

DIMENSIONS OF PASTORALISM

Un/Learning knowledge about pastoralism in
Germany and Uganda

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OBJECTIVE

INFOEs Outdoor-Module on Pastoralism is intended to inspire and guide students to engage with pastoralism in a multifaceted way, to broaden their knowledge about pastoralism, its practice in different parts of the world, the cultural values attached to this livelihood and its significance in the context of the current multiple crises and thus perhaps also contribute to strengthening pastoralism and pastoralists in the long term

MODULE ZUR BILDUNG FÜR NACHHALTIGE ENTWICKLUNG

an Lernorten im Freien mit dem Wissen indigener Gemeinschaften

Outdoor-Module zu SDG-verwandten Themen, anknüpfend an die INFOE Publikation "Indigene WEGe - Wandel-Erfahrungs-Geschichten indigener Gemeinschaften zu den nachhaltigen Entwicklungszielen (SDG)".





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1 KEINE ARMUT

**Uganda
Karamojong**

 Geschichte und Handreichung

 Video und Blogbeitrag

erstellt mit Mitteln des Katholischen Fonds sowie gefördert durch die Stiftung Umwelt und Entwicklung Nordrhein-Westfalen

SDG 1:
Armut in allen ihren Formen und überall beenden

„Nachrichten senden“ – Etamam – traditionelle Kommunikation sichert Zugang zu Land und Wasser bei den Karamojong in Uganda

von Simon Peter Langoli

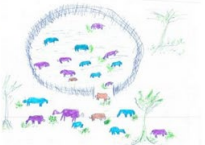
EXCHANGE AND COOPERATION INFOE-KHH


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5 GESCHLECHTER-GLEICHHEIT

**Uganda
Karamojong**

 Erzählung und Lernmodul

 Video und Blogbeitrag

Video und Blogbeitrag

 Etamam - Stärkung von Wanderhirt...
UND DEN SCHÜTZ IHRE RECHTE ARBEITET:

SDG 1: Etamam – eine Praxis der Karamojong Hirtennomaden in Uganda


 Nach Schätzungen der Vereinten Nationen leben immer noch mehr als 700 Millionen Menschen oder 10% der Weltbevölkerung in extremer Armut. Dabei gibt es geschlechtsspezifische Unterschiede in Bezug auf Menschen, die in extremer Armut leben, denn auf 100 Männer kommen 122 Frauen in der Altersgruppe der 25-34-



Foto ©Daniel Grünewald

COMPETENCIES

- Independently formulating and answering research questions in a new subject area (pastoralism).
- Preparing, applying and evaluating qualitative scientific methods (e.g. expert interviews) to gain new insights.
- Evaluation of (economic and political) interventions in nature and traditional ways of life with regard to their ecological and social compatibility.
- Development of solution strategies for conflicting goals on the path to sustainable development and research into possible applications.



RESEARCH METHODS INVOLVED

- **Participant observation** - communication-led approach, allowing the work to be guided by encounters in the field. This also means that the subject can be less theory-led than neighboring disciplines: it is often only in the field itself that the ultimately relevant theoretical questions—and the research results—emerge.
- Connection with the **wilderness education approach** in INFOEs modules
- **Ethnographic interviews**, which can be structured, semi-structured, and open-ended;
- **Expert and focus group discussions**;
- Systematic observations, ...

FIELD RESEARCH / EXCURSION



Fotos ©Esther Atem and Karamoja Herders of the Horn

- ✓ Preparation of possible field research/ excursion
- ✓ Formulation of suitable research questions
- ✓ Identification of a suitable research area
- ✓ Identification of and contact with possible interview partners (contacts with herders exist, for example, via INFOE)
- ✓ Creation of an interview guide and a consent form for interview partners
- **After field visit:**
 - ✓ Transcription of interviews;
 - ✓ preparation of sketches;
 - ✓ systematization of data, sketches, and information;
 - ✓ qualitative analysis of interview data

POSSIBLE RESEARCH QUESTIONS

What is the reality of life for a herder in Germany (or in their region)? How does their situation differ from that of other herders in other regions?

