

PASTORALISTS EDITION

ABN

The African Biodiversity Network is a regional network of individuals and organisations seeking African solutions to the ecological and socio-economic challenges that face the continent.

NEWS

JANUARY-MARCH 2018

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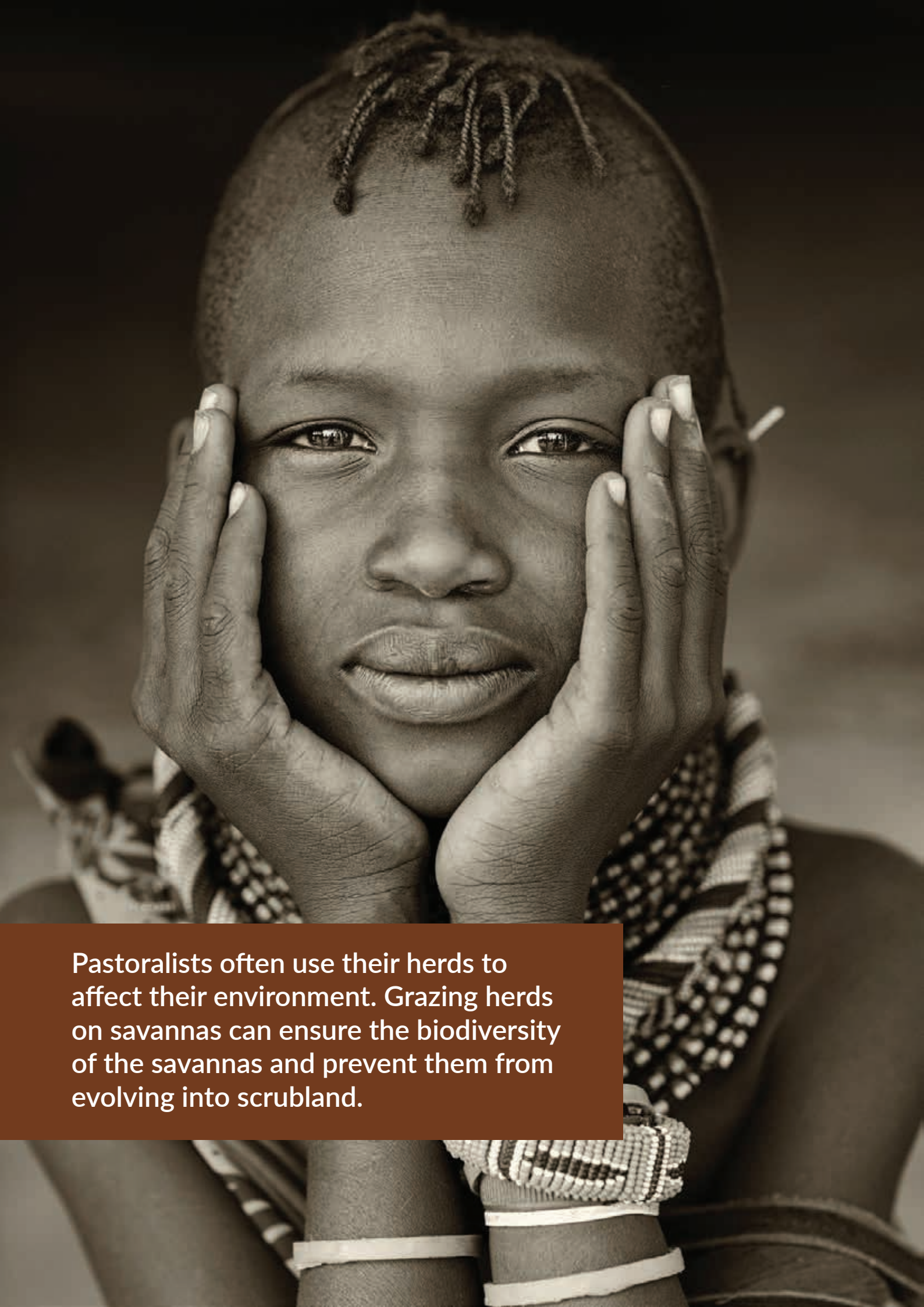
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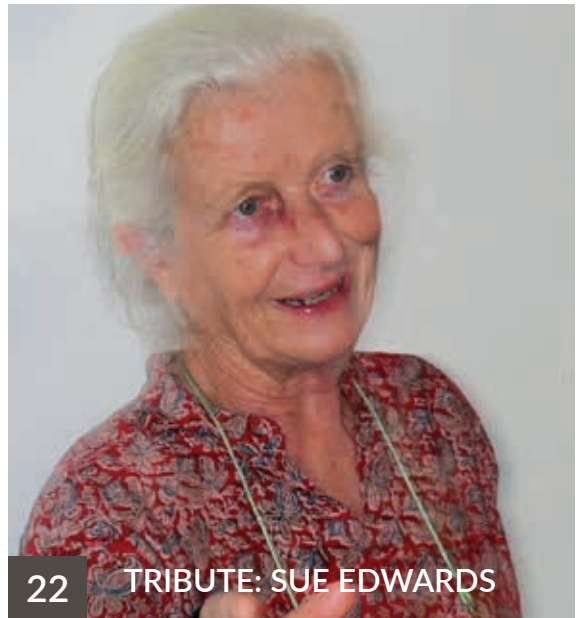
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**CHALLENGES OF PASTORALISTS IN
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TRIBUTE: SUE EDWARDS

The African Biodiversity Network and the Institute for Sustainable Development (ISD-Ethiopia) and their partners have lost a close friend, colleague, mentor and agro-ecology champion that is Mrs. Sue Edwards.

Editor's Note



Civil society organisations (CSOs) need to build their capacity and engage in the regional process and framework that is the Draft IGAD Transhumance Protocol, document promotion of indigenous knowledge for cross-sharing and learning, and create strategic alliances to effectively carry out evidence-based advocacy.



Pastoralism as a concept continues to be misunderstood; with pastoralists often being on the receiving end of government marginalisation and harassment. In part, this has to do with the fact that governments, more so, central governments, are often populated and ran by people having a sedentary background – think of the desk-bound official raised in a farming community. Which then means that, invariably, the official will think of development in terms of the pastoralists settling down so as to access such services as education, health care, extension services, security and the like.

