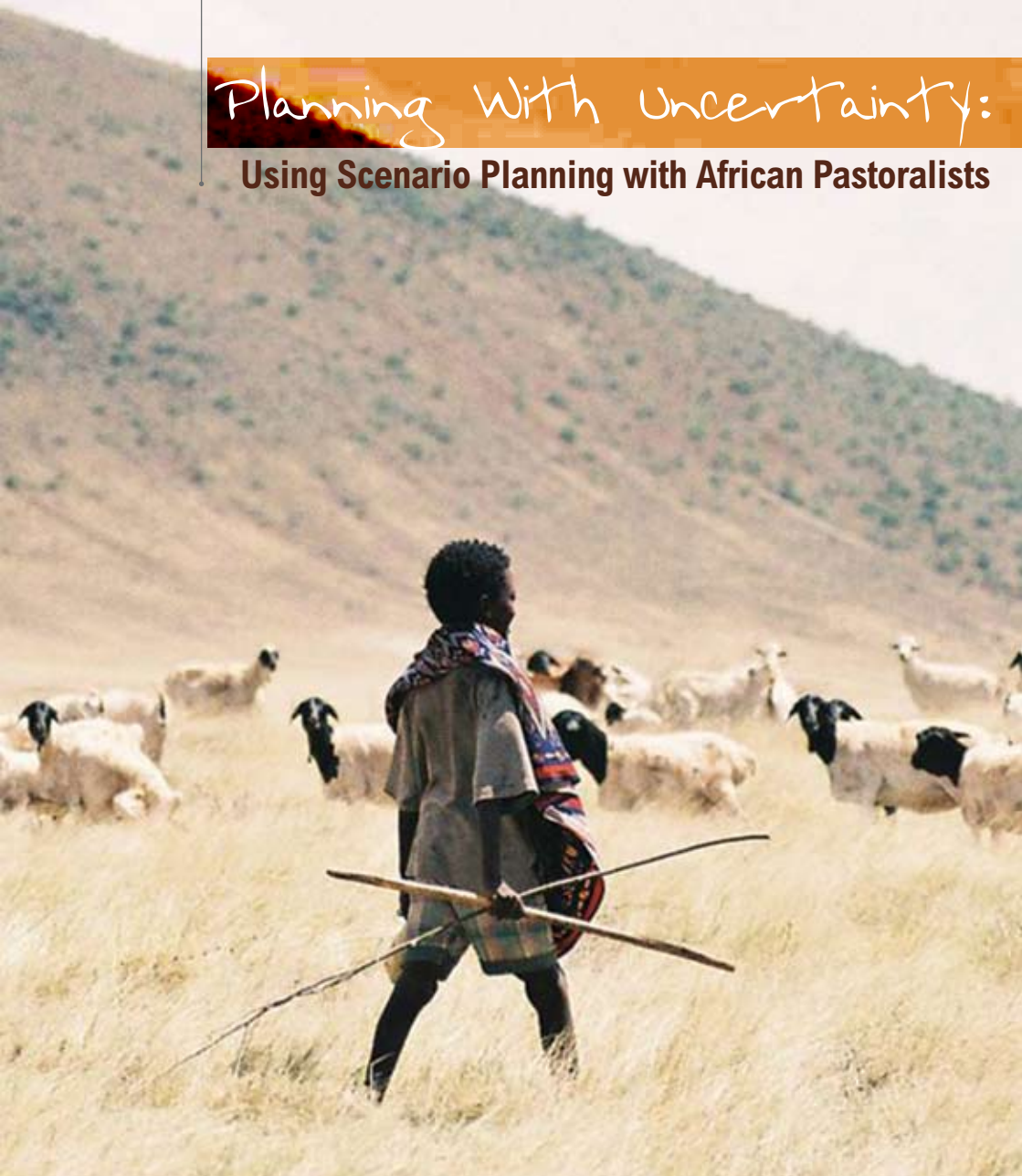


Planning With Uncertainty:

Using Scenario Planning with African Pastoralists





Photography © Saverio Krattli



Acknowledgements

With sincere thanks to Jeremy Swift and Mohamed Elmi for planting the idea of scenario planning with pastoralists, and to Izzy Birch, Dauod Abkula, Saverio Kratli and Diyad Hujale (amongst others) for helping it grow.

