

**The United Republic of Tanzania**  
**President's Office – Planning and Privatization**



**The 2002/3 Tanzania Participatory Poverty Assessment**

**Site Report for:**

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**Loiborsoit A Village**  
**Simanjiro District, Manyara Region**

**March, 2002**

**Released by the**  
**Economic and Social Research Foundation**



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## ACRONYMS

AWF	African Wildlife Foundation
DPLO	District Planning Officer
DLF	District Livestock Fund
ESRF	Economic and Social Research Foundation
FP	Family Planning
GoT	Government of Tanzania
HH	Household
MCH	Maternal and Child Health
NAFCO	National Food Cooperation
NAEP	National Agricultural Extension Programme
NGOS/CBOS	Non-Governmental Organizations/Community Based Organizations
PLA/PRA	Participatory Learning for Action/ Participatory Rural Appraisal
PMS	Poverty Monitoring System
PPA	Participatory Poverty Assessment
SDC	Simanjiro District Council
SSD	Semi-Structured Dialogue
STI's/STDs	Sexually Transmitted Infections/Diseases
TAWICO	Tanzania Wildlife Company
TAWLA	Tanzania Women's Lawyers' Association
TANAPA	Tanzania National Parks
TBAs	Traditional Birth Attendants
VEO	Village Executive Officer
WDC	Ward Development Committee
WMAs	Wildlife Management Areas

## EXECUTIVE SUMMARY

Loiborsoit A is a village located in the northwestern part of Simanjiro District, Arusha Region, Tanzania. The main livelihoods are pastoralism, farming (both small and large scale), and hunting/ gathering. The community is largely composed of Maasai and Waarusha, with smaller populations of Ndorobo, and people coming in to perform casual labor on the farms, as well as a few who have opened small businesses.

Loiborsoit A is a community which has experienced a relatively rapid growth from 800 people in 1989 to 8000 people in 2002. Changes that have occurred that have impacted people include a shift from traditional pastoralism to an increasingly agro-pastoralist life by the Maasai, and the encroachment of large-scale farming (up to thousands of acres) by people outside the community.

The purpose of the visit to Loiborsoit A was to learn from people about their perceptions of vulnerability to poverty so as to inform policy improvements. Participatory methods were used to gather information, which was then fed back to the community for verification. After receiving community feedback, the information was presented at District level in a workshop. The results of the community participatory methods, the community feedback and the District feedback are all brought together in this draft report.

The main themes emerging from the community will be presented in Section III below in detail. The major factors that the community saw predisposing them to vulnerability included:

- Livestock diseases
- Lack of access to health, education and water services
- Lack of voice/stigmatization of pastoralists by government
- Government prioritization of wildlife over pastoralism
- Corruption
- Variable and fluctuating market prices for cattle and cattle products

Some areas of potential action were identified. These were:

- Access to land (corruption in acquisition of land)
- Strengthening of District Livestock Fund (DLF) to address livestock diseases
- Supporting micro-credit for women and youth through the District Council facility (supposed to set aside 10% of funds to support youth and women activities)
- Low participation and representation of some social groups in governance
- Confusion and conflicting laws and policies (especially wildlife)
- Poor regulation concerning private hunting companies
- Poor regulation of markets (due to corruption)

An area that has clearly caused much conflict, resentment and discontent in the community was the triangle of wildlife, pastoralism and cultivation. According to the view of many people asked, these three take up largely competing resources. In each area, there is much at stake: for pastoralists, pastoralism is their way of life and livelihood, for the government, wildlife is a significant source of income, and for large scale farmers, farming is very profitable. The balance of power is not felt to be equal, with pastoralists feeling like they lack power compared to the central government, and compared to the outsiders coming in to purchase large tracts of land (because of the corruption in land acquisition).

In addition, the community felt that it had for years been marginalized by the government / government policies and there is a high level of fear that cooperating with the government again on conservation will lead to further marginalization of their community. In particular, the establishment of a wildlife corridor is particularly difficult/misunderstood and feared in the community, since it is seen that it will both limit the capacity for livelihood of Maasai (through restrictions on livestock and farming) and potentially open up the community for further exploitation and possibly eviction. There is a feeling that the neglect in provision of services (schools, water, health centers) is due to a deliberate stigmatization and marginalization of Maasai by the government.

It was also seen that the local government systems was in some ways not fulfilling all of the needs of good governance: representation, participation, fairness and transparency. Some groups are completely not represented in governance, such as Ndorobo and casual laborers, others are represented but have very poor voice, such as women and youth. In addition, there was much questioning by various community members about the transparency and accountability of local government about the acquisition of land.

## 1.0 OVERVIEW OF THE TANZANIA PPA PROCESS

### 1.1 Introduction

Institutions committed to poverty reduction must have ideas about why it occurs, why it persists and how it can be overcome to guide their work. Indeed, they have always operated on the basis of specific theories about poverty that reflect their understanding of cultural, social and economic realities.

Since the second half of the 1980s, public institutions have developed increasingly sophisticated multi-topic surveys as their preferred means to measure, analyze and learn about poverty. In contrast with single-topic surveys (such as Employment, Income and Expenditure Surveys), these multi-topic Household Surveys are designed to generate information on a wide range of issues intimately linked to household welfare. At the same time, private development aid institutions and, to a lesser extent, academic institutions were rapidly pioneering a “participatory approach” to developing information and understanding about poverty.

In their current forms, both methodologies involve poor people in the production of data. The primary difference between participatory and survey-based research is that the former systematically involves poor people in the *analysis* of its findings. It is this analysis, as much as the raw data, which is then synthesized to inform pro-poor policies.

Some of the advantages to Participatory Policy Research are obvious. First, data analysis does not depend on speculation by urban elites about the conditions faced by poor people. Instead, it is the result of poor people – the “everyday experts on poverty” – reflecting on, theorising about, debating and explaining the world in which they live. Second, Participatory Policy Research contributes to social democratization by engaging poor people in policymaking processes.

On the basis of these characteristics, the Government of Tanzania has decided to make Participatory Policy Research, in the form of Participatory Poverty Assessments (PPAs), a routine part of its Poverty Monitoring System.

The 1<sup>st</sup> PPA Cycle began in January 2002 and will run through December 2003. A Consortium composed of the following fifteen institutions is implementing the PPA:

1. The President’s Office, Planning and Privatization (PO-PP)
2. The Ministry of Finance (MoF)
3. The National Bureau of Statistics (NBS)
4. Christian Social Services Commission (CSSC)
5. The Economic and Social Research Foundation (ESRF)

6. Concern for Development Initiatives in Africa (forDIA)
7. The Institute of Development Studies (IDS), University of Dar es Salaam
8. Maarifa ni Ufunguo
9. Women's Research and Documentation Project (WRDP)
10. Action Aid, Tanzania
11. Pastoralists and Indigenous NGOs Forum (PINGOs)
12. African Medical Research Foundation (AMREF)
13. CARE International, Tanzania
14. Concern Worldwide, Tanzania
15. Save the Children, UK.

ESRF is the Lead Implementing Partner. As such, it is responsible for coordinating and facilitating the Consortium's activities.

The 2002/3 PPA is being conducted in thirty sites chosen through a rigorous process (involving numerous stakeholders) of "purposeful sampling." Sites are located in every Regions of mainland Tanzania, including:

- |                        |                        |
|------------------------|------------------------|
| 1. Bagamoyo District   | 16. Manyoni District   |
| 2. Chunya District     | 17. Mbulu District     |
| 3. Dodoma Rural        | 18. Meatu District     |
| 4. Handeni District    | 19. Muleba District    |
| 5. Igunga District     | 20. Mwanza District    |
| 6. Ilala District      | 21. Newala District    |
| 7. Iringa Urban        | 22. Njombe District    |
| 8. Kibondo District    | 23. Nkasi District     |
| 9. Kigoma Rural        | 24. Rufiji District    |
| 10. Kilosa District    | 25. Same District      |
| 11. Kinondoni District | 26. Simanjiro District |
| 12. Kyela District     | 27. Singida District   |
| 13. Lindi Rural        | 28. Songea Rural       |
| 14. Muheza District    | 29. Tanga Urban        |
| 15. Makete District    | 30. Tarime District    |

## **1.2 Objectives and Subject**

The first Stakeholders' Workshop for the PPA Process was held on 7<sup>th</sup> March 2001 in the Courtyard Hotel, Dar es Salaam. Representatives from Government, donor institutions and civil society organizations attended, discussed and debated the shape to be taken by the PPA Process in Tanzania. Their conclusions, in combination with Government's prior expectations, led to the formation of specific goals. These are:

- Enhancing, through in-depth description and analysis, research participants’ and policymakers’ understanding of key poverty issues.
- Exploring the (a.) different and sometimes competing priority needs of poor people, (b.) likely impact of policies and (c.) tradeoffs and potential compromises between diverse interests in order to develop ‘best bet’ recommendations for poverty alleviation.
- Facilitating the constructive engagement of civil society in pro-poor policymaking processes.

