



Water. Gift of life



Logologo Women group working together to build water pipes for their farm



Merigo women in their farm with irrigation water pipes installed. The pipes water their plants from a nearby water source.



IIN donates water tanks to Kilgoris girls school so that they are able to trap rain water and use it in school.



Aherds boy fetching water for his cows from a water hole that's drying up and barely able to meet the needs of the community and their livestock



A cattle water trough built through a partnership by IIN and MADRE. Ensuring livestock have water throughout the year.



Fetching water has never been easier.



IIN- MADRE repair water source piping



Women from the community fetching water from the tap after the pipe repairs.

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Promote, Protect, Empower and
Build Capacity og Indigenous Peoples

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Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

Editorial



Welcome all to our Nomadic News magazine. This edition reminds us of the vital role played by Indigenous women in Africa in their quest to advance. The wealth, pride, traditions, cultures and heritage of Indigenous Peoples is important in the recognition and development of a Nation and its People. The magazine shares outcomes of different activities on information sharing and awareness creation by different Indigenous Peoples and especially women as capacity building tools for their advancement. For those of us working with communities, we always get surprised and seat in horror listening to the stories from Women telling of the experiences they go through in their daily life. It is these stories that make us disappear to the remote areas to work and empower them with ideas that give them hope and a voice. Indigenous Information Network has been working closely with different donors who have helped to empower these communities. We have followed closely the development world from all directions to see the progress of development in different countries where indigenous peoples live and if there is any advancement. Indeed there has been progress in Africa and that has come along due to the regional and international work by the United Nations and other key development agencies that have encouraged the States to involve Indigenous Peoples and local communities in all aspects of development. Such processes like the human rights discussion, environmental and other political, economic and social discussions have been done at the regional, national and local levels. This has indeed made these communities to demand for their rights and recognition.

The need to highlight different activities and sharing the progress of the communities helps us understand that the world is changing and therefore a need for them to look and get involved in alternatives that can help progress in each country. 2011 all the way to 2012 there were many activities going on globally leading to the need for many organizations to evaluate

their work. Even though the magazine has not given an analysis of the Human Development reports to see the progress of different countries and the poverty index, considering that Indigenous Peoples and local communities in those counties remain the poorest among other mainstream communities, as an organization we have used these reports to plan, monitor and evaluate our work. The report for 2011 which focused on Sustainability and Equity: A Better Future for All, was both encouraging and disappointing in other areas like the Environmental concern of increase in degradation of the Environment causing the marginalized communities to remain poor. Report argues that the urgent global challenges of sustainability and equity must be addressed together – and identifies policies on the national and global level that could spur mutually reinforcing progress towards these interlinked goals. The Report also outlines great potential for positive synergies in the quest for greater equality and sustainability, especially at the national level. Interesting that the 2013 Human Development Report – "The Rise of the South: Human Progress in a Diverse World" – examines the profound shift in global dynamics driven by the fast-rising new powers of the developing world and its long-term implications for human development.

Indeed this fast rising power gives us and the communities hope that as we work together with our development partners we can all rise and make a difference for the communities, women and children who live in those remote areas that need change to feel and be like other citizens of a developing nation. Visit our different websites, support the work we do and together lets develop our People. The Nomadic News has a sister magazine which features Environmental stories and the work of Indigenous peoples in protecting mother Earth. The new edition will be out after this edition. Read more on www.indigenous-info-kenya.net; www.indigenouswomen-africa.org; <http://ipnc-africa.org>.

Thank you All who have been supporting us and keep it up and we welcome our new partners together with those already with us always lets take the walk together. We want you to send us stories we want to work together for the advancement of our Indigenous Communities in Africa.

Lucy Mulenkei

Merigo Women Group, Logologo- Marsabit- Kenya

By IIN Team

MERIGO Women Group is one of the Indigenous women Groups that have accepted change and have decided to fight poverty and illiteracy among themselves in order to advance. It is that group of women you as a development worker could never want to isolate in development activities. It is this group that has made us as an organization motivated, that motivation has extended to our donors like MADRE who have provided resources that have made a change to the group, their families and community around Logologo and beyond. MADRE has provided resources for exchange visits and training. Provide water that have made a change not only for their health and access to food but also made the environment better. This change has attracted other donors such as world vision and others.

In 2002, the women came together and since they all shared common challenges, (e.g. having to support the family without any income), they decided to form a group. They were then 26 members but others left the group along the way.

They were initially facing many obstacles one of them being their husbands denying some of the women the chance to join the group. But when the women started taking home food and contributing in buying essential commodities, they were then given permission without problems.

They have managed to stay together for 10 years because apart from rules that govern the group, teamwork plays a major role. The members of Merigo women group take stock of what they have and what they need. They then purchase whatever is required and from the remaining money, they share equally among the 23 members.

It is important to note that Merigo women group live nine hours from Nairobi through the North Frontier corridor or Upper eastern province of Kenya. Logologo is in Marasabit County of Kenya. Marsabit occupies the extreme part of Northern Kenya. The



This is the group seating together discussing among them on what activities they would like to undertake. This picture shows very well the terrain of the area. No vegetation at all by then. The Picture was taken in 2004 when IIN first started working with them

district with an area of 66, 000 sq.km and covering 11.3% of the total area of Kenya, is the largest county in the country after Turkana county. The county borders Ethiopia to the North, Moyale county to the north west corner, Wajir county to the east, Isiolo county to the south, Samburu county to the south-west, and Turkana county to the west with passing over the Lake .Turkana. The county has estimated population of 140,800 people with sparsely scattered pockets of settlement with the total fertility Rate of 6.5. The county is a home to a number of ethnic groups, the major ones being the Gabbra, Rendile, Borana, Samburu, Turkana, Burji, Dasanetch, Wata, and other minority huntergathers scattered in the district.

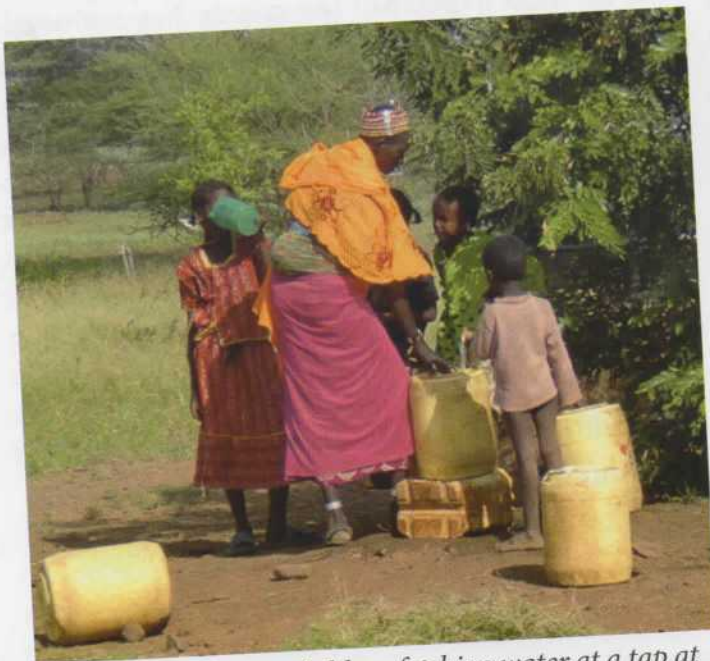
Given the climatic conditions experienced in the region and the nomadic way of life the men have to move with livestock from place to place searching for pastures leaving the women behind to fend for the family. Merigo women had a common interest of working together in order to support their families as well as improving their livelihoods.

Merigo women group have worked very hard and have set up several projects that have proved to be

successful. They initially started by building two guest houses equipped with 2 beds. In 2004, they made a tour to Umoja women group in Archer's post after which they built 2 more houses having borrowed some ideas. They then progressed slowly and now they have managed to build 8 guest houses with 32 beds, a conference hall which also serves as a classroom for both nursery school children, adult education and out of school programme. Currently 60 children are enrolled for early childhood education, 15 women enrolled for adult education and 45 enrolled for out of school programme.



With such a dry terrain, with nothing like toys to play with, it's amazing that these young children do not have anything more to worry about.



A woman and some children fetching water at a tap at the womens center- This was the 1st step of providing water for the group



Merigo women putting up a water tank near their farm so that they can water their vegetables

They have managed to turn the originally bare and rocky which seemed unproductive into a green fertile productive land. They have planted acacia and neem trees to provide shade and grass which they cut and use for roofing the guest houses.

Main Activities:

1. Adult Education
2. Early Childhood classes (Nursery)
3. Environmental Conservation
4. Cultural conservation
5. Shepherd Classes (out of school Program)
6. Bead making
7. Guest houses/lodges.

In September 2011, Merigo Women Group opted for alternative livelihood as a means of adapting to climate change effects. They decided to try small scale farming using green houses as their food security. Having skills in advocacy, they approached World Vision and the Ministry of Agriculture who helped them start off the project.

The successful production and harvesting of tomatoes is subject to careful application of pesticides and uprooting of weeds. They are required to use fertilizers but they prefer to use organic manure (mixture of sawdust and ash). Due to unreliable and scarce rainfall, the women have to water the farm every day. The water is pumped from a borehole in



Some of the members of Merigo women in their tomato green house

nearby shopping centre and so Merigo women group pays Kshs.400 per month to get the water pumped into their tank to serve for irrigation puposes. from the tank, the water is supplied to small tanks by use of the pipes which were donated by MADRE. Women can then fetch the water and irrigate the land using the water cane.

Apart from the Greenhouse, the women have also grown pawpaw, beans, butter nut and vegetables like (kunde) and water melon. Merigo women's project occupies a 3 acre piece of land which was initially rocky.

They have also managed to sell vegetables (kunde) and obtained Kshs.10,000 for which they used to purchase irrigation equipments like the water cane and more seedlings.

Future Plans:

According to one of the Merigo Women, there is another greenhouse which was donated by the Ministry of Agriculture although they had just brought the stands without the cover. Merigo Women Group is planning to grow vegetables like kales or onions and carrots. "We foresee a bigger market for vegetables as people are now adopting alternative livelihoods as meat prices have risen due to drought effects. For instance meat is now going for about Kshs.350 per kilogram". Other than this being an alternative, they say it also helps in improving the nutrition

They are in the process of completing their 9th guest

house after which they plan to build more.

What changes have you experienced as members of Merigo Women Group?

There have been several changes not only to the members of Merigo women group but also to the community at large.

The women can now afford to buy household items using the money that they get. For instance, whenever there is a workshop, members of the group divide duties among themselves in that some women will prepare meals, others collect firewood, some wash cloths for the guests while others are selected



Lucy Mulenkei of IIN talking with members of the Merigo womens group.

to join the workshop and learn. Apart from using it for irrigation and domestic purposes, water is also important as the community around there access it for their homes. Before people collected water from the river. With the Greenhouse project, the women are already enjoying the benefits in that apart from selling the tomatoes, women carry home 1kg each sometime. This helps in boosting the nutritional status of their families and the community. About 2000 members of the community also benefit in various ways, for instance, we sell them water and the farm produce at an affordable price. They also get to use the facilities like the hall as a classroom for adult education, out of school program and pre-school training.

Challenges:

- When selling their farm produce especially tomatoes, they experience transportation problem as the means of transport is mainly Lorries which are also unreliable and slow.
- They use paraffin in their guest house. This is expensive and produces soot which is a source of pollutant.
- Poverty within the community poses as a challenge to the projects that Merigo women group engage in as people aren't in a position to buy their farm produce thus women are forced to transport the products to far places.
- Lack of adequate knowledge on agriculture affects their effective and efficient farming for example they lack skills on pesticide and herbicide application.

- Lack of proper infrastructure
- Adverse effects of climate change
- Lack of funds to run the programme effectively
- Illiteracy

Recommendation

- Look for funds from well wishers to run the existing programmes
- Empower women to engage in micro finance programmes
- Capacity building on women rights and leadership
- Enhance adult education
- Educate women on climate change and its effects, mitigation and adaptation process
- Create an alternative source of light to the huts e.g. use of solar energy since it's in plenty
- Knowledge on agricultural practices as an alternative livelihood. ■



Brightness and happiness after all the hard work these members of Merigo women group can afford a smile and indeed good health for them all. This picture shows a lot of changes in the women of Merigo, they have changed their lifestyles and have improved their lives, that of their families and their community. The women here are different compared to their first photo at the beginning of this article.

A woman is the full circle. Within her is the power to create, nurture and transform.
~ Diane Mariechild

Violence against Indigenous Women and the Girl Child

By IIN Team

As the saying goes a journey of a thousand miles begins with a single step, the journey to ensuring that women are liberated from the acts of violence and that women human rights are respected already began. So far the journey has been rough with a lot of difficulties and challenges along the way; scorching sun and pricking thorns but there is no giving up until the destination is reached because quitters never win and winners never quit. The battle of the sexes is as old as the hills. In patriarchal societies, women are conditioned to accept men as the superior sex. But awareness, education, and life's struggles have led women to shed their inhibitions. Great women leaders, artists, scientists, and other professional women have inspired other women to overcome social obstacles.

The United Nations General Assembly defines "violence against women" as any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women. Including threats of such acts, coercion or Women's human rights activists emphasize the idea of personal autonomy, precisely as a means of addressing the oppression of individual women within the family unit where women's human rights are frequently violated through domestic violence, restrictions on access to resources, and in matters of marriage, divorce, and property rights. In other words, the human rights of women epitomize questions about the relationship of the individual to the group. There is not a single factor to account for violence perpetrated against women. Increasingly, research has focused on the inter-relatedness of various factors that should improve our understanding of the Problem within different cultural contexts. Several complex and interconnected institutionalized social and cultural factors have kept women particularly vulnerable to the violence directed at them, all of them manifestations of historically unequal power relations between men and women. Factors contributing to these unequal power relations include: socioeconomic forces, the family institution where power relations are enforced, fear of and control over female sexuality, belief in the inherent superiority of males, and legislation and cultural sanctions that have traditionally denied women and children an independent legal and social status. Lack of economic resources underpins women's vulnerability to violence and their difficulty in extricating themselves.

Informing and empowering Indigenous women on their rights motivated Indigenous information Network (IIN) and partners to organize a training workshop in Nairobi and Transmara to train indigenous women on women rights, during these training various cases of violence against women were highlighted; violence against women have always been as a result of the fact that women do not know their rights and where to seek for justice when their rights are violated. Women and children have always been victims of violence, during war. In the process of giving birth in war torn areas there have always been reported cases that women were shot dead especially when their husbands are not there. Cases of rape are also prevalent and during such cases women end up getting pregnant, which denies the born child the right to know the father. Rape victims suffer from psychological problems.

In the family setting women face domestic violence whereby they are physically violated by their husbands, due to minor misunderstanding in the family. Decisions have always been imposed on both women and the girl child because they are viewed as the weaker sex. Men have always imposed decisions to this vulnerable sex against their will; such decisions include female genital mutilation, forced and early marriage.

Inter ethnic violence is also a serious issue in many African countries. In Kenya for instance inter ethnic violence have always been rampant among the pastoralists communities. These communities have always been involved with cattle rustling whereby they restock cattle by stealing from others. In such situation women and children suffer most because they risk being attacked and raped, they also face serious malnutrition because in such cases they are not able to provide for the family due to tension and fear to be attacked this is because during war and violence men go for war and women remain at home suffering because in such a situation they can't provide for the family because of the tensions and they are at a risk to be attacked.

Participants highlight examples in their own communities of gender based violence against women and the girl child

- Rape/attempted rape
- Denial of parental love and education to girl-child
- Lack of emotional and financial support due to the male partners alcohol abuse

- Being denied authority while women perform their responsibilities.
- Discrimination in the work place.
- Arranged marriage of the girl child to an elderly man in exchange of land and cattle
- Physical beating.

The consequences of gender based violence includes

- Psychological torture
- Self blame
- Feeling hopeless for what they termed failure in marriage
- Lack of freedom to express one's views or suggestions in the running of their families.
- Poor health
- Being distanced from biological family members
- Abusive relationships often lead to death either of the abused women or the abuser.
- Children in abusive home who see their parent's anger and violence may grow up using violence to address and solve problems.
- Communication breakdown

The participants gave the various rights of women that should be respected;

Right to security and protection, right to life, right to language and culture, right to inheritance, right to leadership, right to employment, right to be loved, freedom of expression, right to start a family, right to decision making in the family, right to leisure, right to religion and worship, freedom of speech, right to educate their children, right not to be abused by their husbands, right to get clean water, right to participate in family decision making, right to resolve conflict in the community, right to family planning, right to good health, right to sue, right to state protection for example during cattle rustling, right to vote, freedom of worship and religion, right to own property, right to be accepted by the community despite age and disability, right to information, right to empower the community, right to take care of the children, right to prevent their children from retrogressive culture such as FGM, right to dressing on what they want, right to provide for the family.

Despite the fact that women have rights just like their men counterparts, the participants identified the various obstacles that hinder them from exercising their rights.

OBSTACLES TO EXERCISING WOMEN'S RIGHTS

- Women don't speak out
- Discrimination from the community especially by men

- Fear- Women fear to report when their rights are violated
 - Lack of confidence to take up leadership positions
 - Retrogressive Culture-African culture mostly do not accept women leadership and place women in position of insubordination
 - Women have taken the second position and have been viewed as inferior to men
 - Ignorance of their rights-women don't know their rights
 - Women don't know where to report in case of violation of their rights
 - Lack of awareness about their national legislations like the constitution and available laws for the protection of women rights
 - Ignorance about the available instruments such as CEDAW
 - Some governments have not ratified some of the important laws that can protect women
 - The laws are not followed up nor implemented at the grassroots level
- Women now know their rights and the various obstacles that hinder them from attaining their rights. This is the beginning of major re-awakening among women in Kenya. What remains now is getting the way forward.



Participants at a womens training in Kilgoris

THE WAY FORWARD

In order to eliminate such obstacles women have to change, there are various steps to ensure change;

1. Me-Change begins from an individual; a person should have convinced oneself on the need to change. An individual should start fighting for his/her rights at a personal level in day to day life
2. Family; After changing yourself as a woman, proceed to change the family level by ensuring that there is equal treatment among the gender, the boy



Men should also be involved in fighting for women rights

child and the girl child should be treated equally in the family. Any form of violence at the family level should be reported, decisions should not be imposed on any member of the family, such decisions as marriage and female genital mutilation should not be forced on the girl child. They have rights to say NO to such retrogressive cultures.

3. Organizational level; From self proceed to family then to group for example women group. Women should always be ready to embrace change even though changing is not easy. Women should be placed in leadership position in organizations and they should compete equally with men.

4. community/village level; After changing ones organization, proceed to changing the village or community. At the village and community level women should ensure that their rights are respected, they should make it their responsibility to report any form of violence against women at the village level

5. County level; Women should ensure that any form of violence against women that occurs at the county level is reported and those responsible are put to book. Women who know their rights should train those who do not know so as to reduce the level of ignorance because women who face violence do not know their rights. When women are physically, socially or emotionally violated there are always avenues of reporting such cases, the participants identified various institutions that they can run to in case their rights are violated, so as to attain justice.