To the Boran, Somali, WoDaaBe and other communities who have welcomed us with open arms, we extend our appreciation. We are also indebted to the HG Buffett Foundation for their generous support to our work.

Thanks finally to the dedicated individuals who have been involved in the production of this booklet and DVD: Jim Scott, Judith Chamberlain-Webber, Violet Diallo, Andrew Scott and the staff of SOS Sahel UK, particularly Sue Cavanna and Sarah Witts.

For further information please email: mail@sahel.org.uk
or visit: www.sahel.org.uk

Published July 2009

Photos © Sue Cavanna

Foreword

Pastoralists have always lived with change, but the current pace and scale of change is unprecedented. Now, more than ever, diversification and adaptation are key to ensuring that pastoralists' future is secure.

We believe that scenario planning can help pastoralists take advantage of emerging opportunities and mitigate potential threats. The approach can be used at many levels, including with governments, thus giving pastoralists the means to influence some of the driving forces that affect their lives.

We are proud to be associated with SOS Sahel UK. The pilot work on which this booklet is based reflects their interest in innovation and their commitment to enhancing the integrity of development practice. We hope that all those carrying out dynamic work with pastoralists across the Sahel will enjoy reading it.

Hon. Mohamed Elmi

Minister of State for Development of Northern Kenya and other Arid Lands

Professor Jeremy Swift

Former Fellow, Institute of Development Studies, University of Sussex



Photography © Adrian Arbib

Hon. Mohamed Elmi, Minister of State for Development of Northern Kenya and Other Arid Lands (right) and his Permanent Secretary Ms Mary Ngari (left) with Professor Jeremy Swift (centre-left) and Sue Cavanna, Director of SOS Sahel UK (centre-right).

The purpose and structure of this booklet

The purpose of this booklet is to illustrate how the idea of scenario planning is being used to help pastoralists in Africa manage uncertainty and change.

This booklet is written with community development workers primarily in mind. It is written for those who may be interested in facilitating scenario planning with communities and wish to know more about it. It describes the process involved and discusses the benefits, challenges and implications of the approach.

There are four sections. After a brief introduction the first section gives a flavour of the three experiences from which this booklet is drawn – two in Kenya and one in Niger. The second section discusses the role of the facilitator while the third describes the main elements of a scenario planning process. The final section offers some concluding reflections.







Introduction

We cannot predict the future, but we can get better at anticipating the different ways in which the future might unfold. Scenario planning helps us do this.

Scenarios are stories about what might happen. They are created by considering how different combinations of circumstances might lead to different outcomes. They describe a range of plausible futures, some favourable and some not.

Development is about helping citizens secure the future they desire by empowering them to exercise more control over their lives. It is about finding the processes through which people can grasp opportunities and keep threats at bay. Development workers are constantly seeking new ways to do this. Scenario planning is an additional approach they might consider, particularly in complex situations where levels of uncertainty are high.

Scenario planning uses uncertainty in a constructive way to imagine multiple futures and consider how they might be influenced. Pastoralists are masters in the art of engaging with uncertainty and turning it to their advantage, since unpredictability is characteristic of the ecological environments in which they operate. SOS Sahel UK, in partnership with the International Institute for Environment and Development, therefore decided to test whether scenario planning might in some way resonate with pastoralists – whether it might help them analyse their situation and articulate their aspirations to those who hold power over their future, particularly policy-makers.

This booklet is based on SOS Sahel UK's work with Boran and Somali pastoralists in Kenya, and IIED's with WoDaaBe pastoralists in Niger, between 2007 and 2009. It captures the early lessons from an approach which, although still at a formative stage, has intrigued and excited all those involved.



Day-to-day problems force us to concentrate on the short-term issues, but the bigger problems we face don't go away.

Diba Golicha Galma, chair of the dedha



Scenario planning with pastoralists

Mobile pastoralism is a major livelihood system in Africa, one of the few capable of making economic use of drylands. Yet it has been subject to many misunderstandings, based on assumptions that mobility is inherently archaic and pastoralism economically irrational. As a result, policy towards pastoralism has been essentially negative, driven by the conviction that mobile groups cannot benefit from services and that pastoralists are poor custodians of the land, contributing little to the national economy.

Recent research has challenged these assumptions and provided the evidence for a better understanding of pastoral systems. However, this evidence is yet to influence policy development in any significant way, leaving pastoralists vulnerable to the consequences of inappropriate policy and misguided practice.

