

Pastoralist Voices

Local Governments and Communities in Kenya and Tanzania lead in Pastoralists' Cross-border Livelihood

Pastoralists across the Horn and East Africa have called for support for secured and facilitated cross border movement for access of water and pasture as a drought response strategy in many forums organized by the United Nations Office for the Coordination of Humanitarian Affairs (UN-OCHA). They argue that such facilitated movement will reduce the loss of lives and livelihoods from cross-border mobility in the region.



Maasai community in Namelok in Kenya share their personal experiences on the impact of climate change with the inter-agency team

An on-going collaboration between UN-OCHA, United Nations Environmental Programme (UNEP), the

Institute for Security Studies (ISS) and the International Organization for Migration (IOM) is taking this concern forward through the Security in Mobility project. The inter-agency project promotes pastoralists' internal and cross-border mobility needs as a climate change adaptation. And it also advocates for regional cross-border security needs to be reconciled with pastoralists livelihood needs.

Traditionally, pastoralists move from one area to another in search of pasture and water for their livestock. They move with their livestock in response to drought, so every time there is

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Land Fragmentation Increases Maasai Pastoralists' Misery

Land, a life-support service for the nomadic pastoralists is decreasing daily. Thousands of hectares of land traditionally used by Maasai pastoralists in Kenya and Tanzania have been lost. Pastoralist grazing lands are falling into commercial enterprises, conservation, mining, industries and urbanisation. Increasingly prime grazing land is becoming frag-

mented, threatening livelihoods in the region.

“The loss of pasture land has restricted mobility of Maasai pastoralists. The demarcation of group ranches into individual landholding has restricted mobility for livestock and wildlife — dry season grazing areas have been fenced off — leading to displacement and destitution,”

says David ole Nkedianye, a pastoralist and conservationist working for Reto Foundation, a local conservation group, in Kajiado District, Kenya.

Nkedianye says that women and children have become victims of landlessness after their husbands sold out land, were displaced or

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Guiding Pastoralists To The Future

“In the future, I would like to become a conservation professor,” this is the wish of Moses Kaleku, 25-year -old diploma student at the Koiyaki Guide School ,a tour guide school situated at the heart of Maasai Mara National Reserve in Kenya.

Moses who was raised from a family of 25 was lucky enough to pass a rigorous interview to join Koiyaki, an institution described by BBC’s presenter Jackson Looseyia as a school that has come to existence at the right time in Maasailand.

Established in 2005, Koiyaki Guide School has so far nurtured and educated 125 local Maasai pastoralists to join the lucrative tourism industry in Kenya. Since its inception the school has seen 100 per cent employment rate of their graduates.

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February 2010

Volume 1, Issue 18

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'Pastoralist Voices proposes strategies for addressing Pastoralists challenges by bringing Pastoralists' perspective to the forefront of humanitarian and development decision-making.'



Local Governments and Communities in Kenya and Tanzania lead in Pastoralists' Cross-border Livelihood mobility

climatic stress – which manifests itself in failure of the rains – pastoralists migrate following the rains. With the increasing frequency and severity of the droughts due to climate change, pastoralists' land can no longer sustain them and people are being forced to migrate internally and across borders.

Pastoral production systems often face difficulties with state borders as they move in search of pasture and water for livestock. These borders were historically divided without consideration of pastoralist needs and access/ownership. Sometimes, movement extends beyond multiple sovereign borders. While there is the existence of Joint Border Commissions, what is clear is that there are no provisions for a normative regional framework or mechanisms to address migratory patterns and traditional corridors.

A January 2010 inter-agency mission to the Maasai cluster, which straddles Tan-

has been more proactive in pushing for local arrangements that facilitate cross-border access for pastoralists. "We have been implementing a managed movement to access pasture and water for pastoralists in the Kenya and Tanzania border communities."

Shege supports a scale up of such cross-border collaboration to a regional level. "We need safe movement of mobile communities in the East African Community. There is need to formalise pastoralists migration in Eastern Africa. We either support them to do it peacefully or they with do it fighting the authorities and each other. In times of drought they are desperate to save their asset, their livelihood. Most of them have relatives living in Kenya and Tanzania. There is need to facilitate safer migratory routes for Maasai pastoralists."

He observes further that because Kenyan Maasai were more affected by the 2009 drought than Tanzanian Maasai, the movement was more from the Kenyan side to the Tanzania side.

