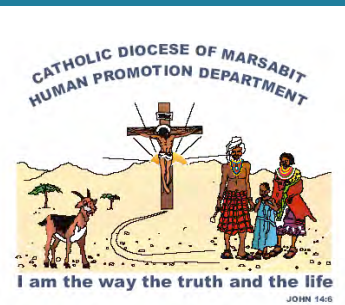


Caritas
Austria

in partnership with

PACIDA
PASTORALIST COMMUNITY INITIATIVE
AND DEVELOPMENT ASSISTANCE

&



Pastoralist Knowledge Conference Insights

22nd to 25th January 2013 in Marsabit town

The future is in our hands

OPENING SPEECHES



The purpose of this conference was to share knowledge and practices on pastoralist livelihood and discuss new possibilities and alternatives for the future. The aim was to identify feasible new way of working together and inform a new approach from the Government of Kenya, CARITAS, UN/donor agencies, local NGOs and local pastoralists communities

The Project Manager of the conference, Judith Stemerding-Herret welcomed everyone in the name of Caritas Austria. She introduced the county commissioner representative Mr. Juna Ruto. The Secretary General of Caritas Austria Mr. Christoph Schweifer, Mr. Georg Matuschkowitz, Head of Project Department, Joseph Mirchigan and Patrick Katelo Executive Directors of the Catholic Diocese and Pacida and Mr. Alex Mwikya, Manager of the Marsabit Lodge.

Mr. Ruto welcomed everyone to Marsabit on behalf of the county commissioner. He shared his appreciation for having invited participants from the local communities to the conference as the government finds it important to give voice to the pastoralists. He said *“An African proverb says: ‘Until lions have their own historians, tales of the hunt will always glorify the hunters. This has been the fate of pastoralist communities in Marsabit County for a while. Pastoralists have lacked avenues to share their experiences and world views with the rest of the world. Often it is researchers and development workers from other communities who conduct research on Pastoralists. Today I’m happy because pastoralists will generate knowledge and also learn from researchers and other participants.’”*

He informed us about a new constitutional decree that has established an Equalisation Fund to provide basic services, including water, roads, health facilities and electricity to marginalized areas. Marsabit County has been identified as one of the Counties that will benefit from this fund. He informed us about other government initiatives to boost development in the county like the construction of the Isiolo-Moyale road, the promotion of tourism and local tourist attractions, a number of programmes aimed at improving livelihood of citizens, a social protection fund to support orphans and vulnerable children, expansion of the Youth and the Women Enterprise Development Fund, empowerment of persons with disabilities and promotion of education especially to pastoralist communities. The government is implementing a free primary education programme for girls from pastoralist communities. He also stressed the need to build pastoralist communities resilience to climate change. He acknowledged the need for strengthening relationships between the different tribal communities and affirmed the governments’ commitment to ensure peace before, during and after elections by calling for all stakeholders to collaborate to deliver peaceful elections.

He appealed for all stakeholders to work together openly and transparently for the development of Marsabit. He thanked the NGOs and donor organisations for their

support and declared the conference open.

Christoph Schweifer thanked Mr Ruto for the good ideas and wishes and the participants for accepting the invitation. *“Looking around I am proud & happy for you all to be here, it’s great to see how many different people have come”* he said.

“Why this conference? People in Austria, Europe and all over the world experience climate change. Climate change here seems to cause a chronic crisis and donors in Europe are asking what sense it makes to give money when we know hunger will happen again. We did not initiate the conference to force change on anyone or propose models of modern pastoralist life, because we do not know what they would look like. The conference was initiated because we are wondering how people in northern Kenya can survive without input. We want to get people together who usually don’t see each other to understand better and discuss alternatives. Everyone here carries their own wisdom, experience and knowledge. Let us understand each other and cooperate for a better future.”

Judith introduced the facilitation team Linda Joy Mitchell from the UK, Silas Lusias from Zimbabwe living in Germany and Simone Tiesinga-Poutnik from Germany living in Egypt.



THE PROGRAMME



WHAT COULD THE COLLABORATION BETWEEN THE DIFFERENT STAKEHOLDERS ALSO BE?

DAY 4 GOING HOME

DAY 3 SURFACING THE NEW

DAY 2 COMMUNITY EXPERIENCE LEARNING JOURNEY

DAY 1

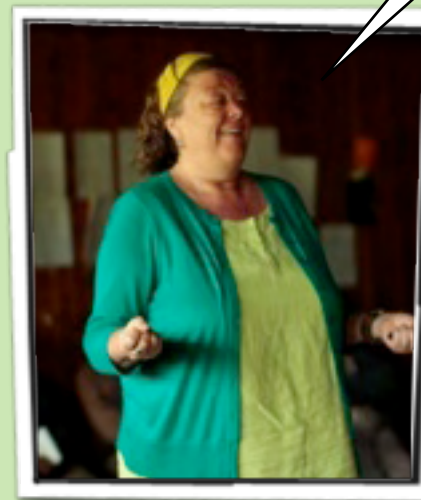
COMMUNITY WEALTHY

Connecting WITH EACH OTHER

"I am touched by what you said, Christoph. We see these days like a journey that we take together to share all that we have in this room, and it's a blessing.

We come from a network called the art of hosting. It is a movement that puts emphasis on what is working no matter how terrible the conditions are, and to amplify that. Our work fits where real participation and conversation are invited so that people can contribute and have ownership over what comes out. We are here to create a space where everyone can speak freely. And we are here to make visible what we all know. What will be the seeds that we are taking home? Let's all participate these 4 days that we have together. This is not a lecture. The success of this conference depends on all of us.

The question for our 4 days together is: What could collaboration between all stakeholders also be? Today the emphasis will be on getting to know each other and surfacing what we are bringing. Tomorrow is about getting our hands dirty, experiencing a community and learning about some important issues. On day 3 we will work on surfacing the new and on our final day we will look at the next steps and what it is we can take home from this experience."



"It's a luxury to have 4 days together in conversation in this beautiful place. Our pattern will be to work in small groups around questions that are important to us, and then to come together to harvest the learning and make sense of what we are seeing. Harvesting is so important. We will do this regularly like breathing.

We are starting off in circle where we are all equal and using a talking piece to help us listen to each other. To start we would like you to check in, we would really like to hear all your voices so I am inviting us all to say our names and where we are from. Then we will hear the story of the field trip which has laid the foundation for this conference. After that we will have a break, then split up in groups of 3 and share what it is we are bringing and share that in the circle, so we can see our resources and who we are. Then we will prepare for our learning journey tomorrow morning.