Each PPA Cycle will focus on a particular subject, or “Research Theme,” strategically selected to contribute timely information to key policy debates. The 1<sup>st</sup> PPA Cycle focuses on “vulnerability” due, amongst other reasons, to its immense impact on people’s well-being and capacity to rapidly erode improvements made by the PRSP. The working definition adopted by the PPA (2002/3 cycle) understands vulnerability as – *‘the susceptibility of individuals, households and communities to becoming poor or poorer as a result of events or processes that occur around them’*. More specifically, the study is concentrating on:

- The concept of “vulnerability” and who is vulnerable.
- The forces that make people vulnerable and lead to (further) impoverishment.
- “Coping mechanisms” at individual, household and community levels

### 1.3 Methodological Considerations

Many aspects of the 2002/3 PPA Methodology – including its core beliefs, principles and methods – are typical of participatory research. For example, the PPA’s methodology is founded upon:

- The belief that ordinary people are knowledgeable about, and are capable of particularly reliable and insightful analysis of their own life-circumstances.
- The principle that all people – irrespective of age, gender, level of formal education, etc. – have a fundamental right to participate in informing the decisions that shapes their lives.
- The use of proven methods, such as Seasonal Calendars, Venn Diagrams, etc., to facilitate the meaningful involvement of people in the research process

Nonetheless, the 2002/3 PPA’s methodology is less than typical in:

- The number and nature of steps taken to ensure that a wide variety of people are aware of, encouraged and supported to participate in the research process
- Its focus on people’s “successes” and “strengths” rather than “problems” and “weaknesses”

These innovative directions are elaborated upon below:

### ***1.3.1 Ensuring Diversity***

Participatory Poverty Assessments and participatory planning processes (exemplified by PRA and PLA) are very different. Though they are practical expressions of the same beliefs and values, their respective roles in poverty alleviation imply distinct methodological necessities and forms. For example, the goal of PRA/PLA is to generate effective, locally owned action plans. As a result, the methodology places a lot of emphasis on Village Assembly-sized meetings in which a critical degree of consensus is fashioned around a specific plan of action. In the process of pursuing this worthwhile goal, marginal perspectives and agendas for change are frequently left behind.

PPAs do not need to develop “community consensus.” In order to fulfill their mandate and contribute to well-informed, effective policies, PPAs must learn about the *range* of conditions people face as well as their concerns, competing priorities, success stories, etc. Instead of determining a single course of action, PPAs can – on the basis of such rich information – recommend hundreds. This is an ideal outcome that would significantly undermine the likelihood of PRA or PLA exercises leading anywhere at all. Therefore, the 2002/3 PPA Methodology reflects many decisions and incorporates many techniques to access the *breadth* of circumstances, experiences and lessons learnt by ordinary people.

### ***1.3.2 Positive Inquiry***

During the PPA Training Programme, researchers discussed the pros and cons of various approaches to participatory research and concluded that they needed to make something new... something that meets Tanzania’s needs, answers Tanzanians’ concerns and belongs to them. This methodology-in-the-making includes:

- Focusing on uncovering people’s “success stories” rather than producing lists of urgent problems to be solved by Government. With regards to the 2002/3 PPA, this implies (a.) learning about effective coping strategies employed (now and in the past) at individual, household and community levels and (b.) exploring how Government can encourage, facilitate, buttress and complement grassroots initiatives to diminish vulnerability.
- Helping research participants see themselves as key actors in poverty alleviation rather than dependent upon the action of others.
- Helping research participants develop a better understanding of the circumstances they and their neighbours face.
- Creating useful information for policymakers operating at village, district, national and international levels.
- Avoiding the creation of false expectations by using methods better suited to the participatory production of local action plans.

## 2.0 THE RESEARCH SITE

### 2.1 Simanjiro: A Brief description

Simanjiro District is a relatively new district, drawn out of Kiteto District in 1994. It encompasses an area of 20,521 km<sup>2</sup>. Arumeru, east side by the Ruvu River, west side by Tarangire National Park, borders it on the north side. The Simanjiro Plains is important wildlife breeding and grazing area – in the rainy season, the wildlife that populates Tarangire National Park and other parks comes to graze and calve in Simanjiro Plains. The population of Simanjiro District is estimated to be 150,000 (based on last census and projections). Up to 30% of that population may be concentrated around the mining town of Mererani. Ecologically, most of the District is considered semi-arid.

Because of the relatively new creation of the district (and possibly other reasons – funding, resource allocation), many aspects of service provision are very poor. For example, there is no District Designated Hospital in the whole of Simanjiro District, which means that for a population of approximately 150,000 there are no tertiary level health services available. There are a total of 28 dispensaries in the district, 13 of which are government and the others private (mainly Mission). Likewise, education facilities are quite low, with a total of 34 primary schools and 296 teachers. According to the Education Officer, there is a serious shortage of classrooms and teacher housing.

Much of Simanjiro District is historically populated by the Maasai pastoralist group. In recent years there has been an increase in large-scale farming. Some of the strong stakeholders who are currently competing for resources such as land and water are thus: pastoralists/ livestock; government/ wildlife; large-scale farmers. This competition of resources has led to significant tension.

**Loiborsoit A** is a village of approximately 8000 located 120 km north west of the District Headquarters (Orkesumet). It is made up mainly of Maasai, with some Ndorobo as well (a hunter/gatherer tribe) and some casual laborers who work on farms. Agriculture has been steadily increasing in the village, with many of the local community now farming (beans, corn) with tractors in addition to keeping livestock. (according to some of the community members, this started after the drought of 1977 as a coping mechanism and has steadily increased).

The criteria used by the PPA to select Loiborsoit A village were:

- Pastoralist (still practicing nomadism)
- Relatively good access to water
- Non commercial, traditional livestock keeping
- Land pressure

- Conversion of grassland to other uses
- No land use conflict

The population of Loiborsoit A (according to the village government) is approximately 8,000, including 4,400 women, 2,400 men and 1,200 children. Water sources are scarce, with the; 2 wells, 1 borehole and one small dam all located in only one of the 9 sub-villages. The furthest sub-village is over 20 km away from the subvillage, which has water sources. There are no health services available in Loiborsoit A. The closest health services are found either in Emboreet or Lolkisale, which are 12-18 km away, and the closest hospital is Arusha Regional Hospital that is 120 km away. There is one primary school in the village that is also located in the same sub-village as the water sources. Roads leading in and out of Loiborsoit are only reliably passable during dry season. No electricity is available other than for very few who have generators.

### **3.0 KEY FINDINGS ON VULNERABILITY**

#### **3.1 The Findings**

The findings are presented in categories drawn from our activities with the community members themselves. They constitute emerging issues from the research findings. All of the issues raised by the community fit into the PPA's research agenda. Table 1 below presents the categories drawn from the research findings and their corresponding topic in the PPA research agenda.