Scenario planning provides a framework within which pastoralists can critically analyse their situation and marshal their own arguments and evidence in order to advocate for the future they desire.

This booklet draws from the experiences of three processes of scenario planning with three groups of pastoralists. In each case the purpose and focus was slightly different.

Kenya:

Boran pastoralists in Merti, Isiolo

(January-October 2008)

All pastoral groups have traditional institutions for debate and decision-making. One example is the Boran dedha committees which manage natural resources. The dedha is organised on a territorial basis. The dedha in Merti is responsible for one of the largest areas of rangeland in Isiolo district. It is also registered as a legal institution – the Merti Range Users Association (RUA) – and controls six deep-well boreholes. The RUA raises income from watering fees at the wells and from its members' contributions.

The purpose of the scenario planning in this instance was to help the dedha reflect on what they wanted their future to look like. The idea of scenario planning was welcomed by the dedha as a way of re-focusing their attention on the strategic threats facing them as a community, such as oil exploration, loss of land, and their capacity to manage their resources.

Kenya:

Somali pastoralists in Kutulo, Wajir

(March-May 2009)

SOS Sahel UK has been asked by the new Ministry of State for Development of Northern Kenya and other Arid Lands to help ensure that a draft policy for nomadic education meets the expectations of mobile pastoralists and accommodates their production strategies. SOS Sahel UK is using the scenario planning methodology to gather the views of boys, girls, men and women in five pastoral areas of Kenya and feed this into the policy process.

Where the Merti discussions were rather open-ended, the Kutulo meetings looked specifically at the future of education. The Somali pastoralists who attended herd camel and small stock, and for the most part have retained a highly mobile way of life.



In the words of an elder from Isiolo, households interested in education are currently forced to choose between wealth and knowledge, between having a prosperous herd but remaining ignorant, and being educated but poor.

Niger:

WoDaaBe pastoralists in Bermo, Maradi

(June-July 2008)

The International Institute for Environment and Development has been leading a project, in partnership with SOS Sahel UK, to protect and promote livestock mobility in both West and East Africa. One part of the project has been an exploration of how pastoralists currently understand and practice mobility. In Niger this was done through scenario discussions with WoDaaBe pastoralists, who are nomadic Peul (Fulani) cattle-herders.

Although livestock mobility was the primary focus, the conversations were wide-ranging. The WoDaaBe herders who took part showed a keen interest in the idea of scenarios as a way of equipping them to deal with change and to influence its course. They used the analogy of a herder making a calf-rope – i.e. a pre-condition for ownership of calves, and an example of how preparing for a desired future can help bring it about.

You make a calf-rope even if you don't have calves, because when the calves arrive you can only keep them if you already have a rope. Somehow, therefore, making a calf-rope positively affects your chances to have calves.



Photography © Saverio Kratti

The facilitation in each of these cases was provided in different ways. In Merti it was carried out by someone who is both a Boran elder and an experienced pastoral development consultant and activist. In Kutulo the facilitation was provided by a team made up of the head of a local NGO (ALDEF – Arid Lands Development Focus), the facilitator of the work with the Boran, and a staff member from SOS Sahel UK's Oxford office. In Niger the facilitator was a researcher who has worked with WoDaaBe pastoralists for many years and is known and trusted by them. Given the critical importance of facilitation to the success of scenario planning, the next section discusses the role of the facilitator in more detail.

Davod Abkula, Boran
elder and experienced
community development
worker.



I introduced myself and made clear that I was not bringing money and was not working for either the government of Niger or a development project. I explained how - at an international level - it is now understood that mobility is key to pastoral production in Sahelian conditions. This information made a strong impression, helping to position me and setting the tone of the discussion during the larger gathering held a few days later. I then described the scenario planning framework and said that I was interested to start a discussion about the changes in the past, the present and possible futures, with special attention to mobility.

Saverio Krättli, facilitator of WoDaaBe meetings

The role of the Facilitator

The facilitator is the lynch pin of the scenario planning process. In all three examples discussed in this booklet, the facilitator has been someone who bridges different worlds – who has strong roots in the community in question, either by birth or by prolonged contact, but who has also benefited from wider exposure to policy debates and global trends which they can contribute to the conversation.

