strategic Advocacy

The address served to recognize the broad coalition in attendance, including:

- Transboundary Participants: Representatives from pastoralist communities in Uganda, Ethiopia, South Sudan, and Tanzania.
- National and County Representation: Participants from approximately 15 Kenyan counties, including Mandera, Marsabit, Turkana, Kajiado, Isiolo, Taita Taveta, Baringo,

- Wajir, Laikipia, and Samburu, alongside officials from various county and national government ministries.
- Supporting Partners: Appreciation was extended to key partners such as GIZ, The Christensen Fund, the Italian Development Agency, the PARAAN Alliance, and NAMATI.

Mr. Ole Kaunga linked the summit's objectives to the upcoming International Year of Rangelands and Pastoralists (IYRP) in Mongolia, positioning it as a platform to amplify a unified voice on the global stage.

Progress and Challenges in Land Security

While acknowledging progress in community land registration in frontline counties like Isiolo, Samburu, and Turkana, he underscored that "a lot of work" remains. Key challenges identified include safeguarding community lands against predatory investments and land grabs, and better coordinating advocacy efforts between communities, civil society, and government institutions.

Concluding Call to Action

Mr. Ole Kaunga concluded with a cultural proverb emphasizing strategic advocacy: **"Merisio neaar Nkanyit o near Imangati"** (Respect is good, but too much respect can be an undoing). He interpreted this as a call to advance rights "respectfully but holistically," encouraging communities to articulate their challenges and solutions clearly without being silenced by excessive differences, thereby broadening their political and social space.

Remarks By Wakesho Eileen, NAMATI

Ms. Eileen Wakesho opened by acknowledging the foundational work of the previous four summits, which focused on "securing community land registration" and its processes. She noted that these efforts "all have an impact on landscape resource use, and mobility at large," setting the stage for the current summit's focus. She then posed a series of critical, reflective questions to frame the day's discussion:

- i. **On progress and security:** "How do we secure our community lands? What progress has been made?"
- ii. **On the impact on pastoralist livelihoods:** "Does community land registration have an impact on shared resources such as water, pasture, which is ideally what we depend on as pastoralists?"
- iii. **On balancing legal rights with traditional practices:** "Mobility. How do we secure our tenure rights in a way that still upholds our livelihood, which is pastoralism?"

A central point of her remarks was the imperative that "resources must continue to be embedded in the registration process." This underscores the need for land registration frameworks to explicitly recognize and protect access to shared water and grazing areas, not just the land itself.

Ms. Wakesho emphasized community empowerment in land governance and the need for practical tools that help communities claim and protect their land rights. She reaffirmed NAMATI’s commitment to supporting community land rights and strengthening grassroots capacity in land governance.

In closing, she expressed optimism about the summit's agenda, stating she was "happy that we will discuss our community land registration without affecting mobility and shared resources," and extended thanks to IMPACT Kenya for its role in organizing the summit.



Remarks By Stephanie Chebet, GIZ Representative

Stephanie Chebet expressed great pleasure in representing GIZ at the summit. She began by acknowledging the powerful convergence of key stakeholders in the room, stating she was "really pleased with what has brought each and every person into this room, the government, the CSOs, development partners, and representation from our communities, our indigenous communities, our local communities." She unequivocally stated GIZ's foundational mission: "GIZ upholds the rights of rural populations." A central and repeated pillar of her address was the organization's dedicated focus on "the resilience of women that find themselves in the rural setups where a good number of us have come from today." Ms. Chebet thanked the organizers and the Kenyan government for supporting the meeting's objectives. She expressed strong anticipation for the deliberations. Her core appeal was a direct and emphatic request for government follow-through: "We request the government's implementation of what comes out of this." She elevated the importance of the summit's outcomes beyond national borders, asserting that the discussions "will inform decisions that are made at the global level." She concluded by thanking all participants and the organizers, particularly IMPACT Kenya, and everyone who contributed technical, financial, and personal effort to make the summit a reality.

Remarks By Ms. Christine Kandie, PARAAN

Ms. Christine Kandie opened by introducing the Pastoralist Alliance for Resilience and Adaptations Across Nations (PARAAN) as a social movement network of 34 member organizations from nine Kenyan counties and three cross-border organizations from Uganda, Tanzania, and Ethiopia. She invited all PARAAN members present to join her on stage to physically demonstrate the collective, grassroots nature of their message. She emphasized that their statement was a direct testimony from the communities they represent.

Ms. Kandie framed the summit as occurring at a “critical juncture.” She stated that the findings from the 2024 Community Land Summit report are “not just a data point” but a “stark reflection of realities” for millions of land-dependent people, telling a story of “profound struggle and unwavering resilience.” The PARAAN Alliance affirmed that “the recognition and the protection of community land is the bedrock of sustainable development and climate resilience.” The Alliance’s guiding light remains the Community Land Act (CLA) of 2016, which she called a “beacon of promise.” However, she declared that “the promise remains only partially fulfilled.” She cited the “slow pace of implementation, bureaucratic hurdles, and limited awareness at the county level” as factors that continue to leave communities vulnerable, demanding a move “from legislation to actualization with renewed vigor.”

Ms. Kandie powerfully linked climate change, land rights, and conflict. She described pastoralist mobility as a “sophisticated time-tested adaptation strategy” and “a form of climate intelligence.” Yet, she warned that “this very mobility is increasingly criminalized, blocked by fences, land crops, and fragmented landscape.” This disruption, she argued, fuels violent conflict. “These are not simply ethnic clashes,” she stated. “They are conflicts born from failure to recognize and protect community land rights and the mobility they enable.” Therefore, securing land is a “fundamental strategy for conflict prevention and peace building.”

Addressing emerging carbon markets, Ms. Kandie issued a strong caution “We cannot allow our ancestral land to become a carbon sink for the world’s pollution, managed by distant corporations without our free, prior, and informed consent.” . She warned that



without justice and equity, these markets risk becoming “the next wave of dispossession,” where communities lose control and see little benefit. She insisted the principles of the Community Land Act (CLA) must be the “non-negotiable foundation for any carbon project.”

The PARAAN Alliance’s Call to Action & Resolutions

- Ms. Kandie concluded with a clear, four-point call to action for all stakeholders:
- i. Accelerate and Fund Implementation of the CLA (2016): She called upon national and county governments to prioritize and adequately resource the Act's full implementation, demanding they “streamline the process of registration [and] titling for all communities.”
 - ii. Formally Recognize and Protect Pastoral Mobility: The Alliance demands the legal protection of mobility corridors and seasonal territories. “Climate change adaptation policy must build on the wisdom of pastoralists and not work against it.”
 - iii. Centre Communities in Carbon Deals: Any engagement with carbon markets must be “community-led, transparent, [and] equitable.” Communities must be the “primary decision-makers and beneficiaries,” supported by strong legal safeguards.
 - iv. Resolve Conflicts by Securing Rights: Advocating for a multi-stakeholder approach, the resolution is to address cross-border conflict by “legally securing community land rights,” treating the root cause of resource competition, not just the symptoms.

Final Plea for Action

Ms. Kandie reminded the audience that the summit’s work is tangible— *“about the air we breathe, the food we eat, and the peace we seek.”* She urged participants to leave not with reports that gather dust, but with a “shared unwavering commitment to action” to ensure the land is held securely by the communities who steward it best.

Speech by Kabale Tache, Chief Executive Officer, National Lands Commission (NLC)

Ms. Kabale Tache, the Chief Executive Officer of the National Land Commission, opened by connecting her dual identity as a national leader and a pastoralist from Marsabit County of Kenya. She framed the summit as a vital continuation of the shared mission to protect the land, livelihoods, and heritage of mobile indigenous communities. Central to her address was the profound declaration that land is far more than property; it is "a living space that supports mobility, identity, cultural memory, and ecological knowledge," with secure tenure rights being "the bedrock upon which our identity, mobility, and economic survival depend."



