

Collection of Best Practices for the Prevention and Resolution of Conflicts between Farmers and Herders in West and Central Africa

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Foreword

Conflicts between farmers and herders in West and Central Africa continue to intensify as a result of the deteriorating security situation and the effects of climate change, which are pushing pastoralists further south, the multiplication of migration routes, particularly transnational ones, the expansion of cultivated areas and the increase in livestock herds, all of which have heightened competition for natural resources. Conflicts are closely linked to the use and control of natural resources, making transhumance a “regional economic and security issue”. Transhumance is an important socio-economic activity in Central and West Africa, so regulating movements is essential to prevent and manage these conflicts in the long term. The United Nations Regional Office for Central Africa (UNOCA) and the United Nations Office for West Africa and the Sahel (UNOWAS), whose mandates are to strengthen the UN’s role in promoting peace and security in these two sub-regions, support the active involvement of key actors, in particular working with the Economic Community of Central African States (ECCAS) and the Economic Community of West African States (ECOWAS) in their efforts to promote lasting peace.

However, the low level of political mobilisation at the highest level in the two sub-regions has slowed progress on the regional frameworks. While the foundations for regional cooperation and protocols

on transhumance have been set by ECOWAS in West Africa, ECCAS member states have been reluctant to adopt and ratify a regional protocol in Central Africa.

Although cross-border transhumance remains a factor of regional integration, it can also be a source of instability linked to conflicts between farmers and herders. Each country has its own legal framework in this area, which does not necessarily comply with community regulation. This lack of conformity between national laws is not conducive to settling cross-border disputes linked to transhumance. For peaceful and sustainable cross-border transhumance, there is an urgent need to update or harmonise a regional legal framework.

This collection of best practices aims to promote existing initiatives to prevent and sustainably manage conflicts between farmers and herders, while highlighting the aspirations and proposals of local and national players in the regions of West and Central Africa. In addition, in order for these initiatives to inspire and stimulate action, and ensure political commitment, on the part of the States in the two sub-regions, it is proposed to create an active community of practice that would enable experiences and best practices to be shared between different stakeholders.

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List of Acronyms and Abbreviations

AfDB	African Development Bank	OSCDS	Office of the Special Coordinator for Development in the Sahel
CAR	Central African Republic	SCO	Civil society organisation
CBT	Cross-border transhumance	SEC	Social and Economic Committee
CILSS	Interstate Committee for Drought Control in the Sahel	SISPA	Information system on pastoralism in the Sahel
CIRAD	French Agricultural Research Centre for International Development	TTT	Transhumance Tracking Tool
DCR	Democratic Republic of the Congo	UNOCA	United Nations Regional Office for Central Africa
DTM	Displacement Tracking Matrix	UNOWAS	United Nations Office for West Africa and the Sahel
ECCAS	Economic Community of Central African States		
ECOWAS	Economic Community of West African States		
FAO	Food and Agriculture Organisation		
GIS	Geographic information system		
IOM	International Organization for Migration		
ISRA	Senegalese Institute for Agricultural Research		
NGO	Non-governmental organisation		
OFAC	Central Africa Forest Observatory		

Introduction

Pastoral livestock farming is at the heart of the economy in Western and Central Africa. The livestock farming sub-sector makes a significant contribution to the economies of the countries in these two sub-regions. Pastoralism is the main form of livestock production, with cross-border transhumance and trade in ruminants. In general, pastoralism contributes between 10% and 44% to the GDP of African countries. The contribution of livestock farming to GDP is estimated at 27% in Chad, 13% in Cameroon and 9% in CAR (ADB, 2010).

Pastoralism, including transhumance and nomadism, is the dominant livestock farming system in the Sahelian countries of West and Central Africa. In this system, animals use natural vegetation resources, but also other resources associated with this dominant feeding system (Bourbouze, 2018). Inherited from ancestral traditions and based on the mobility of people and animals, pastoralism remains a fundamental socio-economic activity in Africa, particularly in terms of income generation and distribution in rural areas (Idriss and Nersy, 2017). Despite its socio-economic importance, this activity sometimes generates conflicts, both within states and in cross-border areas. Primarily between farmers and herders, these conflicts are linked to access to pasture and water. More and more often, they are involved in the management of protected areas, as a result of their extended stays in these biodiversity conservation zones, to which access is regulated.

In order to improve the management of this activity, and as part of the joint project on the dynamics of conflicts between farmers and herders in West and Central Africa, the United Nations Regional Office for Central Africa (UNOCA), the United Nations Office for West Africa and the Sahel (UNOWAS) and the Office of the Special Coordinator for Development in the Sahel (OSCDS) have set up a

trans-regional project aimed at strengthening regional and national governance by supporting local governance initiatives. Two successive and complementary activities were carried out. Firstly, an inter-regional workshop was held from 29 to 30 September 2022 in Yaoundé, Cameroon, to exchange best practices. This was followed by joint field visits: to Cotonou, Benin, from 24 to 25 November 2022, to study the sedentarisation of herders, and to Garoua, Cameroon, from 24 to 30 September 2023, to analyse local dialogue mechanisms, in particular the forum of traditional chiefs in northern Cameroon.

This book aims to support the various players involved in transhumance management in West and Central Africa. It offers peacemaking tools for resolving potential conflicts between farmers and herders, illustrated by examples of best practice.

I. Definition of some key concepts

1. Pastoralism

Pastoralism encompasses all animal husbandry activities that make use of the spontaneous fodder resources of natural areas by grazing alone. These pastoral areas provide all or part of the feed for the herds. This form of agricultural economy, based on extensive herding, is divided into two main systems: nomadism and transhumance.

2. Nomadism

Nomadism is a form of pastoralism in which livestock are herded in search of new pastures. Nomads move irregularly, while seasonal transhumance involves regular movement to fixed pastures.

3. Transhumance

Transhumance (from the Latin *trans*, meaning “beyond”, and *humus*, meaning “earth”) is an essential component of pastoralism. It is characterised by seasonal and regular movements of livestock and their owners between complementary ecological zones (Jean Lhost, cited by Yahaya, 2014). Transhumant herds generally set off from an environment in disequilibrium, where grazing is a rare commodity, to reach areas considered to be still well supplied with pasture.

Transhumance involves extensive livestock farming on natural pastures. This livestock farming practice is predominant in West and Central Africa, particularly in the Sahel. In a wide variety of forms, it models the relationships between humans, animals and ecosystems.

There are two types of transhumance:

- Intra-territorial transhumance, generally of low amplitude.
- Cross-border transhumance, which generally involves the seasonal movement of animals and pastoralists from Sahelian regions (Burkina Faso, Niger and Mali) to Sudanian regions (Senegal, Egypt, Ethiopia, Chad), but also sometimes to forested regions (Chad, CAR,

Cameroon, DRC). This form is often interwoven with overland trade flows, from herding areas to consumer markets.

In this context, transhumance in West and Central Africa can be seen as a way of adapting to these environments and exploiting the ecological complementarities between Sahelian, Sudanian and forest regions.

Legally defined in Article 2 of Decision A/DEC.5/10/98 of 1998, relating to the regulation of transhumance between ECOWAS Member States, cross-border transhumance, or inter-State transhumance, refers to “*seasonal movements between States of livestock that have left the limits of their usual routes, with a view to exploiting watering holes and pastures*”.

Cross-border transhumance therefore involves large-scale seasonal movements of animals, from north to south on the outward journey, and from south to north on the return journey. This form of transhumance always involves a country of departure and a host country. The regions covered, known as “transit zones”, may also include a third country included in the itinerary.

4. Protected area

According to the International Union for Conservation of Nature (IUCN), a protected area is “*a geographical space clearly defined, recognised, dedicated and managed, by any effective legal or other means, to ensure the long-term conservation of nature as well as ecosystem services and cultural values associated with it*”. Transhumance is often considered to be a major threat to achieving the objectives of conserving biodiversity and fodder and water resources in protected areas (Huchon J. *et al.*).

II. Community instruments relating to cross-border transhumance

The determination and mobilisation of States and their regional economic communities to promote concerted and peaceful transnational transhumance has resulted in the adoption of instruments set out in various political documents, Community instruments, bilateral conventions, and legislative and regulatory texts.