**Table 1. Topics from the Community / PPA Research Agenda**

<b>Topic as Raised by the Community</b>	<b>PPA Research Agenda Topic</b>
Capital / Credit / Small Business	Economic Reforms and Vulnerability 2.3.1
Social Services – Health, Water, Education	Economic Reforms and Vulnerability 2.3.1
Concept of Vulnerability	Vulnerability 1.1, 1.2
Access to Veterinary Inputs	Economic Reforms and Vulnerability 2.3.1
Land Use Conflict	Land Use Conflict (added by pastoralist group) 2.8
Wildlife Hazards / Losses Caused by Wildlife	Physical Abuse / Security 2.6
Livestock Diseases	Economic Reforms and Vulnerability 2.3.2
Social Groups	Social Power and Vulnerability 2.5
Access to Markets / Price Fluctuation of Cattle and Cattle Products	Economic Reforms and Vulnerability 2.3.3
Drought	Natural Disaster 2.1.3
Corruption	Corruption 2.4.1
Lack of Decision-making powers for social groups	Social Power and Vulnerability 2.5
Participation in Government	Policy Influence 2.4.2
Cultivation	Coping Mechanisms 3.2

#### **3.2 The Concept of Vulnerability**

Since the 1980's the situation of pastoralists in Loiborsoit A has progressively deteriorated with many of them losing their livestock due to livestock diseases and drought. The depletion of livestock herds has impoverished many of them making it difficult for the household affected to get their basic needs. Many have had to resort to cultivation that is traditionally despised as a coping mechanism. Many young men "Ilmuran" have left home temporarily to work in urban areas as an alternative source of income. In Maasai the word "kurumaishu" which literally means having to depend on someone else, has the same meaning as vulnerability. At community level, people express displeasure at their powerless

to control alienation of community land for grazing mainly to large-scale cultivators from outside the community.

### **Who is affected?**

Whole community (different social groups are affected differently).

### **How?**

Through loss of wealth, poverty, marginalization, lack of decision-making power, livestock and people death/disease.

- Children: Food insecurity/lack of decision making      Lack of control over their resources/life for the future.
- Casual laborers: Fluctuation in health and income; lack of representation.
- Widows: Limited opportunities due to customs, as they don't control resources.
- Women: Lack of control over what happens to them; very limited decision-making power.
- Men: vulnerable to losing resources.
- Youth: vulnerable to lack of voice and decision-making, particularly vulnerable to HIV because of mobility.

### **Causes**

- Seasonal variations, with dry season and prolonged drought resulting in livestock deaths and depletion of livestock herds, ill health for people and impoverishment.
- For casual laborers the dry season is different because they don't have piece work to provide them with income; it reduces their food and livelihood security. The rainy season, which is the peak season for farm work, they are exhausted to the maximum.
- Drought results in food insecurity, which makes household vulnerable.
- Population increase results in constraining access to limited available resources increasing vulnerability. A good example is Loiborsoit A, which had a population of 800 people in 1989 but by February 2,002, the population has risen to 8,000 which is a ten fold increase.
- Mono-culture (livestock keeping) and low level of diversification of economic activities which failed to transform the effectively integrate other means of livelihood.
- Low levels of education/ and skills which continue to depress productivity and reduce empowerment/participation in governance.

- Prevalence of livestock diseases and lack of effective measures to contain them through control, prevention and treatment.
- Unequal distribution of land which concentrates village land in the hands of the haves within and from outside the community leaving the have not more vulnerable.
- Splitting of the Emboreet village into two (Loiborsoit A and Emboreet) which reduced capacity to manage resources which used to be managed jointly (ie. Cattle Dip)
- For widows loss of husband which results in reduced control and management of assets left behind and reduced capacity to make use of opportunities for increasing wealth due to customs and traditions.
- Large family size due to polygamy reduces the man's capacity to cater for the needs of all family members and in case of inheritance there is very little to be distributed to each family member.
- External shocks such as the 11<sup>th</sup> September terrorist attack in the USA generally reduced income, per household. This was due to reduced demand for Tanzanite – which affected cattle prices and sales.
- Poor ability to manage household resourced (ie. Excessive drinking) which results in their dissipation. Susceptibility to HIV/AIDS because of the polygamous nature of society as well as sexual partner practices, this society is particularly susceptible to HIV/AIDS, and may be exposed due to Morani migration to urban centres.
- (*Addition from District Workshop*) Innovations that could increase production/improve life are often shared by the community barrier of traditions to innovations that could improve quality of life.

## **Impact**

- Food insecurity particularly for poor families.
- For casual laborers and poor families increased ill health resulting from insecurity.
- Both drought, diseases deplete livestock herds and result in impoverishment of livestock keepers.
- Food insecurity at household level limits school attendance for children resulting in drop outs low education levels.
- Excessive drinking for those, affected which further undermines their ability to recover from poverty.
- Marginalization from governing process.

## **Policy Implications**

- Promote awareness and provide support to increased availability of family planning, sexual and reproductive health services.
- Support effective implementation of land use plans at village level.
- Livestock policies should reflect the demands of pastoralists for increased productivity and improvements in breeds in government owned to benefit ranches should be extended pastoralists.

### **3.3 Social Groups**

The team looked at social groups within the society to determine if there were particular groups that were more or less vulnerable, and what contributes to the vulnerability of different groups.

In general, it was found that the pastoralists view the family as one unit and think that what makes any social group vulnerable is that which makes the whole family unit vulnerable. However, there are many defined strata within this society that differentiate one group from the other, including age, gender, amount of wealth, history in the community, how many wives owned, etc.

In very general terms, it is fair to say that the older men are the least vulnerable because they are the decision-makers and resource-holders. Youth are more vulnerable because even though they have physical strength, they are not able to make decisions about resources and in most cases do not own resources. Women and children are most vulnerable because they neither own resources nor make decisions. Disabled and widows were also identified as very vulnerable groups within Maasai community. Outside of the Maasai community, the Ndorobo tribe were seen to be extremely vulnerable because of the total lack of livelihood as well as tremendous stigma.

**What?** - Concept of social groups:

- Uncomfortable with attempt to stratify society into different social groups; view of society is that the family unit is quite strong and what befalls one group befalls the whole family
- Despite this, the society is very much stratified by gender and age, with resource allocation and decision-making falling along those lines

## **How ?**

- Unequal sharing and access to resources within community and household leads to emergence of social groups.
- The various social groups identified with in the Loiborsoit A community included: Disabled, Hunter-gatherers (Ndorobo), women, children, youth, casual labourers & drunkards and “dependents” (Dependents are male relatives who have lost their cattle and are living with a relative until they can get themselves back on their feet).
- Maasai society is very much stratified by both gender and age. Power dynamics follow along these lines, with women of all age groups having very little social power, young men having more, and the concentration of social power lying with older men. These power dynamics are determinant in resource allocation and governance, affecting the vulnerability status of the different groups.

## **Causes of vulnerability for the specific groups**

### *Disabled group*

- Disability limits their participation in social and economic activities.
- Depend on others for food and other necessary needs.
- Stigma.

### *Hunter gatherers (Ndorobo)*

- Major means of livelihood made illegal by government policy thus threatening their survival.
- Marginalised and stigmatised in pastoralist community.
- In ability to access land for cultivation and have to depend on casual labour for income.
- Reproduction / Perpetuation of Wandorobo threatened with extinction as their girls are married to Wamaasai for cattle and young Wandorobo boys are left with no women to marry.
- Privatization of hunting blocks – has further made Wandorobo unable to sustain themselves.

### *Casual Laborers and drunkards*

- Some men in the community become drunkards after misuse of resources that they control.
- Drunkards and casual laborers are marginalised with very low social status in society.
- Come from outside the village and tend to have little.

### *Women*

- Lack of gender equality which predisposes them to poverty.
- Lack of decision-making powers at house hold and community level on how income is spent.
- Any income/ food generated from what their agricultural work goes to husband and not them.
- Widows are more vulnerable as they have no say to property left to them and fewer opportunities for increasing the wealth left to them.
- Women have limited opportunities for owning land, and property.
- The little revenue from chicken - raising is used by the entire family.
- Physical abuse/wife beating still going on in the society.

### *Girls*

- Girl children not given equal access to education.
- Early marriage demises girls right to complete education and constrains their participation in social economic activities.
- Early marriage constrains girls' development and exposes them to risks associated with child birth at an early age.

### *Youth*

- Early and forced marriages result in Morani moving to towns and mining centers.
- Forced early marriage, lacks preparation, finds the man ill prepared to feed family.
- Lack of decision – making power and voice within governance constrains their access to resources.
- Lack of literacy and other skills makes them valuable.

### *Children*

- Depend on others to provide for them and have no decision – making powers.
- Children from forced marriages are even more vulnerable as parents are ill-prepared to provide for their basic needs.

### *Dependents*

- Have become impoverished through disasters, diseases and other misfortunes.
- Have mismanaged their resources at household level i.e. through drinking.
- Have been unable to get adequate support from traditional safety nets to recover.