The district commissioner also supports livestock branding for the region as this will also enhance security of cross-border livelihood activities by pastoralists.

"There is livestock branding in Tanzania. The Tanzanian Maasai do not buy unbranded livestock from Kenya. This will reduce cattle rustling menace in the region," says Shege.

Mr James ole Melia, District Commissioner, for Longido district in Tanzania, also testifies to the effectiveness of locally coordinated cross-border movement for pastoralist livelihood activities between Tanzania and Kenya. He supports strongly the scaling up of local initiatives

and tenure policies will need to be harmonized along the border areas to make cross-border movement between the two countries work. He notes that in the 2009

drought, the Tanzanian government conducted a livestock census on the Kenyan Maasai pastoralists who entered Tanzania. "We counted more than 3,000 livestock that migrated into the country from Kenya. The Tanzanian government doesn't allow for such movement but because the

Maasai are one community, they come to Tanzania to access pasture and water. When the government wants to apply the law, they move out of Tanzania," says Melia.

Melia agrees with Kenyan counterpart ole Shege that a formalized movement of pastoralists across both countries will help reduce the impact of drought, but he says that there are challenges. "There are constraints for the Tanzanian Maasai to access pasture and water in Kenya, we border Kajiado District of Kenya, whose lands are individually owned, what this means is that there are no common grazing land like we have in Longido District of Tanzania,"

In Longido-Tanzania, land is communally-owned by the Maasai community. Land policy differences between Kenya and Tanzania is restricting pastoralists' cross-border mobility. But there is hope he adds. "In Rombo District, bordering Loitokitok district, some areas are communally-owned. Similarly, in Lake Natron of Tanzania and Lake Magadi in Kenya, land is still owned communally, thus benefiting both the Kenya and Tanzania pastoralists to access grazing land."

"There is need to encourage and embrace best and good practices to enable safe and free movement of pastoralists in the region," suggests Melia.

"Pastoralists are facilitated to access pasture and assured their security by host government. There are no national identity cards for young Maasai herders, so, acquiring a passport or any immigration document is a challenge for them. But a gentleman's agreement is usually facilitated between the two authorities on the Kenya and Tanzania sides to allow and enable Maasai to access grazing land in Tanzania," says David ole Shege, District Commissioner, Loitokitok, Kenya.



Mr. James Ole Melia, District Commissioner, Longido, Tanzania speaking to the inter-agency team in his office on 20 January 2010

zania and Kenya, revealed that local pastoralist communities and their local governments are facilitating cross-border movement to reduce the impact of drought — livestock losses through lack of water and pasture, conflict over declining natural resources and cattle rustling.

Mr David ole Shege, District Commissioner, for Loitokitok in Kenya calls it 'a form of negotiable migration'. Noting that Maasai pastoralists from his district were more impacted by the drought than their counterpart on the Tanzania side, he

Land Fragmentation Increases Maasai Pastoralists' Misery

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conned by private investors. The land has since been sub-divided by the new owners, resulting to urbanisation and population growth in the once traditional Maasai territory. This has caused a humanitarian crisis in Maasailand, forcing some 50, 000 pastoralists to become squatters in their own ancestral land.

During the 2009 drought, the pastoralists migrated to far-flung areas in search of pasture and water. "When droughts are frequent, the movements are frequent too," says Moses Ntemuna, a pastoralist from Namelok in Kenya, who lost 300 cattle to the drought.

The drought dictates the movement of pastoralists in search of pasture and water. The 2009 drought forced Maasai pastoralists to migrate with their livestock to far-flung areas such as Lake Manyara and Ngorongoro in Tanzania, as well as Malindi, Kilifi, and Mombasa in Kenya. The drought forced them to move into new and unfamiliar areas. When the droughts are prolonged and many pastoralists finally lose all the majority of their livestock, they are forced to remain in their group ranches without a livelihood. "The sedentarisation of the group ranches has forced us to stay in the same land, reducing movement after loss of livestock to drought," Ntemuna says.

Though the pastoralists are diversifying their livelihoods, the options are few since majority of them are landless. In addition, the growing population is straining the available livelihood options.

"Maasai pastoralists have been conned out of their land by private investors and conservation agencies, where some have entered into 15 years lease agreement. They are selling their rights thus destroying their future," says David ole Shege, district commissioner of Loitokitok Dis-

trict. In Kenya and Tanzania, in most parts of the greater Kajiado District, Maasai pastoralists lost 90 per cent of their livestock while, according to a preliminary study

conducted in four villages of Longido District in Tanzania, Maasai pastoralist there lost 83 per cent of their livestock to the drought in 2009.