Then there is climate change to contend with. Not only is the pastoralist faced with unpredictable weather and climatic changes out of the norm, blame is heaped on them as significant contributors of said changes. Thinketh the policymaker: There goes the pastoralist, primitive and with a large unsustainable herd, tearing down all vegetation before them and contributing to soil erosion... of course, this is a hypothetical situation as

policymakers are much more enlightened. Still, there is a long way to go to eradicate such stigma and the subsequent discrimination.

In this issue of our newsletter – Pastoralists Edition - the African Biodiversity Network (ABN) addresses the challenges faced by pastoralists in the region. It also documents reported causes of human rights abuses such as forceful evictions where, at times, the military has even been deployed to evict the pastoralists.

In addition, we shed light on the benefits of pastoralism at the community or national level. For instance, pastoralism has been documented as contributing greatly to the economies of such countries as Ethiopia and Mongolia. And on matters pastoralism, it will be remiss not to address the issue of cross-border mobility. This in view of the fact that the borders of African countries are rather arbitrary as they are a creation of colonialism. As such, they may not have factored in the dynamics of communal groupings. Think of the Maasai of Tanzania and the Maasai of Kenya.

Then think of the migration of the wildebeest from the Maasai Mara to the Serengeti... Therein lies the answer.

The way forward? Civil society organisations (CSOs) need to build their capacity and engage in the regional process and framework that is the *Draft IGAD Transhumance Protocol*, document promotion of indigenous knowledge for cross-sharing and learning, and create strategic alliances to effectively carry out evidence-based advocacy.

In a nutshell, that it is important to do advocacy once you recognise you have power.

Enjoy!

Karen Nekesa Samukoya
Communications and Advocacy
Officer, ABN

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Snippets



TALKING POINTS: POLICY AND PASTORALISM

Pastoralism supports millions of lives and livelihoods in Africa. However, there is a disconnect between policy and this activity and which needs to be addressed.

- Nowadays there is a high level consultative process called “for a peaceful transhumance” which seats together ministries and civil society representatives to reach agreements on transboundary livestock movement in West Africa. This needs to be strengthened by policy makers.
- Local agreement should be supported by local and regional authorities regarding condition and number of animals to graze in specific areas.
- Improved governance of pastoral land (publication by FAO that you can find at the Pastoralist Knowledge Hub: <http://www.fao.org/pastoralist-knowledge-hub/knowledge-repository/recent-releases/en/>) could be a good tool to be used.
- Preserving grazing areas and corridors from change of use such as agriculture, mining or infrastructure.
- Education at local level to understand what pastoralism means and how pastoral communities help the ecosystem and the economy of the countries (change perception).
- Advocate at local, national and regional level for policies to clarify land use while respecting traditional or customary use of grazing land.

TANZANIA AT A GLANCE



Official name: United Republic of Tanzania

Area: 947,303 sq km (365,756 sq mi)

Official capital city: Dodoma

Largest city: Dar es Salaam

Form of state: Presidential constitutional republic

Population: 58.8 million

Currency: Shilling (TZS) = 100 cents

Internet domain: (.tz)

National language: Kiswahili

CELEP BRIEF

A new policy brief has been posted on the Coalition of European Lobbies for Eastern African Pastoralism (CELEP) website: <http://www.celep.info/pastoralism-under-threat-by-sagcot-in-tanzania/>. CELEP member Terra Nuova (Italy) combined forces with the CELEP core group and the campaign *Hands on the Land for Food Sovereignty* to bring out the policy brief “Pastoralism under threat: human rights violations in the Southern Agricultural Growth Corridor of Tanzania” (2017, 12pp). This brief addresses the livelihood implications of global trends in agricultural development, with specific focus on the case of the Southern Agricultural Growth Corridor of Tanzania (SAGCOT). It makes recommendations for governments participating in the New Alliance for Food Security and Nutrition and for the European Union so that the rights of pastoralists and other local people are respected and protected.

UPCOMING EVENT: IGAD PROTOCOL ON REGULATION OF TRANSBOUNDARY PASTORALISM

The Alliance for Food Sovereignty in Africa (AFSA) has organised the Eastern and Southern Africa Pastoralists Network (ESAPN) Strategy Meeting. The meeting will be held in Nairobi from the 27-28 March 2018. The meeting will bring together various stakeholders drawn from IGAD’s member states. On the table will be discussion on the Draft IGAD Transhumance Protocol. The protocol is a policy tool to advocate for, recognise and secure the rights of pastoralists regarding cross-border mobility, pastoralists and other local people are respected and protected.

FEEDBACK

Do you have any questions you’d like to ask or comments you’d like to make? We would love to hear from you. Email us at abnsecretariat@africanbiodiversity.org or write to us at African Biodiversity Network P.O. Box 6271-01000 Thika, Kenya. You can also interact with us on our Facebook page at African biodiversity or follow us on twitter @africanbiodiv

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Misconception About Climate Change and Its Relationship to PASTORALISM



Climate change is a huge, worldwide problem caused by human activities that is routinely included in development narratives. While its effect is evident, it is usually misunderstood by the general public and by many civil society advocates, including those advocating for pastoralism.

The usual misconception is to mistake climate change in general with drought. While climate describes the usual conditions of a given place and climate change is a global, long-term

phenomenon whose effects are visible along decades, the usual crises brought by droughts are labeled there under. This oversees that drought is a short-term phenomenon that has a rather sociological definition, taking place when rainfall levels drop under the resilience capacity of the people. That means that drought happens even within the normal climate boundaries of a given place and is related to loss of livestock mobility or mismanagement of natural resources. In the same way, excessive rainfall is also problematic if resilience strategies are eroded (included livestock mobility which can more easily be affected by floods or disease emergence). The fact that climate change can also mean an increase of rainfall in the long term, and that such an increase can be equally be problematic, is usually overseen.

Because pastoralist systems take place in irregular climates, adaptation strategies are key in their livelihoods – one of the two pillars of climate change strategies, dubbed as “*managing the unavoidable*”. Use of mobile and tolerant breeds, communal land management to spread risk, multifunctional use of landscapes or mobility corridors are strategies that help pastoralists not only cope with changes but thrive under them. Unfortunately many development interventions have directly eroded



Unfortunately many development interventions have directly eroded such systems because of a poor preconception on pastoralists, translating into food security crises. This is why pro-pastoralist advocacy work on climate change has concentrated on adaptation.

such systems because of a poor preconception on pastoralists, translating into food security crises. This is why pro-pastoralist advocacy work on climate change has concentrated on adaptation.