### *Impact*

- Hunter-gatherers use casual labour as a coping strategy.
- Ndorobo faced with extinction.
- Limited access to basic needs for families and particularly for children.
- Constrains the development of the social groups, households and whole community.

Stigmatization and social power of social groups has a significant impact on their vulnerability.

### **Relation to vulnerability**

- Weakening of traditional support networks plan family for all social groups has further increased their vulnerability.
- Marginalisation and stigma attached to some of the social groups denies them a voice.
- “Dependents” - some of them normally can recover to become prosperous, but while staying with a beneficiary they have to work and provide labor to those they stay with.

### **Policy Recommendations**

- Raise awareness on the importance of mutual consent before marriage, potential difficulties of early or forced marriage, and laws and rights concerning marriage.
- Awareness – raising for all groups on equal rights to participation and ownership of land to all social groups.
- Being aware of social structure /power dynamics in designing policies.

### 3.4 Livestock Diseases

The withdrawal of government from the provision of veterinary services (including inputs) in the 1980's led to the emergence of new and resurgent livestock diseases. The constant interaction of wildlife and livestock in the Simanjiro plain causes the transmission of diseases between the two, for instance Malignant Catarrh Fever which is transmitted from wildebeest to livestock. These diseases resulted in high livestock mortality which impoverishes pastoralists.

**Who is affected?** Whole household

**How?**  
Baba: resource holder  
Youth: Fewer cattle for marriage  
Children: Less money for schooling and health  
Women: Less income from milk.

#### **What is Impact?**

- Death of livestock – Reduction of herd size.
- Utilization of household resources to buy medicines
- Movement of family/youth to pasture land free of disease (exposes them to risk)
- Depletion of livestock herds/ resulting in impoverishment and destitution.
- Food insecurity whole family. Spectral children malnutrition.
- Reduce access to social services such as health, education etc.

All contribute to impoverishment of the family.

#### **What is the cause?**

A certain amount of disease naturally occurs, but some of the predisposing factors which have caused livestock disease recently are:

- Lack of veterinary extension services (eg. Resurgence of previously controlled diseases after 1984 (eg. FMD, Ormilo) efforts to contain these diseases failed up till now.
- Interaction with wild animals eg: Trypanosomiasis Malignant catarrh fever, FMD.
- Constraints on being able to shift because of land –use conflict (agriculture and National parks).
- Availability of veterinary drugs.
- High cost of veterinary drugs (affordability).

- Withdrawal of dipping and other veterinary services (resulting from liberalization of the economy – economic reform).
- Lack of assistance in diagnosis and proper treatment (diagnosis and treatment of diseases)
- Policy changes which stop the provision of veterinary and livestock health services.

### **What is relationship to poverty?**

Livestock diseases have historically been a problem for vulnerability/poverty of pastoralist communities. However, recent changes have increased pastoralist vulnerability to livestock disease. The main one has been removal of government supported veterinary services. These factors have led to an increase in livestock diseases that emerged as a major factor in community's vulnerability. Livestock diseases have a direct relationship to impoverishment at the HH level since cattle is the main form of wealth and also a major source of food.

Coping Mechanisms – Moving, shifting livestock to other areas – local  
 medicine buying & administering drugs on a trial and error  
 basis, controlled – buy grazing grass.

### **Policy Implications?**

- Provision of veterinary services.
- Further analysis & reflection on wildlife policies taking into consideration the input on the lives & livelihoods of pastoralists.
- Subsidies to drugs and livestock health services by health authorities through strengthening of the “District livestock Funds”.
- Disease control and surveillance measures need to be strengthened at both national and districts levels. These will include provision of essential vaccination and by-laws for the sectors to contain various diseases.

### **At what level?**

*National:* Wildlife policies analysis  
 Subsidies on vet inputs – District livestock Fund  
 Strengthening of Disease control & surveillance measures.

*Local:* Provision of veterinary services through DLF  
 Extension services.

### 3.5 Access to Veterinary Inputs

**Who affected:** Whole household, because it reflects the wealth of the HH.  
(High prevalence of livestock morbidity & mortality/diseases.

**How:** Baba: Affected as the main resource holder  
Mama: Less income from milk  
Youth: Reduces cattle for other social obligations (for ex: marriage)  
Children: Less food security, less income for schooling.

#### What is cause?

After 1984 they experienced a sudden withdrawal of veterinary services, which has left them very vulnerable to livestock diseases, including resurgence of previously controlled diseases (this is a phenomenon that occurs, when a vaccinated populations suddenly transits into unvaccinated due to loss of natural immunity production).

High cost to purchase the vet inputs at affordable prices.

#### What is the Impact?

- Increased livestock mortality, reduced herd size.
- Increased HH food insecurity.
- Decreased HH income for other uses such as schooling /health
- Less wealth for social obligations/culture heritage

#### What is Relationship to Vulnerability?

Many of the people interviewed, especially men, put lack of veterinary services as the key factor leading to vulnerability of HH. This was expressed as high priced (affordability) of medicines; availability of medicines, and availability of expertise for treating livestock. There is a direct link to HH vulnerability as cattle are the main wealth of two society, and lack of vet services threatens the health and productivity of this resource.

It is also worth noting that one of the factors that predisposed these people to vulnerability was the **nature** of the withdrawal of government support. The rapid discontinuation of services left them extremely vulnerable to disease and without the natural coping mechanisms for disease control.

The high cost of medicine threatens the whole sustainability; for example selling a cow for low or variable prices prevailing at the market, and having to treat them with expensive medicine may not be cost effective.

The lack of expertise and government regulation opens up the possibility of exploitation through sales of expired drugs, wrong drugs, wrong price, etc.

### **Policy Implication?**

- Provision of veterinary extension services in among the **highest priority** areas mentioned by the community.
- Subsidies on veterinary medicines.
- Regulation on veterinary medicines/services would have substantial impact on vulnerability.
- Strengthen District Livestock Funds (DLF)

### **What levels?**

- DLF at District level
- Other resources: both at District & National levels.

## **3.6 Social Services: Education**

In Loiborsoit A, the level of education among community members is minimal since there is only a single primary school located at Loiborsoit A Centre. The other 8 subvillages, which are far from centre, cannot easily access the school. In addition, the parent's perception of formal education is not the first priority within the activities within the traditions and culture. Many children are busy herding cattle, which limits their ability to go to school. Also, Maasai have traditionally been migratory which limits their ability to attend school. Most of the Loiborsoit community are becoming increasingly settled in the village / less migratory.

**Who affected?** Whole Community

### **How?**

Children: Have little or no opportunity to access primary schooling; virtually no access to secondary schooling.

Children Orphaned: Less access to education due to the lack of parental to support to schooling.

Youth: Lack basic literacy and life skills to improve productivity of livestock and agriculture and to diversity into other economic activities.

- Women: Low levels of literacy inhibits participation in governance, empowerment and self confidence to participate in community leadership.
- Girls: Particularly vulnerable because of not accessing education since they are removed from school from school early for marriage.

### **What is the impact?**

Limited opportunities for improving livestock keeping and agriculture using modern methods. It also constrains capacity of pastoralists to diversify activities including limiting employment opportunities for the youth. In both cases these limitations increase their vulnerability.

For women it limits awareness of their rights and their capacity to effectively participate in governance and decision making at community and household levels.

### **What is the cause?**

Long walking distances to school pose a security risk and demotivate children from attending school and thus ending up illiterate.

More emphasize on informal education which defines more traditional social relations and social structures.

Parents lack awareness of importance of education and do not prioritize schooling for their children

Prevalence of traditions and customs which prioritizes herding, and early marriage for bride wealth over education.

### **What is the relationship to vulnerability?**

Parents particularly women recognise the importance of education and the role it plays in personal development. They also recognise the potential role of education in improving access to human health, livestock health through livestock profession, etc. Youth also recognise their current vulnerability as being due to limited education. However, the father as the decision maker may not recognise the value of education, and in that case the child will not study.

Lack of education makes the community vulnerable in several ways. Within the society, those who have less access to education (example. girls, women and youth) are respected/listened to less and have less self-confidence and empowerment. The whole community has less skills to adopt innovations/diversify activities.

