



Pastoral Civil Society

Quarterly Newsletter of RECONCILE/IIED Programme on Reinforcement of Pastoral Civil Society in East Africa

Issue no 7

July – September 2004

Editorial

We welcome you to the seventh issue of *Pastoral Civil Society*.

In this issue you will find reports on programme activities, visitors we have received, reports on relevant events and news, upcoming events and useful resources. Our Pastoral Civil Society profile for the quarter is on The Pastoralist Indigenous NGO's (PINGOS) a CSO based in Arusha Tanzania.

We have also focused on the Maasai land debate in Kenya. Most of our readers must be aware of the Maasai agitation for their land to be returned to them at the end of the 100-year leases. We present to you a report from our own visit to Laikipia, one of the centers of skirmishes during the agitation.

We hope we will be receiving more comments from you and have a wonderful reading.

Editor

Overview of programme News

During the 3rd quarter, work continued on the design of the generic training course on *Pastoralism and Policy in East Africa*. Material for module 1 of the course (the pastoral system) was commissioned, discussed and finalised with experts from the universities of Nairobi and Soikoine.

The pastoral communication strategy workshop was held at the Bounty Hotel, Nairobi drawing a range of participants from the media and development practitioners from the East African region. During the

workshop, a number of strategies were proposed and the report is being worked on. The Core Advisory Group (CAG) meeting was also held at the end of the workshop.

We launched the capacity building programme of Tanzanian Pastoral Civil Societies in Arusha during the period. The programme intends to enhance good governance for poverty reduction in pastoral areas. We also participated in various relevant networking meetings in the region

More detailed reports appear below.

1. Developing a Pastoral Communication Strategy From the 11th to 14th July 2004, the programme held a workshop whose theme was “*To Identify Media Communication Strategies in Support of Pastoral Livelihoods in East Africa*”. The overall objective was “*To identify elements of a media communication strategy in support of Pastoral livelihoods in East Africa*”. Specifically, such a strategy would seek to achieve three key sub objectives:

- i. Use the media to challenge the prejudices, biases and myths about pastoralism and the pastoral way of life that is perpetuated in media coverage of pastoral issues;
- ii. Use the media to promote an informed discourse on the potential, constraints and challenges of pastoralism; and,
- iii. Mobilize public opinion in favour of pastoral livelihoods by providing informed analyses of issues from the perspective of pastoralists.

The workshop co-funded by the Oxfam regional pastoral programme brought together a broad range of representatives from pastoral civil society, media and researchers from East Africa. Together they discussed how best to develop a communication strategy that pastoralists could use to communicate effectively with policy makers and vice versa in order to demystify the myths and perceptions of pastoralism held by those external to the system.

The workshop produced a draft strategic plan that will be submitted to pastoral civil society organizations for debate in order to fine tune it and come up with a fair copy. It is envisaged that once the document is ready we will host a breakfast media workshop for editors of leading media houses at the country level together with members of the pastoral civil society to find ways of taking this process forward.

Find out more by contacting John Letai (jletai@wananchi.com). And expect an update in the next issue of the newsletter.
(Report by John Letai)

2. The Generic Training Course on Pastoralism and Policy in East Africa

A series of meetings have been held between Alais ole Morindat (the lead trainer), John Letai (the programme manager) and two key resource people helping the programme design the generic training: Dr Ekaya from the University of Nairobi, Department of Range Management, and Prof Shem of Sokoine University, Department of Animal Science. These meetings reviewed progress and identified new material needing to be developed for the design of the 1st module of the generic training.

We have fixed the dates for the test training of the 1st module of the course (the Pastoral System). This will be held at MS-TCDC from the 21st to 27th November 2004. About 12 people from Kenya, Tanzania and Uganda representing pastoral civil society groups, pastoral researchers and the development community will participate in the test training. Their role will be to judge the quality of the material presented in the 1st module. Are the arguments well made? Is the evidence provided to support the arguments pertinent and convincing? Are there other case studies we should be using? Is the pedagogic approach of the training good? Answers to these and other questions will allow us to improve the training before it is tested for a second time in March 2005.

(Report compiled by John Letai)

3. Reconstituted CAG holds it's 1st Meeting

The newly constituted Core Advisory Group (CAG) held its 1st meeting after the communication's strategy workshop. The CAG, as its name implies, advises the programme on its activities to ensure it is on track to achieve its objectives. The members of the CAG are:

1. Wario Galma

2. Korir Sing'oei
3. Margaret Rugadya
4. Martha Iryama
5. Soipa Tuya
6. William Ole Nasha
7. Ignatus Mwakalile
8. Godfrey Karamuzi
9. John Plastow

The meeting gave an opportunity to the CAG members to know one another, provide a direction on the programme implementation and understand more the long-term and overall objective of the Programme.