So please let's hear everyone's name, where you are from and a greeting in your local language."

Facilitation approach:

The Art of Hosting and harvesting meaningful conversations is about inviting people to self-organise and participate in a way that allows collective wisdom to emerge.

It is about supporting groups of any size to come up with wise insights and effective action for complex issues.

For more information
www.artofhosting.org

Murembe, in my language means: peace be upon you. Issues of conflict and peace are central in pastoral communities. I am here to share my humble experience and more importantly to learn from you all

I am here to learn, especially from the pastoralists and I hope I will be able to make a useful contribution

I'm a nomadic scientist...

I'm a community health worker...

Some quotes from the introduction round:

Who are you, where are you from and say a greeting in your language



It's so great that you are all here because we just don't have the answers ourselves

I'm curious to hear what we can do together because we have to move on. This way of working is unsustainable

Linda invited the participants of the field trip to share their experience: *"It's important to recognize that this conference is built on work that has already been done with communities listening to their views and experiences of the past, present and future. I invite you to listen with a different pair of ears: what is this information telling us about the future and about what is possible? I invite those who went on the journey, Dotti, Jackson, Silas and Judith, to speak from the heart about what stayed with them."*

Doti: *"The purpose of the trip was to hear peoples voices, we looked at past present and future possibilities. All communities keep livestock; in the past people used wild foods. Some communities have special ways of food storage and people shared food during shortages."*

One special thing is the social safety net, for any sort of disaster they have a way of helping each others, they will share livestock. They also have a good governance structure. Pastoralists have no boundaries, they move and those who move are seen as invaders. When we asked what do you want your future to be we got a shopping list, mostly around education and livestock marketing."

Jackson shared: *"one thing I learnt is that in the past there were no means of communication like now where there is easy communication through mobiles and*

Story of the Field Trip



27 November - 5 December 2012

internet, but how can we use this for a better life?

In the past there was less disease, there is a connection between change and diet and less knowledge now about traditional herbal treatments.

Education has positive and negative impact how can we make good use of this?"

Silas and Judith added: *"There is richness in indigenous knowledge - how do we take it into the future? For life to continue*

we need to build on our past. In the past there was little waste how can we encourage living without waste again. I share what I saw as a witness, not a judge. How do we take life back into our hands and have aspirations for the future? Livelihood changes with environmental conditions."

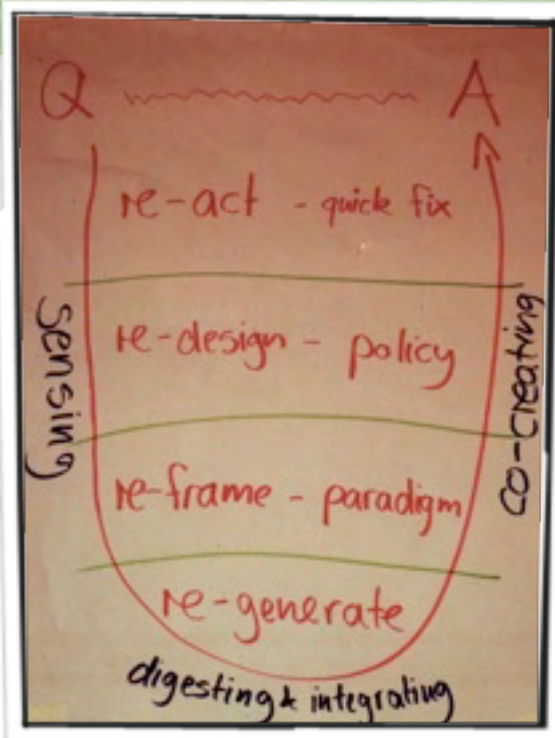
Comments from the floor:

Access to education every county should have a road map to change – what are the success stories we can build on? If they started and didn't continue what made them stop? Certainly people need to learn how to solve their own problems. Is the future of pastoralism only an economic question or is it also a question of identity? That makes it very sensitive, would be interesting to discuss this issue.

For more details see Field Trip Report.



A MODEL FOR CHANGE



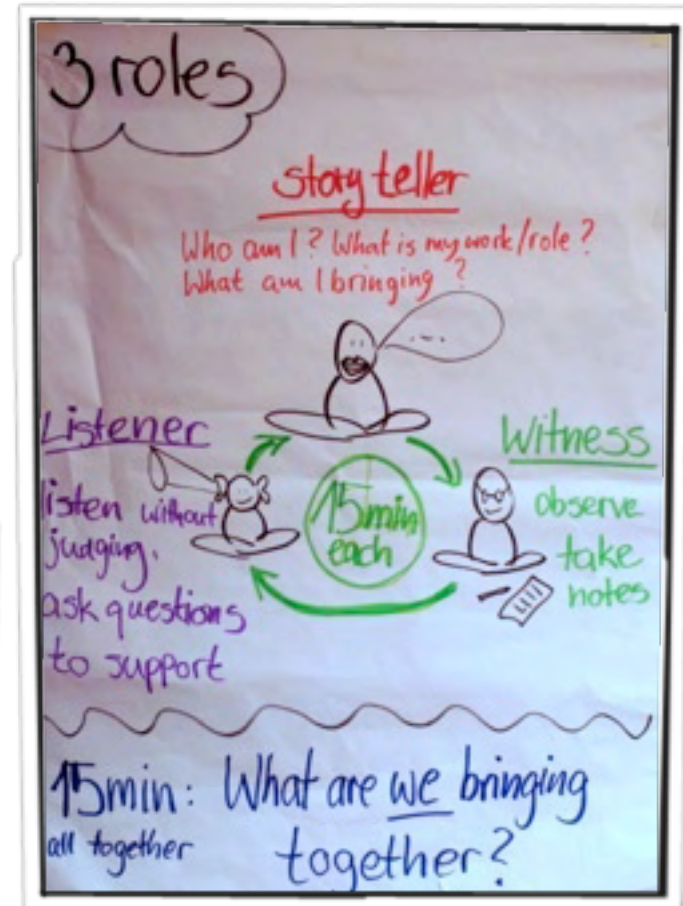
Simone introduced a model for change as food for thought. "Often when we have a question we want to go straight to finding the answer and we don't allow enough time for exploration and real sensing into the complexity of the question. Therefore our answers are often too simplistic and the solutions don't contribute to real development but just create more of the same."

We are inviting you to a different approach, to take a little de-tour. It is called the U-process (more info <http://www.presencing.com/executivesummary>). The more we allow time to listen and really understand the complexity of the question we are exploring and the context it is situated in, the deeper we can go and move beyond the quick fixes, or even policy solutions towards a shift in paradigm - a new way of seeing the situation - and regeneration."