In terms of interactions with the outside, lack of education will make the community less respected and listened to increasing their marginalization.

### **Policy recommendations**

- Strengthen provision of adult education for adults particularly women to get literacy skills.
- Support provision of school, and nursery facilities near by community.
- Support boarding schools for pastoralists children.
- Improved children registration gender wise.
- Prepare special program for over-aged school children to accommodate those who missed primary schools. (MEMKWA).

Note: Infrastructure not covered

### **3.7 Social Services – Health**

Health services are very poor in Loiborsoit. There are no formal health services in Loiborsoit – the closest health centre is located in Emboreet (run by a mission). This facility is up to 30 km away for the furthest subvillage.

**Who is affected?** Whole community, particularly pregnant women and children.

**How?** Children and women: Limited access to health services, including vaccinations. Women in general and pregnant women in particular go without essential ANC and Labour & delivery services which can be important for their survival and that of children. Far distances to service sites expose them to security risks while traveling on foot. Higher costs of selling livestock to pay for access to health services.

### **What is the impact?**

- Long walking distance to health centres that are located far away. The long distance is life threatening in case of emergency, while walking through areas full of wild animals poses security risks, and for those who would want to hire a vehicle for transport if it is available, the costs are very high. These high costs involve sale of livestock thereby reducing herd size and therefore making them vulnerable.
- The long walking distances also exhausts the patient.
- Cost and distance barriers may inhibit users from accessing services which could enhance their health and survival.
- (Likely) reduction in productivity due to ill health.
- (Likely) increased mortality.
- Total lack of familiarity with/access to modern methods of family planning, sexual and reproductive health services such as HIV prevention and STI treatment.

### **What is the Cause?**

The cause is lack of nearby health care facilities. Cost barrier exists because local health facilities (Emboreet) are private (mission) and so cost –sharing is involved. Allocation of resources to establish a health facility may not have happened because of lack of resources and possibly because of the new establishment of the District (1994). In either case it should be addressed, as it is a major source of vulnerability for this community.

There was a perception that the cause of not having health services was that the government has not prioritized pastoralists, despite their having paid taxes.

### **What is the relationship to vulnerability?**

- Long walking distances are time consuming.
- Many forego hospital treatment and remain sick for long periods which puts them out of productivity and further enhances their vulnerability.
- Exposed to security risks which are either life threatening or resulting in disability in case of an attack.
- Lack of access to good health facilities threatens life for patients.
- High cost of health services and transport drains family resources.

Increased morbidity due to disease burden reduces productivity, and the resulting stress decreases the quality of life. Increased mortality reduces productivity and causes psychological distress, leaves sections of the community vulnerable (especially children). Unfamiliarity with modern methods of family planning contributes to population increase which is stretching natural resources. Health care costs also represent a barrier to care, since it is considered the woman's role to cover costs of health care, while women control very little income. Therefore, cost sharing of health care disproportionately makes women and children vulnerable, since they control little or no income.

**Coping mechanism:**

- Traditional medicine.
- Use of Traditional Birth Attendants/delivering at home.
- Long walks to health facilities

**Policies:**

- Improved provision of health services at village level by government.
- Provide mobile health clinics – at district level.
- (If feasible) Consider training TBAs on safe delivery and referral.
- Raise community awareness on what are danger signals for a woman in labour (hemorrhage, retained placenta, sepsis, neonatal and postnatal period tetanus)

**3.8 Social Services: Water**

Loiborsoit A's village is comprised of 9 sub-villages. Improved water source is only found in one of the sub-villages (Loiborsoit A Centre), where there is a large tank, shallow wells and a dam. The water tank was built under the support of SSL water project. The other sub-villages have no improved water sources and people (women) have to travel long distances to get water. In general, water was identified as a high priority issue that lead to vulnerability of the whole household and of girls and women in particular, since they are the ones who have to go looking for it.

**Who affected?** Whole household, particularly women & youth

**How?**

<u>Baba:</u>	Livestock deaths
<u>Youth:</u>	Responsible for Watering livestock
<u>Woman:</u>	Responsible for domestic water

### **What is impact?**

- Depletion of livestock herd from deaths due to lack of water during drought/dry season.
- Long walking distances exhaust livestock and affect their health by weakening them.
- Long walking distances also exhaust the youth and women, weakening them.
- Prevalence of water borne diseases affecting the health of the household, including diarrheal diseases, etc.
- Increased exposure to wild animals from walking long distances in search of water.
- Time consumed limits participation in other activities.

### **What is the cause?**

- Natural causes, ie: prolonged droughts.
- Failure of government to provide reliable water sources for domestic & livestock use for community.

### **What is the relationship to vulnerability?**

- Availability of water is critical in sustaining livestock which is the major, livelihood for pastoralists. Lack of water for livestock therefore spells doom as it causes depletion of livestock, leaving families vulnerable.
- Search for water during the dry season drains the youth and women health wise and exposes them to attacks by wildlife.
- Lack of safe and clean water predisposes family members to diseases and absence from productive activities which makes them vulnerable.

### **Coping mechanisms:**

- Digging shallow wells at river beds.
- Construct charcoal dams.
- Shift livestock to areas with better access to water.
- More extend period for watering livestock.

### **Policy implications:**

- To reduce vulnerability of pastoralists, Government should prioritize provision of water for livestock and domestic use through drilling of boreholes, dams (permanent water sources).
- Support involvement of NGOs and communities in improving community access to water.
- Government to provide water to pastoralists as a matter of right considering the taxes they pay.

### **3.9 Land – Use Conflict**

More than 8 large scale farms of between 1,000 to 8,000 acres have been alienated in Loiborsoit A village and given to people from outside the village. Many of these decisions have been made without the knowledge of many of the community members. Alienation of large scale farms reduces the amount of land available to the whole community for grazing their livestock. Those who are allocated these farms for cultivation often try to take even more land by capitalizing on the ignorance of community members. Some of these farms either have some of the water sources which livestock depends on, or are positioned at point where they block access to these water sources for livestock. Conflicts have also come from attempts by wildlife authorities and other conservation interests trying to gain more control of Loiborsoit A and Emboreet villages for exclusive use by wild-life.

#### **Who is affected?**

Whole family.

Baba: as the major resources holders, he is the one who is directly involved in conflict with potential resource holders.

Morani: forced to migrate greater distances in search of pastures/forages for the animals.

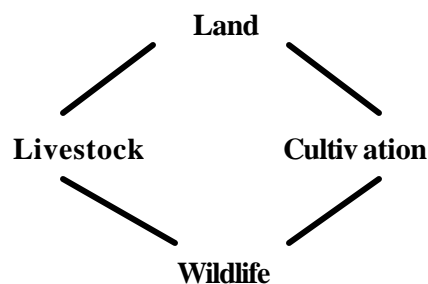
Children: future resources depletion & additional risk of injuries

Mamas: increased risk of injuries because wildlife.

#### **How?**

- Insecurity and fighting within interested parties.
- Creation of tensions between communities and leaders.
- Less grazing areas.
- Create conducive environment for corruption, since large resources are at stake and lack of regulation.

Tension exists between the following four interrelated use of resources:



### **What is cause?**

- Large scale farming initiatives on what is previously grazing land, eg. General perception of farming society that grazing land is unused land.
- Lack of community awareness and resources.
- Poor and weak leadership on decision regarding distribution allocation of land.
- Community unaware of Land Act of 1999 and village land by-laws.
- Conservation initiatives which restrict movement into national parks and necessity proximity of wildlife and domestic animal.
- Conflicting policies in livestock, land conservation and wildlife (refer above)

### **What is Impact?**

- Displacement of grazing areas.
- Increased competition for resources.
- Creation of a new type of vulnerability, people with no access to land (Land-lessness).
- Potential loss of grazing lands/way of life for future generation of pastoralists.
- Outsiders owning large pieces of land.
- Consolidation of “haves” and “have-nots” in pastoralists areas/societies.
- Increased prevalence of diseases/others hazards related to wildlife.
- Cuts-off livestock from water sources.

### **What is relationship to vulnerability?**

- Marginalizes the poor and non-influential individuals e.g. Morans not able to access land.
- Reduces the available resources of the communities e.g. Grazing land and water.
- Exposes the communities to expropriation of their land.

