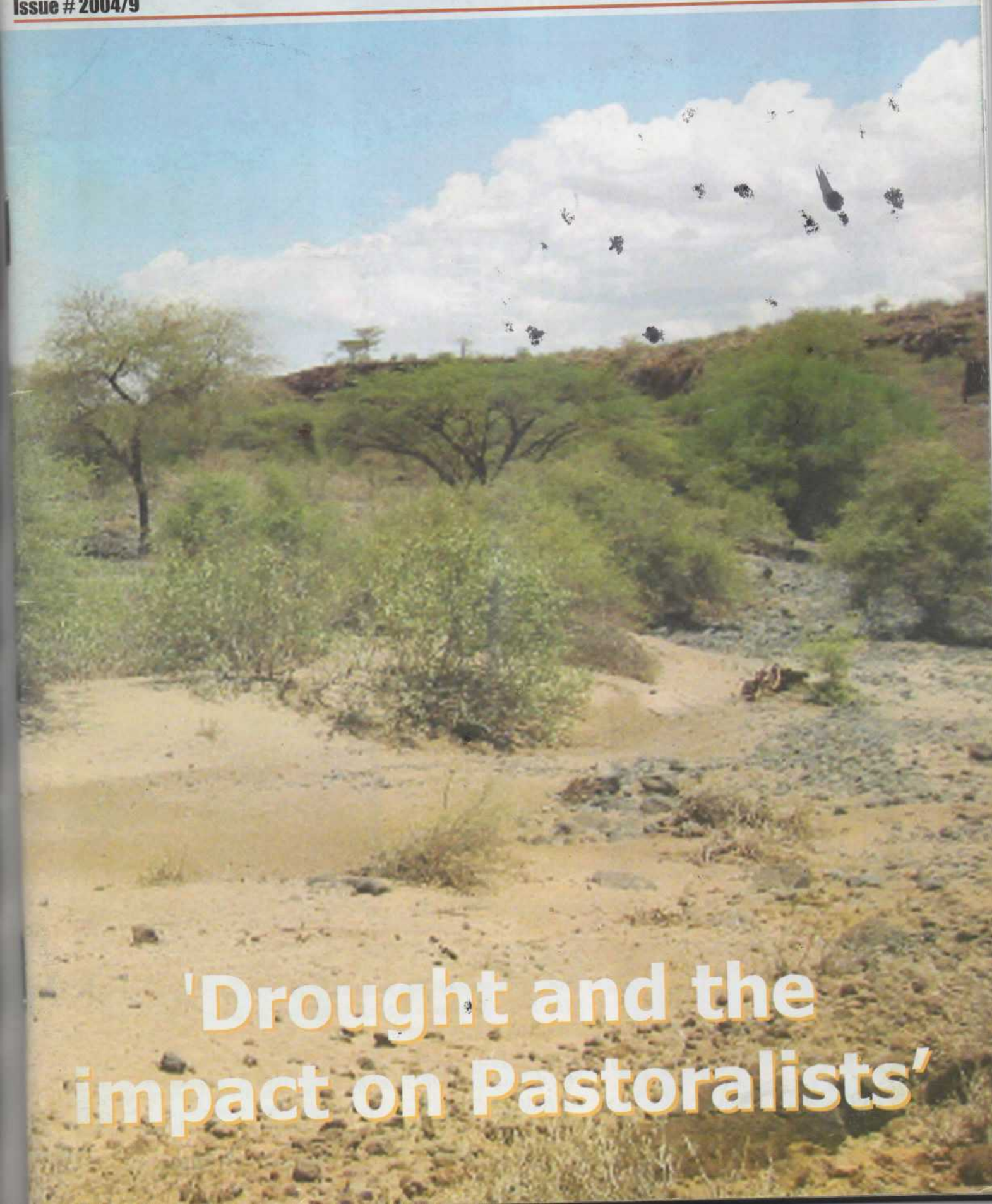




# Nomadic News

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**'Drought and the  
impact on Pastoralists'**



# Pictorial

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## Women as the Voice for the Environment (WAVE)

*Photos 1,2,3,4,5*

Prof. Wangare Maathai receiving gifts from participants at WAVE Conference - UNEP - October 2004.

*Photos 6,7,8,9,10*

Indigenous women from Kenya, New Zealand, Bolivia, Nepal, Tanzania, DRC Congo, Burundi, Uganda and Rwanda.



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**Promote, Protect, Empower and Build  
Capacity of Indigenous Peoples**

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## Editorial



CHIEF EDITOR  
Lucy Mulenkei

It is always my pleasure to welcome you to our Nomadic News Magazine. It is a none profit magazine that seeks to inform and articulate issues of Indigenous Peoples. This is the ninth edition where we will be covering problems of drought as a main cause of poverty among the Pastoralists of the Great Horn of Africa. Though the major stories are mainly from Kenya, this again is due to poor communication among ourselves in the region. Even when we think we have enough time to get the information, the poor infrastructure will always pull us back. We however believe as time goes by we will one day overcome the problems. We are very happy that we have been able to have more than two publications this year. Our activities have been overwhelming and we end and celebrate 2004 happily with our communities and donors whom we have been working together in solidarity for the advancement of our Pastoralist and Hunter Gathers communities in East Africa.

We are also very honored to end the Year with a special gift for all of us in Kenya and in Africa, the **Nobel Peace Prize winner Professor Wangare Mathai**. We congratulate her so dearly and wish her and all of us in the continent the hope and support to make our environment better than ever before. In our eight edition we had a profile for her when she won the first prize and little did we know that she was to win the *Nobel prize just after we went to press. Congratulations and May you have strength and wisdom to Move on and to carry the gift all the way.*

**Drought** is one of the most serious problems facing the Greater Horn of Africa. It causes the deaths of many peoples, destroys the economy of large areas, and sets back years of development efforts. Out of 14 disasters recorded in Kenya alone, in the last 30 years, 11 were drought related. Drought-related emergencies cause immense hardship. But they are not the only type of emergency in the Greater Horn. In Sudan, for example, only one of the 10 last disasters has been drought-related. The others were the result of conflict and warfare. Where conflict and drought coincide, the impacts are devastating.

More than 40 per cent of the region's population lives in drought prone arid and semi arid areas. The frequency and seriousness of drought appear to be increasing.

Droughts are a natural, recurring part of the climate of the Greater Horn. But until fairly recently they caused problems people knew how to deal with. Pastoralism is the most predominant form of livelihood for arid lands communities in the Great Horn of Africa. The Pastoralists in this region are mostly semi-nomadic or nomadic pastoralist with a few agro-pastoralists. The ability of pastoralists to survive through drought periods have been dependant mainly on moving from place to place looking for pasture and watering point for their livestock. When the rains returned, they move back to their traditional rangelands.

Pastoral lands use patterns which are predicated upon risks spreading, and highly flexible mechanisms such as mobility, communal and ownership and herd diversity depending on which area they live. These mechanisms are both ecologically and socio-economically viable options in the adaptive and survival strategies of the pastoralists. But people can no longer use these traditional *'coping mechanisms'* to respond to drought. Pastoralists are no longer free to move their animals where they will. National and district boundaries restrict their freedom of movement. The best land has been fenced and tilled, much of it illegally. Water sources are closed to the herds. Pastoralists are forced to stay in more marginal areas. The spread of automatic weapons restricts movement which make people afraid to use good rangelands. Poorly developed markets mean that pastoralists cannot sell animals when they need to. Government policies encourages pastoralists to settle in one place-removing the flexibility they need to move in response to changing water and vegetation patterns.

For centuries Pastoralists have been on their own and have not improved their living conditions without external interventions. During colonial times these same people were pushed away from their lands to give way for the rich white settlers in the highlands. When independence came, no one even thought of them at all for compensation. Up to date Pastoralists have never recovered, they are still vulnerable to poverty, marginalisation from development, access to basic human services like water, health, education, poor infrastructure, hunger and drought due to ecological and socio risks and uncertainties. They have been left to depend on relieve food all through. Pastoralist's problems have made the gap between them and other citizens wider than ever before.

A recent study compiled by society for



international development under the project *Rich and poor: National Discourses on poverty, inequality and growth project* which is being implemented jointly with the ministry of planning and national Development and the Swedish International Development Cooperation Agency (Sida), entitled *Pulling Apart facts and figure on inequalities in Kenya*, gives a good and well researched gap between the rich and poor in our country. When you look further you will notice that in our Pastoralist areas the gap is double for example in school enrolment, practically every child in central province of Kenya attends primary school, compared to about one out of three children in North Eastern Province. For secondary schools the difference is even bigger. Differences in health reach, shows that in central province, there are about 20,000 people for every doctor while in North Eastern Province there is only one doctor for every 120,000 people. In gender, about 93% of women in North Eastern province have no education at all, compared to 3% in central Province. Of the 2,140 elected councilors in 2002, only 97 were women. Of the 210 elected Members of parliament in 2002 only 9 are women.

Remember differences in income is even more shocking for us in Kenya. The 10% richest households in Kenya controls more than 42% on the income, while the poorest 10% controls 0.76% of income. The report says that while the rich top Kenyan earns about 56 shillings, the bottom earns 1 shilling. As for the Pastoralist most of them do not even dream of the 1 shilling. The figures in the report are worth looking at. I am totally convinced as the reports concludes that inequality is very much related to human rights and democratic governance in that some of the forms of inequalities mentioned constitute human rights violations. Contacts for you to order this reports, are given at the last page of the magazine. This page has many more reports and books that you need to look out in order to be informed on issues affecting Indigenous Peoples and our development. The toolkit on drought which has been summarized by Adan Harar is another important book to read, especially those of you who work in arid and semi arid lands of the Great Horn of Africa.

In this edition, we have many of our partners contributing their experiences and sharing their work and constraints they face while at work in the arid lands of Kenya. One of the most touching experience is that during the Kenya Pastoralist week this year which ended early December 2004, There was very remarkable action by Pastoralists communities from Moyale, and Marsabit, they decided enough is enough, for years the government has not recognized and taken into account their

problems. A week before the pastoralist week, they trekked from Moyale to Nairobi which is 510 kms. The men and women walked to demand for the tarmaking of the great North Road which connects Kenya to Cairo through Ethiopia. Apparently Ethiopia worked on their part many years back but Kenya has not even started. I have respect for our Indigenous Peoples as they will never give up even during difficult times, you still find them happy and struggling on. I just hope that one day someone would listen to their cries.

One of the other very interesting thing about Pastoralists is that despite their marginalization from mainstream development, their social structure system and community institutions have evolved useful mechanism to cope with all the problems and especially pasture and water shortage. They have had a developed system of norms, values, beliefs and practices for achieving resource use within their fragile environment.

The traditional governance system assign a different resources to different users at specific periods of the year. If these norms, values and beliefs are respected and recognized there can be change and differences in reducing competition and misuse of resources. This also tells us clearly that much can be done at a regional and local level to combat drought. Carefully planned interventions can support and restore people's ability to deal with drought-the coping mechanisms which are well covered in the magazine, under the topic *mainstreaming drought cycle management*. They can support people's existing livelihoods, or even help them develop new livelihoods. Some of these interventions may not be immediately obvious, for example, rather than providing emergency food aid and medical assistance for people, it may be better to discuss alternatives with the communities concern like for example providing and accessing veterinary services and providing water to communities.

Given the devastating effect of drought, it is important to plan and put in place strategies and structures to protect the poor pastoralists from further suffering. It is upon the government and all partners to address the problem of drought, so as to reduce and minimise its effects once and for all.

We have also learnt while working with our different communities that it is important to accept others for the choices they've made even if you have difficulty understanding their beliefs, motives or actions. ■

*Happy and successful 2005 to you all.*

*Lucy Mulenkei*



# Drought cycle management toolkit book

By Adan Harar

**D**rought is becoming one of the most natural calamity that is a threat to the lives of humankind and their animals. Over the years thousands of people have died as a result of adverse weather conditions. Drought continues to affect the environment as vegetation and other types of plants wither during the dry spell.

When drought strikes the tendency is to mobilize various interventions mainly in form of food, medicine and other materials. Those held with responsibility of responding often find themselves in a tight situation as the demand and the needs are overwhelming.

Drought recurs and after every decade, it causes a considerable destruction and damage. The efforts of many governments and No-governmental organizations cannot be overstated as they respond massively. It is important to point out that a gap exists in addressing the problem of drought not only in Kenya but also in the greater Horn of Africa - an informational vacuum on drought monitoring, management, interventions and understanding exists.

The provision of guidelines and relevant information is the bottomline in the tackling of a problem like drought, which has a spiraling effect. A book titled **Drought Cycle Management** has finally filled that gaping gap.

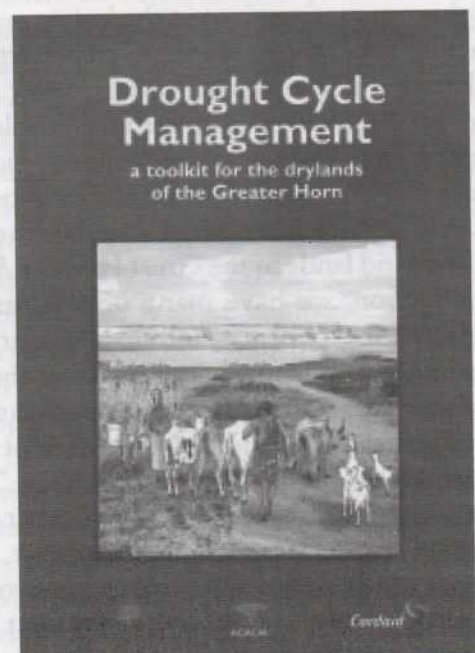
The book, which is the culmination of a two-week workshop organized by Cordaid in partnership with Acacia and International Institute of Rural Reconstruction (IIRR), would not have come at a better time than now when over three million Kenyans are on famine relief food. The over 200 paged manual indeed provides a better approach in the general management of drought. Drought Cycle management tool kit is divided into six parts. Part one focuses on understanding drought. This section elucidates the general meaning of drought in the context of livelihoods and the shortcomings of conventional approaches. Part two describes the drought cycle management approach. Part three looks at the relationship between drought and other issues that cut across all type of interventions. Interventions are very important aspect in the whole issue of drought are covered in chapter four of the manual. This chapter outlines how drought affects twelve development sectors namely water, food security, livestock production, animal health and others. Part five is on organizations and drought cycle management. This section describes how organizations can structure themselves to implement this kind of approach. Resources remain the core centre in the management of drought and what chapter six of the toolkit provides. A shortlist of resources and contact addresses to help readers get more information in managing drought is available in this

section.

Drought Cycle Management put together relevant information on drought that will help communities in developing better coping mechanisms. The capacity of such communities are built to enable them address their various needs during pre and post drought periods. The book is a reflection of the wide knowledge and experience staff of non-governmental organizations has in the management of drought. The experience and the occurrence of drought in the Greater Horn of Africa is also an illustration of the hand tool kit. The guidelines provided in the book become very useful when individuals or organizations intend to find practical management of drought. This book can be used as a tool and a reference to tackle some of the unique and pertinent problems facing the Pastrolist in Kenya and elsewhere in the world. We all appreciate that the ver existence of pastrolism is in danger and drought remains a perennial problem to it. Drought Cycle Management comes in handy when a livelihood like pastrolism has to be saved from extermination and extinct.

The book remains a guide and a tool kit for government bodies, non-governmental organizations, research institutions and donors who work in drought prone areas of the greater horn of Africa. Copies of the book can be obtained from the International Institute of Rural Reconstruction and the Cordaid through the following addresses. ■

*For more information write to:*  
[cordaid@cordaidke.org](mailto:cordaid@cordaidke.org)





# Pastoralist make the best of the available resources

By Chachu Francis Ganya- Pastoralist Integrated Support Programme

**T**he Arid and Semi-Arid areas cover 80 percent of Kenya's land mass. The pastoralists, who are among the poorest and most vulnerable groups in Kenya, mostly inhabit these areas. They are both economically and politically marginalized. The National Poverty Eradication Plan 1999-2015 recognizes that the highest incidence of poverty in Kenya is on the arid and semi-arid lands (ASAL) districts, where the poor account for nearly 80 percent of the district populations. The poor in the ASAL are physically isolated, have inferior access to basic goods, services, and infrastructure and rely on uncertain natural resource base. Marsabit district has one of the highest poverty index in Kenya. The nomadic pastoralists who constitute 75 percent of population in the district are the resource users who are most affected by poverty.

The key characteristic of the arid and semi-arid areas is poor access to water. The annual rainfall figures are between 150-200 mm per year. In every seven years this area experiences severe droughts, however, regularity of this drought is becoming shorter. For example, unlike other period, very severe droughts have been experienced in 1981, 1984, 1991, 1996, and 1999. This phenomenon strongly suggests that the weather patterns may be changing. Whether in normal times or drought times, the biggest factor that affects the livelihoods of communities of this area is water. The nomadic pastoral communities living in this area continuously migrate in search of water for both human and livestock. The main sources of water in the areas targeted by Marsabit Rehabilitation of Water Catchments Project (MRWCP) are rain-runoffs. In Balessa and El-hadi there are shallow wells scooped along the riverbeds, which dries up at the height of the drought. The communities' activities and the whole of their livelihoods are dictated by the availability of water.

Marsabit is a drought prone district in Northern Kenya with desert and semi-desert climate. It is a water deficient district with no reliable surface water resources. The reliable sources of water are boreholes and shallow wells. There are few springs on Mt. Marsabit and Mt. Kulal, which have already been tapped mainly for domestic purposes. Marsabit district has no permanent river and the area generally has low potential for surface water development. The district, which is the second largest in Kenya, covers an area of 66,000 square kilometers and has only 32 reliable water sources.<sup>1</sup> These sources include 17 boreholes, 15 springs, and shallow wells.

Water pans and dams are generally unreliable as they usually dry up soon after the rain ends because of the prevailing high evaporation and soil infiltration rates in the district. By the end of an ensuing normal long dry spell, 80 percent of the district surface water sources such as water pans, dams, most shallow wells and springs are dry.



*One of the wells managed by communities with the assistance of PISP.*

Most parts of the district receive very low, unreliable, and unevenly distributed rainfall. The district has two rainy seasons. The vast majority of the district receives less than 300 mm of rainfall per year on average. The long rains usually fall from March to May, while the short rains are received from October to November. The temperature ranges between 18 to 42 degrees Celsius, with the month of April being the hottest. Since the devastating El Nino rains 1997/98, only pockets of areas in the district have received rainfall. Due to the harsh climatic conditions, the main activity is livestock production under nomadic pastoralism. About 86 percent of the district population directly or indirectly depends on livestock or livestock products. Dependence on the formal employment is negligible accounting for only 2 percent of the population. Thus, any factor that affects livestock production also adversely affects the entire human population in the district. The livestock support an estimated 123,736 people in the district with a total population of about 200,000.

Pastoralist Integrated Support Programme (PISP) is a local Non-governmental Organization (NGO), which was registered in 1996. The organization was created so that it could serve as development NGO interface between the pastoral nomadic community and the outside world. The



mission of PISP is to mobilize, organize, and equip the pastoral community with skills that support and sustain their development and collaborate with local and international community in the effort to reduce poverty at household level through provision of services and improve sustainable livelihoods. The organization employs a process oriented community-based approach, working directly with the community to strengthen resource management and the pastoralist economic system, as well as strengthen the local institutional capacity.

The main goal of PISP is to empower local pastoral communities in order to reduce poverty and enhance sustainable development. The organization also mobilizes and co-ordinates grassroots community development efforts towards collective self-reliance goals.

During the last seven years of its existence, PISP has been a leader in the provision of community-managed small-scale water supplies in the district. PISP mobilized the local community and through funding from SNV, Maji Na Ufanisi (MNU) (through funding from DFID), CORDAID, Japanese Embassy, and Oxfam GB engaged in construction different types of rain-ground harvesting water structures in North-Horr, Maikona, and Central divisions of Marsabit districts. The harvested rainwater is stored, saved, and use at the height of the prolonged droughts. The underground tanks were constructed at the base of hills for the purpose of collecting rain water off sloping ground and storing it for use by the nomadic households during the height of the drought period. The underground tanks have the capacity to store 80,000 to 150,000 litres of water. PISP constructed 40 rain harvesting waters tanks among six different communities in the district.

In addition, PISP built 34 sand dams in Ririba river basin and improved over 60 shallow wells. Two shallow well specifically allocated for human use were fitted with Afridev hand pumps. Sand dam is an impervious barrage constructed upon an impermeable clay soil or rock foundation beneath the surface across sandy riverbed. The dam impounds runoff and sand eroded from the catchment area. The water is stored between sand particles below the sand surface. The evaporation rate of water is much reduced compared to the rates from open water surfaces. During periods of high flows, the excess floodwater flows above the dam crest.

The sand dam slows the river flash floods and holds the water in the sand of the riverbed.

The technology is enhanced by the off take wells behind the sand dams to allow for abstraction of safe water and tree planting to reduce soil erosion and increase moisture content of the area. The sand dam not only allows

for abstraction but also encourages recharge, and thus has a positive impact on the flora and fauna of the area.

PISP have also worked with communities in construction of rock catchments and desilting of earth pans largely used by livestock. To ensure sustainability and replication of these technologies PISP trained local artisans to maintain and develop further the water structures.



*How wonderful to have the bridge! It leaves the water safe and protected- PISP.*

Moreover, PISP had built the capacity of the Water User Associations in the specific areas of its intervention. The Water Users Associations would be managing these water points on the behalf of the larger community.

PISP in collaboration with Maji Na Ufanisi, and CORDAID made a successful emergency intervention in the 1997 and 2001 droughts. During the emergency interventions, PISP rehabilitated boreholes and ferried water to the community using water tankers. In addition, three Water Users Associations in the district were trained. The strengthened capacity of the Water Users Association (WUA) enabled the communities to respond more effectively to the drought emergency in 2000, when compared to the similar intervention PISP did in 1997-1998.

The tankered water was stored in the underground water tanks earlier constructed by PISP, which itself is an hard evidence of drought preparedness. The intervention relieved the weak loading camels from the task of transporting water from very distant places by providing water to the communities very close to home. Through the tankering of water into the underground water tanks from the closer permanent water point to the community, the intervention enabled the nomadic pastoralists to cope better with the drought emergency. The assistance provided to the WUAs in Torbi and Bubisa enabled the community to water their livestock at the boreholes for a very subsidized rate.

It is worth mentioning that during the 2003-2004 drought, most of the communities targeted by PISP demonstrated major milestones in their drought preparedness initiatives. There was water available in rain-



harvesting water structures even at the height of the dry season for household and few lactating animals. The community asked the Marsabit District's Commissioners office for water bowser and fueled the truck and paid allowances for the driver and his Assistant using the funds they generated from the sale of water they harvested during the previous rainy season. It was only towards the last few months that ALRMP-Marsabit made few tankerings for these communities when drought persisted for over a year.

PISP's innovative drought management programmes among the pastoral nomads in northern Kenya, earned it a global recognition from the Equator Initiative as one of the 26 finalists for 2004. The Equator Initiative recognizes outstanding communities' initiatives that demonstrate extraordinary achievement in reducing poverty through the conservation and sustainable use of biodiversity in the equatorial belt. The initiative recognizes and honours community projects from developing countries in the tropics that demonstrate in practical terms how efforts to conserve and sustainably use biodiversity can also reduce



*With well protected watering points, the livestock stay healthy.*

poverty.

As the Equator Initiative finalist for 2004, PISP was sponsored by UNDP to attend Conference of Parties on Biological Diversity in Kuala Lumpur, Malaysia in February of 2004, where the organization was able to share with the conference participants its development work in one of the remotest parts of the world. Since then PISP has shared its work in global forums such as the conference for UN's Commission on Sustainable Development in April 2004, IUCN's World Conservation Congress in November 2004, and other regional conferences in Tanzania and Kenya.

**The Impact of PISP's Drought Management Programme**

PISP's integrated development programme was able to reduce the household poverty by establishing sustainable

improvements to the water access in the ASAL areas. Access to water is an established indicator of improving the household economy and is also the main focal point around which communities mobilize on their own accord.

The main output of PISP's intervention was to increase the number of accessible and operational water points among the targeted communities. Increased and sustainable access to water is a major factor, which influences human and livestock productivity. In basic terms, the sustainable access to water meant more food and improved health for the rural poor.

The direct benefit of the project accrued to the local communities. The women groups and primary school children were specifically targeted by PISP's interventions.

PISP intervention targeted women and girl child, the most vulnerable members of the community. The provision of domestic water for the pastoral household is a principal task for women. Due to the distances one has to cover to access water, this is a task that could take one to three days. Fetching the household water takes bulk of women's time leaving them with no moment to

attend to other household chores. PISP's intervention has managed to ease the burden on women by reducing the amount of time required to collect water for their households. The saved water fetching time has enabled women to be more available to meet their wider responsibilities. For instance, the lactating mothers are now able to feed their children longer.

Moreover, the sheer relief of the burden of searching water by both the human and livestock during the dry seasons have had a major contribution to the improvements of people's well being. The milk production of the lactating animals during the dry season have improved. This is because increased access to water has guaranteed production of milk, which

is the main food among the nomadic pastoral communities. This has meant better nutrition for children. The general health of human and the lactating animals have improved. In summary, all these factors directly improve the livelihood of the targeted nomadic pastoral communities and hence contribute to poverty reduction.

The project has enhanced the pastoral nomads' capacity to manage droughts. The targeted communities are presently better prepared to manage droughts than they were six years ago. They have facilities for water storage during drought emergency tinkering and they are also able to harvest water during the rainy season for use at height of dry spell when the surface water is exhausted. ■

*For more information Contact: Chachu Francis Ganya*

*Email: pisp@form-net.com*



# Drought and North Eastern

By Adan Harar

When drought strikes, it takes some time before the government declares areas affected by the calamity a disaster zone. I remember in 2001 When a severe drought hit the country the government belatedly declared the Northern part of the country an area in need of humanitarian assistance. The then president, Daniel Arap Moi announced it after repeated attempts by the people in drought stricken areas to declare such areas disaster zones. Belatedly the government finally broke its silence and appealed for help. It was none other than former president Moi himself who in June 2001 appealed for assistance in order to save the lives of 4 million Kenyans. After several denials of the grave situation in over 20 districts, the president said his country required billions of shillings to address the plight of the millions of starving Kenyans.

Undoubtedly by that time several people and animals were reported to have perished.

The devastating effects prolonged drought have on the residents of the north eastern Kenyan is quite phenomenon -an area characterized by extreme weather conditions, insecurity, under development and government neglect. With no sign of rain the situation is desperate and getting worse everyday. It happens that the incessant appeals by elected leaders and some hesitant government officials only elicit some little help from few aid agencies like the World Food Programme of United Nations.

When drought hits this part of the world, their only cultural heritage, Pastoralism is put into great danger, as education is no more, and the health conditions of this people deteriorates. They have a plethora of problems.

From Dujis in Garrisa to Diffu in wajir, Arbajahan to modogashe, the story is the same, the drought ravages over 20 districts in the

country and takes its toll on the lives of thousands of livestock and even people. For many years, the country's weatherman had nothing to forecast in these areas other than dry and extreme weather conditions and temperatures of unimaginable levels. For all this time, the lifeline of these people have been dependant on world relief food, from aid organizations through the WFP. They owe their existence to the relief organizations.

Their lifestyle and economic living totally changes, coping strategies and survival mechanisms are words commonly used by Aid Agencies, when asked to explain how these people are making life.

Recently a team of both local and international journalists visited the vast, dry, hot hardship province of North Eastern Province on a fact finding on the drought and situations there. When they first arrived at the far flying plain of Arbijahan location 200km west of Wajir town, under the sweltering sun, little did they know that they will be victim of identity. Their visits were mistaken for relief effort. It was utter shock and disbelief of the residents when informed that the people they were talking to were not relief workers but journalist.

When the WFP land cruiser with the UN emblem arrived there, the villagers turned up in hundreds.

The young, elderly, the able, the disabled, the elite and the illiterate were all there their obsession was only one



Somali women in Wajir Shopping centre. These women have moved to the centre after drought hit their villages. They have to get together to make ends meet.



and one only - food. They said the UN is synonymously with a "help" and they expected the vehicle, which brought the journalists to have brought food too.

Skinny, scrawny, emaciated and malnourished children and adults were already mobbing the journalists asking in their local dialect what they have brought for them. This is a testimony of the neglect they have suffered emptied with the vacancies of notional co-comities like drought.

Hundreds of herds of livestock, which was livelihood of the predominated Pastrolist community here, perished. The lack of proteinous food such as milk which easily gotten from animals further complicate and causes problems facing these children.

A visit to drought hit areas shows that the situation is always grim where mothers the most vulnerable groups explicitly illustrate the situation. Curdling their young ones, their faces full of anguish and sorrow staring at their young ones not knowing what the future holds for them. Due to high levels of malnutrition, non governmental organizations such as Save the Children and Unicef set up feeding centres in the form of kitchen soup.

In the expansive and the provincial headquarters of NEP Garissa for example, several areas are affected especially those that are far away from watering points. As one journalist from the area puts it, one requires to gather enough courage and fortitude to live in such areas. Water is very scarce in areas Shimbirey, Modikar, Koryael, Dujis where their only source of water is a Government of Kenya water bowser that ferries water once a fortnight from Garissa town. Learning institutions are unheard of, for they are closed for lack of water. Other more basic need like health services is non-existent and the residents walk long distances in search of these services. In other parts, where the government had put up a dispensary and medical center, medical personnel posted to such centres abandoned them after losing what they slaying could on their herds, whereas leaving the rest to vandals. With all this adversity one vulnerable group is increasingly facing a grim situation. Children whose basic needs are in most cases denied are facing the wrath of the drought, with their major diets, milk in scarcely, their survival is unpredictable. At least over 60 % of the children in drought stricken areas suffer from malnutrition and food related deficiency diseases as a result of prolonged drought.

Despite concerted efforts by Aid Agencies and government to provide relief food to families affected by the devastating drought children and the elderly who cannot feed on the dry maize ration are really suffering.

The ravaging effects of drought and widespread poverty have greatly affected learning activities in North Eastern Kenya particularly Wajir district.

Five years of unending famine has forced most communities to migrate into neighboring Somali and Ethiopia and livestock continues to die, Pastrolist in these

region told the Nomadic News that they have lost over 100,000 herds of cattle and similar number of camels, sheep and goats.

The loss of their economic livelihood has left most parents poor and unable to pay fees and provide basic equipment for schools. The survey by "the Nomadic team established that most children are unable to attend due to the disastrous drought affects. Salaf Mohamed says they cannot afford the cost of education and the government should waive school fees.

The situation is no better in the eastern part of Wajir, particularly Diifu division, 180km east of Wajir and some few km away from Somalia. The headmaster of the school says his school skipped KCPE for three years due to poor enrollment.

Deviation, through selling, giving to non-deserving persons at official line of relief food is a common phenomenon. The World Food Programme Office devised several ways to stop this practice. The main culprit in these misuse of famine relief food for the past years has been the provincial administration. Now with then appointment of lead agencies to oversee the distribution of relief food, the situation will improve. There is a hope also with the formation of a special ministry that the people may see light in the tunnel.

In the four district that make up the province, the most affected in Wajir: being second largest district in the country, its vast terrain's has made it difficult to cater for the various needs of the people there.

The problematic education standard, which has been taking a downward trend for the past three decades in the province, seems to have borne the brunt of the current drought. Several learning institutions have either been closed down or abandoned by the pupils. School drop out rate has assumed academic proportion and the general learning process is no more. The few remaining schools that are still open are in financial crisis poor parents are unable to pay school fees especially in secondary schools.

Looking at them, their faces and overall condition displayed lack of sufficient food, medical and other basic needs.

They said the prolonged drought have completely affected all aspects of their lives.

With their economic baseline, livestock almost gone, their prospects to survive or even see the next day looked bleak. Their only survival line is the food dry ration of maize given to them by the WFP. It seems without good will of such Aid Agencies they would not have lived to tell their sorry stories.

According to Aid agencies officials in the province over 90% of the residents there rely on relief food.

For quite sometime now, residents in these drought stricken areas here have been complaining of relief food not reaching them. ■



# Drought effect on pastoralists women livelihood

By Gabriel Ilkwele Network of pastoralist women in Kenya

**D**iversification of economic base becomes even more essential for pastoralist women livelihoods during periods of extended drought. One of the most important factors that threaten levels of food security is a sudden decline in the pastoralists terms of trade, and this happens regularly as a result of drought occurring in a weakly diversified pastoralist economy.

The terms of trade in pastoral economies are best indicated by the price relationship between animals and cereals. If the relationship is distorted for example resulting from a sharp decline in animals prices, pastoralists face serious problems in buying calories (through cereals) needed for their survival. Most affected are women, children and the old. A decline in the terms of trade as described above occurs regularly during droughts, and research in Kenya has shown that there is a very close association with decline of pastoralists terms of trade and increase of widespread malnutrition during such situations.

Generally Pastoralist women are a disadvantaged lot. Even in pastoralist development programmes rarely are women specific issues addressed. Increasingly many pastoral women are taking charge of looking after their offspring. The traditional social security network based on clan system has broken down. Many of them have to struggle against economic hardship by forming groups. They hope to pull their resources together to improve their living standards. One example of such a group is the Network of pastoralist women in Kenya- NOPWIK. The Network covers three pastoralist districts of Samburu, Marsabit and Isiolo. It was initiated in October 1998 during a stakeholders workshop by the Netherlands development organization SNV held in the same year. The organization was fully supported by SNV Kenya as a project but now is a registered non governmental Organization based in Isiolo with support from partners such as Cordaid through SNV Kenya.

The role of market access, through short-term stabilization interventions and long-term investment strategies are tremendously important in this respect. Drought is very much a contributor to poverty and it is for this reason that Network for Pastoralist women in Kenya has chosen to undertake interventions through women group activities. What are the interventions that we have been



Gabriel Ilkwele in a capacity building training workshop, Logologo 2004

thinking about?

- Livestock is a production asset. But is not quite the same as in a ranch because the Pastoralist have a cultural attachments rather than economic
- We need to think of financial services organizations that can be owned and managed by women in communities at a higher level.
- We need to think of other by-products of Pastoralist other than animals.
- The historical elements which lead to under-development such as marginalization by the government policies, need to be addressed.
- We need to look beyond livestock in productivity and look into alternative resources, this can be further reinforced by the access to markets.
- There are untapped resources in the use of informal banks that are thriving in other areas i.e. (Somalia as a case study)
- The group should look at ways of enriching the entitlement approach.
- The recognition of the difference in marketing the value between producers and the market.
- Primary asset of production to diversity.
- The issue of middlemen who distort the information on market prices to their advantage. There are various channels which could be explored to minimize this, for example, development of abattoirs nearer to the pastoralists so that they minimize exploitations such as through transport charges, storage of livestock and easy bargaining power in the market as the product is manageable and easily stored.



- Provision of a holding place for the livestock should be considered as this minimize the vulnerability of the pastoralists from making a quick sales even when prices are low or demand is low for their animals.
- The producers should explore the issue of getting organized as the owners of the produce and thus will begin to gain bargaining power and less exposed to exploitation..
- Another possibility is to use formal organization such as those who will pay the pastoralists for their produce at the source and they deal with the issue of pricing and leave out the middlemen.



*NOPWIK members helping each other in a training session on income generating activities - Marsabit 2004.*

The objectives of Micro - Enterprise development programme

- To alleviate poverty among the pastoralists and minimize their dependence on external support through
- Improved livelihood of the pastoralists at the household level
- Improvement and enhancement of income generating activities at the individual level.
- Organizational strengthening and promotion of entrepreneurial culture.
- Economic diversification and exploitation of available local resources
- Economic empowerment with special focus on women.

The implementation strategies.