WHAT ARE WE BRINGING?

After hearing the story of the field trip and learning about a different model for change, the invitation was to split in groups of 3 to share a little more about ourselves and what we were bringing to the conference, our questions and our resources.



The results of the conversations were shared in circle and captured in essence. The purpose was to get to know each other and start mapping our knowledge and experience, along with the important issues:



The communities understand climate change better than we do!
Pastoralism is alive and well!

Community inspiration needed
Without peace no meaningful development can be achieved!
We have security issues!
There are issues with drugs and guns in our communities

Mobility is key
We need to farm and settle
Early marriage
Lack of education
Water scarcity and pollution around bore holes

Diversity of livelihood needed
We need to create more markets

Coordination of activities between agencies is needed

OUR QUESTIONS

Our Resources

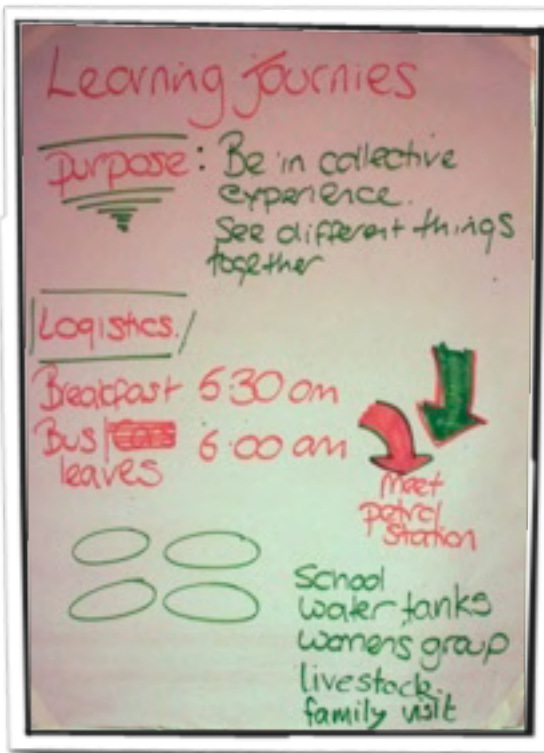
KNOWLEDGE, EXPERIENCES AND SKILLS

Social work, natural resource management, legislation, facilitation, drought recovery, camel breeding, change, research, irrigation systems, pastoral areas and livelihood, livestock production, value chain development, Somalia experience, being neighbors in dispute



Are we actually part of the problem as we try to bring solutions? ie. food distribution and water
How can we improve implementation of natural resource management?
How can pastoralists be heard more with one voice?
How do we find best practice and models?
Can fodder be harvested?
What are possibilities for income generation?
What does this mean for pastoralists?
How can we add value to what exists?
How can NGOs bring in investment and create more markets?
How can we have more role models for our youth?
How can information about droughts be shared for contingency planning?

DAY 2 - LEARNING JOURNEY TO SEGEL



We started day 2 with a learning journey to a Segel - local Gabra community. A learning journey is not just about going to a new place. It's about taking a journey together, becoming aware of our assumptions as we journey, so we can see with new eyes and learn more about ourselves as well as about how others see things. Simone said: *"Our assumptions are like glasses that we wear all the time but are never quite aware of. Could we take off our glasses or at least look at them and be conscious about wearing them?"* Early in the morning we departed from Marsabit in a pink school bus. Simone invited everyone to talk to their neighbor about what they expect to see and learn.

When we arrived at the community, we split up into 4 groups and went to explore in different directions. Some people went to the local school, others went to meet people at their house, others to see the livestock. At some point all groups met at the pre-school where the women group was performing traditional dances to welcome us. They cooked us tea and we had some time first with the women and then with the men to ask questions and have a conversation. The women gave all the international visitors handmade beaded gifts. We left much later than planned, a bit tired from the heat and with our hearts full of new impressions and learning.

DEBRIEF

Back at the lodge we debriefed our experience in circle – each building on the other. The questions was: what did we learn about the community and about ourselves?

This helped us to really understand the experience we were in together and to expand our individual insights to an understanding of what we as a group have learned from it.





What did we learn about the community and about ourselves?

Listening

We as development workers are quick to critique and provide answers
It's important to take time to understand the people we serve
I understand now how little I understand about them

Generosity

I learned a lesson about generosity from the people there – maybe I have more to give than I think to my society and my family

Life and joy

Their vitality and joyfulness turned me upside down
I was touched by the women and how incredibly healthy and full of life people are
Between and behind those stones live happy people
We forget to ask: 'why are you happy?' instead of always asking 'what do you need?'
There seems to be great comfort in simplicity, I am longing for that

Paradox

How tradition and elements of modern life are brought together – what I saw doesn't fit together in my head
I have more questions than answers now
There is more than we are hearing and questioning

Lack of resources bring conflict, but it also brings people together

Resilience

How can people dare to settle there? Why did people choose to settle there? – good grass land, to establish Gabra territory
They have lots of information and they do the right things, whenever they don't know something 'god knows'
They developed a lot of coping mechanisms, e.g. a drought management plan: sending their animals away from the drought area and the remaining milk animals are fed with fetched grass
Using camels for transport – I want my community to do that again, it's a cheap and efficient way
I witnessed a couple preparing a camel and I was touched by their effective communication and cooperation
The village was very organised and so is the inside of their houses. This is something we can work with.

Education

The teacher is there, but he can't help as much as he could. Only the teacher had books, not the children.
Only a few children per family go to school, the others have to be with the animals.



knowledge cafe - peace and conflict

By Dr. Kennedy Mutundu



What is Peace and What is Conflict?

Various perceived by session attempted to think about what these means through other terms and references

Where Peace expresses:

Non-violence; Harmony; Security; Co-existence; Peaceful Conflict; Disagreement without violence; Stability; Justice; Cooperation; Alliances; Trust; Integration; Interaction; Forgiveness

Which of these are primarily applicable to pastoralists peace known in Marsabit (Security, Cooperation, Justice, Alliances, Interaction; Forgiveness)

Where Conflict Expresses:

War; Violence; Disputes; Different or Same Interests; Inter-tribal Clashes; Misuse of Power, Greed

Which of these are primary to pastoral conflicts (all except misuse of power and greed)

Types of Conflicts:

- Personal/Individual (Personality Conflict)
- Conflict between two people
- Conflict between groups
- Inter-regional conflicts
- International Conflicts

Levels of conflicts - Latent vs. Manifest

Conflict that is deep-rooted but does not come to the surface (dangerous because it gets very explosive with greater impact - usually leads to protracted conflicts)

Conflict that is on the surface with no clear or real root or cause of the conflict- easy to resolve because it has no deep underlying causes

Stages of Conflict

Stage 1. Differences are perceived or planted

Stage 2. Differences are expressed through lack of communication, indifference; characterized by tension

Stage 3: Tension leads to initial confrontation and skirmishes when combatants come in contact (If this is control through interventions, the differences may be resolved before full scale war)

Stage 4: Full scale conflict and war which may involve death and loss of property. Other parties may join leading to escalation of the conflict to regional level of many more parties and more loss of life and property

Stage 5: One party is defeated, vanquished, who will surrender and be subject to the wishes of the victor. A third party may intervene and inject a truce, with no clear victor

Stage 6: Post conflict: A last truce is established or peace is established temporarily, whereby the conflict re-emerges through the same Cycle

What are the main features of Conflict in Marsabit?