She issued a powerful call to elevate Indigenous Knowledge (IK) from the margins to the core of land governance. Describing IK as "one of the most powerful yet underutilized assets," she argued it must be recognized "not as an informal practice but as a legitimate and valuable system of land management." This, she stated, is essential for ensuring modern policies are culturally relevant and sustainable. Following this philosophical grounding, Tache delivered a stark reality check: progress on registering community lands is unacceptably slow, with "less than 15% of former group ranches" and only a tiny fraction of trust lands formalized. This failure leaves communities vulnerable to dispossession, especially as major investments target pastoral areas.

To bridge this gap between principle and practice, she laid out concrete, actionable resolutions. Her primary strategy focused on radical, accessible communication, urging partners to translate the Community Land Act (2016) into local dialects and disseminate it via local radio and mobile phones, noting pragmatically, "I can imagine my mother does not understand what all this community land you're talking about, but if you break it into the local dialect she will know." She also demanded the accelerated registration of all community lands, supported by a national master plan with clear targets and funding. Crucially, she insisted on inclusive governance, directly challenging exclusionary norms by asserting, "We need women, we need the voice of women in decision making."

Ms. Kabale concluded her speech by emphasizing that “the decisions we make today will shape the lives of generations to come”. Urging all the participants to advocate for community land rights and safeguard land for future generations.



Remarks By Isaack Sabuni, Community Land Registrar for Turkana and West Pokot Counties, Ministry of Lands

Mr. Isaack Sabuni, Community Land Registrar for Turkana and West Pokot Counties, began by framing his participation as a "God-given opportunity to hear more from the pastoralists." He grounded his remarks on the fundamental purpose of the Community Land Act: "its essence is for the community to take control of their land to manage their land." Reporting from the frontline of implementation, he stated that registration is actively underway in both counties, with seven communities already registered in Turkana, thanks largely to donor support, as "most counties do their master plan, but they don't implement" due to funding gaps.

Mr. Sabuni strongly argued that speed and security are the Act's greatest virtues, asserting that with proper funding, "this is an exercise which can take less than 3 years, unlike adjudication processes which could take even more than 20 years." He warned of the dire consequences of delay, citing the immediate risk to unregistered lands, such as in West Pokot, where mining investors are destroying the environment. "If we could have the Community Land Management Committees (CLMCs) in place, I'm sure that could not happen," he argued, "because sometimes some stakeholders might compromise, but if the community itself is given the powers to look after their own interests something else will happen." This urgent need for community empowerment is why the primary challenges are "the issue of funding and the issue of sensitization."

The registrar outlined a compelling vision for how

systematic registration fosters peace and cooperation. He explained that registering all neighbouring CLMCs would streamline dispute resolution and boundary issues, making discussions on transhumance "very easy because we shall have CLMCs and we need each other," he proudly noted progress, pointing to a female CLMC chairperson in Turkana as evidence that "the issue of men and women it's now balanced.

Plenary Sessions

Plenary Session 1: Tenure Rights as a Key Pillar to Pastoralism

The panel discussion established land tenure as the non-negotiable foundation of pastoralist life and livelihoods across East Africa. Each panelist, representing a different country, underscored its critical importance while detailing unique national challenges and advocacy efforts.

The representative from **Uganda, Olivia Matuna**, framed the issue through a gender lens, arguing that land is "everything" but that customary laws unfairly deny women ownership, tying their access solely to male relatives. "When our relationship with men is no more, then we have no right to land," she stated, highlighting the profound vulnerability this creates. Her advocacy focuses on awareness-raising and empowering women, asserting that "when a woman is empowered, automatically the whole family is empowered."

Alberto Kuol from South Sudan provided a historical perspective, explaining how land confiscation was a root cause of conflict. He detailed the journey from the 1970s Unregistered Land Act, which declared all land government property, to the post-2005 constitution that returned ownership to the people. He emphasized the current civil society push to get a progressive National Land Policy passed by parliament, to legally "protect the indigenous land for the people" from external encroachment.

Jaldesa, representing Ethiopia, explained the dual land system, where pastoralist lowlands are managed communally. He pointed to emerging threats like investments and small farms around water points, which are shrinking rangelands. His work supports a land certification system to strengthen indigenous management structures. However, he identified a major implementation gap: "the big problem is the implementation area, the communities don't know how the certification process works."

Raymond Ole Kosiondo from Tanzania stressed the economic imperative, calling pastoralism "an economic practice and our livelihood." He argued that the only way to guarantee its survival is through formalized tenure, like village land certificates. He also highlighted the tension between mobility and borders, noting that "pastoralism depends on weather and weather doesn't matter about the border," urging flexible policies that accommodate cross-border movement.

Abdi Billow from Kenya delivered a pointed critique of governance, declaring, "Without land, pastoralism will be non-existent." While the Community Land Act of 2016 exists, he blamed its failure on a profound lack of political will. He accused elected leaders of promoting "projects that are not pastoral friendly" and personal greed: "people who have fenced chunks of land are those whom we elect." His call was for communities to hold these leaders accountable.



In a follow-up discussion on cross-border dynamics, panelists cited both deep challenges, such as politically instigated conflict, the proliferation of arms, and livestock diseases, and significant opportunities born of shared culture and kinship. The panelists from Kenya and South Sudan noted the peaceful coexistence and trade opportunities that mobility facilitates, with South Sudan's representative pointing to the benefit of "crossbreeding so that we could have animals that produce also enough milk." The consensus was that policies must support, not restrict, these essential movements.

The session concluded with urgent audience questions about the future of pastoralism amid climate change and population growth, and on women's empowerment and conflict resolution. In response, Raymond from Tanzania emphasized adaptation, including "rearing of livestock's that can withstand the climate variability" and leveraging social networks, while the moderator noted these specific issues would be explored in deeper detail in subsequent sessions on peace and security.

Panel Discussion 1: Pastoralist Mobility in-country and across East Africa

The panel, moderated by Ms. Anne Samante, was convened to address the increasing constraints on pastoralist mobility, identified as a critical survival and climate adaptation strategy. The discussion centered on policy environments, advocacy roles, lived experiences, and a call to action.

Contributions from Each Panelist

Mr. Ambrose Loree (Government Representative, Kenya - State Department for ASALs):

Mr. Loree addressed the perception of a policy vacuum, stating that the Kenyan government has a foundational policy in Sessional Paper No. 8 of 2012, which includes the objective to "protect and promote pastoral mobility." He acknowledged mobility as a "coping strategy against climate unpredictability." His key update was on diplomatic efforts, mentioning that the government is actively negotiating and reviewing Memoranda of Understanding (MoUs) and resource-sharing agreements with neighboring countries like Uganda, Tanzania, Ethiopia, and Somalia to facilitate cross-border corridors. He concluded, "The government is working hard to ensure that our movements are not restricted."

Mr. Brian Agaba (Civil Society, Uganda - Coalition of Pastoralist Civil Society Organizations - COPACSO):

Mr. Agaba presented a stark case of policy stagnation in Uganda. He explained that a Pastoralist and Rangelands Policy was initiated in 2006 to harmonize mobility, security, and investment, but nearly two decades later, it remains unimplemented. "We are going to 2026, and the policy has not



passed. So, for us, we think that that's how much the government appreciates mobility," he stated. He cited advocacy efforts, reinvigorated by the International Year of Rangelands and Pastoralists (IYRP) campaign, which have pushed the government to restart consultations. He highlighted a major challenge constraining mobility: extractive industries (mining for gold and marble) that degrade rangelands, as communities, desperate for "quick cash," participate in unsustainable practices.

Mr. Guyo Denge (Civil Society, Ethiopia – CIFA Ethiopia):

Mr. Denge provided a philosophical and practical definition of pastoralist mobility. He argued that for pastoralists, "mobility is not just mere movement. It is a well-organized movement and with a purpose." He elaborated that it serves as communication, strengthens social and kinship ties, and maximizes resource use across landscapes that predate modern borders. On policy, he noted a disconnect that policymakers in capital cities like Addis Ababa often create regulations that "dissuade pastoralism." The role of civil society, therefore, is to bridge this gap by advocating on behalf of communities and promoting a "well-coordinated, holistic approach" involving governments, CSOs, and pastoralists themselves.