- Capacity development is considered to be an important strategy for bringing the most poor and vulnerable groups into the mainstream of decision-making processes ,as well as equipping them with skill for decision making.
- A key principle for the supported groups is economic empowerment of their individual members
- The activities of the supported groups must be geared towards wealth creation and strengthening of the local pastoral economy.
- The economic empowerment of women is expected to address the social cultural and economic issues affecting the pastoralists women. The economic empowerment will reduce the large disparity between man and women .
- The pastoralists women groups targeted by the intervention are some of the most marginalized and vulnerable segment of the Kenyan community.

The main activities of the Micro-Enterprise Development

are:

1. Capacity building –including
  - Leadership skills
  - Business management skills
  - Financial management skills
  - Credit management skills
  - Group dynamic
  - Simple book keeping
2. Group products improvement
3. Facilitation of learning tours
4. Facilitation of markets survey ,information sharing and networking.
5. Facilitating individual members financial support.
6. Facilitating the development of private sector development platforms
7. Facilitating marketing avenues for livestock marketing
8. Facilitating awareness raising within the larger community.
9. Facilitating lobby and advocacy in issues pertaining to women empowerment on influencing policies, Gender parity and pertinent issues on the HIV and owde
10. Facilitation women full participation in decision making and child-rights especially vulnerability of the girl-child.

#### **Programme impact**

- Micro –finance activities decreases the disadvantages of the women in the community and as a result increases their bargaining power in the household.
- They they are able to own wealth, in contrast to their cultural practices.
- Woemn are involved in the decision making processes as community leaders. In some villages they are member of the locational steering committees
- Directing targeting individuals in the ggroup has more



impact than targeting the group as a whole . the individuals are more committed and determined to maximize the profit

- The impact of the project on increased income from the diversified economic base also acts as a shock absorbers to reduce the impact of draught
- It also acts as a immigration measure
- The impact of the project is not only limited to targeted groups (TGOs)but has a spill –overs contributing to the improved livelihoods of the larger community – The groups provide services such as hotel and boarding facilities, credit schemes ,domestic water, and organized livestock auctions among others.
- The capacity building workshops have enhanced the women skills:-
  - Determine their own destiny
  - To manage their micro-enterprises activities
  - To identify and utilize the locally available resources

### Challenges and Constraints

- High illiteracy level among the target groups ,estimated at over 99%
- Poor product quality and shortage of variety inhibits the TGOs from effective competition in urban markets
- The target groups limited knowledge on financial management ,groups dynamic ,book keeping ,saving and credit ,business management and leadership skills, critical to the successes of a micro-enterprises is a major constraint.
- Limited market due to severe lack of products publicity and or promotions avenues, competitions and number of customers
- Limited knowledge about the customer needs
- Limited credit opportunities due to inadequate operating funds and lack of collateral for credit.
- Lack of financial services/institutions
- Poor infrastructures- - poor road network leads to high transport costs related to long distance over 100kms to reach terminal market in Nairobi.
- Difficulty in obtaining business license
- Inadequate access to training on micro-enterprises management
- Cultural practices which are impediments to the success of micro-enterprises program limited role of women in decision making process and access to wealth generation
- Recurrent droughts that often affect the pastoralists livelihood systems and reducing substantially the gains made by the groups in wealth creation.
- Recurrent conflict between neighbouring communities affecting peaceful co-existence between communities

which is also a cause to entitlement failure.

- Loss of livestock through raids results to increased vulnerability and inhibits IGAs
- High level of poverty among the target communities conditions the groups to divert the funds earmarked for IGAs to welfare related activities.
- Low profit margins accruing from IGAs
- Limited external exposure of the groups to other communities and cultures different from their own
- Over reliance on handouts that brings about the dependency syndrome. Famine relief and food for work have become an integral part of community lives.
- Inability of individuals members to benefit from



*Halima from Gabatula and Nuria form Isiolo, both board members of NOPWIK listening keenly in a community training workshop in Logologo - July 2004.*

groups activities ,the individual members inputs into groups IGA are much higher than the return they get

- TGOs lack entrepreneurial cultures i.e non cash economy

Most TGOs operates in ways that are closely entwined with households ,thus any crisis in the household becomes a challenge to the very survival of the enterprise

The challenges and Constraints faced by implementing Agencies

- High operational costs due to very poor communication infrastructure and sparsely of the area to be covered
- Limited number of qualified people willing to live and work in such a remote parts of the country
- Financial constraints.
- The implementing agencies have limited technical capacities in private sector development
- Limited time –frame for implementation and assistance of private sector development activities – 2 to 3 years by donors. ■ [nopwik@plansonline.net](mailto:nopwik@plansonline.net)



# Impact of drought on women and children in Samburu

By Moses S. Lesoloyia - Christian Children Fund Samburu District



*Due to the effect of drought, partners working in pastoralist areas like Christian Children Fund have to provide nutritional food for children. Here a mother is serving porridge for the children in an early childhood care centre in Maralal.*

**D**rought is the absence of rain. In pastoral areas droughts is known to have a great impact to the community. It affects their living standards, their grazing patterns, migration systems and even their livelihoods. When drought occurs, it causes very dreaded environmental conditions and this has a direct influence and impact on the lives of the people in that area.

When drought occurs the pastoral community who are mainly herders and animals keepers are forced to move in search of better pastures and water for their livestock. Since men are the caretakers of the livestock they migrate with the livestock leaving behind their wives and children. The migration can last for many months or years. The women and children left behind are faced with starvation since there is no livestock left at home to depend on and children are faced by malnutrition and hunger.

The above situation has lead women to venture into brewing of illicit brews like 'changa' in order to fend for their children. To attract customers, the women are forced to open up and freely interact with the potential buyers and this has continually exposed the samburu woman to a different culture. When their customers who are mostly men get very drunk and cannot walk the women are

forced to offer them accommodation (traditions allows this). This situation has seen the samburu women engage themselves in adultery. This has been a great contributing factor of HIV/AIDS in samburu and sexually transmitted diseases.

Drought has helped in perpetuating the marginalization of women in the society. This migration has enhanced men have control over resources and has increased oppression over women. During the months that the men are away with the livestock, they are free to eat, sell or even give away the livestock, which is a family property without the consent of the wife.

Migration due to droughts is known to be a greater contributing factor to insecurity and deaths in Pastoral communities by way of creating conflict and raids. During long dry spells, there is inadequate water for the people and the livestock, this has created fights and conflict over water point. In search for greener pastures, different communities clash over grazing lands and this has continuously caused displacement and even deaths in the Pastrolist Communities and those who suffer most are women and children.

There is also a post drought consequence. Livestock die during drought season and after the community is left poor and without any livestock to depend on, this leadsto raids which help them to restock the lost livestock. The restocking is one of the worst scenes as it leaves many homeless and with nothing.

Droughts has been the main cause of poverty and low level of literacy among the Pastrolist. When men migrate with livestock, they go with the young boys who are mostly of school going age. These children are denied the opportunity to attend school and at times those already in school end up dropping out as their families move to areas where schools are inaccessible. This fact has contributed to low enrollment in schools in pastoral areas. Consequently this has reduced the Pastrolist chances to contribute in policy formulation forums. In this way, their interest remains unattended and unconsidered by the government in policy formulation.

Another major impact of drought on women and children is poverty. Pastrolist depend on livestock production for livelihood and when drought strikes, livestock die and become unproductive. The family is left with nothing except the children who have needs that cannot be met. The family continues to live in abject poverty.

Drought has also contributed to the poor health status of the Pastrolist community since the production rate of



their livestock reduces and some even die and the family have nothing to eat. The children who entirely depend on milk end up becoming malnourished

When the family situation is lead to abject poverty, women are the most affected and they will do anything to fend for their families. We see many women ending up to prostitution. *During a training on HIV/AIDS organized by Indigenous Information Network at Arche's Post, Samburu in November 2004, a young mother, whose husband had moved away with the livestock stated that the biggest poverty is to stay away from your husband* "it is difficult to leave children to die as you watch them, you feel you must do something even if it means that commercial sex that can save your children, we do it" this mother speaks for thousand of poor women. She said that when men move with the livestock, they don't look back "they forget us," she says.

Drought enhances exploitation of Pastrolist by livestock traders. Since the families have no food available at home they end up selling their livestock to earn cash to purchase food. The buyers at that time take advantage of the situation and lower the prices of the livestock. The Pastrolist have no option but to sell their livestock at a throw away price just to meet the needs of their dying families.

Destruction of environment through charcoal burning and firewood selling is another major impact of drought in the pastoral areas. When drought strikes Pastrolist supplement livestock produce which decreases tremendously with the selling of charcoal and firewood.

The people who are burdened with this role are the women and children. The women cut trees and burn charcoal while the children carry them to markets. This promotes child labour and school dropouts. The security mapping of homes to town is not as well safe for the children and buyers expose them to abuses and molestation.

During drought period the business activities of women are interfered with as such investment is diverted to cater for the needs of the family. With the drought biting hard and the livestock having migrated, the only option is to use what is at ones disposal. For instance if a Pastrolist family has a kiosk, certainly it will close down during such long dry spells as the family needs have to be met with all meager resources. It is such times that the dependency syndrome of relying on famine relief food is created. Women who are known for working hard in the family become reluctant in supporting family income generating ventures. ■

## Indigenous strategies for resource use and environmental conservation

By George Sembe, Community Initiative Facilitation and Assistance (CIFA) - Mardabit and Moyale

**T**he road towards sustainable development is a great challenge, it should be recognized that women are a great stakeholders in matters pertaining to the environment due to their direct interaction with the same in their day-to-day activities.

Women have a lot of knowledge and their role in environmental conservation cannot be overemphasized. Their interaction with the environment is a worldwide known affair due to their all-important role in conservation, and there is need to put them in the forefront of our efforts in the same. Women's impact on the environment is commendable; their association with the same is very close. For example they pinpoint species of trees that will be used for construction of houses, fencing of animal holding areas, medicine, cleaning and so on. They also know where the animals that are left behind while the rest go out to graze will be taken for their pastures. Environmental issues are diverse and their extent is so large that they know no geographical boundaries neither



George Sembe CIFA - listening carefully to contribution by communities in Logologo, Marsabit - July 2004



are the stopped by regions. Indigenous Peoples world over are known to be the best custodians of nature and their innate knowledge in conservation and harmonious coexistence has been recognized in many a places.

There are many resources that are available in Indigenous Peoples lands and these people have continued to regard themselves as poor but this is not the case, since these resources are able to sustain these communities in a satisfactory manner. The difference between farmers in high potential areas and Pastoralists in Arid and Semi Arid Lands is very minimal. The difference can only be pegged to the kind of economic activity that takes place in these two different areas, in the high potential areas, the residents there perform agricultural tasks where by cereals and other products. Whilst in the pastoralist residents they breed herds of livestock as an economic mainstay. This is why from time to time through various forms of trade these commodities are exchanged by these communities agriculturalists take some animals while Pastoralists get fresh produce and other products.

It can therefore be noted that the main difference between these two groups of people would be the differences in sunshine and rainfall.

Ever since man came into existence they have been dependent on the environment for provision and supply of daily sustenance, and during this time there was sustainability. In Kenya, colonization brought in a lot of changes especially to the pastoralists and hunter-gatherer communities. The white settlers came in and took up residence in large areas of land converting them to private farms and ranches and fencing these off. This meant that the communities that used to reside in these and other surrounding areas were pushed away to non-productive lands. This remains an indicator of how marginalisation has come in a long way. Residents of these areas that were enjoying free movement with their families and animals throughout the lands in search of food and pasture was now reduced as they were pushed further and further into the hinterlands. The same people that used to move freely while grazing now require permits for movement, the restrictions have continually lead to an increase in pressure on the environment since they are now restricted to small areas of land. Traditional systems and educational systems were neglected and considered as a waste of time by many and there was an induced shift to modernization and technology. The impacts on the once sustainable system was that it started deteriorating to one that could not sustain itself, traditional systems that took long time to be forged started failing and being neglected.

It is only recently through adequate lobbying that these traditional ways of life have started being accepted into modern systems, this has been as a result of realization that these ways were in phase with the natural systems and their impacts on the latter were more beneficial than destructive. Consequently therefore assimilation of

traditionality into modern way of life is going on, great knowledgeable men and women are being consulted for advice on various matters. For instance, in environmental management committees or water management committees advising accordingly.

Modernization has brought about many changes, Indigenous Communities never took their children to school but instead nourished them with knowledge from traditional banks leading to transfer of the same down the generations, but this no longer happens any more. Populations are now concentrating around towns and other centers so that the children can access schools, for purchase of commodities, for security and eased transport and water for animals. This has meant that there has been an adoption of modern ways of life. The overall effects can be classified as rural urban migrations and with this comes environmental degradation in various forms; such include construction of permanent structures and construction of water sources such as boreholes. These in one way or another apart from provision of water act as centers of desertification in these areas, animals no longer go far enough for pastures and thus milk provision greatly diminishes.

The way that Indigenous Peoples have conserved the environment has not attracted a good response from other communities. The latter have instead invaded their lands and laid claim on resources in these lands. A good scenario is the protected areas and parks, in Kenya most of these are found in Indigenous Peoples lands and their extent is so large taking up very valuable land and with many restrictions about their access. In some cases protected areas such as army training grounds have been a menace to the community causing injuries and deaths to both animals and humans as a result of ammunition left behind during training. In parks, locals have been reduced to mere watchmen and cultural dancers while the owners derive chunks of resources from them reducing the owners of such resources to beggars. Various misconceptions on Arid and Semi Arid areas exist in the minds of people that do not begin to understand the state of affairs in these lands. People especially on transit can be heard asking why don't people in these areas plant trees, they don't understand that not all species would thrive in such climatic conditions and other variables. The same people whenever they are on visit to these areas are seen carrying bottles of water.

Sustainability is a very complicated issue; it is especially not clear on what is to be sustained. In Indigenous Peoples land various different programmes are functional by many organizations; local, national and even international. In Marsabit there is the food for work initiative spearheaded by ITDG and CIFA, the organizations give a lot of food in form of cereals to the community. The organizations should also have in mind other needs of the community, the food need to be prepared for consumption and thus would require oil, water and fire. For the fire, fuel wood



is a necessity in this community and this means that trees would have to be cut for the preparation of these meals, cutting of these trees has an impact of its own on the environment. Other smaller impacts include the resultant use of chemicals for the preservation of the cereals with chemicals for future use. Therefore considering all these associated impacts of the food distribution to the environment a lot of prior planning is of importance in order for us all to stay in the path to sustainability. Our perception of the environment should be in reverence and we should look at it as a source of livelihood and sink of poisonous gases and chemicals, which would otherwise cause ultimate harm and endanger our existence. *Wherever we are residents we should be proud of despite the prevailing climatic conditions and stand to conserve the environment and the resources that it provides us with.* Access and use of the resources should be only with prior informed consent of the residents of these areas and benefits resulting from these resources should be shared if not equally with the bulk of the same going to the Indigenous inhabitants of the area. Shifts to modern ways of living should be carefully considered and should not be allowed to decimate the traditional ways of life since it is perfectly clear that

modernization has detrimental effects in general to the environment.

There is also need for peace and tranquility in our lands. governments have a huge role to play in ensuring that the inhabitants of the country live in peace with each other and should always intervene whenever such conflicts over resources arise. Many at a times government systems have continued to marginalize communities, always regarding such areas as low contributors to the countries Gross Domestic Product. Marginalisation has also been evident in policies, the recent budget for instance reduce the price of cooking gas with statements such as they will improve the quality of life for the common man. The implications of the same to such communities very minimal considering the fact that most almost all use fuel wood true is also the fact that most Kenyan citizens do not have access to such apparatus. Communities are also swayed by influx of modernization and other technology such as Genetically Modified goods and products, in accepting the same care should be taken so that in the long run there is no loss to our very own and coveted traditional systems and ways of life. ■

# Mainstreaming drought cycle management

Adopted from  
Drought Cycle Management tool kit

**M**ainstreaming drought cycle management means integrating the drought cycle approach into the operations of development organizations in drought prone areas. Key elements of mainstreaming are as follows:

- **Early warning systems** which predict the onset of drought by monitoring key indicators
- **Effective planning**, and understanding of when specific plans should be activated
- **Flexibility** at all levels to the need to change activities and approaches according to the current situations
- Policies which support rather than replace **traditional coping mechanisms**
- Adherence to a **livelihoods approach** which aims to support existing livelihood- rather than allowing droughts to destroy them before taking action.

Mainstreaming aims to avoid the thinking that the development activities should be done by development actors in 'normal' circumstances, while disaster response should be separate activities, carried out by separate actors, only when an emergency occurs. Development programmes that do not take into account the risk of drought in their plans may increase vulnerability. They cannot be said to be promoting development.

Mainstreaming, in contrast, integrates drought management into the development process. It does this to reduce vulnerability and ensure that when a disaster occurs, communities are prepared and impacts are minimized.

Capacity building aims to improve an organization's effectiveness and sustainability. It can take the form of:

- **Technical assistance** This involves expertise from outside, brought in to improve service delivery. It can be used as needed at any stage of the drought cycle.
- **Organizational assistance** This concentrates on the organization itself, its management, strategic planning etc. it is likely to be linked to particular stage in a drought but is not likely during the emergency stage.
- **Organizational development** This addresses organizational capacities in a systematic and comprehensive way. This is a long term process, and takes place throughout the drought cycle.

*Capacity building is often a combination of these three types.*

- Implementing organizations may recognize the need to mainstream drought cycle management into their programmes. They may realize that they must adapt their organizations and change their approaches. But they may not be ready to do so. They may need



strengthen their own skills and capacities in drought cycle management before they are confident to use their approach to improve the livelihoods of local communities.

In addition, some of the organizations may need to:

- **Assess strategic needs** Analyze information from early warning systems, rapid field assessments and vulnerability assessments to identify appropriate responses at particular stages of drought.
- **Design and manage interventions** which may be outside their usual areas of expertise but meet the strategic needs of the affected communities (e.g. emergency water and livestock interventions, food relief distribution)
- **Train communities** in drought preparedness and contingency planning to ensure that they can effectively manage resources in both normal and drought circumstances. This may involve as much listening and learning from communities about their needs, wishes and plans. It does not mean merely training local people in techniques that the organization itself has learned!

Organizations should develop in-house capacity in these skill areas. The skills should be built into existing development programmes by training programme staff rather than establishing a separate 'emergency department'.

Long-term programmes should incorporate the drought cycle approach. The organization's plans and logical frameworks (if the organization uses them) may need to be revised, so different components are implemented at different stages of the drought cycle.

#### **Early warning and monitoring systems**

Effective drought early warning and monitoring systems can accurately identify clear stages in the drought cycle. They gather and analyse data on natural resources, socio-economic factors and human welfare. They enable organizations to recognize when and where there is a threat of drought, how severe the threat is, and what are the most important needs and appropriate responses. Essential drought information should cover all sectors, not just food.

Drought prone areas have few water resources. The rainfall is low, erratic and scattered and surface water is only available in a few seasonal rivers and pans. Communities in these areas traditionally rely on:

- Shallow groundwater from temporary wells in dry riverbeds.
  - Large or small pans which hold water for up to 3 months after the end of the rains
  - Springs in hills and forests
- Permanent water supplies have been developed in or

near many settlements. Many have manual or mechanical pumping systems which require proper management and maintenance. Typical examples are:

- Boreholes with diesel powered generators and submersible pumps.
- Boreholes or wells with hand pumps
- Piped gravity water systems
- Protected wells using buckets and ropes
- Traditionally excavated wells



*Having such watering points near to the communities can make a difference in their lives.*

Water is a critical resource for agropastoralist and pastoralist livelihoods. Water is vital not only for people, but also for their animals. Pastoralists migrate in search of water and pasture. One without another is not enough to sustain livelihoods. Assessing the critical balance of water and pasture is one of the key skills in pastoralism.

Water interventions reduce vulnerability in the following ways:

- Bringing water closer to the household reduces the time needed to fetch it. That means that women can spend more time with their families, so child nutrition and care improve and women can use time to make money

More water means better hygiene and fewer water-borne diseases (though in irrigation schemes it may mean more malaria and bilharzias, and stagnant water around boreholes and wells can be a health hazard)

- When there is enough water, the household and the herd can stay together. Small children can be given milk, so their nutrition and health improve.
- If families stay together, they enjoy economies of scale: food costs less when bought in larger amounts, and work is easier to organize
- Children are close to whoever buys food and manages the household budget. They are likely to be looked after better
- Less time spent trekking to water points means more time for grazing. Animals are healthier, put on more



weight and

- Less time spent watering livestock means herders can spend more time caring for young, weak animals.
- Well sited water interventions means grazing pressure is better distributed. Under used grazing can be exploited and heavily used pasture around existing boreholes is grazed less intensely.

Interventions should aim to support livelihoods by ensuring that sufficient water is available to meet basic needs. These needs include water for livestock or agricultural production. Focusing only on domestic water needs may save lives in a drought, but if water interventions do not support livelihoods, people will have no way of supporting themselves in the long term.

The growth of towns and the influx of farmers in better watered places increase the pressure on water and fuel resources. Setting up national parks for wildlife and tourism from essential water points, notably during drier periods. Disturbing pastoralists' mobility pattern can result in conflicts.

Drought increases the pressure on the pans and boreholes that still have water. Overused boreholes pumps frequently breakdown and are difficult to repair quickly because of lack of spare parts and transport. Disputes break out over the little water that is available. Tensions may rise between different groups of pastoralists, or pastoralists farmers and townsfolk who frequently control water resources.

Good water management is essential during the entire cycle for all water users. Whereas pastoralists can move in search of water, farmers and townsfolk stay in one place and rely on fixed sources. They need a different approach from pastoralists to maintain their access to water.

In the alert stage, surface water pans gradually dry up and pastoralists adjust the watering schedule for their herds. Instead of once a day, they lead their animals to water every 2-3 days. Drinking water for families also get very scarce.

Despite their technical and operational weakness, boreholes are increasingly important during the emergency stage. They may serve as strategic water points for wide areas. Good care and maintenance are crucial. Transport, spare parts and fuel must be available. Repair and maintenance and even the drilling of new boreholes are important drought mitigation and emergency measures. Remember, though, that boreholes tend to lead to overgrazing nearby. They must be carefully sited and managed to avoid this.

During the recovery stage, cash or food for work programmes often try to make lasting improvements in the water availability by desilting or rehabilitating pans and reservoirs, or by making new structures. Desilting may help relieve the pressure on boreholes by delaying the time when all herds have to move there.

Water scarcity is frequently the worst effect of drought



*If such interventions are undertaken during rainy seasons, the women can improve the nutrition intake in the family.*

and the one that causes the most livestock and human deaths. Consequently aid agencies often feel that anything they do to improve water supplies can be considered effective. But appropriate water interventions at the appropriate stage of the drought cycle have a much greater effect on people's livelihoods.

It is important to remember that communities plan and implement their own coping strategies during the drought cycle. External interventions should build on these, and not undermine them. Effective drought mitigation in the water sector depends on good needs assessment, taking into account what communities are already doing, followed by innovative and appropriate design.

#### **Considerations in water interventions.**

- As the drought worsens, the critical needs change, and new solutions may be required to meet these needs.
- Quick fix' solutions (e.g., new boreholes and ware tankering) are frequently unsustainable and may have negative social and environmental impacts.
- Relief funds are often used for 'off-the-shelf' water development or rehabilitation projects (e.g., pan desilting and well improvements). But this can be at the expense of interventions that could genuinely reduce the effects of drought.
- The fragile nature of natural resources is well



understood in drought-prone areas. Most pastoralists would not choose interventions that provide new permanent water sources in reserve grazing areas.

### *Throughout the drought cycle.*

- Monitor trends in rainfall, water levels and the status of existing water points (are they functional or not?).
- There is a need in the normal stage to promote water harvesting and storage. Build sediment traps to catch silt. Store water in surface ponds, underground cisterns or tanks.
- Strengthen water management. Train water users how to use and operate water systems properly. Establish appropriate rules and regulations.
- Plan new water sources. Identify and select new locations and types of water storage. Develop work plans and mobilize necessary resources.
- Maintain traditional water sources. Repair damage, deepen wells and desilt water pans.
- Educate people in hygiene and sanitation. Encourage them to use water properly so as to reduce water-related diseases. Separate drinking water for human consumption from that for livestock.
- Plan for contingencies.
- Make or update an inventory of district water sources. Use this as a tool to plan water interventions.

In the alert Stage:-

- Carry out strategic needs assessment.
- Protect strategic wells and springs to increase efficiency.
- Plan how water facilities will be used and managed.
- Plan for opening contingency boreholes (make sure equipment and fuel are in place).
- Maintain and rehabilitate boreholes. Give extra attention to timely maintenance and repair of poorly functioning boreholes. Stockpile spare parts.
- Activate the contingency plan.
- Plan how domestic water will be safeguarded in interventions aimed at watering livestock.
- Activate a team to repair equipment quickly.

Food security and nutritional interventions are important at all stages of the drought cycle.

**Food security** is the access to sufficient and good quality food by all people at all times in order to lead an active and healthy life. Access to food includes:

- The **availability** of enough food (through agricultural or animal production, fisheries, markets, gathering of wild foods, food aid, etc.), and
- People's ability to **acquire** it—through their own labour, purchase, exchange, etc. this should take into account seasonal dynamic and markets.

**Nutrition** depends not only on food security, but also on the health and social care environment, which in turn affect the incidence of diseases. Nutrition cannot be considered in isolation from other subjects. Health, agriculture, water, economics, social practice and welfare systems are some of the most important factors affecting

the food security and nutritional situation.

Women usually are responsible for food in the household. It is important to encourage women to participate in the design and implementation of food security and nutrition programmes.

If people do not get enough food, or the right type of food, they become malnourished. This can happen at all stages of the drought cycle, but rates increase steadily in the **Alert** and **Emergency** stages. At this time, the food security situation worsens as the production of milk, animals and crops falls. Lower incomes mean people have less cash to buy food. Water shortages lead to poor sanitation and the spread of water-borne diseases. This overstretching already poor health services, and the nutrition gets very risky.

When people realize that food will be short, they begin to budget it. They eat fewer meals a day, and they eat less for each meal. In the **Emergency** stage, people may die because they cannot get enough to eat, or because they are weak and susceptible to diseases. Children between the ages of 6 months and 5 years are most commonly affected, though younger babies may need extra attention if the mother doesn't have sufficient milk. Older children, adolescents, pregnant women, nursing mothers and other adults may also be affected. Elderly and sick people (e.g., those with HIV/AIDS) need to be considered.

Malnutrition leads to fatigue and illnesses, which in turn make people unable to work. That hampers their ability to maintain their livelihoods, and in the **Recovery** stage, makes it hard for them to recover from the drought. It is therefore crucial to include attention for food security and nutrition in all stages of drought cycle management.

Livelihoods based on specialized production systems may be vulnerable to trigger events (such as a drought). These triggers can lead to a disaster if people have no options to deal with them. Such people do not have a 'safety net' of other sources of food. For example, the Dinka in southern Sudan keep cattle to produce milk. During a drought, many of the animals stop producing milk, and may die. The Dinka traditionally deal with drought by trading animals for grain, or by migrating to other areas. If they cannot to so, they may succumb to malnutrition.

It may be possible to reduce the vulnerability of such groups by restoring or strengthening their traditional coping mechanisms, or by helping them develop new sources of income and food.

Nutrition programmes try to prevent and correct malnutrition.

- **Preventive** programmes aim to ensure that everyone can get food of adequate quantity and quality, has the means and know-how to prepare and consume it safely. Individuals receive nutritional support if needed.
- Programmes aiming to **correct** malnutrition may consider appropriate feeding, medical treatment and



supportive care.

What interventions are best, and when? Decisions must be based on a thorough analysis of the situation. Food aid can have a negative impact during a drought, especially if it is provided for many years, as it may lead to over dependence. Good needs assessments throughout the drought cycle are vital to show which solution is best, and at which stage of the drought.

#### **Normal stage**

- Promote appropriate crop and animal production, drought-resistant crops, kitchen gardens (and agro forestry, including fruit trees, in sub humid areas) through agricultural extension. Emphasize the need to diversify production and income sources to reduce vulnerability.
- Encourage food processing and preservation (e.g., drying of meat and vegetables).
- Establish strategic community cereal banks and household granaries, and provide training on how to manage them.
- Improve the link between deficit and surplus food-producing areas, for example by encouraging women to develop trading businesses.
- Monitor children's growth. Provide childcare facilities and teach mothers about nutrition. Train community health and nutrition workers.
- Build the capacity of partner agencies in drought cycle management, food security, problem analysis, etc.

#### **Alert stage**

- Continue activities from the Normal stage
- Use various data sources (growth monitoring, health, rainfall, food production) to provide donors and the government with an early warning of problems in nutrition and food security. Follow up to make sure they respond.
- Introduce the rationing of food from the community-based cereal reserves.
- Stock strategic grain reserves
- Introduce food subsidies and provide food on credit from the community cereal reserves. Members can repay this credit afterwards.

#### **Emergency stage**

- Support people in their efforts not to use all the food they have preserved or stored in the cereal banks too quickly- it may still be needed later if the drought continues.
- Intensify efforts to diversify incomes.
- Continue with growth monitoring to detect changes and respond as appropriate.
- Intensify the activities of health and nutrition workers.
- Shift to cash-for-work, food-for-work, or food aid.

#### **Recovery stage**

- Restart or continue activities from the Normal stage.
- Shift from food aid to food-for-work or cash-for-work.

- Replace assets lost during the period of temporary food insecurity, e.g., through restocking providing seed and tools.
- Establish community management structures and provide training for food security.

The security and survival of pastoralists depend largely on livestock. Animals play a key role in pastoralists' lives and their possession, performance and numbers are critical to household welfare and other socioeconomic considerations. Animals are also important to agropastoralists and farmers; when crops fail during drought, their livestock may be vital for these groups to survive.

Livestock can be used in different ways. They provide a diet of milk and meat directly, and can be sold to buy tea, sugar and cereals. Livestock rearing employs a large percentage of people (nearly 80% in Kenya) in pastoralist areas. The animals are a source of pride and dignity for their owners. They are exchanged as bridal gifts and are used to settle disputes.

Animals are used as security for short-term credit, and owners can sell them easily and invest in other livelihood strategies.

Livestock from pastoralist areas make a significant contribution to local and national economies through income tax and foreign exchange earnings.

#### **Coping strategies.**

Livestock are a key resource in the drought cycle. How households cope during normal and crisis times depends on their animals. Pastoralists have developed different ways to ensure that livestock survive in all stages of the drought cycle.

Large numbers of animals enable pastoralists to exploit the grazing resource to the full during the Normal stage, spread their risk during a drought, and help them recover quickly afterwards. This surplus stock beyond the minimum necessary for survival provides a vital buffer in areas where livestock are the main form of saving. Large herds are also necessary to allow people to build social alliances by loaning animals to friends and kinsfolk in times of need (see below).

Most pastoralists keep a mix of sheep, goats, donkeys, cattle and camels. These animals eat different plants, drink different amounts of water, and react to drought in different ways. A household that keeps a mix of animals is likely to survive a drought better than one with a single type.

The availability of water and pasture depends on the rain. Pastoralists migrate to exploit their natural resources fully. There are two basic types of mobility:

- Normal seasonal movements to take advantage of unpredictable forage and water availability.
- 'Escape' mobility, allowing people to break away from the extraordinary conditions of drought. This usually involves migrating longer distances, perhaps across



district and national boundaries.

Most pastoralists do not keep all their livestock in one place, so reducing the risk of disease, theft and drought. They often loan some animals (especially milking ones) to friends and relatives to avoid 'keeping all their eggs in one basket'. Families who lose animals during a drought can approach their friends and relatives for help in replenishing their herds.

Different animals are usually kept separately. Cattle are often found in grazing areas, while camels and small stock are normally kept near homesteads.

Pastoralists take care to ensure that they do not lose animals through diseases. Their indigenous knowledge of certain ailments is detailed, and often agrees quite closely with scientific understanding. The pastoralists treat animals with traditional and (where possible) modern medicines—though unqualified people using modern medicines may be against government policy, and they do not always use them appropriately. Community animal health workers provide an increasingly important service to pastoralist communities.

Young men spend a great deal of time grazing and watering animals, and searching for water and fresh pasture.

People may receive relief supplies during drought, and so can animals. Supplying feed as relief is especially practical for small ruminants or other animals that need special care. The feed enables owners to keep breeding stock alive (so preserving livelihoods and improving recovery after the drought). Well-fed animals also fetch good prices during the Recovery stage.

During drought, both grass and water are scarce. This forces pastoralists to move long distances to keep their animals alive. They have many ways to make sure that pasture and water are available, especially during drought.

- They prepare for a drought by making **hay** to supplement the feed of calves, milking females and sick animals. Although it is less palatable than fresh grass, hay is a good source of nutrients. It is best used with concentrates and other feeds. Adding water and salt makes it more palatable.
- Unused crop residues are another source of additional feed. Pastoralists negotiate with crop growers to use maize or sorghum stover, sugarcane tops, wheat and barely straw, and the residues of other crops.
- During emergencies and at other times, the feed can be supplemented with concentrates, molasses, acacia pods, or other energy sources.
- Pastoralist communities maintain **emergency wells** and **pasture drought reserves**. These are opened only during a severe drought, and are closed again afterwards.
- When **water** sources dry out, pastoralists are desperate. Emergency water supplies can be arranged specially for weaker animals. Water tankers fill these tanks during

severe drought.

- **Destocking** means selling or slaughtering animals that will not be able to withstand severe drought. If it is done early enough in the Alert stage, pastoralists can get a fair price for their livestock. They can use the cash to buy grain, or they can save it for restocking during the Recovery stage.
- During the Recovery and Normal stages, pastoralists **restock** livestock by buying animals, bringing together animals they have loaned out, or breeding those that have survived the drought. Restocking projects must work with these traditional restocking systems.

One of the ways pastoralists cope during drought is by selling livestock so they can buy food. The more animals they own, the more that survive a drought, and the quicker they can rebuild their herds during the Recovery stage.

Livestock marketing faces various challenges:

- The movement of animals is hampered by poor roads, lack of transport, insecurity and government regulations.
- Marketing, processing and storage facilities are poor, and inspection, grading, certification and quality control facilities are lacking.
- Export markets are underdeveloped, and animals often fail to meet quality standards.
- Demand for meat is low because of widespread poverty.
- There is limited market information, and intermediaries are often able to exploit sellers. Official statistics are inaccurate.
- Hoping for rains, pastoralists tend to keep animals too long during drought. Many sellers then try to offload skinny animals at the same time, driving down prices.

During the Normal stage, pastoralists keep animals with different feeding habits together so they use the available pasture efficiently. For example, sheep and cattle eat mainly grass, while camels and goats feed on trees and shrubs. There is enough pasture and water for traditional grazing and for herd sizes to build up. Pastoralists exchange drought animals services and manure for crop residues to use as feed.

During the **Alert** stage, pastoralists select animals for sale and take them to the market. They separate the herds so they can migrate easily. They graze animals with different feeding habits in turn to make efficient use of the available grazing. They may split herds by loaning animals to relatives and friends. They store surplus milk and meat for use later.

During the **Emergency** stage, pastoralists sell the animals or barter them for other items. There is hardly any grazing, and the animals migrate far in search of pasture and water. There may be conflicts over limited resources. The pastoralists control breeding to avoid having vulnerable calves during a time of scarcity.

During the **Recovery** stage, the pastoralists start



restocking in the traditional ways. They may sell hides and skins from animals that have died during the drought, so they can buy new animals.

#### ***Throughout the cycle***

- Control livestock diseases that are endemic in pastoralist areas, e.g., rinder-pest, pneumonia in small and large stock, foot-and-mouth disease, trypanosomosis, and internal and external parasites
- Improve livestock marketing to improve the prices pastoralists receive.
- Adjust policies that may undermine livestock production in pastoralist areas, e.g., unnecessary quarantine regulations that hinder marketing.
- Monitor the condition of livestock, and register losses due to drought.