Is it Real or Imagined, Frequent, Spontaneous, Predictable or Unpredictable

It is real and the rest of the above.

Several examples were mentioned- with conflict of Turbi between the Gabbra and Borana in 2005 being the worst where upto 90 lives were lost. But conflicts are frequent

Causes of Conflict (Participants were directed to look at Dr. Chris Field's description of these causes in his book "Where there is no development agency" Chapter 16.

The following Causes were discussed by the participants

Conflict over resources, mainly over access and control of pastures and watering points (which can also be a source of conflict resolution- because communities find it imperative to resolve the conflict so that they can access the disputed resources)

Unrealistic regional/local and international boundaries which do not respect traditional patterns of access and use of resources

Increased population and development: pressure on resources and many more groups coming into contact with one another- coupled with pressure on dwindling natural resources

Proliferation of firearms - due to instability in neighboring countries, more lethal arms have replaced traditional weapons of spears and bows that had limited impacts

Theft of livestock as a result of poverty, for recognition and entertainment

Conflict for appeasement: Considered a method of appeasing bad omen and occurrences

knowledge cafe - the future of pastoralism

By Dr Chris Field

peace and conflict ...continued

Commercial Raiding: sponsored by powerful and monied, who sell the stolen livestock

Inadequate policing and state security structures and resources

Participants deliberated on the differences between Conflict Management and Conflict Resolution- participants noted that most interventions are directed at conflict management (which is usually reactionary in the event of a conflict), and not conflict resolution which has long term ends towards peace

Good suggestions for conflict resolution are presented by Dr Field and were highlighted to include

Traditional mechanisms of using elders and fora to address conflicts

Setting up projects in conflict prone areas

Use of women as agents of conflict

Addressing early signs of conflicts

Strengthening state security instruments and structures

What is the future of pastoralism? What livelihoods will pastoralists engage themselves in?

Pastoralism will continue to be a source of livelihoods for the large majority of people living in the arid area

Factors impacting on pastoralists livelihoods:

- population increase
- climate change
- land tenure and land uses
- wildlife and tourism
- politics and social conditioning eg. sedentarisation
- Agriculture

Pastoral Future Trends

Pastoralism is likely to shift from subsistence to commercial production systems - mainly driven by advances in technology e.g. communication, roads

There will be more emphasis on value addition e.g. use of camel bones

There is going to be more input into water and pasture development that is scientifically driven

Sedentarised pastoralists are going to play a bigger role in value addition interventions

More emphasis on banking of cash rather than keeping wealth at home

Deliberate efforts to minimise conflicts through reduced illegal guns

Enhanced provision of inputs

General Recommendations

Develop an appropriate education system e.g. use of mobile teachers

Develop an education curriculum that takes pastoralism into consideration

More emphasis on functional education e.g. health care of camels

Overall objective of investment into pastoralism is to commercialise pastoralism to a level where:

- It is able to support a growing population
- Self help capacity is created that frees pastoralists from donor dependency



knowledge cafe - climate change in Marsabit

Prepared by Dr. Michael Okoti, presented by Dr. Simon Kuria

The farmer level/basic definition of climate change is the lack of rains, premature withering of crops, drying of streams and rivers, dying of livestock, increase in winds etc. Climate change in Marsabit County is real as exemplified by a decline in total annual rainfall over a 50 year period (1961 to 2009) from 900 mm to 700 mm and increase in temperature by between 0.5°C and 1°C.

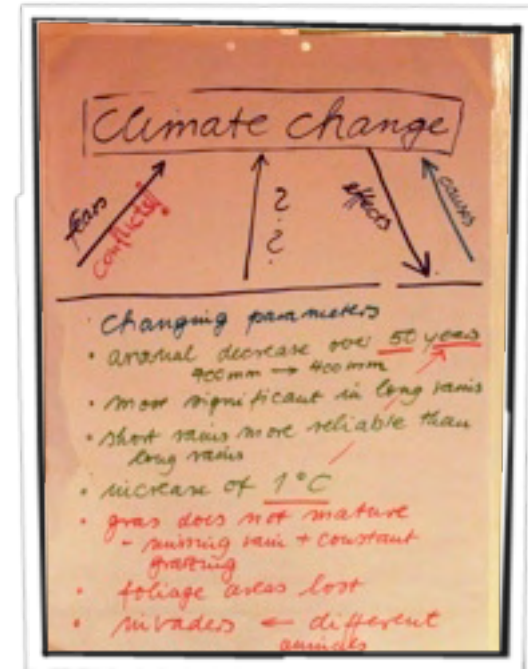
There are significant deviations from the long term mean for total annual as well as seasonal rainfall, characterized by peaks of above normal rains and also peaks of below normal rainfall. The decline in rainfall amount for the long rain season (March to May) is higher than the one for short rain season (November to December), suggesting higher reliability of the short rain season for crop production compared to long rain season. The observed climate variability in the County has implications on livelihood systems as follows:

- Changing cropping patterns – negative impact on cropping seasons, increased production risks and food insecurity which necessitates adjustments in crop types, agronomic practices and cropping seasons by the farming community
- Decline in vegetation – species change, reduction in cover, depletion of seed bank which impact negatively on livestock production and food security. These climatic effects on vegetation demand that livestock keepers adjust the livestock species composition in favor of more resilient species.
- Increased number of years below the mean annual rainfall – negative impact on other rainfall

dependent livelihoods, increased vulnerability prompting farmers to diversify into other livelihood sources e.g. bee keeping