Where to attain justice

Women organization, police, optional protocol on the rights of women, churches, constitution of Kenya, Beijing platform of action, International instruments such as CEDAW, UN permanent forum on the rights of women, laws at the country level, civil society, African communism, criminal law act, penal court, court of appeal and family.

Recommendations to ensure that violence is eliminated and women rights are respected

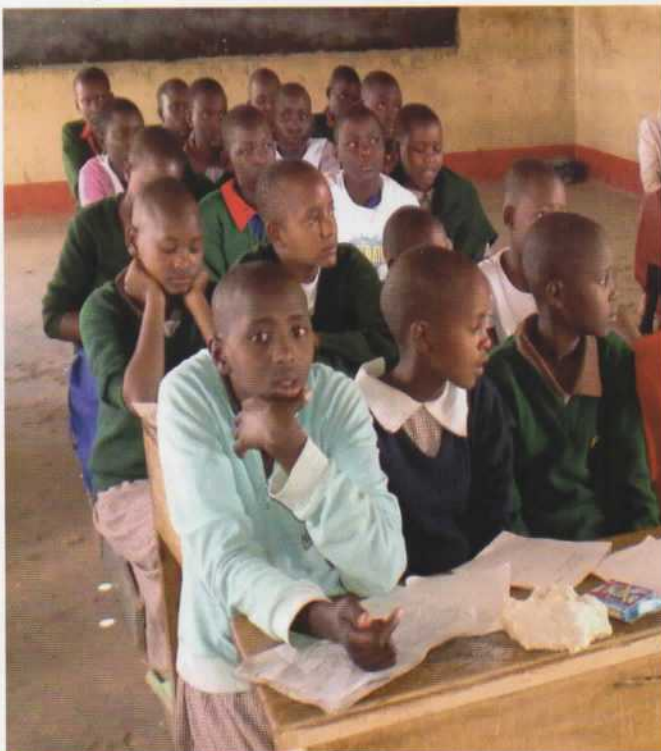
- The government and civil society should work hand in hand to ensure that all cases of gender violence are reported and those responsible should be put to book
- Laws ratified should not just be seen on paper, but be implemented
- Retrogressive cultures that place women in position of insubordination should be gotten rid of
- Right to inheritance should be respected
- Gender mainstreaming should be crosscutting to ensure gender compliance in all areas of development
- Communities should be trained on their rights and places they can always run to in case their rights are violated.
- Women should be trained on their rights as per the constitution
- Available instruments that protects the rights of women should be made known to them for example CEDAW
- Awareness and sensitization, Women should be trained on their rights to own land and where a husband has to sell the land or any property, their Informed consent should be respected and not imposed on them.
- Women and especially Indigenous women should not be marginalized but be involved in decision making at all levels
- Women should be empowered politically, socially, economically through training about their rights and opportunities
- Women should build their self esteem so that they can improve their self confidence, they should co-operate and change mentality that they have about themselves such as being a weaker sex
- Train Indigenous Women on decision making skills and be encouraged to participate in politics and they should support their fellow women
- Indigenous Women in Kenya need to get together to discuss how negative cultural practices cause violence against women and come up with means and ways to eliminate them.
- Gender based violence should be included in the school curriculum to ensure that no gender is mistreated
- Women should be allowed to make decisions from the family level to the national level. Decisions should never be imposed on women such as marriage and FGM.
- Both genders should be trained on human rights to ensure that none of the gender violates the rights of others. ■

FGM- The enigma of Transmara District.

Douglas Saitoti Ole Sikawa

Female Genital Mutilation (FGM) is recognized internationally as a violation of the human rights of girls and women. It reflects deep-rooted inequality between the sexes, and constitutes an extreme form of discrimination against women, violating Millennium development goal three which requires the promotion of gender equality and empowerment. It is nearly always carried out on minors and is a violation of the rights of children. The practice also violates a person's rights to health, security and physical integrity, the right to be free from torture and cruel, inhuman or degrading treatment, and the right to life when the procedure results in death. Despite this practice violating international standards, it still continues to be practiced in some communities that still hold on to retrogressive traditional cultures as I will seek to show in this text.

I was invited by an old school mate of mine to be a guest of honour in a ceremony whereby seventeen young boys whose ages ranged from thirteen to fifteen years, were to be circumcised. Not that all the boys were his sons, but people in Transmara have found 'communal' circumcision as a way of cutting down costs related to post initiation care taking. During the process of healing, the initiated require proper feeding in order to speed up recovery. Getting to the home almost depleted all my energy



FGM prevents girls like these ones to pursue an education

reserve, through ascending and descending the steep hills of Transmara's highlands commonly referred to as "Osupuko". I come from a relatively flat and bushy terrain and I had overlooked the fact that I needed a few lessons on the basic skills of mountain climbing which at times has an inclination of 30 to 40 degrees. Food and drinks were in plenty and the night dancing was quite entertaining. I had managed to get two hours of uninterrupted sleep and by the time I was fully awake at 6.00am my niche made me somewhat bleary-eyed for the morning which was covered by a cool westerly breeze, the rising orange sun casting strange but lovely light on the short waving fields of grass covering the hills around us.

By 6.30am the hired circumciser whom I later on learnt was a trained clinical officer, had done away with the last boy. I was particularly interested in observing any violation of hygienic code and to my satisfaction I realized two things; one was that the circumciser was a trained medical practitioner hired to jumpstart the boys to manhood. Secondly he used a new surgical blade for each boy. The ceremony continued thereafter for the whole day with a lot of praises showered on the initiated who were definitely going through excruciating pain after the successful operation and the subsequent admission into a real man's world.

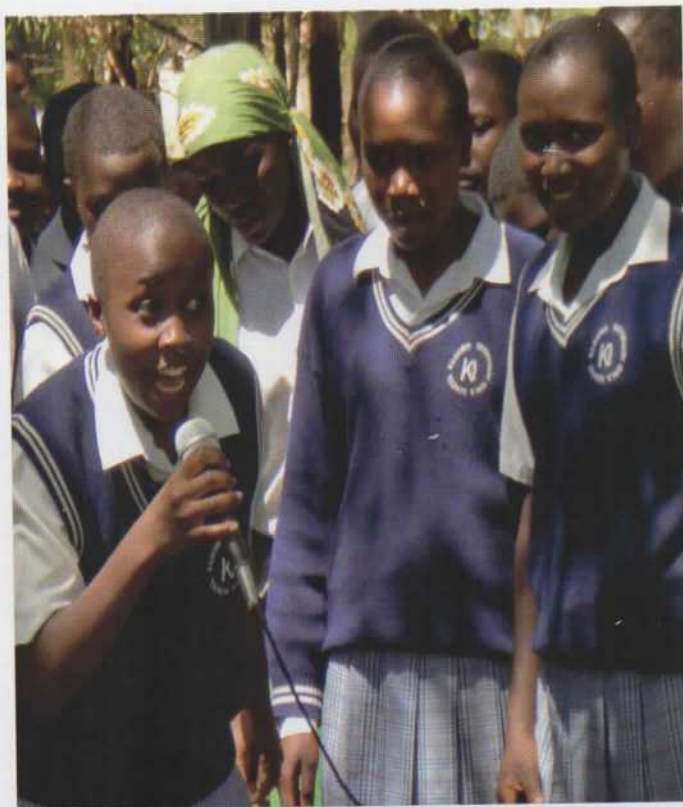
At a nearby home, a similar ceremony was being arranged to take place the following morning. Only this time, the surgical blade was meant for the girls! Though I had previously heard from other quarters that female genital mutilation was still secretly practiced in Transmara District, I had not witnessed this outlawed practice before. And so naturally I was more anxious than anyone else to have hands on information about this barbaric practice. I therefore asked my friend to escort me to the home which he readily agreed. Here as in the first home, there was also plenty to eat and drink. However, I noticed that the dancing was even done with exaggerated vigour perhaps by the would-be suitors who were definitely present.

Somehow, I noticed some people whom I was familiar with eyeing me suspiciously. They probably did this for two reasons, i.e. that I was known to be a government officer and secondly because I do not belong to this clan. Clanism is one of the leading plagues in Transmara District though I shall dwell on this subject in another edition. In order to ease

their tension, I pretended to appear outwardly as the happiest man present during this occasion. This seemed to have had the desired effect and I was promptly accepted as one of the proponents of FGM in Masailand! As a matter of fact the opposite is the case as I strongly condemn this barbaric and backward practice. Come the time to face the knife, I counted eleven girls aged between eleven and sixteen years old. As in the first home, I was also keen to know who was to perform the operation and at least I was glad to note that two enrolled nurses were at hand. They wore fresh hand gloves and used a new surgical blade for each girl. This was different from the past in that it was the sole duty and responsibility of the aged who performed the operation. I vividly remember that some of these traditional circumcisers were too old and took unnecessarily long duration to complete the operation on on candidate thereby subjecting one to excessive bleeding which can easily result in death. But the two nurses did the job swiftly and with accuracy, a proof that they had been in the business for long. None of the girls developed profuse bleeding or any other complications afterwards until they were completely healed. I came to know about this because I had requested my host to constantly keep me updated during this recuperation period. However, complications occurred elsewhere including excessive bleeding which were attended to promptly.

FGM has been said to result into various health complications among the victims in the past and that is one of the main reason why many people are against it. The practice can result into short-term complications as well as long-term complications. Some of the short-term consequences of FGM are severe pain, shock, haemorrhage (bleeding), tetanus or sepsis (bacterial infection), urine retention, open sores in the genital region and injury to nearby genital tissues. The long-term consequences are recurrent bleeding and urinary tract infections, cysts, infertility and increased risk of child birth complications and newborn deaths. Some of these complications could result into deaths but for the ceremony I had attended there were no reported deaths.

During the whole duration of my stay at "Osupuko", I inquired about homes that circumcised girls and I was able to record eight homes. This was also done on a cost-sharing basis which leaves one guessing on the number of girls who had undergone FGM in the Transmara district alone. "Osupuko" is only a fraction of the size of the district. So during the



Girls from Kilgoris Girls school reciting a poem on the importance of education

month of "intalengo" as is commonly referred to here, up to fifty girls could have been circumcised based on the number of locations and the areas that are still tightly attached to the practice. In another house not far away from the one whose activities I narrated above, two girls managed to escape undergoing the ritual and sought refuge in one boarding school.

Various churches and NGOs including Indigenous Information Network have in the past put mounting pressure on the government in a bid to stop this heinous and unnecessary practice but it seems the maasai of Transmara are unstoppable in as far as this is concerned. Some chiefs have been known to have subjected their own daughters to FGM so arguably, how can the same chiefs be used to put a stop to this drawback? In my opinion, the goal cannot be achieved through this approach. Many girls are against FGM and are only forced by their parents to undergo it. They see nothing of significant value whatsoever, derived from it. There is one issue those who condemn it have never addressed that is FGM has never been addressed or associated with the young men! It is this group of suitors who encourage this practice. It is a general belief that a man must marry a circumcised women in order to disassociate oneself from "ilmeek" i.e other tribes outside the Olmaa community. So the government

ought to seek dialogue with the Transmara Maasai to convince the young men, especially the educated ones to start with, that to marry uncircumcised women is just as fine. This is no easy task but I personally find a solution to this problem from this approach.

Another issue that encourages the young men to prefer circumcised women is the fact that Transmara district is surrounded by Luos, Kisiis and Kipsigis tribes. The Luos do not circumcise both men and women except a small pocket of religiously affiliated Nomiya society. The other two tribes circumcise both sexes. That is why it is quite notable to find a sizeable proportion of intermarriage taking place between the Maasai and the latter two tribes. So the Maasai young men reckon the existence of "Plan B" in which they find an optional avenue to avoid marrying "entito" i.e. uncircumcised girl. There are no known cases of Maasai men marrying Luo girls, though a notable number of Maasai men who border the Luos speak "dholuo" language quite frequently.

In other parts of the country including Narok District which shares a common border with Transmara District and invariably inhabited by the Maasai, rescue centers for girls who are opposed to FGM have been established. One of them is Tasaru which literary means rescue in Maasai. The adage "You can drive a donkey to the river but you cannot force it to drink water" is quite applicable in Transmara District and reflects the stubborn mind and short-sightedness of the Transmara Maasai. It will require a lot of effort to convince and persuade these people to shun cultural practices that are not compatible with the present era. Starting with the chiefs, local leaders and politicians and hopefully with the current political aura in the air, this is possible. Working towards the abolishment of FGM also requires a thorough exploration of the beliefs and values which underpin the practice. This helps to unravel the root causes and justifications for the practice and in turn develop more effective programmes. The community should also be sensitized on the harmful effects of FGM even through radio programmes in local languages. Otherwise, I am now convinced that FGM seems to have been taken by the Transmara Maasai as a cultural traditional practice that is there to stay. ■

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A pregnant school girl

He paid for her seats in the matatu,
And walked away,
As he disappeared into the city crowds,
All her dreams vanished.

One more passenger squeezed in,
And lit a cigarette,
She opened the window,
And spat cold saliva out,
As the cigarette smoke intensified.

She wanted to vomit,
She remembered the warm nights,
When she was her man's pet,
She remembered the promises,
The gifts, the parties, the dances.

She remembered her classmates at school,
Who envied her expensive shoes,
Lipstick, wrist watch, handbag,
Which she brought to school,
After a weekend with him.

The future stood against her,
Dark like a night without moon,
And silent like the end of the world.

As the matatu sped away from the city,
She began to tremble with fear,
Wondering what her parents would say,
With all hope gone,
She felt like a corpse,
Going home to be buried.

States Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.
Article 19 section 1- Convention on the Rights of the Child

Education for Nomadic and Pastoralist girls

By IIN Team



Education is the process through which individuals are made functional members of their society (Ocho, 2005). It is a process through which the young acquires knowledge and realizes their potentialities and uses them for self-actualization, to be useful to her and others. It is a means of preserving, transmitting and improving the culture of the society. In every society education connotes acquisition of something good, something worthwhile. Education is one of the fundamental rights of individuals.

Article 26 of the Universal Declaration of Human Rights, which was adopted by the United Nations General Assembly in December, 1949 stipulated that:

- Everyone has the right to education. This shall be free at least in the elementary and primary stages.
- Elementary education shall be compulsory while technical and professional education shall be made generally available.
- Higher education shall be equally accessible to all on the basis of merit.
- Parents have a prior right to choose the kind of education that shall be given to their children (Nwangwu, 1976).

Why should everyone have the right to education? The answers to this question are given thus:

1. The child is born helpless and has to rely entirely on parents and other older members of the society to survive and satisfy her growth needs in all their

ramifications.

2. The degree and quality of participation in the life of the society depends to a large extent on the degree and quality of her education. This will enable her perform her political and other citizenship duties and exercise the rights pertaining thereto effectively.

3. Since every citizen benefits from the result of the education of her fellow citizen and since every generation receives its education from an older generation, every generation has a duty to reciprocate by educating the generation that comes after it (Ocho, 1988).

There is a saying that says "educate a man, you educate an individual, but educate a woman, you educate a nation" The above summarizes the essence of education to the girl-child and indeed, to every educable human being, and so calls for special attention to be focused on education of the girl-child. No nation can afford to toy with the education of her citizens, especially, the child, who will be the father or mother of tomorrow, because education is the bedrock of all facets of development. Children are future leaders and mothers are guardians of the future, and the first aim of every family and society should be to raise healthy and productive individuals who are physically, psychologically, socially, and mentally well developed. These can be achieved through the education of the girl-child who is the mother of tomorrow. Education is the right of every girl

everywhere and key to transforming her life and the life of her community. Without education, girls are denied the opportunity to develop their full potential and to play a productive and equal role in their families, their societies, their country and their world.

Finally, that schools in Africa are often substandard, especially in rural and isolated areas, means that even the few girls lucky enough to get access to an education often receive one of poor quality and limited duration. Many schools in Africa are nearly destitute, with classes being held in crowded, poorly constructed structures, in which there is very limited access to paper and pencils, and even less access to text books and computers.

Unfortunately, the girl-child is consistently and disproportionately disadvantaged due to the following factors:

- Lack of accurate information on how to deal with the growing up process;
- Unaffordable menstrual protection/sanitary wear;
- Lack of sanitation facilities in schools;
- Heavy domestic workload;
- Early marriage and pregnancy, and;
- Negative societal attitudes towards the importance of educating the girl child.

Although much has been done to improve the caliber and existence of girls' education in African countries, there is still much that needs to be done. The largest hurdle that needs to be overcome before all African girls can all get the education they deserve is the prevailing social thought that discourages or minimizes the importance of education for girls. To stop this, countries in Africa need to pass laws banning the early marriage practices that keep girls out of school. Finally, African governments must pass legislation that makes the education of girls mandatory for primary school, and then enforce these laws stringently in the rural communities.

In Kenya, girl-child education is elusive. Mwangi, (2004) wrote that a combination of poverty, disease and backward cultural practices continued to deny the girl-child her right to education. Even with the introduction of free primary education, access to education is still remaining a wide dream to many Kenyan children. Despite the introduction of free primary education in the country which accounted for an increase in enrolment, a sizeable number of children, especially girls, still find themselves out of school owing to a number of reasons. These reasons are: demands for their labour in the homes such as assisting in looking after their young siblings; child marriage, doing house chores, death of mother, and looking after the sick member of the family.

Some of the girls are given to marriage against their wish and when they refuse, they are threatened with death. The children are given to marriage at a tender age in quest of dowry from the husbands.

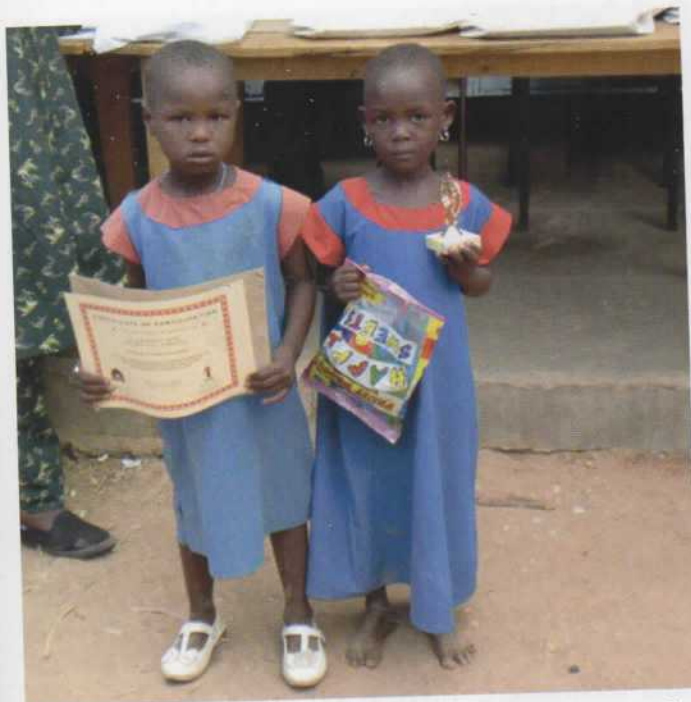
But how much is the amount and for how long does it last? The girls lament that because of the setbacks they still did not escape from poverty and their parents had nothing to show for the dowry received. Some parents justify the denial of girls of their right to education to prevent them from bringing shame to the family through early pregnancy. Yet others believe that women who are at the same level of education as the men are a disgrace to the community because more often than not, they will not get married and if they do, it will be to a foreigner. For such parents, early marriage is the best way to prevent this and at the same time preserve traditions.

