

The Legacy of Pastoralism in East Africa



The moral test for society is how it treats its most vulnerable members

Pastoralism



THE BIG PICTURE

- **Powerful macroeconomic forces at work**
- **These will grow stronger in the future.**
- **Marginal Communities like Pastoralists need to get prepared.**
- **Governments need to make choices**
- **Re-engineering,**
- **Re-strategizing**
- **Cultural renewal programmes**
- **Have Faith & Unity**
- **dynamics group interaction**

PASTORALISM

- **PASTORALISM IS BACK IN THE PICTURE**
- **PASTORALISM IN GOVERNMENT AGENDA**
- **CIVIL SOCIETY ORGANISATIONS**
- **INTEREST FROM DONORS – BILATERAL**
- **PRIVATE SECTOR – VALUE CHAINS -MARKETS**
- **WHAT WE SEE FROM THESE GROUPS ARE DIFFERENT & COMPLEX INTERESTS**
- **GROWING APPRECIATION OF THE IMPORTANCE OF INSTITUTIONS – FORMAL & INFORMAL**

The Two Views on Pastoralism

- **One group believe that Pastoralism is finished.**
- **This is the group that has always seen that pastoralism has no future**
- **That Pastoralism is backward, barbaric & slow**
- **That pastoralist refuse change & Development**
- **That this way of life has nothing else but potentials to drive people to acute poverty, conflict and insecurity.**
- **Tragedy of the commons**





Dry Season

The second view

- Advocates of pastoralism believe that pastoralism is powerful, intelligent & resilient.
- Pastoralist system produce huge economic benefits
- Pastoralism is suitable to drylands economies
- Equitable sharing of resource – society
- pastoralism is the backbone of the commercial livestock sector for both domestic and foreign markets.