The potential of pastoralism for climate change mitigation, however, has been largely overseen – this being the other pillar of climate change strategies, dubbed as “*avoiding the unmanageable*”. The extent of rangelands worldwide and the positive synergy between good management, increased revenues for producers, improvement of nutrient cycling and ecosystem services beyond local communities gives very good opportunities for cheap and effective carbon sequestration. But in addition to that, well-managed pastoralist systems are those that are able to produce animal products at a lower fuel use, therefore making them the most climate-friendly.

In light of such evidence, it is clear that pastoralists should no longer be considered part of the problem, and start being considered part of the solution. This includes abandoning strategies of massive landscape fencing, fragmentation or aggressive introduction of agrochemicals that have disrupted traditional integrated agro-pastoralist systems, or promotion of cheap fodder that increases livestock numbers beyond carrying capacity and promotes land degradation. Instead, example should be taken from existing strategies that market high-quality pastoralist products efficiently or make profit from the possible and positive coexistence of pastoralism and wildlife. The value of agricultural systems that positively integrate pastoralism, crop farming and forestry is increasingly understood and should be applied in future interventions.

Dr. Pablo Manzano

International consultant on livestock and the environment



Climate change and pastoralism

What is 'drought'? KAREN NEKESA defines drought in the context of pastoralism. She argues that pastoralists do not necessarily contribute to environmental degradation. On the contrary, well-treated pastoralist systems can yield environmental and economic benefits that translate into sound rural development.

Drought can have a sociological definition whereby it is the deviation from standard rain levels or the scarcity of plant productivity mediated by it. In that sense, dryer places, for example, in the northern Sahel can have less drought even if other places further south are getting more rain. This happens because local livelihoods are better adapted to this situation, as the same conditions are met every year. Sociological drought can also be caused by the disruption of adaptation strategies, for example, hurdles to herd mobility and disruption of communal tenure that causes food scarcity or mismanagement of pastures, even if

the rain levels don't deviate from the normal variability.

Rains are known to cause floods and infestation of disease vectors. Higher rainfall can cause changes in vegetation to which livestock is not adapted, and vegetation in dryer areas is known to be more nutritious than in wetter areas. Higher temperatures alter the balance of evapotranspiration and can induce changes in vegetation and disease prevalence.

Adaptation has been the dominant narrative of climate change in pastoralist contexts, because pastoralist livelihoods are very well

adapted to climate variability. Main strategies include mobility, communal use of land to spread risks, regarding landscapes as multifunctional and use of hardy, adaptable breeds. This has led science to clearly show that pastoralist systems are more productive than sedentary systems or systems where land is privatised (Scoones 1995). As long as such strategies are respected, pastoralists can adapt.

Many times we ask ourselves whether pastoralism can have a role in mitigating climate change. Pastoralist systems are known to be very efficient at resource utilisation but also at nutrient cycling, in a similar way as





they are efficient in social systems. The same way as they produce valuable products such as milk, meat or fibres in exchange for grains or vegetables, livestock fertilises fields and removes dead matter, which benefits crops. Such efficient cycles have been destroyed in some parts of the world by the green revolution, and this is an important lesson to remember.

The role of soils as carbon stores is, however, not sufficient to counteract the measured role of livestock as a methane producer, with very deep consequences for climate change (Garnett *et al* 2017). Is there a challenge to this discourse? *Manzano*

& *White* 2016 produced evidence, reproduced here, to change that discourse. Pastoralist livestock cannot be blamed for the greenhouse gas emissions taking place in the ecosystems they occupy. If they were removed, other wild animals such as antelopes or termites would occupy their niche and emit the same or more methane. Pastoralism abandonment is, therefore, not an effective policy to tackle climate change and impacts of livestock would probably be better measured in terms of fossil fuel use, which is minimal in pastoralist systems.

Livestock management leads to pastoralist know-how, use of

indigenous knowledge for rangeland monitoring and motivates pastoralists. This is essential for best practices by guaranteeing good governance, tenure (not only ownership, but access), more resilient landscapes and direct link with adaptation.

The conclusions are invariably that the traditional adaptation strategies are the tool to overcome these situations. Pastoralist civil society organisations have to be aware of the constraints that factors external to climate change, as for example, demography, education and healthcare are both likely to contain demography and to provide diversification alternatives that will allow the exit from pastoralist livelihoods to some of the population.

The prevalent narratives tend to blame pastoralists for things they are not responsible for. The droughts in the Sahel during the 1970s and 1980s were related to environmental deterioration because of pastoralist practices, but recovery of rainfall during the 1990s and 2000s has shown that those dynamics are more related to the temperature of the ocean and, therefore, with climate change, of which pastoralists were just victims.

More environmental deterioration has been linked with pastoralists in contexts associated with disruption of mobility patterns, such as in Southern Africa, or of agro-pastoralist systems. But evidence is increasingly showing that well-treated pastoralist systems can yield environmental and economic benefits that translate into sound rural development. The opportunity for good pastoralist advocacy is clear and is here.

Karen Nekesa
Communications and Advocacy
Officer, ABN



THE DILEMMA OF PASTORALISTS IN TANZANIA

Pastoralists have a long history in Tanzania. For a long time, the pastoralists in Tanzania have been living and depending on natural resources such as water and pastures available in their local areas.

They have been using, planning and working their lands through their traditional means. The traditional system has been respected and it is a working system which has sustained traditional pastoralism so far. However, the system is no longer favourable due to modern means of livestock keeping as well as the government's campaign to keep few livestock. This is aimed

at preventing livestock mobility in search for water and pastures. Livestock mobility is a traditional way of facing numerous challenges facing pastoralists. Through livestock mobility, the pastoralists have been able to mitigate the impact of climate change that leads to long droughts as they are able to save their livestock from diseases and obtain sufficient pastures in newly migrated areas.

The pastoralists in Tanzania face numerous challenges which differ depending on the zone, climate change and surrounding natural resources. In particular, there are three threats to pastoralists such as investors, conservations and climate change. Each threat causes many problems and major violations of human rights. In areas, for example,

that border conservations like Serengeti, Maswa, Manyara, Mkomazi, Tarangire, Mkongonero, Manyara, Selous and Ruaha national parks and game reserves, the pastoralists, when caught grazing in the conservations, are arrested and forced to pay hefty fines.