### **What are the policy implication?**

- Transparency and accountability of local government & leadership in mechanism to obtain land.
- Creation of policies to protect local communities from outside exploitations.
- Increase community participation in land use decision-making.
- Improve regulation of private hunting companies.
- Land use management.
- Establish routes for accessing water, grazing area and specific salt-lick sites.
- (*recommendation from District*) Increase capacity of village leadership for allocation of land.
- (*recommendation from District*) sensitize community as to their rights (land act) example of use materials produced by TAWLA; strategize to elect good local leadership.

### **What level of policy Implication?**

- Local level:           transparency and accountability in land acquisition.  
                                  Increased community participation.
- National:             Regulation of private hunting companies.  
                                  Wildlife (conservation) policies

## **3.10 Wildlife/Hazards and Losses CausedBy Wildlife**

### **Who affected?**

- All social groups within Loiborsoit village/community.

- All through reduction in livestock by wildlife attacks and diseases caused by interaction between wildlife and livestock.
- Moran/children: exposed to wildlife while grazing.
- Mamas: while traveling for water or other services.

### **How?**

- Wild animals attack to livestock and people.
- Interaction between wild animals and livestock especially wildebeests during calving causing Malignant Catarrhal fever to cattle, FMD, Trypanosomiasis.
- Abrogation of human rights of pastoralists by tourist hunting companies and game scouts (abuses have occurred).
- Widespread perception among pastoralists that the government cares more about wildlife than about pastoralists or their livestock (sense of marginalization).
- Historically, since previous government policies on conservation meant eviction of the pastoralists, there is a lot in distrust of anything called conservation.

### **What is cause?**

- Low community awareness on regulations and policies concerning wildlife.
- Conflicting policies on wildlife.
- Conservation leading to wildlife populations.
- Previous government policies which evicted pastoralist from their home areas to establish national parks.

### **What is Impact?**

For Ndorobo: officially, their livelihood is illegal  
 Competition for water (wildlife & domestic)

All adds to impoverishment of HH

- Reduced livestock herd-size through death of cattle
- Destruction of crops by wildlife
- Death & injury to people.
- Livestock disease
- Displaces other activities (time spent herding cattle)
- Reduction of grazing areas (avoiding disease areas)
- Resentment/conflict over conservation issues/poor relationship with government.

### **What is relationship to Vulnerability?**

Wildlife has a direct relationship to vulnerability in that it reduces livestock through attacks by predators and diseases. People are directly vulnerable to animal attacks. Directly, wildlife can also destroy crops and thus leads poverty.

- Indirect effects include: competition for both land and water
- Poor relationship with government/climate of hostility and distrust.
- For WaNdorobo, wildlife policy has had a direct effect in that it makes their staple means of livelihood illegal.

### **What are the policy implications?**

- Clarification of conservation/wildlife policies to the community.
- Standardization/synchronization of policies from different agencies involved in wildlife/conservation (such as TANAPA, TAWICO, hunting block companies, local & international agencies) eg the Village Land Act and Land Act of 1999.
- Improved/ Increased regulation of hunting companies so that they do not infringe on community rights.
- Revisiting/reanalyzing wildlife/ conservation policies, taking into consideration the lives and livelihoods of pastoralists & hunter /gatherers.

### **At what level?**

- National level (policy)
- Local level (awareness – raising, community involvement)

### **3.11 Access to Markets/Price Fluctuation of Cattle and By-products**

Access to market is a major issue which hinders development of the pastoralists. Through secure access to markets and having stable prices, pastoralists could manage their income efficiently. They will be able to sell more cattle and afford to purchase other essential needs, or make sure they are getting a return on their investment. The current situation with the markets makes it very difficult to sustain their lives and livelihood due to taxes, corruption and unstable prices. The far distance to markets also exposes the youth who take the cattle and the cattle themselves to risk and exhaustion.

**Who is affected?** Whole community as it affects wealth and food security of household; Baba as main holder of resources; youth as it is mainly their job to take cattle to market; Mamas in the sale of milk; children in the lack of money for education & health services.

#### **What is the cause?**

- Lack of clear government policies on livestock industry;
- low productivity of local breed (Tanzania shorthorn zebu type);
- removal of government subsidies on meat (economic transformation / free market);
- corruption by auctioneers/ local government staff; too many taxes are a barrier, while the purpose / output of taxes not known or realized in terms of benefit for pastoralists;
- No standardizing valuation of cattle.

#### **What is the impact?**

Lower security for the whole family in terms of poverty; increased vulnerability to youth; increase in cultivation; because of distance to market walking to market (animal trekking).

**Quote :** “ *Minada ipo lakini soko haipo* ” by Peter Toima.

#### **What is the Relationship to vulnerability?**

Increased risk for all sectors of society. For youth, they are exposed to increased vulnerability during long trips to markets and are exploited by corrupt practices. Overall, it is threatening the whole sustainability of pastoralists from getting a fair return on their investment (cattle), forcing them to look for other income - generating activities such as farming or gemstone trading, or moving to urban centers. For Mamas, lack of access to markets prevents them from getting income on the very few things they control in terms of income milk and chickens.

Special relationship to vulnerability is that the society may be threatened by HIV to a very large extent due to the introduction of HIV the youth who migrate to urban areas / return to bomas.

### **What are policy implications?**

Policies are needed to standardize valuation of cattle; to check/control corruption at market places; re-examine taxes on cattle / cattle products to find out if taxes have any benefit for livestock keepers. Policies to help pastoralists improve their breeds of cattle to be more productive ( like Kenyan strains - Sahiwal and Boran).

### **At what level?**

- National Livestock policies / valuation policies

Local regulation/ reduction of corruption at markets / schemes to improve livestock breeds.

### **3.12 Drought**

This is a natural phenomenon which people have no ability to control. Pastoralists suffer much during drought because of the drying up of their pasture land, forcing them to shift from one area to another. In that period, cattle will be very susceptible to diseases due to emaciation, leading to many cattle deaths and the reduction of herd size. Also, family becomes susceptible because of lack of water for cooking and drinking and poor quality of water. Thus, drought is a significant source of vulnerability for pastoralists.

### **Who affected?**

Whole family unit especially those not able to move. The youth and women are particularly affected due to the nature of their role in cattle-keeping and care of the household..

### **How ?**

General: Lack of pastures & water youth and women: extra time, security risks and health risks associated with looking for water.

### **What is the Impact?**

- Morbidity & Mortality of livestock (risk of new disease, exposure due to weakness, moving to new areas).
- Health impact on families.

- Destitution / impoverishment of families.
- Depressed price of livestock/ livestock products
- Increased risks of physical injury for different social groups.
- Time spent looking for water interferes with other productive activities.

### **What is the cause?**

Drought is natural but its impact will vary depending on level of preparedness & mitigation measures put in place by government, the community and each individual household.

### **What is its relationship to vulnerability?**

Historically, a major and direct cause of Vulnerability.

### **What are policy implications?**

Mitigation measures needed – especially to ensure reliable water sources.

Previous strategy of government to provide food relief (1974 and 1984) helped to avert starvation but did not address long-term coping mechanisms and may have actually had detrimental effects on traditional or local coping mechanisms.

### **At what level?**

- Improving water sources – national funding); District (distributing funds/ facilitating); local (organizing / conducting)
- Drought assistance policies: national.

## **3.13 Participation In Governance**

Participation in government was looked at the level of community governance and either national or district level governance. It was found that in general, this community has a perception that they have been marginalized by the national government policies. At local level, it was found that there were some specific groups who were excluded from government, including youth and women, Ndorobo and casual laborers. Although women have a place in local government because of quotas, there was the perception that this was mainly a formality and “rubber stamping” but that they were not afforded real place in the decision-making.

### **Who is affected and how?**

- Everyone in the sense that there is the perception that government policies have been top down, subject to corruption and not representative of the needs of the community.
- Women: perception that quotas have allowed them to enter local government but have not increased their voice in decision – making (systematic marginalization in local government processes)
- Ndorobo: complete non- representation in local government.
- Youth: Minimal representation and little voice.
- Children: no representation / consultation.

### **What is the cause?**

- Lack of transparency and accountability, corruption and non-representation are caused by ineffective functioning of local government.
- Lack of voice and stigma for certain groups caused by traditional social structures (ie voice of women ,Ndorobo)
- Customs and traditional that do not give a voice to women and other powerless social groups.