The African Union's Strategic Framework for Pastoralism sets out major principles, including the recognition of pastoralists' rights, support for pastoralism as a way of life and production system, the establishment of political processes aimed at *“strengthening the political representation of pastoralist men and women, integrating livestock development policy into regional and national policy frameworks, promoting the sustainable resolution of conflicts, confirming alternative models of service delivery in livestock areas, maximising the efficiency of livestock production by facilitating the movement of livestock and securing access to rangelands, managing risks by institutionalising drought management and supporting the marketing of livestock and livestock products”*, recognising the importance of livestock mobility, regionalising approaches, and promoting risk prevention rather than emergency response. (Decision CL/DEC.618 adopted in 2011 by the African States).

2.1 ECOWAS Community instruments

2.1.1 The Nouakchott Declaration on pastoralism (Mobilising together an ambitious effort for pastoralism without borders)

This declaration was adopted on 29 October 2013 by the heads of state and government of six Sahel-Saharan countries (Burkina Faso, Chad, Mali, Mauritania, Niger and Senegal). It calls on the Sahelian states concerned to move towards a medium-term programmatic framework for action, encompassing institutional support, policy reforms and investment, in order to build a solid alliance

around pastoralism, by federating the skills and resources of each national player or technical and financial partner. The declaration also aims to build on existing consultation frameworks to create a multi-stakeholder platform for sustainable action on pastoralism. With this declaration, the State parties undertake to accelerate the formulation, funding and implementation of national, multi-country and cross-border programmes.

2.1.2 Decision A/DEC.5/10/98 on the regulation of transhumance between ECOWAS Member States

The Economic Community of West African States (ECOWAS) adopted this decision in 1998, supplemented by Regulation C/REG.3/01/03 of 2003 on the implementation of transhumance regulations between its Member States. It lays down the conditions for moving livestock and receiving transhumant livestock, activities for which an International Transhumance Certificate (ITC) must be held, and imposes the obligation to keep animals. It establishes a mechanism for settling any conflict between transhumant farmers and herders, which must be subject to prior conciliation. This conciliation is carried out by a Conciliation Commission on the basis of the information it has gathered. The Commission is made up of representatives of herders, farmers, livestock agents, water and forestry services and local political and administrative authorities. In the absence of conciliation, the dispute shall be settled by the competent courts (art. 17-19).

2.1.3 Bilateral agreements

Some states in the region have bilateral agreements on the management of cross-border transhumance. These agreements take account of the specific characteristics of the countries involved. In application of international or regional instruments, States have adopted bilateral agreements that specify, develop and adapt these measures to local circumstances. These include:

- the agreement on pastoralism concluded on 30 April 1988 between Burkina Faso and the Republic of Mali;
- the Memorandum of Understanding signed on 26 January 2003 between Burkina Faso and

the Republic of Niger on the creation of a consultation framework on cross-border transhumance.

These bilateral agreements are between Sahelian states, the main countries of departure or transit. No bilateral agreement is concluded between a sending country and a host country. This may be due to a lack of political commitment in this area between the Sahel states and the host countries, or to the absence of an inter-regional cooperation framework governing this activity between the West and Central African regions.

2.1.4 Textes législatifs

National livestock legislation includes provisions on cross-border transhumance in the region. Many states have legislation or regulations on transhumance, including cross-border transhumance (World Bank, 2014). These provisions are included in a single legislative text or spread across various legislative instruments, for example:

- the Pastoral Charter in Mali,
- the Ordinance on Pastoralism in Niger,
- the Orientation Law on Pastoralism in Burkina Faso.

In Burkina Faso and Mali, the legislative provisions make free cross-border transhumance conditional on reciprocity, a requirement that does not correspond to the rules established at Community level. The rights and obligations of these States result mainly from the provisions set out in the ECOWAS Decision. Only countries not covered by these decisions are governed by bilateral agreements, which may require reciprocity for transhumance. In Togo, the need to notify the national authorities 60 days before any cross-border transhumance and the levying of multiple taxes for grazing, often at high rates, do not always comply with the rules laid down by ECOWAS. Such regulations are likely to hinder free cross-border transhumance in the region.

Overall, these instruments are insufficiently implemented (FAO, 2012). Indeed, understanding cross-border transhumance requires a methodical approach and considerable knowledge of issues specific to the pastoral legal cortex in Africa

(Yahaya, 2014). What's more, each country adopts its own legislation, which often contradicts subregional laws (CILSS, 2008).

There is also a lack of cooperation between ECOWAS and ECCAS on the management of cross-border transhumance. There are many cross-border livestock movements between certain ECOWAS member states and certain ECCAS states (Cameroon, CAR, Chad). Decision A/DEC.5/10/98 on the regulation of transhumance, supplemented by Regulation C/REG.3/01/03 of 2003 on its implementation, makes no provision for inter-regional cooperation in this area, or even for bilateral agreements between ECOWAS and ECCAS States.

2.2 ECCAS community instruments

The main countries in the sub-region facing problems linked to cross-border transhumance are Cameroon, the Central African Republic (CAR), the Democratic Republic of Congo (DRC) and Chad. Although pastoralism makes a significant contribution to the gross domestic product (GDP) of both Central and West African countries, the sub-region is currently experiencing severe cyclical and structural constraints on this activity.

In the past, the administrations of Central African countries have tried to regulate the mobility of herders, although today the revised ECCAS Treaty provides for the development and application, in the region, of regulations to ensure the control of cross-border movements of livestock for the purposes of trade and transhumance. The states of Chad, CAR and Cameroon have adopted a body of legislation, in particular to regulate the use of pastoral land and the movements of herders. More specifically in the DRC, provincial governors sign decrees to regulate transhumance. The various provisions of these provincial decrees regulate the practice and management of domestic animal husbandry (in the case of South Kivu province), as well as transhumance in other provinces (Haut-Uélé and Bas-Uélé).

A 1959 law of the Republic of Chad, which is currently being revised, stipulates that all transhumants must have a pass, follow specific

routes and carry out the transhumance at a time previously established by the authorities. This law was intended to control and contain the movements of pastoralists, but failed to achieve this objective.

There are other texts dealing with the management of pastoral dynamics. These include:

- The regional convention on pastoralism and transhumance in Central Africa, which should logically follow on from the implementation of a regional strategy within ECCAS. The development of this strategy stems from ECCAS's desire to ensure the regional application and implementation of continental framework documents on pastoralism, resilience and the reduction of related risks and disasters, as well as those on border governance.
- The N'Djamena Declaration, under which all the players understand the issues linked to the political, economic, social and cultural dynamics surrounding this sector of activity and seek to provide a framework for it by designating the structure that will ensure its political and institutional support.

3. Current practices in West and Central Africa

In West Africa, transhumance is mainly due to shortages of fodder and water resources (88%). The schedule, itinerary and length of stay depend on the availability of pastoral resources in the home, transit and reception areas. Transhumance generally makes it possible to keep larger herds of livestock than the average sedentary livestock farm (André Kiema et al., 2016). These pastoral dynamics have pushed the transhumance front from the Lake Chad basin towards the forested regions of the northern Congo basin, in search of more abundant water resources and grazing. This type of transhumance mainly concerns cattle, which have greater requirements in terms of quantity and quality of fodder than goats or sheep. Over the years, transhumance has been strongly influenced by the effects and impacts of climate change. In recent years, armed conflict and terrorist activity have added to the problem, disrupting economic activity that is struggling to adapt to new economic and security challenges. It is in this context that neo-pastoralism has emerged,

a livestock farming practice that is becoming a flourishing and lucrative business, also involving arms sales and other illegal activities, such as drug trafficking, with impacts on biodiversity and the safety of populations. This situation has led national decision-makers to consider such activity a concern for economic and social security and as an absolute emergency.

Between the legal framework and current practices, transhumance raises controversies and misunderstandings. For Sahelian herders, this activity still offers an opportunity to save their animals from the harmful effects of climate change, in particular the resulting dwindling resources and competition. As a result, it is perceived as a "vital necessity" (Yahaya, 2014). On the other hand, for the populations of the host countries, transhumance is often perceived as a source of degradation of their environment, which is itself already affected by the effects of climate change, leading to conflicts and tensions between herders, farmers and other users of the same natural resources, despite the advantages that this form of livestock farming provides in terms of supplying animal protein and improving crop production.

To meet the various challenges of cross-border transhumance, various local players and other stakeholders involved in the dynamics between farmers and herders are testing cultural or modern practices with a view to preventing and managing the conflicts associated with this activity.