This meeting reviewed the 2nd and 3rd six months report of the programme. It received and adopted the reports and approved the April 2004-March 2005 workplan. CAG members were also brought up-to-date on a number of programme issues including the 2nd partners meeting, consultancy on economics of pastoralism, design of generic training course on pastoralism and policy, communication strategy workshop and process

The next meeting will be held during the partners meeting in the 1st quarter of 2005.
(Report by John Letai)

4. A new initiative in Tanzania

The rapid pace of policy change in Tanzania, particularly in relation to land, wildlife and local government, risks bypassing pastoralists if they do not get involved. This led the programme to seek additional funds to build the capacities of pastoral civil society organizations in Tanzania to participate in these reform processes in an informed way. The project, funded by Development Cooperation Ireland's in-country Micro Projects Scheme, is a 6-month pilot phase to begin to address the **short-term institutional capacity building** requirements of pastoral civil society groups in Tanzania.

The project is working with six pastoral civil society groups namely PINGOs Forum, TAPHGO, Maasai Women's Development Organization (MWEDO), Gejuru Education Trust (GET), Community Resource Team (CRT) and Laramatak Development Organization (LADO).

In the 6-month pilot phase activities will focus on two key areas. First, building the capacity of pastoral civil society groups to build their internal institutional and governance skills. This will be done through a process of assisted self-assessment and peer group analysis. Rather than get outside consultants to analyse their capacity building needs, the organizations will do it themselves according to their own values and priorities using a learning group approach to share the results of their analysis and deepen understanding.

The second set of activities will consist of developing simple booklets in English and Kiswahili presenting and "demystifying" the provisions of four policies important to pastoralists' livelihoods. The purpose of these booklets is to present in a simple and clear language key provisions within these policies and their implications for poverty reduction in pastoral areas of Tanzania.

A planning workshop with the six organizations will take place on the 14th and 15th October to discuss how best to implement the project. We will update you on this in the next issue.

(For more details on this initiative contact John Letai (jletai@wananchi.com)).

5. Programme Visitors

During the quarter we hosted Ulla Godtfredsen and Prudence Kaijage from one of our main programme partners MS-TCDC, Arusha. Ulla is the Principal at MS-TCDC while Prudence is the Training Coordinator. During our meeting we discussed issues of mutual interest including the generic training course that will be offered at the

centre and ways of cementing relations between our two organizations.

(Report by Nickson Orwa)

Programme Field Visits

Visit to Waso Trustland Project (WTLP)

During this quarter, the editor together with Ms. Elizabeth Karono, RECONCILE's Research Associate and Mr. Adan Kabelo, Programme Officer, MS Kenya paid a visit to Waso Trustland in Isiolo District, Kenya. The main aim of the visit was to have a better understanding of the organization, their strategies in advocacy and the difficulties/challenges they face. The trip in collaboration with MS Kenya was to assess the capacity of Waso Trustland to do advocacy and come up with interventions and proposal on how to improve their capacity.

WTLP works in Isiolo district where a major issue facing pastoralists is the rampant allocation of pastoral land by the local county council to outsiders. This happens without any consultation with local pastoralists who, on returning to their home areas after prolonged periods looking after their cattle in the bush, find their land has been sold without their consent. Recent examples include land being sold for game reserves (e.g. Buffalo Game Reserve, Shaba Game Reserve), and the Duse mine. Not only is the community not consulted in the sale of their land, it is also not compensated for its loss. High levels of illiteracy mean that local people are unaware of their rights. Educating the communities of their rights is a major activity of WTLP. Isiolo council is very rich from the revenue it gets from wildlife, minerals, game parks, military installations etc. The irony is that the community never benefit and are one of the poorest communities in the country. The wealth is only shared by a few in the council at the expense of the people they are supposed to serve.

This state is what WTLP is trying to address by empowering the community to influence their destiny and the leaders to be more sensitive to the public. They are doing this through research, holding forums, demonstrations, litigations, engaging the media, and capacity buildings of other CBOs.

Their work has started bearing fruit as the community begins to question some of the actions of their leaders. They have also been recognized and made presentations to the Njonjo Commission on Land, Constitutional Review Commission and currently are members of the Pastoral Thematic group at the national land formulation policy meetings going on. Their lobbying also led to Commissioner of Mines refusing to renew the license for the mining at Duse Mine till the community is involved.