The facilitator must be someone who is respected and trusted by the community, with an intimate understanding of their culture, traditions and values. If the facilitator is an 'insider', who is a part of that community by right, they will have substantial legitimacy and insights, and will facilitate a discussion which is likely to have a different dynamic than if 'outsiders' (from government or donors) are present.

There are advantages and disadvantages if the facilitator is associated with a particular organisation. If they are non-aligned, the discussion is less likely to be coloured by assumptions about future external support. On the other hand, a facilitator who has an organisation behind them will have support with logistics, administration and subsequent follow-up. Moreover, some individuals are very well able to leave their organisational identities behind, and are widely recognised for their integrity and independence of mind.

This issue of organisational association matters because scenario planning is not linked to the provision of resources. In this respect it differs from other participatory approaches which may be used to inform the design of subsequent projects. The role of the facilitator must be made completely clear from the outset – i.e. that they are there to guide the community but with no promise of financial support.

By making this point clear, the less serious members of the community tend to be weeded out at an early stage of the process. Those who remain may still be sceptical – perhaps fatigued by constant questioning and consultation by NGOs and researchers. The facilitator must therefore make very clear what communities can expect from the exercise and what the value for them might be, in order for them to decide whether or not they wish to proceed.

The facilitator's task is a complex one. It requires someone who can carry out multiple roles as they become necessary – including facilitator, translator, planner, counsellor and problem-solver. They must allow the discussion to evolve freely, ceding ownership to the community, which will have its own ways of regulating debate, and yet stay focused on the overall objective of the exercise. Patience, and the ability to steer the conversation gently back on track when required, are important attributes. The choice of facilitator is perhaps one of the single biggest factors in ensuring success.



Planning for the discussions in Kutulo was complicated by the fact that it coincided with a worsening drought. Between the first and second planning meetings, and in the space of six weeks, the key contact person and his family had moved five times over a distance of 106km. Not only did we have to locate the family, we had to re-check whether the community was still happy to proceed given the high levels of stress they were under.

Diyad Hujale, Somali facilitator



Process

1. Prepare and plan

As might be expected, good planning is the basis of success. The facilitator should understand as much as possible about the particular community they are working with. It is often useful to identify some influential people within that community and discuss the idea with them first; they can be helpful champions and smooth things along. Within this smaller group, there should also be someone who will act as the main contact person during the planning period.

It may take several meetings before all the preparations are complete; this period can be particularly difficult when working with nomadic pastoralists, as Diyad Hujale explains opposite.

Once the principle of the idea is accepted, a further meeting may be needed to agree the logistics of the main gathering, such as its timing, location and the language to be used, as well as to seek permission for things like filming. All these should be decided by the community. Their confidence will increase the more they are given the power to determine, for example, what kind of venue will work best and how each day will be run.

Introducing the idea of scenario planning over the course of several meetings gives elders time to think it over and take on more responsibility when the main discussions start. In Niger the elders organised the meetings, decided their timing and venue, provided food and water, and set up temporary shelter in the shade. In Kutulo, the community arranged accommodation in the bush and provided food and firewood, but since the drought was starting to bite the facilitators also donated water and fuel for the three days they were there.

2. Decide the focus of the discussion

Although scenario planning is an open-ended learning process, the discussions need a clear focus if they are to be useful. In the case of the Boran, the question was a fairly open one about what kind of future pastoralists hoped for, and how the dedha might equip itself better to manage change. In the other two cases the themes were livestock mobility (with the WoDaaBe) and nomadic education (with the Somali).

3. Decide how to manage translation

Translation will be essential at some stage, even if the facilitator is from the same community, since the analysis and arguments will subsequently need to be conveyed to a wider audience.

Translation can be problematic for two reasons. First, it can slow down the discussion, particularly if the facilitator is also the person translating. Translation should be arranged in such a way that the conversation can flow naturally. Second, the translation may not capture the nuance of the original language. The WoDaaBe, for example, distinguish between at least four forms of mobility, all of which were translated during the discussions in Niger as ‘mobilité’ or ‘transhumance’, given the lack of a more specialised terminology in French or English.

- ‘Perol’ – migration in response to an otherwise uncontrollable crisis
- ‘Baartol’ – migration between two or more zones of different ecological settings at the beginning and end of the fresh-pasture period
- ‘Goonsol’ – movement between pasture within the same ecological settings to keep herds on the most beneficial pasture
- ‘Sottol’ – adjustments to secure the constant availability of good pasture even around the camp

4. Introductions and preliminaries

When the main meeting is held, it may open with prayers or other ceremonies which accord with the community's wishes. Once these are complete, it is critical to take adequate time to introduce those present and explain the purpose of the meeting – including what the facilitators are bringing and what they are not.