#### ***Normal stage***

- Build capacity in livestock production. In more humid areas, plant fodder trees and develop range around settlements. Introduce nutritious grasses and high-yielding shrubs.
- Plan and mobilize committees, and strengthen social networks and marketing groups. Improve the management of natural resources by communities. Negotiate for access to pasture and water across international boundaries.
- Develop meat and livestock markets, build slaughterhouses, and establish plants to process hides and skins.
- Share restocking strategies among organizations. Select the most relevant restocking option.
- Establish databases of existing livestock. Identify vulnerable households and livestock. Mobilize local and external resources

#### ***Alert stage***

- Destock by selling or slaughtering animals
- Involve community-based marketing groups.
- Negotiate for access to pasture and water across international boundaries.
- Provide supplementary feed.

#### ***Emergency stage***

- Sell animals in good conditions, or barter them for other items.
- Provide emergency feed and water, especially for lactating animals and other animals at risk.
- Introduce feed-for-work programmes.
- Migrate satellite herds to areas with more feed and water.
- Negotiate for pasture and water across international boundaries.
- Introduce emergency marketing and mass slaughtering, and distribute preserved meat.
- Ensure that women receive income from the sale of hides.

#### ***Recovery stage***

- Review the damage during the emergency, and

document lessons.

- Use traditional restocking mechanisms to re-establish herds with adaptable breeds.
- Build pasture and water resources
- Strengthen animal health services, such as community workers and drugs stores. Vaccinate and deworm animals.
- Build the capacity of communities to engage in alternative livelihood activities.

#### ***Land management and environmental conservation***

The vegetation in the drylands of Eastern Africa has evolved under pressure from both periodic droughts and large herds of wild herbivores-including pastoralist animals. This means it is surprisingly resilient to drought and grazing pressure. When rain falls, areas that appear to be suffering from severe erosion and degradation can spring back to life.

Drought and overuse through cultivation or grazing have similar effects on the soil: they deplete soil nutrients, reduce water retention, and break down the soil structure. Intensified land use reduces soil productivity and exposes the soil to erosion. Locally, the effects of poor land management can be severe.

People-mostly pastoralists-who live in the drylands have been able to survive for centuries because they have developed a lifestyle that was in complete balance with the environment: the land, vegetation and animals. When this balance was disturbed, they found a way to restore it. But nowadays, changes are taking place so quickly that they do not have the time to adapt and to restore the balance. The changes are so many and on such a large scale that it is nearly impossible for them to find a solution on their own.

Four major influences on the environment are: changes in land use and access, population growth, restrictions on fires, and the establishment of water points.

**Changes in land use and access** under traditional management, pastoralists move in search of new pastures when they see that the local forage and water supplies are becoming depleted. But large areas of rangelands are now closed to farmland, settlements or ranches. National boundaries and conflicts restrict access to other areas. Cropping of dry lands can lead to soil degradation and erosion. The growth of settlements puts pressure on the surrounding areas. Rising numbers of people and animals put greater pressure on a limited set of natural resources. These larger numbers are clustered into smaller areas, deprived of traditional safety valves such as migration and the use of emergency grazing areas. These restrictions means that pastoralists can no longer use the resources in the optimal way, leading to environmental degradation in the remaining areas. ■

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# Sustainable Livelihood

By Samuel Seki - Logologo Marabit



*Mwalimu Seki as he is known in his community in Logologo talks to community members during a group discussion on the need for income generating activities to improve livelihoods.*

Once upon a time a rich father decided to take his son out on a visit of the rural area so that this son could see for himself the real difference between poverty and wealth/richness. Their trip took them deep into the countryside and into the Indigenous Peoples lands. They had a lot to see and the father could clearly see the excitement in the eyes of his son who always seemed careful to note one or two things. The weeklong expedition went very well with many lessons picked up here and there.

The day came when they had to return to their urban home and after a well deserved rest the father kindly asked the son to describe to him what he saw and what probable lessons he might have picked up. The son was very excited as he listed quite a number of observations. Those people have four dogs each while we have one, they have the whole sky, moon and stars to light their compounds and homes while we have imported lamps and lights, they grow food in their compound while we spend money to buy the same at the shops and supermarkets and many other things that they have in plenty whilst we don't have. He finally thanked his father for showing him how poor they were.

Indeed Indigenous Peoples have many uncountable

resources in their lands, but they are referred to as primitive and illiterate. This is not the case, Indigenous Peoples can boast of having conserved their cultures in a manner that foreign influences have had no infiltration. Development has continued to erode family structures among many other systems but for sure Indigenous Peoples have had little or

no effect from the same.

There is need for the realization that for any development to be justified, expert advice is not a panacea. We should not just embrace modernization without actual consideration of the impact that the same would have to the environment, cultures and people among other things. Government should not just neglect small communities

with excuses such as their lands and resources from their lands contribute very minimally to the Gross Domestic Product of the country. Their recognition and assimilation into the country's economy is key for improved economic capability of the country. But the fact that quality development is attained through continuous dialogue should always ring in our minds and involvement of all groups of people and proper utilization of their knowledge in the same is a plus towards achieving many goals including poverty reduction strategies and millennium development goals (MDG).

Non-involvement of pastoral and hunter-gatherers groups in many areas of developmental issues can be called in as a great attribute to increased poverty in the region. Government's assistance should not only be in form of relief food to the region but also in emotional support, recognition, and respect for their culture and way of life. For even when God made earth, on the last day He looked on and said all is good indeed irrespective of where you are. He knew there would be deserts and there would be people living there. The gap between the rich and the poor is ever increasing in the country and so is true for the different types of inequalities, these gaps need to be bridged for the country's development dreams to be achieved.



### *Why the root cause of poverty are political in nature (complex)*

- Use and abuse of power, Sensitivity to public issues
- Policy—issues of social concern and pattern of fairness in distribution of resources and opportunities in society, unpopular policies and selfish interest.
- Poor continue to suffer at the hands of the rich and powerful.

### *Option/viable livelihood in Indigenous Peoples lands*

- Livestock, Wildlife, Sand /ballast/ natural resources
- Agricultural based whether rain fed or irrigated
- Trade (Small enterprises)



*Pastoralist mother trying her hand in her kitchen garden.*

### *Livestock*

Major source of income and wealth especially for the communities living in dry lands

Livestock industry involves a myriad of dynamics that facilitate and maintain the sector.

- Market identification, grading, quality control (considerable job opportunity GDP of 12%) pricing,
- Animal health, licensing, buying and selling.
- Branding / transport / processing/packaging/ returns.

### *Problems in the livestock sector*

- Price fluctuation /taxes/duty/ affect & sales
- Diseases leading to poor condition of the animals hence low market prices

- Lack of capital, difficulty of trekking few animals
- Middlemen who exploit the livestock owners
- Poor infrastructure—delay /deaths; lack of holding ground and Lack of market information.

### *Recommendations*

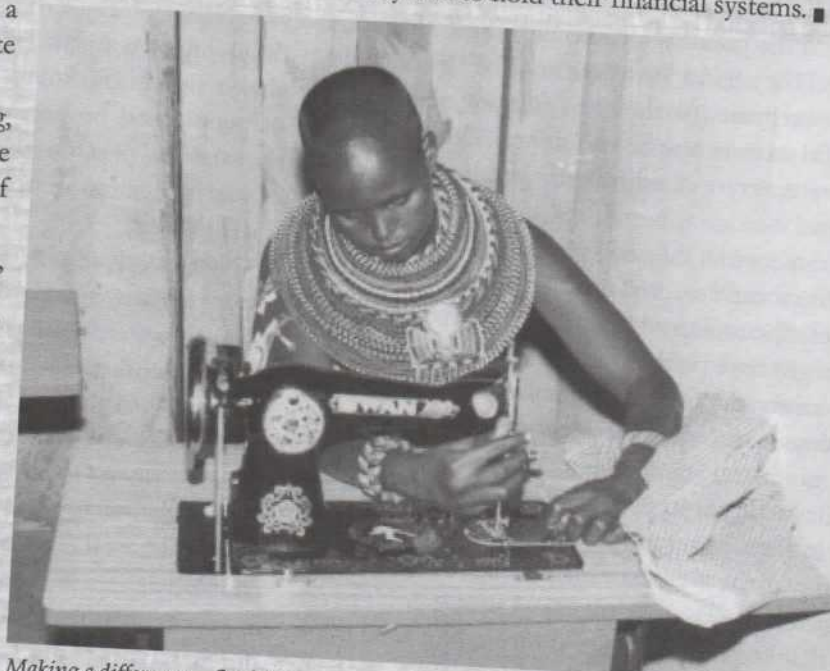
Introduce auctions- Improve livestock market price information to pastoral areas

- Improve infrastructure to facilitate ease of transport and other communication
- Establish abattoirs in pastoral areas; permit problems hassle must be reduced

- Security beefed to prevent livestock loss during transit
- Quarantine to avert diseases
- credit facilities to be extended to pastoralist
- Link with national /regional and international market.

There are many opportunities available and the resources can be used to make use of these opportunities. Auctioning would alleviate the problem of middlemen and poor livestock prices. There is need disseminate useful information to one another. The ultimate solution would be change of negative attitudes and approaches towards life in general. There is need to be together and have collective responsibilities. They should establish linkage with

other groups, communities, and organizations as a form of networking. There is need to develop their economies locally and to hold their financial systems. ■



*Making a difference....Such income generating activities can help the pastoralist women advance and earn some money for the family*



# Kajiado Indigenous Women Fight Poverty

By Mrs. Helen Nkaiseri - Educationist and Women's leader Kajiado



Mrs. Nkaiseri driving a point home during a community workshop by IIN in Namanga, Kajiado - August 2004.

Fourteen years ago I was a teacher but after retiring from the Teachers Service Commission I decided to establish my own company. The name of the company was called Enamaparasha and our main focus was to look at ways of utilizing the natural resources endowed with us, like milk and meat. We knew that if we used the knowledge we have, we would broaden our perspective.

The group has one hundred members. Members of the group believe in the principle of division of labour and responsibilities, we shared out among members based on ones experience and ability. Some would look for animals and slaughter them while others work hard to get the appropriate market. This is mainly to help members access better markets for their livestock instead of brokers buying them at throw prices. This indeed has helped not only the members but also the entire community which now has resources to build homes for themselves and pay for the education of their children. We give out orders and people we work with look for cows and slaughter them, all we look for is the markets for the meat and then we pay them their money. These was to help our people access better markets than sell their cows at a throw away prices. This activity has helped our people build homes and educated their children.

Enamaparasha is an organization that has the welfare and the interest of the Masai people at heart. Our main

concern is the marketing of livestock and livestock products. We advise the community to either take their animals for sell to the market or they go through our company where upon striking a deal on the price we sell the animals on their behalf. When we enter into some arraignments of selling the animals on their behalf, we undertake a number of activities involving in the slaughtering, storing and transporting of the animals. The meat is mainly transported to Nairobi and supplied to various hotels and restrauts

Undertaking such a project is never easy as hitches and hiccups are part and parcel of an activity in its initial stages. The main challenge that we faced was that of finding a

market for the meat. The only market available to us was the famous nyama choma market called Burma. This was not the place to sell meat since prices were favourable. Many memebtrs of our company and other members of the livestock raring community of masai were not happy with the trends, poverty and other ant-social behavior become rampant among the masai. Unable to meet the needs of their families, many masai men fled from their homes leaving their families unattended.

This kind of problem affects the masais because of lack of unity and coordination amongst themselves. Opportunities meant for the masai are taken by outsiders and this has often left them helpless. Other ways of marketing our livestock has to be found through change of attitude. Forming groups mainly to face challenges as one is the way out. It is important for the community to create a strong base to address some of the pertinent problems facing them. We the Maasai should not blame others for our misfortunes but ourselves because we have refused to unite and we have accepted the world to divide us and come in between us and take advantage of us.

How I have managed to run the meat business while the task is considered as a monopoly for men.

Naturally a woman is considered to be a hardworking one and the one who does everything around the home- all household chores ranging from cooking to baby sitting are the exclusives of women.. A woman is capable of



doing other things apart from the household duties as long as she is willing. This was my driving force for I had the courage and the moving desire to venture into any task and that is what I did. This is not an easy business and our women should think of venturing into it.

I would like to advice the Maasai women to work hard. It is time to wake up, fasten your belts and work if you want a better life for your self and your family.

I will also like to call upon all women to start income generating activities and not to engage in loss making business. Women should not limit themselves to less challenging tasks like bead selling and milk selling, business. They should be cautious not to involve themselves in businesses that will bring loss rather than profits.

As a maasai woman born and married among the livestock keeping community, we have seen a lot of shortcomings with the way we understand development. We have failed to appreciate the resources at our disposal and utilize them for progress and development. Some of these resources are natural and require very little input in tapping them. Resources such as honey from beekeeping ventures; milk, meat, hides and skin from livestock keeping are indeed avenues and ventures that can turn around our economic status and general welfare. The resources I have just mentioned are but some of the natural endowments that have never been utilized. Sometimes we end misusing these resources instead of mobilizing for sustainable growth and development.

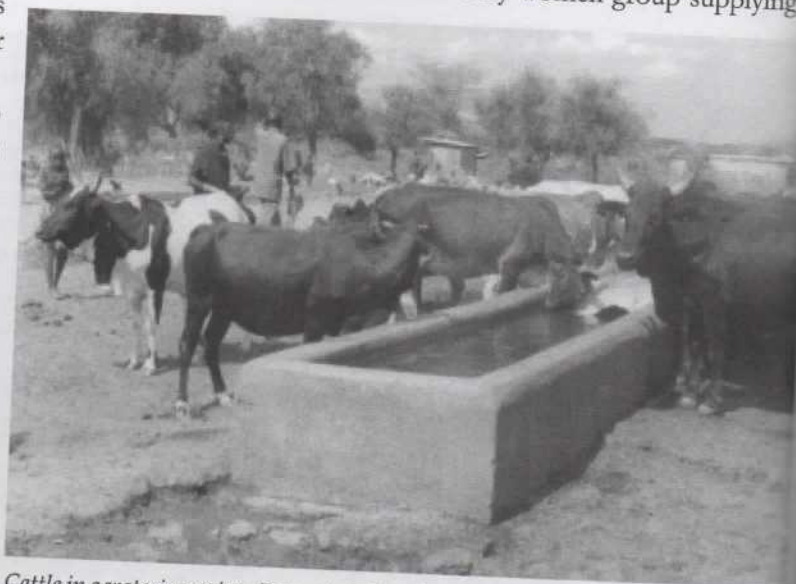
The main problem that our women face is lack of education an lack of knowledge to recognize and use those resources and use them like manure, milk meat and others.

Most of the time we duplicate other people's activities to earn a living and this cannot work for us. It is time to use the available resources from our land, animals and mobilize them to use them as a way of earning income by taking them to better markets.

Another problem we are facing is the lack of markets thus wastage of scarce resources. For example during the rainy season there is surplus milk which results in wastage and improper utilization. Lack of milk market for such products make the Masai give the product to the dogs. Through groups and other welfare organizations this milk could be sold insated of the massive wastage.

Our women need to form women groups. For example in Bizil, we came up with a group called "Ololeilai women milk supply group". In this group we come together, created a pool for our resources like milk. We then transport the milk to Kenya Creameries Company where they fetch better prices. The group has a registered membership of 100 women. The dairy board of Kenya trained us on milk products management and handling

This was a big capacity building for us. Now most of the women have learnt some basic bookkeeping where they can keep records of how much milk they delivered to KCC. This is an action admired by our husbands, our leaders and even the government and the ministry of livestock and we are the only women group supplying



Cattle in a watering point. For pastoralists their main economy is livestock.

larger amount of milk to KCC.

I want to let our women to know that we can fight poverty, time has come where nothing is for free, you have to wake up do things for ourselves. We must improve our lives and economy as women.

We registered our group members, looked for trainers and hired a vehicle that can be transporting our milk, employe our own children and this has been way motivating for us all.

The main challenge facing us is drought. During this dry spell season the cattle migrate to areas where water and pasture are availabel. This is directly affects the supply of milk to KCC as the capacity of the cattle to produce declines drastically. Our group currently covers such as Bisil, Namanga and Ngoile but plans are underway to build the capacity of other women groups in areas such as Loodokilani and Nokampi so that they can form women groups that would supply milk to KCC like ours.

It is the high time that the government supports us and provides us with the facilities required for handling our milk like butter and cheese and other products.

So far we have done a lot as a 5-hectare piece of land has been purchased. we intend to put up the proposed milk processing plant on this land. We also recommend that milk-processing plants be established in other towns so that every maasia woman would be able to access and sell her milk.

Although the task ahead is enormous and demanding but we must look forward and set precedence for the next generation. ■



# Kenya emergency foods needs assessment

*By Inter-Agency team on Kenya Food Security*

A detailed food needs assessments for the country was conducted at the request of Kenya Food Security Meeting (KFSSM) following reports of failure of the long rains and subsequent threat to food security in the district. Affected districts have made request for food aid in anticipation of a major food deficit, which followed the failure of the 2003 short rains and the erratic long rains.

KFSSM tasked the Kenya Food Security Steering Groups (KFSSG), a multi-agency team, comprising representatives from GOK, UN and NGOs to undertake the assessment. The team was to identify recent hazards that had affected food security in the country, assess the impact of the hazards, and recommend possible interventions.

The team reviewed and collected data from regular and ad hoc reports to understand the food insecurity situation in the country. The assessments revealed that a large proportion of the country is facing severe hunger due to the following factors:

- a) The poor performance of the short rains of 2003 and long rains of 2004. In most parts of the country these rains were much below normal in quantity and was also poorly distributed. Farmers experienced near total-to-total crop failures, and poor pasture and browse in most parts of Coast, Eastern, North Eastern and Rift Valley Provinces.
- b) Loss of food stocks due to aflatoxin contamination of grains. Approximately 120 deaths have been reported in the marginal agricultural areas of Eastern

Province. The GoK will have to destroy and replace contaminated grain at all levels to avoid further mortalities.

- c) Damages of crops by wild animals. Wild animals were coming out of the game parks due to shortage of water and pasture, and hence damage crops.
- d) Increase of grain prices and decline of livestock prices. Grain prices had almost doubled in most parts of the country while livestock prices have declined significantly. The terms of trade are against grain consumers.

Some hungry poor have begun evoking coping mechanisms that could harm their future food security. Some of the negative coping mechanisms identified were: massive burning of charcoal which lead to environmental degradation, massive sale of breeding stocks to purchase food, children skipping classes to assist parents in searching for food, and skipping meals.

The assessments also revealed that some positive coping mechanisms were under use. These were: increasing fishing in Coast and Tirana areas, and increased remittances from relatives.

The team recommended the following:

- a) Immediate food aid assistance for 1,788,000 hungry poor who have started evoking negative coping mechanisms. These people are in the rural areas of Coast, Eastern, North Eastern and Rift Valley Provinces. They should be assisted until December 2004. This recommendation assumes that the one million school children receiving school lunches through

School Feeding Programme will continue at full resource levels. It also assumes that the October-December short rains will be normal and families will begin consuming green crops in January 2005.

- b) If the short rains perform poorly, an additional one million people will also require food aid assistance and 200,000 school children in the ASAL areas will also require to be provided with school lunch. The additional beneficiaries will be from districts that are not currently targeted and increased numbers from those targeted under 1) above. This brings to a total of around 2.8 million in normal emergency food aid and 1.2 million under school feeding programme.
  - c) The performance of the short rains should be closely monitored.
  - d) The following needs were also identified and more information and analysis is required:
    - Supplementary feeding of under fives, lactating and pregnant mothers
    - Seeds to plant during the short rains. Farmers lost a lot of their seeds during the crop failures.
    - Water tinkering in some parts of the country
    - Water purification tables. Water quality will deteriorate as the water pans continue to dry out
    - Rehabilitation and construction of boreholes and dams
    - Control of crops destruction by wildlife.
- Below are summaries of the following reports:
- 1) A summary of Food security situation in Eastern Province (Marginal Agriculture)



- 2) Detailed Desk study of the Pastoral Livelihood Zones.

## **Pastoral and agro pastoral food security summary**

### **Introduction**

For the districts, with the KFSM had enough information no teams were sent to these districts to do the assessment, but a team was constituted by KFFSG to go through the available records and come up with an assessment. These were mainly the districts where ALRMP operates. These districts include mandera, wajir, Garissa, ijara in north eastern province, marsabit, moyale, isiolo, mbeere, tharaka, mwingi, kitui and makueni districts in Eastern province, Turkana, west pokot, baringo, samburu, kajiado, narok and transmara in the rift valley and Tana River in the coast province.

The team consulted all the available reports for the districts; these included mainly the district monthly drought early warning bulletins produced monthly by ALRMP, Long rains assessments done by the individual districts, FEWS-NET reports and satellite imageries provided regularly by FEWS-NET and other partners.

The district were divided into two groups depending on the dominant livelihood of he district; these were the pastoral and agropastrol districts.

### **Pastoral**

Pastoral areas are mainly located in the entire of the north-eastern province, tana river district of the coastal province, marsabit, moyale and isiolo districts of eastern province and baringo, samburu and turkana districts of rift valley province.

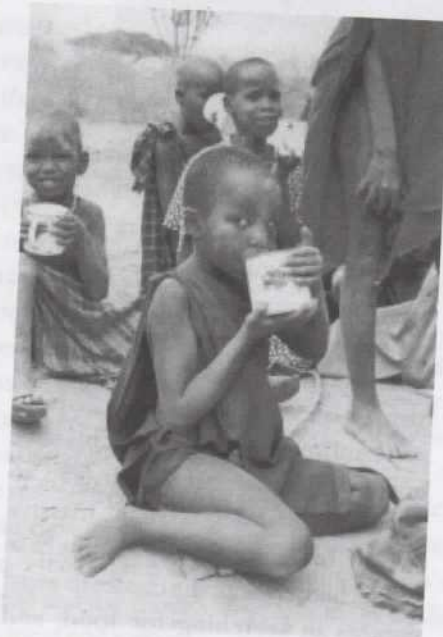
The total projected human population in these areas is about 2,494,553.

### **Livelihoods**

The main livelihood for the pastoralists in livestock production. The small stock (sheep and goats), are the main livestock species reared in addition to cattle and camels. The

livestock population is spread all over the area. Concentration of livestock species in an area depends on the vegetation type among other factors. Most of the camels are found in Wajir district.

The major income sources for the pastoralist come from the sale of livestock and livestock products such as meat, milk hides and skins. The major source of food includes livestock products such as meat and milk and also cereals and pulses. Livestock products are derived from own production while cereals and pulses are mainly purchased.



*When drought hits, pastoralist children are the most vulnerable. Providing them with a nutritional meal makes them grow healthy.*

### **Major hazards**

Major hazards that affect the pastoralist include droughts, floods and insecurity among others. The droughts affects the livestock production by limiting the availability of forage and water, while floods limits access to forage, insecurity causes displacements, loss of life and property, limit access to markets and movement to areas with the adequate pasture.

The pastorals areas experience frequent droughts and floods. Under extreme cases some people totally lose their livelihoods and productive assets and become destitute. These areas

usually benefit from relief food provided by the government and other development partners. The relief food is provided to prevent people from selling their productive assets, reduce malnutrition and death from starvation and prevent people from migrating to other areas.

### **Coping mechanisms**

During stress, the pastoralists employ several coping strategies depending on the locality, natural resources available, social infrastructure and other development amenities. Generally the pastoralists coping strategies include migration in search of pasture both within and outside the country depending on the severity of the drought, relying on the network for gifts and assistance, getting remittances from relatives outside the pastoral zones, resorting to other income earning activities such as sale of firewood and charcoal production, and for those who have totally lost their livelihoods they move to other areas especially urban centers in search of other income earning activities such as employment.

### **Population of the Pastoral and Agro-pastoral districts**

District	2004 Population	% req. F Aid	In need of F Aid
Turkana	507,624	49%	249,347
Marsabit	136,772	45%	62,192
Samburu	161,620	16%	25,816
Moyale	60,212	15%	9,315
Isiolo	113,560	12%	13,400
Mandera	281,894	34%	95,280
Wajir	359,456	27%	96,800
Garissa	371,399	23%	83,300
Ijara	70,529	13%	8,960
Tana R.	203,677	31%	62,950
W. Pokot	346,874	9%	32,200
Baringo	298,339	12%	34,846
Kajiado	457,177	7%	30,400
Narok	411,798	9%	38,700
Makueni	868,683	21%	184,600

### **Rainfall patterns in the Pastoral areas**

The long rain season which occurs from late March to April is the main productive season for the pastoralists.



The short rains season which occurs from October to December though not the main season helps in boosting forage and water availability to bridge the dry spell gap between the long rain seasons.

### ***Performance of the long rain season- 2004***

Generally the long rain season of 2004 was poor in most of the pastoral areas. Most of the areas received below normal rainfall amounts, except localized areas of Marsabit, Wajir,

West Pokot, Turkana, Samburu and Baringo districts.

The temporal distribution of the rains in most of the pastoral districts was also poor in that the rains fell within a very short period of mid April to early May, for example the areas around Mt. Marsabit received seasonal rainfall amount of 197mm of rainfall in only two days. In addition, the spatial distribution of the rains was limited to very few areas in most of the districts. For example only parts of Turkana, Samburu, Baringo and the mountainous areas of Marsabit received adequate rains. Due to poor spatial and temporal distribution of the rains even in the few areas where adequate rainfall was received there was minimal positive impact on the forage and water situation.

### ***Performance of previous rains seasons***

Although most of the pastoral areas received reasonable rainfall during the short rains of 2003, and the long rains of 2003, the same however was not well distributed in time and space and as such forage did not fully regenerate while pans and dams did impound adequate water. The current food situation in these areas is therefore mainly as a result of poor performance of the just concluded long rains and to some extent due to cumulative effect of inadequate recovery of forage and water resources in the previous rain seasons.



*A Samburu woman standing next to a newly constructed water tank by Christian Children Fund in Archers Post, Samburu.*

### ***Impacts of drought Forage Water and Browse***

Under normal situation in July, just after the end of the long rain season, there should be adequate water, and forage with most of the animals in the wet season grazing areas, livestock movement to dry season grazing areas usually starts in the months of August. However, currently most of the livestock have moved to the dry grazing season areas, this early movement indicates inadequate forage and water in the wet season grazing areas. In Turkana and West Pokot livestock are still in wet season grazing areas due to insecurity in the dry season grazing areas.

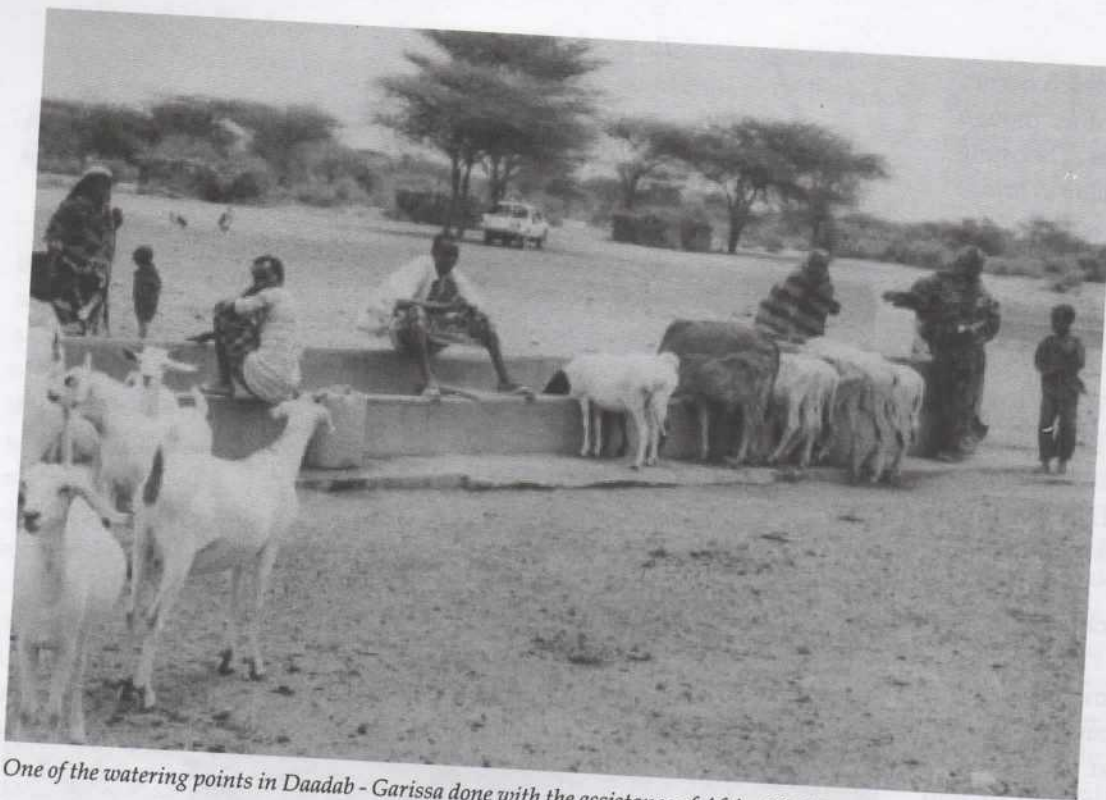
Normally at this time of the year the main sources of water in the pastoral areas would be from pans and dams, but currently the main source of water in most of these areas

are the boreholes, indicating that the dams and pans did not impound adequate amounts of water during the long rain season. For example in Wajir and Mandera districts, the communities are already relying on water tinkering for their domestic use while the livestock have to trek for long distances in search of water and forage.

### ***Prices of livestock***

The general trend indicates that the prices of livestock are below average in most of the pastoral districts. This is because more animals are presented for sale for fear of the animals losing condition and fetching low prices in future and also due to need of money to purchase relatively expensive cereals. However, the prices of livestock are above average in Turkana, Marsabit and Moyale, this is mainly due to on going food for





One of the watering points in Daadab - Garissa done with the assistance of Africa 2000 Trust - UNDP Programme.

work and general food distribution interventions in these districts, reducing the need for money to purchase cereals.

### Prices of cereals

Prices of cereals are generally on the upward trend in most of the pastoral districts and are above average except in a few districts where effective food interventions are going on. With the long rains crops, poor performance in areas such as Eastern, Central, South rift and Nyanza provinces where maize harvesting takes place in July and August, prices of cereals are likely to continue in upward trend. The high prices are undermining the already precarious food security in the pastoral areas and negatively affecting terms of trade for the pastoralists. Were it not for some food aid interventions in these areas the prices of cereals would have been higher than the current levels.

### Malnutrition rates

Household milk availability has dropped due to low milk production and early movement of livestock to dry season grazing areas. This has partly contributed to the high global acute malnutrition rates in most of

the pastoral districts, indicating general food insecurity in these areas.

### Coping Mechanisms

Early migration into the dry season grazing zones will resort to early exhaustion of resources which may cause further movement far from the settlement, this will reduce availability of milk and other livestock products to the households. This movement will result in convergent of very many animals in the same areas, which may cause conflict and spread of livestock diseases.

Many people are resorting to charcoal burning and sale of firewood resulting into more damage to the already fragile environment.

Social networks are not working as the drought has affected the majority of the pastoralists.

Migration to the urban or peri-urban centers has increased but this may not help resolve the problem as most of the centers are not well developed and there are few employment opportunities available.

#### a) Food aid

There are already food interventions going on in Turkana and Marsabit districts, the same has been planned for Isiolo and

Mandera. There is a need to scale these programmes to cover more districts. There is also need for consideration of general food distribution to cover the sick, the very old, disabled, pregnant and lactating mothers in the drought affected areas. The population affected by drought may require intervention and the quantities of food required per district are indicated.

#### b) Water

Water tankering should be continued and scaled up to cover more districts which are in need, at the same time rehabilitate water conservation facilities e.g. boreholes, pans and dams. Enhance the existing water facilities for optimum water production.

#### c) Health and Nutrition

intensified supplementary feeding in the affected areas.

### Agropastoral

#### Introduction

The agro pastoral areas cover parts of the Coast, Eastern and Rift Valley provinces. Districts considered in the study under this categories include West Pokot, Kajiado, Narok, Elgeyo Valley and Tana River. The Agro pastoralists are more settled pastoralists with permanent crop fields close to their homesteads.

#### Livelihood

The main livelihoods of the agro pastoralists include both livestock and crop production. The main livestock reared include cattle, sheep and goats. While the major crops grown are maize, beans, sorghum, millet and wheat. Most of the income for agro pastoral is derived from the sale of livestock, livestock products and



food crops. Likewise main sources of food are from crop and livestock while most have the livestock and livestock products consumed are from own production, most of the crops consumed are purchased from the market.

### **Major Hazards**

Major hazards that affect the agro-pastoralists include mainly droughts and to some extent floods. The droughts adversely affects the livestock and crop production, hence cause food insecurity.

### **Coping mechanisms**

During stress the agro-pastoralists resort to some coping mechanisms, which include sale of livestock, engagement in casual employment in urban and peri-urban center, charcoal burning, sale of firewood and migration of livestock to areas with forage and water.

### **Rainfall patterns**

These areas receive bimodal rainfall with long occurring between February and June and long rains occur from October to December. However the long rains season is more important in most of the agro-pastoral areas as most of the production is realized in this season.

### **Performance of the long rain season 2004**

Most of the agro-pastoral areas adequate amounts of rainfall except for Kajiado and parts of Aliquippa and Narok districts where the rains were below normal. The rains were fairly distributed in time; however spatial distribution was poor in that the long rains did not adequately cover parts of Kajiado, Nyeri, Narok and Mbeere districts. These same areas that had a poor spatial rainfall distribution experienced early cessation of the season.

### **Performance of short rains 2003 season**

Generally, these areas had received in adequate short rains, which were not all well distributed in space. The current food insecurity in parts of these areas is as a result of inadequate long rains of 2004 and to a lesser

extent sub optimal short rains of 2003.

### **Crop production**

Long rains contribute significantly to food crop production in the agro-pastoral areas. With the exception of Transmara district, 60% of the crops in the agro-pastoral areas have failed, this is because of the early cessation and poor spatial distribution of the rains in the areas.

### **Forage water and browse**

The situation of forage and water is worsening in most of the agro-pastoral areas. The forage is drying up and the water levels in pans and dams are receding; as such the distances to water and forage are increasing.

### **Prices of livestock**

Due to deteriorating forage and water situation, and also need for cash by households for purchase of cereals, sales of livestock by households is increasing leading to declining livestock prices.

### **Prices of cereals**

Prices of cereals are generally on the upward trend in most of the agro-pastoral districts. This is because of the diminishing supplies from the main cereals producing areas, and the fact that majority of the households in these areas are relying on the market for the supply of the commodity thus increasing the demanding.

### **Malnutrition rates**

Malnutrition rates remained higher than the previous month in the agro-pastoral areas of Nyeri and Mbeere districts.

### **Coping mechanisms**

Due to drought stress that is creeping in slowly, in parts of the agro-pastoral areas, affected households have started to resort to some coping mechanisms such as charcoal burning and sale of firewood which is taking place in parts of Mbeere district. If the situation is not arrested soon, most households will resort to employing coping mechanisms such as charcoal burning, cutting of trees for sale of firewood and increased sand harvesting, which may be destructive to the

environment.

## **Interventions**

### **Food**

Some limited food interventions under food for work programme will be necessary for the few households that are already affected.

### **Health and nutrition**

There will be need for targeted supplementary feeding in the few areas with prevalent malnutrition, especially in areas where general food distribution will be undertaken.

### **Non Food**

#### **Seeds:**

Many farmers lost their seeds during the repeated plantings caused by the erratic rainfall. Food production would get a boost from distribution of seeds for maize, beans, sorghum, millet, cowpeas, and green grams to plant during the short rains.