The other threat is investments in pastoral areas. In many instances, the pastoralist communities condemn decision makers for making decision over their lands without their involvement. Many investors first meet high ranking state officials when they want to invest in these areas contrary to the law. In Tanzania, the land is divided into three categories: village land, public land and conservation land. The authority given power to manage village land on behalf of all people in the village is the village council. In relation to investments, the village council is supposed to receive the application and forward it to the general assembly and which involves all people in the village for decision making. In practice, though, when the investors come to

the village council, they do so with directions from the state officials regarding the investment areas and the terms and conditions for their investments.

The expansion of wildlife protected areas or forests and establishment of new ones is also a threat to traditional pastoralism. The conservations have their own strategic initiatives to expand these protected areas and thus move to lands designated for pastoralists to graze their livestock and which is village land. These expansions are done without communication to or consultation with the concerned villages. This has led to the emergence of village-conservation boundary conflicts. In the establishment of new conservations, the exercise is implemented coercively and where excessive power is used in the form of torture, humiliation and harassment.

In Tanzania there are seven categories of conservations; national parks, game control areas, game reserves, wildlife management areas, Ramsar (wetlands)

sites, buffer zones and corridors. Most of these conservations have been established from the rangelands which were used by pastoralists and who were not compensated. In the establishment of the Serengeti National Park, for example, the Maasai pastoralists were evicted with the promise that they would never be evicted anywhere else, but which still happened in Loliondo and Ngorongoro conservation areas. There is still forceful eviction in both areas going on; contrary to what was agreed during the creation of the Serengeti National Park. This despite Loliondo being a game control area and Ngorongoro a multiple land use via a specific Act of Parliament to safeguard wildlife, tourism and the interest of the people. However, there have been attempts to evict people in Ngorongoro where 140 families were moved to Jema area in Sale Division. In Loliondo, 300 houses were razed down as the government evicted pastoralists. The situation is replicated in other areas inhabited by pastoralists.



Land conflict in Morogoro Region

Morogoro Region is in the south-east of Tanzania. It is home to both farmers and pastoralists. It is close to Dar es Salaam, the capital city, thus influential people have grabbed land here. Pastoralists have been living here since the 1950s and include the Maasai, the Sukuma and the Barbaig. Historically the Barbaig community lived in Hanang and Babati districts within Arusha region before it was divided to create a new district called Manyara. Then, they had enough pastures in their localities until their areas were alienated to establish barley cultivation under the national parastatal known as the National Food and Agricultural Corporation (NAFCO) in 1987. This marked the migration of the Barbaig to other parts of the country in search of water and pastures. The government is yet to accept that it is the cause of forceful migration of pastoralists from one part of the country to another as well as the primary facilitator leading to inadequate pastures and grazing lands in the country through acquisition of

community land in what it calls “public interest”.

For the Wasukuma found in the great lakes zones in the regions of Mwanza, Shinyanga, Simiyu, Tabora, Katavi, Kigoma and Kagera, their movement towards the southern, east and central part of the country was caused by the same. In the 1980s, the government had constructed cotton factories and cultivated farms. The national established farms were deemed not enough to support factory requirements. The government had initiated the campaign to the people to cultivate cotton and in order to facilitate the cultivation; they raised the price and guaranteed the availability of a good market. As more land felt under cotton, the Wasukuma, who are agro-pastoralists, had to move to other areas in search of water and pastures. As they passed through farming areas and protected areas, there arose farmer-pastoralist and conservation-pastoralist conflict.

The situation of pastoralists in Pwani and Lindi regions

Pastoralists in these regions is worse. Originally these areas were occupied by fishermen and farmers. However, due to grazing challenges in the pastoral areas, the pastoralists migrated to these areas.

At times, they were directed here by the government following the great eviction of pastoralists in the Ihefu valley. There, the government had conducted forceful eviction of pastoralists to pave way for the expansion of the Ruaha National Park. At the time, the government had issued a framework which directed pastoralists to migrate to coastal, Lindi and Ruvuma regions. The pastoralists were told to report to district commissioners who were instructed to set aside areas for these pastoralists. Some district councils deny the existence of pastoralists in their areas and which exacerbates farmer-pastoralist conflict.



There, the government had conducted forceful eviction of pastoralists to pave way for the expansion of the Ruaha National Park. At the time, the government had issued a framework which directed pastoralists to migrate to coastal, Lindi and Ruvuma regions.



Livestock killed by farmers in conflict with pastoralists in the Morogoro region. In the group is the then Minister of Internal Affairs, Hon. Mwigulu Nchemba, who had come to witness the incident.

The creation of Makao WMA in Meatu District, 2011

The government had proposed to establish a wildlife management area, WMA, in Meatu District though the proposed area belongs to pastoralists. Seven villages were involved in the process. In the general assemblies, the pastoralists were initially reluctant of being alienated from their village land. However, they were persuaded that their normal lives would not be disturbed and that their livestock would continue to graze freely in the area. However, once they acquiesced to the proposal,

evictions began, and which forced civil society organisations (CSOs) to get involved. This led them to file a court case. Despite this, the evictions continued. More than 300 people were arrested and prosecuted for opposing the government. The CSOs interventions led to nearly all being released except person who was alleged to have killed a ranger during the operation. That notwithstanding, the pastoralists continue to be fined and jailed when found grazing here.



Photo: Army personnel burn down pastoralists' houses during an operation to evict them in Makao WMA, Meatu District in 2011.

The pastoralists eviction in Kilombero and Ulanga districts

Kilombero and Ulanga districts are in Morogoro Region and are home to both pastoralists and farmers. These two communities with diverse economic activities have been living in harmony for quite a long time until the government introduced new land arrangements. In the 2000s, the government introduced newly enacted laws in the form of the *Village Land Act No. 5 of 1999*. This Act requires each village to plan its land according to its needs. In many villages where the two communities live, the land was planned in consideration of the two groups. Thus, in each village, land is set aside for both grazing and for agriculture to minimise conflict between farmers and pastoralists. However, these groups are at times incited to invade each other's lands and which leads to loss of life and destruction of property.

Evictions have also been witnessed in these districts, more so, in Mbalinyi. Here, local authorities had once permitted the pastoralists to graze in the national forests. However, they had rescinded this, and which fuelled pastoralist-farmer conflict with attendant consequences including destruction of property, torture and children dropping out of school as the pastoralists had not been given alternative lands to graze. This incident had involved the eviction of 3200 people and the burning down of 130 houses.



Photos: A pastoralist in Mbalinyi area, Ulanga District, bemoans his loss after his houses were burnt down in 2014.