The message conveyed by the facilitator must excite people: in Kutulo, the very idea of a government consulting pastoralists out in the bush on an issue that was important to them, such as education, was energising.

It is the first time in our lives to see people coming to sit under a tree to discuss pastoral development.... You have made a very great move to come and sit under the shade with pastoralists, and you have brought with you something very important, if it can materialise.

Somali pastoralists in Kutulo

5. Identify the drivers of change

The starting point for thinking about the future lies in the past. First, the group is asked to look back and discuss the major changes in their lives over the past 20-30 years. Then they are asked to identify what is causing these changes – these are the drivers of change.

For example, pastoralists in Kutulo saw worsening drought as a major change in their environment. They identified some of the causes of this change as being increased settlement, destruction of ecosystem balance (through poaching and loss of wildlife), and unnecessary acceptance of relief food.

The changes identified by the group are likely to be of three kinds:

- a) Those that fall within their control, such as social values or agricultural practices.
- b) Those that fall within the authority of the state, but over which they could exercise influence, such as service delivery, conflict management, land tenure or governance.
- c) Those over which they have little control, such as climate change or population growth, or international dynamics such as terrorism and trade.

Disaggregating them in this way can help to shape the action planning that ends the process.



Drought has come because we identified ourselves as poor by going to get relief, even though we had many camels, so now God is making us poor. Previously pride prevented us from taking humanitarian food. Now we are psychologically poor.

Somali pastoralist in Kutulo

6. Develop the scenarios

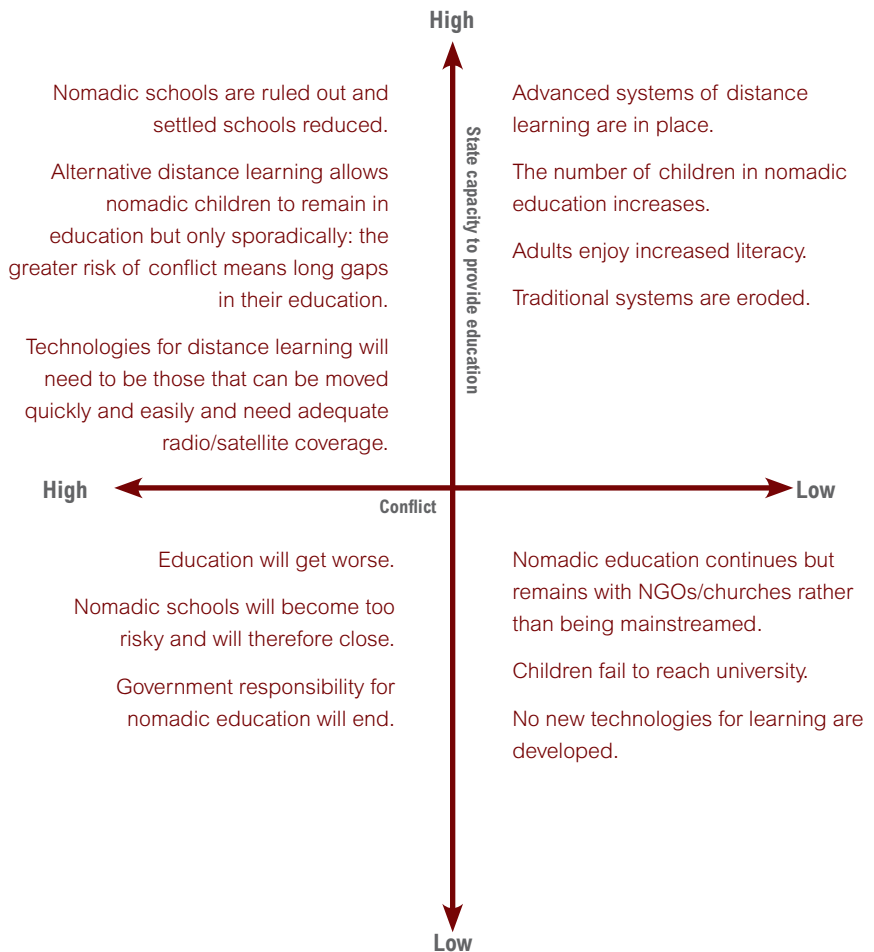
This is the critical stage in the process, when drivers are paired together across two broad areas of uncertainty (or axes), thus generating four different scenarios. The choice of drivers to pair is important: those selected may be of critical interest to the community in question or to the theme of the meeting, or they may be those which have high levels of uncertainty (such that their influence on the future will be harder to predict).