#### **Tools**

There will be need to provide hand tools to be used especially in food for work programme.

### **Recommendations**

Below find a summary of the recommendations that the team made.

Immediate food aid assistance for 1,788,000 hungry poor who have started evoking negative coping mechanisms. These people are in the rural areas of coast, eastern, north eastern and rift valley provinces. They should be assisted up to December 2004. This recommendation assumes that the one million school children receiving school lunches through the school-feeding programme will continue at full resource levels. It also assumes that the October-December short rains will be normal and families will begin consuming green crops in January 2005.

If the short rains perform poorly an additional one million people will also require food aid assistance and 200,000 children in the ASAL. ■

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# Environmental issues facing pastoralists areas in Eastern Africa

By Lui Mutharia

Pastoralists in Eastern Africa inhabit the arid and semi arid areas, which receive less than 500mm of rainfall and whose principal economic activity is livestock rearing. Pastoral peoples in Eastern Africa include the Turkana, Maasai, Rendille, Borana, Somali, Barabaig, Pokot, Karamajong and Sukuma. Pastoralist areas are characterised by unreliable rainfall, and cyclical drought patterns, factors that have forced adaptation and risk management by pastoralists. Pastoralists' needs are different from agriculture, it is much more difficult for pastoralists to fit into pastoral production lose their herds - or more importantly, their lands.

The stability of the environment is of crucial important for pastoral existence; land degradation has far reaching consequences as recovery of degraded pastoral lands is far slower than in wetter lands. Pastoral livelihood systems, result from knowledge gained from interaction with the environment gained over hundreds of years. This paper discusses some of the **environmental** issues that challenge this knowledge and existence.

## *Conservation Concepts and Approaches*

A major issue facing pastoralists in Easter Africa regards the mainstream definition and understanding of conservation, and the environmental conservation approaches that are adopted as a consequence. The initial impetus for environmental conservation arose from the observation that human activity was having ever increasing, negative consequences on the irreplaceable natural resources and processes that humanity relied upon for their very survival. Therefore initial efforts were to **identify and protect** those areas that were judged to be important for species survival. Since then, progress has been made mainly to educate humanity on the environment and its role in our survival, and to involve it in conserving that environment. What has changed little, however, is the underlying concept of conservation; conservation approaches are still mainly informed and driven by need to **restrict people from access and use of certain resources**. The consequences of this approach on pastoralist societies and the issues it raises are discussed as follows;

## *Wildlife Parks and Reserves: Shareholders without benefit*

The pastoralist "live-and let-live" policy with wildlife has, ironically, turned out to be their biggest enemy.



Lui Mutharia presenting during a community workshop in Namanga, Kajiado - August 2004.

Pastoralist lands, being the only places where wildlife could live in relative security and space, were quietly converted into national wildlife conservation areas. In all cases, this was done by the State (colonial and independent) and without compensation and/or compensation. There are numerous examples of this; in Kenya, In Kenya, The sprawling Maasai Mara, Samburu, Marsabit, Turkana, Amboseli and Tsavo National Parks and Reserves were pastoralist lands, In Tanzania, the Serengeti Selous (The largest national park in Africa) and Mkomazi among others. Pastoralist, through alienation of their land, remain the largest contributors to wildlife conservation. In environmental terms, this loss had adverse environmental consequences on pastoralists since, the land that was expropriated covered the better-of areas of rangeland that were home to better-season grazing and where scarce resources could be found in more abundance.

The environmental cost of wildlife conservation to pastoralists and their resources continues to be incurred to the present day; due to outdated conservation policies, parks are overcrowded and denuded. Therefore, most of the wildlife has moved out of the parks to adjacent private landholdings. While wildlife enjoys this access to pastoralist lands, the reverse is not the case; utilization by



pastoralists of any protected area is forcefully resisted by park and reserve authorities, during normal and even drought conditions. While wild animals continue to prey on livestock, park authorities arrest, fine and jail those found "poaching" or killing wildlife. **The question arises; why should pastoralists continue to support and protect a wildlife that does not benefit them, and reserves they do not have the utility of?**

#### *Beyond parks; from conservation to biodiversity*

The bulk of environmental conservation during the 1970s and 1980s focused on spatially and ecologically distinct areas of ecological importance such as forests, water catchments and so on. This was mainly in the high to medium potential areas of East Africa. Since the early 1990s, however, increasing attention was given to turned to the arid areas. This focus was largely driven to changes in mainstream conservation, among which was increased attention to animal resources (coral reefs, marine animals, wildlife, etc) under the concept of "biodiversity conservation".

Initially, the actors in conservation were quite distinct; park and reserve authorities carried out conservation activities in their areas, and other agencies worked outside these reserves. In recent years, however, efforts have been made to close this gap. For instance, the United Nations Development Programme (UNDP), in partnership with other agencies, has been pioneering cross-border biodiversity conservation activities in Eastern Africa. Cross-border sites selected for the project include Kajiado/Monduli and Taita/Same on the Kenya-Tanzania border, Turkana/Moroto on the Kenya-Uganda border and Rakai/Bukoba on the border between Uganda and Tanzania. Sites were selected *"on the basis of their rich forest and wetland biological diversity that supports livelihoods of many of the local communities living around them"*. Another version of the objective is to *"reducing biodiversity loss at selected cross border sites in East Africa, and establish an environment around cross-border sites where local agencies and communities may promote sustainable use of biodiversity and bring into balance the demand and supply of natural resource products"*.

Perhaps more plainly, the objective is still informed by the need to regulate access to natural resources to reduce destruction and loss of biodiversity in these areas. The interventions have various components such as spring protection, boundary demarcation of forest sites, introduction of "alternative livelihood strategies" for communities neighbouring the areas, etc. While, as ever, the interventions are noble and well intentioned, pastoralists cannot be faulted for viewing these activities as a continuation of the appropriation policy practiced in earlier regimes. From an environmental perspective, the following points can be made;

- Pastoralists used to manage their lands through a system of movement, and setting aside of certain areas for young livestock and for use during drought periods.

Therefore, both arid and semi arid, forested and range areas were part of one ecosystem.

- Alienation of pastoral lands invariably cut off the more forested, better endowed (water, trees and grass) areas, forcing pastoralists on to the less habitable areas.
- The few remaining "islands of biodiversity" that fall outside protected areas are therefore part of a larger, now inaccessible ecosystem. The increased pressure on them by humans is in response to the inaccessibility of the rest of the ecosystem.

Is it feasible, therefore, to expect community acceptance of activities that **further regulate** the communities' access to these areas without allowing access to the rest of the ecosystem? Can pressure be reduced, and alternative livelihoods be found, by fragmenting an ecosystem? These are questions that pastoralists should present to conservationists and policy makers in biodiversity management.

#### *Our Role*

Pastoralist lands and wildlife reserves fall under the same ecosystem. Therefore, investments in and other attention to biodiversity conservation must put equal investment in areas outside protected areas as it does inside them. Social and economic development in pastoralist areas must be seen as a part of investment in the future of wildlife and other resources found inside parks. Parks other biological diversity will not survive without interacting with the ecosystem surrounding it, and must therefore pay the price for their survival; only by sustainable utilizing the whole can the part survive. Pastoralist organizations must lobby governments and development agencies to adopt and practice this reality.

There is a need for pastoralists in Eastern Africa to advocate for a review of the wildlife conservation policies in their respective countries. There is a need for a negotiated, collective approach that sets out the "terms of engagement" between pastoralist lands and wildlife reserves, and access and use of the animal and plant resources that exist in them. This engagement will, of necessity, need to be retrospective and must address past inequalities especially regarding land, human and wildlife costs of wildlife conservation borne by pastoralists.

#### *Legal And Policy Challenges*

Pastoralists lands are acknowledged to be, in the main, arid and semi arid lands with fragile ecosystems. Therefore, the survival of pastoralism as a system of land use will depend on the degree to which policy and lawmakers understand and provide for the uniqueness of this system. In mainstream policy-making today, pastoralism is not seen as a way of life, as a distinct livelihood; rather, it is equated to livestock production, and often pastoralist lands are discussed only in terms of their contribution from livestock to the Gross National Product.





*Community from pastoralist areas deciding on how to plant trees, greening drylands of Kenya - July 2004.*

The policy environment in eastern Africa, especially with regard to natural resource management, is constrained by a variety of factors;

- Fragmented legal instruments governing natural resource management; for instance, in Kenya, over 15 different statutes deal with land alone.
- Inadequate understanding of the pastoralist livelihood system and its specific concerns. For instance, the current Kenya ASAL policy (currently at cabinet discussion stage) misses out completely on the holistic view of pastoral existence, the specific measures that need to accommodate the system, and identifying specific pieces of legislation and the changes required to these laws.
- The role of communities as equal stakeholders in NRM policy formulation and implementation **on a continuous basis**, and the structures that not only recognize but provide for and demand this role are missing. There is also little community education and discussion not only about this role, but of the existing laws and their requirements. Indeed, much of the credit for the education so far goes to civil society.

The Environmental Coordination and Management Act of 1999 recognizes the need to involve local communities in NRM. This is mainly through the District and Provincial Environment committees. However, without real, practical decentralization of power and the devolution and definition of responsibilities for NRM at various levels, these committees going the same way similar committees- being mechanisms for the imposition of government will and interest on an unaware, uninvolved population. Our Role

- There is a need for pastoralist organizations in East Africa to ensure a facilitatory legal environment for

and activities; rights, economic, social and other issues. It needs not be formalized, but umbrella coordination at policy-making is absolutely necessary if the above steps is a crucial requirement. The efforts of the Kenya Pastoralist Forum and Inyuat e- Maa were positive initiatives in this regard.

- More sharing of approaches and experiences in advocating for pastoralist interests; particularly on methods that are successful, and exploring opportunities for application of different countries. These efforts must perhaps move in parallel yet in tandem at the political and policy levels. The recent efforts in this respect at political level include the Parliamentary Forums in the Region. However, the effectiveness of this have been hampered by lack of functional initiatives within and between countries

#### **End note**

The title of this paper is "environmental Issues facing pastoralists in Eastern Africa". The expectation created by the title is perhaps that the environmental issues, per se, will take centre stage. The view of the author, however, is that the issues facing the environment emanate from our **understanding** of the pastoral environment and the **management and use** of the resources found in the environment. The paper has adopted this approach. The paper does not seek to identify and discuss the specific sub-issues in their minute detail; rather, it sets out the main concerns and provides the context within which the particular issues that affect the different pastoral communities can be located and find relevance. ■

their participation in environmental conservation and management. Some of the activities that will ensure this include;

- Taking a lead role in the collation, dissemination, discussion of statutes and policies that relate to influence or regulate pastoralist activities, and feedback to policymakers. Feedback must go beyond discussion, it should detail proposed changes to these legal tools.

- The establishment of a representative body to address specific issues regarding pastoral areas



# Poverty and conflict among the Laikipia Maasai

By John Ole Tingoi - Osiligi, DolDol

Poverty has dominated the African continent since colonialism and even has continued thereafter. This has been closely associated with resource access and utilization based. The region has suffered a lot in regards to the socio-economic dimensions and well being of the people and mostly Indigenous Communities whose livelihood depends on livestock keeping (pastoralism). In Kenya pastoralists suffer from lack of policy dispensation and unfriendly policies that sideline them from the decision making platforms and further prevent them from enjoying their fundamental rights to participate in the national developments of the country. Different concepts have been introduced to assist in alleviating poverty e.g. (poverty reduction strategy paper) less have been achieved because of the poor approaches used by the government during information and data collection in the communities. It was clear that the rural areas were not sufficiently reached from the beginning of the process. Conservation is another concept that can reduce poverty if taken into account such concepts like free prior and informed consent, equal benefit sharing and participation and involvement of the local communities in all the stages of project cycle.

The key and major source of conflict and the key factor that has enhanced poverty in the region is the right to resources. This could be the right to access and control, benefits sharing, participation and involvement in the management of the resources. Somebody could ask why is it that conflicts are high in pastoral areas. This is simply because more resources are found in such areas and there has been a focus by external enterprises expressing their interest in exploiting such resources. It is therefore clear that poverty and conflict are inseparable in such areas because outside forces create instability of the community in order to take advantage to get an opportunity to exploit such resources at the expense of the poor. This is possibly why sustainable development has proved so elusive in such areas. Indigenous communities like the Maasai for example have been conservationist for ages and have been conserving environment and co-existed with wildlife for many years. It is imperative then to respect and recognize such people in the new modern conservation initiatives and concepts rather than distancing and sidelining them. While we recognize the importance of the modern concepts in development, it is crucial to harmonize such new concepts with the traditional knowledge on conservation in order to enhance efforts to reduce poverty through community empowerment to participate in their own development. If the two concepts can be harmonized then conservation can do much to address poverty without compromising its fundamental objective of maintaining

the earth biological diversity. One could still ask why most conservation strategies have still not adequately addressed the economic and social dimensions of sustainable development. More than often, the results of these approaches to sustainable development is that national and global interests take precedence over those at local levels.

After the introduction of the so called community conservation areas as a strategy to enable them an alternative to enhance their livelihood, deliberate conflict has been ignited in such areas and often people say communities have no capacity to run projects independently and mostly when there is net increase in benefits. Conservationists tend to forget that it is the impoverished and the powerless that bear the disproportionate share of the cost. Sufficient attention has not been paid on how conservation and development activities can maintain if not expand the livelihood options, or whether these activities leave the marginalized trapped in a condition of "sustainable poverty".

More equitable approaches to conservation and development require that attention be paid to the poor with regards to the impacts of economic development and biodiversity conservation for the purposes of poverty reduction and improved livelihood and hence reduce conflict.

## *Nature of the conflict:-*

As a result of the change in weather pattern, immigration into the district by the various groups, need for space and pressure on limited resources, the district has witnessed a series of tribal and resource conflicts. These conflicts normally are more pronounced at the border points where these groups come into contact or in areas where they are sharing common/pool resources as water or pasture.

Various forms of conflicts exist among the different groups and general instability of the whole community has been in the offing. These can be classified as:

### **1. Pastoralists- Commercial Ranchers conflict.**

The commercial ranchers have large tracks of land under intensive management all year round. They control livestock numbers and management is



John Tingoi, The human rights and advocacy officer, Osiligi.



individual as opposed to the pastoral system where a large population is grouped in one area under the group ranch grazing system where controls in term of resource utilization and livestock numbers are not practiced. During drought period the pastoralists' land is reduced to bare land while their neighbouring ranchers have plenty of resources (water and pasture) that can last long into the dry season. The pastoralists in this case result to night grazing/watering of their animals by breaking into these ranches where they graze illegally and drive the animals out in the early morning. Majority of pastoralists will practice this mode of survival until it rains. Some will opt not to migrate in their normal migration pattern as this can sustain their animals over the dry season. However, this practice often leads to conflict as the ranchers equally keep animals and will thus want to protect these resources for their animals, as the rains are not anticipated in the near future. The pastoralists will also want to graze illegally as their land is bear with totally nothing for the animals to salvage as compared to the planned ranches that have pastures even if they may be dry.

## 2. *Pastoralists- Agriculturalists conflicts.*

The pastoralists live next to the agricultural community that practices crop farming. In the course of grazing or driving their animals to watering points, animals may by bad luck trample on crops or graze on them. At times some animals may get lost and end up into crop farms as nobody is looking on them. This leads to counter accusations from both sides and hence conflicts. Even if the farms had nothing in terms of crops, the agricultural community will not be ready to let the animals in, as they would want to respects private ownership as compared to pastoralists who are used to communal resource sharing.

Equally the agricultural community is often agitated by their claims that the government normally allows pastoralists access into protected forest to graze while they themselves have been denied the opportunity to farm in these forests. However, their denial was as a result of revelation by the media of massive acreage of drug plantations (bhang) and illegal logging. The big question among them is why the government lets the pastoralists into forests not even wanting to know that their stay is pegged on rainfall failure. They even went ahead to propose that the only way to get the pastoralists out of this forest is by igniting fires that will erase everything including pastures. Due to the above factors, the agricultural community will go to the offensive at the slightest provocation whether intentional or not intentional.

As witnessed normally during periods of severe draughts, pastoralists loose many animals. This results to abject poverty, desperation and inability to sustain livelihood.

Also it leads to lack of self trust and self identity even if you still have enough for yourself and the family as pastoralists have cultural and social articulation to livestock besides economics. This would mean that after the rains, several forms of cattle rustling and livestock thefts would follow as pastoralists will want to replenish their stock so as to come back to their initial level as were before the rains.

## 3. *Immigrants – Pastoralists Conflicts.*

Immigrants coming from neighbouring districts be it of pastoral or agriculture background are looking for land space to settle. Most of the open land is found within areas of pastoralists as they often graze their animals freely without strictly defined boundaries except at border point with other groups. This will mean reduction in terms of the total land area available for grazing leading to earlier depletion of resources hence conflicts.

## 4. *Commercial ranchers – Immigrants:-*

Immigrants are often poor people with limited economic power. They often engage themselves in manual work to earn a living. Those settling near commercial ranchers are tempted to go into these ranchers and carrying out illegal logging of trees to burn charcoal or sell the logs as firewood or building materials to trading centres or wealthy individuals. This has led to hostilities between the two groups.

## 5. *Agriculturalists – Immigrants conflicts.*

The quest for land that leads to immigrants coming in the agriculturalists capitalistic ownership of the same is the major source of conflict in this regard.

### *Possible solution*

The whole situation is sometimes delicate, volatile and requires a sober approach from all the key players. There is need that urgent peace building and conflict mitigation measures be put in place that is participatory and well intended so as to avoid ugly incidences or even lose of human life.

Peace building and conflict mitigation is an initiative that proposes to bring together all the stakeholders (pastoralists, agriculturalists, ranchers, immigrants, government departments, religious groups and local leaders) together so as to find ways and means to enable these people co-exist during hard and desperate times which are brought about by forces of nature beyond human control.

There is a need for loaning scheme or mechanisms for the pastoral communities to enable them engage in generating activities as strategies to replenish themselves after droughts as a recovery after losing livestock.

A need for development actors to use the bottom-up approaches, which has proved to be sustainable.

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# The great northern trek road campaign

*Opening Kenya to Kenya* by Nasieku Lesoloyia

For a long time the Pastrolist communities have been left out and discriminated especially in matters affecting them. Pastrolist have been subjected to poor living conditions because the government doesn't recognize them and their land as of any viable importance to the country. The Kenyan government stated that North Eastern Region road is not economically viable thus for years the road infrastructure in the area has been left out unattended to and is in very poor and shameful status.

Leaders from Pastrolist Communities have constantly visited government offices to air their problems and grievances but to no avail. Their cries have fallen on deaf ears and their efforts rendered useless.

This year 2004 the Pastrolist people portrayed a very noble idea. They were people with an agenda, they are tired of being excluded from the national economy of this country, they are tired of being the non recognized community, they are tired of their human rights being violated so they came to demand for their recognition. They had a dream, dreams of tarmacked roads, piped -clean water and better living standards in their area.

The Marsabit catholic church peace and conflict resolution group came up with the idea of creating and raising awareness on how the government has ignored the Pastrolist People in development.

The community and the leaders received the idea with great admiration. This was a noble idea and the people, the Pastrolist were ready to support it.

The great trek started on the 8<sup>TH</sup> of November 2004 with a total of 65 participants consisting of 9 women and one small girl among them. The journey began in Moyale and the trekkers were united; one people, a people with the agenda on what they wanted. They had to put aside their differences of culture, religion and language to achieve their target.

For 21 days they walked, trudged and soldiered on, overcoming the harsh, rough and unfriendly climatic conditions, they braved lightening attacks and this was for one reason, to them no matter what it would take they were determined to make it and indeed finally they made it.

"The communities were very supportive to us, wherever we went we were received well and given food,



*The trekkers arrive in Isiolo town to a big welcome by pastoralist leaders and other supporters.*

water and a place to sleep," says Mr.kamanasi Lonyait one of the trekkers.

The Catholic Diocese of Marsabit and Community Initiative Facilitation and Assistance - CIFA, provided the trekkers with two vehicles that accompanied them throughout the journey helping them carry their luggage and supplies.

The weather was favorable since it was during the rainy season except while crossing the Chalbi desert where the sun was very hot.

Throughout the journey, the trekkers didn't face any serious problems except at one point where they were struck down by lightening but none of them was seriously affected. "I had no difficulties in dealing with the trekkers, they were very cooperative" says Mr. Abdullahi Abdi Lafi, the great trek chairman

Mr. Fredrick kenaro maina had a reason to involve himself in the trek despite being a kikuyu as he narrates, *"in 1972 I was among those employed to construct this road, something which has never borne fruits up to date. I have lived with the Pastrolist people and I know the problems they face due to poor road infrastructure, I have seen children and people die in this road and I feel so bad, one day a 5 year child died on her way to the hospital since the roads are poor and even emergency cases are hard to handle. The other situation is when a lorry— 5km away from another one got an accident and before we could*





The 510km road from Isiolo to Moyale.

*take the injured to hospital, a hyena ate the other one. It hurts so bad to see our school children take weeks to reach their homes during holidays they incur many expenses on the way like paying for lodgings due to poor roads that cannot be traveled in a day or so.*

The great road stretches from Cape Town in South Africa to Cairo in Egypt. The main construction in Kenya began in mid sixties whereby the first phase which consisted of road murraining and bridging was completed in 1973 and the second phase was to tarmac the same road has never happened due to total negligence and marginalization of this region by the government.

Despite the fact that a land locked country like Ethiopia has tarmacked her part of the road, our government has not shown any plan or hope to work on the Kenyan part.

The donor for many years gave funds several times only to be diverted to the favorable parts of the country. The government has claimed severally that the road is not economically viable to be tarmacked. The part of the road that has been neglected stretches from isiolo to Moyale, which is a 510KM distance that was covered on foot. This has left the district of Moyale, isiolo, Marsabit and parts of samburu completely cut off from the rest of Kenya in terms of transportation.

The region has vast and unexploited resources and this has not benefited the people due to lack of infrastructure and insecurity. Inhabitants are the Boran, Dulash, Rendille, Gabra, Samburu, Turkana and Somali all being the Pastrolist Communities and other minority groups

The dream was taken and shared with other partners like NGOs, and religious organizations.

*The objectives of the Great Trek was:-*

- To sensitize the government on the conditions of our roads which is commonly known as the great northern corridor.
- To mobilize the community and other Kenyans to support Pastoralists in development.
- To sensitize the international community, international donor community and other development partners.

- To demand our basic and economic right as taxpayers so as to uplift the living standards of the Pastrolist community.
- To enhance harmony and peace among the marginalised community.
- To attain holistic development in education, health, infrastructure and security.
- To promote good relationship and trade with the neighboring countries.
- Provide good communication network for our future generation.

The northern region of Kenya was abandoned since colonial time to date. It was and is considered as an operation area as if that is not enough, it was indicated as a contiguous district in our independent constitution.

*We therefore air our grievances as follow air our grievances as follows:*

- Lack of insecurity due to poor road, which makes it hard for security personnel to respond to banditry, highway robbery and cattle rustling in the area.
- Poverty due to lack of proper communication network.
- High level of illiteracy,
- Lack of access to markets due to long distances and poor roads.
- Partiality in offering services.
- Marginalisation and discrimination.
- Lack of proper utilization of locally available resources.

**So the government should:**

- Tarmac Moyale isiolo road so as to open up this region to other parts of the country and to the horn of Africa.
- Empower the communities to utilize the uncurbed water resources like the Ewaso River.
- Make the tourist attraction sites in this region accessible like the Marsabit national reserve, sibiloi national park, losai national reserve and the only greater lake that is lake paradise in mount Marsabit and the historical archeological kubi fora, shalbi desert.
- To construct an abattoir at isiolo holding ground to boost livestock trade.

The government should establish higher learning institutions relevant to the Pastrolist community in the region.

In conclusion, we wish to inform the government that "we are part and parcel of this nation and we deserve a fair share of the national cake entitled to us as our constitutional right.

It should also be known publicly that we are not claiming to be Kenyans but we are Kenyans.

It is therefore the obligation of the government to serve us equally like other Kenyans as a duty bearer and we being the right holders.

We Pastrolist are united and we will not be tired of fighting for our social, economic and political rights".



# The Kenya pastoralists week

By Nasieku Lesoloyia.



*Gabra pastoralist women who were part of the trekkers, sing and dance during the Kenya Pastoralist Week.*

The Kenya pastoral week is an annual weeklong event, organized by CEMIRIDE and sponsored by partners who work in poastoralist areas to celebrate and reflect on pastoralism both as a livelihood and as an economic activity. The Kenya Pastrolist week brings together Pastrolists, policy makers, politicians, civil society organizations, researchers and academicians and Kenyans in general to freely discuss and share experiences about pastoralism. The Kenya Pastrolist week at the same time seeks to achieve a national policy in favor of pastoralism.

The second Kenya Pastrolist week, which took place in Nairobi from 29th November to 4th December this year, was marked by two important events: the Tekler Loroupe peace run and the great northern trek road campaign. The peace run sponsored by the Tecla Loroupe peace foundation where the people said they are tired of the government inaction in relation to addressing and mitigating conflict. They said they wanted to do something in relation, to give their own contribution as members of the pastoral community to resolve conflict in their own area while the later was a 510km walk from Moyale to Isolo to create awareness on how the government has neglected the area in development and especially in improvement of their road. The slogan used was 'karaa', which stands for 'lami' - tarmac road.

This year's events targeted to achieve the following objectives.

- Enhance the appreciation of pastoralism in the diversity of this country.
- Create awareness and visibility in issues pertinent to pastoralism.
- Influence attitude in media, policy makers, development actors and mainstream Kenyan and regional groups in regards to pastoral livelihood.
- View to find solutions to issues affecting Pastrolist form internal an external players
- Address the question of pastoral conflict and discourse peace building initiatives.
- Create forums to exchange ideas, culture, and experiences among the Pastrolist and others in Kenya as a region.

The Kenya Pastrolist Week was officially flagged off by the minister of state special programs Hon. Njenga

Karume, policy makers from most of the pastoral areas were present. Those who spoke were; Hon Ekwee Ethuru - secreatary general PPG, Hon. Ali Wario chairman Pastoral Parliamentary Group, Abdulalahi Wako chairman Kenya Pastoral Week and allyce Kureiya team leader SNV who were there to also highlight the plight of their people as well as join them in this important event. The honorable minister said he was proud to be associated with the Pastrolist and that the event was a very important forum. He said that the government has plans for the Pastrolist community to improve their livelihood and way of living.

The Kenya Pastoral Week had different forums in highlighting the Pastrolist issues.

- The cultural exhibitions where different communities displayed their artifacts for sale and exchange of ideas as well as performing wonderful traditional dances.
- Regional forum which brought together regional players of Pastrolist form Uganda, Tanzania and the greater horn of East Africa to discuss issues affecting their people.
- Children symposium: the Pastrolist put forward the plight for their children, especially the need for a curriculum that appreciates pastoralism. This was a forum where children showcase pastoralism from all over Kenya.
- A women's forum where issues pertaining women and issues affecting them where discussed as well. The focus was women as agents of change in the pastoral economy.

The Kenyan Pastrolist week was about the promotion of pluralism. A truly plural society requires the recognition of diversity. Pastrolism must be part of the mainstream if a truly plural country will emerge. We must no longer be satisfied with the existence of an *upper and lower Kenyan*. The Inequalities have to stop. ■



# Highlighting the Pastoralist issues By Partners

Over the years a number of Non-governmental organizations have been working with communities around the country who have suffered many years of neglect and abandonment. The pastoralist community is one such group that continues to be marginalised and remain on the periphery in the country's resource sharing.

Successive regimes have sidelined them and their presence is appreciated when elections are at the corner. Even during such times the laws of the land are circumvented to make them vote for unpopular leaders with red herring policies and agenda.

SNV Kenya, the Netherlands development organization is an international organization that operates in 26 countries worldwide. It is this such organization in partnership with other local ones that pastoralists in Kenya are able to make ends meet. SNV has operated in various parts of the country since 1967. According to SNV representative Allyce Kureiya, their mission is to support societies to enjoy the freedom to pursue their sustainable development. This indeed is in line with the goals of other organizations that support pastoralists in Kenya.

Addressing participants during the 2004 pastoral week Kureiya explained that her organization also offers advisory service in change facilitation and capacity building and development in thematic areas of local governance, natural resources management and private sector development.

SNV Kenya works with other organizations like CEMRIDE in ameliorating the conditions of

pastoralists. Cemride which stands for centre for minority rights is a non governmental organizations that works in the area of public policy to ensure elaboration, promotion and protecting of the rights of the minority groups. It also carries out civic education and advocacy. The organization carries out activities through four programme areas of governance, economic empowerment, anti-discrimination and diversity and justice promotion.

In the position paper jointly presented by SNV Kenya and Cemride, the general lifestyle economic activity of Pastoralist and the role pastoralism plays in the economic development of the country was given as follows

- Pastoralist are people who derive most of their income or sustenance from keeping domestic livestock, which are maintained through mobility and utilization of natural forage and rangeland water.
- Pastoralist occupy arid and semi arid lands, which constitute about 75% of Kenya's total land area.
- The Pastoralist population is estimated at 4 million according to the national census figures.

The livestock population in the Pastoralist rangelands – camels, cattle, goats is estimated at 15 million, constituting nearly 50% of the livestock population in Kenya.

In a situation analysis on policy framework, the two organizations underlined that the development agenda of the Pastoralist was for a long time characterized by a general acceptance of powerless and reliance on the state to determine their destiny. The paper states that like the rest of Kenyan society, Pastoralist were

adversely affected by the rapid demographic growth of the 70s and 80s and the declining ability of the state to provide basic services leading to declining per capita income and access to resources and opportunities. However they were more disadvantaged as they were never beneficiaries of the state resources on the same level as the rest of the Kenyan society. The organizations also argued that policy formulation process failed to recognize the unique economic and political requirements of the pastoral communities.

The paper presented during the pastoral week held between the last week of November and the first week of December 2004 gave a catalogue of misplaced policies that further marginalized the pastoralists, these are as follows;

- Drive towards sedentarization and introduction of private land ownership system.
- Introducing of inappropriate land use policies in the rangelands such as crop farming.
- The modeling of services delivery mechanism – education, health, and security on those developed for sedentary communities.
- The negative attitude to the Pastoralist lifestyle and the belief that the Pastoralist production system is outmoded and wasteful.
- Policy formulation for Pastoralist areas has also been characterized lack of long term structural development strategy and lack of political will for implementation.
- However the government and other stakeholders are in the process of revising and formulating appropriate policies for.



# International Activities



**Traditional Peoples Expert Meeting on  
Indigenous Peoples Expert Meeting on  
Traditional Forest related knowledge, Costa Rica.**

**Indigenous Peoples the 2004 Goldin Institute  
Annual forum on global water crisis, Taiwan.**



1.



2.



*Photo 1.*  
Chachu Nganya and Guyo holding  
Their certificate from Equator  
Initiative - Malaysia Feb. 2004.  
*Photo 2.*  
The team with Hon. Kulundu  
who was then the Minister for  
Environment and Natural  
Resources.



# Cultural Diversity



Ogiek Annual C. Festival - Kimaiyo towett admires a hide from a slaughtered animal.



A Sengwer young dancer.



A Sengwer young activist.



Young Maasai morans during the Kenya Pastoralist Week - Dec. 2004.



A troop of Sengwer traditional dancers.



Despite the many years of conflict, these two ladies from Southern Sudan have a cause to smile for peace.

1.



2.



3.



4.



5.



6.



## Number 1-6

The Great Trek - Connecting Kenya to Kenya Pastoralists from Marsabit and Moyale trek 510km to Isiolo town to demand for recognition and tarmacking of the great north road.

## The Great Trek



# Pastoralist Week



Scenes from the Kenya Pastoralist Week Forum, Nairobi, Kenya - Dec. 2004.





# Indigenous Information Network Activities



*Borana Indigenous woman taking notes, Logologo - Marsabit, July 2004.*



*AIC Kajiado - June 2004.*



*An Elmololo lady giving her contribution - workshop Logologo, July, 2004.*



*GOK/UNICEF Strategic planning workshop, Naivasha, Kenya - November 2004.*



*Adan Harar, left, in a group photo with other african journalists and officials of a U.S.A faith based organization fund.*

2004



*Aids workshop, Archers Port, Samburu - November 2004.*



*AIC Kajiado World Environment Day - 2004.*



*Getting informed through Nomadic News.*



*Adan Harar at a famous New Mexico city balloon fiesta. He is accompanied by other african journalists and officials.*



- ASAL and livestock development.
- Land policy.
- Investment policy.
- The review of the constitutional of Kenya.
- These provide windows of opportunity for Pastrolist to lobby and negotiate for their cause.

Writing about pastrolists and failing to recognize their economic contribution will be a big oversight. Despite the negative attitude towards the patrolist, Cemride and Sny Kenya wrote that, empirical data and practical experience has shown the Pastrolist production system makes the best use of dry lands resources and the sector has a resource base of 70 billion shillings. The organizations underscored the employment opportunities Pastrolist offer as it is estimated that the industry directly employs over 3.5 people and at the same time contributes to the livelihood of another 12 million people. In terms of their contribution Pastrolist areas provide the foundation of the tourism industry in Kenya which earn the country 50 billion shillings.

In spite of the significant contribution Pastrolist makes to the country economy, it is dogged by myriad of problems including the following

- The Pastrolist district is ranked as the poorest in the country
- The Pastrolist areas receive the least allocation of the state budget resulting in almost none existence of services – roads, waters, health, education, telecommunication, electricity.
- The rangelands are viewed as empty wastelands and large parts of it appropriate for refugee camps and armed forces exercises and trainings.
- There is also a lack of support for livestock production and marketing, financial services, holding grounds, animal health services and restrictive regulations e.g. permanent quantitative against

communicable diseases.

- Focus on famine relief as opposed to investment in the development of the rangelands and human resources, contributing to depend and weakening of traditional livelihood and coping mechanism.

#### **Politics**

- Despite democracy being the most inclusive of governance processes, it has proved to be disadvantageous to minority groups that lack the requisite numbers to influence decision.
- The assumptions that the Pastrolist community is homogenous have led to flawed representation patterns and lopsided resource allocation.
- The attempt by certain Pastrolist groups to secede during the time of independence led the state to apply policies of suppression and containment in Pastrolist areas, a feature that has continued

#### **Position of SNV Kenya and Cemiride on pastrolism:**

- The political, economic and social aspirations of the Pastrolist are no different from those of other Kenyans.
- Development based on the Pastrolist mode of production share common principles with other models based on the utilization of land and natural resources.
- Pastrolist are not cultural conservative and resistant to change, rather spatial isolation, political ideologies and economic exclusion have magnified the gap between the Pastrolist and their non-Pastrolist neighbors.
- Underdevelopment in Pastrolist areas is a result of a long term effects of inappropriate policies an inequitable distribution of resources.
- Increased investment and institutional capacity are prerequisite for the development of Pastrolist areas.
- It is important to develop mechanisms to neutralize the

negative perceptions of the Pastrolist in official circles as well among the larger Kenyan society. Pastrolist progress is beneficial to all Kenyans and Pastrolist stagnation inhibits national development.

#### **Recommendations:**

##### **Appropriate policy formulation.**

- The NARC government put economic development, as one of its key priorities and the revival of livestock sector were special mentioned.
- Some steps have already been taken by the government towards that direction in form of attempts to revive the KMC and to put in place policy and institutional framework for the development of the sector. This momentum should sustainable.
- To take into consideration the importance of the livelihood framework approach and especially the role-played by women in the diversification of household level income.
- Policy formulation process should be participatory and consultative.
- There should be a review in the distribution of the revenue from the wildlife sector – Pastrolist communities should share the benefits equitably. Focus on the strategies to address structural poverty and governance dimensions as opposed to ad hoc interventions.
- To ensure that interventions do not undermine, but strengthen the inherent advantages of the traditional arid land use system.
- Policy should lay emphasis on reducing vulnerabilities and expanding capacities as opposed to emergency response.
- The recommendations on the way to mitigate problems and difficulties facing Pastrolist communities have focused on the external sources – government support, international aid.
- There is also a need to examine the role of Pastrolist they in the



contribution to addressing the issue.