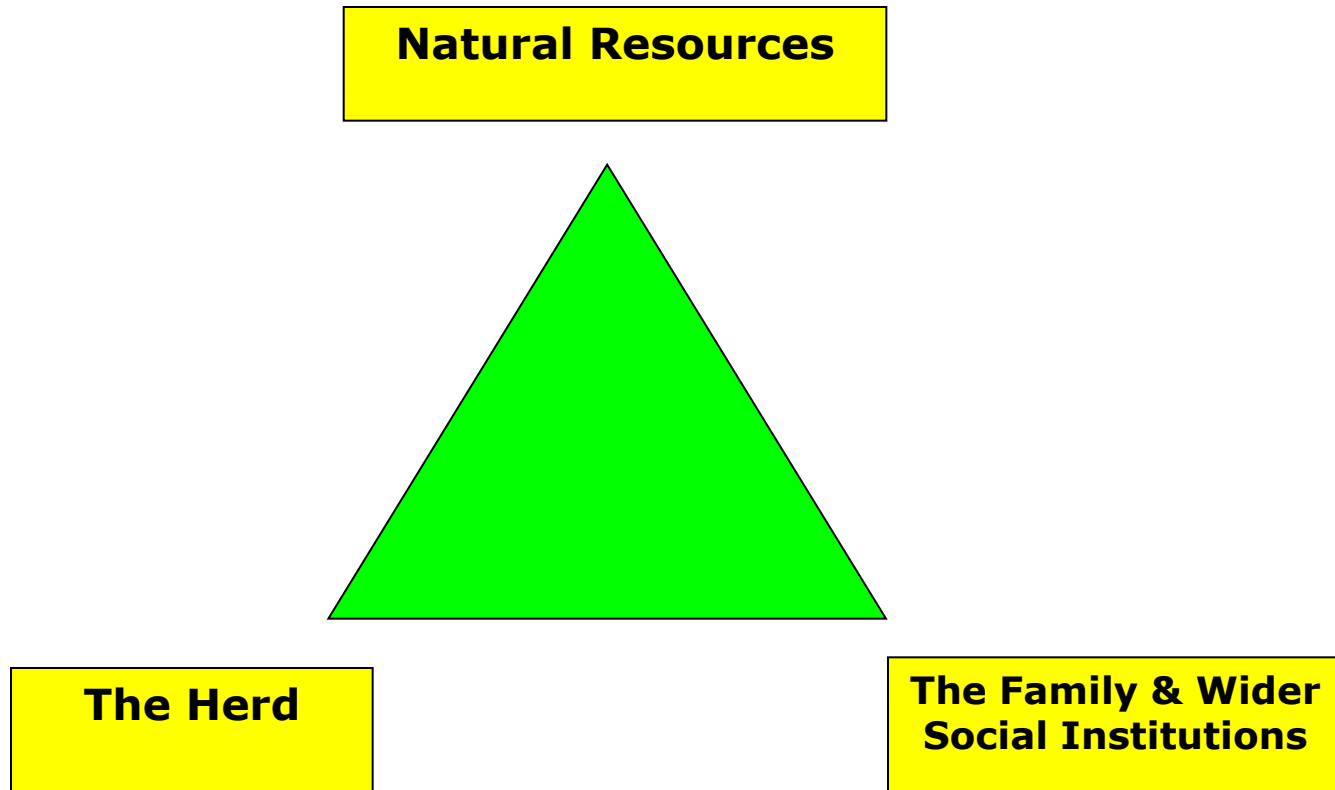
The second view

- Pastoralist are conservationists & almost all the wildlife that attracts significant foreign earnings is located in pastoral areas.
- Pastoralism is able to make profitable use of the relatively harsh drylands.
- Pastoralism provides employment for some 20 million people. It cannot be ignored.
- So who is right and who is wrong?

So what is the truth?

- If we need to understand Pastoralism first we need to stand back to examine how the system work .

The Three Pillars

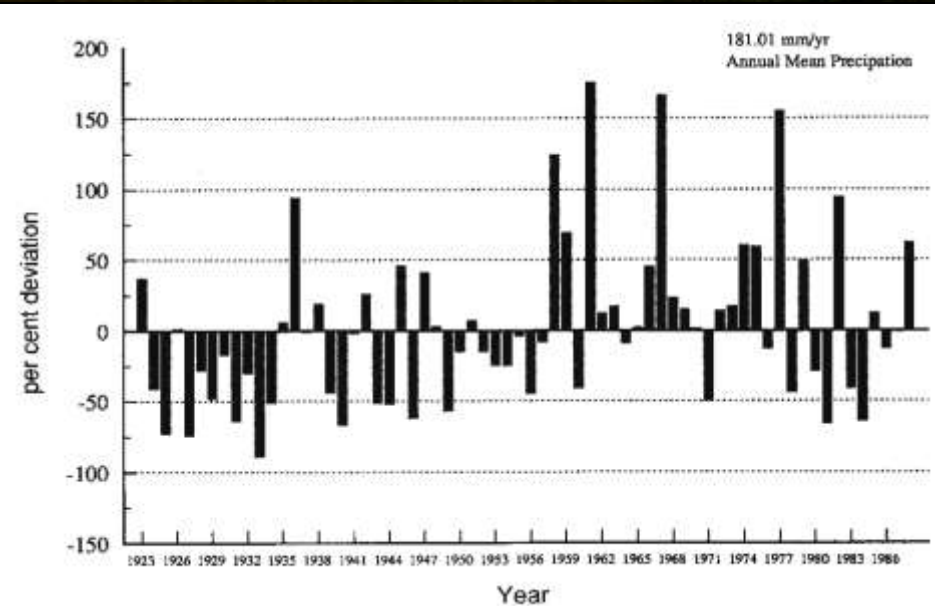


Pastoral system

- Pastoralists live in drought-prone areas with scarce and unstable resources also referred to as “disequilibrium environments”
- Rains are scattered in time, space, duration
- So there are moments of abundance & moments of difficulties & these common - not crisis.
- Vulnerability is thus inherent to the system so that over time pastoralists have developed complex strategies to mitigate the effects of environmental uncertainty.