The matrix on the next page was developed by pastoralists in Marsabit, Kenya, in April 2009. The two axes represent the degree to which the state has the capacity to provide education, and the level of violent conflict.

It may be helpful to work on the pairings in a smaller group which then shares its conclusions with the main meeting. In Kutulo the identification of drivers was done in the full group of around 30 people, while the pairing was done in the evening with a smaller number, who also discussed the implications of the various scenarios for nomadic education. The conclusions of this smaller group were presented back to the main meeting on the following morning, prompting a spirited and argumentative discussion.

What was striking in all the discussions was the ease with which pastoralists from a non-literate culture held these competing combinations of scenarios in their heads.





7. Create a vision?

One option at this stage of the process is to develop a 'preferred future' or vision. According to the literature, this is less often done in corporate settings when the purpose of scenario planning is to test decisions against a range of possible scenarios in order to increase the likelihood that the company will remain competitive, whatever the future may bring. However, it is often favoured in developing-country contexts because it fits well with developmental principles of ownership and self-determination, and with the desire not simply to adapt to the future but actively to shape it.

The discussion in Niger, for example, showed that WoDaaBe pastoralists are dealing with two broad dynamics, which are summarised in the table below.

'Losing Out'	'Fighting Back'
Individual households have smaller herds today than 40 years ago. Overall, the WoDaaBe own and control more cattle, but these are shared between many more households.	Many WoDaaBe have become acutely aware of a link between their lack of formal education and their difficulty in accessing public resources; more children are being sent to school.
Milk production has dropped dramatically, particularly in households that have reduced their mobility in order to send some of their children to school.	WoDaaBe-only settlements are developing, which are seen as offering a way to 'secure a place' through institutional visibility and access to public administration.
The diversity of the bush and the quality of the pasture are both poorer than before; more wells make life easier but lead to over-population of the range.	Political reorganisation, economic diversification and networking outside WoDaaBe society are other indicators of the WoDaaBe fighting back.
The efficiency of herd management through mobility is reduced, as more households need to complement livestock production with a parallel economic activity that keeps them dependent on settlements.	
The WoDaaBe are also losing out on development resources, as a result of their political weakness and lack of access to influential networks.	

On the strength of these two trends, the WoDaaBe outlined their preferred scenario which centred on the following:

1. Securing WoDaaBe-only settlements as administrative reference points.
2. Securing access to the networks that control the flow of public resources, by establishing direct links with them and by securing skills and qualifications through formal education.
3. Strengthening mobility and supporting producers in the bush.
4. Supporting those without livestock who are forced to remain in the settlements.
5. Securing first-hand information on pastoral development policies and communication with the international level.



Photography © Sarah Witts



8. Deciding the next steps

The next steps depend on why scenario planning has been introduced. The experiences thus far have been of two kinds: one has centred on building the capacity of pastoral groups to prepare for uncertainty and manage an unpredictable future; the other has been to interact with and contribute to wider policy-making processes. The first is illustrated by the discussions in Merti and the second by those in Kutulo. A comparison of the two is given in the table below.

	Merti	Kutulo
Thematic focus	Largely internal, on the capacity of the dedha to manage external and internal opportunities and threats	Largely external, on facilitating pastoralists' input into the draft nomadic education policy
Facilitation	Boran elder with a background in development work	Mixed team from a local Somali NGO and SOS Sahel UK
Results	The process inspired the dedha to take action in multiple areas, including their management of dry-season boreholes, grazing management, and advocacy on the actions of the oil industry. It also led them to conclude that the dedha will only be able to prepare for or address change if it draws on its own resources and takes responsibility for shaping its future.	The process resulted in concrete recommendations to government on the policy, and a commitment by the group to follow up the same with their political leaders.



Thus, the actual scenarios themselves are not the most important result. Their value lies less in their content and more in the process that has created them – a process which encourages consideration of a range of possible futures and debate about the implications of each. The pastoralists who have taken part in the work so far have welcomed the approach for the way it illuminates how change might happen and focuses on the strategic challenges facing them as a group.