Cases of Best Practice in Managing and Preventing Conflicts between Farmers and Herders

Best Practice 1: Delimitation of Transhumance Routes: The Case of Chad



1.1 Description of the practice

Transhumance routes are dirt tracks used by cattle to travel long distances depending on the season. These routes are defined according to the purpose of the passage [reach a watering place, go to pasture, reach a pastoral infrastructure such as a livestock market, a vaccination park or a holding pen, or to move from one area to another (Alidou, 2016)]. The characteristics of a transhumance route can vary from one country to another.

In Chad, routes are created to allow animals to cross cultivated areas or to give them access to water. The movement of herds along these routes can affect farmers' harvests (IOM, 2023). The particularity of Chad's livestock areas is that desertification, drought and climate variations affect the quantity and quality of pasture. In this environment, herders have developed a "survival policy" based on ancestral systems of human and herd mobility (François J., 2006). Because of these conditions,

conflicts between farmers and herders are frequent in Chad, sometimes provoked by the sudden mass arrival of transhumant herders (Tellah *et al.*, 2023). The marking of animal passage routes promotes equitable access to resources to enable pastoral livestock farming in the Sahelian zone while minimising potential conflicts (Betabelet *et al.*, 2015). There are three types of route (main tracks, secondary tracks, private tracks), used to avoid crossing fields, shorten distances and ensure safety. All pastoral resources are free to access. The main marked trails are the most used because of the hydro-pastoral facilities along the way (natural ponds (64.29%), managed ponds (21.43%), pastoral wells (9.52%) and cesspools (4.76%)) (François J., 2006). Signposting has reduced the number of seasonal conflicts between farmers and herders.

In the case of Chad, conflicts are generally linked to access to water resources and grazing areas, and to the non-existence or narrowing of transhumance routes. The following practices therefore exist at Community level:

- Areas that can be used for grazing are identified, subject to consultation between the various parties involved.
- Entry and exit checks are carried out, enabling transhumant groups and their livestock to be identified as they enter and leave the area.
- National and cross-border transhumance routes are traced and signposted, which help:
 - set rules and minimise confrontations between farmers and herders;
 - identify groups of transhumants and their livestock entering and leaving the area;
 - identify their itinerary and destination so that they can intervene in the event of a problem.

Positive aspect of the practice:

It is recognised by local communities, transhumant herders and the authorities in both countries (the country of departure and Chad, considered to be the transit country).

Impact of the practice:

Reduction in inter-community conflicts.

Lessons learned:

- Local initiatives to regulate the flow of transhumant animals are beneficial, but they need to be strictly supervised to prevent any abuses to which transhumant animals might be exposed.
- Concerted action between farmers and herders in Chad is helping to consolidate peace.

1.2 Points to highlight

For the creation of transhumance routes to have a positive impact on cohesion and social peace between farming and herding communities, the following steps need to be taken:

1. Surveying the area: getting to know the area and the local players is an important step in meeting local elected representatives, community leaders and resource people, and learning about activities and ways of using the area.

2. Determining the environmental context: it is important to take climatic conditions into account, as farmers and herders are subject to these hazards; the availability of water and grazing resources varies according to rainfall, which puts farmers and herders in competition for access to these resources, leading to conflict.

3. Setting up boundary demarcation committees: the demarcation committee must be set up at a village general meeting, using a participatory approach. The criteria that guide the choice of committee members are also determined by the villagers. This committee must be inclusive and made up of representatives of the various players (herders, farmers, agro herders) involved; it must be led by a neutral resource person appointed by the parties in conflict.

4. Demarcation activities: identifying the players involved and mapping their activities; going out into the field and, on the basis of a consensus between the farmers and herders directly concerned, defining the routes and marking them out. The main stages in creating the routes are as follows: i) identifying the route; ii) negotiating and obtaining social agreements with all the users of the area; iii) setting up a management commission to carry out the work under the supervision of the land commission, followed by informing and raising awareness among the local population.

Routes are marked out according to the option agreed by consensus (temporary marking with paint, freehand map or geo-referencing). This is followed by mechanical demarcation using the following technical standards for markers: - aerial part = 12.5 x 12.5 x 130 cm; foundation = 35 x 35 x 50 cm; marker spacing = 100 m; minimum spacing = 20 m. The route is mapped and the legal documents are drawn up, including a local management agreement and a development plan (IGAD, 2020).

5. Validation of grazing areas and grazing routes: the committee members present the minutes of the resolutions reached in the field to the assembled community; any changes are submitted for consultation before the texts are registered with the chieftom and the commune.

6. Implementation of a participatory monitoring and evaluation system: the participatory monitoring and evaluation mechanism is inclusive because it represents the dynamics of the community.

Best Practice 2: Provincial Mechanisms for Preventing and Resolving Conflicts between Farmers and Herders in the Central African Republic and the Democratic Republic of Congo

2.1 Description of the practice

Mechanisms for preventing, mediating and resolving conflicts between farmers and herders in West and Central Africa have received particular attention from local and international players in recent years. Rural areas are marked by conflicts linked to competition for access to natural resources. So there are a variety of strategies for preserving peace and managing these conflicts sustainably at local level.

Provincial mechanisms are one of the tools used to prevent and manage conflicts between farmers and herders in the Central African Republic (CAR) and the Democratic Republic of Congo (DRC). These mechanisms are bodies set up at provincial level to resolve conflicts. They are headed by governors, who chair the committees, and public prosecutors, who are vice-chairs. Provincial mechanisms intervene and demonstrate their effectiveness when local conflicts persist without resolution. They are implemented by signing a government memorandum and raising awareness among all players (farming and herding communities). Such tools are effective when other local conflict prevention and management mechanisms are operational. Various local mechanisms exist at different levels to prevent and resolve conflicts at local level.

In the DRC, these mechanisms include the Community Listening Clubs (CECs) set up by members of farming and herding communities in conflict. Members identify the problems hindering the development of their activities and their personal fulfilment, and propose solutions to resolve them.

In the CAR, where the practice of growing crops in pastoral areas has become quite common, despite the existing zoning, these mechanisms include farmer-herder platforms, a traditional consultation mechanism for the consensual and decentralised management of agro pastoral areas. This framework entrusts customary and religious leaders with the responsibility of managing conflicts. In both the DRC and CAR, such mechanisms are showcases for promoting peace, as well as frameworks for alerting and debating conflicts between the parties within their entity dedicated to conflict prevention and the search for possible solutions when problems arise.

Positive aspects of the practice:

Committees chaired by the village chief or canton chief enable conflicts between farmers and herders to be resolved peacefully.

Impact of the practice:

This is a sustainable mechanism because the members belong to the same community and always remain within the same entity. They share a common interest in community development rather than conflict.

Lessons learned:

When there is a conflict between farmers and herders, the involvement of community groups makes it easier to resolve the conflict only when the administrative authorities get involved.

2.2 Points to highlight

For provincial mechanisms for preventing and resolving conflicts between farmers and herders to be effective, they must:

1. Support local mechanisms: support local conflict management and prevention mechanisms by giving them the technical, logistical and financial resources they need to ensure their actions are effective.

2. Communicate: create and energise a framework for dialogue between local players and provincial players to promote the conditions for integration and legitimacy of the mechanism at all levels.

3. Referrals to this body must be made after all appeals to lower bodies have been exhausted or in the event of a serious dispute.

Best Practice 3: Agro Pastoral Networks of Community Leaders: Cases of the CAR, Cameroon and The DRC



3.1 Description of the practice

Agro pastoral networks of community leaders and local laws on animal management help to prevent conflicts by controlling the movement of animals within the country. These mechanisms have proved effective in managing and preventing conflicts, and are helping to restore inter-community social links that have been weakened by conflictual relations between farmers and herders. In this context, the community leaders selected are mostly tribal or village chiefs, customary chiefs active in conflict resolution. Religious authorities are regularly called upon. On average, a local network brings together thirty managers from one to three municipalities. Each network has a chairman, a treasurer and two or three relays. They draw up the minutes of the conflict resolution agreements signed and act as the network's memory. Otherwise, networks are free to organise themselves as they see fit, in a way that is flexible and suited to their local needs.

In the CAR, agro pastoral networks of community leaders are helping the parties in conflict to find peaceful solutions through mediation,

given the weakening of the social fabric, particularly as a result of the emergence of new elites from the armed conflicts and the gradual emergence of numerous and sometimes competing religious currents, a trend that has weakened the role of both traditional and religious authorities. However, community leaders have the competence and legitimacy to resolve community conflicts through negotiation.