#### **Politics:**

- With an estimated population of 4 million, is it true that Pastrolist are marginalized because they are a minority or is it a case of being political disorganized.
- Re-examination of expectations and values –not asking one of pursue to be appointed to a political post but to demand the creation of policy, institutional and legal frameworks that are supportive to Pastrolist economy and way of life.

#### **Economy:**

- Where nomadic Pastrolist has proved to be the most suitable way of utilizing the dry lands, there is a need for adaptation in response to unavoidable outside interference – new appropriate technology to compete in the, market economy –adding value to the rangelands an livestock, diversification into processing and manufacture.

#### **Civic society:**

- The Pastrolist institutions of lobby and advocacy are not only very few, but also ver weak.
- Develop capacities for string argumentation, negotiation and structured representation.

#### **Socio-Cultural practices;**

- The pride of the Pastrolist in their culture and social

norms is very commendable. However these attributes could become obstacle if taken in a narrow view.

- One of the hallmarks of the Pastrolist is their bravery and beauty. It is possible to adapt to change an still retain these strong attributes.

- To illustrate this point:

- A braver Pastrolist warrior is not the one who brings home livestock from a raid, but the one who fights for justice in courtrooms and international forums.
- A brave Pastrolist man is not the one with two spears sword and a rungu, but the one with a degree in military science.
- A beautiful Pastrolist woman is not only the one who sings and dances for the men when they bring home livestock from a raid, but also the one who engages in commerce and compete in cooperate boardroom to create wealth for herself and her community.
- A beautiful Pastrolist woman is not only the one who sings and dances for politicians in barazas and fundraising, but also the one who holds politicians accountable for her vote and seeks elective post herself. ■ [snvkenya@africaonline.co.ke](mailto:snvkenya@africaonline.co.ke)

# United Nations Framework Convention on Climate Change

10th Session of the Conference of the Parties (COP10) Buenos Aires, Argentina.  
Dr. David G. Hallman, World Council of Churches

The 10<sup>th</sup> Session of the Conference of the Parties to the UN Framework Convention on Climate Change (COP10) met December 5-17, 2004 in Buenos Aires. There was a general air of celebration at COP10 that the Kyoto Protocol will come into effect as international law as of February 16, 2005 as a result of the recent ratification of the Protocol by the Russian Federation. The Protocol was negotiated in Kyoto Japan at COP3 in 1997. After seven long years during which the future of the treaty was in jeopardy particularly given the withdrawal of the Bush administration in United States from the Kyoto Process, it is with considerable relief that this step on the road to tackling climate change will proceed. The Kyoto Protocol is still only a very small step. Much energy is needed to ensure its full implementation, respond to the urgent need for adaptation to climate change for vulnerable societies already experiencing climate change impacts, and envision ways of reducing emissions to a

much greater degree than the Kyoto targets after completion of the Protocol's first commitment period in 2012.

At COP10, some of the key issues under negotiation included:

- The insistence by Saudi Arabia and other OPEC countries that action to address the adaptation needs for vulnerable countries experiencing the impacts of climate change be tied to remedial action that the oil-producing nations argue they are owed as a result of "response measures" to climate change that could lead to decreased fossil fuel use. Argentinean Ambassador Raúl Estrada Oyuela introduced an encouraging proposal for an adaptation work plan which was resisted fiercely by the United States, Saudi Arabia and somewhat inexplicably, India which seemed at various times during the negotiations to be allying itself uncharacteristically closely with positions of the USA.



- Pressure from the United States that they be allowed to attend future sessions related to the Kyoto Protocol's Clean Development Mechanism (CDM), presumably to monitor and influence the discussions, even though the USA refuses to ratify the Protocol;
- Debate about whether negotiations on future climate change policy should be conducted under the framework of the 1992 Climate Change Convention, which has been ratified by all countries, or under the 1997 Kyoto Protocol. Proponents of the former option argue that this would allow the full participation of the USA and Australia. Others are concerned that using the Convention as a starting point would be a serious set-back since it would marginalize the progress made by the Kyoto Protocol with its specific emission reduction targets, time-table framework and implementation mechanisms. There is a plan to hold seminars to explore future options. The USA circulated a paper saying that such a seminar should not discuss "any future commitment, framework or mandate" for addressing climate change and "there should be no written or oral report of the meeting". The final agreement was a very compromised plan to hold a seminar in 2005 that, in order to satisfy the USA, is in no way to be seen as leading to negotiations intended to set specific emission reduction targets and time-tables for post-2012.

The year 2004 was a significant one for the UN Framework Convention on Climate Change and its Kyoto Protocol. The year marks the 10th anniversary of the entry into force of the UNFCCC and, as such, many have been looking back with a sense of accomplishment at the progress achieved over the past decade. In addition, much of the world celebrated when the Russian Federation ratified the Kyoto Protocol, ensuring the continuity of mitigation efforts into the next decade as the Protocol enters into force in early 2005.

To make sure that the "house" is in order for the Protocol's imminent entry into force, Parties gathered at COP-10 to complete the unfinished business from the Marrakech Accords. In addition, they took the opportunity to reassess the building blocks of the process and discuss the framing of a new dialogue on the future of climate change policy. This brief analysis attempts to review the UNFCCC process as it begins a "new chapter," examining the issues of adaptation and mitigation, the needs of least developed countries (LDCs), and future strategies to address climate change.

The 10<sup>th</sup> Conference of Parties, provided an opportunity for delegates to reinforce the two main building blocks of the policy response to climate change: mitigation and adaptation. In fact, for the first time, adaptation featured equally to mitigation to the extent that COP-10 was nicknamed "the Adaptation COP." One delegate, however, noted that this was the third consecutive

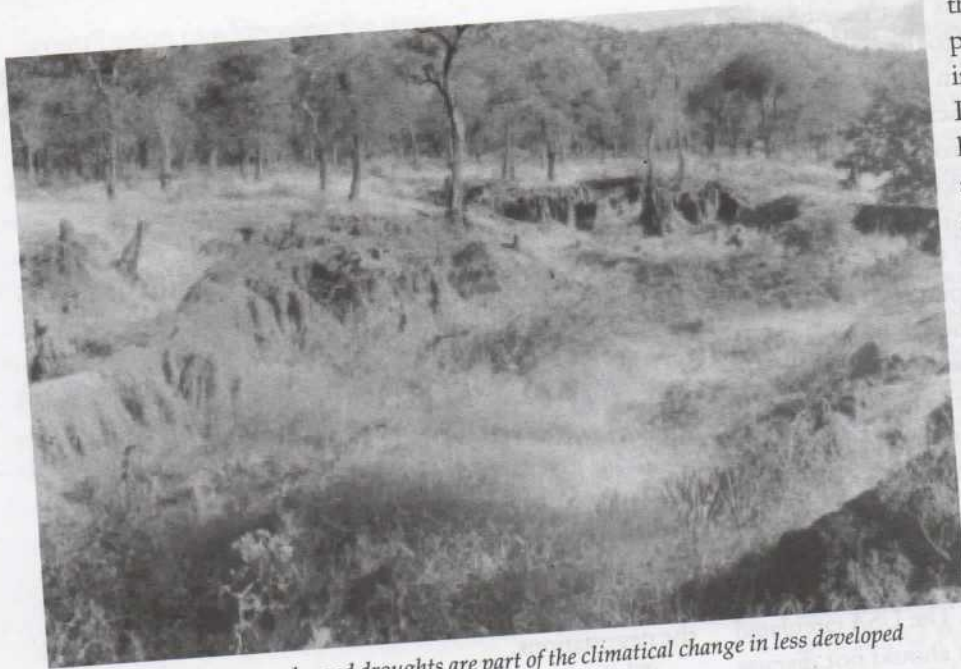
COP to have received this undeserved nickname, suggesting that a more fitting name for COP-10 would be the "Adaptation Fiasco."

With several developed and developing countries providing testimony on the rise in extreme weather events in their regions, and other recent scientific assessments, such as the Arctic Climate Impact Assessment, also drawing attention to climate change impacts, it is becoming increasingly apparent that adaptation is crucial, and countries will need to spend considerable amounts of money to adapt to climate change and recover from extreme weather events. Nevertheless, others expressed caution, asserting that there is no proof of connections between extreme weather events and climate change. Reaching an agreement on the "adaptation package" was therefore an arduous struggle and the urgency to respond to the impacts of climate change was not evident during the negotiations.

While many delegates were agreeable to providing support for small island developing States (SIDS) and the LDCs to adapt to the devastating impacts of climate change, a deadlock resulted due to the demands of some States to address impacts from response measures as the world moves away from fossil fuels. During a long Friday night, which extended into Saturday morning, at the end of the COP, there were several moments when delegates doubted that a suitable arrangement could be found that balanced the demands for support for addressing impacts of response measures and support for adaptation to the adverse effects of climate change. In the end, an adaptation package was adopted that facilitates, *inter alia*, the further implementation of measures for adaptation to the adverse effects of climate change and facilitates further activities on modeling and economic diversification regarding the impacts of response measures. In a climate in which some saw little chance for agreement, this compromise text is likely a success since no one was particularly happy.

Least developed countries – some of the most vulnerable to the impacts of climate change – failed for the second consecutive year to secure a decision for full-cost funding of adaptation through the Global Environment Facility (GEF). All financial resources for the LDC Fund are channeled through the GEF. The problems encountered by the LDC Fund shed light on the core problem of addressing adaptation in the context of the UNFCCC. Adaptation is an integral part of development, and as such, no project directed at adaptation will fall squarely within the scope of the UNFCCC, but will rather have components that include other aspects of development, such as disaster preparedness, water management, desertification prevention, or biodiversity protection. This problem was highlighted with great honesty by a GEF project director who said that when projects fall under many categories, rather than being easily adopted due to their clear synergies and multiple benefits,





Soil erosion caused by prolonged droughts are part of the climatical change in less developed

they become more complex and difficult to approve due to a series of successive revisions needed by different focal areas.

To add to this problem, adaptation projects are generally built on, or embedded in, larger national or local development projects and, therefore, the funding by the GEF would only cover a portion of the costs. In other words, if a country seeks funding for a project on flood prevention, the GEF would only be able to finance a portion proportional to the additional harm that floods have caused or will cause as a result of climate change, and the rest would have to be co-financed by some other body. The plea from LDCs, particularly the SIDS, lies precisely on this paradox, in that even if funds are available in the LDC Fund, their difficulty of finding adequate co-financing, and the costly and cumbersome calculation of the additional costs, renders the financial resources in the LDC Fund, in practice, almost inaccessible.

The question to be asked is whether UNFCCC Parties are willing to provide the institutional flexibility needed to address complex, urgent issues that defy traditional approaches to development aid. Fundamentally, some say that transfer of financial resources to LDCs is not directly a climate change issue, but is in fact a development issue that maybe should be dealt with elsewhere. Others do not seem to be in any hurry and are willing to allow the financial mechanism all the time it needs to find a suitable solution for the operationalization of these funds, including the creation of funding criteria. Those most vulnerable have a different view on the urgency of the matter, but it is evident from the COP-10 outcomes that LDCs lack the bargaining power of oil-producing countries and large greenhouse gas emitters. If the UNFCCC is to take a strong stance on adaptation for the most vulnerable, LDCs will have to find ways to regain bargaining power within

the negotiations and present feasible proposals that fit, however loosely, in the existing financial architecture. Developed countries, on the other hand, will need to speed up the analysis of this issue within the GEF and come up with creative solutions that give the GEF the will and flexibility it needs to address the problem.

#### *Blue print for Post -2012*

The recently released report of the UN High-Level Panel on Threats, Challenges and Change underlines that countries must take action and commence negotiations for long-term strategy to address climate change. Moreover, the Kyoto Protocol requires that Parties initiate consideration of post-2012

commitments by 2005. The challenge presented to delegates at COP-10 was how to engage non-Parties in the Protocol in this process and how to ease concerns of many developing countries regarding the imposition of new commitments. Delegates struggled behind closed doors over the issue of exactly when and how to discuss future commitments, and opinions varied widely. Some wanted a series of informal meetings, or seminars, to openly discuss the future of the climate regime. But a few countries felt it was inappropriate to discuss future commitments altogether, and in some discussions countries appeared to try to limit the discussion of climate change issues to the UNFCCC process and not show links to other processes, such as the International Meeting for the 10-year Review of the Barbados Programme of Action for the Sustainable Development of Small Island Developing States.

After a full night of intensive consultations on the last day of the COP, delegates agreed to have one seminar in 2005 that would not open negotiations leading to new commitments. However, it was noted by some that the text did not preclude the initiation of such discussions on the basis of the seminar's outcomes.

The outcomes of the seminar, according to one expert, will ultimately depend on the skills of the organizers to bring together Parties in an environment that enhances both trust and frank exchange of views and perhaps moves beyond the technical foci of recent COP meetings. Some NGOs and scientists have already voiced concern that the process may lack transparency and called for wider civil society access. As it stands, only government experts can participate. These seminars will also fall amidst a number of other very important processes taking place in 2005, such as the review of progress in the implementation of the Millennium Declaration, initiation



of the review by the Commission on Sustainable Development of the implementation of existing climate change commitments, changes to the COP Bureau and a new Chair of the G-77/China – Jamaica. The UK, with its plans to prioritize climate change issues, also embarks on the Presidency of the Group of Eight and the EU. All these events will undoubtedly influence the direction and outcomes of the seminar.

### Conclusions

Until the 11th hour, many remained pessimistic about the potential for a deal at COP-10. The agreement on seminars was not only a victory for Argentina, but was also an important internal policy marker for some Parties. With the agreements on seminars and adaptation, and completion of land use, land-use change and forestry issues, it is safe to say that although many issues remain unresolved, much has been achieved in the past ten years. However, what has become crystal clear at COP-10 is that some Parties are not ready to embark on post-2012 negotiations. For now, the best that can be hoped for is that Annex I Parties will begin to comply with their emissions reduction commitments and implementation of Protocol mechanisms. If Annex I Parties prove that emissions reductions are possible and compatible with development, if carbon markets and/or other tools and incentives are in place so other Parties can see the benefits of participating, and if the costs of climate change impacts start to accrue significantly, the international community may be ready to take further steps in the coordinated global response to climate change.

Important new research on climate change focused on impacts in the Arctic was released in November 2004 and presented in several sessions during COP10. Summary information of the Arctic Climate Impact Assessment (ACIA) includes the following:

The Arctic is extremely vulnerable to observed and projected climate change and its impacts. The Arctic is now experiencing some of the most rapid and severe climate change on earth. Over the next 100 years, climate change is expected to accelerate, contributing to major physical, ecological, social and economic changes, many of which have already begun. Changes in arctic climate will also affect the rest of the world through increasing global warming and rising sea levels...Indigenous communities are facing major economic and cultural impacts. For detailed information on the Arctic Climate Impact Assessment, see: [www.acia.uaf.edu](http://www.acia.uaf.edu); [www.amap.no/acia](http://www.amap.no/acia); [www.cicero.uio.no](http://www.cicero.uio.no)

The Indigenous Peoples of the Arctic are taking action. "We're an adaptable people, but adaptability has its limits," says Sheila Watt-Cloutier, the head of the Inuit Circumpolar Conference, the group recognized by the United Nations as representing the Inuit people. "Something is bound to give, and it's starting to give in the Arctic, and we're sending that early warning signal to the rest of the world." At

COP10, the Inuit announced that they would demand a ruling from the Inter-American Commission on Human Rights that the United States, as the prime source of greenhouse gas pollution, is in violation of the commission's own norms. For more information, see: <http://www.inuitcircumpolar.com/>.

Food resources threatened by climate change; Results of a major scientific symposium reported at COP10 point to significant threats for food security in vulnerable regions. A press release from the Potsdam Institute for Climate Impact Research says that "according to the report, climate change could have disastrous consequences for South Asia, causing social unrest and creating environmental refugees. A global warming of around 2.5C was felt to be potentially dangerous for food security in India if associated with significant reductions in the amount of precipitation and changes in timing. A similar level of warning was associated with potentially dangerous and rapid increase in flood risk in Bangladesh. In China, a 2.5-3C increase in global mean temperatures over pre-industrial levels could reduce rice yield by 10-20% under worst case assumptions on CO2 fertilization, while in Southern Africa a 2-2.5C warming could significantly increase the risk of commercial crop failure. In some regions where fish provides a major source of protein, such as Malawi, a similar increase in temperature would virtually eliminate the primary source of protein for almost 50% of the population."

Linking climate change adaptation, disaster reduction, and development; Recent Worlds Council of Churches Climate Change Updates have highlighted the need to help vulnerable communities and societies adapt to climate change that is already occurring and anticipated. The WCC has been expanding its long-term focus on the mitigation of climate change (i.e. reducing the emissions that are causing human-induced climate change) to now include more attention to the needs of peoples already experiencing the impacts of climate change. There are several implications of this shift. Closer cooperation on climate change is increasing between the WCC Working Group on Climate Change and ecumenical relief and development agencies. In addition, the WCC is endeavoring to be present with threatened communities in accompanying them in their struggles and seeking to create opportunities and spaces for sharing of information, resources and technologies appropriate to the adaptation needs and precautionary measures of communities threatened by climate change..

COP10 saw considerable attention to adaptation issues both in the formal negotiations as described earlier in this update and in numerous side events. A significant new initiative based in the United Kingdom has brought together environmental and development organizations including faith community bodies such as Christian Aid, Tear Fund, Operation Noah, Columban Faith and Justice, and World Vision. A report entitled *Up in Smoke?* has



been released by this new UK Working Group on Climate Change and Development. Among the urgent priorities that they recommend are the following:

- A global risk assessment of the likely costs of adaptation to climate change in poor countries;
- Commensurate new funds and other resources made available by industrialized countries for poor country adaptation, bearing in mind that rich country subsidies to their domestic, fossil-fuel industries stood at \$73 billion per year in the late 1990s;
- Effective and efficient arrangements to respond to the increasing burden of climate-related disaster relief;
- Development models based on risk reduction and incorporating community-driven coping strategies in adaptation and disaster preparedness;
- Disaster awareness campaigns with material produced at community level and made available in local languages;
- Co-ordinated plans, from the local to international levels, for relocating threatened communities with appropriate political, legal and financial resources.

Thinking about the longer-term: post-Kyoto scenario proposals

The World Council of Churches with its new study document "Moving Beyond Kyoto with Equity, Justice and Solidarity" is among a growing number of organizations exploring options for a climate policy framework for the period after the conclusion of the first commitment period of the Kyoto Protocol i.e. post-2012. Among the major issues that these studies are addressing:

- The lack of progress of many industrialized countries in making significant reductions in their emissions;
- The implications of the Kyoto Protocol coming into effect as international law;
- The absence of the United States of America from the Kyoto Protocol and the Bush Administration's continuing obstructionism on progress within international negotiations;
- The growing scientific evidence that climate change is already happening with global temperature rise above that of the pre-industrial period already approaching the 2C limit that most analysts consider the maximum that the atmosphere can handle without devastating climate impacts;
- The importance and urgency of increasing the capacity and the funding for poorer nations to adapt to the impacts of climate change that they are already experiencing and prepare themselves in order to reduce their vulnerability to both rapid onset events (e.g. hurricanes, typhoons, floods, etc.) and slower onset impacts (e.g. drought, sea level rise, shifting precipitation patterns and agricultural regions);
- The appropriateness of some differentiation within the category of "developing nations" (which negotiate as a block called G77+China) with some having

reached significant levels of industrialization as measured by per capita income, others rapidly industrializing into major global economic powers, and many others remaining very poor and vulnerable to the impacts of climate change;

- Scenarios that might provide for a range of emission limitation commitments for developing countries depending on their pace of industrialization while not jeopardizing sustainable development;
- The need to shift toward a low-carbon economic system for all countries. ■

*Dr. David G. Hallman is the Climate Change Programme Coordinator, World Council of Churches and Programme Officer for Energy & Environment, The United Church of Canada.*

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## **Statement by Tom Goldtooth, Director, Indigenous Environmental Network**



To many Indigenous Peoples – North and South – carbon trading is a new form of colonialism. I come from the north, from the industrialized and main contributor of greenhouse gases – the United States. As an Indigenous activist fighting for the rights of our indigenous tribes in North America, my people have witnessed first hand, near 300 years of imperialism and broken promises from colonial governments to trust in market-based solutions. To our indigenous tribes, most market-based solutions have not been of benefit.

The emission reductions that the Kyoto Protocol established for industrialized countries were only 5.2% below 1990 levels-, which most scientists agree, is completely inadequate to effectively address global warming. Even these inadequate targets are being evaded through schemes such as carbon trading including the establishment of carbon "sinks" like monoculture tree plantations -mainly in the Global South. These schemes are being embraced by the very corporate entities that



destroying the Earth. Meanwhile destruction of true carbon reservoirs like native forests continues, leading to more releases of greenhouse gases.

Communities disproportionately impacted by climate change and the questionable "solutions" put forward by the carbon trading mechanisms include small island states, whose very existence is threatened, as well as indigenous peoples, the poor and the marginalized, particularly women, children and the elderly around the world. We must be concerned of the immediate danger to the continuation of the way of life of the Indigenous Peoples of the arctic-regions who are watching their world melt before their eyes.

The refusal of governments and international financial institutions like the World Bank to force corporations to phase out use of fossil fuels is causing more and more military conflicts around the world, magnifying social and environmental injustice and violations of human rights.

I call to your attention the human

rights implications concerning the legitimacy of the World Bank's Prototype Carbon Fund (PCF). The PCF is an instrument to commodify the atmosphere, promote privatization and concentrate resources in the hands of a few, taking away the rights of many to live with dignity. The PCF is **not** a mechanism for mitigating climate change. It legitimizes a market for an indefinable "commodity", but in fact cannot be reliably described, quantified or verified. It is neither "carbon" nor pollution that is being traded, but people's lives and paper certificates claiming to be carbon credits. The carbon offset culture and emissions trading carries with it concerns of human rights violations, especially with our Indigenous communities within the southern hemisphere of the Americas.

Just as peoples' movements are rising up around the world against the privatization of water and biodiversity, so must civil society and Indigenous communities rise up against the privatization of the air,

which is being promoted through the establishment of a massive "carbon market."

The governmental leaders have not adequately nor openly discussed the topic of property rights to the atmosphere and whether fossil fuel polluters have the right to dump millions of tons of carbon dioxide into the common air space.

If we are to avert a climate crisis, drastic reductions in fossil fuel investment and use are inescapable, as is the protection of remaining native forests. The current flawed approach of international negotiations must be met by the active participation of a global movement of Northern and Southern peoples to take the climate back into their hands.

Climate politics cannot any longer be limited to the Kyoto Protocol. We must ask ourselves the question of what next and how can the protocol be superseded in a way that avoids its commitments to commodification and scientific abuse. ■ [ien@igc.org](mailto:ien@igc.org)

# Eskimos Seek to Recast Global Warming as a Rights Issue

By Andrew C. Revkin

**T**he Eskimos, or Inuit, about 155,000 seal-hunting peoples scattered around the Arctic, plan to seek a ruling from the Inter-American Commission on Human Rights that the United States, by contributing substantially to global warming, is threatening their existence.

The Inuit plan is part of a broader shift in the debate over human-caused climate change evident among participants in the 10th round of international talks taking place in Buenos Aires aimed at averting

dangerous human interference with the climate system.

Inuit leaders said they planned to announce the effort at the climate meeting today.

Representatives of poor countries and communities - from the Arctic fringes to the atolls of the tropics to the flanks of the Himalayas - say they are imperiled by rising temperatures and seas through no fault of their own. They are casting the issue as no longer simply an environmental problem but as an assault on their basic human

rights.

The commission, an investigative arm of the Organization of American States, has no enforcement powers. But a declaration that the United States has violated the Inuit's rights could create the foundation for an eventual lawsuit, either against the United States in an international court or against American companies in federal court, said a number of legal experts, including some aligned with industry.

Such a petition could have decent prospects now that industrial





*Melting at the arctic, home to the Eskimos.*

countries, including the United States, have concluded in recent reports and studies that warming linked to heat-trapping smokestack and tailpipe emissions is contributing to big environmental changes in the Arctic, a number of experts said.

Last month, an assessment of Arctic climate change by 300 scientists for the eight countries with Arctic territory, including the United States, concluded that "human influences" are now the dominant factor.

Inuit representatives attending the conference said in telephone interviews that after studying the matter for several years with the help of environmental lawyers they would this spring begin the lengthy process of filing a petition by collecting videotaped statements from elders and hunters about the effects they were experiencing from the shrinking northern icescape.

The lawyers, at EarthJustice, a nonprofit San Francisco law firm, and the Center for International Environmental Law, in Washington, said the Inter-American Commission, which has a record of treating environmental degradation as a human rights matter, provides the best chance of success. The Inuit have standing in the Organization of American States through Canada.

Sheila Watt-Cloutier, the elected chairwoman of the Inuit Circumpolar Conference, the quasi-governmental group recognized by the United Nations as representing the Inuit, said the biggest fear was not that warming would kill individuals but that it would be the final blow to a sturdy but suffering culture.

"We've had to struggle as a people to keep afloat, to keep our indigenous wisdom and traditions," she said. "We're an adaptable people, but adaptability has its limits."

"Something is bound to give, and it's starting to give in the Arctic, and we're giving that early warning signal to the rest of the world."

If the Inuit effort succeeds, it could lead to an eventual stream of litigation, somewhat akin to lawsuits against tobacco companies, legal experts said.

The two-week convention, which ends Friday, is the latest session on two climate treaties: the 1992 framework convention on climate change and the Kyoto Protocol, an addendum that takes effect in February and for the first time requires most industrialized countries to curb such emissions.

The United States has signed both pacts and is bound by the 1992 treaty, which requires no emissions cuts. But

the Bush administration opposes the mandatory Kyoto treaty, saying it could harm the economy and unfairly excuses big developing countries from obligations.

That situation makes the United States particularly vulnerable to such suits, environmental lawyers said.

By embracing the first treaty and signing the second, it has acknowledged that climate change is a problem to be avoided; but by subsequently rejecting the Kyoto pact, the lawyers said, it has not shown a commitment to stemming its emissions, which constitute a fourth of the global total.

The American delegation at the Buenos Aires conference declined to comment on Tuesday on the petition or the arguments behind it. "Until the Inuit have presented a complaint, we are not responding to that issue," a State Department official said. "When they do, we will look at what they have to say, consider it and then respond."

Christopher C. Horner, a lawyer for the Cooler Heads Coalition, an industry-financed group opposed to cutting the emissions, said the chances of success of such lawsuits had risen lately.

From his standpoint, he said, "The planets are aligned very poorly."

Delegates who flew to the conference from the Arctic's far-flung communities, where retreating sea ice imperils traditional seal hunts, said they planned to meet in Buenos Aires with representatives from small island nations that could eventually be swamped by rising seas, swelled by meltwater from shrinking glaciers and Arctic ice sheets.

Enele S. Sopoaga, the ambassador to the United Nations from Tuvalu, a 15-foot-high nation of water-pounded atolls halfway between Australia and Hawaii, said he still saw legal efforts as a last resort.

Tuvalu had threatened to sue the United States two years ago in the International Court of Justice, but held off for a variety of reasons.



# A Report on Climate effect in Africa is launched.

Africa's lack of scientific and technological capacity means it is less prepared for the effects of climate change than any other continent, says a report released by the United Kingdom government on 16 December 2004.

The African Climate Report assesses the status of knowledge of climate systems in Africa and recommends actions to help the continent face the threat of climate change.

The report concludes that climate observation is less developed in Africa than in any other region, and that scientific understanding and technical expertise in climate systems are also very poor on the continent.

It lists a variety of "options for collective actions" that could be implemented in the short and medium term to help address Africa's vulnerability to climate change. These include ways of strengthening research capacity so that observing, modeling and predicting climate can improve.

The report suggests creating a training fund for African climatologists and establishing a regional climate center backed by the World Meteorological Organization.

Other potential initiatives include creating an international research programme on African climate and its relation to sustainable development, possibly by establishing a specialist institute.

The causes of climate change are global, and largely brought about by greenhouse gas emissions from industrialized nations. Africa is not in a position to address these, says Declan Conway, who researches African climate change at the University of East Anglia, United Kingdom and is one of the report's authors.

Nonetheless, he adds, sustainable solutions to the threats posed by climate change to Africa cannot be created and implemented by the international community.

"The answers will come from Africa," says Conway. Solutions include both increasing technical capacity and raising awareness.

According to Conway, a priority for Africa is to examine the vulnerability of different regions to climatic variation and to extreme

weather conditions. "We know that drought is more severe in southern Africa, that rainfall variability in Ethiopia is involved in famine and that Mozambique is

highly vulnerable to floods," he said. "It's a case of looking at those situations and trying to improve the capacity to prepare and cope with more of the same and possibly more extreme conditions."



*Scarce resources like water are some of the impact of climate change in Africa.*

The report fits neatly into the United Kingdom's two priorities for its 2005 presidency of the 'G8' group of industrialized nations – African development and climate change. Environment and development ministers from the G8 nations will discuss the report's conclusions at a meeting in the United Kingdom in March next year.

Launching the report, Margaret Beckett, the UK secretary of state for environment, food and rural affairs said: "The challenges of climate change and development in Africa are closely linked. But we urgently need to improve our understanding of how climate change will affect Africa."

Climate has a significant impact on the livelihoods of millions of Africans but its variability - combined with the continent's poor capacity to monitor and respond to climate change - increases Africa's vulnerability.

Beckett presented the report at the annual summit of the conference of parties to the UN Framework Convention on Climate Change, currently being held in Buenos Aires, Argentina. ■



# Indigenous Peoples preparatory meeting during the expert meeting on traditional forest - related knowledge

6-7 December 2004 San Jose, Costa Rica

By Helen Leake - International Alliance

**T**he Expert Meeting on Traditional Forest Related Knowledge and the Implementation of Related International Commitments was held in San Jose, Costa Rica, from 8-10 December 2004 and was preceded by a two day Indigenous Preparatory Meeting from 6-7 December.

Participants in the meetings were drawn from Indigenous Peoples' communities and organizations throughout the world, major international agencies relevant to forest policy, relevant regional and international NGOs, government representatives and UN bodies relevant to the meeting topic. Participants divided into thematic working groups during the Indigenous Peoples' Preparatory Meeting to discuss issues pertinent to forest policies and laws on the international level; the national level; issues of participation of indigenous peoples; and general principles of Indigenous peoples' involvement in international forest policy dialogue. The results of these thematic working groups fed into the Declaration Drafting Committee, who worked hard to put together the consensus document of the 'Corobici Declaration', named for an Indigenous leader of the Huetar people in Costa Rica.

The primary objective of the meeting was to identify ways to improve the national implementation of international commitments on indigenous peoples, local communities and traditional forest-related knowledge. Specific objectives were to increase understanding of the challenges and successes in fulfilling international commitments on TFRK and related issues and generate concrete recommendations for improved national implementation; and to pinpoint strategies and best practice for the recognition of the rights of indigenous and tribal peoples and the effective protection and maintenance of their traditional forest related knowledge.

In addition to the Corobici Declaration, the full discussions during the Expert Meeting generated a comprehensive list of recommendations, providing practical international, national and local guidelines for the effective implementation of commitments. These recommendations were drafted in four continental working groups covering northern countries, the Asia-Pacific, Latin America and Africa. Participants from Indigenous Peoples' communities and organizations worked hard with government representatives, international agency representatives and NGO representatives to identify the major constraints to better

implementation of existing commitments to protect and promote TFRK in their regions. Both documents represent the results of rich and varied dialogue between a range of actors, and both uphold the rights and roles of indigenous peoples in forest policy-making and management. The recommendations and declaration will be submitted to the 5<sup>th</sup> session of the United Nations Forum on Forests (UNFF) in May 2005, the Convention on Biological Diversity (CBD), and other international forest-related processes as proposed models of implementation.

The urgent need to put international agreements into practice on the ground has been recognized and reiterated by all actors involved in forest and biodiversity discussions in the UN and other fora. The expert meeting will therefore, mark a shift from standard setting to the analysis of the challenges and successes in implementing intergovernmental agreements relating to TFRK and the Social and Cultural Aspects of Forests. Most importantly, the outcomes of the meeting will include clear practical national and local implementation guidelines for fulfilling international commitments on TFRK and the social and cultural aspects of sustainable forest management and conservation.

The International Alliance of Indigenous and Tribal Peoples of the Tropical Forests will be holding a side event at the 5<sup>th</sup> Session of the UNFF in May 2005 to raise the profile of the recommendations and the Corobici Declaration – to ensure that the voices and aspirations of Indigenous Peoples are heard during government deliberations about the future of the UNFF and the international arrangement on forests.

## Preamble

1. We the Indigenous Peoples gathered here in San Jose, Costa Rica, reaffirm the principles contained in the Kari Oca Declaration, the Leticia Declaration, the Kimberley Declaration and Indigenous Peoples Plan of Implementation for Sustainable Development and the Wendake Plan of Action. Through a range of actions such as community defense of forests, national consultations, documentation of case studies, and application of indigenous knowledge, indigenous peoples are contributing to sustainable forest management and protection.
2. Indigenous Peoples provide concrete solutions to many of the issues facing humanity today and are strengthening indigenous peoples' roles through



effective participation in areas such as forest management and sustainable development, indigenous peoples can contribute significantly to a sustainable future for all of humanity.

3. We are shocked at the accelerated deterioration of our lands, territories, forests, water and subsoil and at the continuing violation of our rights. Free access to and use of our lands, forests and waters is forbidden to us. The titling of our lands is postponed in order to favor third parties. Protected areas, oil, timber, fishing concessions and forest plantations are created that overlap with our lands, resulting in the eviction of and restrictions for our peoples. Leaders and communities defending their forests are imprisoned and arbitrarily harassed. Our fight for our rights is criminalized and our territories are militarized. The increasing number of these cases and the lack of legal redress is alarming, as the leaders and experts attending the meeting have pointed out.
4. We express our deep concern about the attitude of the United Nations bodies in treating traditional knowledge in a fragmented manner, without recognition of its holistic nature and its indissoluble unity with our collective rights as peoples.
5. We are concerned that national and international processes related to free trade agreements between states foster the usurpation and degradation of our forests, lands and territories, as well as biopiracy and uncontrolled access to genetic resources in our forests, lands and territories.
6. The greatest obstacles for the implementation of international standards and mechanisms related to the human rights and fundamental freedoms of indigenous peoples are the lack of political will of nation states, unfair and discriminatory laws, and the lack of sufficient funds and resources to allow the autonomous development and full participation of indigenous peoples in all processes.
7. Traditional Forest Related Knowledge (TFRK) of indigenous peoples is intrinsically interlinked with our life. It cannot be separated from our interrelationship to our territories. We emphasize the unique spiritual values, world views and cosmologies of indigenous peoples, all of which are interconnected to the sacred web of life and enrich the cultural diversity of all humanity. There is no knowledge without peoples or territories.
8. Traditional Forest Related Knowledge of indigenous peoples is not a commodity. It cannot be extracted, documented and traded. It is linked to our intergenerational cultural development, survival, beliefs, spirituality and medicinal systems. It is inseparable from our lands and territories. Its use is confined to persons with the appropriate authority to use it in accordance with our customary laws.
9. Our traditional knowledge is much more than simply

the knowledge of certain plants or animals. It is intimately linked to the spiritual world, to ecosystems, and to the biological diversity within our lands and territories and it transcends national boundaries. Fragmented misappropriation of this knowledge constitutes a deep violation of the integrity of our lives, territories and autonomous development.