Before the end of the meeting it is critical that the commitments made on both sides are clear, and in due course that these are followed up. The long history of failed development in pastoral areas means that there are genuine concerns about 'empty talk'. The process of scenario planning must lead to concrete action of some kind if it is to retain people's interest and commitment.

We expect you to follow this issue closely and make it fruitful. You should not forget pastoralists' issues when you go back to your offices and your homes. We want your commitment with the Ministry of Northern Kenya to translate this pastoral rhetoric into concrete actions.

Mohammed Mansa, Kutulo





In the words of pastoralists in Merti:

There is a tremendous difference. Things are orderly now. The Gensets (generators) are prepared in advance, and when we come with our animals the schedule of water delivery and herd watering is efficient. This is now our borehole... It is our life line during the dry spell.



Concluding Reflections

Scenario planning has reportedly helped large private sector companies deal with an increasingly complex and uncertain business environment. More recently it has been used at critical moments of transition (such as in South Africa). It is now being adopted by public sector bodies, and has also been tried with rural communities which are dependent on the natural resource base – although not yet, to our knowledge, with ordinary pastoralists in their own environment (as opposed to a workshop setting).

The work on which this booklet has drawn was a pilot project. As such, SOS Sahel UK had no set notion of what might result. The purpose was to introduce the idea of scenario planning to various pastoral groups and see whether they thought it might help them gain more control over the resources they need and the processes that affect their lives. The experience so far suggests that their response has been positive.

This final section therefore offers no definitive statement about impact, other than to illustrate in the box below some of the results of the oldest-established process (in Merti).

Outcome of the work in Merti

The dedha has become an active player in the district, participating in meetings of the District Steering Group and injecting the voice of pastoralists into bureaucratic structures.¹ Somali pastoralists from the neighbouring district of Wajir are now watering their animals at the Merti boreholes without conflict. There are now clear rules of engagement and clear systems for managing both range and water. The dedha has made significant strides towards sustainability – partly through better management of borehole income, and partly because it presents a more attractive prospect to external donors. It has secured funding for its work from both the government and NGOs.

The rest of this section discusses some of the challenges involved, including representation, and highlights some of the implications of scenario planning for development organisations interested in using it.

¹ The District Steering Group coordinates work on food security in each arid and semi-arid district of Kenya. Until now, participation has tended to involve only civil servants, councilors and larger NGOs.

Challenges

Scenario planning has its roots in military strategy and more recently in corporate strategy. In a private sector setting the process may take place over several months, with professional facilitators and significant support from within the company itself. But in a pastoral setting, people are often under significant pressure: herders can give only a few hours at a time, and there is no guarantee that the same people will be able to participate in all the meetings. The physical conditions within which it takes place can also be demanding.

The process is unpredictable, creating further challenges. For example, any group meeting will generate side issues which are not strictly relevant to the subject under discussion but which matter to those raising them and must be dealt with if people are to remain comfortable. The facilitator must allow these to run their course before moving the discussion back on track. In Kutulo the manager of the constituency office for the area Member of Parliament was present, which meant that there was a direct route through which to channel legitimate problems and concerns which were incidental to the subject of the meeting.

As with any participatory approach, representation is a critical issue to consider. Much of this work has sought to restore the power of traditional institutions. In pastoral societies these tend to be dominated by older men, but this does not necessarily mean that by seeking to work through them the process will exclude women and youth. Cultures are dynamic and changing. In Kenya young people took part in all the meetings. And when discussions were held within the same village, women and men discussed easily together. In places where people came from different villages and therefore didn't know each other, or in places with a more conservative culture, parallel discussions were held with women. This suggests that women's participation may be determined not solely by gender roles but by the extent to which those involved are already familiar with each other.

In terms of class and poverty, rich and poor are likely to have very different perspectives on the future. In practice, however, and with good facilitation, their different views can be accommodated within the same process, as the discussions on education in Kutulo showed: one participant was a well-known exporter of meat to Dubai while another had recently been given zakaat animals², illustrating the diversity of those present. With the exception of visioning, scenario planning does not afford primacy to one view of the future over another. Rather it accommodates multiple possibilities, inviting debate on the implications and consequences of each.

² Zakaat, or the giving of alms, is one of the five pillars of Islam.