Mr. Kiaro Olminis (Tanzania):

Mr. Kiario emphasized the fundamental threat of state ownership of land, where the government can unilaterally convert pastoral grazing areas into game reserves or for other uses, severely restricting mobility. He called for a united East African pastoralist community to amplify their voice against such pressures.

Ms. Jennifer Kipes (Community-Based Organization, Kenya)

She pointed to the damaging impact of land subdivision and privatization. Formerly communal rangelands are now being "fenced off or sold off," fragmenting the landscape and making planned mobility "almost impossible." She also highlighted the need to build women's capacity on land rights, as they are often excluded from decision-making.

Mr. Emmanuel Modi (South Sudan – Social Policy and Research)

Mr. Modi outlined the seasonal drivers of mobility in South Sudan: the search for pasture, water, and escaping floods or drought. He identified conflict as a major disruptive factor, often arising from resource competition, armed cattle raids, and the incursion of armed herders into farming areas. He also raised a critical, often overlooked issue: the failure of service provision (like education) to adapt to mobile livelihoods, which hampers community development.

Q & A Session

Pastoralist Mobility and the Policy Environment

Participants raised concerns about the absence of a dedicated regional policy framework governing pastoralist mobility in East Africa. In response, it was noted that Kenya's Session Paper No. 8 of 2012 recognizes pastoralist mobility as a legitimate coping and livelihood strategy and explicitly aims to protect and promote it. The Government of Kenya acknowledges the necessity of cross-border mobility and is currently negotiating bilateral Memoranda of Understanding (MoUs) and resource-sharing agreements with neighboring countries, including Uganda. Similar arrangements exist or are under discussion with Tanzania, Ethiopia, and Somalia, reflecting an emerging regional approach to mobility governance.

Civil Society Organizations (CSOs) and Policy Influence



Questions were posed to civil society representatives regarding the extent to which CSOs have influenced national-level pastoral and rangeland policies.

In Uganda, it was highlighted that a Pastoralist and Rangeland Policy exists, which seeks to harmonize issues related to security, value chains, investments, and sustainable value extraction from rangelands. However, despite being under consideration since 2016, the policy has not yet been enacted, and as of 2026 remains pending, underscoring persistent challenges in translating policy proposals into law.

From the Ethiopian context, mobility was described as a well-organized, purpose-driven system grounded in communication and social coordination. Cross-border mobility between regions such as Marsabit (Kenya) and Borana Zone (Ethiopia) enables optimal rangeland use while strengthening social ties among communities. Both formal and informal governance systems support this mobility, with traditional institutions playing a critical role in resource management. However, it was observed that many policymakers are urban-based and often disconnected from pastoral realities, resulting in policies that are not sufficiently pro-pastoralist. CSOs, therefore, play a vital role in awareness creation and advocacy, with platforms such as the Community Land Summit (CLS) contributing to gradual improvements in policy engagement and understanding.

Access to Grazing Resources and Emerging Challenges

Community representatives emphasized that mobility is fundamentally about access to pasture and water, resources that are increasingly constrained due to climate change, land-use changes, and competing interests.

A representative from Tanzania noted that former community grazing areas have been converted into game reserves, significantly limiting pastoral production. This has, in some cases, forced pastoralists into illegal grazing within protected areas. The participant proposed the establishment of a multi-stakeholder taskforce to address these conflicts and reconcile conservation objectives with pastoral livelihoods.

Traditional Knowledge, Success Stories, and Emerging Pressures

Discussions on traditional knowledge highlighted that pastoral mobility has historically been well structured and effective. However, examples were shared illustrating how these systems are being undermined. In Ol Derkesi, a once-successful community grazing plan has been disrupted by land subdivision, fencing, and land sales, leading to fragmentation and reduced grazing space. Despite these pressures, strong inter-community solidarity was evident; for instance, when pastoralists were evicted from Ngorongoro (Tanzania), the Ol Derkesi community hosted and supported the displaced households.



Participants also noted differences in national policy environments, with Tanzania’s policies perceived as more restrictive compared to Kenya’s relatively more flexible framework. At the same time, diminishing grazing resources are occurring alongside increasing livestock numbers, intensifying pressure on rangelands.

Women’s Participation and Decision-Making

Questions on women’s participation revealed that many pastoralist women lack awareness of their land and resource rights. Civil society organizations are actively working to build women’s capacity, enhance rights awareness, and strengthen their participation in decision-making processes related to land, mobility, and natural resource governance.

Mobility, Conflict, and Service Provision
Experiences from South Sudan highlighted the complex relationship between mobility and conflict. Seasonal mobility patterns are driven by the search for pasture and water, as well as climate-induced shocks such as floods. Historically, conflicts have arisen from resource competition, the movement of armed pastoralists into farming areas, and cross-border tensions. Insecurity related to cattle raids and displacement remains a significant challenge.

Service provision, particularly education, was identified as a major constraint for mobile pastoralist communities. As a coping measure, members of pastoralist communities have been trained as mobile teachers to provide education to children while families are on the move.

Call to Action and Recommendations

- In the final segment, panelists proposed solutions:
- Policy & Implementation: Fast-track the completion and implementation of existing draft policies (e.g., Uganda’s policy, the IGAD Protocol on Transhumance).
 - Strengthen Indigenous Systems: Complement, don’t replace, traditional knowledge and governance structures for managing resources and mobility.
 - Innovative Support: Advocate for disaster risk financing (e.g., livestock insurance) and invest in research for drought-resilient livestock breeds.
 - Land & Resources: Simplify and reduce the cost of community land registration to secure tenure and mobilize resources to amplify pastoralist voices.
 - Regional Unity: Establish a broader East African or continental pastoralist network for stronger advocacy.

Launch of IMPACT’s Strategy on Pastoralism

IMPACT Kenya officially launched the Kenya Pastoralism Advocacy Strategy 2026–2030, a critical initiative designed to reverse the decline of pastoralism and position it as a central pillar of the national economy. The strategy was introduced by Mr. Malih Ole Kaunga, who emphasized its role as a bold step to galvanize support and investment for the pastoralist sector.

The primary aim of the strategy is to champion policy reform and actively advocate for the protection of pastoralist rights, all while ensuring the ecological integrity of Kenya’s rangelands is maintained.

Key Strategic Shift: The strategy reframes the challenge. Pastoralism is not failing; it is being prevented from working. The solution is not to "adapt" pastoralism to broken systems, but to adapt policies, services, and perceptions to pastoralism’s own logic.

Call to Action:

The strategy is launched as an open framework for collective action. It calls on all allies, communities, organizations, and policymakers to co-own and mobilize this plan. The goal for 2026-2030 is to build an enabling environment where pastoralism is recognized, respected, and empowered as a pillar of ecological health, economic resilience, and cultural heritage.

Thematic Session 2: Rangelands Restoration and Management

The session, moderated by Ms. Monica Yator, featured a robust exchange on restoring Africa’s vital rangelands. The panelists, representing Ethiopia, Kenya, and South Sudan, unanimously championed **community-led approaches and indigenous knowledge** as the foundation for success, while highlighting significant policy and perception barriers.

Jaldesa Doyo, a researcher from Ethiopia, framed the discussion by passionately defending the intrinsic value of rangelands and pastoralism. He rejected the notion of these lands as unproductive, instead calling them a "natural industry" and equating them to life itself for pastoral communities: "The rangeland is for pastoralists. The land is just like the head of you for the pastoral community. If your head is cut, can you live? No." He detailed essential indigenous techniques, strategic mobility, the use of fire for renewal and pest control, and rotational grazing, stressing that reseed



is a last resort. His central challenge was policy, leading to a powerful call for unity: "We have to fight collectively, not separately, for the voiceless people who are pastoralists."

Tom Putunoi, Mosul, Kenya, provided a ground-level perspective on combating degradation like gullies and invasive species. His work focuses on practical techniques such as building semi-circular bunds and mechanically uprooting invasive plants. A key obstacle he identified is the "rapid growth rate of invasive species," which outpaces control efforts. His work is supported by CSOs who provide both financial backing and crucial training to build local capacity.