'Hongera' WTLP for the work you are doing and please stay focused and determined!

What do you think about the work WTLP is doing? **(Report by Nickson Orwa)**

News from our Partners

1. Creating Pastoral Voice in Uganda

In January 2003, Oxfam GB visited the NGO Forum to talk about pastoral development issues and how they should be included in the Poverty Eradication Action Plan (PEAP) that is being revised. Getting involved in such a process presented the challenge of who would be the actors. Three members (Godfrey Karamuzi-NYDA, Margaret Rugadya-AfD, and Vincent Abura-KADP) of the Core Advisory Group (CAG) of the IIED/RECONCILE programme for Reinforcement of Pastoral Civil Society were faced with the situation in Uganda where CSO activity was very low or limited to relief-oriented interventions. There was no mechanism of collaborating for the kind of joint action needed to ensure that several organizations are called upon to get involved in the process of lobbying for inclusion of pastoral concerns and issues in the PEAP.

The three, working as a core group with Oxfam and NGO Forum, grappled with how to proceed on an agenda for enhanced civil society involvement in pastoral development. Seizing the opportunity an inaugural meeting was held in Jinja, in July 2003 to seek the mandate of CSOs to represent their views and contribute to the articulation of pastoralists issues into the PEAP, and to ensure that pastoral development was highlighted in policy formulation and implementation in the public sector. During this meeting the Pastoralist Civil Society Task Force was born. The three members of Core Advisory Group were at the centre of the taskforce charged with implementing a number of resolutions made during that workshop. This process ensured that the taskforce was comprised of competent members with diverse expertise (researchers, managers, activists, media, etc.) with a committed sense of purpose and voluntarism who sometimes were operating from parent organizations that had long-standing interests in pastoralism.

The Task Force spearheaded a number of activities within its mandate, including widespread consultations of the key stakeholders in government, CSOs, local and international NGOs, and pastoralists at various locations. Policy briefs, workshops, meetings and media campaigns were also organized. Different organizations took the lead e.g. PANOS on Parliament, Oxfam on contacting MFPED¹ and PEAP drafting teams, contact with advisors in MAAIF², AfD on planning our way forward, etc.

Over the past year, the Task Force has been credited with the ability to mount a sustained advocacy programme sustaining a process of constructive and timely dialogue, often of other NGO Forum Task Forces

during the PEAP revision process. Of all NGO Forum Task Forces, the Pastoral Task Force was the only one that has made tangible efforts to transcend the 2001 PEAP revision. Publications generated by the Taskforce were distributed to MPs, donors and in major Libraries (CBR; MUK; MFPED; etc.). The taskforce was also able to submit a formal response to the March 2004 PEAP draft already submitted to the MFPED.

The taskforce members have participated in several PCS-EA events that have strongly strengthened their capacity in the past one-year such that during the Inter-Parliamentary regional workshop on Pastoralism, the Task Force appropriately positioned itself as a 'Think Tank' for the Uganda Pastoral Parliament Group. The opportunities for the taskforce are enormous with renewed global interest in Pastoralism by the World Bank, USAID, UNDP, DFID, possibility exists for accessing funding from DFID's Civil Society umbrella programme, a concept note and one year work plan developed (2004-2005) and recently the taskforce was further mandated to carry on with the process of streamlining for functionality.

There is a need to think carefully about the most appropriate institutional structure of the 'new baby'. It should not be an 'orphan', but it also needs a mother who will let it grow 'organically'. In July 2004, during the taskforce planning meeting held in Entebbe organized by Oxfam, participants resolved to give the Task Force (now the Pastoralists CSO Steering Committee), another term of 1 year in office to implement the new agenda, which was mainly based on its current work and achievements. It was hence recommended that:

- For continuity and credibility of the organization, membership of the coalition should remain at institutional rather than at individual level, though resourceful persons could be co-opted as the need arose.
- Noting the ad hoc nature of activities in the previous year, it was

¹ Ministry of Finance Planning and Economic Development

² Ministry of Agriculture, Animal Industry and Fisheries

seen as important to put in place an advocacy strategy with specific messages, targeting different categories of audiences e.g. policy-makers, legislators, donors, NGOs and CSOs.

- There is need for further research to get correct facts for advocacy campaigns.
- Publicize and build support for the Pastoralist CSO Coalition so as to involve a wider constituency, especially incorporating the voices of the pastoralists themselves.
- Gender considerations should be incorporated at all stages of designing and implementation of advocacy campaigns for pastoralists.
- Build networks at national and international level.
- Develop a media strategy to ensure proper publicity for Pastoralism.
- Identify resources to implement priorities set out for the next year.