In view of the above, we once more demand the recognition of the following principles in all forest policies and issues related to TFRK:

#### **General Principles:**

1. Indigenous peoples have the right to self-determination. We have legal and juridical systems based on our collective rights to our territories and natural resources, including subsoil resources.
2. The application of the principle of free and prior informed consent is fundamental in any decision which could affect our territories, lands, forests and development planning.
3. The issue of traditional knowledge must be regarded in a holistic manner, inseparable from our rights as peoples.
4. We are the owners and custodians of indigenous knowledge, and the ones to decide upon the nature of its use and application, and the conditions under which it can be accessed or not. Indigenous peoples are opposed to a use of traditional knowledge which violates the spirituality and cosmovision associated with traditional knowledge.
5. We endorse a rights-based approach as the most appropriate way of dealing with the theme of forests and traditional knowledge, and also with efforts to eradicate poverty. Such an approach recognizes both the collective and individual rights of indigenous peoples, which include our rights to self-determination, our rights to the use and control of our natural resources, to our cultural heritage, to our self-development, to our languages and our traditional ways of life and livelihood.
6. Indigenous Peoples have the right to a development that is appropriate and suitable for us, on our own terms and conditions, and at our own pace and tempo, managed and guided by our own leaders, institutions and processes. The right to use our forests, water and subsoil which we have protected and sustainably used over the centuries, in ways that we find appropriate, including contemporary innovative systems of forest use and forest management, is part of our right to development.
7. We emphasize the need to strengthen the major role of indigenous women in the preservation and transmission of indigenous knowledge. The role of elders and spiritual guides as owners and transmitters of traditional knowledge to the younger generations must also be recognized. ■

*\*Indigenous leader of the Huetar people of Costa Rica*



# Recommendation from the expert meeting on traditional forest related knowledge

Held in San Jose Costa 8<sup>th</sup> to 10<sup>th</sup> December 2004.

## *Establishing Effective Frameworks*

Recognizing that the protection and promotion of Traditional Forest Related Knowledge (TFRK) of Indigenous Peoples (IP) is inextricably linked with their full cultural and intellectual heritage, secure rights to their lands, territories and the natural resources therein and with their spirituality and customary law, Considering that indigenous peoples' rights are the foundation of their future development, and that many indigenous peoples traditionally and currently depend on forests, indigenous peoples' rights must be recognized in forest policies. Sustainable forest management cannot be achieved without the protection of IP rights.

National governments and states should, with full and effective participation of Indigenous Peoples:

1. Undertake constitutional reforms that recognize the existence and identity of Indigenous Peoples in their countries, through plural legal regimes and by ensuring their prominence in national law
2. Ratify the International Labour Convention 169 on the Rights of Indigenous and Tribal Peoples in Independent Countries where Indigenous Peoples so demand.
3. Support the UN Draft Declaration on the Rights of Indigenous Peoples
4. Review national constitutions, laws and policies to harmonize them with applicable international laws and agreements.
5. Repeal and reform exclusionary forest and conservation laws, policies and associated norms, codes and legislation that criminalize the customary resource use practices and traditional livelihood activities
6. Reform national forest and conservation policies, laws, institutions, and land tenure regimes to recognize indigenous peoples' unambiguous and secure rights to collectively own, manage, and control their territories, forests and other natural resources, taking into account their traditional lifestyles and customary systems of tenure;
7. Bis. Take measures as soon as is practicable to review relevant national laws, policies and programmes that affect or may affect TFRK
8. Repeal all assimilationist development laws and policies since they devalue and undermine Indigenous Knowledge, including TFRK
9. Adopt laws and programs that eliminate and penalize all forms of discrimination, intolerance and social exclusion and ratify and implement the Convention on the Elimination of All Forms of Discrimination
10. Develop primary and secondary curriculum to reflect the perspectives and be relevant to Indigenous systems of knowledge while being sure to account for Indigenous values
11. Implement affirmative action regarding education of indigenous girls and boys, such as free education
12. Provide technical services and political and moral support necessary for the recognition, creation, and functioning of future Indigenous universities.
13. Ensure that in schools and universities, where forestry and related studies are taught, current curricula for courses and degrees are expanded to include indigenous views of TFRK and their rights
14. Initiate deliberate action to provide indigenous women with the necessary capacity to fully participate in natural resource management
15. Allow freedom of association for indigenous peoples, in order to form networks and organisations, to advocate for their rights
16. Not interpret national sovereignty in ways that undermine the rights of peoples including their rights to self-determination and permanent sovereignty over the natural resources in their territories.
17. Respect, promote and implement the economic, social and cultural rights of IP to ensure coherence with processes of territorial demarcation and respect for Indigenous customary law and forest management
18. Prohibit the imposition of protected areas and forest reserves on IP territories and halt the involuntary displacement of IP as a result of land use changes. In the case of alienated lands of indigenous peoples, governments should take adequate measures to restore ownership and possession of the same to the indigenous peoples.
19. Not establish concessions that affect Indigenous territories and rights. Where this has occurred reparations and indemnity for damages caused should be paid, and fair and equitable sharing of benefits provided.
20. Initiate immediately, in a fully participatory manner, the restitution of indigenous peoples' lands expropriated for settlement, conservation and development projects



without their free, prior and informed consent. Where this is not possible they should be provided with compensation and preferably provided lands of equal quality and extent

21. Ensure representation of indigenous peoples on government commissions and in the parliament
22. Adopt timely national measures to promote and facilitate the implementation of Article 10(c) of the CBD
23. Undertake development of policies and laws, with the free prior informed consent of Indigenous peoples, that implement the Akwe:kun Guidelines for the conduct of cultural, environmental and social impact assessments regarding development proposed to take place on, or which are likely, to impact on, sacred sites and on lands and waters traditionally occupied or used by Indigenous and local communities
24. Adopt and adhere to policies of full information disclosure of relevance to indigenous peoples and TFRK, and disseminate this information widely in appropriate languages and forms
25. Stop large-scale, illegal logging while recognizing without criminalizing the customary use and access to forests by local communities and indigenous peoples for their own needs. At the same time, the state should address the root causes of poverty that exert undue pressure on forest communities
26. Recognize customary law and legal pluralism as vital means of protecting TFRK while adopting additional *sui generis* measures to prevent the expropriation of IP knowledge and resources without diminishing IP customary jurisdictions and laws and respecting the collective, holistic, inalienable and intergenerational nature of indigenous cultural heritage
27. Support customary rotational farming and hunting and fishing practices to ensure their sustainability through action research and education. Protection of these extensive systems of land use requires the statutory recognition of indigenous peoples' territories.
28. Provide an institutionalized and regular process for IPs to dialogue among themselves, with government representatives, and among government departments to review and harmonize national policies and laws and to discuss other matters of high priority and concern to IP.
29. In negotiating an international regime on access to genetic resources and benefit sharing, recognize and protect the fundamental principle that Indigenous Peoples are rights-holders with inherent and inalienable rights over their traditional knowledge and biological resources, including genetic material, within their territories. Obligations of states under human rights conventions must be fully recognized in the

development of an international regime. States must ensure that the rights of Indigenous Peoples to free, prior informed consent when their knowledge or genetic resources are sought for utilization, including the right to deny access and /or refuse to participate.

30. Refrain from deploying or permitting military and paramilitary forces to protect forest reserves and other areas adjacent to indigenous peoples' territories
31. Immediately repeal laws that provide immunity from criminal prosecution to government officials with responsibilities for forest management.

### Improving Implementation

Although many existing international agreements related to forests recommend positive policy changes and action, the national case studies and regional reviews carried out for this meeting show clearly that the majority of these agreements are being implemented tardily, inadequately, and with little real participation from IP.

One glaring example of the dangers in excluding IP from implementation strategies is evident in the experience with databases and registries designed to document Indigenous knowledge as a means, *inter alia*, of establishing evidence of prior art.

Databases of traditional and associated biological knowledge could be a means to facilitate access by external entities, making traditional knowledge vulnerable to exploitation. Databases and registers are only one approach in the effective protection of traditional knowledge, innovations and practices and their establishment should be considered voluntary, not a requirement for protection, and where established, occur only with the free prior informed consent of indigenous and local communities. Traditional knowledge that is already documented or in registers or databases should not be considered to be in the public domain, and Indigenous peoples retain all rights over the ownership and use of such knowledge. Indigenous peoples have a right to grant or refuse such access as well as to determine the level of such access.

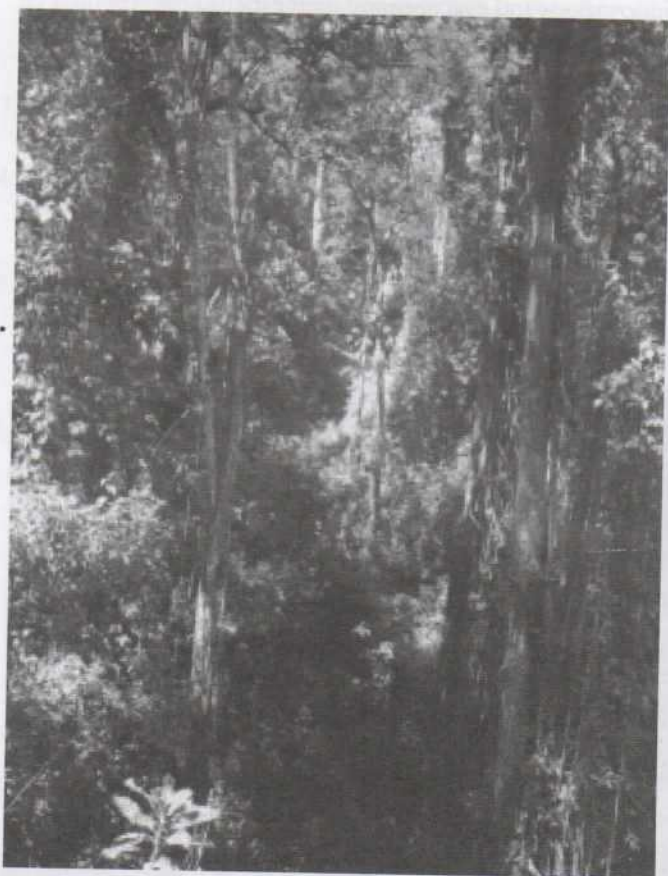


Nyayami Simon from the Ogiek harvesting honey in the forests.



*Governments therefore should:*

31. Take adequate measures to help preserve and protect the TFRK of IP, with the free, prior and informed consent of the IP concerned.
32. Liaise with indigenous peoples to establish a process for the documentation of TFRK with the free prior and informed consent of IP
33. Recognise that the knowledge so documented continues to be the property of the indigenous peoples in question, and that it cannot be used in any manner without their free prior informed consent, through the establishment, in a fully participatory manner, of appropriate laws and policies.
34. Ensure that indigenous peoples receive the benefits from any use of this knowledge, through the establishment, in a fully participatory manner, of appropriate laws and policies.
35. All international processes dealing with forest issues (including the UNFF and CBD), as well as all international forest-related agencies (including members of the CPF) should apply an integrated and rights-based approach in all policy discussions, initiatives, projects or programmes that directly or indirectly deal with or relate to traditional knowledge.
36. Ensure that agro-forestry technologies drawing upon TFRK, such as 'Taungya', clearly acknowledge the origins of this knowledge and only apply it with the free, prior and informed consent of its original custodians



*Kapolet Sengwer Indigenous forest - Kenya.*

*Implications for the International Arrangement on Forests*

Recognizing that the IAF is not ready to embark on a process of negotiating a legally binding instrument on forests, since the UNFF has yet to adopt the holistic vision of forests held by indigenous peoples, in which indigenous peoples' collective rights to their lands and territories and knowledge, are integral;

Moreover, concerned that the IAF/UNFF has yet to accept the necessity of defending forests, indigenous peoples and local communities against the pressures of international free trade agreements;

*Any future international arrangement on forests (post-UNFF 5) should:*

37. Only be embarked on with the full and effective participation and consent of indigenous peoples, and only if the provisions of the proposed arrangement are respectful towards and consistent with the rights of IPs
38. Have a specific standing agenda item addressing Indigenous Peoples' Forest Issues. Additionally, Indigenous Peoples' Forest Issues should be addressed as cross-cutting issues throughout the various processes. The program of work of any future arrangement should take into account the relevance of indigenous perspectives to all aspects of work.
39. At the national level, governments should address Indigenous Peoples' issues within their National Forest Programs and National Biodiversity Action Plans, and Parks and Protected areas strategies, and strengthen Indigenous Peoples' participation in national planning, implementation and reporting. Additionally, consultations should be done with respect to appropriate Indigenous Peoples' structures, with mechanisms for documentation and disclosure.
40. Regarding the CBD and UNFF and Strengthening National Reporting:
  - a) UNFF secretariat should redraft guidelines on national reporting to ensure it embraces a broad set of issues relevant to Indigenous issues and TFRK
  - b) The CBD, UNFF and their Member States should strengthen national reports by including, in an equitable way, the perspectives of Indigenous Peoples, and by providing equitable funding and resources for Indigenous Peoples to submit parallel reports to complement and enrich national reporting process to the CBD.
  - c) National Reports to the CBD and UNFF should identify who (in terms of Indigenous Peoples) has been consulted through what IP structures, organizations and Indigenous Peoples' communities should be aware of the process and structures to allow them to participate and contribute.
41. The CBD, and any future international arrangement on forests, must increase and accelerate work



mainstreaming Indigenous Peoples' issues, as cross-cutting issues, across all of the thematic and other areas of the CBD.

42. UNPFII should provide greater coordination and guidance and make recommendations to the UNFF, governing bodies of the CPF member organizations, including the CBD, in their work relevant to Indigenous Peoples.
43. The UNPFII should create a task force on Traditional Knowledge bringing together all the UN agencies working on Traditional Knowledge to ensure a broad and effective holistic approach to the protection of Traditional Knowledge and related natural resources.
44. The UNPFII, now that it exists with a mandate relevant to the UNFF, should become a member of the CPF.
45. International Arrangement on Forests/CBD should institute/establish a Northern Regional process on forest issues, with a particular focus on TFRK in the Northern and Boreal regions. In creating this process, the Arctic Council should be seen as an example of good practice on high-level cooperation between governments and indigenous peoples.
46. National Criteria and Indicators frameworks for SFM must include a specific criterion on Indigenous Peoples Forest Issues, which will, as a focus, measure the extent to which Indigenous rights are respected and TFRK is considered in Forest Management, in the view of Indigenous Peoples. Any future international arrangement on forests, in addressing C & I, must embed indigenous issues in this process. Current Criteria and Indicators need to be redeveloped to include indigenous perspectives.
47. The UNFF/CBD should direct increased attention to global warming in their work, and activities relating to TFRK, since global warming is an increasing source of destruction of TFRK, particularly concerning the Arctic region, the Amazon basin and small island developing states.
48. Any International Arrangement on Forests (IAF) must conform to existing international law related to Indigenous rights, such as that on FPIC, which is an established principle in working methodologies of the UN, such as those taking place through the CBD, UNDP, etc. Additionally, rather than seeing existing discussions as sufficient, any future international arrangement on forests should aspire to advance Indigenous Peoples' rights such as that of self-determination.
49. Any IAF should adopt the best practices of other UN bodies (such as CBD in its work on Art. 8(j) / WGIP / UNPFII) concerning the full and effective participation of Indigenous Peoples. Any IAF should adopt such mechanisms of participation.
50. The UNFF, and any subsequent international arrangement on forests, should recognize Indigenous Peoples as distinct peoples and grant them increased and differentiated participation consistent with emerging trends in the UN system.
51. The UNPFII should work with the WTO Secretariat and Member States to open up the WTO to Indigenous Peoples' participation and to raise their awareness of the impact of trade arrangements on Indigenous Peoples and their rights.
52. Governments, any future IAF, and CBD, should support national and/or international policies which restore full access and rights to resources and traditional territories necessary for Indigenous Peoples to exercise traditional land use activities, such as hunting, fishing, gathering, herding, and ceremonial activities required to maintain and rejuvenate TFRK and support the livelihoods of Indigenous Peoples. Additionally, in consultation with the relevant Indigenous Peoples, governments should halt current projects that are contributing to the degradation of traditional lands until it has been established what rights Indigenous Peoples have to the land. Also, a process should be established to determine these rights and interests.
53. Countries, donor agencies, the IAF, CBD and other members of the CPF, should support efforts at the national, regional, and local level to utilize both TFRK and scientific forest related knowledge in the development of forest policies, forest research, forest assessments, sustainable forest management practices and monitoring activities, with the full and effect participation of indigenous peoples.
54. Any future IAF should focus on monitoring, assessment and reporting on implementation of IPF/IFF PFAs. In addition, third party assessments, peer reviews, and independent evaluations of these processes should be emphasized.
55. National governments, donor agencies, and voluntary fund mechanisms should provide adequate funding to support Indigenous Peoples' initiatives to develop their capacity to manage forests and take part in national and international initiatives.
56. IAF and CBD should encourage member states to develop new institutional arrangements, such as an Indigenous Peoples' forest tenure, consistent with the community forest movement, which would additionally address indigenous peoples' rights, and incorporate their unique forest values and interests.
57. Establish, with the full participation of indigenous peoples, benchmarks and indicators for measuring the implementation of national guidelines and regulations regarding TFRK.
58. The UNFCCC and its Kyoto Protocol should not regard plantation forests as carbon sinks in CDM projects.
59. The UN Special Rapporteur on the rights and fundamental freedoms of IP should elaborate a report specifically on the current status of TFRK.



60. The UN High Commissioner for Refugees should create a special program to address the needs of IP displaced by the exploitation of their lands and territories.
61. The UNESCO Draft Convention on Cultural Diversity must be negotiated between member states and representatives of IP to ensure that it provides adequate protection of their cultural heritage.
62. There should be full discussion and open participation by representatives of IP in WIPO's work related to genetic resources, traditional knowledge, and traditional expressions of culture.
63. The Secretariats of the Convention on the Elimination of Discrimination Against Women, UNFF, CBD as well as UNIFEM and other UN agencies should compile best practices related to Indigenous women's traditional knowledge of forest management.

### *Indigenous Peoples*

Recognizing that self-determination implies both rights and responsibilities, IP should:

64. Together with NGOs and funding agencies, ensure that information about relevant international processes reach IP communities in appropriate language and form, and to also ensure that members of such communities are able to attend the relevant international meetings.
65. Together with NGOs and funding agencies, ensure that preparatory meetings are held in IP territories and areas prior to IP participation at international meetings concerning their rights.
66. Transmit the millennial knowledge of their ancestors to future generations in which process indigenous women, community elders and spiritual guides play a fundamental role
67. Undertake activities that would provide civic education to indigenous peoples and communities, on issues regarding TFRK
68. Raise their governments' awareness of Indigenous Peoples' skills and capacities with regard to TFRK and sustainable forest management
69. Initiate deliberate action to reform customary practices that prevent the full participation of women in natural resource management
70. Advocate for TFRK to become a part of the school curricula in indigenous communities
71. Strengthen advocacy measures to reform national laws and policies to bring them into conformity with obligations under international law, and to take effective administrative and other measures to implement those laws
72. Strengthen the participation of indigenous children and youth in international and national processes on forests
73. Northern Indigenous Peoples' Organizations should initiate the creation of a focal point from Northern

IPOs that would parallel the focal point of Indigenous Peoples' Organizations representing Southern countries. This self-selected focal point should be welcomed by the Secretariat of the UNFF.

### *Donor Agencies*

Recognizing the important role of international cooperation and partnerships to achieve needed reforms and to ensure proper and adequate capacity building, donor governments and agencies should:

74. Support exchange programmes between different indigenous communities, both locally, nationally, regionally and globally, in order to share experiences and knowledge on the promotion and protection of TFRK
75. Provide resources for the capacity building of indigenous peoples to undertake lobbying and advocacy activities
76. Provide resources to undertake lobbying and advocacy activities at the local, national and international levels
77. Mainstream consideration of TFRK related issues in all projects and programmes affecting indigenous peoples
78. Provide sufficient resources to execute projects and programmes planned, executed and managed by IP for their self-development.
79. No international financial institution should promote or enter into projects related to natural resources, forests, land, water, agriculture, mining etc. that are not accepted by Indigenous Peoples
80. International agencies that finance or otherwise support or promote forest-related policies, projects or programmes (including the World Bank, Regional Development Banks, GEF, FAO etc.) must ensure that such activities are acceptable to affected indigenous peoples or other holders of traditional knowledge, as expressed through their representative institutions and organizations, prior to any policy adoption or approval of a particular project or programme.
81. Recommend to Northern Governments, Donor Organizations, and Voluntary fund mechanisms, to ensure that funding is also made available to enable the participation of Northern countries' Indigenous Peoples in relevant international and national meetings. Additionally, once funded, Indigenous Peoples should be free to participate as they see fit, through government delegations or in their own capacity.

*Adopted by consensus,  
Corobici Hotel, San Jose Costa Rica,  
10 December 2004*



# The Ogiek: The Guardians of the Forest

By Ron Nomi

Natural resources play an important role in the shaping of a culture or the survival of a society. The relationship between man and his dependency on the environment has been a major cause of conflicts throughout the history of the world. The Mau Forest, an ecological haven in Kenya, is an example of such conflict. The Mau supports an abundance of diverse plant and animal life as well as one of the last indigenous forest dwellers, the Ogiek. The Ogiek, commonly referred to as the "caretakers" (Sang, 2002, p.3) of the forest, have existed for centuries in a peaceful (Obare & Wangwe, 1998) and symbiotic relationship with their homeland. This union instills a feeling of a true religion for these people. The Ogiek is a forest-dependent community who have resisted, struggled and survived decades of discrimination and eviction from their ancestral land (Astill, 2002). Since colonization the Mau Forest has undergone environmental chaos of all living plants and animals ("Kenya," 2001). This loss of natural resources and the denial of spiritual and cultural rights of their homeland have had a devastating affect on the continuance of the Ogiek identity. A loss of identity is a loss of life. The Ogiek individuality, spirituality, and economic survival are based upon the biodiversity and ecosystem of the Mau Forest. Although the Ogiek have maintained their heritage for centuries through a symbiotic relationship with the Mau Forest, they now face cultural extinction due to government policies that are destroying their traditional homeland and denying their right to exist.

The Mau Forest, located on the cliffs of the Rift Valley in Kenya, covers approximately three hundred fifty thousand hectares (Sang, 2002). It is a mountainous rain forest with an average rainfall of two thousand millimeters that is bordered by four Districts: Kericho, Narok, Nakuru and Bomet (Sang, 2002). The Mau is a delicately balanced and complex ecosystem that plays an important role in nature, capturing and absorbing water during the rainy season, and releasing water into streams and rivers during the dry season ("Facts," 2003). Famous as one of five water sheds ("Protect," n.d.) it provides forty percent of the water to Kenya (Astill, 2002).

The natural resources of the Mau are essential to the lives of the Ogiek. Water, necessary for all life, is placed under the strict guidance of the Elders. The Elders prohibit land cultivation within fifty meters of running water (Obawra & Wangwe, 1998) protecting its purity and the continued use by all life in the forest. The ecosystem and the biodiversity supported by the Mau exemplify the fine balance that must be maintained in this ecological haven.

Any alteration will affect the stability of the forest, causing detrimental effects on all of its inhabitants, which the Ogiek is a part. The loss of the Mau Forest and its biodiversity is the loss of the Ogiek heritage. The disappearance and extinction of a culture and heritage is a permanent loss to mankind that cannot be replaced.

Ogieks, the ancient Africans are revered and praised as frontiersmen who coexisted with nature (Beinhart, 2000). To them the word land is not defined in a one-word idea (Beinhart, 2000), such as ecosystem or environment. Instead, nature and the environment are described symbolically (Beinhart, 2000) using human and/or animal spirits. Land is often identified as dangerous, sacred or powerful through the use of myths and fables. These stories discuss the relationship between man and his environment or question social issues of society that often lead to a moral or an open-ended tale. To the ancient Africans, their natural environment and all its resources play an important role in shaping their society (Beinhart, 2000).

The Ogiek are a long established African tribe of hunters and gatherers assumed to be the first settlers of Eastern Africa (Sang, 2002). Their existence can be traced as far back as 1000 A.D. (Towett, 2004b). The forest provides a way of life, a source of ceremonial and sacred locations such as graves sites (Towett, 2004b), and a place that inspires spiritualism and emotional well-being (Kirui & Mbugua, 2004). The spiritual life that the Mau offers cultivates sincerity and moral commitment to the environment and to all of its inhabitants. It is here that the Ogiek draws their inner strength and the purity of consciousness. According to ancient stories, God made the Ogiek of the East Mau Forest from soil gathered at the cliffs of the Mau Complex (Majtenyi, 2001). The Ogiek heritage can be thought of as being built on a bond to the soil of their homeland, instilling a belief that where they exist is where they belong. As such, the Mau Forest is the foundation of their community, tradition, and culture affecting the every day life of the people. Therefore, without the Mau the Ogiek will fade away into oblivion.

The Ogiek's sense of sight, smell, and sound has become highly developed through centuries of living in the forest (Sang, 2002). This adaptation has made them proficient at tracking, mapping, and quick to identify a variety of flora and vegetation (Sang, 2002). This knowledge and skill makes them efficient at hunting small animals, the gathering of honey, nuts, fruit, wild plants, and herbs for food or medicinal use (Sang, 2002). The Ogiek familiarity and awareness of the sensitive balance





*An elderly woman in Mariashoni, East Mau forest, Nakuru district - Kenya.*

between themselves and nature makes for a peaceful and happy co-existence with the wildlife of the forest. They hunt and gather as long as it is supplied in bountiful amounts. Their dedication to maintaining the harmony and balance of their homeland yields unconditional sacrifices within the community for the protection and safety of their environment. If the scale of supply and demand is tipped, adjustments will be made within the community until the balance can be restored. The Ogiek use their indigenous skills to support them. They use the skins from hunted animals, herbs and honey gathered from the plants and bees, and commodities made from iron ore, such as knives and spearheads, to trade with other tribes (Towett, 2004b). The philosophy of their economic system is based on providing for the good of the individual and the community, while simultaneously maintaining the health of the environment (Towett, 2004b). The Ogiek are responsible for themselves and the livelihood of the world they live in. By living within the laws of nature, the tribe is obeying the laws of life and therefore, they are successful in bringing prosperity, peace, and happiness to themselves and the earth. It is this instilled value that has made them "self sufficient" (Towett, 2004b, p.100) through the centuries without the need of any

outside intervention or assistance. The social and economic livelihood of the Ogiek is dependent on the natural resources of the forest, forming a partnership, which is based on mutual respect.

The Ogiek is the oldest and most knowledgeable environmentalist (Majtenyi, 2001). Methods to preserve and conserve the forest are passed down from generation to generation by the Elders of the community (Obare & Wagnwe, 1998). Their guidance affirms the moral responsibility of each member of the community to the physical and spiritual laws of nature. The Council of Elders distributes land, solves disputes, and governs the Ogiek people. Property is held communally through a system of tenure to which animals and plants are a part of the land (Obare & Wagnwe, 1998). The Elders are responsible for the distribution of property to clans or family members (Sang, 2002). Land boundaries are demarcated and identified through the use of swamps, glades, valleys, rivers, streams and sacred trees (Towett, 2002), exemplifying the spirituality and sacredness that land and its inhabitants play in the life of the Ogiek. As a sign of respect and identification, each family names their portion of land, acknowledging their responsibility to the occupancy and usage of the property (Obare & Wagnwe, 1998). According to Ogiek law, each family is accountable for all animals and plants living on their allocated area, to which hunting, gathering, and tree felling must first have the approval of the Elders (Obare & Wagnwe, 1998). The Ogiek heritage is built on a sense of responsibility to their homeland, themselves, and their community. Their legacy is built on the philosophy where the needs of the individual become the needs of the many. Therefore, the Ogiek spirituality is based upon not only the respect of their environment, but also upon each other as a group of people. The Mau not only provides for the basic needs of the Ogiek, such as shelter, food and clothing, but it also is an important aspect of their social and spiritual life.

The Ogiek world is the Mau Forest, which holds many treasures close to their hearts, minds, and souls. Through the centuries, the Ogiek have practiced methods to conserve and preserve the Mau's natural resources. In doing so, they have become the protectors of the forest. Honey is collected year-round in beehives shaped in the form of hollow logs made from the barks of trees (Obare & Wangwe, 1998). The stripping of bark requires expertise and knowledge so no harm or damage is done to the trees. The special care and attention placed on bees, beehive manufacturing, and honey collection is supervised by the Elders who controls the quantity and quality of beehives thus guarding against the overuse of trees. The Ogiek familiarity of the flowering season and pollination practices of the bees is the result of centuries of forest life (Sang, 2002). This has led to a symbiotic relationship between the forest and the Ogiek. The process of honey collection



aids in the cross pollination of trees and plants within the forest and in return provides food, wine and a means of trade with other tribes (Sang, 2002). Wine is used in ceremony rituals of the Ogiek, such as the naming of a child. Honey wine is served to guests in this spiritual and sacred ceremony (Kirui & Mbugua, 2004). The care and attention the Ogiek place on honey collection has given them notoriety as honey gatherers (Sang 2002). Honey is a vital component in the Ogiek life. It provides food for the community, an item of economic trade with other tribes, and is part of sacred ceremonies that is crucial to the spirituality of the Ogiek. The dependency on natural resources and the relationship between the Ogiek and all life within the forest motivates the Ogiek to use their indigenous skills and wisdom to protect their environment. The Mau, while providing the fundamental necessities of life, more importantly supports the emotional well-being and enhances the spiritual rituals of the Ogiek tradition that is crucial to the survival of their heritage.

### *The Effect of Colonization*

Beinhart (2002), in his paper *African History and Environmental History*, discusses the destructiveness of human society. He states that the European expansion into Africa brought forth the idea of humanizing the indigenous people and nature. Colonization tried to change the African way of land use and in doing so caused social and environmental ruin. Africans were considered abusive to their environment and attempts were made to control, segregate, and exclude tribal people from the forest areas. Furthermore, environmental regulations were introduced for the protection of natural resources. As Beinhart later reveals, this was all a deception used by the colonists to remove occupants from the forest in order to extract timber and other desired natural

resources to pad the pockets of the rich and powerful.

### *Discrimination of the Ogiek*

Since the time of British colonization, the Ogieks have been fighting for the right to be recognized as individuals who have cultural and the ancestral entitlements to their homeland. In 1932 the Kenyan Land Commission implemented The Forest Act, to which the Ogiek tenured land was declared a forest and therefore a protected natural resource (Towett, 2002). Declared unworthy, harmful, and detrimental the Ogiek were evicted from the Mau Forest ("Kenya," 2001). The British government hoped they would be assimilated into other tribes ridding them of the Ogiek (Astill, 2002). But eviction did not deter the forest dwellers from their homeland; they kept returning only to be treated as trespassers and squatters, and to have their homes destroyed and their beehives torched (Astill, 2002). In 1963 Kenya became independent of British rule ("Kenya," 2001), but this did not change the fate of the Ogiek. The Kenyan government, using the Forest Act, refused to allow the Ogiek into their ancestral home (Towett, 2002).

Referred to as "Dorobos" (Sang, 2002, p. 3) or paupers, the forest dwellers now faced discrimination by their own people. The Ogiek land dispute, eviction, and social discrimination continued in the new Independence, forcing the Ogiek to move deeper into the forest (Obare & Wangwe, 1998). A small group of Ogiek was eventually gathered and placed temporarily around the forest station with the promise of resettlement, but this never happened leaving them landless (Obare & Wangwe, 1998). Their land was allocated to individuals that were not members of the Ogiek community, but were political supporters of the present government (Towett, 2002). Judged to be detrimental not only to the Mau but to the outside community, the Ogiek were collected

like cattle. As their land was continually taken and under siege, their communities became split and in disarray, leaving the Ogiek lost, confused, and constantly persecuted. This peaceful community of forest dwellers, whose only desire is to be allowed to live their lives as they have for centuries, became victims at the hands of their own countrymen. The constant eviction from the Mau has led a small number of Ogiek to push deeper into the woods, while the majority have been forced into an unfamiliar world. As such, they have become susceptible to assimilation, disease, and poverty as they struggle to adapt to a new way of life leaving their heritage in danger of becoming extinct.

### *The Desecration of the Mau*

Discrimination, corruption, greed, and power are the underlying causes of the desecration of thousands of acres in the Mau. In man's desire for a better way of life, selfish compromises are made at expense of others. The Mau, labeled to have environmental protection, continued to be cleared for timber, plantation, and settlement. Three logging companies, Pan African Paper Mills, Raiply Timber, and Timsales, Ltd, were exempt from The Forest Act ("Kenya," 2002). All three logging companies have ties with the Kenyan government. Raiply Timber and Timsales, Ltd employ over thirty thousand Kenyans and Pan African Paper Mills is a company in which the Kenyan government is a shareholder (Astill, 2002). Timber is felled for exportation and land is cleared for plantation and settlement. In 1930 ten percent of forestland was used for exotic tree plantation, again forcing the Ogiek deeper into the forest (Obare & Wangwe, 1998). Timber and tea plantation was seen as a means by which Kenya could compete on a global scale in the world market as well as provide employment within the country (Obare & Wagnwe, 1998). By the order of the President and



Parliament, in 1986, tea and pyrethrum plantations were established (Obare & Wangwe, 1998) in Kenya. Pyrethrum or painted daisy produces a natural pesticide in its brightly colored flowers proved to have detrimental effects on the bee population (Obare & Wangwe, 1998). At the same time, large portions of land were given to outside settlers who were considered to be the politically correct, and to individuals who were active supporters of the current government. All parties had no knowledge of land conservation or preservation and caused unnecessary damage to the forest and its natural resources (Sang, 2002). Poor land management of plantations, logging, and settlements resulted in the destruction of the forestland. The desecration of the all plant and animal life in the Mau from developers and settlers started a chain of natural disasters in the forest, which negatively affected the Ogiek way of life. The loss of tree and plant life changed the microclimate of the forest ("Forest," 2004), as water that was once trapped is now evaporated. The elimination of trees and plants left the land barren and exposed, leaving the soil prone to erosion. Erosion eventually affected the quality and quantity of water in rivers and streams. Pesticide introduction and use on plantations caused a decline in bee and honey production. These combined changes have had a dramatic effect on the ecosystem and biodiversity of the Mau. Changes in the forest affect the Ogiek ability to support themselves. Violation of the land and its inhabitants is considered sacrilegious, affecting the Ogiek spirituality, their sense of well-being, and their way of life. When the land becomes exhausted and useless, and there are no more parcels left to take, the Ogiek moves closer to the eradication of their heritage. Soon the Ogiek, like their land, will become extinct.

### *Violations Against International Laws*

Kenya takes pride in being a globally conscientious partner, supporting many international conventions and treaties regarding the environment and the rights of indigenous communities (Trouwborst, 2002). The Kenyan government in denying the recognition of the indigenous Ogiek and the desecration of the Mau Forest is in direct violation of international environmental and human rights laws it adopted (Towett, 2002). In 1972 Kenya agreed to a multilateral World Heritage Convention, which approved a treaty concerned with the protection and survival of cultural and natural heritages. In being an active member of this agreement, Kenya pledged to safeguard and protect heritages from any social or economic changes that cause damage or destruction of a heritage (Trouwborst, 2002). Again, in 1982 pledging to abide by The World Charter for Nature, the Kenyan government promised to respect nature and all its processes, avoid irreversible damage, and adapt agriculture and forest practices that are natural to the environment (Trouwborst, 2002). Lastly, in 1992 accepting the Convention on

Biological Diversity, Kenya vowed to protect the ecosystem and natural habitats, respect indigenous communities, and use nature in such a way that does not cause harm to the biodiversity, or present and future generations (Trouwborst, 2002). In these three treaties alone, the government of Kenya has disregarded the socioeconomic dependency of the Ogiek on the Mau Forest, dismissed the cultural and spiritual importance of the Mau to the continuance of the Ogiek heritage and lastly disrespected the Mau Forest as an integral part of the Ogiek society.