Another eviction also occurred in the Kilombero River basin during the establishment of a Ramsar site. The exercise was conducted simultaneously with the operation to reduce the number of livestock through marking and registration as per the *Livestock Registration and Traceability Act No. 12 of 2010*. The pastoralists were forced to reduce their livestock to a number that could be accommodated by the small areas set aside for grazing purposes. Further, the government continues to ignore the rights of the pastoralists, including human rights, regardless of these being guaranteed by the Tanzanian constitution and international treaties to which Tanzania is a signatory.



Photo: Police officers guarding heads of cattle seized during an operation to evict pastoralists in Malinyi area, Ulanga District.

The current situation in Kagera Region

In March and April 2017, the government conducted an operation to evict pastoralists in areas said to be national parks and game reserves in Kagera Region. The operation involved the army and use of heavy weaponry and where the pastoralists were moved to areas occupied by farmers. It was also alleged that some of these pastoralists were

immigrants from neighbouring countries. That notwithstanding, immigration laws should have been observed regarding this. Plus, the majority of the evictees were Tanzanians and who were not given alternative grazing lands, and which amounts to violation of their human rights and means that a solution is yet to be found.



Photo: Army personnel with heads of cattle captured from evicted pastoralists in the Kagera Region. The involvement of the army and heavy weaponry poses a threat to the lives of the pastoralists.

General land grab by investors and investments

Recently there have been reports of conflict between pastoralists in Loliondo, West Kilimanjaro, Babati and Hanang and investors over land. The conflict originates from historical injustices regarding land acquisition through the use of force or unjust terms of acquisition. For example, in Loliondo, a tourism hunting investor – operating as the Otterlo Business Corporation – had secured a hunting permit via the district council. This without free, prior and informed consent of the people living there. The people complained and upon negotiation with the leaders, the villagers were ensured that the investment would not touch their land. In 2008, however, the investor informed the villagers that their contract stipulated that villages needed to set aside specific areas to be used purely for wildlife and hunting activities. In 2009, the government conducted forceful evictions involving gross violation of human rights in Loliondo. The conflict is unsolved to date. The eviction saw 350 houses burnt down and 300 people arrested and prosecuted, with others being injured in the process.

Major challenges facing the pastoral community in Tanzania

Generally, pastoralists in the country face the following major challenges:

- **Human rights violations**

Killing of innocent pastoralists

There are many reported incidents of the deaths of pastoralists involving security personnel. In recent conflicts between pastoralists and farmers in Bagamoyo District in Pwani Region, the police have been condemned for their involvement in the killing of four Barbaig pastoralists. The pastoralists are also harassed to bribe government officials, failure of which may result to them being shot to death. This is because the pastoralists are perceived to be rich.



↑ Photo: Recently in Bagamoyo, 4 Barbaig pastoralists were reportedly killed by police officers intentionally.

Illegal arrest and criminal prosecution

Many pastoralists, due to their activism in defence of their rights, have been threatened, humiliated, arrested and prosecuted. In Loliondo, Siha, Babati, Hanang, Meatu and Morogoro, pastoralist activists have been arrested and prosecuted.

Socio-economic effects

During evictions, many children drop out of schools, expectant women have no access to maternity services and economic activities of the pastoralists are curtailed. This contributes to their poverty and marginalisation in terms of access to social and health services.

Evictions

Pastoralists all over the country are or have been evicted from their inherited areas to pave way for either conservation as in Kapalamsenga in Katavi, Vilima Vitatu, or to allow for investments as in Loliondo, Siha and Hai districts. Seven villages were also annexed to allow for expansion of the Kilimanjaro International Airport under the Kilimanjaro Airports Development Company (KADCO) project.



↑ Photo: Ngodidyo Rotiken was shot on the left eye during the eviction of pastoralists in Loliondo in 2009.

- **Farmer-pastoralist conflicts**

Farmer-pastoralist conflict has escalated in the country. Previously the conflicts were reported in Morogoro Region only but have now spread all over the country despite the two groups being inter-dependent. Reasons include: political incitement, population increase, and increased awareness on the importance of land. The conflicts have been reported in: Morogoro Region in the districts of Kilosa, Mvomero and Rural; Tanga Region in the districts of Korogwe, Handeni and Kilindi; and in Manyara Region in the districts of Kiteto, Hanang, Babati and Rufiji. Effects of these conflicts include: loss of life; wars; discrimination, marginalisation and humiliation of pastoralists; and destruction of property including the burning down of houses and the killing of livestock.

● Use of excessive force

There are reported incidents where excessive force has been used to evict pastoralists. For instance, in Meatu, during the establishment of the Makao Wildlife Management Area, the police were involved in the evictions. In Kagera, the military was deployed to evict pastoralists grazing in the conservation area there. The army was also used in 'Operation Tokomeza' and which was conducted countrywide to evict pastoralists. The effect of which has been to harass, humiliate, injure, threaten and psychologically torture the pastoralist communities.

Photo: A boy is admitted at the Mount Meru Hospital in Arusha Town after being shot by the military. This was during an operation to capture cattle grazing inside Mount Meru protected forests in Oldonyo-Sambu in 2017. Four people were reportedly shot and many others injured.



● Climate change effects

Effects of climate change are now noticeable and include dwindling pastures, declining rainfall and change in weather and climatic conditions. Communities, especially farmers and pastoralists as well as wild animals are vulnerable to these effects as they depend on natural resources. For instance, the prolonged drought experienced in 2016-2017 was reported to result in the death of many livestock.