What challenges (e.g., climatic, political, economic, ecological, etc.) are associated with pastoralism?

To what extent are these challenges specific to the region?

Is pastoralism dying out? If so, should something be done to preserve it, and if so, what?

Are pastoralists in Germany more privileged than pastoralists in other countries? What privileges exist in Germany with regard to transhumance?

How can we promote pastoral practices globally? What specific needs do pastoral communities have, e.g., in Uganda?



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Pastoralism Worldwide The International Year of Rangelands and Pastoralism 2026

“IYRP 2026 aims to raise awareness of the vital importance of rangelands and pastoralists as their frontline custodians. We recognize the indispensable benefits rangelands provide for supporting the livelihoods and socio-ecological resilience of hundreds of millions of people, conserving bio-cultural diversity, restoring degraded lands, fostering sustainable food systems, and advancing climate action.”

<https://iyrp.info/>



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ENGAGING WITH PASTORALISTS FROM KARAMOJA

INTERVIEW WITH
ESTHER ATEM

Foto © Katrin Bank, siebentagephotografie

*WHAT IS YOUR MOTIVATION AS
AN INDIGENOUS PASTORALIST
WOMAN TO ENGAGE WITH
INFOE AND EDUCATION WORK,
EDUCATORS, SCHOLARS,
STUDENTS ETC IN GERMANY?*

Die Rolle von Pastoralistinnen in traditionellen Institutionen und im internationalen Austausch

9. Oktober 2024



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https://www.infoe.de/wp-content/uploads/2024_10-Institutions-of-Socialisation-in-Karamoja-Esther-Atem.pdf

**HAVE YOU BEEN ABLE TO
BRING IN YOUR
PERSPECTIVES AND IF
SO, HOW ?**

Angeregter Gesprächsabend zu Klimamigration im Allerweltshaus

2. Mai 2025



@jennifer_lost_pixx



Foto © Daniel Grünewald

HOW IS COOPERATION
ORGANIZED?
WHAT IS YOUR ROLE?

*YOU HAVE ENGAGED WITH
HERDERS IN GERMANY. WHAT
WAS YOUR EXPERIENCE?
WHAT DO YOU HAVE IN COMMON?
WHAT IS DIFFERENT TO
PASTORALISM IN UGANDA?*

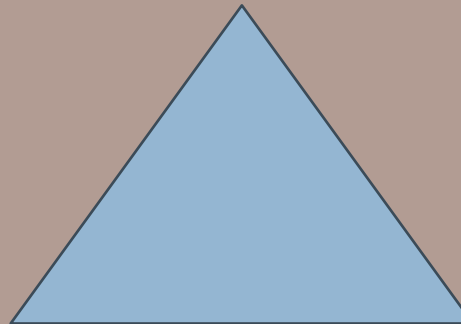


THE THREE PILLARS OF PASTORALISM

Natural resources

The herd

The family and wider social institutions

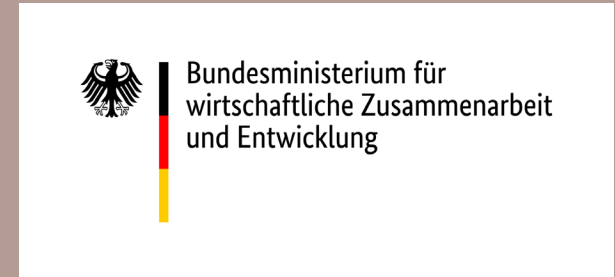


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Präsentation erstellt im Rahmen der INFOE-Projekte

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Gefördert durch ENGAGEMENT GLOBAL mit Mitteln des



und „Indigenes Wissen für BNE-Multiplikator*innen in NRW“



Für den Inhalt dieser Publikation ist allein das Institut für Ökologie und Aktionsethnologie verantwortlich; die hier dargestellten Positionen geben nicht den Standpunkt von Engagement Global gGmbH und dem Bundesministerium für wirtschaftliche Zusammenarbeit und Entwicklung wieder.

Sabine Schielmann