### *The Assimilation of the Ogiek*

The Ogiek is highly adapted to their life in the Mau. Life outside the forest is unfamiliar, frightening and possesses many threats to the innocent and naïve Ogiek people. As forest dwellers, they lack the social skills necessary to survive successfully in the modern world. They have become susceptible to the influences of money, modern conveniences, diseases, and illnesses of their new environment. Tuberculosis, malaria, and sexually transmitted diseases such as gonorrhea, AIDS, and HIV are a few examples of infirmity that present a deadly threat to their existence. The Ogiek of the Mau Forest once a self-sustaining, spiritual, and proud people now find their heritage and their cultural spirit dissolving at the hands of man.

The assimilation of the Ogiek people into the outside world is occurring today. There is no written language of the Ogiek; instead it is a spoken language that is passed from parent to child (Kirui & Mbugua, 2004). As some of the Ogiek have become assimilated into the population bordering the Mau, they have become cattle and peasant farmers. They have adopted the languages of their neighbors and are marrying outside of their tribes (Kirui & Mbugua, 2004). Language and children is crucial to the Ogiek. The spoken language is the only way knowledge and information is passed along in their culture from old to young. The vanishing use of their language in the younger generation threatens the Ogiek heritage. Children are ones future. The procreation of children is a means of ensuring the continuance of ones lineage. As young men and women marry and intermingle outside of their tribe knowledge, language, and the Ogiek way of life is becoming a thing of the past. Centuries of data, rituals, and spirituality that were once passed down through stories, fables, and discussions are slowly being lost in the transition with each generation. Due to government closure of all schools in the East Mau in 1989 (Sang, 2002) the Ogiek suffer from an eighty percent illiteracy rate, which is the highest in Kenya (Astill, 2002). Illiteracy among the Ogiek hinders the Ogiek to learn about their heritage through the written word.

As more young men and women become assimilated into the outside world, they also adopt the modern way of life. Herbs that were once used for medicinal purposes and for the treatment of ailments are now being deserted



for modern medicine (Kirui & Mbugua, 2004). While some have become cattle and peasant farmers, others have taken employment in businesses or government sectors such as the forest department, planting non-indigenous conifer trees. Sang (2002), in his paper *The Land Question*, addresses the ignorance of the forest department about the indigenous plants and trees in the Mau which led to the planting of conifer trees. He notes that the conifer does not provide viable substances or provide provisions that can be used by the Ogiek or the wildlife in the capacity of food or honey production. Therefore, it can be assumed that the conifer uselessness further upsets the ecosystem and biodiversity of the Mau Forest. In essence, these employed Ogiek are part of the system that is eradicating the culture and heritage of their own people.

The assimilation of the Ogiek is a threat to their language, culture, and heritage. Assimilation is erasing centuries of knowledge and an enriching way of life.

### *Lessons That Could Be Learned*

Through centuries of living in a symbiotic and peaceful relationship with nature, the Ogiek have developed a deep understanding of their environment. Today's environmentalists and conservationists could learn a great deal from the Ogiek people. Beinhart (2002), in *African History and Environmental History*, states "local knowledge of the environment, and the means of living in it, have become an increasingly rich area of research as well as a powerful ideological statement about the right to manage resources." Mankind's past is his gateway to his future. Centuries of environmental and conservational practices between man and wildlife could be documented for forest management. The medicinal use of plants and herbs for treatment of ailments could become an aid to modern medicine. The sacred rites and spiritualism of the Mau Forest could provide historical information for future generations. With only 500 families practicing their ancestral life style as hunters and gathers (Astill, 2002) in the Mau Forest, the survival of the Ogiek heritage is of great importance.

### *Conclusion*

In just slightly over twenty years, a total of sixty percent of what was once lush forestland is now scrap pieces of barren land (Mbaria, 2004). Since colonization thousands of acres of prime land were released to the politically correct people, supporters of the government, and outside settlers through fraudulent title deeds (Towett, 2002). In man's quest for fortunes, he threatens the survival of nature and those whose way of life is dependent on it. While the Ogiek people lived in the forest, it remained healthy and prosperous, once settlers and developers move in, the forest and all its inhabitants are now facing extinction. The Ogiek are a minority group of only twenty thousand countrywide (Sang, 2002), of which currently

approximately five hundred families live the traditional way of life in the Mau Forest. At one time scattered in all of the forests of Kenya, they are now dispersed in only the seven sections of the Mau Forest: South West Mau, East Mau, Ol'donyo Purro, Transmara, Maasai Mau, Western Mau and Southern Mau (Sang, 2002). The Ogiek have been evicted from their land since colonization, discriminated against and dominated by their own countrymen, and suffer from the highest illiteracy rate in Kenya. The future of their identity is threatened as young men and women become assimilated into the modern world. Homeland, heritage and culture becomes of great importance as only a handful of Ogiek live in the traditional lifestyle in the Mau Forest. This unique relationship with the land and its environment is necessary for the cultural and spiritual survival of these people. The vanishing of the Ogiek is a loss that cannot be replaced. The vitality of the biodiversity and the ecological system of the Mau Forest is central to the tradition, spiritual growth, and economic livelihood of the Ogiek. Therefore, the continued existence of the indigenous Ogiek is dependent upon the survival of the Mau Forest, and their ability to live in it, for without it they will cease to exist.

### *Author's Note*

There is nothing more powerful than being immersed into a society of people of a different race. There is nothing more profound than communication with a different society of people who you come to respect and sympathize. There is nothing more life changing than being proud of people that you have never met.

As a student at Seattle Preparatory High School, my senior project involved researching and writing a thesis paper based on a conflict that is occurring in Africa today. This process led to the discovery of the persecution, discrimination, and eviction of the Ogiek from the Mau Forest of Kenya. In seeking resources it was discouraging to find limited information. An article listed the names of six people in Kenya with matching email. This was the beginning of a cultural exchange between people and myself whom I have never met. I have come to understand I am responsible for the good of the world. My paper is my opportunity to give something back to the larger community. I read a quote by Father Fernando Cardenal who states, "You learn to read so can identify the reality in which you live, so that you can become a protagonist of history rather than a spectator." My thesis has become more than a senior project. It is about making a difference, spreading awareness and opening the minds of others. The Ogiek crisis is an international and a moral issue concerning the rights of individuals to their heritage, identity, and a place they call home. ■

For more information on the Ogiek struggle for their land and protection to the forests; visit <http://www.ogiek.org>



# Challenges related to equal access to education of Indigenous Girls

By Princillah Nangurai

In pre-Independent Kenya, Kajiado District amongst other pastoralists, were disadvantaged in many ways, for reasons I would not like to speculate in this forum. Sufficient it is to mention that one of those disadvantages was in education and literacy. As fate would have it, the women bore the brunt of it.

When the first Christian missionaries came to Kenya, they picked on men only;

- For cultural reasons since parents found it easier to release boys than girls to school.
- They wanted men for their first converts to be able to spread the gospel!

The first schools then were for boys only. Even when girls were introduced to school, parents were reluctant. They soon found out that just like boys, girls failed exams, but in addition to that they could get pregnant and become educational and some times social rejects as they are stigmatised by the pregnancies. They kept hoping their daughters will fall prey to one of these after enrolment.

In Kenya of 1930's in this District, enrolment for boys was picking up and now there were a few men who had already gone through formal education. They got a rude shock when they became of age to marry and found no educated girls around!

These now educated men got together and formed an organization called "**Olturrur Lool Maasai Oisumate**" (Association for Educated Maasai) to call for girls education to correct imbalance. In spite of these initial efforts, only a few girls were allowed to government boy's schools in the 1940's. Education did not get proper foothold until 1959 when the first all girls school was started.

Since independence, the Kenya government has recognized the importance of education it has regarded education and literacy as a mean to overcome poverty, ignorance and diseases. Many commissions have stressed and emphasized equal opportunities to all Kenyans. It was the hope of all Kenyans that by the year 2000 all school going children – boys and girls would be in school!

The year 2000 has come and gone, the Kenya Government introduced Free Primary Education in 2003. It is sad to say that despite all these efforts in place, there are still thousands of children from the indigenous communities that have no access to school. The boys still outnumber girls not only in enrolment but also in retention, participation and completion.



Mrs. Princillah Nangurai, Headmistress AIC Kajiado.

## Informal Education

We have a saying in Maasai "the girls hangs with the mother, the boy with his father". Women have the informal education from their mothers. This knowledge has enabled them acquire skills to lead and carry out their normal duties and responsibility in the community. This informal education is all very well for them at that level but unfortunately it does not enhance the women's economic and social status viz a viz that of men. The women find themselves in the same difficult situation their mothers before them have endured, since "they came up the Keri Valley" as the saying goes. It is therefore obvious that what is urgently needed is formal education. Very sad though, to most of this down trodden women, they may not realize and may never know that is what they need. It is even more sad that some of them are not conscious of the fact that they are disadvantaged or even aware of the simple fact that there is a way out of it for their daughters if not for themselves.

## Formal education and hindrances:

This entails going to school, as we know it today for the purpose of acquiring knowledge that assists in assimilating into today's society without being



disadvantaged.

As mentioned earlier, women in this district are far behind their men folk in formal education. There are various reasons why is so. There is an inherent bias that shapes and dictates life space and style of a girl child. There is still negative attitude towards girl's education.

#### **What are the reasons?**

First and foremost, the men who have the say, still do not believe women need formal education. To them a woman's place is in the home, where she can perform her duties without going to school as long as she can get married and a handsome dowry is obtained.

- The community fears that girls, will get 'spoilt' & remain 'loose'.
- That the husband gives a feeling of equality to men and especially the chauvinistic husband.
- That the girls will be in a position to make decision on their own.
- That the costs involved are high and there is fear that no benefit or profit will be enjoyed by the parents.
- For a girl to finish school and get married there is a long wait for the dowry and in some instances, no dowry is acquired.
- For those who are likely to go to school, it is evident that a number of them do not perform well nor do they finish school. This is not because they are intellectually incapable but because of other culturally related reasons.

#### **Late Enrolment**

The girl – child is in the middle of household chores from a very tender age. This makes her enrol to school late, if ever she easily falls prey to property seeking parents and lustful bridegrooms who see this as a blessing rather than focusing on the schooling of the girl child as her birthright.

#### **Poverty**

Most pastoralists have predominantly been livestock keeper. Harsh prolonged droughts and famine have over time drastically reduced their livestock rendering most of them dependent they are also unwilling to venture into other areas like tiling the land in the name of culture. The creeping poverty has opened more doors to girl disappearance from school to rich men who take them as surplus wives denying them the right to education. Even where resources are available girls are an after thought second to boys.

#### **Gender bias**

The culture by itself has dictated the merits of the boys-child over the girl child since the boy is seen as a permanent security and asset to stay rather than a girl who is on transit to destiny outside the homestead. This bias is well spelt out in the act of giving boys in the name of "Moran" cattle and numerous goats to lavishly eat so as to be strong to protect the community while the girl languishes in the scorching sun herding livestock as attending to household u ending chores.

#### **Work pressure:**

Experience has it clear that in day schools, indigenous girls, like in most African homes, are victim of household labour before and after school. These coupled with lack of conducive environment and facilities for homework, leaves the girls with a lot of unfinished schoolwork. The girls psychologically develop fear for school due to uncompromising teachers who mere out harsh punishment irrationally.

This brings confusion and frustration since these unfortunate girls have no place to air their difficult circumstances and so easily fall prey to the outside world. Those who remain perform dismally in school.

#### **Circumcision, pregnancy and early forced marriages.**

These three are all interwoven. Female Genitals Mutilation has been practiced by a majority of the 42 ethnic groups in Kenya. As a result of education and religious influence, most of the tribes eliminated the practice. My community, like most pastoralists and a few of other tribes have strongly held on to the tradition. This practice too deeply rooted that I do not see much change in the near future.

Circumcision itself is an initiation into womanhood, which makes girls feel that school is the wrong place for



*Girls of AIC Kajiado reciting a poem on environment.*



them where they are treated like children. The longing and pride to own and manage her own home grows in her, distracting her attention from the classroom. Girls tend to perform well in the lower classes but drastically deteriorate in upper classes after going through the ritual, which allows them to be involved in women folk activities. They go through peer and home pressure, which deters their concentration in school. An early forced marriage is also as a result of circumcision. It is an unfair act to an innocent being whose rights are infringed by being caught unaware and unprepared for marriage and parenthood.

#### **Interventions:**

I shall now talk briefly about the interventions and efforts put in place by various organizations and schools to encourage and improve access, retention, participation, performance and completion of indigenous girls. I shall especially talk of my school, which is the centre of these interventions.

#### **Programmes that target girls.**

The school endeavours to create a conducive and friendly atmosphere for learning to attract girls to stay, participate, perform and complete school. A variety of activities are designed to empower girls for effective participation in education and development.

#### **The rescue programme**

This is where girls are rescued from forced marriages, FGM and their culturally related issues. It consists of boarding facilities for up to 50 girls. It included a kitchen, a dining area that also serves as a training area, and sanitary facilities. To date there are 52 girls residing at the centre during school holidays. It also welcomes girls from other schools who would be seeking reading and working facilities that may not be available at home.

#### **Bursaries**

Most of the rescued girls are sponsored by various organization and some individuals.

#### **Guidance and counselling**

A guidance and counselling unit was established in 2000 after training all the teachers and pupils (peer pressure)

*The counselling programme includes:*

- A weekly session for all girls focussing on issues such as
- HIV/AIDS
- Reproductive Health
- Girl/Boy relations
- Discipline
- One to one counselling for girls in need.
- Academic counselling and evening remedial classes for

poor performers.

Medical and psychological treatment has been provided to several rescue girls with severe bodily harm and mental injury – the trauma of a forced marriage or genital mutilation. The counselling programme has resulted in the successful integration into normal school life.

#### **Girls clubs project:**

Through a theatre for development process, a girls **TUSEME** (speak out) club has been created through intensive training. The impact was immediate. They were visibly more confident, articulate and able to voice problems that they believed interfered with their education and to suggest solutions. To date the clubs have been involved in the following activities.

- Debates and quizzes with neighbouring schools with boys and girls
- Planning and holding science exhibitions.
- Participate fully in drama and music festivals.
- Excellent participation and performance in academics.



#### **Culture talks:**

We believe very strongly that our culture and traditions are good and that the girls should not lose grip on these elders – Men and women, are usually invited to give talks and answer any questions that the girls may have, sometimes debates arise to decide whether a certain tradition should continue or not. This is a most interesting activity. It also includes traditional songs, riddles, proverbs and dances.

#### **Capacity building for teachers**

Through the Forum For African Women Educationalists (FAWE), the teachers in this school have benefited from rich and diverse capacity building programme to assist them empower girls.

- Strengthening guidance and counselling.
- Training peer educators



- Sensitising parents during parent's day/ open days on how to help their daughters.
- Establishing rapport between teachers and pupils.
- Insisting that teachers serve as effective role models for girls.
- Training on self-evaluation.
- Equip teachers with gender sensitive responsive skills and teaching.
- Methodologies that will support girl's performance especially in SMT subjects.



Mrs. Nangurai, on the left, receiving books donated by IIN for the school on World Environment Day - June

- Understanding the world of the youth person.
- Inter and intra person relations at the place

#### ***Integrated programmes***

The school has the following programmes in place for girls with special needs.

- A unit for visually impaired girls.
- Physically disabled girls.

We cannot succeed fully without looking at special needs. The community believes that bringing forth a disabled person is a curse within the family so these cases would remain hidden away from the public languishing unattended.

#### ***Community mobilization***

The school has found it necessary to develop partnership with different target groups from the Maasai community and equipping them to support the development of the school – the target groups included.

- The Parents
- The chiefs who among the powerful opinion leaders who can serve as effective intermediaries in communicating with the Maasai at the grass roots level.
- Education officials
- Provincial administration without who we cannot succeed in the rescue missions,
- Other stakeholders to support efforts in place.
- Parents of the rescued girls for reconciliation.

The school also allows girls who become pregnant to come back to school after delivery.

#### ***Potential for replication***

Kajiado District is now a model of how much can be achieved when stakeholders collaborate to solve a problem. Involvement and commitment of stakeholders is key to ensuing sustenance and replication of education among

the indigenous peoples.

- The role of the provincial administration is sensitising the public on issues of girl's education.
- The strong warning to chiefs to protect young girls by ensuring that they go to school and complete.
- The subject panels formed by teachers.
- The attendance of a wide representation of education officials, NGO workers parents, teachers from different schools and community leaders was to all sensitisation meetings.

All these and many others are strong indicators of potential of replication of this programme.

With the escalating AIDS/HIV scourge, poverty and the increase of drug abuse, there is need to look more closely at interventions that protect the girl child from abuse, exploitation as a care given or a socio – economic asset. More emphasis on reproductive health education in schools and counselling centres should be given. This will help them empower the girls with negotiations skills, self-esteem and confidence.

Various means to persuade people to accept change have been used. It is known that even when people discuss an issue we should never expect everyone to agree, it takes time. Let me conclude with this saying “We say that time changes thing but you actually have to change them yourself”. ■

The writer is the principal of A.I.C. Girls Boarding School - Kajiado. She is the founder of A.I.C. Girls Secondary School. You can contact her as follows:-

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# Working together on violence against girls in Education

Compiled by: Nasieku Lesoloiya

ActionAid, a non governmental organization involved in various community development projects, recently launched a campaign dubbed 'Violence against girls in education campaign (VAGE). The organization consequently carried out research on why most of the girls do not finish school like the boys

According to the organization violence is a major barrier to education for millions of girls across the globe. The prevalence of violence against girls affects both their rights to education and their rights and their rights in education. ActionAid International says this is the focus of its advocacy initiative. In the study it shown that violence is a key factor in denying girls their right to education

ActionAid's initial research has found that violence against girls takes place in schools, on the way to school and around the schools and that the violence itself takes several forms. It includes sexual violence, sexual harassment, intimidation, teasing and the threat of violence. The situation is the same throughout Africa. South Africa for example Human Rights Watch found out that "South African girls face the threat of multiple forms of violence in school" including rape, sexual abuse. Kenya and Uganda too have their fair share of violence against women. For instance the study reports that violence against girls is not limited to specific age group as all girls regardless of age, race, class and caste are all affected.

The impact of the violence is immeasurable according to the report and includes loss of self esteem, depression, anger, risk of suicide, unwanted pregnancy, HIV infection and fear of victimization. Combination of these factors cause many girls to drop out the study says. The studies also shows how poverty, war and conflict expose girls to sexual violence and exploitation and other abuses. Girls are also very vulnerable when they have to walk long distances to schools, particularly in rural and poor urban areas. The study reveals that violence against

women manifests its effects in low enrolment of girls in schools, poor performance at school, high drop out rates, teenage pregnancy, early marriage and many others.

ActionAid country studies show that the causes of violence against girls are many and complex. They relate to deeply embedded structural inequalities and dominant ideologies that perpetuate beliefs and attitudes that discriminate against girls and women. Violence against girls has its roots in patriarchy and unequal power relations that still exist worldwide. Gender stereotypes perpetuate ideas and beliefs about the position and worth of girls in society. In some contexts parents are reluctant to send



*They make their rights known as young as these primary girls from Ortum - West Pokot.*

their girls to school because they do not see the value in educating schools. Other reasons for not sending girls to school include fear of violence and exposure to risks of socially unapproved sexual behaviour. Violence against girls needs to be understood in the context of broader practices of sexual violence and youth cultures.

In the report the following are listed as some of the reasons why drop out is higher among girls compared to boys.

- Violence was the greatest contributing factor to the above problem. The study showed that in 12 countries the most affected are the girls at the age of 10-14





*These girls from Naramum Primary School in West Pokot are happy because they have just been presented with new boarding facilities courtesy of World Vision - Marich Pass Project, West Pokot, February 2004.*

years.

- Lack of adequate support system both from the government, parents and the teachers in school.
- Little knowledge on their rights; this leads many children to give in to challenges and drop out of school because they are not aware about their rights.
- Lack of safer environment, school an home should be a safer place for the girls
- Security mapping of schools: distance from home to school offers -
- No security to the school going girls.

Given this deplorable situation the report underlines some of the action to be taken in order to address the plight of girls

- Girls should be educated on their rights as a child as well as a girl.
- There should be enough support from the legal sector and the government.
- Girls who fall victims of violence should have access to medical attention and care.
- Religious leaders should talk against violence on the girls in religious forums.
- Strong penalties should be put in place for those who violate the girls.
- The law enforcers like the policies should be aware of

the girl's right and handle their cases legally.

- Girls should be given chances to be what they want to be; girls have potentials and are articulate on what they want in life.

During the study ActionAid asked the girls on their views an opinions on violence against girls. Aware and concerned with their plight the girls called for radical measures to protect them and give a chance to complete their education.

- Abusers of children should be arrested.
- More female teachers in school: they are free to explain to them their problems and they understand since they are women just like them.
- Establishment of boarding schools since it is a safer place for the girls.
- Ever one should be trained on the girl's rights so that they can implement it.
- There should be confidential places

where the victim girls can go and seek help.

- Girls should keep off from danger zones.
- Mothers should listen to their girls and support them rather than not condemn them by asking ... what were you wearing?
- Children have a right to complain and people should



*Let the pastoralist children be given an opportunity to learn according to their environment.*

be read to listen to them i.e. police, parents and friends.

- Girls should live in a clean, separate and safe environment.
- Legal action should be taken to the abusers.
- Girls should say no to sex.
- Girls should be given education, respect and don not overwork them. ■



# Samburu culture at the World Travel Market

by Mrs. Rebecca Samaria Lolosoli



Marketing Kenya abroad, delegates from Samburu with Hon. Raphael Tuju, Minister for Information Tourism.

On 6<sup>th</sup> of November 2004, in a company of 5 officials from the Samburu County Council and representing Umoja Uaso Women Group, I left for London to attend an exhibition at the World Travel Market through the sponsorship of the **African Wildlife Foundation (AWF)**. Our aim being to market Kenya and particularly Samburu National Reserve as a tourist destination and the Samburu culture and artifacts as new products. The Samburu County Council stand was a crowd puller. To some Samburu was unheard of, while many were attracted by my traditional regalia/costume and the beadwork displayed.

With my knowledge of conservation and being involved in eco tourism and preservation of Samburu culture, I was able to articulate issues and now belief the effort was a success.

All the artifacts displayed were bought off with good contacts established to conquer the UK

market.

The interest and enthusiasm displayed meant that more beadwork need be produced, more promotion made for the sale of the same in the international market viz: Europe, the far East and the US.

For this to succeed three main aspects need to be addressed, viz: -

- Beads are made available in large quantities to the members.
- A production unit is established separate from the usual cultural village activities for the export market.
- Marketing and promotions made through the electronic and the print media, particularly in the Internet.
- More training for the women in order to go by the market demand.

In this regard, brochures and hooking

the village to the internet through a website becomes highly necessary.

This way, sales may be able to be effected online. Products will be coded, priced and placed on the web.

To enhance quality of production for the international market, vigorous training and capacity building will be a must. We are lucky that in January 2005 a lady, Mrs. Wendy Ellsworth will be visiting us for two weeks, again courtesy of **AWF** to train us on the techniques and use of beads from Japan, in order to produce quality beadwork for the US market.

The Umoja Village has continued to be a role model not only to the local villages but also to others within the district and the country. It has continued to register increased numbers of educational visits from areas that intend to initiate cultural villages countrywide. We have had women visiting us from Loitokitok, Logologo in Marsabit, West Pokot to name a few. We beleive our group can win for a centre of culture where many more can visit and learn from us. The ministry should encourage and support such initiatives in other areas of the country, in order to sell our country which has a cultural diversity, beauty, beautiful people, land and rich natural resources. ■



Rebecca Lolosoli with Kenyan delegation at the Kenyan stand in London.



# The future of the traditional Pastoralists: Issues and concerns

By Adan Harar

*The pastoral week held in Nairobi end of November to 3rd of December 2004 was a beehive of activity. One of my inspiring moment is where I attended a talk in the regional symposium and was inspired by Dr. Elijah K. Biamah.*

.....  
**T**oday you made a presentation and perhaps touching on the livelihood or the lifestyle of the general speaking Pastrolist. What were the main issues you alighted on the paper?

The session, a regional symposium for the greater horn of Africa has addressed the issues of the future of the traditional Pastrolist and specifically looking at issues and concerns critically looking at what is happening and how sustainable their needs are.

One of the things that came up was to bring out the fact that we are having two problems, with the resource basis shrinking the resource pressure is increasing.

There are two hypothetical models that I was trying to present, one was looking at the issue of resource base reservy, the resources pressure, whereby looking from the 1930s to 2020 you will see a situation whereby in the 2020 we will be having a small resource base that are shared and a very high resource pressure in terms of the population growth that will have occurred and hence their needs and demands on the same.

I looked at the uncertainty of the Pastrolist in the future in this country and more so looking at it as the traditional Pastrolist which per say is nomadic Pastrolist and again looking at the 1930s, almost the whole country in the arid lands we had nomadic Pastrolist only, by the 1960s, we had the semi nomadic Pastrolist coming in so that the base for the nomadic Pastrolist was getting reduced and we can see that to the 1990s there was an emergence of the third category of patrolists, a destitute Pastrolist.

So we had three categories of Pastrolist in which case now the nomadic Pastrolist was reducing and the semi nomadism was creeping inn and the destitution was coming along with it, and as we project this to the future to 2020 we see a situation where there will be very little of nomadism and more of semi nomadism and destitution within the pastoral setting of this country.

**What are some of the main problems that are facing these Pastrolist in Kenya?**

For a long time the Pastrolist have been on their own. The mainstream government both in the colonial and the

post colonial era have not given due attention to the Pastrolist, they have been surviving on their own and it has been on their own knowledge base, their own interventions that have helped them to live through In as much as we try to recognize it as a production and welfare system.

The weather not preferable, the persistent droughts that have come in, the insecurity that have crept in now made life almost impossible because these people are now threatened, they are being pushed to the periphery.

There has been a lot of changes in the key production areas of this country through creation of national parks, game reserves, wheat farming areas and all these other protected areas that we have had as a country and has interfered with the grazing patterns of the nomadic Pastrolist where as they had the dry and the wet season grazing areas, these grazing areas are no more. We need to revisit these and see how these people can proceed.

**How strongly can we say that the Pastrolist contribute to the economy of this country?**

Even judging from discussions at the symposium, It comes out clearly that the Pastrolist through the livestock production and products contribute significantly to the national economy of this country. Livestock production and products contributes 70 billions shillings to the Kenyan economy yearly. Here we are talking about an enterprise that is contributing much more than tourism. Tourism contributes 50 billions per year.

The other thing we should recognize is that 70% of the landmass in Kenya is Arid lands and about 10% is semi arid and then we have about 20% that is high and medium potential areas, the high and medium area is saturated because of the high population pressure on the resources base. The government has come in very strong and come up with very good policies through the land policy that is still underway to curb people who are moving into the marginalised areas and moving in to these fragile ecosystem. There is nee to really look at Pastrolist per say and Pastrolist land as being separate from others and see what laws statue could be put in place that would address those areas and by doing this we will be able to put land into good portion.

I would like to see a situation whereby very soon the quality of livestock has improved and even in those areas there will be industries that have been set up to process livestock products for the export market and thinking of



it like an export processing zone so that what comes out of those areas is the final products the processed products that can be sold out within and outside the country.

**Given the current situation when you talked of the livestock or the Pastrolist being under pressure what is the future of this industry?**

Pastrolism is a production welfare system and certainly it has a future in the sense that it is in our blood, it is our livelihood and you can't change one's livelihood over night it will take time.

The issue of concern here is the traditional pastrolism, the nomadic lifestyle issues of transhumers moving from one part to another. Because of the increasing population and the beliefs we will certainly have a situation whereby we can increase the productivity in the pastoral lands and ensure that the livestock they keep is of better quality, we do away with the quantity and go for the quality and in so doing we will have improved these people's incomes and living standards.

**What other source of alternative lifestyle do they have apart from pastrolism? What else can they do in order to derive a livelihood for their living?**

This issue came in strongly in the symposium presentation and we have critically looked at the alternative options to pastrolism. We have to diversify and have other sources so that pastrolist would still continue with their livelihoods and on the other hands have other things that can also earn them income.

some of the alternatives activities that came up are like, fishing -incases of Turkana Pastrolist living in lake Turkana, The issue of bee keeping- it is something that is done everywhere within the pastoral areas and can be a good source of income more so if they can process it themselves and sell the final products. There were issues like those of trading hides and skin. If the hides and skins could be processed from within and the final products sold that could also help them improve their income.

We looked at the issue of trying to get Pastrolist to running shops that is shops keeping. We also discussed issues of car trade and there are people who disagreed with that and said it should not be seen as an alternative option but when you look at it critically, you will find that it's mainstream of quite a number of pastoral communities within the region.

What are the main factors contributing to the deteriorating lifestyle or the disappearance of pastrolism lifestyle? Is it the drought, it has been here and it has been recurring. What do you think about drought affecting pastrolism and even making it extensively if not put in place maybe the policy?

This indeed is the major issue of concern to the Pastrolist within the entire region and even the world over. One that there is climatic changes and desertification and this has happened because of the increasing pressure resource base. The Pastrolist have destroyed the vegetation and the place

left degraded. The degradation has affected the rainfall patterns in these areas. The rainfall in the pastoral areas is relief rainfall, which depends on the trees. When vegetation is normal, the rainfall patterns will be disrupted and coupled with the climatic changes we are bound to have more droughts and we have seen a trend of episodic droughts recurring every ten years in this country if you can look at the drought patterns, that means every time there is a severe drought, the entire livestock will be cleared off and the Pastrolist will then stay for a long while before they can restock and even worse now that the traditional restocking mechanisms of helping others restock are no more because of the poverty we have to diversify so that when droughts come we will have a fallback position that we can go to and earn livelihoods while you see how you can restock.

**What do you think can be done to elevate or address this problems that keeps on recurring from the Pastrolist and also from the government side?**

This is where the government policy comes in and an area where the government has failed to address the water conservation. There are those people with the thought that building dams in Pastrolist areas would destabilize the ecology of that area and thus be an environmental nuisance.

We need to have bigger water bodies and bigger water dams constructed in pastoral areas that can be piped and channeled to very well defined areas where Pastrolist can produce better products and can even practice zero grazing in bringing up their livestock. This can improve the quality of livestock and can also enable them grow green crops that they need in their diets.

Irrigation will be a way forward if there is water. It is a high time the government put water conservation as a top priority in this region of the country given that 70 to 80% of this country is Arid and semi arid land.

**When droughts strike, you find that the main problem that people in those areas have is dependency syndrome that keeps on recurring and that seem to be stagnating development in terms of people becoming innovative, could you comment on that?**

This is changing with time because Pastrolist are getting enlightened.

If you look around more so in the current government you see people from the pastoral community holding key positions, that speaks for itself- they have gone through schools. They are educated and these are the people to bring change, they are change agents and positive ones. They can go back and tell their people "look, in order for us to move forward we have to change and change for the better and this has nothing about doing away with our lifestyle but to improve it" because pastrolism is in the blood.

In the discussion there was a lot of emphasis of not



only making some radical changes in our way of looking at pastoralism rather looking for ways of improving on the production system that are there.

**Some of the problems facing pastoralism in Kenya, do they share with their neighbors in the horn of Africa?**

Yes, from the discussion, despite that we were using Kenya as a case study the issues and concerns that came up are cross cutting and most of the participants who stood up and talked appreciated it and said that in as much as this was a Kenyan case study, the issues brought forward are

affecting them across the boarder. in terms of resources conflict for example, there are cross border conflict between the Ugandan and Kenyans and Ethiopian's and Kenyans, In terms of government the fact that the traditional authorities structures have been marginalized, that is a problem that is everywhere within the region so you find that most problems faced by Pastrolist is the same within the region.

**Could you comment on the question of conflict between Pastrolist and agriculturist?**

This issue of conflict between the Pastrolist and the agriculturist is more

evident more so in Kenya and it has come about due to changing resources. For instance Tana river where you see one group of people are agriculturist and have gone to live close to the Tana river so that they can practice their agriculture there that is the flat base type of agriculture and that has blocked the Pastrolist from the inter land from accessing that water source and that has been a source of conflict and we see this everywhere there is water and where water has been cut off barely inaccessible can be a cause of serious conflict. ■

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## Profile: Nobel Peace Prize Winner Hon. Prof. Wangari Maathai

By Mia MacDonald

It's a bright morning in Nairobi, and Wangari Maathai, founder of the Green Belt Movement (GBM), long-time campaigner for the environment, civil and women's rights and newly minted government minister, is annoyed. Her mobile phone, work papers and handbag are locked in a cabinet in parliament – unavailable after an evening session. Kenya's 18 women parliamentarians (of 222) are not allowed to take handbags into the chamber. Maathai wants changes in the rules, and will lend her voice to efforts to get them.

After years of harassment, beatings and jailing by the Government of Daniel arap Moi, Maathai was elected to parliament in 2002 in elections that were Kenya's first fair vote in decades. In January 2003, she was named Assistant Minister for Environment, Natural Resources and Wildlife. Her transition from campaigner to legislator has been remarkable: on inauguration day, she realized that her guards had once been her jailors. 'I sit there in Parliament sometimes and remind myself, "You're really making laws here,"' she says. 'If you can help make laws that will make things better tomorrow, then that's much, much better than what you could have done outside.'

In October 2004, Maathai received news that







*Prof. Wangare Maathai with Dr. Topfer Claus UNEP - Tibaijuka - UN Habitat doing what she likes best*

would again transform her life and work: she was awarded the 2004 Nobel Peace Prize, widely considered the biggest prize in the world. That's not because of the \$1.3 million purse that comes with it, but because of the global recognition recipients receive for their ideas and values; quite simply, they have the eyes of the world on them for a year and often beyond that as well.

Past winners include eminent and courageous people like the Dalai Lama, Nelson Mandela, former U.S. President Jimmy Carter, Burmese democracy and rights campaigner Aung San Soo Kyi and the Rev. Dr. Martin Luther King, Jr. With the prize, Maathai achieved another first in a life already quite full with them. She is the first African woman to win the Nobel Peace Prize and the first African living and working in the vast swath of continent between the Egypt and South Africa to be so honored. She is also the first Black African woman to win a Nobel of any stripe.

It should come as no surprise that Maathai celebrated

the news, which she received on her mobile phone as she traveled to a meeting with her constituents in Nyeri, by planting a tree at the Outspan Hotel, in sight of Mount Kenya. "I am profoundly grateful," Maathai said about the award. "The 30 million trees planted by GBM volunteers – mostly rural women – throughout Kenya over the past 30 years are a testament to individuals' ability to change the course of environmental history."

"This is a great day for Kenya and especially for members of the Green Belt Movement and the global green movement," she continued. "On behalf of all African women, I want to express my profound appreciation for this honour, which will serve to encourage women in Kenya, in Africa, and around the world to raise their voices and not to be deterred."

Maathai's life reads like a handbook for the mantra of do not be deterred. She has been speaking out for social justice since founding GBM in 1977. Since then, GBM has helped rural women plant nearly 30 million trees across Kenya to slow desertification and provide fruit, fuel and shade, becoming "foresters without diplomas". In many cases, the trees were the first hint of autonomy in the women's lives. GBM tied tree-

planting work to civic education, sowing seeds of larger transformation through training on ecology and rights – rights to a clean and healthy environment, good governance and personal freedoms, all deeply compromised during Moi's autocratic regime.

"We created a movement that was not only taking action to save the environment, but also educating itself about the responsibility we have as citizens to change the government and demand better governance."