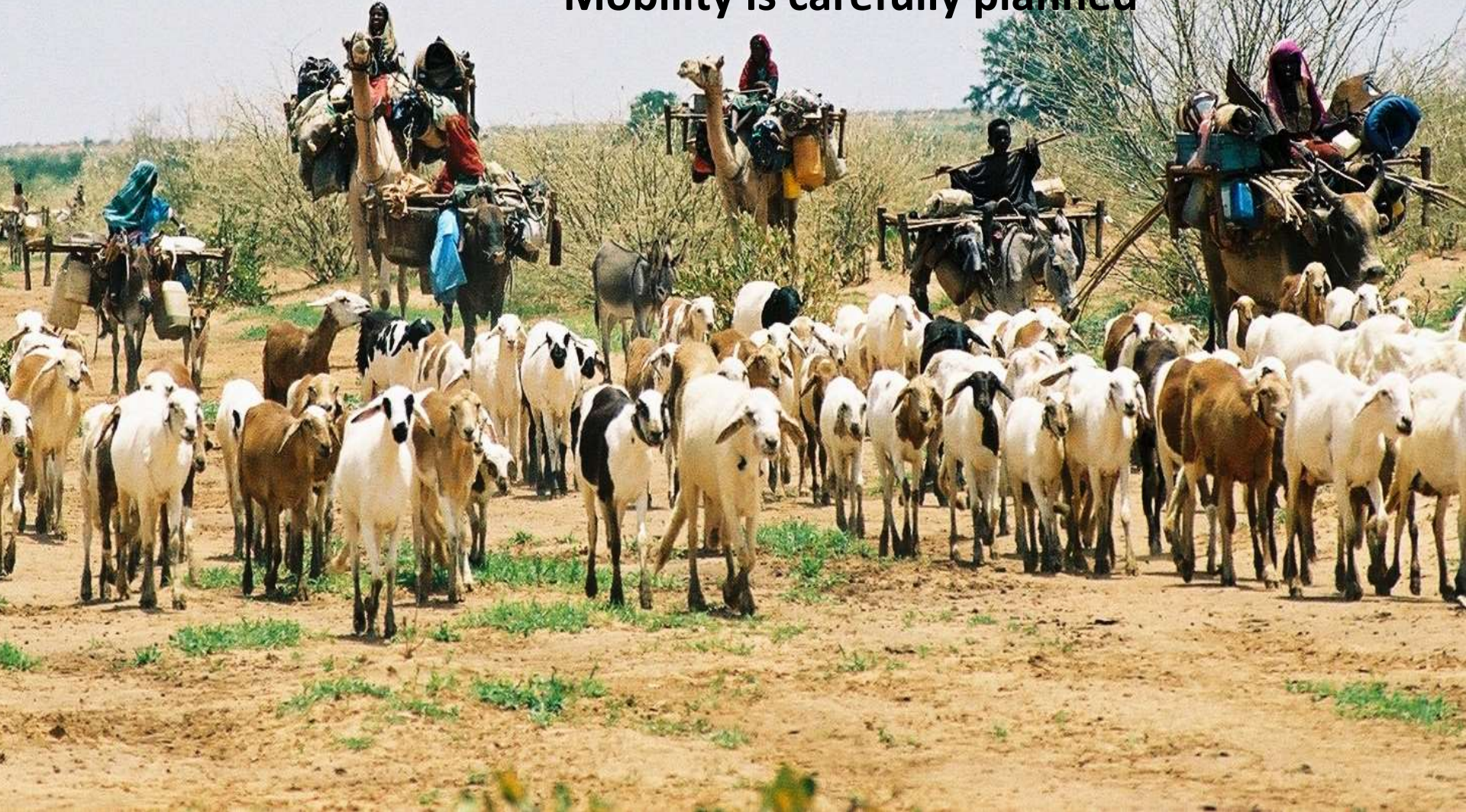


Implications of climate variability, unpredictability on economy, society and environment (re: time, location, intensity)



Mobility is the key response to variable,
unpredictable and dispersed pasture

Mobility is carefully planned







The Pastoral system

- However, their vulnerability and poverty have been exacerbated as a result of a long history of inappropriate policies and development interventions dating back to colonial times.
- These have systematically undermined their abilities to respond to environmental adversity.