Any ideas on improving the initiative?

Report by Margaret Rugadya, Manager, Capacity Building, Associates for Development (AfD),
afd@africaonline.co.ug

2. Pastoral Parliamentary Groups in Eastern Africa (PPG's): A new means of policy advocacy is born

A new wave of advocacy has emerged in the Eastern Africa Region. From Ethiopia in the Horn of Africa, penetrating deep into the interior of East Africa, the formation of pastoral parliamentary groups is a new and unprecedented phenomenon in advocacy circles. These groups going by different names are now functioning informally and formally in the countries of Uganda, Ethiopia, Kenya and Tanzania. In Ethiopia it goes by the name of Pastoral Affairs Standing Committee (PASC), the Ugandan counterpart is known as Pastoral Parliamentary Association (PPA). In Tanzania and Kenya the name given is Pastoral Parliamentary Group (PPG).

Activities related on the PPG's have been in the making as far back as 1996. The Kenyan PPG is believed to have been in existence since 1998 even though it only started being active in 2003. The Ethiopia PASC was formed by a formal proclamation of parliament in 2003, while that of Uganda was formally established in 1999.

Tanzania came last in the formation of its PPG. The idea to form a PPG in Tanzania came first from a meeting of the topic of pastoral advocacy organised by Minority Rights Group International (MRG) in 2002. The same idea resurfaced during a roundtable discussion on pastoralism that was organised by PINGO's Forum and financed by MRG in 2003. It was however cemented in 2004 during an inter-parliamentary workshop that was organised by PANOS-East Africa and the Uganda Pastoralist Taskforce in 2004. During these important workshops the attending MP's from Tanzania were challenged to start their PPG like their neighbours.

It is precisely because of the above developments that a group of 18 MPs representing pastoral and agro-pastoral constituencies forged a resolve to form a PPG on 2nd June 2004 in Dodoma, the capital city of Tanzania. During this historic moment the group of 18 elected their leaders, with Hon Mathew Taki Oletiman, the legislator for Ngorongoro being elected as chairman while Hon Job Ndugai, the legislator for Kongwa was elected the PPG's secretary. The TzPPG met again on 11th July 2004 to deliberate on the constitution and forge the way forward. The constitution that was prepared thanks to PINGO's Forum and existing constitutions from the PPG's of neighbouring countries, was adopted formally in the interim. The leaders of the PPG formally approached the secretary to parliament on the existence of the group and it's intention to operate and register as a formal parliamentary association.

But what exactly is the TzPPG intended to achieve? The objectives of the TzPPG are

stimulated in the Constitution as being no less than:

- Identifying policy issues among pastoralists through research and disseminating information to the Group;
- Organizing training seminars, forums and conferences on policy issues for the Group;
- Providing the technical support in policy formulation and analysis to the Group;
- Identifying and engaging donors on behalf of the Group to fund the activities of the Group;
- Identifying and introducing the Group to other similar-minded or related groups, organizations or institutions locally, regionally and internationally;

The objectives of the Kenyan PPG are quite similar to the above. Those of other countries could have more or less similar objects. On the overall however, the logic underlying the formation of these groups is to open new avenues of pushing the pastoralist agenda in national policy and legislative making process and to front pastoral interests in national development strategies.

The role of the PPG's in bringing positive change to pastoralists livelihoods is unquestionable. There are already indications to support this assertion. The role of the Kenyan PPG in the famous Kenyan Pastoralist Week (KPW) last year is laudable. Working with Centre for Minority Rights Development (CEMIREDE) and other actors, the PPG managed to organise a historic occasion which portrayed a positive picture for pastoralists and pastoralism. There are already indications in Tanzania that having a group of MPs that CSOs can interact with, at ease, can be very handy in pushing forward for policy and legislative reforms. Select MP's from wildlife abundant constituencies, which also happen to be mostly those inhabited by pastoralists, have been made to participate in the ongoing reforms of the wildlife Conservation Act,

1974. Their participation has assured civil society organisations of lively debate in Parliament when the Bill finally goes there. The TzPPG will however get its first test when the Draft second Poverty Reduction Strategy (PRS II) goes to parliament in October 2004, where they will be expected to push for more inclusion of pastoralists interests in poverty alleviation strategies. PINGO's Forum and other stakeholders intend to call members of the TzPPG to table to discuss PRS II.