Terry Namejo of South Sudan highlighted the gendered dimension of restoration. She explained that in her context, initiatives are often driven by NGOs focusing on women's empowerment. "They involve ladies and girls; they form women's groups, and they give them knowledge on rangeland restorations, providing seedlings." She noted that while men may supervise, the primary labor of implementation falls to women and girls, making them the cornerstone of practical restoration work.

Wilfred Mejooli, a herder and chairman from Laikipia, Kenya, addressed both forest and rangeland management. For the future of resources like Mukogodo Forest, he insisted on participatory management, placing communities at the center. He also tackled a critical misconception: that livestock cause degradation. Correcting this, he argued, "livestock is a tool of managing rangelands. If you use it in the right way (planned grazing, rotational grazing), it can improve rangeland health." He warned that misuse of this tool, not its mere existence, leads to harm.

The Overall Session's Emergent Themes:

- Community and Indigenous Knowledge First: Successful restoration must be led by local communities using their traditional practices.
- Policy is Paramount: Inappropriate land-use policies are the biggest systemic barrier to sustainable rangeland management.
- Reframe the Narrative: Pastoralism and livestock are part of the ecological solution, not the problem, when integrated with sound, planned management.
- Gender Inclusion is Practical: Empowering women and girls is not just equitable but essential for effective implementation.

Panel Discussion 2: Peace And the Role of Various Peace Actors

Moderated by Dr. Hussein Tadicha, this session directly challenged the negative, often prejudiced narratives that define pastoralist communities solely by conflict. Dr. Hussein opened by calling for a reframing, stating that the focus should be on the "strong indigenous organizations that have managed relations, that is what has maintained pastoralism." The panel then explored the evolving nature of conflict, the critical actors in peacebuilding, and actionable steps forward.



Mesele (Mesi) from Ethiopia, representing the Gayo Pastoral Development Initiative, established peace as the non-negotiable foundation for all development in the rangelands. He identified three core actors: the state, Civil Society Organizations (CSOs), and, most crucially, indigenous leaders. He warned, "We can build water sources and schools, but if peace is not included in it, it can be destroyed overnight." Citing improving peace in southern Ethiopia and across borders, he attributed this resilience to deep cultural and familial ties: "We share also blood among the pastoralist communities." His recommendations centered on inclusive peacebuilding that connects communities through shared business and infrastructure, while strongly advocating for a return to valuing traditional systems.

Emma Ekai from Kenya, of Isiolo Gender Watch, provided a nuanced assessment, arguing that while capacity for peacebuilding has grown, outcomes have not fundamentally improved because conflict dynamics have radically transformed. She detailed a shift from traditional disputes over livestock and boundaries to the "commercialization of conflict," where youth form criminal gangs, and the dangerous use of technology, where "whatever they write on social media is actually what happens on the ground." While acknowledging donor support and peace declarations, she noted many accords remain on the shelf. Her solutions called for strategic, collaborative efforts to document indigenous knowledge, build broader capacity, and actively revise old treaties to address these new realities.

Monita (Moni) Tabitha from South Sudan, with the African Women's Health Organization, highlighted the starkly variable status of peace across regions. While community dialogues fostered relative peace in Western Equatoria, she described devastating cycles of revenge killings and "restocking" raids in Eastern Equatoria. For actors to improve, she emphasized a layered response: communities must act as the first line of defense through local watchdog and policing groups; the government must enforce the rule of law; and CSOs must engage in genuine grassroots conversations. She stressed the need to move beyond destructive traditions, stating, "We are trying to rule out that kind of retrogressive culture, that is still putting us backwards."

Bernard Lolasho, a Youth Representative from Kenya, framed peace as persistently elusive, noting that the traditional systems and indigenous knowledge that once effectively resolved conflicts are eroding in the face of new dynamics. He pointed to "ambitious youth, institutionalized crime, politics associated with peace" as compounding factors. His recommendations urged a decolonial mindset, particularly for government actors, to properly leverage indigenous best practices. He argued for holistic approaches that address root causes like marginalization and poverty, and lobbied for dedicated funding, cautioning that without it, communities



are "left to deal with the breadcrumbs while the real issue is marginalization."

Final Recommendations and Moderator Synthesis
The panel concluded with concrete suggestions for the wider summit: lobby for funded community peace platforms (Bernard); engage authentically with grassroots communities, not just through large meetings (Monita); convene a dedicated summit of all peace actors (Emma); and formally uphold the role of indigenous leaders and knowledge (Mesele). Dr. Hussein synthesized the discussion, affirming that peace must be actively maintained and invested in. He emphasized that strong inter-community relationships are the fundamental building blocks and called for the implementation of existing cross-border protocols. He concluded by reinforcing the state's duty to uphold the rule of law impartially, while affirming that "we are all in it and therefore we have to work together."





NAMATI



COMMUNITY LAND SUMMIT

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HOME PLANET FUND



LEGAL FRAMEWORKS



"THE CONSTITUTION IS CLEAR ON WHAT COMMUNITY LAND IS"
ANDREW KHAEMBA

FRAMEWORKS

- CONSTITUTION
- CUSTOMARY LAWS
- IGAD PROTOCOL
- CLIMATE CHANGE ACT
- COMMUNITY LAND ACT
- UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE

WHAT DO THEY GUIDE ON?

- RIGHT TO OWN LAND
- ACQUISITION
- COMPENSATION
- DISPUTE RESOLUTION
- RIGHT TO FREE MOVEMENT

CHALLENGES

- DELAYED IMPLEMENTATION
- HUNTER-GATHERER LANDS ARE NOT RECOGNIZED
- LAWS ADOPT TOP-DOWN APPROACH
- FUNDS ALLOCATED NOT ISSUED
- EXPLOITATION OF RESOURCES
- PROLONGED ISSUANCE OF TITLE DEEDS
- PROLONGED COURT RULINGS

WE ARE FRIENDS OF THE FOREST

— HADZABE COMMUNITY, TZ



NLC

THE COMMUNITY LAND ACT IS BEING IMPLEMENTED WITH POSITIVE RESULTS.

RECOMMENDATIONS



2025
DAY 2



"THE FIRST RESOURCE IS THE PEOPLE.... WE WANT TO BE AT THE CENTRE, AND PASTORALISM SHOULD BE RECOGNISED AS A KEY ECONOMIC ACTIVITY"
MALIH OLE KAUNGA — IMPACT



HON. SOIPAN TUYA
— CS, DEFENCE



- WE CANNOT BE AT THE PERIPHERY. WE MUST BE AT THE CENTRE AND TAKE ADVANTAGE OF THIS OPPORTUNITY OF A LIFETIME.
- WE MUST HAVE SUCCESS TO MARK AT THE 6TH SUMMIT
- WE NEED TO SAFEGUARD COMMUNAL RIGHTS AMIDST URBANIZATION
- WOMEN ARE MAKING DECISIONS AND MOVING THINGS!
- YOUTH NEED TO BE AT THE CORE OF LAND DISCUSSIONS
- WE CANNOT DEAL WITH CLIMATE CHANGE WITHOUT INDIGENOUS KNOWLEDGE

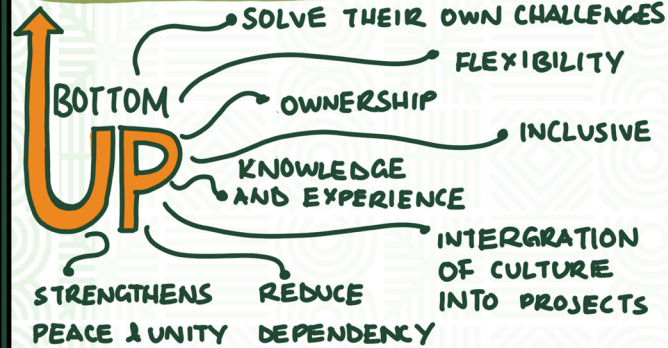
INVESTMENTS

- GDP FROM LIVESTOCK IS NOT WELL ACCOUNTED FOR
- CREATE PASTORALIST COOPERATIVES
- COMMUNITIES CAN SELL PRODUCTS TO INTERNATIONAL MARKETS
- PROMOTE PROJECTS THAT DO NOT SEEK TO REPLACE PASTORALISM
- WE NEED PRIOR AND INFORMED CONSENT REGARDING INVESTMENTS
- BENEFIT-SHARING BETWEEN INVESTORS, GOVERNMENT AND THE COMMUNITY
- 70% OF THE COMMUNITY MUST BE ON BOARD WITH THE INVESTMENT