According to the Commonwealth Education Fund, more than 800,000 children continue to miss out on an education, particularly girls. A CEF partner, the Girl Child Network (GCN), investigated why girls were still out of school despite free education.



Girls from Girgir primary school listening attentively to lessons on education, hygiene and life skills.

A key finding pointed to something that no policy maker had previously identified. During menstruation, girls refused to go to school because there were no appropriate or adequate sanitation facilities. Because of the high cost of sanitary towels, girls from poor families continue to use unhygienic sponges, mattresses, tissue paper and even leaves and most avoid school all together during their menstrual period. The study indicated that, "a girl absent from school due to menses for four days in a month of 28 days loses 288 lessons in a calendar year – that is 192



rewarding those that do well so that they are motivated to do better and encourage others to aim higher

hours of missed learning due to absence from school.”

To Improve Girl's access to education:

1. There is need to sensitize nomadic parents on importance of educating children of the both sexes and total elimination undesirable element early marriages. Ultimately it may be necessary to deploy chiefs to ensure that girls are not kept away from school.
2. There is need to attract qualified teachers to serve in pastoral areas to alleviate the serious problem of under-provision of personnel .In the long run however, it will be necessary to identify and train teachers of nomadic backgrounds since such teachers are likely to withstand the nomadic environment. Current efforts establish teacher training colleges in nomadic area is a move in the right direction, for instance the Narok primary Teachers' college.
3. A direct campaign to elicit parental support and participation in the education of girls is essential.
4. To curb the problem of teenage pregnancies and subsequent drop-out, religious and family counseling in church, mosques, schools and at home by all parties concerned such as parents, teachers, religious elders will need to be promoted. Some measures should be started to enable girls who have already fallen victim to these teenage pregnancies to continue their schooling to gain the increase in economic productivity and other attitudinal changes that education would provide. The high drop-out rate resulting from teenage pregnancies is a real social

loss.

5. In the foreseeable future, the majority of pastoralist parents will be unable to meet the related expenses of the education of their children. In view of this, government should step up its financial assistance to nomad pupils.

6. NGOs, could play a valuable complement in government services with non-formal community based programmers for those not being reached by the formal system or preferring a more flexible approach.

Government agencies should:

- Base policy on an analysis of the obstacles and inequalities faced by nomadic and pastoralist girls and women, inside and outside of the school.
- Ensure availability of national-level cultural, economic, and social data on nomads and pastoralists, disaggregated by sex and by region/province/district, to inform education policy making.
- End user fees and hidden costs for education.
- Provide specific training for teachers to address linguistic and cultural differences and gender inequality, and concurrently promote the training of local teachers.
- Promote participation of nomads and pastoralists in education planning and decision making, and develop policy frameworks in close collaboration with pastoralists and their organizations, including an equal proportion of women in decision making.
- Integrate successful, innovative approaches to pastoralist education into government policy. ■



Girls attending shepherd classes (carried out in the evening after the children have brought back the animals from grazing) since they cant attend regular classes

Women and Science

By IIN Team

Women are a great human resource in all countries and the role of women in society is critical for development. Given proper own space, they can play an increasingly important role in social, political, industrial and economic development of any country. The involvement and engagement of women in the field of science on an equal footing with men would directly contribute to improving the livelihood of people, making it more sustainable and thereby promoting the social, political and economic advancement of societies.

The 99th Indian science congress was held in early 2012 in Bhubaneshwar, India, in-between the congress, the first women's science congress was held with the theme; women in science and science for women was also held from 5th -6th. In accordance to the theme, the program was designed to spread the understanding of the need to empower women who constitute nearly 50% of the population and involve them effectively in nation building activities, tapping their potential as innovators and implementers of innovations. Science and technology can be vastly enriched by women's involvement.

The gender dimension of science and technology has become one of the most important and debated issues worldwide. Over the past 30 years, the UN general assembly has emphasized issues related to inequality, insufficiency and disparities in the access

to and control of women to education, training and the labor market especially in the patriarchal societies. Various major international initiatives have been undertaken including the United Nations Decades on Women and Development, and special attention has been directed towards the role of women in science and technology.

Gender equality is one of the eight United Nations Millennium Development Goals, which clearly calls for action related to science, technology and gender. (UNESCO report on science, technology and gender, 2007)

The challenge is to find ways of changing the situation such that women can be used as a resource for science and technology. There is no doubt that countries all over the world need to open up opportunities to bring more women to science and technology, thereby producing a mass of scientifically skilled women. There is need to remove structural obstacles and barriers that continue to exclude the girl children and women from the study of science and technology.

Every year millions of girls the world over sit for exams and out do their male counterparts but because science is considered a male field, these girls are pushed towards the arts based courses. (This is of course for those who are lucky enough to continue with school because in some communities especially in developing countries, there is only so far a girl's education can go) Girls are pushed towards family life and marriage and in some communities they are conditioned to believe that family and marriage come first. These girls are therefore caught in between family and career. Prof. Dr Nirupama Prakash, (Jaypee University of Information Technology, India) asks if there is a way for them to balance their commitments to family with their desire to follow a career. Until this balance is found, girls around the world continue to make decisions that do not necessarily fulfill their career dreams.

Some of the challenges facing women in science can be overcome by promoting and making the teaching of science more female oriented and encouraging girls to take up science based courses. Governments should establish workable and properly implemented policy to empower women in innovative scientific activities integrated with science and technology



Fanis Inganga listening keenly during a workshop



An indigenous woman from Tanzania giving a presentation during a REDD+ workshop

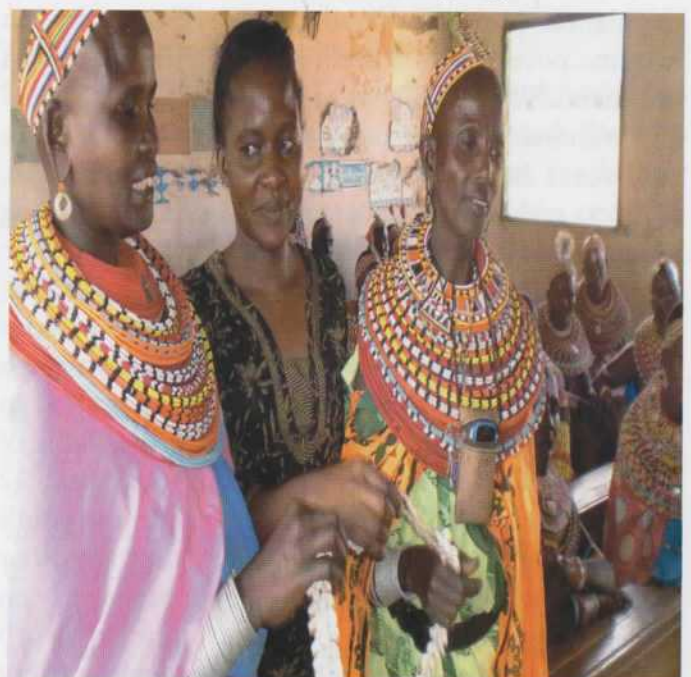
policies. It is a fact that science education does bring wellbeing and growth to people and it is not only the empowerment of women and technology but also the enrichment of science and technology through women participation. The study of science does not ensure further opportunities and smooth career path for women. Thanks to the notorious 'glass ceiling' that refers to the unseen, yet unbreachable barrier that keeps minorities and women from rising to the upper rungs of the corporate ladder, regardless of their qualifications or achievements. Women who seek science careers have to face triple roles of professional work, domestic work and fighting male chauvinism. Women in science have made contribution and sacrifices from earliest times; however they, like many men in science, have in large part received little or no approbation for their work during their lifetimes. Science is generally and historically a male dominated field and evidence suggests that this is due to stereotypes. Historians with interest in gender and science have illuminated the scientific endeavors and accomplishments of women, the barrier they have faced and the strategies implemented to their works peer reviewed and accepted.

Much progress has been made toward the empowerment of women through science and technology interventions, but much more needs to be done before women and men can said to enjoy equal status. The African Union has marked its 11th anniversary with ceremonies honoring five African Women scientists. Former African Union

Commission Chairman Jean Ping told the 11th anniversary gathering that women's gross under representation in science and technology is a sign of their exclusion from the mainstream economy. He pledged to do more to encourage women to enter traditionally male-dominated fields. The winners were

- Dr. Hassina Mouri, an Algerian professor of geology at Johannesburg University in South Africa,
- Professor Salimata Wade of Senegal,
- Professor Mary Abukutsa of Jomo Kenyatta University of Agriculture and Technology won for her research on production of indigenous vegetables in poor countries.
- Dr. Grace Murilla is the Kenyan principal investigator with a University of North Carolina led consortium developing drugs to treat parasitic diseases such as trypanosomiasis, or sleeping sickness.
- The fifth winner, Genevieve Barro, is the first female professor in the Mathematics Department at the University of Ouagadougou, Burkina Faso.

The anniversary marks the transformation of the Organization of African Unity into the African Union on September 9, 1999. Women and girls run the risk of being left behind in scientific and technological fields if countries do not put measures in place to address discrimination and change traditional attitudes, the United Nations said today, warning that this gap constitutes an obstacle to nations' progress. ■



Indigenous women showing the different handiworks they do.

Youth MDG and Sustainable Development

by IIN Team



Youth from accros Africa at UNEP Nairobi for the youth conference

According to the African Union, 65% of the total population of Africa is below the age of 35 years, and over 35% are between the ages of 15 and 35 years - making Africa the most youth full continent. By 2020, it is projected that out of 4 people, 3 will be on average 20 years old. Although more than half of Africa's population comprises youths, most of them live in extreme poverty – 60.7 million young people live on less than US \$1 a day. They are particularly challenged and vulnerable as a result of poverty, unemployment, adolescent health issues, including HIV infection, conflicts and lack of participation in decision making processes.

The African Youth Charter, endorsed in July 2006, provides guidance for youth development policies and programmes at the national level. It is through the Charter that African governments committed to undertaking critical actions to improve the status of young people in their countries. As of today, only 32 states have ratified the Charter. The problem of youth employment is more complex in Africa than any other part of the world. Slow-growing economies have been unable to generate enough job opportunities to absorb the large number of young people graduating every year. There is an urgent need for African youth to play a major role in advocating for the domesticating

the Charter through the Youth Decade Plan of Action. Despite the challenges faced, the quest to achieve the seemingly unachievable is an inherent characteristic of the African youth. The youthful creativity and innovation is a source of development. The youth is always active in supporting themselves and their governments to build better communities. This is characterized by a large number of youth-led organizations and initiatives in every country. This clearly shows that young people are concerned with development and achievement of the MDGs. By investing and harnessing young people's energy, creativity and innovations, the Africa region stands to benefit in the accelerating the achievements of the MDGs. With the few opportunities and little resources they have, African youth mobilize themselves to support development priorities and to motivate others to do the same. A lot of positive change have been made at the national and local level through the innovative actions by the young volunteers. Their involvement is a source of new and fresh ideas and combines their high energy level with the professional skills and experience from the older generation to create new levels of enthusiasm and productivity in achieving sustainable development.

Youth MDGs and Post 2015

African Youth and MDGs

Agreed in 2000, the Millennium Development Goals, are a set of concrete, time bound and measurable development objectives, which propose to join efforts to meet the needs of the world's poorest. Covering a broad range of areas and targeting the year 2015 for their achievement, they are the strongest goals to date aimed at achieving greater peace, security, development, human rights and fundamental freedoms.

Although only one of the Millennium Development Goals (MDGs) specifically mentions youth, a closer look will reveal the fact that young people are at the core of every goal. Each of the eight MDGs have a direct or indirect impact on youth and there are those that include specific outcome indicators targeted for youth which deserve particular notice. These are specifically:

MDG 2: Achieve universal primary education

MDG 3: Promote gender equality and empower women

MDG 6: Combat HIV/AIDS, malaria and other diseases

MDG 8: Develop a global partnership for development

Africa has experienced slow progress in achieving the MDGs and particularly MDG 1 which calls for eradication of extreme poverty and hunger. Poverty affects young people in a striking and personal manner. Young people living in poverty lack access to opportunities for economic growth and it threatens social stability to the point of war. Young leaders represent our hope for building the Future We Want in Africa, and have the greatest potential to push for acceleration in realization of the Millennium Development Goals (MDGs). Youth are vitally concerned since they represent the generation that will be most directly confronted with the adverse effects of climate change such as scarce resources, conflict, disasters, migration and changing labour markets. Studies suggest that change in personal and professional behaviour over the next 30 years will be key to successful climate change mitigation and adaptation.

On a global scale, the populations of African countries can be considered among the most affected and vulnerable since they are already facing the consequences of climate change, forcing them to change their livelihoods, and, in some cases, move to new internal locations or other countries.

To facilitate the MDGs and see how far the youth engagement have been included in the process of achieving these goal, youth representatives of regional, sub regional and national youth organizations, participated in the African Youth Conference on Post-2015 Development Agenda at the UN Gigiri, in November 2012 organized by Organization of African Youth-Kenya in partnership with UNDP, UN-Habitat, Pan-African Climate Change Justice Alliance (PACJA), FEMNET, Voluntary Service Organization (VSO) Jitolee and Faces of Peace Kenya.

The assembly aimed at accessing the progress made in achieving the MDGs, challenges faced and come-up with concrete actions towards acceleration of progress made and planning for the Post-2015 Agenda. And taking into account the submissions and input made through the online African Youth Survey on Post-2015 Development Agenda and social media.

From the conference, the youths came up with a declaration on Post 2015, and in the declaration, Actions for Accelerating Progress in Achieving the MDGs were to calling upon on the Governments, international stakeholders, youth networks and NGOs, private sector to accelerate the progress toward the achievement of MDGs by:

1. More commitment to achieve the goals by the government and to honor its pledges.
2. The government should strengthen institutions to fight against corruption and empowering the youth by mobilizing and sensitizing them about corruption through events like anti-corruption debates, essay competitions and concerts.
3. Plan and implement sustainable and impactful poverty eradication program that will reach the high segment of the youth. This can be done funding or generating a high impact entrepreneurship program that could reach tens of millions of the people.
4. Provide enough resources to children, youth and women related ministries. Young people should be empowered with loans to start small scale business as well as providing high positions of offices in the government.
5. Make MDGS known to the local youth and mobilize them to actively participate.
6. Increase equitable access to environmentally friendly and sustainable water and sanitation services to young people and promote hygiene behavior change at scale
7. Establish information management systems

and strengthen monitoring, data collection, communication and sector engagement

8. Transformative youth leadership and new policy governance.

9. Include local in a bottom up approach in policy formulation with regard to gender, youths and minority groups' inclusion to exhaust ideas that are essential in eradicating poverty and for development plans.

10. The United Nations and development partners to support projects that are geared towards mitigating the impacts of climate change and encouraging sustainable consumption.

11. Empowerment the youth so that they can speak with a collective voice and demand their rights and hold the government accountable for the provision of these rights.

12. The youths must have a critical role to play in the realization of country's vision as majority of them have embraced ICT and sustainability issues and success stories of can be shared through social media both print and electronic.

13. The Civil Society Organizations must engage communities to understand the causes of poverty and help them understand the problem. After which they come up with suggestions on how to address the challenges.

10. The United Nations and development partners to support projects that are geared towards mitigating the impacts of climate change and encouraging sustainable consumption.

11. Empowerment the youth so that they can speak with a collective voice and demand their rights and hold the government accountable for the provision of these rights.

The youths also came up with the following recommendations:

1. Health: Improved health service delivery and sexual reproductive health

- Health service delivery

Government should enact and implement policies that cover health issues which includes free/affordable and quality health care for youth especially young women and the tackling of common diseases including communicable and non communicable diseases.

Government and stakeholders should increase access to information on health issues for young people especially reproductive health information like contraception and abortion for young women in both urban and rural Hospital insurance fund should be



Ogiek youth after a Indigenous issues workshop

extended and affordable to young people for easier access to quality health delivery.

- Drug and substance abuse

Government and relevant stakeholders in consultations with youths should implement existing laws criminalizing drugs and substance abuse by ensuring zero tolerance. Also increase access to information surrounding the effects of drugs and substance abuse and build accessible rehabilitation centers for victims.

- Legislation and ratification of policies and laws

Governments must ratify, enact/or implement Global Health Declarations like the Alma Ata Declaration 1978; the People's Health charter; African Union Protocol on the Rights of Women, Maputo plan of Action that calls for urgent action by all governments, all health and development workers, and the world community to protect and promote the health of all people and also policies that promotes budgetary allocations for citizens especially the youth.

- Program development

Governments should develop programmes that cater for and take into consideration the mental, physical and social needs of young people. Government and stakeholders to put in place measures to ensure young mothers access necessary knowledge and skills for their continued development, set up HIV/AIDs youth centers to cater and address issues on HIV/Aids among the youth by providing free HIV testing and treatment, counseling services among others.

- Advocacy

The youth and Civil Society organizations must

encourage and support advocacy campaigns on healthy living for youth.

- Maternal health

Government and stakeholders should design interventions targeting the prevention of unplanned motherhood among young people.

- Sanitation

Government and stakeholders should enact/implement policies to support community's access clean and safe water; sustainable hygiene and sanitation.

2. Youth empowerment and employment

The youths also acknowledged the efforts that African Governments have made in addressing issues affecting the youth band recommended:

- Youth Participation in policy and decision making

Governments, civil society and the United Nations must ensure and support participation and representation of young people in decision making processes including meetings and in developing policies and endeavor to partner with the youth as a prerequisite for sustainable development.

African Governments must adopt and ratify the African Youth Charter strengthen and support youth centered National youth councils that are not politically in and must give space for the involvement of young people in formulation and implementation of employment policies.

- Entrepreneurship

Governments must provide transparent financial support to young people by enacting youth friendly policies that allow them to access loans and grants to establish businesses and self employment initiatives.

The African Union and African Development Bank, in consultations with youth organizations, governments and stakeholders, should set up a Regional Youth Entrepreneurship Fund to support the development of young innovative entrepreneurs.