### **What is the impact?**

- Marginalisation of different groups within the sociality (women, children, youth) and outside the community ( Ndorobo).
- Reducing local resources / allocating them to outside parties (especially, land allocation).
- Frustration of certain groups (especially youth) causing them to migrate away from the community.
- Community distrust of government/ exacerbating conflicts ( eg. Land use).

### **What is Relationship to Vulnerability?**

There is general perception on the community that the government is ineffective. The view on central government is that it has sidelined them consistently since independence; taken their resources, and actually is antagonistic to their way of life. The view on local government is that it is corrupt and unfair in resource allocation.

Due probably to these perceptions as well as the history of government interventions/ initiatives in this areas, a lack of community involvement in “development” initiatives was noted.

Resource allocation (land) is one of the major factors that leads to vulnerability in this community, and local government is directly implicated since the administration of land is their responsibility. For groups like Ndorobo, their whole lives/livelihoods have been marginalized to the point of extinction because of lack of access to land – the major cause of this is that they have no representation in governance.

For women, they continue to be socially marginalized and the priorities they have (including education and healthcare) are not brought to the forefront. Specific examples are not favourable / conducive to the pastoralist or hunter/gatherers livelihoods.

For youth, low participation in governance has led to missing out in resource allocation and increasing – migration to seek resources.

In general, low access to representation or poor “voice” in local government increases vulnerability of certain social groups in terms of resource allocation and addressing priorities. Lack of power by pastoralists and hunter gatherers to influence central government has increased vulnerability by the creation of policies that specific examples of women being sidelined: they are selected by men to be in government rather than selecting for themselves; not called on or listened to during session; those who speak up are labeled “wavurugaji” (trouble makers) and not picked again; key quote *Tunawekwa kama urembo*” ( we are just put there as decoration).

### **Policy implications?**

- Clarification of current policies/rights of community regarding land allocation. For example, clarification of land / Bill.
- Training / awareness – raising was requested by women on the role of women in government. This should be for all, to clarify the reasons for quotas / what it means in practical terms / and that women can play an equal role / so that women are aware of existing opportunity and how to access it.
- Adult education was raised by many as a means to improve their empowerment in terms of getting involved in governance.
- (*Addition from District*) mobilization of community to address their own development issues - clear indication from the government of what it can / cannot provide to the people.

- Revisiting national policies to see if they are conducive to pastoralist livelihood.

### **At which level?**

- Clarification of land policy – national level (produce materials)  
District level (facilitate / provide national materials) local level (facilitate / build capacity / fair administration).
- Awareness – raising on women’s role in government – District local government (facilitative and conduct)
- Mobilization of community - District (facility) local government (facilitate / conduct)

Revisiting national policies to be more conducive to pastoralists (wildlife, land, water, agriculture): national level.

### **3.14 Lack of Decision – Making Powers by Social Groups**

Decision-making among this community is determined mainly by age, gender and status. In general, elderly and middle-aged men are the decision-makers at household and community level. With few exceptions, women and youth have no rights and power in decision-making at household level. For example, within a Maasai boma, the mother cannot do many things without the approval of her husband, including taking a child for health services.

Youth, both boys and girls, have no decision-making powers. Young girls are forced to marry even if they do not wish to, often forcing them to drop out of school.

At community level men and elders are the decision-makers. Women’s participation in local governance, which has been pushed through because of quotas, mainly has a ‘rubber-stamping’ function rather than representing a real voice in governance.

### **Who is affected?**

Women, youth, children are particularly powerless in decision – making in Maasai society. In the larger village community, people or groups that do not own cattle are perceived as poor and generally are not represented as in decision making such as in the village government. In addition, a lot of stigma is attached to these groups (example: WaNdorobo and casual labourers)

### **How?**

Within a social framework where livestock keeping is the major wealth, women are not allowed to make decisions regarding livestock.

Women (at household level) are subjected to physical violence, do not to make decisions about health expenditure, schooling for their children, even sometimes food expenditures. The only income generating resources women are allowed to own are milk from cows and chicken. In terms of representation in government, women reported that they are often sidelined and used as a “rubber stamp.”

**Children:** Children are absolutely excluded from decision – making, which particularly impacts on their schooling. According to children, they are “ laborers” to herd cattle.

**Morani :** Morani also expressed lack of decision – making power in the household. They are not included in local government (included but do not have a voice), do not decide about household wealth/expenditure. But they are *relatively* better off than women & children because they have spaces where they can make decisions such as leaving to go to places like Mererani, or where to graze cattle, or prize when selling cattle. They have important social roles to play such as ensuring security and the “strength” of the society, but this does not give them status as decision – makers.

**Ndorobo:** Completely no representation in decision-making; “voiceless” at village government.

### **What is the cause?**

- Traditions and societal structures.
- Lack of formal education.
- Low confidence.

### **What is the Impact?**

- Because women expressed more of an interest in having their children go to school, but are not allowed to make such decision, one major impact of this is low school enrollment for children.
- Because women & youth are not allowed to own resources that they contribute to its acquisition (example: agriculture products) it discourages their productive contribution.
  - Food insecurity for families (Mamas not allowed to use agricultural products for food without Baba’s permission); Babas sell farm products without Mamas involvement.
  - Women are disempowered from contributing to the development of the community.

**For Morani:** because their decision - making power is low, they are increasingly migrating to town to seek income that they can control on their own. This exposes them (makes them vulnerable) to risks such as HIV /AIDS, crime, risky employment such as watchman.

**For the Ndorobo:** Marginalized since they have no decision –making power, especially not able to access land and other resources. And because they have no cattle (the young men), they are not able to marry

### **What is the Relationship to Vulnerability?**

People with little or no decision – making power are at higher risk / vulnerability because they cannot determine what happens to them. This makes them dependent on others, because of this dependency, they lack control over resource and as a result cannot influence decision ( vicious cycle). Example: Wandorobo who cannot access land because of lack of money for corruption, become more and more poor and powerless.

### **What are Policy Implications?**

Policies and their implementation should have to take into account the unequal power distribution within the society.

- Emphasis should be on equal participation all levels.

### **Policy implications at what level?**

Policy at all levels should take into account the unequal power distribution within the society (this is the context in which policies will be implemented).

## **3.15 Corruption**

Corruption was raised as problem in accessing ownership of land for cultivation. Individuals looking for large-scale farms to cultivate have to bribe the village leaders to get village land allocated to them. Community members who also want land for cultivation are supposed to bribe the leadership either at sub-village or village levels.

**Who is affected:** whole community.  
The youth, and adults poor people.

**How?** Whole community has less land for grazing and cultivation: It difficult to own land for cultivation.  
Poor adults and marginalised groups i.e have no land for cultivation.

### **What is the impact?**

- It allows rich/powerful outsiders and rich people in the community to acquire big pieces of land at the expense of poor villagers particularly the youth and poor adults.
- Reduces land available for grazing and cultivation which affects incomes.
- Youth, poor adults, hunter gathers and other powerless individuals end up without land which will hinder them from being able to cultivate.
- As outsiders and rich people in the community take up large chunks of village land this reduces land available for the rest of the community for grazing and other livestock keeping activities.
- Equal distribution of village land creates different classes such as the haves and the “have not” in the community.
- It denies the poor in the village their right to occupy land, and limits the amount of land available for communal use.
- Due to the lack of land of their own to cultivate, the poor and powerless are forced either to undertaking casual labour in the “haves” land, or to rent land from the haves which drains them financially, leaving them more vulnerable.
- If any of the poor and powerless end up getting land it will be after using a lot of their time to follow up their request as decision keeps on being deferred. This constant deferment of decision was expressed by one villager in this quote “*Njoo kesho, njoo kesho upate ardhi*” which means “ come tomorrow, come tomorrow , to get allocated land.

### **Causes:**

- Corruption and poor leadership which lacks commitment to serving community members fairly without bias and favour.
- Leaving sole responsibility for allocating land to the village leadership without mechanisms to ensure check and balances.
- Community members lack awareness on their rights to participate in any decision regarding allocation of land.
- The ability of the rich, influential and powerful to influence allocation of village land in then favour against the principles of fairness and equal access.