SIDE EVENTS

REDEFINING LOCALLY-LED ADAPTATION



PASTORALISTS WOMEN'S FORUM DECLARATION

WOMEN INFORMALLY MOBILIZE AND SHARE KNOWLEDGE WITH THE COMMUNITY

- LEADERS SHOULD CREATE INCLUSIVE SOCIETY
- ALLOCATE BUDGET FOR WOMEN & YOUTH PROGRAMMES
- INVOLVE WOMEN & YOUTH IN DECISION-MAKING
- CAPACITY-BUILDING & SUPPORT
- YOUTH & INNOVATION: ASSIST THEM IN USING TECH, A.I. AND SOCIAL MEDIA TO MANAGE AND PREDICT THEIR SPACES



INCLUSIVE AND RIGHT-BASED APPROACHES TO CONSERVATION AND DEVELOPMENT

THE COURSE LEARNER WILL DO A PROJECT

INTRODUCE A SHORT COURSE ON
AFRICA'S INDIGENOUS PEOPLES, CONSERVATION AND DEVELOPMENT
UON-IDS x IMPACT



- ADVANCE CONSERVATION MODELS
- RECOGNISE INDIGENEOUS KNOWLEDGE
- PROMOTE SUSTAINABLE AND EQUITABLE OUTCOMES

ENHANCING INDIGENEOUS PEOPLE'S LIVELIHOODS THROUGH SECURE TENURE RIGHTS.
EFFECTIVE PASTORAL POLICY ENVIRONMENT FOR POSTERITY • 24TH - 27TH NOV 2025

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Day 2 Proceedings



Session 2: Legal Frameworks on Indigenous Peoples’ Rights to Land and Self-Determination

Session 2: Legal Frameworks on Indigenous Peoples’ Rights to Land and Self-Determination

Moderated by Shadrack Bomu (Landesa), this session explored the progressive yet challenging legal landscape for securing indigenous and pastoralist land rights in Kenya and the region. The panel reviewed available laws, shared practical experiences, and identified persistent gaps between policy and implementation.

Detailed Points from Panelists

Andrew Khaemba (State Department for Lands and Physical Planning, Kenya)
Khaemba outlined Kenya's robust legal framework, anchoring it in the 2010 Constitution, which categorizes land as public, private, or community. He emphasized that the Community Land Act (CLA) of 2016 is the cornerstone, formally vesting community land ownership in communities themselves. He clarified that until registered, county governments hold such land "in trust," but unlike the old Trust Land Act (Cap 288), they cannot transact on it without community involvement. He cited other supportive laws, including the Land Registration Act, Land Act (2012), Mining Act (2016), and Urban Areas and Cities Act, all of which mandate community participation, consultation, and fair compensation. Acknowledging the process has been slow, he urged patience to "get it right" and emphasized the government's role in supporting communities through sensitization and partnership with CSOs.

Dr. Hassan Roba (The Christensen Fund)

Dr. Roba provided a regional and international perspective, building on the national framework. He stressed that while Kenya's CLA is a milestone in recognizing pre-existing rights, the core challenge remains implementation and full recognition. Internationally, he highlighted the UN Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007)

and ILO Convention 169 as critical, albeit not universally ratified, frameworks that provide a "wide latitude of rights." Regionally, he pointed to the African Union's recognition of pastoralism as a viable land-use system and the IGAD Protocol on Transhumance, which provides for cross-border mobility. He concluded that these high-level instruments offer powerful advocacy tools, but their application and effectiveness are separate struggles.

Setek Frank (Naibunga Conservancy / Nkiloriti Community, Laikipia)

Speaking from lived experience, Setek described the transformative power of the CLA 2016 for his community. He framed land as "our identity, dignity, heritage, and future," quoting a saying: "We don't inherit land from our ancestors, but we borrow it from our children." After registration, the community felt a true "sense of ownership" and established a Community Land Management Committee (CLMC) as the decision-making organ, accountable to the wider community assembly. He also touched on the Climate Change Act, arguing that indigenous people must not be outsiders in climate investments like carbon credits and that benefit-sharing must be respectful and recognize indigenous knowledge.

Milka Chepkorir (Sengwer Community / Rights and Resources Initiative)

Milka presented the acute challenges faced by hunter-gatherer communities, who are recognized under Article 63(2)(d) of the Constitution but remain marginalized in practice. She identified a critical contradiction: while the constitution recognizes their land as community land, the Forest Conservation and Management Act does not, leaving their ancestral territories classified as public forests. This legal conflict forces communities like the Ogiek and Sengwer into protracted court battles. She voiced profound frustration with endless policy cycles, stating, "Let's refuse to be taken in circles, can we all be lawyers? We can't." She called for an end to "consultation without purpose" and for communities to focus on living their traditional lives, asserting: "If they want us, they can find us there."

Kitevi David (Kaseo Community / Taita Taveta, CLOAK)



Kitevi represented the Community Landowners Association of Kenya (CLOAK), an alliance spanning 24 counties, emphasizing the power of a collective voice. He highlighted the practical bottlenecks in registration, identifying a "gap between the central government and county governments" that causes files to be lost and processes restarted. He stressed the role of elected representatives (MPs, MCAs) in pushing for faster implementation. He also underscored the urgency, noting that vast resources (oil, minerals, tourism) in community lands are being exploited without communities benefiting due to the lack of formal titles.

Dorothy (National Land Commission)

Dorothy shared findings from NLC research on the implementation of the CLA. The studies revealed positive but uneven progress. Communities like those in Laikipia, which transitioned from group ranches, were ahead, having land use plans and active assemblies. The research found improved tenure security and women's inclusion in CLMCs. However, challenges like slow registration and bylaws written only in English persisted. The NLC recommended fast-tracking registration, translating bylaws into local languages, and increasing budget allocations for community land processes.

Q&A & Challenges Raised

- The audience interaction revealed critical on-the-ground issues:
- Implementation Delays: Why do court victories (e.g., Ogiek) take so long to implement? Why is registration so slow and bureaucratic?
- County Government Interference: Communities reported county governments obstructing registration processes or diverting investment benefits (e.g., carbon credit or oil revenue) meant for registered CLMCs.
- Legal Conflicts & Boundaries: Confusion between national laws (CLA) and county laws, and unresolved historical boundary disputes (e.g., in Marsabit) were cited as major hurdles.
- Top-Down Law Making: Participants from Tanzania and Kenya questioned why laws are still formulated from the top down, rather than through genuine bottom-up, community-led processes.
- Capacity of CLMCs: Concerns were raised about whether CLMCs receive adequate training and resources to govern land and negotiate with investors.



Conclusion

The moderator, Shadrack Bomu, synthesized the discussion by emphasizing that the Community Land Act provides a strong foundation but requires deep community understanding to be effective. He identified the need for massive sensitization and awareness creation at the grassroots level so communities can fully leverage the law. The session concluded that while progressive laws exist, the journey from legal recognition to practical, secure, and beneficial land tenure for indigenous peoples remains fraught with bureaucratic delays, conflicting legislation, and the need for sustained community mobilization and advocacy.

Panel 2: Culture and the Role of Indigenous Traditional Knowledge (ITK) in Biodiversity Conservation and Pastoralism

Moderated by Kendy Borona, this session explored the critical role of Indigenous and Traditional Knowledge (ITK) systems in biodiversity conservation, pastoralism, and land governance. Panelists shared practical examples of how their communities have sustainably managed ecosystems for generations and how these systems interact with modern legal frameworks.