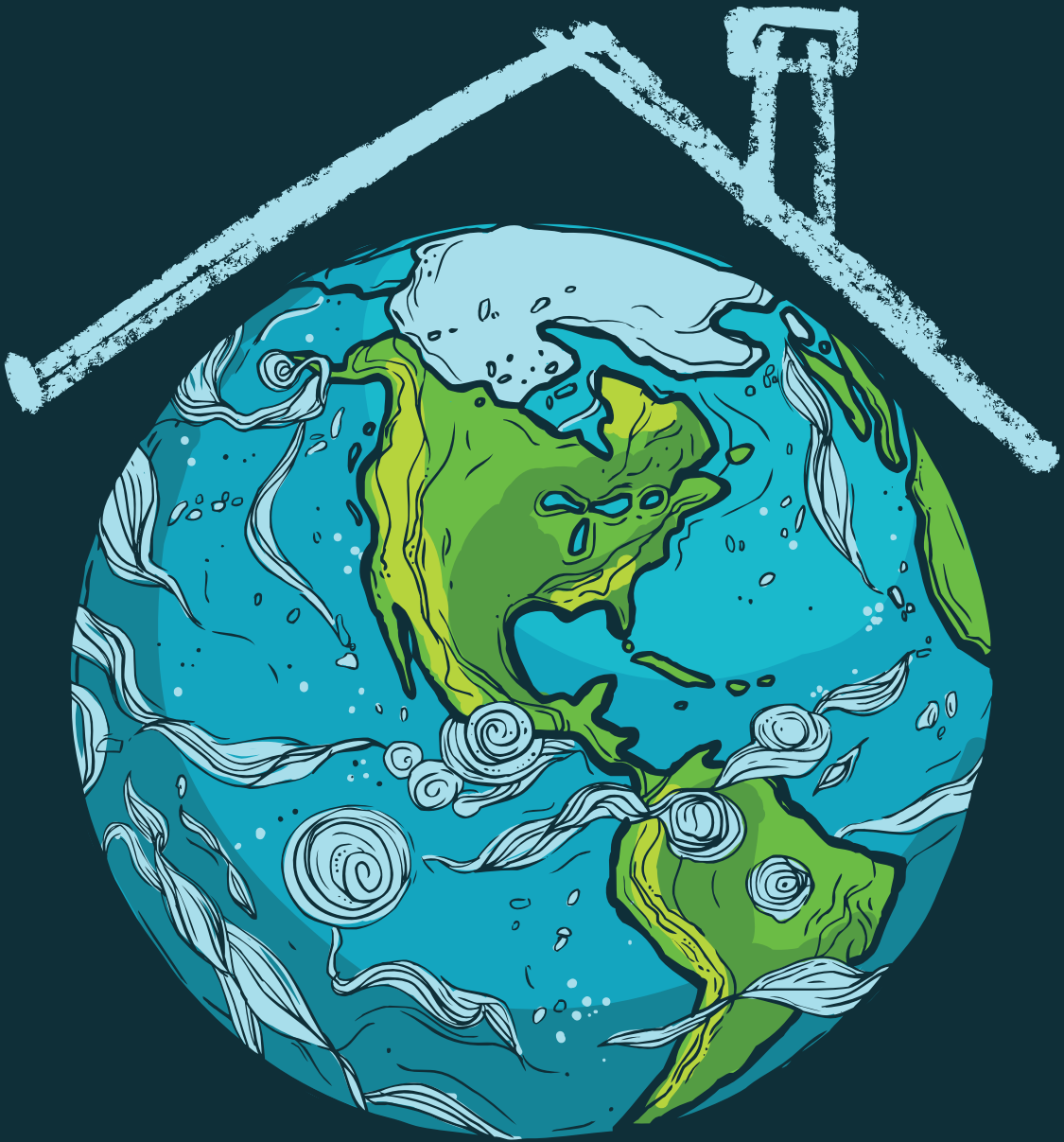
Photo: A group of women try to resuscitate a cow that has been overcome by hunger due to prolonged drought.



Photo: Livestock carcasses resulting from the prolonged drought in 2016-2017. The drought was experienced in the whole of Tanzania as well as in other countries in East Africa, and also in North Africa.

World Water Day

22 March 2018



NATURE FOR WATER

www.worldwaterday.org

Mirages and smokescreens: Which way pastoralists?

What comes to mind when the word 'pastoralist' is mentioned? At least, going by what is peddled in the mainstream media, it whips up a storm of various words and emotions: poverty, malnourishment, FGM, conflict, small arms, cattle rustling, shifta... and on a positive spin, culture and heritage – the ubiquitous Masaai shuka, Samburu hairstyle or the singing wells of the Borana. IBRAHIM DOLLA sets the record straight by shedding light on what it means to be a pastoralist



Ibrahim states that conflict is not limited to pastoralists versus farmers, but is also observed between pastoralists communities as they fight over natural resources such as grazing and water rights or by engaging in cattle rustling.



Ibrahim Dolla engages with the media during purchase of the Sahiwal breed at an Agricultural Development Corporation (ADC) farm

Ibrahim Dolla has an easy mien and ready laughter that obliges you to listen when he speaks. And as you listen to him, his conversation has undertones of philosophy; perhaps, borne of a man who has learnt to embrace stoicism occasioned by a lifetime of hardship where life duels with death every day. For today's subject focuses on pastoralists and the challenges they encounter. Ibrahim is a resident of Tana River County and comes from the

Wardei community. The Wardei are descended from the Somali and the Orma – with the Somali having taken the Orma as slaves, who, subsequently, lost their language and culture. Rejected by the two tribes, thus arose a new tribe, the Wardei. Their neighbours in the county include the Orma, the Pokomo, the Wailwana, the Munyoyaya, the Giriama and the Watta. The Pokomo and the Giriama are farmers while the Orma and Wardei are pastoralists. The Watta are hunter-gatherers. The Pokomo and the Giriama are predominantly Christian while the Orma and the Wardei are predominantly Muslim.

As pastoralists, the Wardei and the Orma mainly depend on their livestock – cattle and goats – for daily sustenance; with the livestock doubling as a measure of wealth among these communities. Though most are nomadic pastoralists, some have embraced agro-pastoralism where they rear livestock and do farming as they adapt to the effects of climate change and present-day realities such as shrinking grazing lands, population increase and urbanisation. Ibrahim tells us that Tana River County is mostly semi-arid, with the Tana River Delta being the exception as it is lush and green.

The Pokomo, as farmers, live here and they also cultivate the lands along the banks of the Tana River. As such, conflicts flare up now and then between the nomadic pastoralists and the farmers, specifically, the Orma and the Pokomo, as they fight over natural resources. Such conflict is exacerbated during drought seasons as the Orma moves their herds into Pokomo farms – sometimes, unwittingly - due to unclear demarcation of these farms.

Ibrahim states that conflict is not limited to pastoralists versus farmers, but is also observed between pastoralists communities as they fight over natural resources such as grazing and water rights or by engaging in cattle rustling. In turn, such conflict is fuelled by the proliferation of small arms among these communities and which are easily accessed from neighbouring countries such as Ethiopia and Somalia due to Kenya's porous borders.