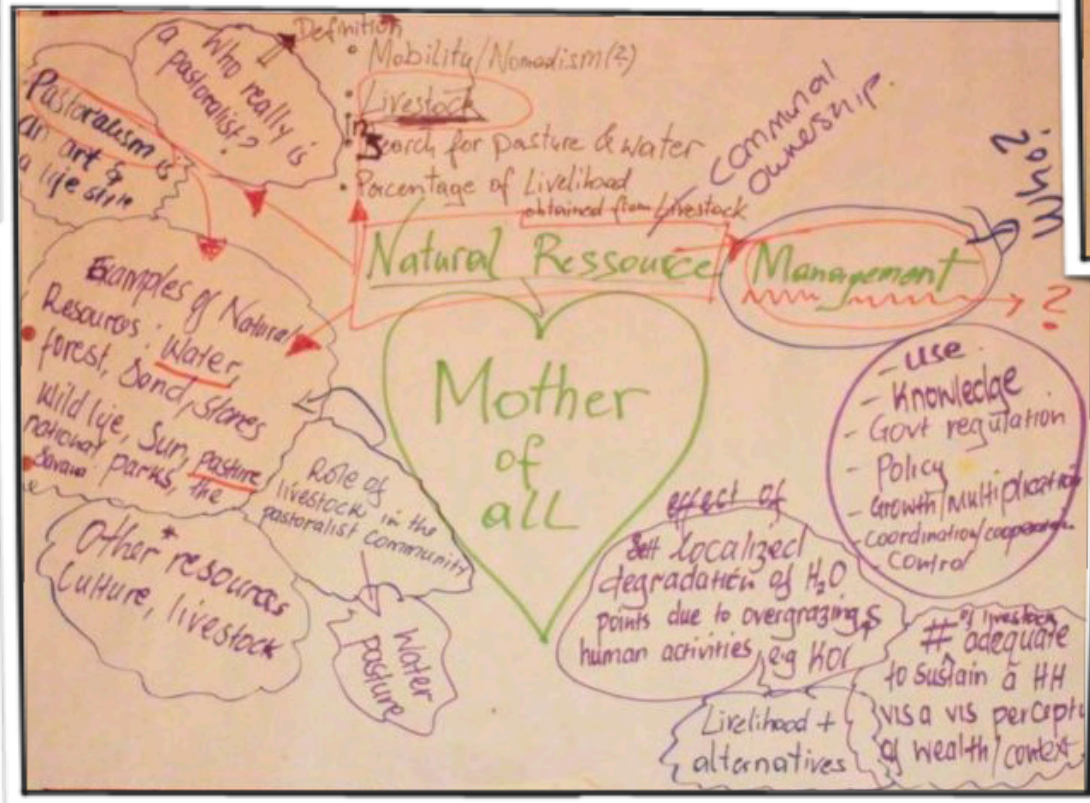
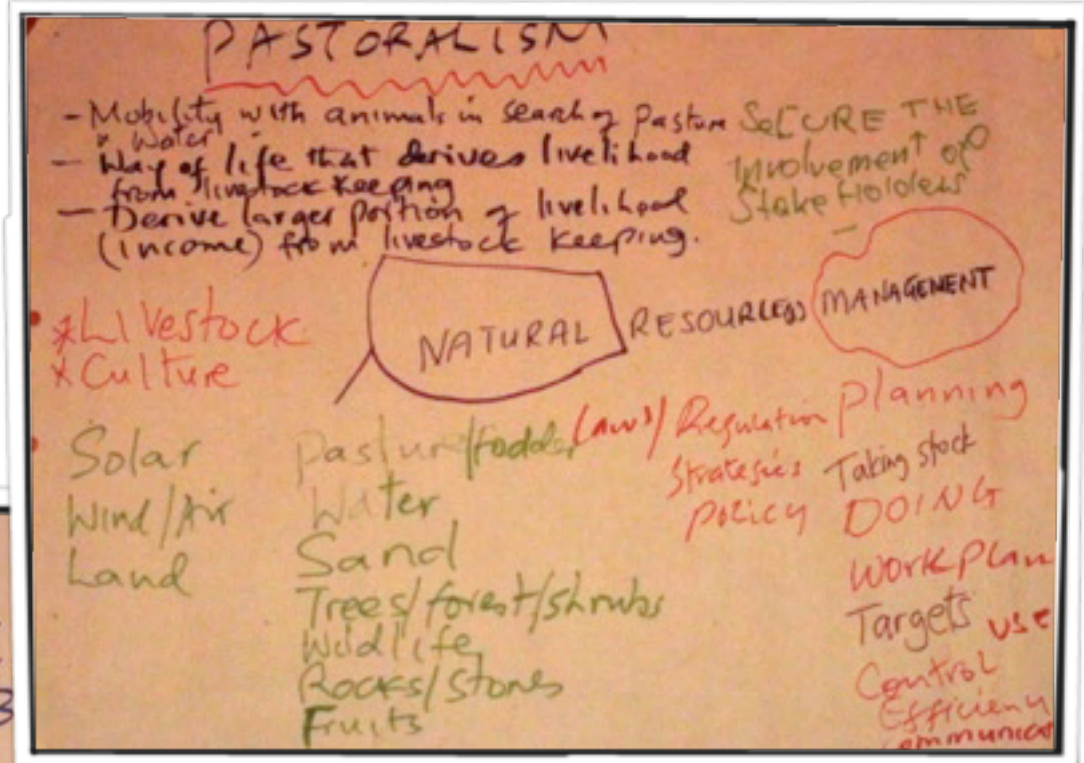
- Impact on the water recharge/reservoir systems – seasonal wells, rivers drying up faster – negative impact on the socio-economic well being of the households, increased vulnerability that demands adjustment on water use to increase efficiency

These climatic changes need not kill the hope of farmers in the County because, with the help of experts, governments and non-government organizations, a leaf can be borrowed from countries that are facing similar challenges but are managing better e.g. Egypt, Syria, Tunisia, Saudi Arabia, among others and use the same to improve the County scenario. It's imperative that efforts are directed towards building the adaptive capacity of pastoral communities in the county by ensuring that farmers are keeping the correct livestock in the right environment, are growing the right crops in the right areas, are harvesting and utilizing the little available water more efficiently. Farmers too should be facilitated to improve productivity of their livestock through the use of available research knowledge, information and technologies in order to keep fewer numbers whose requirements will be satisfied by the available grazing and water resources. It will take the input of governments, development partners/agents to change the situation for the better and renew the hope of the pastoral communities living in Marsabit and other similar counties.



knowledge cafe - natural resource management

By Dr. Adano Wario Roba



DAY 3: HOW DOES CHANGE HAPPEN HERE?