Some move to urban areas where they become for-

gotten by the government and humanitarian aid agencies. The negative aspects of land fragmentation fuels the already climate traumatized Kenya-Tanzania border area, inhabited by the Maasai. The negative aspects of landlessness begin to dovetail with other problems, such as poverty and destitution.

Migration has long been part of life in the dry reaches of Kenya and Tanzania. But in recent years, with the effects of climate change taking place elsewhere and erratic rains making Maasai pastoralist life increasingly difficult, more and more people are taking to the road. In Maasailand, the numbers are much higher: half the population has gone.

A concatenation of natural disasters has been accompanied by the image of people on the move. Like the Kenya-Tanzania border area, pastoralists are vulnerable to endemic drought. National land use policies can become a challenge for cross border policy frameworks that can help to facilitate safe migration for Maasai pastoralists during drought. "The Kenyan Maasai have sold off most of their land, especially in Kajiado District while the Tanzanian Maasai still hold their land

communally," says James ole Melia, district commissioner of Longido.

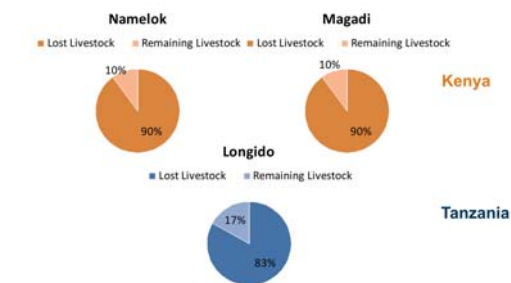
He says that the Tanzanian Maasai feel it is unfair because it restricts their access to grazing areas in Kenya. Yet the Kenyan Maasai have free access to their common grazing in Tanzania.

Wildlife has also increased the suffering of the already vulnerable Maasai pastoralists, killing the little livestock that survived the drought and diseases in 2009. The environmental scarcities are contributing to human-wildlife conflicts in the region. In Namelok, a wildlife dispersal area adjacent to the Amboseli National Park, pastoralists have had a particularly difficult year so far. The decreasing pasture land and resources—as a result of climate change—is leading to increased conflict between Maasai pastoralists and wildlife.

"Lions and hyenas break into four to five bomas, [livestock enclosures] every night, killing livestock," says Samuel Kangi of Maasailand Preservation Trust, a local agency that consoles and compensates pastoralists losing their livestock to predators, by paying them money to restock.

Kangi says that the lions turn on people when they cannot hunt livestock. He says that the hyena population is increasing in the Amboseli-Tsavu wildlife dispersal corridor, and is becoming a greater menace than lions. The community urges the Kenya Wildlife Service to cull them. The conflicts are

motivated by inequalities between the Maasai pastoralists and wildlife caused by resource scarcities linked to climate change. Kangi confirms that 80 per cent of the wildlife lives on community land with only 20 per cent in Amboseli National Park. He adds that the wildlife are degrading their ranches, yet the government pays the community only 11 million shillings of the 600 million shillings collected annually from the park. The impact of wildlife in Namelok is high; they destroy crops and kill livestock leading to food insecurity; they kill people too.



Livestock lost to the drought by Maasai pastoralists in Kenya and Tanzania in 2009



Samuel Kangi shares Maasai pastoralists frustrations on human-wildlife conflicts in Namelok area of Kenya

Guiding Pastoralists To The Future

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Many by-products of economic growth—commercial enterprises, conservation, mining and the elimination of forest cover, among others—have caused cumulative stresses, on the physical environment that now threaten the economic well-being of pastoralists. The costs of these activities to the future generations will be much higher in the region than they are to the current pastoralist population.

Population growth, in combination with resulting urbanisation and industrialisation, has increased the amount and frequency of major environmental problems in areas inhabited by Maasai pastoralists. It is here that the real numbers — the tens of thousands of potential pastoralists drop out — lie and yet it is also where the future is hard to predict.

Many Maasai are nervous about their galloping population growth, their economic future, rapid urbanisation, land fragmentation and poverty. Pastoralists stand for the hope, as well the despair, of communities under threat.