The African union should put in place regional- intra African government policies to open up African countries to young people for trade and labor mobility. Governments should introduce compulsory basic entrepreneurial courses to be offered in schools and provide mentorship towards the same.

- Promote innovation, creativity and foster skill and experience development among young people.

They urged the governments to open up government agencies, Ministries, the public service organizations and develop intra-African exchange programs for young people to gain work experience through facilitated internships and attachment, subsidize

modern agricultural equipment and other farming machinery, fertilizers and other farming-essentials as well as focus on technology transfer to encourage young people to take up agriculture.

Governments in collaboration with the private sector should ensure that technical subjects and vocational skills that are offered in and out of school trainings are understood and relevant to the African context and the job market and establish and upgrade talent academies for youth and promote and encourage young people's innovation and creativity to bring ideas and progress empowerment and employment.

Governments, youth to youth networks, civil society groups and learning institutions should empower young people through targeted skill development, ICT training and certification, entrepreneurial development, vocational skills together with other life skills which can make impact on their livelihood.

Governments must avail information on and promote implementation of copyright, patent and information laws to ensure that innovation and creativity is protected. 3. Equitable access to quality education and enhance appropriate technology.

- There should be improvement in the education system that should be accessible and affordable to all and especially the vulnerable youth by having universal primary and secondary education and provision of scholarship for students in colleges and universities at local and international level.

- The government should upgrade academic facilities and strengthen capacity and provision of better incentives to academic staff.

- The Government should allocate sufficient funds mobilized from external and internal sources to address education concerns/challenges and for better implementation of educational strategies/policies.

- Emphasize on investment and promotion of education curriculum that is ICT-incorporated, action-oriented, technical, vocational and entrepreneurship based with the aim of preparing youth for self-employment and cope with the actual environment/working conditions.

- Streamlining and secure of intellectual and property rights with the aim of supporting local innovations.

- Support of efficient, customized and sustainable local innovation and research to solve societal problems.

- The development, promotion, and implementation of policies that enable internal mobilization of resources towards friendly business environment for local technological organizations/institutions.

4. Climate Change, Environmental Sustainability and

Food Security

Africa is the worst hit by climate change in terms of social, economic, political and environmental sustainability. Mitigation is not enough and there is need for concrete adaptation measures for Africa.

• Climate change responsive policies:

Climate research by governments and civil societies should be enhanced to develop adaptation capacity. There is need for sufficiently ambitious strategies by the UNFCCC that compels developed countries to ratify the demands of the developing countries particularly in regard to emission targets and climate finance.

• Sustainable water resources for urban and rural populations

The governments must ensure universal access to safe water for all people in rural and urban cities, especially slums and minorities, and each country should establish Sanitation and Waste management policy and strategy to be achieved by 2030. In addition youth organizations should be empowered and play a key role on monitoring of the established policy for sustainable water resources.

International NGOs should support national and regional policy for water resources management to ensure food security and agriculture development.

Protection and conservation of water and water resources and also making water access and availability to all a fundamental human right in Africa through research and development is key in attaining sustainable development.

• Sustainable urban cities:

The governments must ensure universal access to safe water for all people in urban cities, and promote the sanitation of every household in the urban area by ensuring that more piped and clean water is reaching all people, and creating an efficient drainage system, garbage collection and waste management in cities.

5. Good Governance, Peace and Security

• Government must respect and implement all international human right treaties as well as those enshrined in our constitutions. • Government and Civil society organizations should educate the public with special emphasis on the youth and increase their awareness level on their roles, rights and responsibilities as citizens. There should be mentorship programs for young leaders to promote youth integrity, in the fight against corruption, as this instills strong values and honesty in them.

• Governments and relevant stakeholders Encourage, Empower and Create a Legal Platform that will allow

young people participate in all levels of decision making irrespective of their gender, political, ethnic, financial and social background.

• International Partners and stakeholders in partnership with Government should constitute an independent body that will build the capacity of youth to demand their rights, monitor government budgets to ensure financial accountability and transparency in effort to tackle corruption as well as hold duty bearers accountable.

• Government ensure that citizens especially the youth have equal and unrestricted access to an effective justice system both in urban and rural areas that is not respective of status and financial background.

• Involve youths as partners intervening in resource, tribal and religious conflicts through reconciliation and general peace processes both at the community, national and international levels.

• The African Union and the International Community is to condemn armed conflicts and external support of unlawful armed groups by encouraging dialogue in resolving conflicts and ensuring that appropriate legal action is taken against the perpetrators of crimes against humanity.⁶ (Access to) Social Justice, Protection of Minorities and Vulnerable Groups.

• Young women, indigenous and disabled persons should be represented, as of right, in elective and appointive posts in the political, economical and social arenas.

• They called upon the government to take immediate action to address inequality and the marginalization of disabled people and indigenous communities as the best way to ensure that our respective countries remain free of major conflict. We call for disaggregated data and progressive sets of policies that devolve power away from the centre, and measures to ensure minorities and indigenous peoples benefit equitably from existing and future development program, ratify, implement, monitor and evaluate conventions and policies that are in the interests of minorities and the vulnerable and increase funding to decentralize the implementation of policies related to gender equality and support of minority groups. They should further promote a participatory approach to addressing the issue of minority groups.

• The UN and development partners should make sure that these goals are met without a striking gap when addressing the minorities and civil society organizations should lobby for gender equality should ensure and lobby for gender equality. ■

Dharan Declaration 2012



Nepalese girls going to welcome guests at a community event

Kirat Yakthung Chumlung, an indigenous peoples organization affiliated to the AIPP member organization Nepal Federation of Indigenous Nationalities (NEFIN) organized an international conference on exercising the Right to Self-determination and Autonomy of Indigenous Peoples in January 2012 in Dharan, the city in southeastern Nepal. The conference held to deepen indigenous peoples' understanding of the rights to self-determination, autonomy and self-governance and how these rights can be exercised in practice; pressure Nepal's Constituent Assembly and political parties to adopt the indigenous peoples' right to self-determination, autonomy and self-governance in the new Constitution and prepare a strategy and roadmap in relation to the exercise of self determination autonomy and self-governance

in Nepal. Participants from Switzerland, India and the United States presented working papers in the conference including experts from the NEFIN participated by and opened with a cultural rally of tens of thousands local Indigenous communities.

We, the indigenous nationalities, by exercising of our inherent, inalienable, innate, indivisible, and sovereign human rights,

Recalling various treaties and agreements signed between the indigenous peoples and the state based on the rights provided in the international laws and principles including the United Nations Charter, International Covenant on Civil and Political Rights, International Covenant on Economic, Social and Cultural Rights, International Convention on the Elimination of All Forms of Racial Discrimination,

Declaration on the Granting of Independence to Colonial Countries and Peoples, UN Declaration on the Rights of Indigenous Peoples and International Labour Organization Convention 169; Embracing the principle that indigenous peoples and the state are parties of equal status fundamentally as well as legally; Accepting the innate identity and collective co-existence of indigenous peoples; Protecting the contributions and achievements made by the indigenous movement in establishing a federal democratic republic in Nepal; Guaranteeing the right to self-determination and autonomy and self-governance of indigenous peoples in the restructuring of the state in the constitution of Nepal, Issue this Declaration on this day, 21 January 2012,

1. We are committed to ensure the end of monopoly of Brahmanism, patriarchy, Khas-Nepali language, Hindu religion and culture continued since the establishment of the unitary Hindu state that are chauvinistic policy and principles, gender discriminatory, unlawful, morally incriminatory and socially unjust in the constitution.
2. The constitution of the Federal Democratic Republic of Nepal will not be acceptable to us, if not promulgated with the right to self-determination and autonomy as guaranteed in the international human rights documents including International Labour Organization Convention No. 169 to which Nepal is a state party and the UN Declaration on the Rights of Indigenous Peoples that Nepal voted in favor of. In the event that the constitution is conspicuously promulgated without guaranteeing those rights, we are committed to exercise autonomy through our own mechanisms.
3. Whilst the proposal of the Constituent Assembly's Committee on State Restructuring and Distribution of State Powers to delineate 14 provinces, 23 autonomous, special and protected areas with identity as primary and capacity as secondary basis is affirmative, we pledge to ensure the right to autonomy of other indigenous groups that have been left out.
4. Highly respecting the role played by the members of Constituent Assembly Indigenous Peoples CACAUS, we, indigenous nationalities and the Constituent Assembly Indigenous Peoples CACAUS, are committed to undertake a joint movement to attain the right to self-determination and autonomy of

indigenous peoples.

5. We pledge to ensure our (indigenous peoples') right to Free, Prior and Informed Consent in the constitution and all legislations, laws, policies and rules, plans, programs and projects.
6. We are committed to undertake inter-community dialogues on our common issues, to continue these dialogues and strengthen mutual understanding among us.
7. Condemning the lack of sincere implementation of agreements and understandings signed with indigenous peoples as well as study reports related to indigenous peoples carried out by the state to date, we pledge to bring those agreements, understanding, and reports into immediate implementation.
8. We are committed to bolster the collective movement against gender discrimination towards indigenous women and caste discrimination towards Dalits.
9. We heartily call upon indigenous constituent assembly members, indigenous organizations and or associations associated with political parties, intellectuals, political leaders, human rights activities, media personnel, civil society and the general public that favor social justice to provide active support and to express solidarity with the rights-based movement of indigenous peoples.
10. The conference organizing committee extends the appreciation for the support provided by and hospitality of the indigenous nationalities of Limbuwan and media personnel to successfully conclude the 3-day international conference on exercising the right to self-determination and autonomy of indigenous peoples. ■



The Asia Indigenous Peoples Pact (AIPP) is a regional Indigenous Peoples organization committed to the cause of promoting and defending indigenous peoples' rights and human rights and articulating issues of relevance to indigenous peoples.

Istanbul Declaration: Towards An Equitable And Sustainable Future For All

We, the participants in the Global Human Development Forum, having met in Istanbul in March 2012, concluded that sustainable development centered on people with equity for all must be the foundation for global progress. We come from all regions of the world, from governments and international organizations, from civil society and the private sector, and from academia.

We are united in our conviction of the need for a new vision comprising the three dimensions of sustainable development—social, economic, and environmental—that puts people at the centre of development. This requires the synergistic integration of sustainable development policies that are fully coherent and complementary.

Development must be with and for the people, equitable, inclusive, and human rights driven. We believe that this should be the basis for the work at the United Nations Conference on Sustainable Development (Rio+20) in Rio de Janeiro in June 2012. It is time to reset the global development agenda. The world needs a renewed commitment to sustainable development and strong political leadership to implement it. In this context, the following issues are of critical importance:

1) A globally adopted vision that combines equitable growth with environmental sustainability, rooted in universal values and global social justice, is needed. It should include a strong emphasis on social inclusion, social protection, and equity—in recognition of the fact that economic development has too often gone hand in hand with environmental degradation and increased inequality. In Istanbul we discussed this vision, as embodied in the UN Secretary General's High-level Panel Report on Global Sustainability, and in the UNDP Human Development Reports.

2) Additional resources are needed to fund innovative solutions to address today's challenges to ensure more sustainable and equitable development. Official Development

Assistance remains an important resource and must be used in an effective manner. A coordinated approach in the mobilization of global capital and local resources is essential to solve global environmental and social problems. New partnerships, inclusive of the private sector and civil society, can increase resources and contribute to a better life for all people today and for generations to come.

3) Women constitute half of the world's

population. Empowering women, enhancing their opportunities through access to education, health care, basic services and their participation in the labor force, is essential. Promoting their larger participation in decision-making processes is also vital for sustainable development efforts.

4) Good governance for sustainable development is essential at global, regional, national and local levels. The United Nations has a vital role to play in engaging all societal actors and supporting national capacities to devise and implement comprehensive sustainable development strategies.

As we all work together towards this "new deal", we recognize that economic growth and wealth creation should be inclusive, generate new decent jobs, and reduce poverty. The benefits should be extended to every individual in society. Defending and promoting the right of all to a clean and safe environment and a good standard of living through the use of rights-based social compacts and the expansion of social protection to include the environmental dimensions are also required.

Adjustments to current patterns of production and consumption are needed to afford future generations at least the same development opportunities as the current generation. These adjustments will require structural transformations.

We also recognize the importance and power of measurement. We manage what we measure—and, in turn, what we measure affects what we do. It is therefore vital that we measure progress towards sustainable development in a more comprehensive manner. Measures are required that go beyond GDP to capture a fuller picture of human development, and emphasize sustainable and equitable outcomes. We urge greater support for the work underway around the world, in the United Nations and elsewhere, to design and use more appropriate measures of progress, and for countries and communities to collect data accordingly.

We welcome the recommendations of the United Nations Secretary-General's High-Level Panel on Global Sustainability and the Global Human Development Report 2011 on Sustainability and Equity. And we note the need to maintain progress towards meeting the Millennium

Development Goals in 2015, while building a consensus for a new post-2015 global framework that: Is universal in character, with relevance for all nations;

Reflects the entirety of the sustainable development agenda, including the continuing importance of reducing poverty and inequality—particularly for the least developed countries; Addresses all three dimensions of sustainable development (social, economic and environmental), and their interconnections; and is based on measurable indicators, that can promote effective monitoring of progress and responses to challenges.

We would like to thank the Government of Turkey for hosting the 2012 Global Human Development Forum.

Adopted at the Global Human Development Forum, Istanbul, March 23, 2012



A green house at the Merigo womens farm

The state of human development

The Human Development Index (HDI) in 2012 reveals much progress. Over the past decades, countries across the world have been converging towards higher levels of human development. The pace of HDI progress has been fastest in countries in the low and medium human development categories. This is good news. Yet progress requires more than average improvement in the HDI. It will be neither desirable nor sustainable if increases in the HDI are accompanied by rising inequalities in income, unsustainable patterns of consumption, high military spending and low social cohesion.

An essential part of human development is equity. Every person has the right to live a fulfilling life according to his or her own values and aspirations. No one should be doomed to a short life or a miserable one because he or she happens to be from the “wrong” class or country, the “wrong” ethnic group or race or the “wrong” sex. Inequality reduces the pace of human

development and in some cases may even prevent it entirely. Globally, there have been much greater reductions in inequality in health and education in the last two decades than in income. Virtually all studies agree that global income inequality is high, though there is no consensus on recent trends.

Global Human Development Reports: The 2013 Human Development Report is the latest in the series of global Human Development Reports published by UNDP since 1990 as independent, empirically grounded analyses of major development issues, trends, and policies. Additional resources related to the 2013 Human Development Report can be found on line at hdr.undp.org, including complete editions or summaries of the Report in more than 20 languages; a collection of Human Development Research Papers commissioned for the 2013 Report; interactive maps and databases of national human development indicators; full explanations of the sources and methodologies employed in the Report's human development indices; country profiles; and other background materials. Previous global, regional and national Human Development Reports (HDRs) are also available at hdr.undp.org.

Regional Human Development Reports: Over the past two decades, regionally focused HDRs have also been produced in all major areas of the developing world, with support from UNDP's regional bureaus. With provocative analyses and clear policy recommendations, these regional HDRs have examined such critical issues as political empowerment in the Arab states, food security in Africa, climate change in Asia, the treatment of ethnic minorities in Central Europe, and the challenges of inequality and citizens' security in Latin America and the Caribbean.

National Human Development Reports: Since the release of the first National HDR in 1992, National HDRs have been produced in 140 countries by local editorial teams with UNDP support. These reports bring a human development perspective to national policy concerns through local consultations and research. National HDRs have covered many key development issues, from climate change to youth employment to inequalities driven by gender or ethnicity.

What is it like to be a human being?

Almost half a century ago, the philosopher Thomas Nagel published a famous paper called “What Is It Like to Be a Bat?” The question I want to ask is: what is it like to be a human being? As it happens, Tom Nagel's insightful paper in *The Philosophical Review* was also really about human beings, and only marginally about

Indigenous Women Making a Difference



1. Indigenous womens participants during a meeting in Marsabit, Kenya
2. Indigenous women from India during the CoP11
3. Sufaira (Sudan) and Margaret (Uganda) in Geneva
4. Participants during the Indigenous Womens Biodiversity Network meeting
5. Malia Nobrega and Athing Lungharwo at CoP11
6. Edna (Kenya), Martha(Tanzania) and Aminatu(Cameroon)
7. Merigo women trying out their new bicycle/ wagon



Participants at one of the break away discussions

F
A
C
E
S



Aminatu Gambo (cameroon) and Joy Lenu (Nigeria)



Polina and Irina from Russia

F
R
O
M



Edna Kaptyo(Kenya) and Qapaj (Bolivia)

T
H
E



John Scott and Viviana from the CBD secretariat

C
B
D



Auntie Vasilifiti Jackson (Samoa) contributing at the ILC caucus

C
O
P



Participants during the Indigenous and Local Communities caucus

11



Malia Nobrega(Hawaii) & Lucy Mullenkei (Kenya) and one of the chairpersons of contact groups

Indigenous Peoples participation in different international meetings



Indigenous peoples from Latin America after discussions and presentations at CoP11, India



Its always joy and happiness when Indigenous and Local communities meet to share and discuss issues.



Karamoja and Batwa of Uganda meet to discuss impacts of Climate change for Indigenous peoples in Uganda.



Alice Lesepe with some of the indigenous youth in Bangkok



Participants from Africa during the CoP11, India



Indigenous Women from Asia during a demonstration in Rio, Brazil

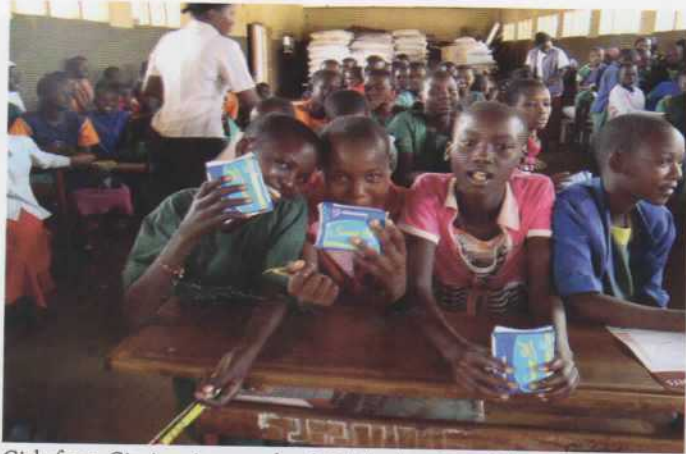


Mirna and Joiji during the International conference on sustainable development and self determination in Rio, Brazil



African participants at the regional consultation on the GEF principals and guidelines for engagement of Indigenous Peoples in Kenya

Our children. Our hope. IIN captured activities with different schools we work with.



Girls from Girgir primary school, Isiolo showing off their care packages



Doesnt matter how many they are in class. Education is key



Girls from Enosumpurpur school, Kajiado, listening to a lesson.