To conclude, one can say that the coming to the fore of the PPG's in policy advocacy circles is a welcome development. There are however many challenges lying ahead in terms of their sustainability. Sustainability is being challenged even from what is already known in the history of these PPG's. The Kenyan PPG was founded in 1998 but was quiet dormant up to 2003 when it resurfaced. The same applies to the Ugandan PPA, which though established in 1999, it only began being active in 2003. The histories of turbulence indicate that sustaining these tasks is not a down hill task. The survival of these groups is also largely dependent on their founders. With the exception of the Ethiopian one, all the other PPG's have been brought to the fore by a few committed MP's and civil society organisations. This is not a healthy situation for sustainability as the founding MP's have no assurance of staying in parliament forever. Supporting civil society organisations themselves, lack assurance for sustainability. In any case where will the PPG's get resources for sustainability? There is therefore a lot to be done if the PPG's are to become efficient and sustainable institutions.

The question that remains un answered for now is whether the PPG's are extensions and intrusions of civil society organisations in parliament.

What are your thoughts on this?

Report by William Olenasha, Programme Officer, PINGOS Forum, Tanzania.
pingosforum@pingostz.org

Maasai Land Debate

Demonstrations, deaths, arrests, prayers, and burials: A determined community versus an adamant government. The story of Maasai in Laikipia

The Maasai land question has been given its fair share of media coverage with most analysis agreeing that the historical injustices done to them should be addressed. While the civil society organizations believe that this matter is urgent and should be addressed ASAP, the government has developed a wait and see attitude, fast to send policemen to quell demonstrations but slow in responding to the issues raised.

RECONCILE paid a visit to OSILIGI, a CBO based in Dol Dol, Laikipia credited with leading the agitation for compensation of the Maasai over their lost land and met a determined group ready to fight for their land and if death be the answer, ready to die knowing that they are fighting for a just cause.

An outsider may be excused for thinking that OSILIGI only deals with land issues. The CBO is also engaged in education through non-formal education popularly known as shepherd education where young men and women of between the ages 9 and 19 are taught basic skills. The relevance of this was realized recently when the products of this system when back to formal school thanks to the free primary education and are doing very well. The other programmes are:

- Lobbying and advocacy where paralegal workers are trained who later create awareness on the community;
- Productive sector through awareness on livestock drug administration; and,
- Health programme where they collaborate with the Ministry of Health to create awareness on AIDS and dangers of FGM.

Driving from Timau we came face to face with the reality as relates to land on the ground and why it is a priority for the group. Expansive ranches extending 'as far as our eyes could see' surrounded with electric fences on both sides of the road while the local communities toil in road reserves at the mercy of the government. The ranches, as one local community member told as are 'self contained' with even airstrips inside. The locals have been driven to corners of arid lands where even their livestock can't survive.

OSILIGI is an organization torn in between, for while the government blames it for incitement and has gone ahead to arrest and charge almost all its leaders, the Laikipia Maasai are charged and want back their land telling the organization leaders that they know what they want, they know its theirs and the only thing they want is their land. Period.

August 2004 saw simultaneous demonstrations of the Maasai in the various towns where they live to mark the end of 100 years of lease agreement between the colonialists and their Laibon. The response from government was brutal, the demonstrators were teargassed, arrested, clobbered and taken to court. Afterwards in Laikipia, the Maasai due to drought and with their cattle almost dying cut electric fences on the ranches to let their cattle in and graze. The government saw this as an invasion of private property and the Maasai saw another round of arrests. This time people being dragged from their homes, women raped and men clobbered and in the process an elder herdsman died.

The burial of the Maasai herdsman saw the largest influx of security in Laikipia in recent times. Despite all the tension, the burial went on smoothly without much ado. The government was not yet through with OSILIGI for the following day their board chairman, Mr. John Letai, who happens to be our programme manager, was arrested when having lunch with his family

ostensibly on charges of incitement. He was later released the next day on bail. The days that followed saw a cat and mouse race between OSILIGI leaders and the police, the leaders fearing more arrests and the security people looking for other charges.

Meeting the advocacy officer of OSILIGI we realized why this CBO has made the kind of impact it has. The leaders are a focused and a determined group and they believe in what they are doing. Mr. Tingoi says that *'during the rainy season, the ranches open the electric fences so that their wild animals can come out and graze with the Maasai livestock but during the dry season the fences are locked and therefore the cattle can't gain access to the pasture inside the ranches'* and yet the ranchers still speak of eco tourism and corporate responsibility. Responsibility indeed!

Most of the community's prayer places are in the ranches and yet they can't access these places. The community believes that the severe drought faced by them is because they have been denied avenues of communicating with their creator.