The larger gathering took place under an improvised shelter of blankets around a tree. The temperature when we started, at half-past-nine, was 42°C. The meeting was organised around three stages: past patterns of change, current patterns of mobility, and the drivers and directions of change. All three exercises prompted a wealth of interventions and some lively discussion, but the last two had to be compressed in an afternoon session slowed down by heat and digestion and interrupted by prayers.

Saverio Krättli, facilitator of WoDaaBe meetings

Implications for development organisations

Most development work takes place within a framework of time-bound projects which address specific needs and anticipate specific results. These projects are perhaps the consequence of a natural instinct to impose order and organisation on the highly fluid and unpredictable process of social change. Participatory approaches in such a context are rarely open-ended but are often used to test or validate project ideas which have already been decided.

Scenario planning is different in that it tries to step outside the project box. It encourages thinking in generational terms, rather than in the two or three years of most project plans. It is an open-ended process whose outcome is unknown. And it perhaps works best when it is completely divorced from any prospect of subsequent support. One implication of scenario planning for development organisations is therefore that they must be prepared to let go of the predictability of project cycles and project frameworks.

A second implication is that the organisation must be prepared to take a back seat, allowing the process to evolve without their identity, agenda or procedures getting in the way. The facilitator will be 'handing over the stick' to the community, who will take decisions about the work which may not fit with how the organisation normally operates. Most publications on participatory approaches will advise exactly the same thing, but in practice it rarely happens. Ceding power and profile is hard to do. The pressure to demonstrate results and keep superiors and donors happy can be strong. But the failure to let go – the reluctance to see pastoralists as the subject rather than the object of development – is perhaps one factor in their continued marginalisation.

It is in this sense that scenario planning brings the issue of empowerment centre stage. Pastoral development, like any other form of development, is far more than a technocratic exercise. It should challenge patterns of power and authority and restore political leverage to groups which currently lack it. The contribution which scenario planning can make to this process is by validating the analysis and intelligence of pastoralists themselves, helping them imagine a different kind of future to the one that others would otherwise decide for them.

This is not an easy process to facilitate. You must be flexible enough to adjust to whatever arises. Your preconceptions will be shattered. You are just a messenger of ideas and information. Try not to be too clever. Don't get ahead of the process: always stay just behind it, nurturing it along.

Daoud Abkula, Boran facilitator







Further reading

The scenario planning literature is extensive and varied, but the following publications are particularly recommended as further reading:

Lindgren M. and Bandhold H. 2003.

Scenario Planning. The Link Between Future and Strategy

Palgrave MacMillan, Basingstoke, UK.

Ralston B. and Wilson I. 2006.

The Scenario Planning Handbook: Developing Strategies in Uncertain Times

Thomson, South-Western, Mason, OH

van der Heijden K. 2005.

Scenarios: Art of Strategic Conversation

2nd edition. John Wiley & Sons, Ltd, Chichester, UK.



SOS Sahel UK is a small, specialist NGO that has worked in the drylands of West and East Africa for over 20 years. Its goal is that dryland farmers and pastoralists have more influence over the decisions that affect them and more control over the resources they need to lead secure and fulfilling lives.

SOS Sahel UK looks for innovative ways in which dryland communities can challenge marginalisation and discrimination. It aims to bring the realities of dryland Africa to the attention of policy-makers and the public in an informed and authoritative way.

SOS Sahel UK believes in the capacity of dryland farmers and pastoralists to manage their environment with wisdom and skill.



The International Institute for Environment and Development is a policy research organisation based in London working in the field of sustainable development. With its broadbased network of partners, IIED is helping to tackle the biggest issues of our times - from climate change and cities to the pressures on natural resources and the forces shaping global markets. Founded in 1971, it works closely with partners at grassroots level, ensuring research and advocacy are relevant to local needs and realities.

IIED's work on the drylands aims to promote better and more sustainable livelihoods for people in dryland Africa. Its priorities are: to strengthen the capacity of local people to manage their resources sustainably and equitably; to promote policies and institutions that enable participation and subsidiarity in decision-making; to influence global processes that further the development needs of dryland peoples.

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**For further information please email: mail@sahel.org.uk
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ISBN : 978-1-84369-743-5

SOS Sahel International UK is a company limited by guarantee No. 2100867, registered in England.
Registered Charity No. 296311

Published by