Samuel Lelauno (Nyiro Community Forest Association, Kenya)

Samuel described Mount Nyiro as the sacred, life-giving heart of his community. He explained that their indigenous conservation system is holistic, viewing the mountain as a source of food, medicine, water, and spiritual sustenance. Their governance was traditionally oral, ensuring sustainable use through deep

cultural respect. He noted the mountain is now a gazetted state forest and a recognized "water tower," leading the community to formally engage through a Community Forest Association (CFA). They are developing a Participatory Forest Management Plan and have documented their rights and practices in a Biocultural Protocol (BCP) to assert their role as stewards.

Mohamed Halake (Kinna Community, Isiolo, Kenya)

Mohamed highlighted the central role of customary laws and governance structures, specifically the Deedha council of elders, in managing resources and resolving conflicts. He explained that these systems have existed "since time immemorial" and are highly adaptive, with councils making seasonal decisions on grazing patterns. A significant evolution is the inclusion of women and youth in these councils, a change supported by the development of BCPs. He stated that these traditional systems are now increasingly recognized and utilized by both county and national governments as Alternative Justice Systems. His key quote was: "This is a traditional governance system that has been there since time immemorial and has helped our community., It brings cohesion and harmony between neighboring communities."

Evelyne Philipo (Hadzabe Community, Tanzania)

Evelyne presented the Hadzabe hunter-gatherers as intrinsic conservationists whose livelihood is inseparable from a healthy forest. She emphasized that their way of life—using branches and grass for temporary shelters, foraging, and hunting—inherently protects the ecosystem. Traditionally, a council of elders assisted by youth patrols managed the forest, guarding against unsustainable intrusion. Today, with support from organizations like UCRT, they are securing Certificates of Customary Right of Occupancy (CCROs), using modern tools to legally affirm their role as forest guardians. Her key quote was: "We are not the destroyers of the forests. We are very friendly with forests. The forest has its own civilization."

Dorothy Okoth (National Land Commission - NLC, Kenya)

Dorothy provided a governmental perspective on assessing the implementation of laws supporting community rights. She shared findings from NLC research on the Community Land Act (CLA) 2016, noting its implementation varies significantly by region. Positive outcomes observed in communities like those in Laikipia include: the establishment of functional Community Land Management Committees (CLMCs), the development of land-use plans, increased inclusion of women in leadership, and enhanced tenure security, enabling communities to negotiate with investors. The NLC recommends fast-tracking registration, translating bylaws into local languages, and conducting sensitization in mother tongues. "We found that the Community Land Act has been implemented, and there are some positive results that are visible." She highlighted the link between legal recognition (titles) and community empowerment to engage with investors.

Wilson Kipkazi (Endorois Welfare Council / PARAN, Kenya)

Wilson recounted the Endorois' historical land stewardship across Baringo, Laikipia, and Nakuru, where large territories were conserved through seasonal migration (transhumance) and by attaching cultural value to every plant and tree. This system allowed degraded areas to regenerate. He lamented that much of this communally conserved land, like the forests around Lake Bogoria, was later gazetted by the state without consent. While the community won a landmark legal case (the Bogoria case), implementation remains a challenge. The Endorois have now documented their knowledge and rights in a Biocultural Protocol to advocate for their role in conservation.

Final Takeaways from the Discussion

- **ITK is Effective and Holistic:** Indigenous knowledge systems are not merely practices but holistic worldviews that integrate spiritual, cultural, and ecological values, resulting in proven, sustainable ecosystem management.
- **Synergy with Modern Law:** There is a growing, though challenging, intersection between traditional systems and modern legal frameworks. Biocultural Protocols (BCPs) and community forest associations (CFAs) are key tools communities use to bridge this gap, translating their customary governance into a language recognizable by the state and investors.
- **The Threat of Dispossession:** A recurring theme was that communities that historically conserved ecosystems often face dispossession when those areas are gazetted as state-protected areas, severing the vital link between people and the land.
- **Evolution and Inclusion:** Traditional systems are not static. They are evolving, for example, through the inclusion of women and youth in governance structures, making them more resilient and legitimate.
- **The Imperative for Legal Recognition:** For ITK to be sustained and for communities to benefit, formal land tenure (titles, CCROs) and the recognition of customary laws are non-negotiable prerequisites. This provides the security needed for communities to continue stewardship and engage equitably in conservation investments like carbon credits.

Remarks To Welcome CS Hon. Sopian Tuya by Malih Ole Kaunga, Executive Director, IMPACT, Kenya.

Mali ole Kaunga, CEO of IMPACT Kenya, provided historical context for the summit's evolution. He recounted its journey from a local meeting in Laikipia in 2021 to its current, more confident incarnation in Nairobi, symbolizing a strategic move to the nation's political center. Ole Kaunga explained that the summit's original goal was to "accelerate securing more community lands" after the 2016 Community Land Act. Its agenda has since expanded



to address pressing contemporary challenges, including investments in community land, carbon credits, and renewable energy projects like geothermal and wind power. Reflecting on the Cabinet Secretary's presence, Ole Kaunga added a personal note of welcome, saying, "In civil society processes, you used to be our legal advisor. But she has continued being a blessing to us as indigenous people, and we take this opportunity to welcome her to continue the process."

Mr. Ole Kaunga reported tangible progress, noting that while only a handful of communities had titles in 2021, counties like Samburu and Laikipia have since done well, with processes underway in Isiolo, Marsabit, Garissa, and Turkana. He highlighted a significant shift in the relationship between civil society and the state, moving from adversarial positions to structured cooperation. This is evidenced by IMPACT's Memorandums of Understanding (MOUs) with key government bodies like the National Land Commission (NLC), the National Drought Management Authority, and the State Department for ASALs.

Concluding his remarks, Ole Kaunga issued a powerful call for recognition and policy reform. He argued that the narrative must change from viewing pastoralists as "promoting primitivity" to acknowledging them as the "first resource" and key economic contributors. "Pastoralism, sustainable pastoralism must be recognized as one of the key contributions of GDP in this country," he stated, emphasizing that "we need a policy" to drive this vision. His final words captured the summit's core demands: secure land to minimize conflict, attract responsible investment based on community law, and ensure communities become lasting beneficiaries. "We want to be part of those investments," he declared, firmly rejecting the outdated notion that pastoral communities are opposed to development. Following this, he formally invited the CEO of the National Land Commission to the stage to introduce the keynote speaker, **Cabinet Secretary Hon. Soipan Tuya**.

Welcoming Remarks by Kabale Tache, CEO, National Lands Commission

The National Land Commission's CEO, Kabale, formally introduced Cabinet Secretary Hon Soipan Tuya, delivering remarks that celebrated her presence as a symbol of political progress and a crucial opportunity for advocacy.

NLC CEO began by expressing profound gratitude for the CS's attendance, stating, "We are privileged to have you here this morning, and we don't take it for granted the fact that you are able to sacrifice your time." She underscored the significance of CS Tuya's position, noting that she is "at the central point of the government organ of making decisions that is a cabinet," making her presence vital for "strengthening our community's land issues."

The NLC CEO's address was marked by a celebration of political inclusion. She explicitly praised the current administration for its unprecedented empowerment of women from pastoralist communities, highlighting that "we've never been empowered by any successive government like this current government." Pointing to CS Tuya and another female Cabinet Secretary from the pastoralist community, she noted the pride for the people of Turkana, who now see "a cabinet secretary, a girl coming from Turkana." Kabale framed this representation as a call to action, arguing that with such empowerment, pastoralist communities would soon "have no reason to blame the government if we do not take ourselves forward." She urged a shift in mindset, suggesting it was time to "stop talking about being marginalized in the few years to come."

Before inviting CS Tuya to the podium, the NLC CEO provided a concise recap of key themes from the summit's first day, explicitly for the Cabinet Secretary's benefit. She summarized that participants had affirmed the foundational nature of land rights for "social, economic and cultural stability," discussed the ongoing challenge of women's underrepresentation in land governance, and acknowledged government-led sensitization efforts in this area.