As a minister, Maathai has had to adapt to a different pace and the outsized expectations of a public used to hearing her speak out or organize a protest to protect a forest or city park. The former University of Nairobi professor and first woman in East Africa to earn a Ph.D. gives herself a middling grade. "I think I was performing better after we built the Green Belt Movement. I was able to move things. [Here] it's a very slow process. [People] want to see action. They don't want to hear the



I'm sitting there when the forests are disappearing. They want to turn things over so they expect me to turn things over.'

Yet, Maathai isn't nostalgic. 'This for me is... a very important step. I'm learning. Many of the environmentalists with whom we started in the 60s and early 70s did end up in government, and a good number became ministers. [But] because many of us are driven by idealism, rather than politics, we have to train ourselves to be patient and realize that governments are not run by idealists.'

GBM's work continues and Maathai is using its methods, lessons and sometimes its seedlings. She still does tree planting with GBM groups. Maathai is also part of ministry efforts to clean up Kenya's notoriously corrupt forestry sector and encourage shifts from soft to hard (recyclable) plastic production.

She's also seeking to engage Kenyans in managing natural resources, and reforesting the country, as a matter of policy. 'If we did it, it would be the first time the government is **working directly** with communities to rehabilitate the **environment**. In the past the government was operating **completely separate** from the civil society and communities.... The only way you can really increase forest cover is by involving the people.'

Women of her generation (she's 64) didn't have it easy, and divorced women (which she is) even less so. Yet her gender has been a strong part of her appeal and perhaps her success. Over the years, Maathai's courage made her a national hero. If young Kenyan girls are strong and outspoken, their families often exclaim, admiringly and with some trepidation, 'You're like Wangari.'

'I have gone through many stages in my life. Many women, especially in this country, relate to my story, because they can read something in it that reminds them of their story. A lot of women get encouraged by a vision and aspiration, that you're not putting a limit to yourself.



*Celebrating together with Dr. Klaus Topfer, Executive Director UNEP.*

To be elected was very important to many women, [to see] that it's possible.'

Long years in the trenches of civil society, and now as an assistant minister, haven't drained Maathai's energy. 'I'm always hopeful,' she says, a smile breaking over her extraordinarily unlined face. 'We have opportunities to make change happen, to take a different direction. I'm very excited, actually.' About Moi and the male flunkies who hurled insults at her for years (irrational, too talkative for a woman) – Maathai says, laughing, 'I marvel at the fact that they are not in government and we are now inside. I'm sure they wonder what the hell happened!'

That afternoon, Maathai and other women parliamentarians demanded action on a host of gender inequalities in Parliament, handbag restrictions included. A new Kenya, indeed.

Maathai receives her Nobel prize at a glittering ceremony in Oslo, Norway, on December 10, International Human Rights Day. The Nobel award festivities also include a concert and a parade. 'The important thing is that we know that the little that we are doing is making positive changes,' Maathai said two weeks after being awarded the Peace Prize, reflecting on its meaning. 'If we can multiply that several times we can improve the world...we still have a lot of work to do.' ■



# Amazighe Woman!

By Meryam Demnati, AIWO Morocco

*In memory of you, mummy*

All my childhood was spent in austere young ladies' boarding schools, crying every night soaked in my wetted bed. (not your fault, mummy!)

Schools holidays were often spent with my maternal family in Souss, the very conservative and religious southern Berber region, where our grandfather, who dominated as the patriarch, inspired more fear than respect.

It was a very closed environment where young girls were closely watched over and could only go out accompanied by older women

(you have experienced worse than this, mummy!)

I started really feeling the weight of this education at the beginning of adolescence, a time when I was no longer regarded as a child but as a "female". The day I first had my period, I did not understand what was happening to me. I shared this worry with my mother (*I love you so much, mummy!*), and she took me aside in her room and locked the door. She then explained in a voice I did not recognise that I had become a woman and that, above all, the men in the family should not be led to notice. For a few years, my menstruation periods were for me times of unease and rage at not having been born a boy.

Books became my best friends, my only solace.

My father, a tolerant man and a Berber from the High Atlas, believed strongly in the virtue of books (*you would have loved to read and write, mummy*). He was the one to encourage me to read novels, poetry, and later on philosophical and political works... and in that way escape from a certain feminine condition. It greatly opened my mind and turned me into an

At 13, my sister and I had decided never to do the Ramadan and not to give in to any of their religious or superstitious rites. At the beginning it was a game, but gradually it became genuine resistance to their sexist and intolerant religious customs.

(we always hid this from you, mummy!)

This rejection was in fact due to the woman's position of inferiority in our environments, where she was always considered suspicious and "minor". Our little girl's reasoning meant we did not understand why two living beings could not be equal in rights, and why one believed he was superior to the other.

During my adolescence I "practiced" my aggressiveness on my male peers, to whom I wanted to prove that I was a "human being in my own right" (*it's so tough to be a girl, mummy!*)

Later, as a female Amazighe activist, wife and mother bringing up her two sons alone in a man's world, I had to fight even more aggressively – always full of anger at the injustices and humiliations suffered as a woman (*how hard I fought, mummy!*)

My father, who was progressive in his ideas, had decided, in spite of our relatives' reluctance, to send both my sister and I to carry on continue our studies in France after having finished secondary school.

Wind of freedom, whirlwind of new ideas, our world in ferment: feminists, anarchists, leftists, and Berberists, I naturally dipped into all these groups simultaneously, drawing

glean freely to my heart's content (*what a breath of fresh air, mummy!*)

At the GLF (Women's liberation group) in Bordeaux, I learned from my French friends that all the wondrous leftist speeches on women were but a masquerade and that the fight against the masculine order had to be a close one, a lengthy one, which had to be led every day of our lives.

Those who delivered these leftist feminist speeches were in fact male chauvinists in their daily lives and often behaved in a sexist manner towards the women activists (*they are all phalocrats, mummy!*)

Later, abandoned by a negligent



Meryam Demnati getting a gift from Mary Labdaky of Tanzania while Collete Mikila from DRC looks on - Nairobi April 2004

husband who never paid his children's alimony, and divorced, I brought up my two sons Idder and Ousmane, alone. This situation as a free woman who owed nothing to men brought me the worst sarcasm and meanness from my male peers, although from my female peers as well, which disturbed me considerably. Today, I lead an endless individual fight to jealously save my life as a free woman in a society so strongly masculine.

Of the Stalinist left, with which I rubbed shoulders for a while, I have kept an intense feeling of revolt against the repressive regime of Hassan II and the utopian dream of an egalitarian and communist society for the future.

Rapidly however, deception settled in, and I realised that this left with a human face respected neither



identity as a Berber. The pan Arabic feeling which dominated dreamt only of an exclusively Arab nation, where being the other would be the worse difference. In fact, this alternative had as an ultimate objective the destruction of the Amazighe identity, its ways of life, its thought, even the erasure of the memory of an entire people. This cultural and linguistic discrimination indecently flaunted then and now in leftist milieus, aroused a feeling of great frustration. It affected my deep and intimate self, my Amazigheness (*it was so painful, mummy!*)

It is then that I found initially timidly formed small Amazighe discussion group and Kabyle Amazighe associations where the fight was more advanced, and my Amazighe conscience broke out to the world (*what a release, mummy!*)

It was a time of anger against the "Arab" aggressor, but also a time of happiness to be, to be known by and to share this intimacy with other Amazighes.

*"Amazighe I am, Amazighe I'll stay!"*

The slogan of the time, still used today by North Africa's Berbers (*it's so tough to be an Amazighe, mummy!*)

From a young age, I always reacted badly when I heard "We the Arabs!" or "Arab the language of our ancestors". I always declared loud and clear that I was a Beber, on both my mother's and my father's side. It always made adults smile (teachers and others), and they always seemed to be saying "Yes, if you call that a language and a culture!". The mockery and the cruel jokes concerning the Berber language and culture, slowly developed and fed in me a total rejection of all that is Arab, both its culture and its religion. It was at times visceral. I had a physical blockage vis-à-vis this Arab language which I considered foreign, arrogant and invading. It is in fact a language I have never known how to read or write despite the many occasions given to me. The Arabic racism I was in contact with in the leftist circles irremediably threw me, body and soul, into the Moroccan Berber environments and then the Kabyle Amazighe movement— it almost became an obsession. (*Amazighe pain, mummy!*)

Yet again, being a woman made everything more difficult, since on the sexism front, my Amazighe peers had nothing on other men. I had to fight as a woman doubly assaulted: assaulted as an Amazighe, but also assaulted as a woman.

(*how I understand your suffering today, mummy!*)

Often back then, as well as now, I often find myself being the only woman Amazighe activist in an assembly or conference room. This uneasy situation has meant that my character has hardened with time, and that I ended up building an "aggressive" personality to prevent any possible male assault. One day, during a stormy debate within an "old" Amazighe association, a little man, full of hang-ups and short of arguments, called me a "dirty whore", an expression so popular with feeble characters. Even if, as a good feminist, I threw my fist in his face, I once again

received confirmation that my fight against the arabo-islamic domination inevitably went through my fight against the masculine domination which consigns women to an inferior rung (*nothing has changed, mummy!*)

I am consistently forced to strengthen my shell in order to avoid giving in to discouragement when confronted by the sexist attitudes of some male Amazighe activists that I had naively believed to be different from other men. Despite women having entered the public sphere until then reserved to Men (business, parliament, media, organisations...), their presence is still not perceived as legitimate. Jibes, sexually oriented insults, and moral judgements assault women on a daily basis. Women are not aware of the few rights they have and find themselves disempowered when faced with all sorts of masculine aggressions. Alongside their children, they are the first victims of infectious diseases and their health, particularly in rural areas, is terribly threatened.

Illiteracy and ignorance are the lot of a great majority of women, and these do not allow their integration into society. When they are finally educated, they face two foreign languages (Arabic and French)... and this leads to the depreciation of their language and culture and often causes the loss of indigenous values to imported values from the Middle East. Faced with this double dominance, how can one achieve one's freedom without breaking with one's original culture??? It is a question of engaging in a battle both with male domination which is not ready to lose its privileges, as well as a battle against the domination of the arabo-islamic culture.

(*how heavy this burden, mummy!*)

Women are the pillar of the family and society. To act for her improved integration in the modern system of economic, cultural and social development, whilst safeguarding our Amazighe culture and customs is not easy. However, to achieve this, we must first and foremost raise the awareness of and inform women on their rights and duties.

(*how long and thorny the path, mummy!*)

Reforming the Moudawana will change nothing to the degrading situation lived by women in Morocco. One must separate state and religion and treat this problem as a human rights issue. The Amazighe man must learn one important thing: as long as the Amazighe woman is marginalised, the Amazighe community as a whole is in danger. Men must learn to respect women before considering them they equal; they therefore need to rid themselves of their sexist values, which are a disgrace to our people. Mutual respect is a fundamental requirement, if we are to aspire to building a rightful society, made up of women and men that are free and endowed with the noble and democratic values that come from our great millenary Amazighe civilisation... ■

(*I love you, mummy!*)



# My experience as a journalist - first visit to the United States of America

By Adan Harar

In October 2004 the United States Government through its state department nominated me for its international visitor programme. I was among five other African journalists selected by the respective embassies to participate in a reporting tour whose theme was Religious pluralism and Ethnic diversity in the United States.

Being my first visit to the U.S and the western world in general, I was definitely excited and elated about the trip. I knew I was going to the most secularized nation, the super capitalist and the super power of the world. I knew that this was a rare opportunity that normally comes in the way of those who chose careers like journalism. Exposure and choice of the topic were my major pre-occupations. I would sometime speak soliloquy about the topic as I expected topics to do with democracy, terrorism and all those virtues that America preaches to the rest of the world.

I knew very well the ethnic diversity of the U.S but would not comprehend anything to do with the existence of religious pluralism. As far as my understanding was concerned religion was something thrown into oblivion and those who practiced it were either shunned or ridiculed. That kind of feeling is not limited to me only but is shared by many others who have never visited the U.S. This may be called a misconception but the fact is that after the September eleven 2001 attack, this kind of feeling and understanding become more popular and common.

That the west and particularly the U.S is considered irreligious by many people in the world is not a secret. Religious discrimination, bias and even persecution that were a preserve

of the some authoritarian regimes is now being associated with the U.S. Perhaps looking at the U.S involvement in world affairs and its crusade against terrorism people feelings and attitude may be negative.

When I arrived in the U.S for the two week State department

sponsored reporting tour for African journalists, I had very little fears and worries save for the weather but a lot of expectations. Starting the tour with Washington, the seat of government

was not a bad start for visitors like myself and my other colleagues. The Warm weather similar to the one back at home and the very friendly and hospitable hosts we met set the stage for a successful and wonderful tour. After a familiarization tour of Washington DC by our tour guide we got relaxed and finally prepared for the rest of the programme. During the tour, we looked like a U.N fact finding mission in some troubled spots in Africa. We would ask all sorts of questions ranging from how religious the U.S to why the U.S invaded Iraq. In our guided tours, we visited various sites and sceneries that depict America's greatness and vastness.

We visited the dome shaped house where world monumental decisions are made-the White house. After getting familiar with the sights and sounds of America through

Washington Dc, now it was time to explore the other part of tight itinerary. Little did I know my first visit to the U.S was going to be one of most successful safaris outside Africa.

Still the theme of the reporting tour "Religious pluralism and ethnic



Adan Harar, Far Left, with other african journalists visiting the Philadelphia Museum.

diversity in the U.S was vibrating in our mind and looking forward to hear from the horse's mouth about the whole issue of religion. I felt an aura of self esteem as the mumbo jumbo about religion was delved into. The topic sounded to me a bit ridiculous and a times I could not reconcile with choice of topic. The ethnic diversity was quite showing in the streets of Washington DC. On 1400 NW Washington, you could see the streets teeming with people of various races, Africans, the blonde white, the Asians but not any religious pluralism. Perhaps I expected to hear the church bells tolling and the muslim MUEZIN calling for prayers or even the local Kenyan Legio Maria traditional sect. It was a Sunday and I expected some devoted Christians singing the hymn in nearby churches. As far as I was concerned, religion here is 'past tense' to use the words



of the late Kenyan comedy writer Wahome Mutahi.

Finally I had to get acquainted with the religious landscape of the U.S that has been bogling my mind, for sure I was eager and curious to know. After a series of meetings and discussions on the theme of our tour, it dawned on me that religion is a private issue. This is different from other parts of the world especially in Africa where religion is public and brandished all over the places. I must tell you, you may never see the whole parade of activities about religion in the streets of America.

The churches, the mosques, the synagogues and the temples are all there for all to worship. The worshippers are all there but not the explicit display of religious paraphernalia and the lack of distinction between church and state. Since the September eleven 2001, one subject that has received immense attention and unprecedented bashing is religion as it was considered to have fueled that attacks on of the world's greatest nation on earth. And not all religions were pointed an accusing finger for the tension and the anxiety for the deadly diabolic act that visited the U.S but Islam, one of the second biggest religion with over one billion in the world. The whole attention was on Islam and the impact was felt all over the world by muslims. During this period some muslims were attacked and Islam was ridiculed. The over six million muslims in America and elsewhere in the world denied that their religion advocates for such kind of heinous action and the rest of the world seems to have nodded in solidarity.

But the attack on the U.S have left an indelible mark in the minds of many Americans and it is hard to miss some pockets of ant-Islam sentiments expressed. The whole issue of religious freedom in the U.S and many other countries in the west come into sharp focus. The U.S was

accused of embarking on a deliberate campaign to make Islam extinct. The talk was one of clash of the two world civilizations ;Islam and the western civilization view disputed by Professor Akbar Ahmed, Director of Islamic studies at the American University in Washington DC. The professor argued that, it was time to engage in dialogue and interfaith meetings in order to diffuse religious tensions. This he said will ultimately save the world from what he called 'unnecessary tension'. Asked about the future Islam in America and elsewhere in the western world the scholar cum diplomat said that Islam is not a religion that will perish as it is a way of life and its future is not threatened in America. He said that the whole tension in the world is the understanding of society in relation to its neighbours. The world feels that it is under siege the professor noted. Islam, America and everyone else feels they are under siege. This is an issue he highlights in one of his books titled "Islam Under Siege". No one is under siege and all must play their role in the world he said.

The right to practice ones religion is enshrined in almost all constitutions in the world including America. According to Dr. Clarke Lobe who is the chairman of the Interfaith Conference of Metropolitan Washington all religions in the world preach peace and tranquility and it is not good to call names religions because some people have hijacked its principles and teachings for their own selfish and evil interest. He said Muslims have now opened up and their religion is the focus of most Americans who want to know about it..

Religion has become the centre of focus of many research and learning institutions in America. Quite a number of students are now taking religious studies such as Islam at the universities. Jamal Abdilatif who is a member of Islamic center in Albuquerque in Mexico City argued

that Americans enthusiasm is crisis driven adding that there is no doubt in his mind that there is religious freedom in America.

No doubt religious freedom was evident in all the areas we visited. The role played by interfaith groups in opening up religions for dialogue and learning is an indication that there is need to strengthen interfaith meetings in order to demystify some religions. Generally speaking the religions freedom that has become the attention of many people around the world is likely to be threatened if policies and laws meant to fight international crime like terrorism infringe on the rights of law-abiding citizens. For example many muslims around the world and elsewhere feel that some laws like the Patriot act seem to target them. David Young of the International Religions Freedom Division of the State department believe there is no crusade against some religions. He said the reports they prepare on religious tolerance around the world is a testimony to the commitment of the U.S government to enhance religious freedom. He noted that there is any other place in the world where religious pluralism abounds than in the U.S.

After the September 2001 attack on the United states of America many people come to doubt the existence of any religious freedom in the U.S. The stigmatization of some religions like Islam and the elaborate security network put in place further fueled the suspicion of some people towards america. David young says that the action taken by the state security apparatus is not meant to muscle religious freedom. He said the country was attacked and it was appropriate to take all measures to protect itself. Whereas religious freedom does exists and abounds in the U.S but it looks like the perception of many people is one that paints some fall. ■

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# Africa 2000 Trust: serving the most vulnerable

By Situma Mwichebe

The United Nations Development Programme (UNDP) launched the Africa 2000 Network initiative in 1989 with financial support from Canadian and European agencies. The focus was to address escalating environmental degradation and poverty in the sub-Saharan Africa. The programme was part of an international effort to mobilize efforts and resources to assist Africa with the achievement of the various goals that had been set for the end of the millennium.

The programme consisted of small grants to community - based organizations and groups, mainly in the areas of environmental protection and sustainable livelihoods. Over the years, close to one thousand small grants were made to groups operating in twelve countries (Burkina Faso, Burundi, Ghana, Ivory Coast, Kenya, Lesotho, Mauritania, Rwanda, Senegal, Tanzania, Uganda and Zimbabwe). National Coordinators based in UNDP country offices and assisted by National Selection Committees implemented the programme.

After ten years of operation, the Network was acknowledged for having made considerable socio-economic and environmental impacts, resulting in significant environmental and livelihood improvements. Specifically, the Network improved the lives of over 35 million people through direct support to projects in agriculture, animal husbandry, fish culture, biogas, soil regeneration and water resource management.

In Kenya, the Network significantly improved livelihoods of 65,780 people through capacity building of local groups and organizations and direct support to demand-driven initiatives. Direct assistance went into water and sanitation; agriculture, conservation and regeneration; information exchange, economic empowerment for HIV/IDS affected families; Afforestation; and waste management. Improvements in incomes enhanced the ability of households to meet their basic needs and obligations such as school fees, access health services, clothing and financial contribution to development projects.

In recognition of the fast changing socio-economic global environment and the existence of rich development experience gained by the Network during the decade, the UNDP and its partners supported a restructuring of the entire Africa Network in June 2001. The move was aimed at transforming the different national chapters into independent institutions. From this process, the Kenya network transformed itself into a TRUST.

The Africa 2000 Network in Kenya is a stakeholder trustee registered under the Registrar of societies Act in

the laws of Kenya. Its non profit and apolitical; focusing on promoting sustainable development at grassroots level

Categories of Stakeholders in the Trust include community members organised in groups, local development agencies and organisations, non-governmental organisations (NGOs), central and local governments, the private sector, professional bodies, academia, training and research institutes, faith-based organisations, funding agencies and any other local or external groups/institutions or individuals interested in supporting community development.

The Board of Trustees develops regulations relating to the criteria, manner of applying, and processing applications, for stake holding and tables the same for approval of the General Assembly.

The Board of Trustees receives and considers all applications or recommendations for stake holding and makes recommendations to the Council of Stakeholders regarding such stake holding. The decision on whether or not a person should become a Stakeholder shall be made by the Council of Stakeholders.

The Board of Trustees, subject to any directions by the General Assembly of the Council of Stakeholders' meeting, determines any fees or subscriptions payable by Stakeholders, and contributions to resources for financing development.

In the medium and long run, the trust foresees "the presence of a large number of sufficiently empowered local communities and are able to sustainably manage their own development processes while influencing macro development decisions".

The Mission is to work with vulnerable and disadvantaged communities to identify and implement catalytic and innovative initiatives as a basis for institutionalising decentralized participatory development management, aimed at improving the socio-economic well being of local people.

## *The main objectives*

1. To promote catalytic, decentralized, participatory development management process. Some of the activities under this objective include:
  - Creation of awareness on participatory development among local groups, local authority and other relevant stakeholders such as NGOs.
  - Capacity building of local groups on governance, leadership, technology, para-legal skills and resource mobilization.
  - Supporting community-level innovative initiatives



- Policy testing in diverse areas including Information Communication Technology (ICT) at community level.
- 2. To laterally and vertically scale up development experiences at local, national and regional levels.
- Distilling, documenting and sharing widely lessons learned
- Exchange visits
- Publicity materials
- 3. To inform and influence change of selected macro policies and approaches with potential to significantly improve people's welfare.
- Forums that engage key people on Government policy
- Advocacy

The overall goal of the Network is to become an important actor in the fight against poverty in Kenya, currently standing at 56 percent of Kenya's population. In focusing on livelihood improvement, the Network is directly contributing to the current Government's efforts to significantly reduce poverty and improve other well-being aspects such as literacy, health and overall equity. This broad theme and development focus is well aligned to the global Millennium Development Goals (MDGs) to which Kenya subscribes. The Network works with the poor and disadvantaged in areas currently designated as poor or very poor by the Government.

#### *To realize its mission, the Network:*

1. Promotes catalytic, decentralized, participatory development management process.
2. Focuses on capacity building as a key intervention alongside capital investments in community
3. Laterally and vertically scales up development experiences at local, national and regional levels, and
4. Informs and influences change of selected macro policies and approaches with potential to significantly improve people's welfare.

Using resources from different sources, the Network is currently engaged in a broad range of initiatives including:

1. Participatory Development Management (PDM) contracted by the UNDP Regional Bureau for Africa (UNDP) to undertake a pilot in Bondo district to test Decentralized Participatory development (2004 – 2006). This is the core programme of the trust which is anticipated to be up-scaled within the UNVIS initiative of the UNDAF process (2004 – 2008) in Kenya
2. Peace building and Disaster Management under the Arid Lands Resource Management Programme (ALRMP). The programme is working in host communities neighbouring the Daadab and Kakuma refugee Camps and the Operation Lifeline Sudan Base camp at Lokichokio in northern Kenya to address peace building and livelihood inequalities that exist between the communities and the camp (2003-2004).

3. Empowerment of Female-Headed Households project, contracted out by the Ministry of Culture and Social Services. This two-phase programme has supported a heifer scheme in Kisumu and adolescent-headed families in Bureti, Muranga, Nairobi, Makueni, Mombasa and Kilifi (2003 – 2004).
4. Economic Empowerment of HIV/AIDS affected and infected groups in Kisumu, Siaya, Busia, Muranga, Kwale and Kilifi districts. This is a 2 – phased programme that has initiated revolving seed funds for orphans, widows; revolving heifer schemes, and skills in counselling, Home Based Care and human rights advocacy (2002 – 2004).
5. Capacity building for grantees of the Poverty Eradication Commission (PEC) in Narok, Kilifi, Bondo, Suba, Bungoma, Kisumu and Makueni for the 2002-2003 period. The project has trained local groups on entrepreneurship skills such as savings and credit, technical training, training of committees on management, project appraisal, monitoring and evaluation and documentation
6. Monitoring and administering of Small and Micro-Enterprise Development contracted out by the ministry of labour. The network disbursed the phase II portfolios of the 5 of the 6 NGOS; and provided monitoring of progress and evaluation of the impacts of all the six NGOs.
7. UNVIS (Bondo Model). The network pioneered the conceptual modelling for piloting a Decentralized Participatory Development process starting in Bondo district and expanded to Bungoma, Suba, Kilifi, Turkana, Garissa, Muranga, Meru South and Homa Bay. The network also facilitated the renovation of 9 District Information and Documentation Centres, purchase of computer servers and LAN PCs, V-SAT dishes, furniture and 6 vehicles. The Trust played a key role in designing the ICT LAN typology, protocols and equipment (including VSAT). The Trust also modelled the Information flow modules including introduction of the Geographical Information (GIS) Linkages. The Trust has undertaken ICT/IEC training needs assessment and has consolidated and ICT Training programme (2003 – 2008).

The trust applies the following strategies to achieve the vision and objectives:

- a) Develop catalytic development models that distil current macro policies for purposes of improving people's livelihoods and developing a framework for effective development. The Network will strengthen capacities of community institutions to enable them initiate and effectively manage development efforts. In addition, it will provide seed resources for implementation of innovative initiatives.
- b) Extensive sharing of results and lessons learned with other communities, locally, nationally and regionally to



help the development model go to scale.

- c) Creation of platforms for sharing of results and lessons learned vertically aimed at influencing policy and development approaches.
- d) The programme focuses on the poor and marginalized groups of the community who are often bypassed by mainstream development. Empowering these groups economically and in leadership and advocacy skills will help release interest and energy necessary to achieve global development goals.

To deliver on these objectives, the Network draws on its competencies, including its ability to develop participatory development models, forging of effective partnerships, resource mobilization from diverse sources, accountability and its ability to remain on small operations budget, thus ensuring that the bulk of the resources reach the targeted beneficiaries

- Administrative, managerial and financial skills
- Project cycle skills (Situation analysis, Appraisal, analytical assessment, implementation, M&E and approach modelling)
- Strategic partnerships and networking
- Resource mobilization
- Cost effectiveness
- Management information systems

The Trust has proven experience in the development of effective participatory community development models. Through partnerships with communities, empowering them through capacity building while supporting innovative initiatives, the programme creates sustainable socio-economic impacts. More recently, the trust has been at the centre of piloting decentralized participatory development in eight districts beginning in Bondo and expanded to Bungoma, Suba, Muranga, Meru-South, Kilifi, Turkana and Garissa in partnership with Ministry of planning and UNDP.

The focus in this case has been down streaming of the macro-policies and programmes such as the PRSP to the local and community level. Communities have been empowered to undertake cyclic consultations to input into the national planning and budgetary cycle. They (communities) are also enabled to undertake monitoring of the cycles including a capacity for their own self-monitoring.

The trust is also undertaking a pilot for a catalytic programme for Participatory Development Management (PDM) in three pilot communities in Bondo district. The programme focuses on empowering these local communities by building their capacity to take charge of the development agenda of the community through their self-steering institutions. The trust provides sustained 3-year support through the entire project cycle in the process institutionalising the capability for planning, situation

analysis, consolidation of cyclic 3-4 year community development plans; self monitoring and evaluation; information, education and communication; advocacy and resource mobilization.

The trust pioneered targeting of community support programmes to empower the poorest of the poor who includes:

- Those affected and infected by HIV/AIDS such as widows, widowers and orphans (especially adolescent-headed households).
- Those dis-advantaged by Gender roles (especially women and youth); the and disabled and the destitute.

The groups are encouraged to harness their potential by undertaking exchange visits to similar groups who are involved in similar initiatives and which have best practices and good lessons. They are given group management, entrepreneurship, savings and credit and technical skill to enable them improve on governance, enterprise choice, work on sustainability via internal group resource mobilization and capacity for external resource mobilization.

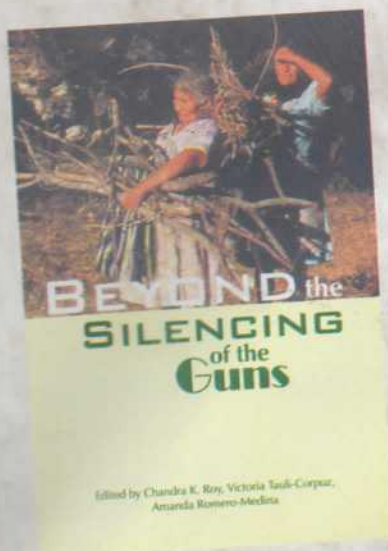
The groups are then advanced seed capital for initiating group revolving trust funds that the community used to run a savings and credit scheme including establishment of village banking services. The process is specifically aimed at introducing the culture of savings as a way of funding local community development.

The trust undertakes training in special skills to enable the community development initiatives to be more efficient and effective. The skills include:

- Training in-group management to impart effective leadership, social cohesion, transparency and accountability, equity and fairness, record keeping, resource mobilization and advocacy.
- Entrepreneurship skills, which facilitates the community groups to make informed choices of development enterprises to match their technical and financial endowment and potentials with a view to maximizing on the benefits.
- Savings and credit skills, which introduce the culture of saving as a source of capital for credit schemes as well as resource mobilization for capital, that is invested in local community development projects that build the local community assets. This is the start of sustainability for the development initiatives in the community.
- Technical training for specific initial enterprises such as dairy production, tailoring, micro financing, agro-processing etc. ■

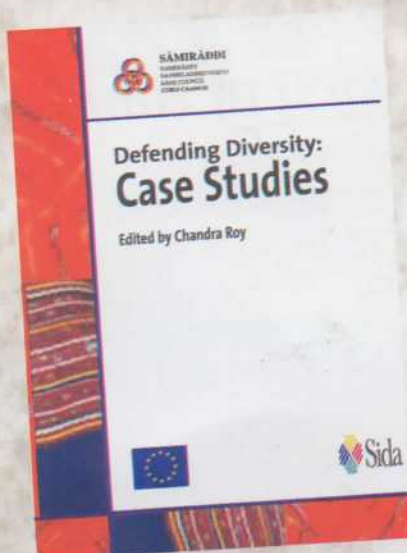
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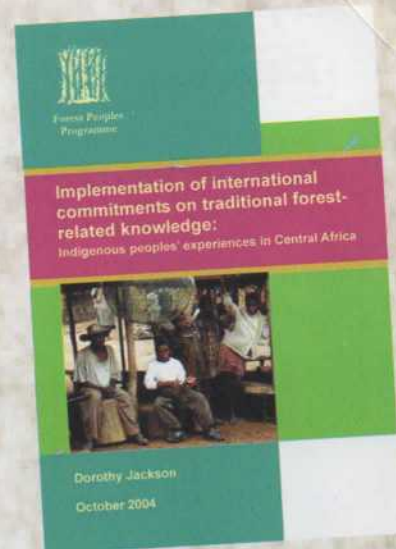
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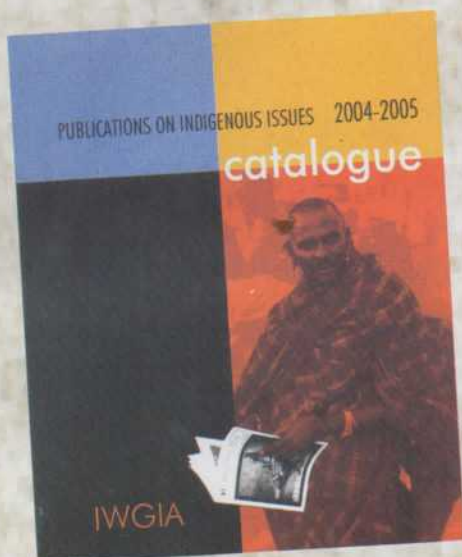
## Defending Diversity: Case Studies

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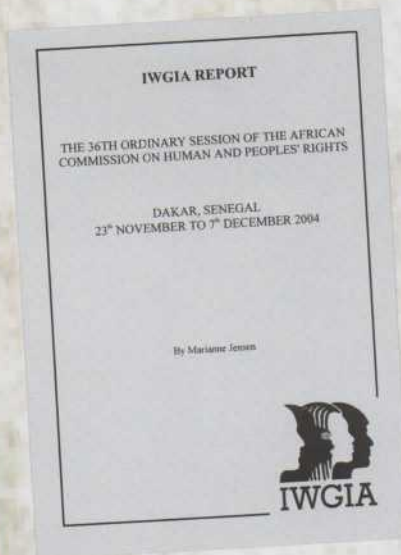
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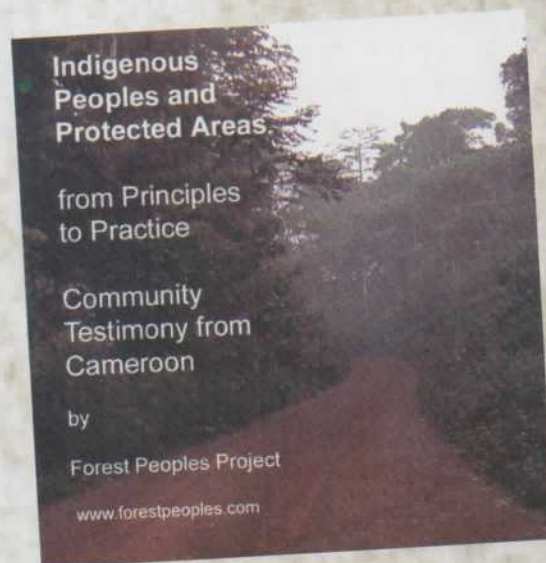
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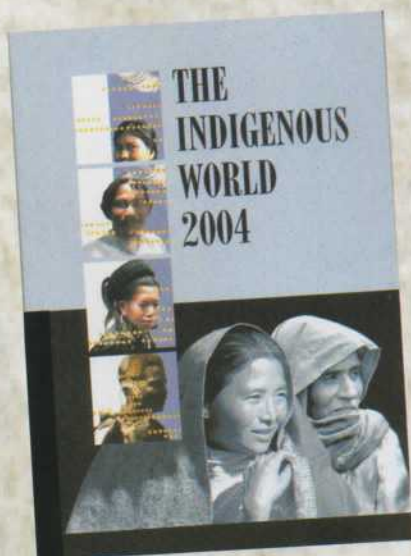
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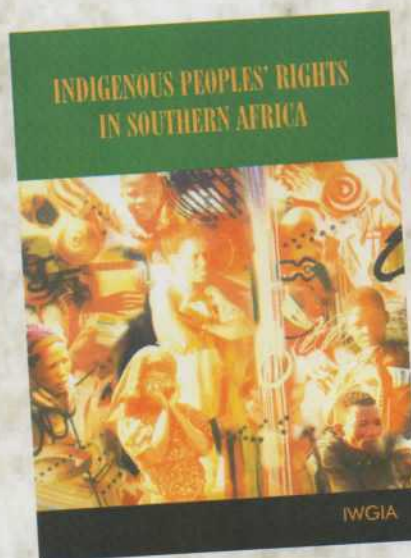
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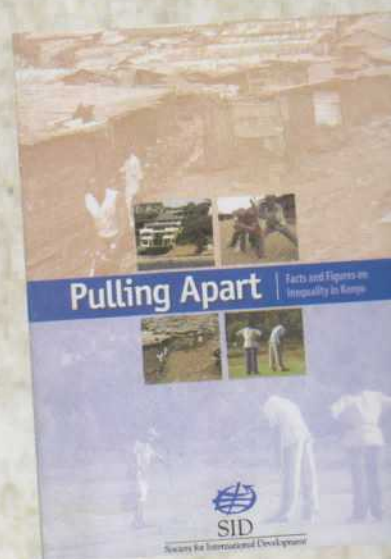
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