- Community members lack awareness of the Village Land Act 1999. Particularly the section which spells out that the village assembly has to approve any allocation of village land.

### **Relationship to Vulnerability**

- Corruption has increased the vulnerability of the hunter gatherers who have been forced out of the bush, by making hunting illegal, and who have been unable to get any allocation of land from village.
- Allocation of large scale farms reduces space for poor people (youth & adult) to graze and cultivate, which has affected their food security.
- The lack of land denies people the opportunity to engage in cultivation which would have helped them to reduce their vulnerability.

### **Policy implications:**

- The land policy should control misuse of discretion by leadership to allocate land outside the procedures approved.
- Awareness of community members on the Village Land Act, 1999.
- Support mechanism to enhance transparency and account ability by the leadership.
- Involve a wide range of shareholders at different levels to ensure that the interests of all community members are taken into account.

### **3.16 Cultivation**

Loiborsoit A is a pastoralist village which has large-scale pastoralists, in addition it also has large-scale farming activities. There are both large farms which are owned by outsiders, and pastoralist who are cultivating large plots using tractors. This is generally undertaken as a coping mechanism to increase herd size and is not identified as the major livelihood activity of the community.

**Who is affected?** The whole household

#### **How?**

Effects vary from one group to the other. Generally, the whole HH has benefited from an increase in food security.

However, general perception was that it is mainly *wazee* who have directly benefited, since cultivation is mostly an income generating activity and it is actually men who make all decisions about cash resources.

Women & children may have benefited by increased schooling & health care, but may not. It depends on the Baba. They are indirect beneficiaries. Same for morani.

May increase workload for women and youth.

### **What is the cause?**

It came about as a coping mechanism to reduce poverty / supplement income / increase cattle.

### **What is impact?**

- Improved income / food security.
- Reduction of grazing land generally not with small-scale farmers.
- Land use conflict.
- Change in culture / traditions. Quote: “we are at crossroads / don’t know which direction we are going “ some have expressed that agriculture is now a fixed part of their culture, even if pastoralism is improved, agriculture will continue.
- Brings casual labourers and foreign investors (owners of large plantations)

### **What is relationship to vulnerability?**

Generally, reduced HH vulnerability to poverty. However reduction of vulnerability may differ among people within the society.

Because it is a relatively new development in pastoral society, expertise / support services could be useful and have actually been requested for.

### **At what level?**

- Local (District)? Provision of extension (support) services.
- National: resource allocation for agricultural extension services.

### **What are policy implications?**

- Strengthening mechanisms of land use planning of village.
- **NAEP** – National Agricultural Extension Programme.

### **3.17 Capital and Credit and Small Business**

Access to credit was often mentioned as a means to improve development for youth and women. This was mentioned because of a lack of control over resources by women and, to a lesser extent, the youth. Access to credit was seen to be a way that groups within the society who have had less control over resources could improve. Because of this it would be important that credit schemes are in appropriate areas where men are not controlling resources.

**Who is affected:** Women  
Young Men

#### **How?**

Women: Lack capital for undertaking activities that provide them with income not controlled by husband.

Youth: Lack capital to invest to improve productivity of livestock sector, undertake.

#### **What is the impact?**

- For the youth, the lack of capital forces them to move to towns and mining centres in search of employment and alternative sources of income.
- It limits capability and capacity of women and youth to diversify and take up other economic activities.
- Constrained access to social services, animal health services and ability to improve productivity for household members.
- Women have resorted to chicken rearing as only economic activity, which is outside the control of men.
- Some of the impacts of lack of capital for women are lower resources available for health care; possibly might have an impact on school attendance.
- Impacts of youth not controlling capital include movement to urban centers; possibility of the increase of HIV into the society; lack of power to access land.

**Causes:**

- Masai traditions and attitudes that value a large herds of livestock rather than the benefits one gets from them.
- Maasai women and youth have low access and say over resources at household and community level.
- Low level of earnings (hand to mouth) of many households that make savings difficult.

**Relationship to vulnerability:**

- Lack of capital makes it difficult to improve and expand their productivity hence increasing their vulnerability.
- Excluding social groups such as women and young men in decisions over sale of livestock and crops harvested, limits their capacity to improve their situation.
- Any proceeds from chicken rearing is used by women to meet expenses for the whole household which limits the capacity to make any savings.
- Micro-credit was one of the leading recommendations made by women on how to reduce their vulnerability (idea generated from women themselves with no prompting)

**Policy Recommendations:**

- Micro finance schemes such as chicken, sewing, bead work, should be strengthened for women as they have a big potential to benefit them.
- Launch credit and training schemes to support youth and women.
- Micro-credit schemes for women should be implemented in areas that are perceived as “women’s areas” such as raising chicken, sewing, maize grinding, or bead work – this is because other areas are usually co-opted by men.

## 4.0 CONCLUSIONS AND WAY FORWARD

The foregoing sections have looked at the various themes that have been identified by Pastoralists as affecting their vulnerability and some of the policy recommendations made to improve their situation. Discussion of these recommendations with participants first at community level and later on at district level has shown that while some of the policy recommendations can be taken forward at district level, there are others that can only be taken forward at national level.

The discussion have also shown that among the policy recommendations made, there are different levels of prioritization with some being more urgent than others. After considering the importance accorded by participants to the various factors that affect their vulnerability at community, household and individual level, it is then possible to determine what policies need to be prioritized because of the potential impact they have in reducing the vulnerability of Pastoralists. Vulnerability and policy priorities will have to reflect as well that there are different needs and priorities for different groups within Pastoralists societies (example: women, youth, children, Ndorobo).

Some of the views and voices we heard would give support to priority areas with policies addressing control of livestock diseases, access to water to mitigate drought and the problem of loss of grazing land and access to capital for women and youth. At both national and district levels this has different implications in terms of the feasibility of implementing a particular recommendation due the requirements in terms of existence of structures for taking forward the policy recommendations, processes required to be initiated, and other practical considerations.

Following from the observations, the following recommendations are made:

### 4.1 National Level

#### *Priority I*

Government policy should improve the availability and affordability of veterinary drugs, accaricides and vaccines for the treatment and prevention of livestock diseases through subsidies, and put control and zoo-sanitary measures in place.

Government to support improved access of veterinary extension services to pastoralists.

Livestock policies should reflect demands of pastoralists for increased productivity through introduction of improved breeds of livestock.

Government water policy needs to support improvement and development of water sources that provide water to people and livestock during drought.

The government should enhance the transparency and accountability of institutions dealing with the allocation of land and support awareness raising to community members.

The National Land policy should seek to safeguard against the loss of community land for grazing in pastoralist areas.

### ***Priority II***

Support a conducive environment that will enable the full participation of NGOs in supporting women and youth groups to initiate socio economic activities such as providing micro-credit for income generating activities, awareness raising to these groups on a wide range of issues, (ie participation in governance, HIV/AIDs, etc).

The government to support:

- Equal access to education for all children, and for the youth special programmes like MEMKWA, and for adults, strengthen access to adult education.
- Boarding schools for children at primary and secondary levels in collaboration with NGOs and Private sector.

Support provision of Family Planning services, access to sexual and reproductive health services, including awareness on prevention of STDs and HIV/AIDS.

The government to synchronize and clarify the various policies involved in wildlife conservation (TANAPA, AWF, private hunting companies, community conservation management areas guidelines) to minimize conflicts and negative impact on communities living in areas bordering national parks, game reserves and hunting blocks.

## **4.2 District Level**

### ***Priority I***

Strengthen the District Livestock Fund to be able to effectively support provision of veterinary services and livestock health services to Pastoralists.

Support the effective implementation of land use plans at village level through appropriate by-laws (to minimize land use conflicts between small and large scale cultivation, grazing, wildlife).

Support provision of Mobile Health Services and the training of TBAs for areas with limited access to health services.

Strengthen district funds provided to women and youth groups economic activities (as % of District Council revenue) to effectively reach and benefit the targeted groups.

Enhance transparency and accountability of community-level leadership dealing with allocation of village land to different and competing users.

Awareness-raising and increased participation of community in crucial decisions such as allocation of land as a community resource; rights and responsibilities of communities in governance.

Awareness-raising for all groups on women's participation in government; training for women on processes of governance; promotion of participation for women in governance.