Happy faces from Archers post Isiolo



Reading magazines for education and entertainment



Girls from Enosumpurpur standing in line to get their care packages



Girls from Nanana win brigde Rescue center and school in Kajiado



Kilgoris Girls celebrating their new water tanks

bats. Among other points, Nagel expressed deep skepticism about the temptation of observational scientists to identify the experience of being a bat or similarly, a human being with the associated physical phenomena in the brain and elsewhere in the body that are within easy reach of outside inspection. The sense of being a bat or a human can hardly be seen as just having certain twitches in the brain and of the body. The complexity of the former cannot be resolved by the easier tractability of the latter (tempting though it may be to do just that).

The cutting edge of the human development approach is also based on a distinction but of a rather different kind from Nagel's basic epistemological contrast. The approach that Mahbub ul Haq pioneered through the series of Human Development Reports which began in 1990 is that between, on the one hand, the difficult problem of assessing the richness of human lives, including the freedoms that human beings have reason to value, and on the other, the much easier exercise of keeping track of incomes and other external resources that persons or nations happen to have. Gross domestic product (GDP) is much easier to see and measure than the quality of human life that people have. But human well-being and freedom, and their connection with fairness and justice in the world, cannot be reduced simply to the measurement of GDP and its growth rate, as many people are tempted to do. The intrinsic complexity of human development is important to acknowledge, partly because we should not be side-tracked into changing the question: that was the central point that moved Mahbub ul Haq's bold initiative to supplement and to some extent supplant GDP. But along with that came a more difficult point, which is also an inescapable part of what has come to be called "the human development approach." We may, for the sake of convenience, use many simple indicators of human development, such as the HDI, based on only three variables with a very simple rule for weighting them but the quest cannot end there. We should not spurn workable and useful shortcuts the HDI may tell us a lot more about human quality of life than does the GDP but nor should we be entirely satisfied with the immediate gain captured in these shortcuts in a world of continuous practice. Assessing the quality of life is a much more complex exercise than what can be captured through only one number, no matter how judicious is the selection of variables to be included, and the choice of the procedure of weighting.

The recognition of complexity has other important implications as well.

The crucial role of public reasoning, which the present

Human Development

Report particularly emphasizes, arises partly from the recognition of this complexity. Only the wearer may know where the shoe pinches, but pinch avoiding arrangements cannot be effectively undertaken without giving voice to the people and giving them extensive opportunities for public discussion. The importance of various elements in evaluating well-being and freedom of people can be adequately appreciated and assessed only through persistent dialogue among the population, with an impact on the making of public policy. The political significance of such initiatives as the so-called Arab Spring, and mass movements elsewhere in the world, is matched by the epistemic importance of people expressing themselves, in dialogue with others, on what ails their lives and what injustices they want to remove. There is much to discuss with each other and with the public servants that make policy.

The dialogic responsibilities, when properly appreciated across the lines of governance, must also include representing the interest of the people who are not here to express their concerns in their own voice. Human development cannot be indifferent to future generations just because they are not here yet. But human beings do have the capacity to think about others, and their lives, and the art of responsible and accountable politics is to broaden dialogues from narrowly self-centred concerns to the broader social understanding of the importance of the needs and freedoms of people in the future as well as today. This is not a matter of simply including those concerns within one single indicator—for example, by overcrowding the already heavily loaded HDI (which stands, in any case, only for current well-being and freedom) but it certainly is a matter of making sure that the discussions of human development include those other concerns. The Human Development Reports can continue to contribute to this broadening through explication as well as presenting tables of relevant information.

The human development approach is a major advance in the difficult exercise of understanding the successes and deprivations of human lives, and in appreciating the importance of reflection and dialogue, and through that advancing fairness and justice in the world. We may be much like bats in not being readily accessible to the measuring rod of the impatient observational scientist, but we are also capable of thinking and talking about the many-sided nature of our lives and those of others today and tomorrow in ways that may not be readily available to bats. Being a human being is both like being a bat and very unlike it.

A Brief on the Global Gathering of Pastoralist Women

By IIN Team

It is always hard to have a global gathering of Indigenous Peoples and more so Indigenous women. They have to leave their families and homes to attend these meetings and their men sometimes may not allow them to leave. As the Global Gathering of pastoralist women come to an end after five intense days, where there was rich discussion and experience sharing as well as some very important decisions that were made that week.

In what was supposed to be the dry season, but a series of unseasonal downpours enlivened the programme and in the true spirit of pastoral adaptability to unpredictable environments, the organizers managed to move 200 people from Mera Village to a safer place in a matter of hours and with good mood.

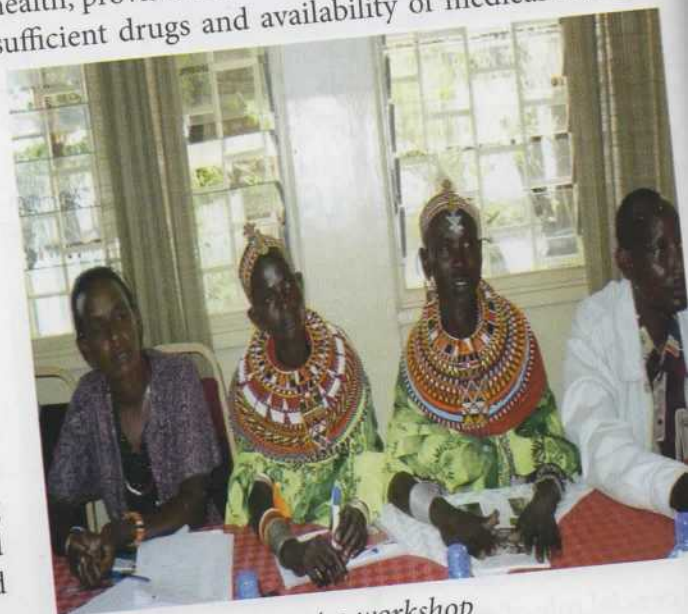
On the first two days, the participants organized themselves into working groups to discuss thematic areas relevant to them, including natural resource management, conflict management, climate change, women's health, communication and media, traditional governance, education and human rights and - last but not least - advocacy and the role of men in the empowerment of pastoral women. They identified common challenges and their vision for the future.

It was particularly interesting to hear the 'men's group' discussing the challenges faced by women.

They said that "women empowerment has to start in the families", so they outlined limitations faced within their own societies, from owning property to participating in decision-making processes. The relative lack of free time of women was also recognized a possible constraint in their productive potential. In other words, if women had more time they could engage in income generating activities such as handicraft production and marketing. Early marriage and inability to own land were identified as more empowering for women. Lastly, the group acknowledged that domestic violence took place and actions are needed to face this bad phenomenon. This group agreed that first steps should be taken at household level, and that they themselves would try to share the workload more equally. They hoped that it would also give women the time and energy to start to take part in decision-making processes outside the home. They would give their wives greater voice in deciding on domestic issues including on financial issues, and their girls an education - and try to sensitize men and women about the issue of domestic violence. Despite the many challenges faced by women, they are immensely

resourceful in finding ways to meet the household's basic needs, often ahead of their own. This important role played by pastoral women is only marginally recognized. Increasing awareness of women's concerns and valuing their unique inputs is a step towards strengthening their role in pastoral communities, and reducing their vulnerability to external shocks.

Another working group looked at how to add value to their products and improve access to markets as two further barriers to women's empowerment - although one group member felt that communal rather than individual land ownership crucial step towards a sustainable economic empowerment of pastoral women. In almost all the countries, they identified lack of quality control to ensure consistency of production, lack of storage capacity of raw materials, insufficient and out-of-date technical equipment and lack of access to international markets as key constraints. Added to this there are practical difficulties associated with nomadic tribes, with whom it is much harder to communicate. This group identified the possibility of setting up a well-publicized central support unit, to which pastoral women and their communities would have access. The functions of such a unit would include quality control, storage of raw materials to ensure year-round capacity to respond to orders, training, common packaging and technical equipment, and sustainability could be ensured by asking a small contribution from Other issues that were looked in depth were: Education (Establishment of schools relevant to pastoralist with special focus on women, women health (capacity building on reproductive health, provision of mobile hospitals, and provision of sufficient drugs and availability of medical doctors).



pastoralist women at a workshop

Livelihood supports were also looked at and the gathering said that pastoralist women should be supported so that they diversify the livelihood. Then the attention was focused on action planning and at the end resulted in the 'Mera Declaration of the Global Gathering of Women Pastoralist', a milestone call to action by pastoral women and men. Drafted over intense hours of debate by geographical representatives mandated by their groups to represent them, the historic declaration called for greater recognition of Pastoralism as a sustainable and valuable way of life and for specific policy support. (The declaration looks at all the thematic issues that were discussed during the whole period of the gathering)

Mera Declaration of the Global Gathering of Women Pastoralists

We, the women pastoralists gathered in Mera, India, from November 21-26, 2010, representing 32 countries, have met to strengthen alliances and forward practical solutions to issues that affect us.

We are part of a world-wide community of pastoralist peoples that is 300 million strong. We pledge that we will continue to live in a way that is environmentally sustainable and protects biodiversity and common resources for generations to come. We will continue to network and share our best practices and lessons learned to build capacity amongst ourselves and the global community.

We experience firsthand the leading edge of climate change and its associated problems, and we have much to share with the world about adaptation, mitigation and living sustainably on planet earth. Recently, pastoralists have been increasingly vocal at the international level but, as women, our voices have yet to be fully heard. We have unique and equally valuable contributions to make to our own communities and the global community.

We will work with men to build strong and equitable pastoralist societies and we will contribute to greater social equality within our families, our communities, our countries and around the world.

We present this declaration as a guiding political document to inform and support the development of pastoralist policies.

We call on governments, governing agencies of the United Nations, other relevant international and regional organizations, research institutes and our own customary leaders to support us and to:

1. RECOGNISE the essential role of pastoralists in

global environmental sustainability, including the conservation of biodiversity, mitigation of climate change and combating desertification.

2. ENSURE the equal rights of pastoralist women and recognize their key role in society. This includes the recognition of the work of women pastoralists as a valid profession and as a fundamental component of pastoralism.

3. RECOGNISE pastoralist mobility as a fundamental right.

4. ENSURE and defend pastoral access to resources, including our traditional grazing lands.

5. PROTECT the rights of pastoralists and provide security in nomadic areas including the enforcement of laws that guarantee the safety of women.

6. RECOGNISE pastoralists who identify as indigenous and respect the UN Declaration on Indigenous Rights.

7. MONITOR the development and implementation of policies affecting and protecting pastoralists.

8. SUPPORT the development of an international organization in charge of considering complaints about violations of pastoralist rights. This organization needs the ability to hold countries accountable and should include pastoralist women as members.

9. ADAPT existing legislation to take into account the



The Mbororo pastoralists of Tchad crossing a river moving with their cattle to look for greener pasture

specificities of pastoralist ways of life and differentiate nomadic and transhumant pastoralism from intensive livestock production.

10. PROMOTE regional policies and treaties that take into account trans-border pastoralism and respect traditional grazing territories and migratory patterns. These are to be negotiated in consultation with pastoralist women.

11. DEVELOP specific policies that promote the sustainability and welfare of pastoral ways of life and the ecosystems we rely on for survival. The policy-making process must include meaningful participation, and consultation, with pastoralist women.

12. DEVELOP legislation that restricts development that harms or threatens pastoralist livelihoods.

13. ALLOW year-round access to grazing lands, including some lands that are currently within wild life preserves and conservation areas. These grazing spaces are to be established in consultation with pastoralist women.

14. PROMOTE and recognize Indigenous Community Conservation Areas (ICCAs).

15. ENSURE proportionate representation of pastoralist women in all levels of governance.

16. RESPECT the right of pastoralist women to education, both formal and informal, and including secondary education. Provide support to shift perceptions around the full educational needs of girls.

17. DEVELOP accessible and appropriate programmes for pastoralist children to access education. Special emphasis is to be given to pastoralist girl children. These are to be developed in consultation with pastoralist women.

18. DEVELOP mobile facilities that respect pastoralist realities and are in line with the needs of pastoralist women.

19. DEVELOP and implement programmes that support women's health in pastoralist communities. Information and training on health, particularly reproductive health, should be given priority.

20. CREATE and support programmes that promote the economic development and diversify economic opportunities for pastoralist women, including micro-credit financing. These programmes must be

developed in consultation with pastoralist women.

21. SUPPORT pastoral women through capacity building, including direct access to markets and training to improve the quality and marketability of their work and managerial skills.

22. SUPPORT training programmes focused on leadership and communication to enable pastoralist women to effectively participate in negotiations in all issues affecting their ways of life.

23. SUPPORT and fund research into new technologies that further improve the efficiency and environmental sustainability of pastoralist ways of life. These technologies should be attuned to the needs and realities of pastoralism and should take advantage of renewable and easily accessible natural resources.

We women pastoralists want our children, and our children's children, to have the tools and opportunities they need to adapt to the realities and changing conditions of the modern world while retaining their traditional cultural legacies and lifestyles. ■



In most nomadic pastoralist areas, such scenes of movement for pasture is common. Most of them use donkeys as a mode of transport

"This is our right and it is by remaining pastoralists that we can be of greatest service to the entire human community."

Indigenous Women of Africa Quest for Power and Rights

By IIN team



Participants of the workshop after a training

Empowering women with their rights gives them the power to a voice and strength to work. To achieve this Indigenous Information Network and International Indigenous Womens Forum organised a training workshop on womens rights and the workshop was attended by Indigenous Women from Kenya, Mali, Uganda, Tanzania, Sudan, Senegal, South Africa, Rwanda and Zimbabwe.

This was an opportunity for the women to meet and discuss the topic and formulate recommendations for the future. The training workshop used both French and English as working languages for the participants. In order to ensure effective participation, working in small groups was very much used. Indigenous Information Network together with FIMI Africa was happy to have the opportunity to bring the women together to share and discuss.

Instruments Used to advocate Women's Rights, their Roles and Recommendations. After three days of discussions and presentations the Indigenous women came up with the following recommendations.

Recommendations:

- Protection of Indigenous peoples rights to property
 - Create awareness and sufficient civic education before elections
 - Strengthen democratic process; enhance trainings and skills on women leadership.
 - Indigenous Women's training and Capacity building should be held annually.
 - Need for an indigenous women's newsletter which should be produced annually and circulated to all.
 - Continue building alliances with women globally and especially with other Indigenous women so as to be visible at the regional and international levels.
- It is very crucial to include trainings on reconciliation, peace building, trauma counseling and healing where violence against women is common especially in conflict areas such as Sudan- Nuba Mountains, Southern Sudan, DRC, Rwanda, and the conflict areas in Africa where conflict has become more common
- Integrate youth and women in all levels of decision making
 - Create a coalition of Senior Indigenous Women to train and empower the young

- Support continuous capacity building and training of women so that they can understand their rights starting from the local, national and regional levels.
- The government should put mechanism in place to ensure that women rights are respected at all levels.
- Indigenous Women should continue fighting for their rights and they should also unite and speak out against all forms of injustice to ensure that their rights are respected
- Promote education of men and women, boys and girls in order to fight illiteracy and marginalization.
- To ensure that indigenous girls are not denied their rights to education they should be put in boarding schools to avoid drop out from school due to poverty and heavy workload at home.

Provide the necessary resources to enable women advance in their empowerment activities.

- Create a coalition of Senior Indigenous Women to train and empower the young
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- Promote education of men and women, boys and girls in order to fight illiteracy and marginalization.
- To ensure that indigenous girls are not denied their rights to education they should be put in boarding schools to avoid drop out from school due to poverty and heavy workload at home.
- Scholarship should be made available for girl child from poor backgrounds to enable them access education
- Translate international instruments on women rights to languages that can be understood by women at the grass root level
- Integrate men and women in advocacy work and ensure gender mainstreaming in all sectors to ensure women rights are respected.

Recommendations in ensuring that gender equality is achieved in; economic, political and social spheres and ensuring respect of human rights

- Need for Skills development work shops on educational methods and approaches, project proposals management
- Increase micro-finance institutions so as to provide loans to women
- Reduce the conditions for attaining loans such as

high interest rates,

- Awareness rising on Policies and programmes that benefit women and their communities.
- African Governments should ensure Policies are put in place to ensure access and ownership of properties for women which can act as security to access credit from financial institutions.
- The government and donors should advertise and provide market for women in community based organizations who produce products such as beads, baskets and other artifacts to enhance their livelihoods and ensure sustainability
- Right to inheritance should be respected
- There is need to reinforce indigenous Women's traditional knowledge to ensure transfer and training while at the same time applying new technologies for their advancement.
- There is need for introducing trainings skills on production and marketing of crafts and other items like beads, ornaments, fabrics made by indigenous women.
- Gender mainstreaming should be crosscutting to ensure gender compliance in all areas of development.
- Awareness and sensitization, Women should be trained on their rights to own land and where a husband has to sell the land or any property their Informed consent should be respected and not imposed on them.
- Women should look for income generating activities so that they can be self-independent
- Governments in Africa, donors and other International organizations should support indigenous rural women financially
- Women and especially Indigenous women should not be marginalized but be involved in decision making at all levels
- Women should be empowered politically, socially, economically through training about their rights and opportunities
- Laws ratified should not just be seen on paper, but be implemented
- Women should build their self esteem so that they can improve their self confidence, they should co-operate and change mentality that they have about themselves such as being a weaker sex
- Train Indigenous Women on decision making skills and be encouraged to participate in politics and they should support their fellow women
- Capacity building on alternative livelihoods skills such as sustainable agricultural practices.
- Research on other income generating activities of Indigenous Women should be undertaken so as

to help them diversify in alternative livelihoods.

- Indigenous Women of Africa need to get together to discuss how negative cultural practices cause violence against women and come up with means and ways to eliminate them.

Recommendations to Governments And Policy Makers On Climate Change

- Climate change issues should be integrated in the school curriculum
- Women should be educated on use of alternative fuels that are environmental friendly such as biogas and Solar energy
- Financial resources should be channeled to grassroots organizations that aim at environment conservation
- Governments should come up with policies that focus on indigenous peoples on how they can adapt to climate change
- Communities at the grassroots levels should be educated on climate change issues, because less information goes down to them
- Facilitate direct access to funds that are aimed at environmental conservation
- Promote transfer of knowledge to indigenous women on the appropriate adaptation of technology
- Effective and wider dissemination of information regarding climate change
- Governments should facilitate sharing of best practice among communities
- Mainstream climate change issues in gender programs targeted at indigenous women
- Seedlings for reforestation and a forestation should be made available
- Local stakeholders should be involved in policy formulation
- involve indigenous peoples in decision making processes and in implementation of policies regarding climate change because indigenous peoples are adversely affected by climate change due to their high dependence on the environment
- Support capacity building for women and indigenous peoples with regard to environmental conservation and put in place mechanisms for fighting climate change
- Facilitate access to natural resources to enable communities conserve the environment
- Facilitate development of appropriate technologies for indigenous women particularly in agricultural activities
- Introduce alternative livelihoods for indigenous women to enable them cope with climate change
- Setting up research centers focusing on indigenous trees
- Training women on traditional knowledge aimed at mitigating the effects of climate change
- Green climate funds and other finances should be distributed to grass root level organizations and communities
- Governments should come up with policies that favors the indigenous peoples with regards to climate change
- The government and donors should give more information on available finances such as green climate fund and how to access the funds and at the same time involve the local communities so that they can benefit from the funds
- Governments should guarantee partnership with communities in addressing climate change
- Governments and donors should support capacity building for indigenous peoples in the use of new technologies
- Government should integrate traditional knowledge in forest management, recognize the importance and its integration with new technologies in addressing climate change ■



West makes friends with the East From left: Juliette (Senegal), Martha (Tanzania) and Fatumata (Mali) were some of the participants .