Local mechanisms for dialogue, early warning, conflict prevention and management have also been set up in Cameroon and the DRC. In North Kivu, for example, these mechanisms are based on the Territorial Social Pacts (TSP) established in 2019 to serve as a basis and platform for resolving conflicts between farmers and herders.

It is important to note that in northern Cameroon, preventing and resolving long-standing conflicts between farmers and herders in the context of climate change is a matter of shared understanding and responsibility, and that success depends on the

use of the mutual gains approach of “Pulagu”, a Fulani word meaning the combination of cultural values of pride, respect, dialogue, negotiation and consensus that can help avoid impasses and achieve higher common denominator outcomes for both communities involved.

3.2 Points to highlight

Preserving and restoring trust between all players: the central element at the heart of network implementation is inclusion. The dialogue forums set up must ensure the inclusion of the whole of society from a geographical, sociological, sociolinguistic, ethnic and socio-professional point of view.

Positive aspects of practice:

- Agro pastoral networks of community leaders include all the socio-economic groups represented in the region (farmers, herders, fishermen, forest resource managers, market managers, traders, etc.), proportionally represented in each network, as well as the various communities, ethnic groups, ethnic sub-groups, women, young people and the elderly.
- At cross-border level, there is no permanent office, but meetings are organised twice a year.
- The network is independent of government administrative structures. There is neither an elected authority nor an authority appointed by the capitals in order to avoid politicising these networks.

Impact on practice:

It ensures the sharing of information for ongoing collaboration with short, medium and long-term results on cross-border issues (transhumance, theft of livestock or vehicles, etc.).

Lessons learned:

Networking all community leaders across state borders strengthens inter-community collaboration between neighbouring countries.



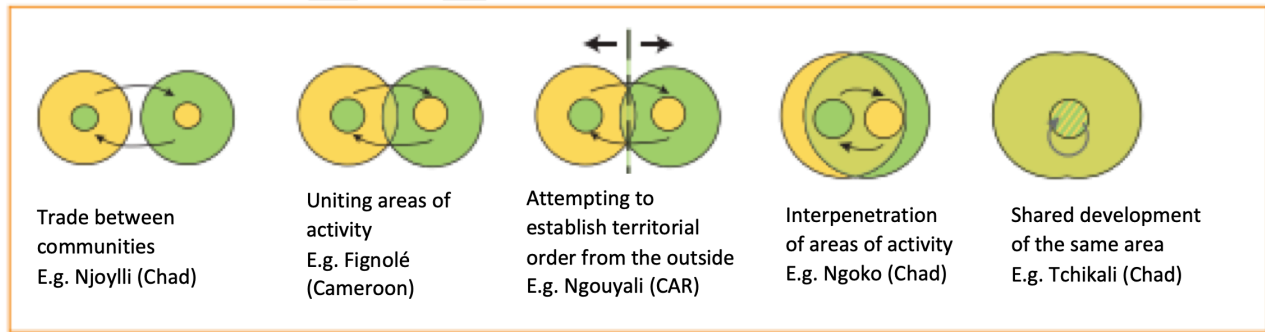
4.1 Description of the practice

In Central Africa, and particularly in Cameroon, CAR and Chad, transhumant herders are beginning to settle in order to cope with the decline and dislocation of grazing lands as a result of agricultural clearing, and the increasing difficulty of negotiating grazing areas and access routes. (Gautier et al., 2005). The relationship between pastoral and agricultural activities is perceived either in terms of technical integration, in particular through the organic re-fertilisation of fields by herds, or in terms of conflicts, known as “agriculture-herding conflicts”. Initiatives implemented to remedy these conflicts include the creation of community pastures (an area identified, demarcated and reserved essentially for this purpose) and areas dedicated to agriculture and herding.

In certain areas in Chad, such as the Musey village of Ngoko and the Fulani camp of Barkéré, the integration of activities and the interpenetration of farming and herding territories are organised by the two communities, with rules for the management of space recognised and accepted by all. This mechanism enables the two communities to enter into mutual employment contracts and

helps to build interdependent and stable social relations. The diagram below illustrates the levels of territorial integration between farming and herding communities in Cameroon, CAR and Chad. In CAR, this mechanism is failing, despite the intervention of the Central African Government.

In Cameroon, on the other hand, the mechanism gives rise to territorial interpenetration by bringing together the areas of activity of the two communities in the locality of Fignole. The pastoral land devoted to Fulani herders is being encroached upon and gradually invaded by crops, leaving no room for extensive herding. Faced with this situation, Fulani herders come to agreements with farmers to create routes for livestock to pass between crops in order to access grazing land. Their herds also have free access to fallow land located away from crops during the rainy season and to crop residues belonging to farmers during dry season.



Source : Gautier et al., 2005, *Agriculteurs et éleveurs des savanes d'Afrique centrale : de la coexistence à l'intégration territoriale*

Positive aspects of practice:

- Community grazing is a factor in territorial integration in certain areas in Central Africa.
- These spaces are set up through a participatory process with the consent of all players, particularly those who share the same space, and are managed by a group of players who are legitimately entitled to do so.

Impact on the practice:

The herding communities have settled down and have developed their complementary strengths.

Lessons learnt:

The cohabitation of farming and herding communities, which practise their activities semi-extensively, requiring a lot of space, is paradoxically not very conflictual, despite the gradual saturation of space.

4.2 Points to highlight

1. It is important, indeed necessary, to consider community grazing as a tool that supports and promotes cohesion between farming and herding communities and creates dynamic relationships between them.
2. Community grazing makes the most of large areas that are likely to revert to fallow land. It helps to revitalise the agricultural environment in these areas.

Best Practice 5: Local Conventions and Management Agreements in CAR and DRC

5.1 Description of the practice

Local natural resource management agreements are mechanisms for preventing and managing conflicts at local level. They are negotiated with a view to regulating access to resources and pastoral infrastructures, as well as the exploitation of natural resources, including respect for the environment. These local agreements are generally verbal, but may be recorded in writing.

In the CAR, such agreements result in the setting up of Conflict Management Committees, whose members include administrative officials from the agriculture and herding sector, village or camp chiefs and heads of the producers. It is a mechanism, and better still, a necessary tool for the shared management of common resources, particularly in the localities around Bangui. The agreements help to reduce conflicts linked to access to natural resources, for which the capacities of users need to be strengthened. In the DRC, these local conventions and management agreements are similar to local laws on animal management, which have proved very successful in controlling animal movements within the country.

Positive point of the practice:

On strengthening local governance, local conventions and management agreements are ensured by setting up participative management and monitoring bodies to guarantee compliance with the established rules.

Impact of the practice:

Local conventions and management agreements contribute, in the medium and long term, to the peaceful coexistence of the interests of farmers and herders.

Lessons learned:

Local conventions and management agreements often lead to acceptance of the coexistence of interests with regard to areas and resources, and to the synergy of agricultural and pastoral activities.

5.2 Points to highlight

In the absence of a management code for natural areas and resources, local conventions and management agreements may be endogenous or drawn up on the initiative of the local authorities, and help to prevent and manage farmer-herder conflicts. However, where such a code does exist, the local authorities are generally involved, particularly to check compliance with the legislation in force. In both cases, the communities are a key link, since their interests and priorities are at the heart of what motivates the agreements.

When formulating local land management agreements, it is important to consider and follow these steps:

1. Draw up agreements or management tools for pastoral resources and infrastructures;
2. Set up management bodies based on consensus;
3. Raise awareness and build the capacity of local players in conflict management.

Best Practice 6: National Observatory for the Prevention and Management of Community Conflicts in Burkina Faso



6.1 Description of the practice

In Burkina Faso, the Ministry of Justice, Human Rights and Civic Promotion has set up a National Observatory for the Prevention and Management of Community Conflicts. Its creation is governed by Decree No. 20151645/PRES/TRANS/PM/MJDHPC/MATD/MEF of 28 December 2015, which determines its composition, powers and operation to prevent and manage community conflicts in Burkina Faso. The Observatory works to resolve pastoral conflicts and to support communities in preventing such conflicts by helping local players to develop joint action plans. At regional, departmental and village level, the observatories are made up of all players, including traditional and religious authorities, representatives of decentralised government departments responsible for managing this type of conflict, youth and women's representatives, civil society organisations and representatives of non-governmental organisations. In the Korsimoro locality, the Observatory's local platforms collect, process, analyse and disseminate data on community conflicts linked to transhumance, through its deployment (fact-finding missions), which assesses conflicts, sets up early warning

mechanisms and proposes training and capacity-building opportunities for pastoralist associations to gain access to cattle feed and medicines during transhumance in order to help resolve conflicts. These local Observatory entities also contribute to the development of transhumance tracks and ensure that they are not used for other purposes.