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The school with the help of Tusk Trust, European Union, Maasai community contributions and many private donors has not only motivated the Maasai youth to venture in the nature based enterprises but also encouraged the long-term conservation of the unique Maasai Mara ecosystem. Moses' prime motivation for joining the course has



The future custodians of the Masai Mara attending a class at the Koiyaki guide school, situated at the Koiyaki/Lemek conservation area in Kenya.

been in the offing from his childhood. "We would be guilty for us Maasai, born and raised here, not to be part of the conservation efforts and benefit from this noble initiative," says Kaleku.

Mr. Nkoitoi, school project administrator of Koiyaki Guide School says that the institution is also encouraging the preservation of the Maasai culture

and traditions, where students attend their lectures wearing traditional Maasai attire.

In the highly male-dominated pastoralist society only three female students have enrolled in a class of 23 students. "This highly biased ratio is as a result of the society's negative attitude towards girl-child education," says Nkoitoi. He however says the few, who successfully attained their diploma and gained employment, will serve as role models and encourage others into formal education.

Livestock Insurance – The Answer to a Threatened Livelihood?

For the first time in history, pastoralists in the arid regions of Northern Kenya will be able to insure their most valuable assets, livestock, against drought. The pilot project launched on 25 January 2010 by the International Livestock Research Institute (ILRI), will enable an initial 1000 herders in Marsabit district to purchase insurance policies for their camels, cows, goats and sheep.

Running on a seasonal cycle, the 'Index-based Livestock Insurance' (IBLI) uses satellite imagery to monitor pasture and forage availability, paying pastoralists when indicators show that the animals are at risk of death. This counters one of the previous challenges to making livestock

insurance work for mobile pastoralists – the case-by-case assessment of losses, which is a near impossibility in the vast rangelands of the arid and semi-arid lands (ASALs). Recognizing the lack of social insurance opportunities in the context of an increasingly volatile climate, the ILRI pilot initiative, is one of several initiatives in different countries aiming to cushion people against the progressively more destructive effects of drought.

Pastoralists in the arid and semi-arid rangelands of Africa are particularly prone to the impacts of climate variations. Over the past decades, climate change in the Horn of Africa has resulted in the death of

hundreds of thousands of livestock, threatening the livelihoods of countless households and pushing many into poverty.

Kenya has experienced severe drought three times in the last decade, with the 2009 drought considered the worst by communities in the Maasai and Karamoja clusters, targeted by an inter-agency assessment mission by UN-OCHA, UNEP, ISS and IOM between July 2009 and January 2010. Pastoralists reported heavy livestock losses during this time; many had lost their entire stock. With no way of rebuilding herds, and no compensation for the asset losses, many

Livestock Insurance – The Answer to a Threatened Livelihood?

were forced to drop out of pastoralist



A herd of cattle in the grazing field in Longido District of Tanzania

production altogether, pushing some of the most vulnerable into chronic poverty.

Group interviews revealed that pastoralists felt left out of the development agenda, and in times of severe crises, utterly abandoned. They also complained of lacking the capacity and ability to speak on their own behalf, leading to their marginalisation at best and to wrong or ad-hoc interventions at worst. When asked what support they would want from the government, communities consistently demanded for support for livestock insurance as one way of reducing the risk from drought and other climate-related challenges.

Compensation for wildlife-related livestock losses and – livestock insurance could now become a reality with the promising new livestock insurance scheme. If successful, it is expected to expand to other regions.

Livestock insurance matters – but...

There is increasing evidence suggesting that asset protection for all wealth groups is vital to sustaining existing social protection mechanisms. A number of recent initiatives for insuring against drought have recognized this. Crop index-based insurance to date has been the most popular form of insurance being utilized to assist farmers dealing with the risks posed by weather-related calamities.

The World Bank and United Nations

Development Programme (UNDP) have so far been the main supporters for developing crop risk management projects, which have been implemented in a number of African countries, including Senegal, Mali, South Africa, Tanzania, Malawi and Ethiopia. Although only targeting sedentary areas, the drought insurance project implemented in neighbouring Ethiopia in 2006, shows the feasibility of using market mechanisms to finance drought risk, while demonstrating the viability of developing objective and accurate indicators for triggering drought payouts. The World Food Programme (WFP) project was expanded in 2009 to cover 6.7 million Ethiopians.



A Maasai herder driving his livestock to a natural water point in Magadi – Kenya

In Mongolia, following a severe winter in 2002 in which an estimated 11 million animals perished, the government, aided by the World Bank developed an Index-Based Livestock Insurance (IBLI) to protect herders against livestock loss due to extreme climate conditions — the first attempt of its kind in a developing country. Despite the success of the project, certain challenges remain, including among others, the lack of knowledge about the project among affected populations, and the index payouts not matching the individual livestock loss at times. Livestock insurance is a promising step that could have a critical impact on the viability of pastoral production systems throughout Kenya.