Concluding her introductory remarks, Kabale asked the entire assembly to stand for a formal and celebratory welcome, leading the audience in a round of applause to officially receive the Cabinet Secretary for her keynote address.

Keynote By Cs Hon. Sopian Tuya, Cabinet Secretary, Defence

Cabinet Secretary for Defence, Hon. Soipan Tuya, delivered a keynote address at the Community Land Summit, framing the event as both a celebration of hard-won progress and a clarion call for urgent action. Speaking with a sense of personal history, she opened by noting it was "quite nostalgic standing here today" and reflected on the long journey of advocacy, pointing to the presence of former colleagues now in high office as a measure of success. "If you want to know the success I'm talking about," she stated, "it's when you see my sister Kabale being CEO of National Lands Commission, knowing where we are coming from."

CS Tuya explicitly linked the forum's agenda to her ministerial portfolios, explaining her presence was because she is "a pastoralist girl to start with" and because the issues under discussion are "the biggest source of conflict not managed properly." She emphasized that when community land rights are secured, it "will go a long way in minimizing conflict," reducing the need for military support to police operations like Maliza Uhalifu.

The CS positioned the current administration as a definitive break from the past, declaring that "the era of saying that pastoralism is backward, that pastoral lands are no man's land" is over.

She highlighted the enactment of the Community Land Act (CLA) 2016 as foundational progress. Crucially, she revealed that expediting community land registration is now a direct presidential directive from the recent Pastoralist Leadership Forum. "We are at a pivotal point," she asserted. "We have a lifetime, an opportunity of a lifetime that we must take advantage of." She challenged the audience, noting that with senior government representatives in the room, "You said you wanted to be close to government. You are in government, so which other government are you looking for?" CS Tuya outlined a clear agenda centered on securing livelihoods through tenure. She argued that for major investments occurring on community lands, from the LAPSET corridor to wind power projects, communities must have **"free prior informed consent"** and **"maximum maximization of benefit sharing protocols."** However, she candidly addressed severe implementation bottlenecks:

- **Slow and Costly Registration:** She criticized the "painstakingly slow" and "very expensive" registration process, calling for innovative ways to integrate science and community knowledge to reduce costs.
- **Urbanization on Community Land:** Stating that "urbanization cannot be wished away," she called for multi-agency strategies to safeguard communal rights while integrating communities into urban development.
- **Internal Conflict:** She identified protracted boundary disputes and corruption within land committees as major impediments. "We need to crack the whip," she said, condemning committee chairmen who become "demigods" and harass community members. She strongly advocated Alternative Dispute Resolution (ADR) over lengthy court battles, noting, "Court processes don't help anybody... we have the alternative justice system. It is as legal as going to court."

CS Tuya delivered a powerful thought against the exclusion of vulnerable groups. Dismissing the idea that women do not lead, she declared, "If I am seated at the highest level of decision making in this country and I'm not a man, I'm a woman, what do you have to say about that?" She insisted that inclusivity for women, youth, and persons with disabilities must be the "lens" through which all registration and adjudication work is viewed.

In her conclusion, CS Tuya heralded a new era of partnership, stating, "Gone are the days when it was a shove and pull between government and civil society. Now it's a partnership." She called for consolidated action, urging civil society organizations to unite: "When you pull your efforts together, then government is ready and willing. You have full political goodwill right now." She highlighted her personal commitment through the Soipan Tuya Foundation, which focuses on women, youth, and children across pastoralist counties, as part of this collective effort. She ended by assuring the summit had "the blessing" of the government to advance community land rights.



Breakout Sessions

Breakout Session 1:

Redefining Locally Led Adaptation, from mobility to resilience



Moderator: James Mema, IMPACT

The RESTORE project is currently active in Laikipia and Isiolo counties, with 77 million already disbursed directly to communities. This initiative flips the traditional top-down approach by empowering communities to design proposals, secure funding, and implement their own projects independently. It represents a true organizational bottom-up model, shifting agency and ownership to the local level.

Mr. Kioko (METAMETA Project, Locally Led Adaptation):

In the locally led adaptation model, decision-making power is reversed funds go straight to communities rather than through intermediaries. Any community within the project area, whether a registered CBO or informally recognized, can participate. They develop their own bylaws, budgets, and project timelines, making operations simpler and more efficient. This approach speeds up access to resources, ensures cultural integration, and allows communities to choose materials suited to their needs. Because locals deeply understand their own challenges, these projects are more effective and sustainable. Supportive policies are essential to scale this community-driven development.

Mr. Keresi (Chairperson, BURAT):

The RESTORE Project has become a tool for peace and unity by bringing diverse communities together around shared work. Leadership selection began inclusively, with youth, men, women, and elders collectively electing representatives. The structure is organized into smaller umbrella groups, each with its own leaders, and an inter-ward committee coordinates activities across three wards in Burat, ensuring grassroots oversight.

Madam Jane Meshiami (Women's Representative):

Women's groups have received 33 million to lead and manage their projects, bringing significant benefits and empowerment. Investments in kitchen gardens, cultural activities, and other initiatives have not only improved livelihoods but also reduced family conflicts by enabling both men and women to contribute as providers. She urged IMPACT Kenya to allocate more funds to

women-led projects to further amplify these positive impacts.

Mr. Sentek (Youth Engagement):

A critical concern is the lack of dedicated youth groups in the RESTORE project and minimal youth representation in leadership bodies like CLMCs. Many young people are migrating for employment, disconnecting them from community projects. He called for more youth-led initiatives, noting that young people are energetic and capable of driving climate action. Organizations should trust communities, including youth, with direct funding and leadership roles.

Jacob Lekaitogo (Pastoralism Advocacy):

Pastoralism remains undervalued and under-supported despite its major contribution to GDP. Investment in the sector must be prioritized and properly structured. Currently, markets for pastoral products are poor; establishing cooperatives and strengthening value chains for milk and red meat is essential. Pastoralists also lack security for their livestock, bearing full losses from climate and other risks. Recognizing and securing pastoralism is crucial for both livelihoods and the national economy.

Breakout Session 2:

Gender and Social inclusion in Pastoralism and Rangelands Management – Challenges and opportunities

Facilitator: Judy and Elizabeth

The session focused on the challenges and opportunities for gender and social inclusion, specifically examining the status of women in rangeland governance, land decision-making, and access to ecosystem services.

The first discussion centered on how various conditions affect women, youth, and marginalized groups. Participants highlighted that economic and political structures significantly shape their access to resources and opportunities. A key challenge identified is weak political representation, which leads to the under-prioritization of their issues and exclusion from critical decision-making processes. Consequently, women and youth feel a strong need for inclusion, as these decisions directly impact their livelihoods and futures, with youth ultimately bearing the long-term consequences. The group emphasized the vital role of Civil Society Organizations (CSOs) in bridging this gap. Through education and advocacy, CSOs empower women and youth, raising awareness about leadership and equipping them to challenge harmful cultural norms that restrict participation. The knowledge gained from CSOs enables women to actively campaign for their own rights and greater inclusion.

The second question explored the contribution required by leaders to foster inclusion. It was concluded that leaders must be central in creating an inclusive society. Their essential contributions include:

1. Championing and enforcing gender-responsive and youth-inclusive policies.
2. Directly allocating budgetary resources for women's empowerment, youth programs, and leadership training, rather than relying solely on NGOs to fill this role.
3. Promoting equity in leadership positions to ensure the voices, experiences, and challenges of women and youth are heard and integrated into decision-making processes.



Breakout Session 3:
Inclusive and Rights-based Approaches to Conservation and Development: Indigenous Peoples in the Context of Africa

Lead Facilitators: Dr. Klerkson Lugusa, Joseph Larpei (IMPACT Kenya), and Prof. Njoka (University of Nairobi)

Purpose: To share the origin, status, and proposed way forward for a new short course designed to build capacity for Indigenous Peoples in conservation.