Other conflicts pit the pastoralists against ranch owners or government agencies such as the Tana and Athi Rivers Development Authority (TARDA), Kenya Wildlife Service (KWS), police reservists and the Anti Stock Theft Unit (ASTU) – colloquially, 'Ngoroko'. In the case of TARDA, there were reported cases of forceful evictions to make way for large scale irrigation of rice and which also contributed to loss of biodiversity. Conflict resolution involves various stakeholders such as elders, religious leaders, community leaders, government representatives and the civil society.

Away from conflict emanating from the effects of climate change, other challenges faced by pastoralists include the plastic bag menace. Ibrahim says that plastic bags are an eye sore and have contributed to sickness and even the death of their livestock when the livestock have eaten the plastic bags. He terms

Kenya's move to ban plastic bags as timely. Still on the matter, he says that they will have to adapt to life without plastic bags considering that pastoralists use nylon covers to partly roof their temporary houses to keep rain at bay beside using plastic bags to store money, human and livestock medicine, documents and other valuables.

The extractive industries have also affected the lives of both farmers and pastoralists in the county, states Ibrahim. For instance, sand harvesting along the Tana River has diverted the course of the river with attendant consequences such as soil erosion, silting and soil stability. Gypsum mining has occasioned environmental degradation while there is health and biodiversity concerns over *Jatropha* cultivation as a biofuel.

Regarding biodiversity, he states that the pastoralists favour their indigenous breeds more as they are hardy and suited to the region. However, they have embraced other external breeds, for instance, dairy goats whose milk yield is higher than that of their indigenous breeds. Agro-pastoralists in this region also grow maize, green grams, cowpeas, sugarcane, bananas, coconut mangoes, tomatoes and watermelons. Understandably, these are hybrid varieties as they are primarily cultivated for the market.

On culture and heritage, Ibrahim says that the Wardei and the Orma still cling to their traditions and which are heavily influenced by their religion. That aside, they are shedding some of their cultural norms such as female genital mutilation and also empowering women by way of educational and leadership opportunities; though, he admits, they have a long way to go.

On matters health, Ibrahim observes that progress is being made, more so as concerns the building, stocking and

staffing of health facilities. This has seen a decrease in mother, new-born and child fatalities as mothers are able to deliver in the health centres and do follow-up visits. Other issues such as HIV/AIDS are also being addressed. Ibrahim adds that, in their pastoralist communities and which are predominantly Muslim, infection rates have been fuelled by the influx of other communities and which they have come into contact with.

Devolution too is being felt in the region, with the two communities being represented in the county government, hence they have an opportunity to articulate their issues in regard to legislation, policy formulation and governance. Such legislation includes the: The Tana River County Agriculture Development Act, 2016 and The Tana River County Animal Grazing Control Bill, 2016.

Whereas the agriculture Act focuses on the agriculture sector as a whole, including crops and livestock, the livestock Act is geared specifically on matters grazing as pertains pastoralists and agro-pastoralists; though both recognise the inter-dependence of the farmer and the pastoralist.

Ibrahim informs us that a lot of awareness creation needs to be done at the grassroots level to acquaint the two groups with these Acts. Further, he opines that it is too early to pass judgement on the two Acts. That notwithstanding, these Acts are definitely a step in the right direction regarding the recognition of pastoralists and agro-pastoralists and securing their rights. Which is something that can be replicated across the region.

Ibrahim Dolla
Programme Coordinator
Tana County Pastoralist Forum

Challenges of pastoralists in Eastern and Southern Africa

Though able to convert otherwise non-nutritious assets like pasture into valuable food resources such as milk, meat, leather and manure, pastoralists continue to face many challenges in the Eastern and Southern Africa region. BENJAMIN MUTAMBUKAH looks at some of these challenges and how they can be overcome.

Pastoralists and pastoralism have been defined in many ways but for purposes of this article, I will define pastoralism as “animal production system which takes advantage of the characteristic instability of rangeland environments, where key resources such as nutrients and water for livestock become available in short-lived and largely unpredictable concentrations” (Saverio Krätli and Jeremy Swift, 2014). Pastoralists are those people that practice pastoralism. Throughout the world, pastoralists inhabit very dry or cold lands where arable farming is usually not an option. They, therefore, play a vital role of converting otherwise non-nutritious assets like pasture into valuable food resources that is milk and meat as well as other livestock products like leather, horns, manure, haulage and for tilling land for the agro-pastoralist communities. Pastoralism is founded on three pillars, namely: the family or human resources, natural resources (land, pasture, water, salts et cetera) and the herd. Any understanding of the

challenges or even opportunities that the sector faces must, therefore, look at these three critical factors.

Let us start with the family. Human resources require to be developed through opportunities in learning and development of skills. In addition, human health service provision of preventive, curative and palliative care is critical to ensure sustained production and productivity. In reality, services must follow the people and not the other way round. Since, as already indicated, pastoralists take advantage of natural resources whose supply is variable in time and space, mobility is a critical coping mechanism. Yet, most governments led by people with an arable farming background promote sedentary infrastructure such as schools and health centres. Thus, a mismatch between the lifestyle of pastoralists and public service provision. As a result, school enrolment is usually lowest in pastoralist dominated areas as well as low use of health services resulting in proportionately high

levels of morbidity and mortality rates across all ages. Interestingly, all the countries in the region are signatories to the Policy Framework for Pastoralism in Africa wherein the importance of mobile services including nomadic education - including distance learning - to reach distant and mobile pastoral children is underpinned.

The fact that these areas are often very remote and with poor service delivery leads to public servants refusing to be posted there. Even those who opt to go, very often use their stay as a shortcut to acquisition of experience and move on to better served areas. It is thus very common to find that despite high concentration of livestock, the number of public veterinary doctors is usually very low. The privatisation of veterinary services in Kenya and Uganda has aggravated the acute shortage of such services. In Uganda, the government is aware of the problem and has allowed Community Animal Health Workers (some who

are para-vets) to operate in the predominantly Karamoja sub-region although the law has, hitherto, failed to recognise them. In Kenya, they are not allowed to operate even when the veterinary doctors are not sufficient.

Natural resources are largely based on land and include pasture which could be grass or trees, water, salt pans and crop residues. The wide expanses of rangelands have, since colonial days, attracted government interests on the pretext that that land is idle. In reality, though, there is no idle land in pastoralist areas. Since pastoralism is founded on rotational grazing, moving from plains to lowlands in the dry season and vice versa, during the period when the land is not being used, to an outsider it looks idle. As a result, successive governments in most African countries have converted pastoral lands into game parks, prison farms, military ranges and other non-pastoralism related uses. In all these cases, pastoralists have been deprived of their land usually without compensation or where compensation was done, it could be delayed, not mutually discussed and agreed or even outrightly bad.