The protection of pastoralist assets that are vulnerable to risks and shocks could help transhumant pastoralists to restock and remain mobile, while preventing productivity to fall below the poverty threshold – and the associated dependency on food assistance. And there is more to such systems. Technology used in pilot insurance projects is key to early warning, and to developing climate foresight. The state and development agencies have an important role to play in bringing such technology and associated information on resource availability and climate foresight to the people who are likely to be impacted.

While livestock insurance against drought is likely to have a positive impact on pastoralist development, caution should be exercised. Drought is only one risk

threatening livestock, albeit an important one. Increasingly common livestock diseases, violent cattle-rustling, and increasing barriers to pastoralist mobility including conflict, land use and adverse policies, are further factors impacting livestock negatively that IBLI does not take into account.

More generally, even if successful and expanded throughout Kenya, it is important to recognize that livestock insurance is only one link in a complex chain disrupted

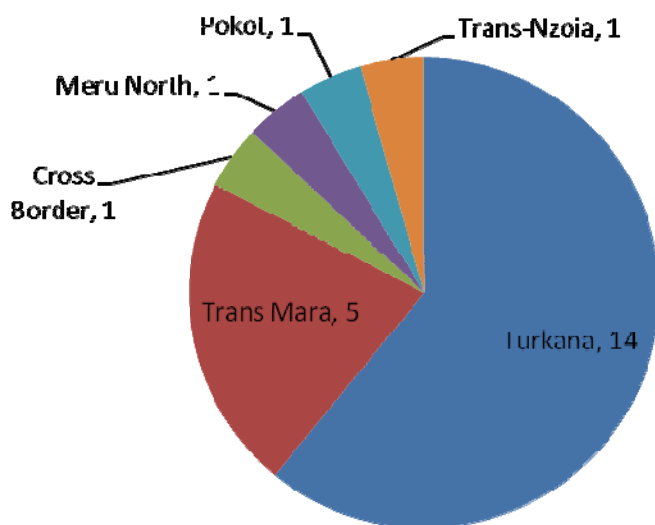
by chronic marginalization and underdevelopment. The future of transhumant pastoralism in Kenya and the Horn of Africa depends on concerted efforts by governments to change and harmonize policies in favour of pastoralists across the region. Only a comprehensive, holistic and long-term approach targeting land tenure and access rights, access to markets and enabling services, infrastructure and basic services, skills and education will bring out the economic potential of pastoralism as well as enable climate adaptation strategies. While climatic shocks are more or less outside the realm of control, policies and investments are not.

Pastoralists Conflicts

Tracking of Reported Killings and Displacement in Kenya's Pastoralist areas in January 2010

As the year began, communities residing in pastoralists areas of Kenya continued to experience cross-border loss of lives and livelihoods, during raids and banditry attacks. There were twenty-three fatalities in conflict-related incidents in just the month of January 2010. Turkana district accounted for more than half of those killed. Media reports indicated that the Turkana community is fearful that government may extend the community disarmament operation that was conducted in Isiolo and Marsabit districts to their districts. Security operations took place in Marsabit and Isiolo districts, which are conflict hotspots. Media reports indicated that 19 guns were surrendered in Marsabit district. In addition, more than 165 guns and 7,939 rounds of ammunition were surrendered in Isiolo district.

Number of people killed per district in January 2010



Communities living in Marsabit and Isiolo appealed to the government to conduct similar operations in neighbouring districts. The disarming of neighbouring districts would ensure that those who gave up their weapons were not at risk of being attacked by neighbouring communities who continue to possess their weapons. The disarming of residents in neighbouring districts would also save lives and livestock.

For instance, internal and cross-border raids have contributed to an increase in conflicts in Isiolo, Samburu, Laikipia and Marsabit districts.

Pastoralists from these areas have also been affected by floods from the El Nino rains of late October 2009 and January 2010. It is estimated that more than 26,035 people were displaced. Five hundred of those displaced were from West

Pokot district, 535 from Narok district while the remaining 25,000 people were from Turkana district. The Kenya Red Cross in partnership with the Government of Kenya led response initiatives. Flood waters have drastically reduced and are currently at manageable levels.

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