We checked into day 3 with a song and some movement and began day 3 with an enquiry into change. Linda explained *"So far we have been talking about what needs to change but this session we are going to focus more on HOW change happens, on the process rather than the content. We can learn about change from text books or from models, but the best way is to learn from our own experiences by taking time to recognize what we know. This morning we are asking the question: how does change happen around here?"*

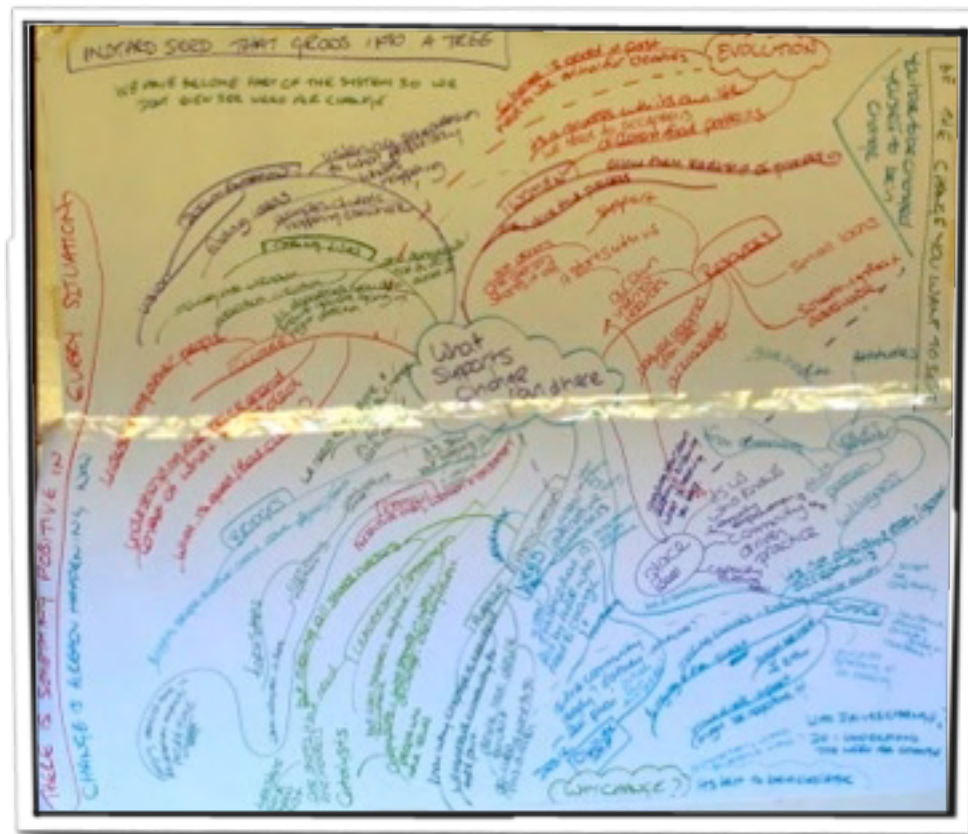
In groups of 3 people shared their own personal stories about a change for the better, a positive outcome where something changed and didn't change back. They were asked to share why they chose this story and what helped or supported the change. Back in the circle we heard 4 stories and insights from each person about what supports change, from which a mind map, a route map for change was created. The mind map helps us see where we need to pay attention in this change process.



Appreciative Inquiry

...is a method which focuses on increasing what an organisation or community does well rather than on eliminating what it does badly. Through an inquiry process which appreciates the positive and engages all members of a community and often their stakeholders, it seeks to renew, develop and build on what works.

More information <http://appreciativeinquiry.case.edu>



STORIES OF CHANGE

Enterprising for education

A girl wanted to continue her education, but the family didn't have enough money for the school fees. But the girl did not give up. She looked for ways to raise the funds and she did not want to be dependent on donations. Near her community there is a lake and she came across the idea to start a small fishing business. With the help of a small loan her mom could start the business. This allowed the girl to start her secondary education.



Empowering marginalised women

When girls from traditional communities fall pregnant prior to marriage they often become outcast losing the love of their parents and their own self-esteem. They end up in places called 'trading centers', alone and with few prospects for the future. We asked these women: "what can you offer?" They answered: "we have nothing", but we realized they had knowledge that hadn't been tapped. They knew how to make traditional ropes and other handy crafts to sell. They learned to save their money and then went back to their parents to ask for loans, our organisation matched what they had saved. With this they were able not only to earn their own income but also to win back the respect of their families.

How I became the first woman chief of the Gabra

When the post of chief was opened I applied, although I wasn't encouraged a lot. I was the only woman with qualifications among eight male applicants. I got selected on gender. People were surprised when I was elected and often visitors from the government are surprised when the chief is a woman. I am doing my best to be a good role model for future women chiefs and I feel that my community is respecting me. There should be more opportunities for women to become chiefs.

Conflict resolution

We were working with two communities who were engaging in violent conflict. To really work with them we had to cross over into Ethiopian territory. We were heavily discouraged to do that as it was dangerous. But we said to ourselves, if we just wait the risk of this conflict continuing is too big. If we die for peace at least we die for a good reason. If you really want to change something you need to take risks. We crossed over and started to work with the communities who are now engaging in cross border trade with each other and living peacefully side by side.

MIND MAP PART 1 + 2

Who drives change? Do I understand the need for change?