In Kenya, for instance, some members of the Naarasha community displaced by the Olkaria Geothermal plant were allocated land composed of gullies on steep hill side that cannot support livestock. As a result, people relocated there have to split their herds among family members living elsewhere and that has denied them access to their livestock with related benefits like milk, leading to malnutrition and food insecurity. In Uganda, Karamoja which forms almost 10% of the country's land mass has 53.8% of the land under state management leaving pastoralists scrambling for the little space remaining. In Tanzania, the government had allocated 1,500 square kilometres of Maasai land in Loliondo to a Middle East hunting company. The company systematically chased pastoralists from the land

by force including shooting people and livestock that strayed into the hunting area. This sparked off violence and it took the women of the area to petition the president and the intervention of the new minister in charge of tourism to terminate the hunting licence. However, Loliondo is not the only case where the government continues to mistreat the Maasai people of Tanzania.

The advent of the food crisis around 2007-2008 sparked the demand for land especially by the rich Middle East and East Asian (Far East) countries in search of land to grow food for their countries. In the process, the land of pastoralists has been allocated for investment in food production including to state companies for sugar production in Ethiopia and to private companies. This has sparked conflicts between the states and the communities. In addition, there are still historical injustices in Southern African countries where the colonialists pushed communities into peripheral dry areas. Land reforms have been too slow especially where there is provision of willing buyer-willing seller as the principle to be followed.

Finally, the pastoralists' herd is usually composed of indigenous breeds that have been carefully selected within generations. They are hardy animals capable of withstanding the long droughts and related heat. They are also capable of bouncing back after spells of droughts. They feed comfortably on the available pasture and do not require feeds from food crops like maize and soya hence putting pressure on human food supplies. To maximise resource use, pastoralists keep a wide range of livestock on the same space but each with different feeding habits. Thus, cows will go for grass, shoats (sheep and goats) will browse while camels go for tree tops. In this way, the traditional carrying capacity phenomenon is defeated. Notwithstanding all these benefits of indigenous breeds, the policy

makers demonise them and insist that they have low productivity and should be substituted with exotic ones. Pastoralists who have been tempted to substitute have often suffered devastating losses whenever droughts (which are becoming more frequent) hit their areas. Even the high productivity of exotic breeds does not take into account the high cost of feeds and medication that is frequently administered to these animals.

So, what should be done to address these challenges? First of all, governments need to improve data collection and processing on pastoralist resources like the numbers of people, their herds and the contributions they make to the economy. In this way, it will be easy to appreciate their contribution which is a prerequisite for lobbying for resource allocation. Governments also need to put in place policies and laws that are responsive to pastoralist livelihoods. Where such laws or policies already exist, they must be implemented to the letter while communities are given the opportunity to propose amendments to suit the prevailing circumstances so as to protect the pastoralist resources (people, the herd and natural resources). The views of pastoralists (men, women and youth) will only be heard if they are adequately represented at local and central government levels. Where necessary, affirmative action to realise this must be practiced. Pastoralists' indigenous knowledge in resource management accumulated over many years must also be incorporated in the planning processes or else unplanned uses of the resources will lead to deterioration or outright depletion.

By:

Benjamin Mutambukah
Chairman, Eastern and Southern African Pastoralists Network and
Coordinator of the Coalition of Pastoralist Civil Society Organisations in Uganda



SUE EDWARDS

The African Biodiversity Network and the Institute for Sustainable Development (ISD-Ethiopia) and their partners have lost a close friend, colleague, mentor and agro-ecology champion that is Mrs. Sue Edwards. She was jovial, kind to a fault, tenacious and always ready to share her knowledge and expertise. Sue was laid to rest in Addis Ababa, Ethiopia, on the 15th of February, 2018.

Here sleepeth a Great woman, Sue Edward!

Today, we are all gathered here, from near and far, to pay our tributes and mourn the death of our beloved Sue Edward, our mother, a wife to Dr Tewolde and a friend and a mentor to many:

Good people, here sleepeth a great woman, Sue Edward!

Sue has been a mentor and a friend to us all. A mobiliser of people to rise against injustices. She was always full of humour, hard working, practical, humble, patient, had a word of encouragement for all, and she was always there for everybody:

Good People, here sleepeth a great woman, Sue Edward!

She was a brave woman, always humble, a keen listener, always honest and full of integrity... during her time, she could stand her ground for what she believed to be right and many times, it turned out to be so, hence many could trust and respect her judgments and decisions:

Good people, here sleepeth a great woman, Sue Edward!

Good people... let us celebrate our friend and mother. And let our tears freely flow... and let nobody tell us not to cry... inwardly or outwardly. Sue, your family celebrates you, your relatives celebrate you, your friends celebrate you, and your children celebrate you and your grandchildren celebrate you. Yes, all the Ethiopian communities, and all global citizens celebrate you, we all celebrate you because you were a great woman, dear to us all.

Here sleepeth a great woman, Sue Edward!

We, all her friends will always remember her good deeds. Sometimes we feel that we want to ask a question: why did she have to die now? We cannot get a good answer... and who will answer us anyway?

Again we ask ourselves: who do we ask the question? It is the Lord who gives and takes life – all for his glory...

so we end up in our knees, humbled and submitting ourselves to the will of the almighty God, and accept His will with humility. We have to soldier on with life struggles and patiently wait for our turn to come... for this is the way of those born of women.

Are there people, who look at all other people with the same lenses of equality and respect? If there are such people, then Sue Edwards was one of them. Sue, we salute your big vision for ISD, the communities in Ethiopia and Africa, for the global citizens, for the biodiversity and for Mother Earth!

Fare thee well our mother and friend, we will meet you again at the close of the times. May the great sacrifices you made as you lived be a legacy to be emulated by many and us all!

Sue Edwards, our Dear Sue, Dear Sosen, may your soul rest in peace!

By Zachary Makanya

THINK GREEN

"Agroecology improves resilience to climate change. Climate change means more extreme weather-related events. The use of agro-ecological techniques can significantly cushion the negative impacts of such events, for resilience is strengthened by the use and promotion of agricultural biodiversity at ecosystem, farm system and farmer field levels, which is materialised by many agro-ecological approaches."

- Olivier De Schutter





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