When they try to negotiate with the ranchers, the ranchers are hostile for they see the Maasai as a threat. The government has not played its role either i.e. apart from parading security officers to drive away Maasai livestock. Maybe its time for the government to facilitate negotiations between the groups in short term. In the long term a solution will have to found as soon as possible to redress the historical injustices. While the government is doing this they should remember that it is not OSILIGI that is the problem but the injustices that are. Leave the messenger alone, hear the message and find a solution to it. Any response to the challenge?

(Report by Nickson Orwa)

Resources

1. HIV/AIDS in Ngorongoro District, Report for Ereto NPP by Dr Ernestina Coast.

This is the report of a study undertaken in 2002 to help in the design of a new phase of the Ereto NPP where addressing HIV/AIDS issues among pastoralists will be an important element. The report analyses the cultural and livelihood context of the spread of HIV/AIDS, consequences of the spread of the disease on pastoralist production systems, livelihoods and gender relations. It identifies the main areas where communities can bring about a change to their practice and behaviour in order to cope with the HIV/AIDS threat and its consequences, areas where the communities will need assistance in bringing about desired change, and put forward ideas on how they can be assisted. It also reports on efforts to tackle HIV/AIDS in the area and the relations between Ereto NPP and HIV/AIDS.

Kindly contact the Editor at nickson@reconcile-ea.org or Dr Ernestina Coast through e.coast@lse.ac.uk for a copy of the report.

2. Educating Nomadic Herders out of Poverty? Culture, education and pastoral livelihood in Turkana and Karamoja by Saverio Kratli, IDS, UK.

This research was carried out in 2001 under the umbrella of the Learning and Research Program on Culture and Poverty of the World Bank. The program's objective is to learn about the relationship between culture and poverty.

The data in the study suggests that mainstream society in Kenya and Uganda represents pastoralism as a fundamentally flawed way of life and there is a wide gap between pastoral livelihood and its representation within the culture of mainstream society etc. The research comes out with the finding that the poverty of pastoral people may be more closely linked to the mainstream culture in their country than their own. The research also comes out

with a set recommendations including the need for fresh and specific data on the logic of pastoral system, the necessity of ensuring that rich and up to date information on pastoralism finds its way into the education system and the need for systematic and structured opportunities for pastoral people to increase their experience of the outside world and their capability to challenge the public image of pastoralism.

Kindly contact the author, Saverio Kratli at saveriok@onetel.com or us for a copy

Coming Soon

1. International Workshop on Common Property Resource Management

Plans for the common Property Workshop under the co-govern programme (Refer to our last issue of PCS newsletter) are complete. We have confirmations from more than 60 participants involved in Common Property Rights from all over East, West and South Africa plus some participants from Europe. The participants range from CBOs, NGOs, public sector, private sector, faith based organizations, development partners to research organizations.

We will be covering the workshop in our next issue as well as distributing the report once ready. Kindly contact us for a copy of the same if interested.

2. Kenya Pastoralist Week 2004

Following the success of the last year's pastoralist week, CEMIRIDE in collaboration with other partners including the PCS programme is organizing this year's pastoralist week to be celebrated during the last week of November. The theme of this year's event is '*engaging socio-cultural and economic opportunities for sustainable livelihoods*'

Unlike last year when all the activities were concentrated in Nairobi, this year's event sees the decentralization of some of the preparatory activities e.g.

- Tegla Lorupe Peace Run to staged in Kapenguria, which will bring together pastoralists in the North Rift Region.
- Indigenous livestock parade in Narok to bring together the Maa speaking communities of the Southern Rangelands.
- The Great Trek from Moyale through Isiolo to Nairobi.

There will also be thematic paper presentations at Serena Hotel, art and photo exhibitions at Tazama Gallery, commercial exhibitions at KICC and a pastoral gala night at Bomas of Kenya to end the week.

Plans are also in the pipeline to make it a regional event encompassing the three East Africa countries of Kenya, Uganda and Tanzania

We will update you more on the week in our next issue. Kindly get in touch with the event's coordinator, Mr. Yobo Rubin at yobo_cemiride@hotmail.com

3. CBNRM Workshop

Community Based Natural Resource Management Workshop organized by African Conservation Centre, East African Wildlife Society, Sand County Foundation Community Based Conservation Network and Wildlife Conservation Society of Tanzania entitled *Taking Stock of Community-based Natural Resource Management in East Africa* in Arusha, Tanzania from October 4-7, 2004. In attendance will be natural resource practitioners from all over the region. During the meeting case study presentations will be made followed by discussions.