Origin, Need, and Philosophy of the Course

The course originated from a critical gap in traditional conservation approaches. Facilitators identified a prevalent model of "conservation which excludes the people" and a need to move beyond just discussing international frameworks like the Global Biodiversity Framework. The core philosophy is to strengthen and build the capacity of Indigenous Peoples to lead and participate in conservation, actively working to eradicate exclusionary practices. A central pillar of the curriculum will be the integration of Indigenous and Traditional Knowledge (ITK) alongside conventional science.

Course Design & Collaboration

The course is being co-designed in collaboration with the University of Nairobi (UON), specifically with the Institute for Development Studies (IDS). This partnership ensures academic rigor and formal certification.

- The proposed format is a three-week intensive course: two weeks of theoretical classroom work and one week of practical, field-based learning.
- **Delivery & Location:** Initial delivery will be in-person, not via distance learning, to foster interaction and hands-on training. The primary location will be in Nairobi, with the possibility of holding sessions at centers in Laikipia.
- **Cohort Size & Funding:** The first cohort is planned for approximately 30 students to ensure manageability and quality interaction. IMPACT is proposing to fund the first two cohorts to launch the program.

Key Clarifications from Stakeholder Q&A (Responses from Prof. Njoka)

- **Certification:** The course will offer a certificate of completion from the University of Nairobi, not a diploma or degree. It requires formal Senate approval before any certification can be issued.
- **Entry Requirements:** To ensure inclusiveness, the entry requirements are broad: A degree in any field, OR A diploma plus three years of relevant experience in conservation, OR Recognition of Prior Learning (RPL) for individuals with significant demonstrated experience, even without formal degrees.
- **Curriculum Content:** The curriculum will explicitly cover land rights as a fundamental module, acknowledging that "conservation coincides so much with land rights." It will also examine the spectrum of laws and regulations, from local to international levels, that govern conservation and human rights.
- **Accessibility & Practicalities:** The team acknowledged challenges like participants without smartphones for scanning QR codes and committed to providing printed materials. While a laptop is beneficial, it is not a strict requirement.
- **Timeline & International Scope:** The target start date is March or May 2026. The course is open to international students, with Kenya serving as the host country. Partnerships with local organizations in applicants' home regions will be explored for field components.
- **End Product & Benefit:** The expected outcome is for learners to develop practical project proposals (e.g., on Community Land Act processes, carbon projects). The ultimate benefit, as noted by Prof. Njoka, is that "until you do not learn that when you realize how it will benefit you," emphasizing the transformative potential of the knowledge.



Proposed Way Forward

The immediate next step involves finalizing the course matrix, detailing costs, and securing formal approvals from the University of Nairobi Senate. IMPACT and UON will jointly review applications for the first cohort. The program will be subject to ongoing review and evaluation, with the potential for future evolution, including the possible introduction of distance learning modules based on feedback and outcomes.

Panel Discussion: Investments And Human Rights Aspects In Community Lands

The panel, featuring representatives from Indigenous communities, civil society, and government across East Africa, engaged in a critical examination of how large-scale investments intersect with the rights and livelihoods of pastoralist and indigenous communities. A central theme emerged from the dialogue: while investments in community lands can present genuine opportunities, they frequently pose significant threats when implemented without strict adherence to Free, Prior, and Informed Consent (FPIC) and respect for human rights.

Wilson Kipkazi (Community Representative, Kenya)

Wilson Kipkazi presented a powerful case study on the devastating impacts of an extractive industry, specifically ruby mining. He outlined the severe consequences for his community, which ranged from direct land loss to profound social and health crises. He detailed how the community "lost land and received low compensation," leading to a complete loss of livelihoods as grazing areas were fenced off. The unseen, long-term harms were particularly grave: "Cultural erosion through prostitution" and severe environmental contamination where "water was polluted with mercury, which caused deaths, abortions" for both people and livestock. His testimony framed large-scale investments as a primary source of conflict and degradation when implemented without community consent or benefit.

Paris / Representative from Loiyangalani Ward (Kenya)

This panelist focused on the vulnerability of pastoralist systems to land alienation and the practical steps needed for protection. They observed that pastoral grazing areas often "seem open," making them easy targets for government or investor appropriation for other projects. To counter this, they advocated for proactive measures by pastoralists themselves: "the pastoralists should publicize their grazing areas to avoid grabbing" and must "unite for a single voice." On the critical issue of public participation, they emphasized that genuine Free, Prior, and Informed Consent (FPIC) "is only possible if the government has a good communication strategy," recommending the use of local radio channels and languages to ensure inclusive, bottom-up consultation.

Eileen Wakesho (Speaker on Land Tenure)

Eileen addressed the pivotal question of whether formal land title is a solution. She argued that "land registration gives communities the upper hand in negotiating with investors," transforming them from vulnerable subjects to legal rights-holders. She highlighted the Community Land Act (CLA) of 2016 as a key tool, mandating that "for a community to enter an agreement with an investor, there should be 70% approval by community members." However, she offered a crucial caveat, noting that titles can also create challenges "especially if the leadership is not good," warning that a certificate alone cannot prevent corruption or elite capture without accountable governance.

Benson Narok (Speaker on Carbon Credits)

Benson Narok brought a critical perspective on the emerging carbon credit market, questioning its fundamental premise and targeting pastoralist lands. He reframed it as a business model where polluting industries "sequester carbon since they have polluted their regions, so they clean with the already protected areas." His pointed questions—"Is it a genuine business and why does it target pastoralists only?"—challenged the panel to scrutinize whether such schemes represent a new form of "green grabbing" that exploits existing community stewardship for external profit, rather than providing new, equitable benefits.

Kiaro Olminis, Tanzanian Representative

While a direct quote is not provided in the excerpt, the notes reference a contribution contrasting the Kenyan and Tanzanian contexts. The representative indicated that in Tanzania, the lack of formalized community land tenure compared to Kenya's system of registered group ranches and community lands makes pastoralist areas more vulnerable. This underscores a broader point: the legal recognition of community land is a foundational prerequisite for any effective negotiation or application of FPIC with investors.

Overall Panel Consensus & Conclusion

The dialogue converged on a clear diagnosis and path forward. Panelists agreed that "Investments in Community Lands are genuine, but the approaches are the ones that are a problem." They called for strict adherence to laws like the CLA, warning against the subdivision of communal lands, and forcefully affirmed that "Community Land is very important" for preserving pastoralism. The ultimate conclusion was that the balance between investment and rights "depends on dialogue entirely," and that communities must be empowered as the central decision-makers to ensure investments respect human rights and contribute to sustainable livelihoods.



Closing Remarks

Mali ole Kaunga (IMPACT Kenya) gave the closing remarks by thanking all participants for their "insightful and constructive input." He emphasized the core mission to "devise a way to safeguard pastoralism" and proposed utilizing the Community Landowners Association of Kenya (CLOAK) as a platform to advance the summit's outcomes. Looking forward, he suggested that the next Community Land Summit could be held in Wajir to encourage even broader participation from pastoral communities.

Hellen Eked offered a perspective from South Sudan, appreciating IMPACT for organizing the forum. She framed the discussion in a profound cultural context, stating that for her community, "land is more than a resource, it is an identity," underscoring the deep existential significance of the issues debated.

Loriah extended thanks to IMPACT, its partners, the moderators, panelists, and international guests. She issued a forward-looking challenge, calling for "business unusual," a break from ineffective past practices. She expressed hope that the tangible progress from this new approach would yield "testimonies for CLS next year," setting a high benchmark for the 2026 summit.

Andrew Khaemba (Ministry of Lands) thanked the conveners on behalf of the government, noting that officials had also been learners. He highlighted a key lesson from the summit, suggesting that broader Kenyan society should "learn from the Hadzabe in how they manage their environment," recognizing the value of indigenous knowledge systems for sustainable land stewardship.

Lesuuda from IMPACT offered appreciation to all partners, including the National Land Commission (NLC), county government representatives, and pastoralists from across the East African Community. Her thanks reaffirmed the successful multi-stakeholder nature of the summit, which brought together communities, civil society, and government from multiple nations to advance the shared goal of securing community land rights.





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