The Ogiek Cultural Festival

By Judy Kipkenda- OPDP



Photo courtesy of OPDP Nakuru

Ogiek People from different groups dancing to Ogiek traditional songs during the opening of the cultural festival

The Ogiek people are among the last remaining ancient forest dwellers hunter-gatherer communities in Kenya and Northern Tanzania where they are referred to as Akie. They are scattered in most forest areas in the country, with a majority predominantly found within the Mau forest Complex and Mt Elgon Forest areas. The community is struggling to safeguard their ancestral territories, cultural, natural resources, livelihood and political rights. The preservation of endangered minority language and culture has gained momentum in recent years. With International Organizations and policy makers being engaged in promoting the rights of persons belonging to linguistic and ethnic minorities in various regions of the world. The United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic minorities (UNDM) further stresses on the protection of the rights of minority and indigenous people.

The state needs to encourage conditions for the promotion of national or ethnic, cultural, religious and linguistic identity of minorities. The Kenyan Constitution Article 11, 44 and 56 (d) of the recognizes culture as the foundation of the nation and recognizes the state's responsibility of promoting all forms of national and cultural expression through literature, arts, traditional celebrations, science, communication, information, mass media, publications, libraries and other cultural heritage.

Despite the national and International obligations, non-implementation of laws, policies and constitutional guarantees is still common in most states. Most African countries value national unity over cultural diversity. The protection of culture and language is a central element of indigenous peoples' survival. Focus is drawn to minority and indigenous groups all over the world because of the challenge they face of culture erosion and extinction. Linguistic experts at the International Symposium on Endangered Languages accounted that among the 6,760 languages found in the world, 234 had already disappeared. The experts predicted that about 70% of the world's language will lose their communicational function in the 21st century and give way to local authoritative languages. Increasingly, more minority languages are doomed to disappear in the global village. In regions where ethnic minorities concentrate, their own language is retained mostly among the elderly people. The younger generation often finds other kind of language more practical to use. The Yaaku community which is an ethnic minority group in Kenya with a total population of 4,000 people has only 5 elderly people left who speak their original language (ERMIS Africa, 2010). The Ogiek community has its own unique language which is part of their rich culture. However over the years as a result of migration, assimilation, intermarriage, interaction, formal education and Christianity, some people have changed the way of speaking (both colloquial and dialect) and have

adopted other cultural practices in relation to attitudes, values and social structures. It is estimated that less than 10,000 Ogiek speak their language in its original form, which is almost half of the total population.

Ogiek Peoples' Development Program in its main objective is to promote and propagated the culture and survival of Ogiek peoples through ensuring that Ogiek people in Kenya are recognized and respected like other ethnic communities in Kenya. The Ogiek are endowed with a rich culture manifested in the distinctiveness of it language, historical livelihood practices of hunting and gathering unlike the misconception that we are members of either Maasai or Kalenjin community, who practice pastoralism and agricultural based livelihoods respectively. The Ogiek tradition and norms are so unique with high level of secrecy and passed on from one generation to the next. The last two consecutive OPDP has held two cultural event, which has now become an annual cultural festival for the Ogiek community. The previous event was held with support from our partners i.e Minority Rights Group International(MRG) based in UK and International Working Group for Indigenous Affairs(IWGIA) based in Denmark . In last cultural event the members of Ogiek community promised to also support the event alongside other well wishers. The event bought members of Ogiek community as far as Chepkitale of Mt Elgon region of the current Bungoma County, Narok County, Uasin Ngishu County, Nakuru County and others in Soget area of Kipkelion District..

The purpose of the event included and not limited to the following:

- Promote the dissemination of knowledge of the history, traditions, language and the culture of the Ogiek community through traditional celebrations and arts.
- To promote good governance and peaceful co-existence between the Ogiek and the neighboring communities.
- To identify potential methods or strategies of addressing development needs of the Ogiek community, both internally within the community and in cooperation with the government and development partners

The two days Ogiek Cultural Festival held at the Nessuit Primary school in Njoro District, Nakuru County attracted huge attendance with more than 13 Ogiek cultural groups participating from different regions inhabited by the Ogiek community i.e. Narok, Nakuru, Kericho, Bungoma counties among others. The occasion started with prayers in the Ogiek language.

The theme of the festival was "Promoting Peace, Unity and Good Governance for development" therefore the forum to was sensitize the community on the three pillars that are paramount for a development conscious people.

In his speech Mr. Daniel Kobei the Executive Director of the Ogiek Peoples' Development Program (OPDP) welcomed all to the ceremony and stated that the event will be conducted annually to promote unity and solidarity among the Ogiek community as well as their identity. He also added that the community should be proud of the event mentioning for instance that exhibitions presented are indicators of a unifying factor that the Ogiek people have their own culture and are proud to be associated with. On education, Mr. Daniel said all children should go to school since the government has provided free education and that those who belong to the marginalized communities should not be left out. "We are our own enemies and we need to encourage our children to go to school and not wait for others to come force us to do so" he said. The then area Member of Parliament Hon. Joseph Kiuna in his speech commended the Director of OPDP Mr. Kobei for facilitating the occasion and said the community should also be praised for upholding



Mr. Daniel Kobei Executive Director Ogiek Peoples' Development Program (OPDP) addressing the Media present during the festival

their culture.

"We have known other communities that continue to ape the western culture which is not fair for our own posterity" he said. He cited the Asians such as the Indians and Chinese who continue to uphold their culture despite them travelling often away from their homes to other foreign countries.

He pointed out that one should be proud of his or her culture and said that this should not be interpreted to be primitivism. Hon. Kiuna advised the community to be more united if they wished to get recognized and achieve meaningful development agendas.

"You should speak with one voice so that you are able to demand for your rights and fight those who want to oppress you" he said.



The Kipkurere Youth Group performing a dramatized Ogiek folk song during the festival

The traditional dancers that participated were Kipkurere Youth Group, Ogiek Soget Dancers, and Kaplelach Women Group, Ogiek Women Empowerment program, Misipei Women Group, Kipkurere Women, Usonog Women group, Saabo, Kibogy, Mt Elgon and Natodwaa women Associations. Kipkurere Youth Group emerged the winners.

Kipkurere Youth Group (Nandi district): a group of young men and women performed a dramatized folk song

The Ogiek community lodged a case at the African Court on Human and Peoples Rights (ACHPR) in November 2009, challenging the Government's gazetting and subsequent de-gazetting and excision of the Ogiek community's land, their unlawful allocation of this land to other non-Ogiek individuals and continuous threats of further eviction. At the 11th session of the African Commission in March 2012, the Commission took the decision to refer the matter to the African Court on Human and Peoples Rights ("the Court") on the basis that it evinced serious and mass human rights violations. (This was despite no decision having been taken on admissibility by the Commission). This will be the first opportunity for the Court to deal with a case involving indigenous peoples' rights. It is also only the second case before the Court which started life as an individual communication before the Commission. The case is on going with some setbacks such as the exclusion of the Ogiek from Mt Elgon and only those from Mau being taken into account, with the commission stating that they were not included in the original communication to the commission.

The United Organisation for Batwa Development- Uganda

By Peninnah Zaninka- UOBDU

The United Organization for Batwa Development in Uganda (UOBDU) aims to support Batwa in South West Uganda to address their land issues and other socio economic problems and to help them develop sustainable livelihoods. UOBDU was established in 2000 registered in 2002, is a national NGO formed by Batwa. The organization's governing board is made up of 10 Batwa from four districts of South West Uganda who are elected at UOBDU's periodic General Assemblies. UOBDU has its main offices in Kisoro with two satellite offices in Kabale and Kanungu, it also works in Nyakayojo - Mbarara, Kitwe - Ntungamo and Katovu - Masaka where Batwa also exist. In addition to these areas stated above UOBDU has direct links and communicates closely with the Batwa of Bundibungyo who the organization visits occasionally

Their vision is to create a Batwa society that is Recognized, Empowered, Educated and Dignified". In a bid to achieve its vision, it follows the following mission.

And their mission is "to promote the rights and build capacity of Batwa through formal and informal Education, skills Development, Livelihood support, health Programmes and advocating for promotion and protection of their human rights"

UOBDU values are;

- Shared ownership
- Accountability
- Respect
- Integrity

Projects undertaken by the organization:

Batwa land rights project

This is a project that is funded by Ford foundation Eastern African Region, and implemented in three districts of Kanungu, Kisoro and Kabale. It entails land right, Media and advocacy Strategy which has Gender and human rights. In additional it looks at institutional development which includes among others executive Board training, staff training, and

office maintenance.

Batwa Education Project

Since education is one of the millennium goals as well as UOBDU's priority areas, the organization is taking it seriously with much hope that the Batwa can be transformed if they are educated. Currently UOBDU has 27 primary school pupils (9 girls and 18 boys) while 7 students at Ordinary Secondary level (O'level) and Advanced Secondary level (A'level) 2 girls and 5 boys).

In addition out of 7 students mentioned above, 3 are at A'level (1girl and 2 Boys) this is the level where you are preparing to join the University. All the children are in boarding schools and there is high hope that they will progress with studies since the Batwa now have started realising the importance of education. In the Education development there are other organizations that are helping Batwa children with education support and these include Churches, Batwa Development Programme, BMCT and sometimes individual donors. However the challenge is the young children who are born now days since donors think that UPE is catering for all people in Uganda. It is a fact that UPE is taking up all children but UPE still does not address the Batwa challenges



Some of the primary pupils receiving items from UOBDU during opening of the school term

directly since the Batwa children do not have lunch at school, proper housing at home, clothes and scholastic materials.

Income generating activities (Agricultural project this is Irish potato growing)

This project is supported by Gorilla Organization and six Batwa communities who are adjacent to Bwindi and Mgahinga national parks are benefiting. The project hire land for cultivation, provides Irish

potato seeds (a crop which is widely planted by all people in the area as both cash and food crop) buys tools like hoes and pangas, provides pesticides and fertilizers plus providing services of an agronomist.



Some of the Batwa group harvesting irish potatoes

The project has been running for four years with great success.

In addition the project is currently putting up pit latrines for the Batwa communities in order to improve sanitation situation around Batwa homes.



A beneficiary from sanitation and hygiene facilities inspecting her pit latrine

Tourism project

UOBDU, Uganda Wild Authority and Kisoro District local government signed MOU to manage the Batwa Trail project in Mgahinga national park, this is Batwa walk where they show how they used to live in the forest including demonstrations on honey harvest, worshipping and other related traditions then the journey end up at the Garama cave where the Batwa dancing group present and perform different cultural songs. This project is growing and is an initiative that is trying to reduce poverty levels while preserving and promoting the Batwa culture.

Also UOBDU with support from Fauna and Flora International is implementing a project which will

promote different Batwa heritages that are found in protected areas of Bwindi and Mgahinga national park especially those that were shown on the 3-D participatory models of the national parks made by the Batwa with the support from Arcus through Forest



The Batwa group performing their cultural dance

Peoples Program.

Some of the achievements

- UOBDU now has its own home which is on plot 3 Bazanyemaso road in Kisoro town council. This has reduced the cost of running the organization plus workshops since cost for hall is always forgone. The Batwa cultural Centre also has a craft shop where Batwa crafts can be sold. This shop still face some changes like the Batwa crafts are not yet competitive if compared to other crafts which make the sales low, however with more trainings in handcraft skills this will improve.

- The land rights project has helped the Batwa to take control of their human rights struggle and make informed and empowered decisions as to the direction they would like to take in redressing their rights situation. In addition, the project has enabled Batwa to build a strong case and network of supporters that are in a position to support the Batwa and their decisions.

- Education for Batwa children has been one of the most important aspect that UOBDU believe will develop the Batwa communities. This project has energized by 3 Vocational Graduates who have completed. Together with children at primary and secondary levels, the Batwa can improve their standard of living.

- The success of agricultural project has disputed the rumor that Batwa cannot cultivate. This project has been a model to others and most non-Batwa have been buying Batwa Irish which has created togetherness in some villages. However the project is working with a few communities, due to lack of adequate funds, this requires all development partners who are interested in indigenous well being to come together and support them.

- Through sensitizing Batwa on the importance of visiting the hospitals whenever they are sick, the health conditions of the Batwa has improved. This has increased the number of Batwa women who go for antenatal.



UOBDU home

Challenges

Lack of adequate funds to address more challenges the Batwa are facing such as purchasing land and resettle the Batwa who are still living as squatters.

- As HIV/AIDS increase in the country it has started affecting Batwa and as a vulnerable group due to poverty and poor conditions of living the Batwa have failed to continue with ARVs. However, the organization is still fundraising for grants that can address this challenge



A Batwa family who live as squatters

Indigenous Women's Power in Africa

By IIN team

Article 22 part 2 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) states that "States shall take measures, in conjunction with indigenous peoples, to ensure that indigenous women and children enjoy the full protection and guarantees against all forms of violence and discrimination."

Human rights are commonly understood as "inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being. All human beings are born free and equal in dignity and rights. Everyone is entitled to all the rights and freedoms set forth in the universal Declaration of Human Rights, without distinction of any kind, such as race, creed, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Everyone has the right to life, liberty and security of person." — Principle 1, Program of Action

Women's struggles for human rights often position them in opposition to family and social networks where their roles and rights have been defined; however, because of the sanctity of the family, they often choose not to seek empowerment and freedom which sets them against their kin. It is therefore crucial to find ways for women to be protected as individuals against abuse, discrimination and to ensure that the rights of women are promoted, realized and protected in order to enable them to enjoy fully all their human rights. The best ways are to inform and educate them

on what their rights are and how they can use it to their advantage. In Africa, indigenous women are facing human rights abuses unparalleled elsewhere in the world. Despite the region's diversity, its female inhabitants largely share experiences of sexual discrimination and abuse, intimate violence, political marginalization, and economic deprivation. For instance; maternal mortality rates in Sub-Saharan Africa are the highest in the world. SSA is home to 20 percent of the world's births but contributes 40 percent of the world's maternal deaths and about half of the population lives below the poverty line; over 80 percent of the poor are women (UNFPA 2008). A major obstacle to checking these abuses is women's marginalization and under-representation within the state which is responsible for implementing human rights standards; this can be seen in the representative seats at national level legislatures.

The importance of indigenous women in the social and political development can't be ignored. Women's rights and women's essential role in development have been reaffirmed in the United Nations Plans of Action on the Environment and Development in 1992, on Human Rights in 1993, on Population and Development in 1994 and on Social Development in 1995. The participation of African women in the international women's rights movement emphasizes that the affronts women suffer to their human dignity cannot only be solved through local institutions.

Women's rights around the world are an important indicator to understand global well-being, despite the ratification of the African Charter on Human and Peoples' Rights and other international human rights instruments like CEDAW by the majority of States Parties, and their solemn commitment to eliminate all forms of discrimination and harmful practices against women, women in Africa still continue to be victims of discrimination and harmful practices.

The Indigenous Information Network existing mission is to promote, protect rights, empower and build capacity of indigenous peoples through education, environmental conservation, human rights, training and research. Therefore the organization has conducted various training on women human rights more so among indigenous women.

Women's rights around the world are an important



Martha Olesuya, Tanai Kayei and Ruth Ole Kool in discussion during a meeting

indicator to understand global well-being, despite the ratification of the African Charter on Human and Peoples' Rights and other international human rights instruments like CEDAW by the majority of States Parties, and their solemn commitment to eliminate all forms of discrimination and harmful practices against women, women in Africa still continue to be victims of discrimination and harmful practices.

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WOMEN AND LEADERSHIP; OPPORTUNITIES AND OBSTACLES

Women can make great leaders but unfortunately they are faced by various obstacles such as:

- Multiple roles of women

Women undertake multiple roles as compared to men; most household duties have often been viewed as the role of women in addition to taking care of children. This has brought challenges to women hence they don't have time to compete with men for leadership positions

- Lack of education and training

Without education and knowledge it is difficult to be in leadership, this is because information is power therefore more women should be educated on their rights and the available leadership positions so that they can compete for equally with men

- Retrogressive Cultures

Some cultures don't accept the leadership of women therefore they cannot vote for women leaders, in addition Marrying off young girls, makes them not realize their potentials

- Lack of self confidence
- Due to lack of self confidence women fear to go for leadership positions, they therefore need to improve their self esteem by believing in themselves
- Poverty- lack of finances

Women lack finances especially those who don't engage in any income generating activities

- Competition instead of co-operation

Women tend to compete with one another instead of co-operating so as to put one of them in leadership

- Lack of ability to network(connections)

Without a network it is always hard to forge ahead,

in order to penetrate the job market someone needs connections with influential people

- Patriarchal dominance

The patriarchal system is dominant in Africa in that men are the sole decision makers in the household therefore hindering women from being in leadership positions

- Negative media image of women

The media sometimes portrays women negatively which hinders them from being elected to leadership

- Lack of mentors

Women lack mentors who can act like role models for them and guide them on what to do



Mbororo cattle camp- Tchad

- Corruption

Corruption is a great problem in Africa; however the situation is slowly changing in some countries. For example in Kenya in order to join the public service, the interested individual needs to undergo live interview in the television therefore only qualified people are selected

OPPORTUNITIES FOR WOMEN

- Being head of the household

Women have always been heads of households especially single women, this was mainly seen as the role of men but the situation has now changed, this has enhanced foundation of leadership for single women

- Enabling political will; Various ministries have a gender desk

- Heightened gender awareness

Two thirds of the genders know the things that affect them and the opportunities that are available for them

- Gender mainstreaming movement

This has provided a good political environment for women to be in leadership

- Role models and mentors

Women who have been successful in their leadership can also mentor others for example Her Excellency Ellen Johnson Sirleaf the Liberian president can influence more women to be in leadership

WOMEN AND DECISION MAKING

There is no gender equality in regards to decision making, power and governance; this is because men have dominated in making decisions leaving women behind. Below are the obstacles that hinder women from making decisions

Obstacles that hinder women from decision making

- Cultural impediments

African culture doesn't allow women to make decisions; people should be decolonized from such retrogressive cultures. Even in the family setting men make decisions regarding the family property for example selling land without consulting their wives

- Socialization process

From a young age the female gender is socialized to be the weaker sex and they are not allowed to make decisions

- Inadequate Education

Without education women can't know whether they are making the right or the wrong decisions because they lack information of which hinders them from making decisions

- Patriarchal dominance

This is a great hindrance in decision making because men are viewed as the sole decision makers, and women are only there to be ruled and guided. Women can also be their own enemies because they support men leadership as opposed to women leadership. Even in the family setting women do not have control over the number of children they should have.