Positive aspect of the practice:

The National Observatory for the Prevention and Management of Community Conflicts relies on the most decentralised local bodies to help resolve conflicts effectively.

Impact in practice:

The Observatory has an impact on the structural resolution of community conflicts because it unites the efforts of various stakeholders, both public and private.

Lessons learned:

The National Observatory has the capacity to cross-check information and trigger an early warning if it detects a risk of community conflict, by initiating preventive actions to anticipate such conflicts.

6.2 Points to highlight

It is important to provide community conflict management platforms and players at all levels with elements of understanding and guidance on the prevention and management of community conflicts.

Best Practice 7: Awareness Campaigns in CAR



7.1 Description of the practice

Raising awareness is the act of making an individual or a group aware of and receptive to something in which they have previously shown no interest. In the context of community conflict management and prevention, awareness-raising consists of informing agricultural and pastoral producers of the subjects, risks or issues related to their activities so that they can act with full knowledge of the facts to avoid conflicts. Its aim is to convey a strong message that will change attitudes and encourage stable cohabitation between farmers and herders.

Conflicts between farmers and herders are essentially linked to land management. Prior to 2021, the socio-political situation in the CAR was less stable. The country was divided into zones of influence controlled by armed groups. Today, as the situation has evolved, herders are equated with armed groups because of their religious affiliation, and the local population with cattle rustlers. This explains the conflicts between the two communities, exacerbated by mistrust and the presence of weapons on the transhumance route. Raising awareness as a tool for conflict prevention and management in the CAR aims to provide information and understanding of transhumance and pastoralism

so that they are accepted by other communities and groups sharing natural resources at local and provincial level in a country that welcomes transhumants from neighbouring countries, and sometimes from the Sahel. In a more specific CAR context, awareness-raising aims to establish permanent and sustainable communication to prevent conflicts between herders and local communities affected by transhumance and a fragile socio-political context. In Chad, the devastation of fields and the theft of oxen, followed by reprisals, are commonplace in the Bébédjia area. Raising the awareness of both communities about the merits of a dynamic approach to land use is identified as a solution to conflict prevention. In a number of other countries, such as Benin, this is done by hosting information sessions on radio stations and television channels.

Positive aspect of the practice:

Raising awareness helps to combat and prevent the recurring deadly clashes between farmers and herders.

Impact of the practice:

The creation of farmer-herder associations is a consequence of awareness-raising, which encourages dialogue.

Lessons learned:

The main problems that lead to deadly clashes between herding and farming communities are the failure to respect transhumance routes and the lack of communication and understanding between the two communities.

7.2 Points to highlight

To ensure that awareness is raised in transhumance areas, it is important to follow the steps below:

1. Define the awareness-raising objectives in terms of establishing long-term mutual communication between the communities affected by transhumance in order to encourage a change in behaviour; measure changes in certain behaviours over time by making the link between the frequency and reduction of conflicts.

2. Determine the target audiences in terms of the issues targeted by the campaign, taking into account their characteristics and needs (interests and priorities of each of the target groups as well as their perception of the practice).

3. Define the key messages to be conveyed to target audiences, as well as what you want them to understand.

4. Choose communication strategies, tools and media appropriate to the audience and assess the impact and spin-offs by validating the tools for measuring change and their indicators with the target groups in a participatory manner.

Best Practice 8: Amicable Settlement, Mediation and Compromise in Support of Transitional Justice



8.1 Description of the practice

One of the root causes of conflict is the lack of monitoring of the process of adapting to climate change, which is reflected in the failure to accommodate, the inequitable management of resources and the absence of a clash prevention policy. One badly managed conflict can conceal another and tear the social fabric apart, resulting in a crisis of confidence, a permanent feeling of partiality, frustration on the part of the victims, giving rise to a spirit of revenge, as well as a lack of respect for others and their property, habits and customs. There are traditional mechanisms for resolving conflicts between farmers and herders, which are undeniable tools for calming conflicts and helping to maintain social cohesion. These mechanisms are based on customs, religion and history, as well as on norms and values perceived as legitimate. These tools include amicable settlement, which is a rapid and lasting solution, as well as mediation and compromise at traditional chieftom level.

As for out-of-court settlements in Chad, in the Batha region, farmers and herders were able to find common ground with an effective out-of-court settlement of their problems linked to the devastation of farmers' fields, without the traditional authorities

being involved or notified. This method of settling disputes by consensus preserves the alliance forged between pastoralists and sedentary communities.

As far as mediation and compromise are concerned, traditional chieftaincies are the foundation of all justice, peace, security and social cohesion initiatives at community level. As they are very close to the people, the chiefs are well placed to intervene and can therefore set compensation in cash or in kind, but they cannot impose criminal penalties. These local initiatives lead to reconciliation and the easing of tensions, and are often supported by non-governmental organisations and associations, such as the Association de médiation entre agriculteurs et éleveurs in Chad.

Mediation also encourages dialogue between communities and promotes conflict prevention and management. In Cameroon's North-West region, Alliance Farming is a model developed from community dialogue between farmers and herders to resolve conflicts and consolidate peace, stimulated by a group of NGOs, including MBOSCUDA. Alliance Farming is a partnership between a farmer and a herder on the shared use of resources (land,

water, pasture). This is an integrated system whereby they agree to use the same land and associated resources on an alternating basis to grow crops and graze livestock (outside the crop-growing season)
Source: Sali D., MBOSCUDA integrated system

Alliance Farming is an advanced outcome of the conflict mediation process whereby livestock are allowed to graze on cultivated land after the harvest. This process of dialogue and interaction has led to the creation of village dialogue platforms, made up of farmers and herders.

The result of this process is a reduction of at least 60% in conflicts between farmers and herders (MBOSCUDA). One of the major lessons learned from this practice is that support for traditional conflict management mechanisms can strengthen social cohesion for lasting peace.

Positive aspects of the practice:

- Traditional conflict management mechanisms have always led to a consensus, easing tensions between farmers and herders.
- Out-of-court settlements, mediation and compromise are essential tools and mechanisms for preventing, managing and resolving conflicts at a local level.

Impact in practice:

These mechanisms strengthen dialogue and contribute to the long-term maintenance of peace and stability between communities.

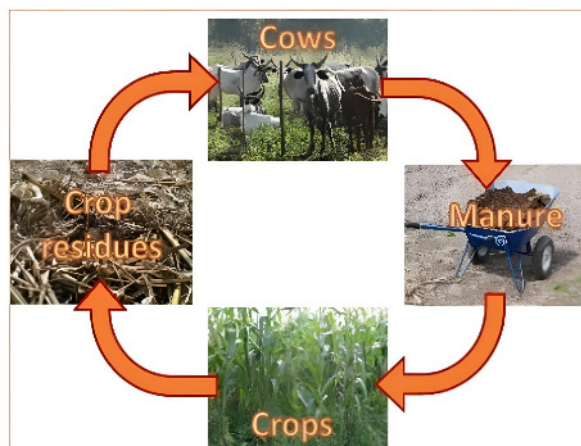
Lessons learned:

The traditional mechanisms for resolving conflicts between farmers and herders are still relevant today and need to be updated according to the context, and mediation and negotiation skills need to be strengthened for communities and grassroots players.

8.2 Points to highlight

The following stages should be observed in a conflict management process at the traditional level:

1. An assessment of the damage is carried out by senior members of the community, based on their empirical experience, their know-how and their knowledge of the different crops.
2. The two parties are then called together for closing arguments, speaking in turn without interruption.
3. It is sometimes important to allow the protagonists to propose their own way out of the crisis.



Best Practice 9: Building Pastoral Infrastructure in Cameroon and Chad



9.1 Description of the practice

Farmer-herder conflicts arise because these communities have different perceptions of resources (forests, water, pastures, land) and intend to manage them in different ways. The interests and needs of the various parties therefore seem incompatible (Sougnabe and Reounodji, 2021). The construction and development of pastoral infrastructure helps to secure land for sedentary or transhumant herders, to ensure easy access to watering points, livestock markets, vaccination pens, etc.