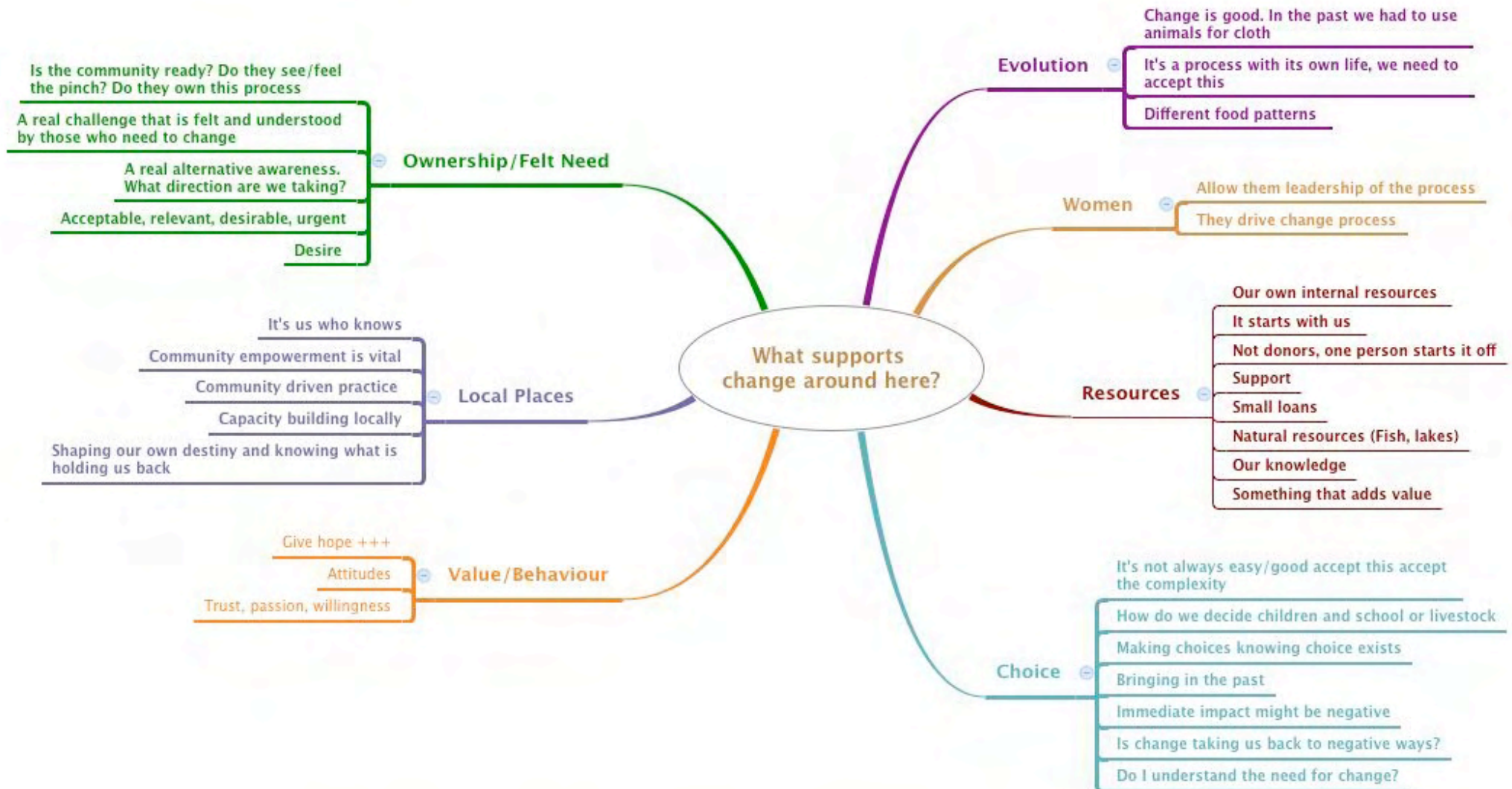
Change is already happening now



You have to change yourself to be in change

Plant the mustard seed that grows into a tree

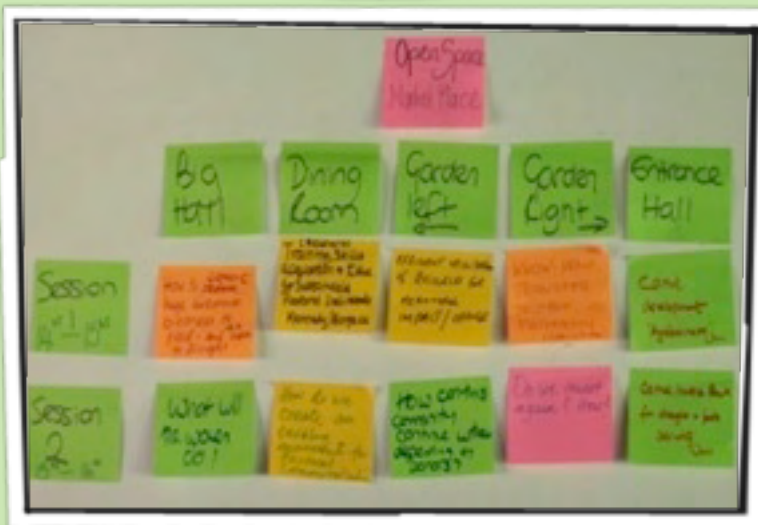
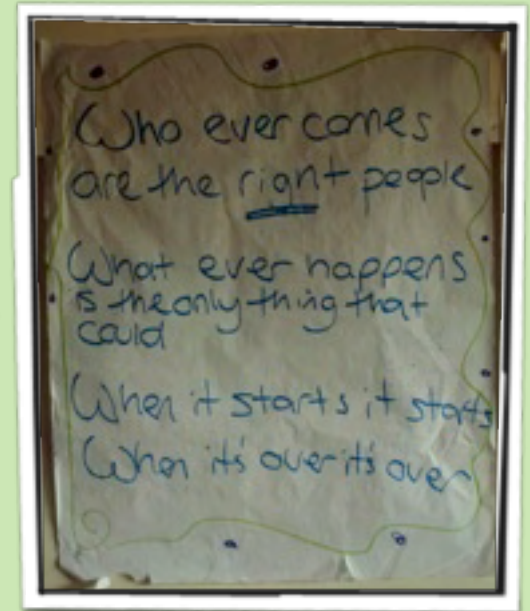
There is something positive in every situation



We have become part of the system so we don't see the need for change

OPEN SPACE: WHAT ARE THE PATHWAYS TO THE FUTURE WE WANT TO SEE?

After having created our map for change, we were invited by Silas into further exploration of the pathways that would lead to a better understanding of the options for a more sustainable livelihood for pastoralists. The idea was not to look at specific projects, rather to explore different areas for possible intervention that could inform everyone's work. Ten topics were worked on in two rounds of five parallel sessions each. All groups were asked to return to the circle sharing what they had discovered as seeds of change and conditions that would make it possible for this seed to grow.



Open Space

Open Space Technology is a process which allows organisations, groups and communities to create their own agenda and work on different questions or issues in parallel. Everyone decides which session to go to, following their passion and responsibility.