Despite the many successes in empowering women, numerous issues still exist in all areas of life, ranging from the cultural, social, and political to the economic. Due to these challenges various recommendations have been put forward by indigenous women from sub-Saharan Africa regarding the respect of their rights in order to ensure gender equality is achieved in all spheres. Indigenous women came up with these recommendations during the various women human rights training workshops organized by IIN. These recommendations are crucial



Nuba women during a meeting

in ensuring that gender equality is achieved.

- The government and donors should advertise and provide market for women in community based organizations who produce products such as beads, baskets and other artifacts to enhance their livelihoods and ensure sustainability
- Right to inheritance should be respected
- There is need to reinforce indigenous Women's traditional knowledge to ensure transfer and training while at the same time applying new technologies for their advancement.
- There is need for introducing trainings skills on production and marketing of crafts and other items like beads, ornaments, fabrics made by indigenous women.
- Gender mainstreaming should be crosscutting to ensure gender compliance in all areas of development.
- Awareness and sensitization, Women should be trained on their rights to own land and where a husband has to sell the land or any property their Informed consent should be respected and not imposed on them.
- Women should look for income generating activities so that they can be self-independent
- Governments in Africa, donors and other International organization should support indigenous rural women financially.
- Women and especially Indigenous women

Recommendations by African indigenous women in ensuring that gender equality is achieved

in; economic, political and social spheres and ensuring respect of human rights

- Need for Skills development workshops on educational methods and approaches, project proposals management
 - Increase micro-finance institutions so as to provide loans to women
 - Reduce the conditions for attaining loans such as high interest rates,
 - Raising awareness on Policies and programs that benefit women and their communities.
 - African governments should ensure Policies are put in place to ensure access and ownership of properties for women which can act as security to access credit from financial institutions.
 - Women should not be marginalized but be involved in decision making at all levels
 - Women should be empowered politically, socially, economically through training about their rights and opportunities
 - Laws ratified should not just be seen on paper, but be implemented
 - Women should build their self esteem so that they can improve their self confidence, they should co-operate and change mentality that they have about themselves such as being a weaker sex
 - Train Indigenous Women on decision making skills and be encouraged to participate in politics and they should support their fellow women
 - Capacity building on alternative livelihoods skills such as sustainable agricultural practices.
 - Research on other income generating activities of Indigenous Women should undertake so as to help them diversify in alternative livelihoods.
 - Indigenous Women of Africa need to get together to discuss how negative cultural practices cause violence against women and come up with means and ways to eliminate them.
 - Gender based violence should be included in the school curriculum to ensure that no gender is mistreated
- The fight for the recognition of women human rights is still on, and behold there is always light at the end of the tunnel, someday women will have equal opportunities as men and the aspect of gender equality will not only be seen on paper but it will be implemented. Finally the sun will break through the clouds after a long wait through the night, because now more than ever before women know their rights.

Power and Decision Making

By IIN Team

Gender inequality and underdevelopment

The inequalities, disparities and differences which exist in most societies usually favour men. Most societies of the world are patriarchal and therefore there is female subordination. Yet throughout the world women play a critical role in the national economic growth and development, Boserup (1990). Their contributions have a lasting impact on households and communities and it is women who most directly influence family nutrition, health and education of their children. Giving women equal rights and opportunities can only serve to enhance this contribution and to bring societies to the goal of eliminating poverty, hunger and disease. Most cultures and some religious beliefs for example, Islam and the Roman Catholic Church tend to perpetuate gender inequalities.

United Nations Population Fund (UNFPA) 2000, argues that Gender inequality and discrimination harm girls' and women's health both directly and indirectly. It neglects their health needs and prevents women from taking a full part in society. Sometimes these inequalities begin at birth or conception whereby preference for sons puts some baby girls at risk of female foeticide and infanticide like in China and India. Among the indigenous –pastoralist community, they do also value the boy child more than the girl child. This is seen in the early marriage and forced marriages seen in these communities whereby girls are married off to the old men at a tender age while the boys are left to continue with school.

(i) Gender inequality in education

According to UNESCO (2005), Southern Asia, Sub-Saharan Africa and Western Asia lag behind in primary as well as secondary education. Education, especially for girls, has social and economic benefits for society as a whole. Educated women have greater wage earning potential and more opportunities to participate in public life. They tend to marry later and to have fewer and healthier children who are more likely to go to school. According to the Kenya Demographic and Health Survey (KDHS), 2003. Educated women tend to be able to provide proper nutrition, child care for example immunization of children and tend to embrace family planning. This is essential in curbing infant mortality and maternal mortality. According to UNESCO 2005, Education for girls is also an effective prevention weapon against HIV and AIDS. Women represent a growing proportion of people living with HIV and AIDS in

fact statistics show that of all the 40 million infected with HIV and AIDS worldwide more than half are women, (WHO) 2004. In the underdeveloped countries, young women and girls with little or no education are at much higher risk of contracting HIV and AIDS and other sexually transmitted infections than their male counterparts. Yet, two thirds of the world's 876 million illiterates are females. Harmful cultural practices for example Female Genital Mutilation (FGM) and Early Marriages hinder girls from accessing education in some societies.

The labor market (employment)

According to International Labour Organization (ILO) 2005, Women's access to paid employment in sectors considered to be more secure in terms of income and social benefits is still lower than that of men's in underdeveloped countries.

Men continue to have greater opportunities than women; to obtain decent and productive work, in conditions of freedom, equity, security and human dignity.



Porkiror Women from Chepararia -West Pokot embracing farming as a source of income and self employment

This then triggers difference between men and women in the areas of rights at work, employment, social protection and social dialogue. Even where women have made significant gains in paid employment, labour markets, remain strongly segregated often to the disadvantage of women. This segregation is often accompanied by lower pay and worse working conditions. Women are less likely than men to hold 'core' or regular and better remunerated positions. They are confined to peripheral insecure and

less valued jobs with low status, such as domestic workers and casual or part-time workers – flower farms and textile industries. Women are found in non –agricultural employment - in Sub Saharan Africa 84% of women's non - agricultural employment is informal while it is only 63% of men. In Latin America the percentages are 58 and 48 for women and men respectively.

Discriminatory stereotyping and "glass ceiling" has also contributed to wage disparities. Women have traditionally been viewed as being caring and nurturing and are therefore designated to occupations like teaching, nursing and secretarial. Though culturally valued they are typically associated with domesticity and thus not economically valued. Even when women have same qualifications with men they often get fewer wage as compared to the men.

Men on the other hand in underdeveloped countries have been traditionally viewed as bread winners hence higher wages. Most men are doctors, engineers, pilots as these jobs are traditionally perceived as belonging to the men. This is more intense among the pastoralist communities, their men constitute the lowest percentage of employed men in Kenya. Men also occupy positions of power within the job economy due to taste or preference for other men because they share similar characteristics. Men in these positions of power are more likely to hire or promote other men thus discriminating against women, sometimes due to reproductive roles of women.

Due to discrimination in the labour market women represent the majority of the poor (in both developed and developing countries). Out of the 550 million working poor in the world, an estimated 330 million are women i.e. 60%, women's work is undervalued and as Moser (1993), states they are faced with triple workload. Women are caregivers in the family and usually balancing work and family life is usually a great task. Women therefore, face greater constraints than men in the amount of time and effort they can put into paid employment. In the developing countries there is considerable reliance on the extended family to care for younger children, the sick and the elderly. Moreover there are few public or private services to respond to the needs of parents working outside the home and limited public action or legislation that seeks to harmonize work and family duties – even in areas where the impact of HIV and AIDs has increased the burden of care on poor working women. Due to women's low skills, Structural Adjustment Programmes affect them more. The employment situation of women is also affected by the rights they

enjoy or which they are denied by law –such as the right to own property and to access credit and in some countries, even the right to hold an occupation. Women are often at a disadvantage in respect to fundamental workers rights, such as equality, freedom of association and representation, and the abolition of forced labour or the elimination of child labour.

In poor countries women lag behind men with regard to access to representation in workers organizations, especially in leadership positions (in Kenya, the COTU- Central Organisation of Trade Unions, secretary general has never been a woman. Women usually migrate to precarious and risk work situations where they are largely engaged in low



Women determined to make a difference in their communities

skilled occupations for example, domestic work and entertainment or are trafficked into the commercial sex industry. **Political participation and decision making**

According to Beijing platform for Action 1995, there is a link between economic and political empowerment. Economic and political resources need to be accessible to both men and women in order to address inequalities between them and realize sustainable human development.

The ability of women to access the world of work, to take control over their incomes and assets would help them access political arenas. Once they access the political arenas it means they are able to articulate their interests and mobilize to achieve them hence development.

The Fourth World Conference on Women (FWCW) platform for Action under the critical area of concern on 'women in power and decision making outlines, "the low proportion of women among economic and political decision makers at the local, national, regional and international levels, reflects structural and attitudinal barriers that need to be addressed..."

Goal 3 of the Millennium Development Goals (MDGs) is "promote gender equality and empower women." This goal includes the following aspects: ensuring gender equity and equality, and the empowerment of women by overcoming cultural, social and economic constraints that limit women's access to education, as well as providing universal access to reproductive health education and services that allow them to protect their health, control their fertility and develop their full potential in all aspects of public and private life; remove social and family barriers to women's equal social, economic and political participation, and combat violence against women; reproductive health rights – such as the right to decide on the number, timing and spacing of children, free from coercion and violence are all key to development. Women's empowerment and gender equality, and women's enjoyment of other human rights like education, health, full participation in political and economic social and cultural life all are aspects of development. Even though women constitute over 50% of the world's population there is gender inequality in favor of men in political participation. Statistics indicate that in only 16 countries in the world is women's representation in national parliaments above 25%. On average women accounted for 11% of parliamentarians world wide in 1999. Of 466 female cabinet ministers holding portfolios in 151 countries in 2000, about 20% were heads of ministries of women's and social affairs, but less than 5% were heads of ministries of finance, economy and development (UNDP 2000). In Kenya out of 222 members of parliament only 24 are women.

Recommendations

Education

Gender sensitive policies and programmes to be developed and implemented. A three - steps rights agenda, as outlined in the Gender and Education for All Report, 2003 provides a framework for understanding the multiple dimensions of inequality, both inside and outside the confines of school.

(i) Constraints within the family and society that affects girl's access to education. For example traditional gender roles to be shared among both boys and girls at home.

(ii) School system which take or fail to take the specific needs of girls into account in their curricula, teaching methods and learning environment. Provision of sanitary pads for girls in schools.

(iii) Girls performance in school and the extent to which achievement translates into equal opportunities

in social and economic spheres. Equipments and facilities should be improved for example laboratories and more national schools for girls. There is need for affirmative action for girls especially girls from indigenous communities to access university education for example the initiative of lowering entry points for girls by one is essential.

Removing stereotypes of women via education, media, public awareness, seminars and workshops.

Employment

- Support women's entrepreneurship through targeted micro-credit schemes.
- Public policies that aim to free women from the burden of care and other household tasks may help them play a stronger role in paid work.
- Investments to increase women's access to water and fuel and improved sanitation free them from unpaid work and enable them engage in other productive activities.
- Special measures to support those infected and or affected by HIV and AIDS by recognizing the economic and social value of unpaid care work in national legislation, policies and programmes.
- Eliminate sex-based discrimination in employment by ratifying and implementing the ILO Declaration on Fundamental Principles and Rights at work.
- Increased women's representation at all levels of workers and employers organizations.
- Affirmative action for example 30% of posts in employment should be reserved for women.
- Implement legislations and constitutions that promote equality and development.
- Introduce gender desk in all ministries.

Politics

- Affirmative action for example, 30% of women's political representation
- Reserve seats in parliament for women.
- Electoral candidate quotas endorsed by political parties.
- Improve security
- There is need for community policing to enhance women's participation.
- Leadership training of women in political processes training of men in how deliberation of policies and decision making can enhance the processes participation.
- Improve women's access to and control over production factors, services and infrastructure facilities.
- Combat physical violence and sexual abuse.
- Work environment respectful of gender equality. In the United Kingdom for example "family friendly"

setting hours were introduced in 2000, allowing members to return earlier to their constituencies and families.

- In S. Africa a Crèche was instituted in parliament building.
- A parliamentary committee dedicated to women should be established with mandates to examine the impact of all legislation on gender.
- There is need to sensitize the political system at various levels, by governments, parliaments, political parties, civil society, international organizations and academia.
- There is need to sensitize the political system at various levels, by governments, parliaments, political parties, civil society, international organizations and academia.
- There is need for ratification of the universal Declaration of Human Rights and CEDAW; where by state parties agree to take all appropriate measures to end the discrimination against women and to remove the barriers to their participation in decision making processes. ■



Even with literacy as a challenge for most Indigenous women, the urge to stay informed is clear to these women. Nomadic News is friendly in such a situation

"Everybody counts in applying democracy. And there will never be a true democracy until every responsible and law-abiding adult in it, without regard to race, sex, color or creed has his or her own inalienable and unpurchasable voice in government,"

by Carrie Chapman Catt.

The Mbororo Pastoralist Women of the North West Cameroon

Aminatu Gambo - Lelewa Womens Group

The Mbororo Pastoralists live mostly in the savannah and grassland fields of the country with livestock rearing as an integral part of their social life and major economic activity and source of livelihood. With the population of about 2,320,000 representing 13% of the county's population.

This group of people has for long lived a migratory life moving from one place to another in search for pasture and water for their animals. For this reason they have always been considered as strangers and marginalized by the mainstream societies. Women have suffered double marginalization even within their communities as milk production as the only source of their income is declining.

Climate change coming with droughts leading to the invasion of pastures by unwanted species such as bracken fern traditionally called Agugu and Bukassa leads to constant movement of the pastoralists with their cattle in search for pastures and water. Due to this the production of milk, the secondary source of income for the households which happens to be the only source of income for women declines. As a result of this women become totally dependent on their husbands for all their basic needs which are the cause of increase in domestic violence against women. All these add up to the incidence of poor health and low nutritional intake as they mostly consume starchy foods.



Decrease in the milk production as a result of the invasion of unwanted species (agugu)

Decreased opportunities from livestock also leads to migration of men to cities to look for employment. Living in urban centers influences negative values especially amongst men. In the context of polygamous societies which is an exclusive prerogative of ambororo man, women and girls in the communities are put at risk of HIV/AIDS.



Invaded fields by some exogenous and non consumable species of grass by animals

A grazing land area overrun by the bracken fern plant that was brought into the area by wind from far of area and which has rendered these field useless

On the other hand, prolonged droughts leads to drying up of water sources. It is in this line that water sources are now acting as convenient grazing for the pastoralists and dry season gardening areas for non pastoralist communities, thus exposing the water sources to dry at a faster rate. Consequently there is the scramble for water between humans and animals which brings a set of problems such as;

- Proliferation of water born diseases such as cholera, diarrhea
- Trekking long distance to fetch water exposing women to harassments along the way, confrontation with other women who also want to fetch water increase burden of women's chores which hinders young girl's education as they have to stay back and assist their mothers
- Much time is invested in water collection leaving very little time for women to foster their solidarity linkages that were usually ensured through visits traditionally known NYALLIRKI.
- It equally limits time that could be profitably invested in other economic activities that could go a long way to increase their income sources and improve on their standards of living.

In an attempt to curb these consequences women plant water friendly trees near catchment areas, constitute themselves into common initiative groupsthrough which they solicit for funding to implement community water projects and they have also developed a strategy of boiling water before drinking.

Due to the increase demographic pressure and high



*growing vegetables
by the mbororo
indigenous women
as an - alternative
source of livelihood*

quest for firewood women have to go over long distances in search for wood. HadijaBuba of Ngorin mentioned that presently they are forced to buy domesticated trees and fell in order to get wood. This has introduced a new expenditure line which never existed which has reduced the bargaining/purchasing power of women as they can no longer get the same amount of money they used to get from their husbands. Most of the time the trees are wet producing a lot of smoke which causes eye problems. The increase in demand for these domesticated trees has led to the increase in the planting of Eucalyptus trees which are environmentally unfriendly due to their high water demands that lead to further water shortages. In a bid to reduce the scarcity of wood; Women fall down a lot of trees during the dry season traditionally known as Saberu which they transport back to their homes and stock them behind or inside the kitchen in what we call Dande to be used during scarcity seasons.

Some pastoralist communities are increasingly tending to the use of Bio Gas Technology as an alternative source of energy thanks to the abundance of cow dung. But the extent to which this technology is being adopted and used is still limited due to the lukewarm attitude of men who have the income power but are not always ready to make funds available for such projects since they are hardly the ones that do the cooking. Women mentioned that recent environmental changes have led to the appearance of new types of insects that feed on one of the most consumed vegetable specie they used to harvest from nature known as NYIRTAH. This has led to serious scarcity which has made the women to substitute it for different types of vegetables which they never used to consume by growing them

themselves as an alternative source of livelihood. Preceding discussions and illustrations have demonstrated unequivocally that climate change is a veritable occurrence among the communities of indigenous people and this change is found to disproportionately affect the indigenous women than the men. In spite the fact that these indigenous peoples are significantly limited to stand up to the whims and caprices of climate fluctuations and variability, due to little mastery and understanding they come up with strategies that greatly contribute in them being able to adapt to this variability in climate. Measures aimed at empowering the indigenous women by way of technical assistance and capacity building will lead them out from mainly concentrating on adaptation strategies to equally include mitigating strategies that can provide long lasting solutions to the effects of climate change. ■



Increase in the planting of eucalyptus trees to satisfy the fuel needs of the population. This species demands a lot of underground water which subsequently evaporates rendering the areas dry

*Aminatou Gambo is a young women's leader
and lawyer in Cameroon*

Delibaya Nuba Women

By Winnie Kodi



Nuba womens group after a meeting

The Nuba Mountains sits south of current day Sudan near the border with the newly formed south Sudan. The land of 99 hills, everyone who hails from there either lives on one or the foot of another. It is a beautiful place, especially during the rainy season when the seasonal rivers are flowing and the landscape is an endless green carpet. The fields are ripe with sorghum waiting for the harvesting season to draw near. The Nuba people are mostly mixed subsistent farmers. The Nuba Mountains is considered a closed area in Sudan which means that there are no adequate health facilities, schools, communication services and the ones that are there are all set up by NGO's and churches that have work in the area.