The workshop case study presentations will provide the basis for a clearer identification and understanding of the following:

1. Existing achievements and challenges facing CBNRM efforts in East Africa.
2. Key information gaps, which constrain our understanding both of existing CBNRM efforts as well as the ways of improving CBNRM's biological and socioeconomic impact.
3. The development of effective strategies for addressing political economic challenges to sound implementation of CBNRM reforms (e.g. devolution, collaborative management).
4. The basis for developing more effective networking and communication strategies based on existing organizations and networks

Don't miss our next issue for a comprehensive update on the meeting.

4. Global Pastoralists Gathering

From 27th - 31st January 2005, pastoralist groups from the Americas, Africa, Europe and Asia will gather in Ethiopia. Over 100 people will attend, the majority of whom will be pastoralists who wish to meet other pastoralists, and who are interested to find and exchange new ways of negotiating an improved deal for pastoralists.

Supporters from first nations groups, governments, the United Nations, universities and other organizations will also attend, to be challenged, learn, share stories and explore ideas with pastoralists.

The gathering aims to give pastoralists an opportunity to converse, find common ground and create alliances. How can pastoralists achieve recognition of their extraordinary capacities to look after their environments, societies and development? Is one answer the new UNDP World Initiative for Sustainable Pastoralism (WISP)?

WISP will be one of the major themes at the gathering. This is an initiative designed to lobby for the sustainable management of

pastoral lands through the custodianship of pastoralist peoples. WISP planners will ask the gathering to challenge and give advice on the initiative, particularly around ways in which pastoralists can be involved in its design, decisions and continuous management. The gathering will explore how WISP can provide pastoralists with opportunities to talk directly with powerful institutions.

The gathering will also focus on how pastoralist wisdom can be more widely understood, how governments and powerful institutions can recognise their needs and interests and how they can influence change. This will be done through a series of discussions and debates on issues such as land and governance, analyzing how these have been tackled in different parts of the world.

The gathering will be co-hosted by pastoralists from East Africa, The Horn of Africa Pastoralist Communication Initiative, the World Initiative for Sustainable Pastoralism and the Institute of Development Studies, UK. Accommodation will be in traditional houses or safari tents. The event's facilitation will make use of African approaches, where small meetings and big gatherings take place under shady trees.

If you would like further information or are interested to attend, please contact Daoud Tari Abkula and Sarah Wilson at globalpastoralistgathering@yahoo.co.uk. Funding is available for those who do not have the necessary resources to attend.

Other News

1. Kenya: Minister Shocked by Refusal of Title Deeds

It was reported recently that the Minister of Lands and Settlement Hon. Amos Kimunya was shocked when a community in Kwale District, Kenya rejected his offer to be issued with title deeds for their land. The Duruma community was adamant in their refusal preferring instead that their land remain a communal property. Even the minister's warning that the title deeds would keep grabbers at bay were ignored by a furious community against adjudication of their land or issuance of title deeds

The community elders informed the minister that subdivision of their land would change their lifestyle as livestock keepers and they wouldn't allow for this to happen. Even the area councilor had no option but to support the community desire. Even pleas from the director of survey who comes from the area telling them that adjudicated land would accelerate development could not change the community stand.

It may be time the government became more sensitive to the people they serve and learned to listen more to the subjects.

What would you do if you were the minister?

2. Tanzania: Has the aid industry disempowered Tanzanian Pastoralists?

Donors have flocked to support Tanzania's pastoralist land rights movement. However,

well-intentioned desires to promote democracy, indigenous rights, participatory development and community conservation have had perverse consequences. Leaders of pastoral non-governmental organisations (NGOs) have become less and less accountable to their communities. The pastoralist movement has lost momentum as its energies have been diverted into activities to please donors.

These are some of the conclusions in a new publication written by Jim Ogoe. You can download a copy of his article from

<http://www.id21.org/society/s1aji1g1.html>

Do write and tell us if you agree with his views!

PINGO'S Forum, a Profile

The Pastoralists indigenous NGO's (PINGOS Forum) is a membership organization for Pastoralists and Hunter-Gatherers, established in 1994. The forum was founded by four CBOs namely KIPOC, Ilaramatak Lorkonerei, Bulgada and Inyuat-E- Moipo as an outcome of their joint advocacy initiatives in response to the many problems facing their target groups, particularly land alienation. The number of member organizations to the Forum has now increased to 39, working in some eight regions of mainland Tanzania.