For more information <http://www.artofhosting.org/thepractice/coremethods/openspace/>



Efficient utilization of resources for meaningful impact/change – Michael

Possibilities: Develop new ways of measuring impact, coordinate NGO efforts and contact new local government after elections to localise national development blueprint

Conditions: build capacity of local people to do holistic impact assessment, put in place functional and effective ways of coordination



Camel development 'Agribusiness' – Chris

Possibilities: Camel Ecotourism, Product value addition and marketing (for example salad spoons made from camel bones can be sold for 1000 KSH)

Conditions: training and promotion, infrastructure: bulking, transport, cold chain



Camel/cattle bank for drought and food security – Chris

Possibilities: community based design for camel/cattle bank rather than cash loans, can work better in absence of ready buyers

Conditions: deal with risks to benefit both sides, information transfer to and from the community about working of the system



What will the women do? Linda

Possibilities: Women themselves are the seeds of possibility, women's desire to improve things for the family

Conditions: Exposure to other women, forming strong bonds and connections



How to convert huge livestock biomass to food – and not loose to drought? - Dojo

Possibilities: value addition to livestock and products, policy and advocacy on livestock marketing

Conditions: promote cottage (small scale) industries in livestock sector, lobbying appropriate actors on promoting livestock marketing



Knowledge transfer to and from pastoralists (learning strategy) – Georg (Caritas)

Findings: sufficient information is power, oral information is in place –exchange traditional & fast, information flow is currently one way, research feedback needed

Possibilities: System for information still to be found, from weather to marketing, common training plan on specific issues

Conditions: linkage between research industries and pastoralists should be strengthened, KARI to play a stronger role in cooperation with NGOs and pastoralists



Relevant training, skills acquisition & education for sustainable livelihoods? – Kennedy/Bonface

Possibilities: Priority programmes: clinical medicine, nursing, animal husbandry, water resource management, tourism and hospitality, mining and extractive industries, leather technology

Conditions: Stakeholder forum to find sponsors, institutions of higher education, prioritise and pilot programmes, find convenient methods of delivery



How can this community continue without depending on donors? Irene

For the community to stand on themselves

- They need to be consulted and involved in decision making – awareness
- Sensitise the community on the project to be developed
- Community have to contribute
- Capacity building



Do we meet again? How? Manya

There are many ways – in person and online – for follow up activities



How do we create an enabling environment for pastoral commercialisation? George (SNV)

Possibility: special products for niche marketing

Conditions: Creating and strengthening livestock marketing associations, improve market information flow

DAY 4: HARVESTING



We dedicated our final day to harvesting - making sure we could take the fruits of our learning home to our organisations and communities. After spending some time looking at all the outputs that were hanging on the walls, like in an art gallery, we worked in stakeholder groups. We had been talking about the similarities between us and looking at us as a collective. Now it was time to give space to the different groups: academia and research organisations, local NGOs, national/international NGOs, pastoralist communities and Caritas Austria. The groups worked on the questions: "How will we take back this learning to our communities, what is now ready to go to the next level? How will we continue this work we have seeded here?" and shared their insights back to the whole group.



Insights from academia/ research/science

Development must be informed by science
technology innovation local
knowledge tailored
Implementation strategy for
stakeholder fora relevant
training programmes



Caritas Austria

Pathways are here and available

Focus is needed

Structured co operations between international and national stakeholders to be developed further

Kenya National/International NGOs

With well-coordinated commitment and information sharing NGOs can build pastoralists communities to cope with current pressure

Pastoralists

Encourage self-reliant pastoralists

Change for a better life

Peace and reconciliation

Building on traditional past institutions and structures

Promotion of environment for future use

Agri-business is an alternative

Building on indigenous knowledge

Education – encourage communities to take their children to school

Elect good leaders

Participate in community development activities

Involve communities in decision-making



THE WAY FORWARD



Marsabit NGOs

Need to promote livestock products, value addition and livestock marketing

There is a need for documentation of information between research and development

Relevant education to pastoralists

Capacity building

Mobile Health services that suit the life of pastoralists

Explore further the relation ship between conflict and livelihood

Co ordination and collaboration between implementing development activities

CLOSING SPEECHES

Final words from Georg - Caritas Austria: "The starting point for this conference was our last meeting with Pacida and the Diocese, where we said we don't know the best way for development work in this area, we need to bring people together. What are the best solutions and alternatives for pastoralists?"

It's the first time we have initiated something like this, lots of resources are needed to make it happen. I'm not making a final conclusion for Caritas about the alternatives for pastoralists but we know that resilience has to be improved because of climate change.

Yes we don't have to invent big new alternatives, lots of them exist but they are not yet used or known everywhere. We need to come together more often to meet. We need further meetings with our partners. We need regular coordinated exchanges of knowledge about what everyone is doing and we need to involve the private sector in these conversations.

We will not go back to Austria saying this is it, we do have a next step to follow up with our partners and I am looking forward to more cooperation and exchange".

Joseph – Diocese: A big thank you to the participants for coming. We had no idea what would come out of it, this rich information came from your generosity. We asked for participation and we got it. When we do community assessments the same priorities have not come up here. Communities know the organisations. Thank you for your generosity, we can share this information. Thanks to Caritas Austria, we couldn't have done this without

funding. This is a new way of being. This is what we need to change our way of meeting. We need to share more, connect more, we need a plan. Thank you. "

Patrick – Pacida: "A long awaited great day. We achieved our goals. The idea was broad that something different might come, the outcome is there now. Thank you donors for organizing and facilitators for a quite unique approach. It's a lesson learned and we have learned it. Circles are great, we shall adopt them.

We talk of pastoralists in the past, they are still here and will be in the future. Let's be focused, there is nothing unique that we can bring that will change their lives. Let's do stuff that is relevant to their lives. They are unique, movement is challenging, you need good health, water and we need to harmonize not compete but complement each other. We have built a family from all of us. Normally people sleep at conferences but we have all been very active".

Christoph - Caritas Austria: "I'm impressed about all the knowledge ideas and practices we shared, thank you very much for sharing. I wish us all together that we can take from this collaboration and create a better future for the livelihood for people in this county. I'm very happy and I hope that we will move into the pathways we saw".



Thank you
this has changed my attitude; this workshop has shared really good insights on what we should do in the future. Where ever there is communion of people there is a way forward

All of you are leaders in communities; please convey this message to your communities

This was an opportunity that came my way and I'll never forget it.

This conference has changed my perception and I feel very happy

Organisation and coordination of the process was super and fit with the needs of pastoralist communities



Some quotes from the closing round

The way I view things now has changed, I don't take face value now I will take time to understand

I'm humbled because of the experiences I've lived; I hope they will find their way into our work

Caritas I think it's important that you keep leading the way because you are the vision carrier

This conference came at a busy time and I wondered if I should go – I wouldn't have missed it. I've been in many meetings but this one has been more in depth and thorough, thanks to those who got us thinking in a different way

I would love to see a training workshop for representatives on how to run a workshop like this –please please please I would love to learn how to do this

I hope to see a similar workshop conducted again for pastoralists and grass root level

In my future work I wish more complex things can be achieved with simplicity



The content of this report was collectively created by the participants during the conference. It was put together and designed by Simone Tiesinga-Poutnik simone@natural-innovation.net together with Linda Joy Mitchell linda@lindajoymitchell.org.uk, supported and approved by Caritas Austria.

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