Indigenous Nuba people have been subjected to years of civil war that has ravaged most parts of their land and has caused thousands of them to flee to neighbouring towns and cities to search for better and peaceful lives for their families and especially their children. The women are most affected because some of them have had to be the sole providers for their families because their husbands have gone to war or stayed back to take care of their land.

Most of the women have no formal education and have had to rely on basic training so that they work as assistants at either hospitals or offices, some of them

make tea near offices and in markets so that they are able to get some money to sustain their families. Some of them decided to come together and through Delibaya Nuba Women Development Organisation they were able to form a group. This group of women meets every month in one of the members' house on rotation. They contribute money on a monthly basis that is kept by the treasurer and out of that money they give part of it to a two members every month and the rest is kept for investment or loaning to group members. Since they do not have bank accounts they use this money to buy things either for their homes or to start an individual project. For example if one of the members wants to buy some things for her tea business, she can borrow the money from the group and pay it back in a given period of time but when you pay back its with little interest.

This has enabled the women in the group to educate their children, buy themselves house items that they couldn't afford before that they found necessary and some have even taken up activities such as making treats such as roasted peanuts, ice lollies and cookies and sell them to school children and the people around where they live as a source of income. As part of the activity the women have, they also plan quarterly picnics where they invite members of the community

to come with their whole families so that they can go out and just bond with each other, share stories, play games and dance. This picnic is carried out so that the tribe can come together remember where they are from and celebrate being Nuba people, pray for their land and enjoy their culture. This also helps the younger generation to learn about their culture because where they are there is a lot of influence from the Arab culture.

As much as these women have already formed a group and are trying to make the best out of it, they also have challenges. One challenge is that they are not able to economically empower themselves to make their lives better and would like to start economic activities that will be able to empower them. Some of the women have, through Delibaya Nuba Women Development Organisation and a flour company, been taken for training in baking pastries such as cookies and cakes. With this knowledge they can be able to make these pastries and sell them for economic gain. The challenge comes in when they are not able to afford the equipments for the baking, which are very expensive to buy, Lack of space to do the actual baking and packing of their ready goods. For them, the availability of these items means that they can put their acquired skills into good use and make a living out of it.



Nuba women dancing after a meeting

Sudan is one of the countries that are not a signatory to the Convention on the Elimination of all forms of discrimination against Women (CEDAW). This convention has changed how women rights are viewed and regarded in different countries the world over but for Sudanese women; the section of the constitution of Sudan is all they have to fight for their rights since Sudan as a country is not bound by the convention. In the constitution of Sudan part 2 section 32 sub-sections 1-4, is where the rights of Women and children are found. In sub-section 2 it states that, that the state shall promote the right of women through affirmative action and in sub-sec 3 says the state will combat harmful customs and traditions that undermine the dignity and status of women, this gives women the right to fight for their rights through affirmative action and other avenues that they see fit. At the same time, the women are also bound by culture and religion because of the same constitution. Some of the women refused to have the CEDAW ratified also because some of the articles, they claim are not applicable to them. But now the question arises who are the women who decided that the CEDAW isn't applicable and what about the women who feel that it is important and should be ratified by the state. Sudan has been found in violation of human rights acts and as of last year a report from a UN expert stated that the Human rights conditions were deteriorating in South Kordufan, Blue Nile and Darfur. In countries where CEDAW is ratified some women still suffer in silence because as much as the convention provides for the equality of women, things like culture and religion come in and women are faced with decisions such as what to stick by your rights or your culture/religion and should you choose the former are you ready to face the consequences that come with it? womens rights are human rights and should be regarded as such.

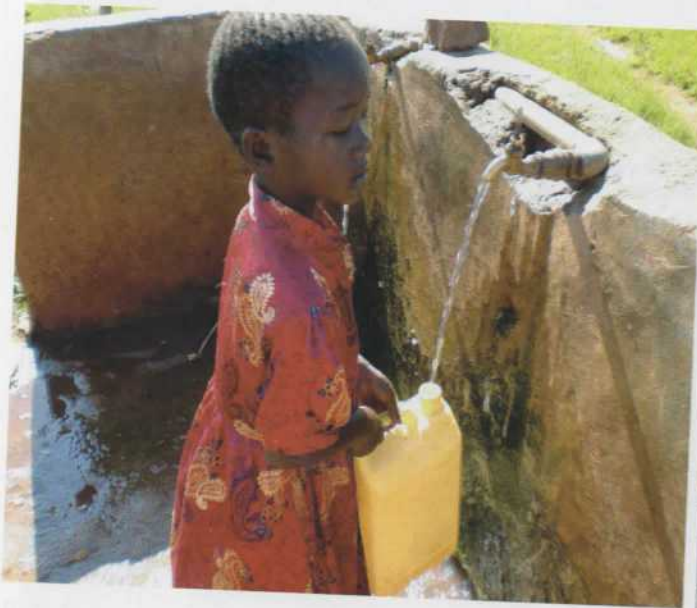


A woman making tea on the street in Khartoum

Another issue that the women had was the lack of basic human rights training. They would like to get this training so that they are able to fight for their rights as indigenous women and as a minority in their country, using proper channels and skills. Getting this training will not only help them as the women but it will be a way to make their grievances known to all concern and appropriate action taken to stop the human rights violations that the people of the Nuba Mountains are currently facing. So not only do they want to make a difference in their lives but also in the lives of the Nuba people.

Water: Access and Management

By IIN Team



The Facts about the Global Drinking Water Crisis

Scope

- 1.1 billion People in the world do not have access to safe drinking water, roughly one-sixth of the world's population.
- Half of the world's hospital beds are filled with people suffering from water related illnesses.
- In the past 10 years, diarrhea has killed more children than all the people lost to armed conflict since World War II.
- Despite the size of the problem, we have made little progress against it. There were only 181 million fewer people living without safe drinking water in rural settings in 2004 (899 million) vs. 1990 (1.08 billion).
- 50 percent of people on earth lack adequate sanitation. Another way to look at it: Nearly half of the world's population fails to receive the level of water services available 2,000 years ago to the citizens of ancient Rome.
- Lack of sufficient funding. It is estimated that, in 2004, only US\$4b in overseas development assistance was provided to meet the UN's Millennium Development Goal (MDG) around water, versus a projected need of approximately US\$10b annually for basic water and sanitation services and an additional US\$15b to US\$20b annually to provide a higher level of service and to maintain existing services. Note that the MDG goal, reducing the number of people living without safe drinking water and sanitation by half by 2015, still leaves hundreds of millions of people without water and sanitation.

Women and Children

- Some 6,000 children die every day from disease associated with lack of access to safe drinking water, inadequate sanitation and poor hygiene - equivalent to 20 jumbo jets crashing every day.
 - The average distance that women in Africa and Asia walk to collect water is six kilometers.
 - Tens of millions of children cannot go to school as they must fetch water every day.
- Drop out rates for adolescent girls, who even make it that far, skyrocket once they hit puberty as there are no private sanitation facilities at their schools.

Water Diseases

- 80 percent of diseases in the developing world are caused by contaminated water
- Waterborne diseases (the consequence of a combination of lack of clean water supply and inadequate sanitation) cost the Indian economy 73 million working days per year.
- It is estimated that pneumonia, diarrhea, tuberculosis and malaria, which account for 20% of global disease burden, receive less than one percent of total public and private funds devoted to health research.
- If we did nothing other than provide access to clean water, without any other medical intervention, we could save 2 million lives a year.
- The water and sanitation crisis claims more lives through disease than any war claims through guns.

Source: www.water.org

Globally, almost 1.9 million children die each year

from diarrheal diseases caused by unsafe drinking water, inadequate sanitation facilities and poor hygiene each year. It is the second largest cause of child mortality, after respiratory infections, accounting for 15 percent of child deaths globally, and 18 percent of child deaths in the poorest countries. Chronic diarrhea in early childhood contributes to decreased food intake and nutrient absorption, malnutrition, reduced resistance to infection, and impaired physical growth and cognitive development, with long-term consequences for educational attainment and income. Water is the primary medium through which climate change influences Earth's ecosystem and thus the livelihood and well-being of societies. Higher temperatures and changes in extreme weather conditions are projected to affect availability and distribution of rainfall, snowmelt, river flows and groundwater, and further deteriorate water quality. The poor, who are the most vulnerable, are likely to be adversely affected. Water stress is already high, particularly in many developing countries; improved management is critical to ensure sustainable development. Water resources management affects almost all aspects of the economy, in particular health, food production and security; domestic water supply and sanitation; energy and industry; and environmental sustainability. If addressed inadequately, management of water resources will jeopardize progress on poverty reduction targets and sustainable development in all economic, social and environmental dimensions.

Adaptation to climate change is closely linked to water and its role in sustainable development. To recognize this reality and to respond accordingly presents development opportunities. Various necessary adaptation measures that deal with climate variability and build upon existing land and water management practices have the potential to create resilience to climate change and to enhance water security and thus directly contribute to development. Innovative technological practices and implementation of strategies are also needed at the appropriate levels for adaptation as well as for mitigation.

Both drought and desertification influence water availability, which is projected to be one of the greatest constraints to economic growth in the future. In Africa, climate change is expected to intensify the continent's increasingly critical water situation. Reduced annual average rainfall and its run-off would worsen desertification in southern Africa. This sub region being one of many water-stressed regions could also see a further decrease in streams flow and the

ability of groundwater to 'recharge'. Furthermore, it is projected that by 2025 Southern Africa will also join most countries in North Africa that can already be classified as having absolute water scarcity today. This means that countries in these regions will not have sufficient water resources to maintain their current level of per capita food production from irrigated agriculture - even at high levels of irrigation efficiency - and also to meet reasonable water needs for domestic, industrial, and environmental purposes. To sustain their needs, water will have to be transferred out of agriculture into other sectors, making these countries or regions increasingly dependent on imported food. By the year 2025, it is estimated that nearly 230 million Africans will be facing water scarcity, and 460 million will live in water-stressed countries. Already, 14 African countries are subject to water stress or water scarcity, increasing to 25 countries by 2025, (UNCCD, 2004) a situation that will further exacerbate desertification, perilous food security and economic underdevelopment. In the Nile region, most scenarios estimate a decrease in river flow of up to more than 75 per cent by the year 2100. This would have significant impacts on agriculture, as a reduction in the annual flow of the Nile above 20 per cent will interrupt normal irrigation. Such a situation could cause conflict because the current allocation of water, negotiated during periods of higher flow, would become untenable. The situation of women and children who are responsible for fetching water for the households is therefore worsened by drought and desertification. These can add hours of labour to an already fully charged workday.



Pakiror Women from Chepareria, West Pokot demonstrating how they use a clay urn to filter water

The Kenya water crisis is the current struggle that Kenya faces to supply clean water to its population.

The human population depends heavily on water resources, not only as a drinking water but also for crops, agriculture and livestock and fishing. For example, wetland grasses are used to feed and keep livestock. Human populations throughout Kenya have been affected by a lack of clean drinking water due in large part to the overuse of land and increases in community settlements. A specific example of this is in the Mau Forest, in the highlands of Kenya, which is a major watershed for the country. The Mau forest has lost a fourth of its original cover since the 1980s. Ogiek people have traditionally occupied the forest. They maintain a hunter-gatherer lifestyle that is very sustainable. There has been an increase in the population in the forest. Much of the growth has been due to immigration. This new population has cleared forest land and lead less sustainable lifestyles. The land is now being used for housing and industrial purposes. This urban encroachment has led to encroachment and excessive use of the river waters. The drying up of these rivers is very concerning. Many communities use these rivers downstream of the headwaters. Since these rivers are being threatened at their source, they are not providing as much water for the many people that need it further downriver. It also threatens many other natural aspects of the forest. The rivers are important for river flow regulation, flood mitigation, water storage, reduced soil erosion, biodiversity, carbon sequestration, carbon reservoir and microclimate regulation. There have been community movements to save and restore the state of this forest. However, restoring the forest requires



water scarcity in Chapeperia

the displacement of a little less than 2,000 people who hold land deeds in the forest. There are other efforts to help the people living in the forest do so in a more ecologically friendly way.

The Greenbelt movement pays people to plant trees. This is an incentive, but the outcome still seems bleak as these tribes are more interested in their own well-being than that of people miles own the river. The destruction of trees throughout the forest has caused massive soil erosion, which pollutes the water. This phenomenon exists all over the country and with the addition of animal and human waste into already polluted water; it has made finding clean water more difficult for Kenyan citizens.

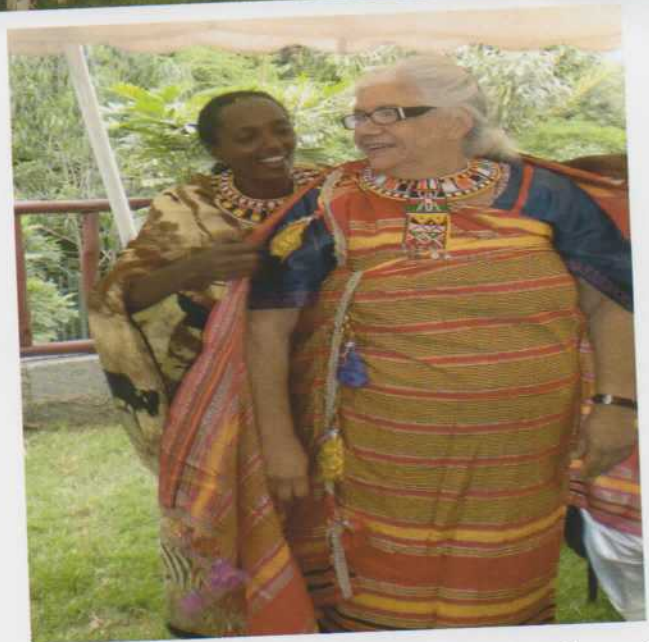
The current water conditions have caused a number of issues including many diseases and tribal conflicts over the remaining water resources. Additionally, as clean water becomes harder to find, women are forced to walk for many miles each day to find the water needed for the family. Another huge problem with clean water in Kenya has been an influx of individuals moving to large cities such as Nairobi, which creates large slum areas that have some of the worst living conditions and most polluted water in the whole country. This interaction between humans and water is currently at a crucial point in Kenya as the nation faces a major shortage in the ability for citizens to receive the water they desperately need.

Only significant improvements in land management and environmental policies can help make sure this country has the water it needs on its way to becoming a developed country ■

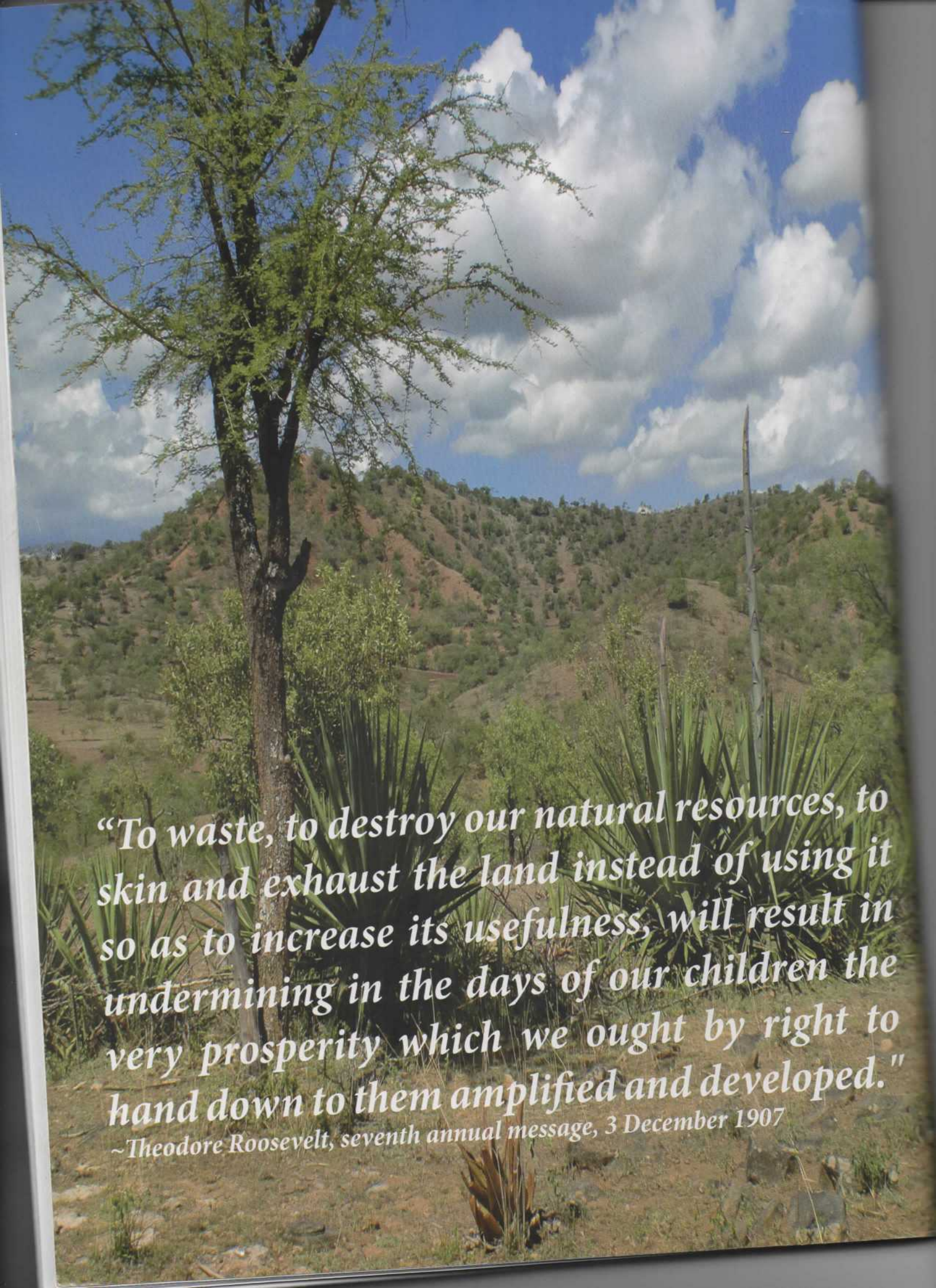


students from Kilgoris girls High School helping to push their new water tank donated to them by IIN. They have had water problems over the years but this tank will help them store extra water for use in their school,

Celebrating Vivian Stromberg former Executive Director of MADRE



MADRE and IIN have been partners since 1999 and during this time, we have had the privilege and honour to work with Vivian Stromberg, who has been encouraging and supportive to the different women groups that we work with. We would like to celebrate our years of friendship and partnership with MADRE and especially Vivian. To Vivian we thank you for a long lasting friendship.



"To waste, to destroy our natural resources, to skin and exhaust the land instead of using it so as to increase its usefulness, will result in undermining in the days of our children the very prosperity which we ought by right to hand down to them amplified and developed."

~Theodore Roosevelt, seventh annual message, 3 December 1907