The mission of PINGOs Forum is *'to coordinate and promote solidarity for the improvement of the livelihoods of indigenous pastoralists and hunter-gatherers in Tanzania, through advocacy on human rights and sustainable development'*. This mission is informed by a vision of *Human rights and sustainable development for the indigenous pastoralists and hunter-gatherers of Tanzania*. The target groups are the indigenous pastoralists and hunter-gatherers of Tanzania. The activities undertaken by the forum include

- Advocating on various issues on behalf of its members for the better livelihoods of pastoralists and hunter gatherers
- Capacity building of members CBOs in terms of management, and sustainability of their programmes through trainings and facilitation of their activities, among others
- Creating awareness through education on policies and legislations and how they impact on the livelihoods of pastoralists and hunter gatherers
- Conflicts management and resolution between the Pastoralists, Hunter Gatherers *inter se* and between them and their neighbours, mostly the farming communities
- Contracting pilot studies and in depth researches on various issues affecting the welfare of pastoralists and hunter gatherers
- Networking between members and all stakeholders and dissemination of relevant information to identified stakeholders

The major achievements realized by PINGOs to date include

- (a) Provided a forum of discussion and inputs on Rangelands Livelihoods and the poverty reduction strategy (PRS) review to Pastoralists and civil Society organizations.
- (b) Capacity building endeavour for its member organization on Governance, Management, Advocacy and NGO Law and Policy.
- (c) Created a threshold to discuss on Pastoralism and its fate and factors affecting it.
- (d) Enlightened and opened avenues on policies affecting the well being of Pastoralists, Hunters and Gatherers to its target group.
- (e) Advocated and lobbied on members of Parliament, Local Government Authorities and Civil Society Organizations on the Wildlife Law and Policy with an aim of soliciting for recommendations to be fused in the amendment of the Wildlife Law and Policy.
- (f) Initiated grounds for discussion on Pastoralists Early Childhood Care and Development (ECCD). An exchange of views and experiences with intent to improve on ECCD initiatives and undertakings.
- (g) Carried out a research on the Proposed eviction of the Maasais from Ngorongoro Conservation Area with the proceeds used to advocate for the rights of the pastoralists.
- (h) Carried out a fact- finding mission on the Kilosa conflict. The findings are contained in the Kilosa Conflict Report, which are being used for advocacy and lobbying purposes.
- (i) Facilitated the formation of the Tanzanian Pastoralist Parliamentary Group (TzPPG).

PINGOs faced major challenges especially in 1999 when NOVIB a Dutch NGO withdrew its support for the forum. The withdrawal was because of a perception that the forum was reluctant to change and restructure. With the withdrawal, PINGOs almost became incapacitated to run its daily activities and the period that ensued witnessed something close to a breakup. Members embarked on a series of meetings aimed at correcting the anomaly ending in the convening of a general assembly, which mandated the forum to make substantial changes. The assembly succeeded in transforming the coalition into a new PINGOs Forum, a new board of trustees was elected and the constitution reviewed. The new board carried forward the plans and hence the current implementation for transformation.

The Forum is governed at the top by the **General Assembly**, a supreme organ comprising of representatives from all the member organizations. Below the General Assembly is the **Board of Trustees** i.e. the custodian of the general assembly in the affairs of the organization who supervise and evaluate the work of the management team in order to monitor the implementation of the general assembly policies. The day to day running of the forum is done by the **Management Team** comprising of all the heads of the organization departments including the Programme Coordinator, Programme Officer, Information and Research Officer, Accountant and Gender Officer. The management team implements policies and decisions of General Assemblies and the Board

Contact

Programme Coordinator, P.O. Box 14437 Arusha, Tanzania. Telephone: +255 27 250 8965, Fax: +255 27 250 0231.
Email; pingosforum@pingostz.org/ pingostz@yahoo.com Website: <http://www.pigostz.org>

For more details on the programme and its partners, contact:

John Pamita Letai, *Programme Manager*
Reinforcement of Pastoral Civil Society in East Africa
Resource Conflict Institute,
PO Box 7150, Timbermill Road 20110, Nakuru, Kenya.
Telephone: +254-51-211046
Fax: +254-51-211045
Email: letai@reconcile-ea.org or jletai@wananchi.com
www.reconcile-ea.org

Or

Ced Hesse, *Director*
Drylands Programme
International Institute for Environment and Development (IIED)
4 Hanover Street, Edinburgh EH2 2 EN, Scotland, UK
Telephone: 44-131-624-7043
Fax: 44-131-624-7050
Email: ced.hesse@iied.org
www.iied.org

To contact the Editor, Please write to:

Nickson Orwa
RECONCILE
PO Box 7150-20110
Nakuru
Kenya
Tel: +254-51-211046
Fax: +254-51-211045
Email: nickson@reconcile-ea.org or info@reconcile-ea.org
Website: www.reconcile-ea.org