In Cameroon's Far North region, government support has enabled infrastructure to be constructed. These include solar-powered boreholes, water towers, vaccination pens, shops, drinking troughs and livestock markets. As well as responding to conflicts, such infrastructure aims to improve the living conditions of transhumant and sedentary populations by facilitating access to increasingly scarce resources.

In the eastern and western parts of Chad, these infrastructures include water points, vaccination pens and a livestock product processing unit, which

will improve permanent access to water and water resources, secure access to pasture and improve animal health through two combined axes (extension of the pastoral water network and securing the use of pastoral infrastructures).

Positive aspects of the practice:

The construction of pastoral infrastructures is a secure system that includes real utility and access to the routes leading to these facilities, with a formal ban on occupying the routes.

Impact of the practice

- Reduction in the number and intensity of farmer-herder conflicts.
- Creation of committees for understanding and dialogue in the Sudan zone.

Lessons learned:

Pastoral infrastructure is a key factor in promoting intensive herding and local socio-economic development.

9.2 Points to highlight

1. The implementation of infrastructure must be a participatory and inclusive process, involving in particular farming and herding communities as well as environmental services.
2. It is important to set up local conventions and management bodies.
3. Infrastructure projects must first undergo an environmental assessment.
4. Community capacity-building is needed to maintain these infrastructures.

Best Practice 10: Pastoral Information System in the Sahel (Burkina Faso, Togo, Mali, Niger)

10.1 Description of the practice

The Information system on pastoralism in the Sahel (SISPA) is a decision-making tool that helps to anticipate, manage and monitor changes in pastoralism and its interactions with the environment in the Sahel region, particularly in the six CILSS countries. It aims to promote the collection, validation and analysis of data for long-term monitoring and early alert specific to pastoral systems (Touré *et al.*, 2012).

The International Organisation for Migration (IOM) has developed a Displacement Tracking Matrix (DTM) and a Transhumance Tracking Tool (TTT), which help to understand the dynamics of cross-border transhumance and support local preventive measures. Therefore, it is a local approach to conflict mitigation, combining three components: mapping, counting and alert. In Burkina Faso, five monitoring points have been identified in border areas with Togo, Mali, Niger and Benin: Diguel, Lake Higa and Yattako, located in the Sahel region, and Ouro-Sambo and Tindangou, in the East region. This system is used to record alerts relating to a conflict event (event alert) or an unexpected mass movement of livestock likely to cause a conflict (prevention alert). This type of tool should be developed and adapted to the specific needs of those involved in cross-border transhumance in both the Sahel and Central Africa.

Positive aspects of the practice

SISPA offers opportunities for producing georeferenced data on natural resources and planning their use. Using remote sensing data:

- The biomass and plant cover available for animal grazing can be calculated in terms of weight and surface area;
- The routes and villages where transhumance of cattle is concentrated can be identified and monitored;
- The numbers of sheep, cattle, poultry and other animals can be known and monitored;
- The potential for plant, animal and other natural resources can be assessed for each municipality, department or for the country as a whole.

Impact of the practice:

Despite the performance of the indicators and information products disseminated by the information and early warning systems for monitoring agro pastoral campaigns, their impact on political decision-making in favour of the emergency measures to be applied remains mixed in pastoral areas.

Lessons learned:

The pastoral information system is a regional integration approach for localised management of conflicts inherent in transhumance.

10.2 Points to highlight

The dysfunctional political decision-making chain (between governments, technical and financial partners and development aid agencies) and the lack of data and information specific to pastoral areas need to be remedied to improve the system's responsiveness.

Conclusion and Recommendations

Conclusion

There are mechanisms for preventing and resolving conflicts between farmers and herders, which are implemented by various local players in the countries taking part in this project. However, although the common denominator of these conflicts is “competition for resources”, their context differs depending on the issues at stake, the players involved and the socio-political and environmental environment in which they arise. The mechanisms that can serve as examples are put into practice on the ground according to the specific realities of each country, each village and each sub-region.

This compendium has made it possible to identify and highlight a number of best practices that have

proved their worth in the prevention and sustainable management of conflicts between farmers and herders. The adoption and use of this compendium will enable local players in the countries of the two sub-regions to join a widely approved African approach to the management of transhumance and pastoralism, supported by the sharing of experiences through a dynamic inter-regional community of practice. Finally, in the long term, they will enable the local players who are members of this community of practice to contribute to resilience at all levels, particularly economic, social and environmental.

Recommendations

With regard to the demarcation of transhumance routes

- As competition for water resources and access to grazing land is often a source of conflict, we recommend the creation or strengthening of collaboration between local authorities and interconnected community associations to provide the necessary warnings to prevent conflict and maintain social peace along the national transhumance routes.
- Conditions can change from one country to another; the regulatory services cannot intervene directly in another country, and transhumants have to follow complex procedures. To this end, we recommend strengthening bilateral and multilateral cooperation in order to draw up a regional code for the management of transhumant herders and their livestock in Central Africa.
- A framework for dialogue between farmers and herders should be set up/strengthened to define transhumance routes and resolve conflicts peacefully.

With regard to mechanisms for dialogue between farmers, herders and other parties in conflict

- We recommend the active inclusion of other social groups, with particular emphasis on the integration of women and young people. Their participation is crucial, particularly in situations where dialogue has broken down, as these groups bring a unique perspective and can play a central mediation role to restore the dynamic of dialogue.

Strengthening the local economic fabric

- Complementary relations between farmers and herders should be strengthened or encouraged by providing technical, material and financial support for their initiatives to make socio-economic activities linked to herding and agriculture dynamic and sustainable, and thus build peaceful relations.

Raising awareness and ongoing communication between experts and stakeholders

- Social networks provide a platform for communication by facilitating the creation and running of information exchange groups between local players.

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Appendices

1. Data Collection Questionnaire on Best Practices and Local Mechanisms for Managing Conflicts Between Farmers and Herders

Participant identification

Full name:

Country:

Town/City where the experiment takes place:

Creating and maintaining a community of practice

1. What role can you play (in the coordination and/or governance of the community)?
2. What tools and technologies might be needed to ensure that the community of practice runs smoothly?
3. What activities can the community of practice carry out?

Drawing up a best practice manual

4. What dialogue and early warning mechanisms exist in your country to prevent and resolve conflicts between farmers and herders? (list each mechanism, giving details below)

- Mechanisms:
- Relevance or effectiveness of mechanisms:
- Impact of mechanisms over time:
- Limitations of the mechanisms:
- Lessons learned from these mechanisms:
- The role of women and young people in conflict prevention and resolution

5. What alternatives to traditional transhumance are practised in your country? (give details of each alternative below)

- Alternatives:
- Relevance or effectiveness of alternatives:
- Impact of alternatives over time:
- Limitations of the alternatives:
- Lessons learned from these alternatives:

6. What local initiatives have been taken to regulate cross-border transhumance? (give details of each alternative below)

- Initiatives:
- Relevance or effectiveness of initiatives:
- Impact of initiatives over time:
- Limitations of the initiatives:
- Lessons learned from these initiatives:

Thank you for your valuable contribution!

2. Overview of Conflict Management Mechanisms and Practices

Country: CHAD

What dialogue and early warning mechanisms exist in your country?

Mechanisms	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1 Village committees	- The resolution is more peaceful - Members are chosen according to well-established criteria, such as those who are most listened to and respected, religious representatives	- Pacification of the districts and provinces concerned - Reduces inter-community tension and hatred	Some problems can be exacerbated by human deaths; in this case, the committees appeal to the administrative and military authorities	- The communities listen more to the committees than to the authorities (in 9 cases out of 10, a consensus is reached with the conflict management committees)
2 Committees of Wise Men				- The involvement of administrative and military authorities very often aggravates the situation

What alternatives to traditional transhumance are practised in your country?

Alternatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
- Tracing and marking routes and managing transhumance, - Direct community mediation	Sets the rules and minimises clashes between farmers and herders	Reduction in inter-community conflicts	Conflicts of interest	Concerted action helps to consolidate peace

What local initiatives are in place to manage cross-border transhumance?

Initiatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1 Existence of cross-border routes	- Enables transhumant groups and their livestock to be identified on entering and leaving the area	Recognition by communities, transhumant herders and authorities in both countries	Conditions can change from one country to another and the regulatory services cannot intervene directly in another country; transhumants have to follow complex procedures	Local initiatives regulate the flow of crossings, but they must be strictly supervised to avoid scamming, to which transhumants can fall victim. Caution is the order of the day.
2 Office for the regularisation of movements with payment of a minimum fee per passage (entry and exit control)	- Helps determine their route and destination so that intervention can occur if a problem arises			

The role of women and young people in conflict prevention and resolution:

Women are often peacemakers, but they can also be the cause of problems.
As for young people, they can play a very important role if they are properly educated. Raising awareness among these groups helps to reduce conflict.

What dialogue and early warning mechanisms exist in your country?

	Mechanisms	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1	Agro pastoral commission set up by the Government	It's relevant, but not effective	<ul style="list-style-type: none"> - This creates more animosity, more hatred and therefore more conflict and bad social relations, because the end result of decisions is a win-lose situation - There is little or no peace or peaceful cohabitation - Resources and the environment are being adversely affected 	<ul style="list-style-type: none"> - There is too much impunity and corruption - Created by the Government, but insufficiently funded to operate effectively - The laws and regulations that guide it are obsolete and need to be revised - The existing laws and regulations that guide the mechanism are largely ignored in the management and prevention of conflicts 	<ul style="list-style-type: none"> - The mechanism creates more conflict and less or even no peace, but with improvements it could be retained as a platform for dialogue, as several tools could be used together - It is not sensitive to gender or ethnic origin and, as a result, poor relations between resource users are exacerbated
2	Dialogue and negotiation platforms	<p>A relevant and effective mechanism for amicably resolving conflicts and consolidating peace</p> <ul style="list-style-type: none"> - farmers and herders are at the heart of the creation, management or resolution of conflicts 	Peaceful coexistence, sustainable use of agro pastoral resources, improved productivity and production, and therefore improved well-being	<ul style="list-style-type: none"> - Not easily accepted by farmers and herders at first. It takes a lot of effort and the right strategies. - Other managers of conflicts and agro pastoral resources (the administration and customary institutions) are called into question because they take advantage of conflicts and try to intervene, even if they are informed and involved from the outset. - Little or no record-keeping by members of the dialogue platform, as they have very low levels of literacy. - Lack of financial resources; this requires huge, long-term financial investment and other resources. 	<ul style="list-style-type: none"> - Open and frank dialogue between farmers and herders produces the desired and lasting results - For the alternative conflict management mechanism to be successful and sustainable, other causes and factors of conflict need to be tackled in parallel, for example, protecting and developing their water catchments or sources, supporting the improvement and management of grazing land, introducing Alliance agriculture, which helps them to have direct income and immediate benefits, etc. - The approach or mechanism produces win-win end results that directly benefit resource users and are more sustainable - Promotes peaceful cohabitation and improved livelihoods, which is a motivating factor for resource users - Local CSOs/CBOs/ NGOs involved in conflict management must be identified and involved, otherwise farmers and herders will not trust the team and will perceive it as fundamentally insensitive to their interests

3	Customary law	Relevant, but not effective	- Creates more animosity and hatred, and therefore more conflict and poor social relations, because the end result of decisions is a win-lose situation	- Too much impunity and corruption. - Little or no consideration given to gender and ethnic diversity	- It creates more conflict and less or no peace, but with improvements it could help maintain the dialogue platform mechanism, as these tools can be used together. - It is not sensitive to gender or ethnic origin and, as a result, poor
4	Consultation between players and technical departments	Player-led consultation on subjects close to their hearts	Sustainability of the mechanism by the players who are the majority members	Not widely available throughout the country	Knowledge between players, familiarisation of players

What alternatives to traditional transhumance are practised in your country?

	Alternatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1	I am not really aware of the existence of an alternative				
2	Developing the cultivation of fodder plants	Regenerates the soil and establishes animals on site	Limits medium- and long-term conflicts	The mechanism is not very well developed	Development of fattening and dairy production

What local initiatives are in place to manage cross-border transhumance?

	Initiatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1	No known experience				
2	- Texts regulating animal movements, - Decree on the settlement of agro pastoral conflicts, - Uses and customs.				

The role of women and young people in conflict prevention and resolution:

The role of women and young people is not considered here because the mechanism depends on practices.

- There should be serious gender considerations (young people and women) and involvement in this mechanism as these groups are affected differently by conflicts. When there are violent conflicts, young people are very much involved. Women from farming communities are more affected by the conflict because they are the main cultivators on the farms, unlike women herders, who have no significant role in livestock management.
- It is also a good idea to take ethnic diversity into account.
- Women facilitate dialogue and are prepared to make compromises to preserve peace; young people are the future of the community and are agents of change

Country: DEMOCRATIC REPUBLIC OF THE CONGO

What dialogue and early warning mechanisms exist in your country?

Mechanisms	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
Community listening clubs	<ul style="list-style-type: none"> - Effective because they are made up of members of the community of farmers and herders in conflict - A framework for alerting and debating conflicts between farmers and herders within their entity dedicated to finding solutions - Identify the problems hindering the development of their business and look for their own solutions. 	<ul style="list-style-type: none"> - A sustainable mechanism because the members are also members of the community and always remain within the same entity. - Their common interest is to live in a community benefiting from development actions and not in conflict 	The clubs have a lot of initiative, but very limited resources	When there is a conflict between farmers and herders, the involvement of community groups resolves the conflict more easily than when the administrative authorities get involved

What alternatives to traditional transhumance are practised in your country?

Alternatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
Defining zones for animals and zones for farming	Prevents contact between animals and crops	Saves communities from conflict	There is not enough space for growing crops or raising livestock	The demarcation of zones is a definitive resolution of conflicts between farmers and herders

What local initiatives are in place to manage cross-border transhumance?

Initiatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1 The pastoral code drawn up by the Government	<ul style="list-style-type: none"> - Regulation of livestock herding throughout the country - Animal regulation at inter-provincial and inter-village level - Limits the transmission of diseases by animals - Controls the movement of animals within the country once they have crossed the border 	These are standards that must be respected, and their restrictive nature means that some farmers and herders observe them	They are less popular	RAS
2 Interministerial decree on cross-border transhumance				
3 Local laws on animal management				
4 The quarantine and hygiene service at the border to control the movement of incoming and outgoing animals				

The role of women and young people in conflict prevention and resolution:

By their very nature, women are always solutions to problems; their involvement always quickly leads to a solution. Their role would be to mediate when the dialogue breaks down. Young people, too, are a source of strength and hope for the future. Their role is to show the adults in conflict the legacy destroyed by the conflict and the heavy burden they would inherit. Women and young people are peacemakers.

What dialogue and early warning mechanisms exist in your country?

Mechanisms		Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1	Transhumance meeting	The 2 mechanisms are highly relevant because the members are chosen from within their community and are more familiar with the problems faced by farmers and herders. They solve problems in good time, and the solutions they propose are based on consensus and are never challenged.	Since the establishment of networks of community mediators in certain localities in the CAR, there has been a remarkable reduction in conflicts between farmers and herders and a strengthening of the social capital between the 2 communities	The members of the network do not intervene in the settlement of criminal cases, such as injuries inflicted on people or the theft and slaughter of animals	Both mechanisms are appropriate and effective in preventing and managing disputes between farmers and herders
2	Inter-network meeting of community mediators				
3	Local conflict management committee	Members include agriculture and livestock administrators, village or camp chiefs and heads of producers Effective in places, but sometimes a source of conflict	Good tool for reducing conflict, but requires capacity-building for players	Presence of weapons and unwillingness on the part of certain players	The presence of weapons in a conflict reduces the chances of a return to peace

What alternatives to traditional transhumance are practised in your country?

Alternatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned	
1	No alternative to transhumance			The CAR is a host country for transhumant herders from neighbouring countries and sometimes from the Sahel, and has sufficient pasture and water resources	
2	- Redefine priority routes and making them safer - Revitalise the National Federation of Central African Herders to raise awareness among herders - Formalise consultation frameworks (early warning, awareness-raising and conflict management)	Its effectiveness in managing conflict	- Reduction of number of conflicts - Sustainable	Limited means of implementation	Local alternatives to traditional transhumance would be more successful with a little political will

What local initiatives are in place to manage cross-border transhumance?

Initiatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned	
1	Define upstream the conditions for peaceful transhumance; raise players' awareness of the behaviour to adopt during transhumance, share information on incidents linked to transhumance activities	Lack of knowledge of transhumance routes and national and international instruments governing transhumance	Unfavourable security situation	The networking of players can encourage the sharing of experience beyond national borders	
2			Mapping transhumance routes		
3			Delimitation of agro pastoral production zones		Unfavourable security situation
4			Setting up directories of community mediators		

The role of women:

The role of women: In the context of our work, women play an unprecedented role in conflict prevention and resolution. At this stage, we have set up a dialogue involving only the women of the farmers and herders, with the aim of discussing and proposing solutions to all the problems their communities often face.

Country: BURKINA FASO

What dialogue and early warning mechanisms exist in your country?

Mechanisms	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
<ul style="list-style-type: none"> - Village land conciliation commission - Observatory (within village, department, province, region, nation) for community conflict prevention and management 	Important, but training and resources need to be made available for these conflict management and prevention mechanisms, as each conflict is different	These mechanisms are good tools for resolving conflicts in the short, medium and long term	Lack of support and motivation	These mechanisms make it possible to resolve conflicts and foster social cohesion while promoting the balance of good living together on a national scale

What alternatives to traditional transhumance are practised in your country?

Alternatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
Redefining priority routes and making them safer	Relevant because the exploitation of natural resources and pastoral developments are confronted with problems of land tenure insecurity, degradation of pastoral resources and access to water resources	A number of actions are mentioned, ranging from capacity-building for players in relation to conflict management to knowledge of the legislation and techniques for improving production	Growing insecurity	Actions to build the capacity of players, improve pastoral equipment, develop pastoral areas and improve production techniques reduce conflicts and contribute to local development

What local initiatives are in place to manage cross-border transhumance?

Initiatives	Relevance/Effectiveness	Impact/Sustainability	Limitations	Lessons Learned
1 Building the capacity of pastoralist associations to access livestock feed and medicines during transhumance periods	Combating the radicalisation of young people and those who have joined or sympathise with armed terrorist groups	These initiatives are gradually putting an end to the marginalisation of herders, which means taking their demands into account at all levels of government	The absence of the state or its weak presence in the regions has created a security vacuum and economic and social disorganisation: armed groups can therefore set up shop, develop their propaganda and recruit young people	The opportunities for resolving conflicts between farmers and herders are becoming increasingly rare against a backdrop of identity-based tensions, mistrust of the State and persistent threats
2 Development of transhumance tracks, ensuring that they are not taken over by farmers				

The role of women and young people:

Women and young people are key players in conflict resolution, which is why they must be involved in the implementation of conflict resolution mechanisms.

3. Summary of the Community of Practice

By “community of practice” we mean an inclusive platform, a network of local players active in sharing information and experience in managing farmer-herder conflicts at community level. Why set up a community of practice? In the absence of a protocol or convention between ECOWAS and ECCAS on the management and prevention of conflicts linked to cross-border transhumance, the local bodies that oversee pastoral activities in interaction with those of agriculture in the countries of Central and West Africa are implementing practices and mechanisms that are fruitful from the point of view of maintaining relations and interactions between farmers and herders in the two sub-regions. In order to capitalise on these traditional experiences and initiatives, a community of practice needs to be developed and put in place to establish a functional and dynamic network that links players at all levels, with the aim of advancing thinking on farmer-herder dynamics at local, national and regional levels.

The Community of Practice brings together local players from the two sub-regions, including farmers, herders and civil society representatives, whose role as advisors, resource persons or mediators in conflict management is crucial for socio-economic development and stability at local, regional and national levels, through the sharing of experiences and best practices implemented locally, including relevant documents and information on conflicts between farmers and herders, in order to ensure a peaceful future for transhumance.

The community of practice aims to be dynamic. To this end, it will use information and communication technologies, the tools of which may vary according to the scale of the communication. In order to share experiences at a local level, players will mobilise advertisers in villages and livestock markets, as well as radio and community radio stations to raise awareness. At national level, training and experience-sharing workshops can be organised,

during which the directory of members of the community of practice will be drawn up and shared by all, and experiences will be shared through tools such as image boxes, leaflets, training brochures (e.g. participatory mapping, as a conflict prevention and resolution tool), articles and study reports. At this level, it is possible to develop financial mechanisms to attract funding for projects. At a trans-regional level, exchanges can take place in a social network connected via the Internet and previously identified among the most recurrent networks proposed by the players. WhatsApp is the most recurrent network, as well as Zoom meetings for group discussions.

The communication tools identified in this way enable players to discuss and exchange views on subjects relating to conflicts between farmers and herders, and to envisage solutions for resolving them. The community of practice will work to identify, record and disseminate traditional knowledge and lessons learnt to resolve conflicts. To achieve this, it will be necessary at local and national level to: i) hold awareness-raising meetings at local level; ii) be active in ongoing consultation, especially at the start and return of transhumance, with the players concerned at local level; iii) organise capacity-building workshops associated with exchange visits by members of the community of practice on initiatives and mechanisms that have successfully helped to prevent and manage conflicts between farmers and herders; iv) participate in public radio debates to strengthen and extend awareness to a wider range of listeners, reaching out to all strata of society, including national administrations at all levels. To sum up, we propose a process of advocacy with political decision-makers (national parliaments and regional assemblies) to ensure that traditional mechanisms and initiatives for managing conflicts between farmers and herders are taken into account in the formulation of national laws, bilateral and multilateral protocols and conventions between ECCAS and ECOWAS.

4. Summary Table of Proposed Roles, Tools/ Technologies and Activities to be carried out in the Community of Practice

	Role in the community of practice	Tools or technologies needed for the community of practice to function properly	Activities to be carried out by the community of practice
Chad	Coordination of activities	<ul style="list-style-type: none"> - Participatory mapping in 2D and 3D as a tool for conflict prevention and resolution - Designing financial mechanisms (to attract funding for projects) 	<ul style="list-style-type: none"> - Raise awareness of human rights and women's empowerment - Identify, list and disseminate traditional knowledge and know-how
Cameroon	<ul style="list-style-type: none"> - Sharing experience and best practices, including relevant documents and information on conflicts between farmers and herders 	<ul style="list-style-type: none"> - Social networks - Internet 	<ul style="list-style-type: none"> - Identify the problems and challenges associated with conflict prevention - Identify best practices and lessons learned in conflict resolution - Secure funds to implement successful practices
	<ul style="list-style-type: none"> - General Secretary of the National Confederation of cattle herders of Cameroon (CNEBCAM) - Head of the National Platform for agro-sylvo-pastoral and fisheries dialogue in Cameroon 	<ul style="list-style-type: none"> - WhatsApp, - Computer, - Brochures - Radio - Internet - Advertisers in livestock markets 	<ul style="list-style-type: none"> - Organise permanent consultations, especially at the start and return of transhumance, with the stakeholders concerned at local level - Organise local awareness-raising meetings - Organise radio broadcasts - Organise exchange visits to share experiences (e.g. zoning)
DRC	Coordination of activities Community communication (Radio director)	<ul style="list-style-type: none"> - Telephone, Computer, Microphones - High-speed internet for social networking - Zoom meetings - Discussions in a WhatsApp group on topics relating to conflicts between farmers and herders 	<ul style="list-style-type: none"> - Carry out studies into conflicts between farmers and herders, - Produce and distribute articles on conflicts between farmers and herders, - Organise capacity-building workshops for members of the community of practice on conflicts between farmers and herders, - Organise meetings and awareness-raising and advocacy activities with the various players and at different levels to reduce tensions between farmers and herders, - Organise public events (public debate, awareness campaign, public broadcasts) on conflicts between farmers and herders, - Document and share best practices and lessons learned - Organise regional and inter-country exchange visits between members of the community of practice

CAR	Responsible (through the Director General of the ANDE) for the technical supervision of herders and the health monitoring of livestock farms through the sectors and veterinary posts	Need for qualified human resources to manage the issue; digitisation of best practices	<ul style="list-style-type: none"> - Draw up a best practice manual - Capacity-building for players - Organise field visits to raise awareness among players
	Conflict management advisor	Image box; Directory of members of the community of practice; Training brochures, articles, study reports, telephone, WhatsApp, Internet	Organisation of meetings to exchange and share experiences in the field, particularly good practice; information sharing; field visits; studies
Burkina Faso	Resource person	The network must be inclusive and represent customary and religious actors, women and young people who are qualified to manage the issue	Raise awareness of conflict management and prevention mechanisms, taking into account the interests and priorities of farmers and livestock herders

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