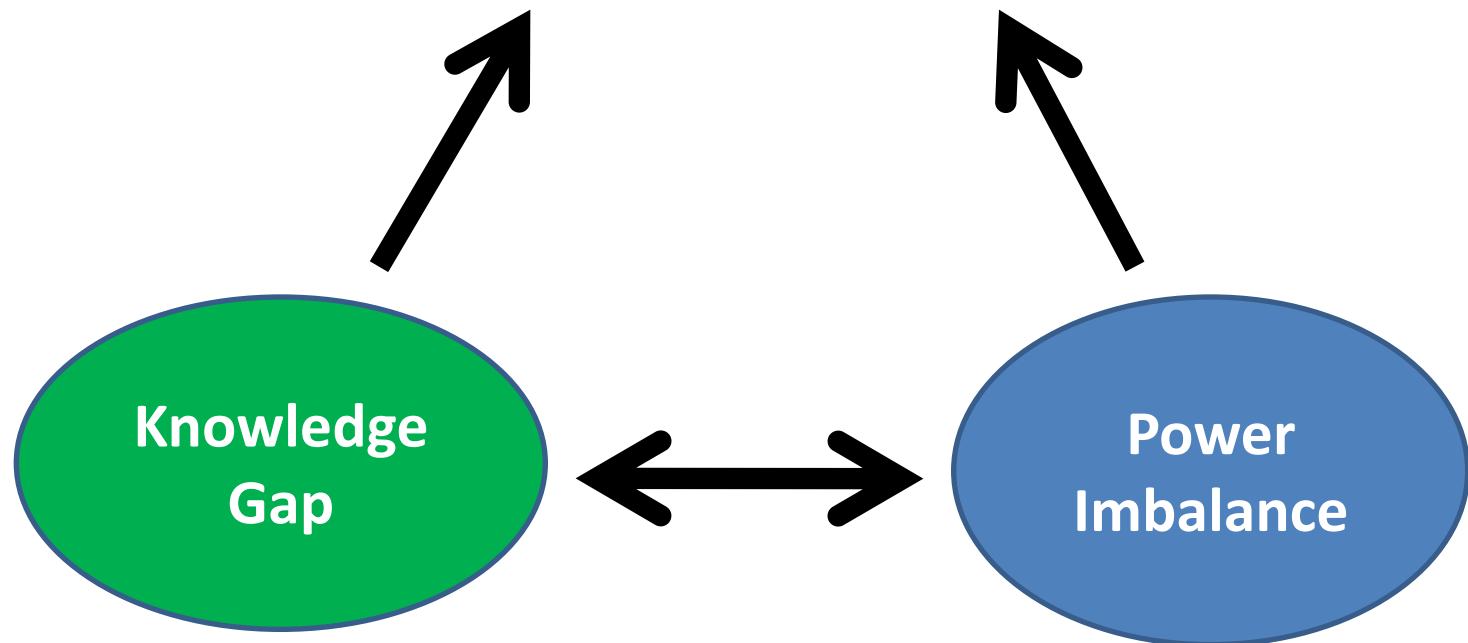
The pastoral System

- So the problem lies in the fact that policy makers have never understood the rationale of customary pastoral livelihood systems.
- Ever since colonial times policy makers have viewed them as archaic, unproductive and environmentally damaging relics of the past, which need to be “modernised” and brought into line with “progressive and modern” development.

The continuing marginalisation

- Policies have consistently focused on settling pastoralists as the way to bring them improved services and economic opportunities.
- Land titling, privatisation of the commons, and provision of permanent water are some of the interventions that have been used to “modernise” pastoral people.

Inadequate and inappropriate policy for dryland livelihoods and economy



Pastoralist system

- The second problem, which is more profound, lies in the Northern cultural values and ideologies that continue to shape environmental policy in dryland Africa, and which are widely shared by Southern policy makers.
- Land grabbing is widespread, but particularly pronounced in areas with weak governance



Land belongs to a vast family of which many are dead, few are living and countless members are still unborn

Nigerian Chief, quoted in J.C.D Lawrence, *The Report of the Mission on Land Consolidation and Registration in Kenya*, London, 1966



Photo credit:
Kelley Lynch/
Save the Children USA







Photo credit:
Kelley Lynch/
Save the Children USA





Pastoralists major economic actors....

**Inter-regional livestock trade
East Africa €44 million per year**

**90% of meat and 50% of
milk consumed in East Africa
from pastoral systems**

**Livestock sector Kenya:
€588 million per year**

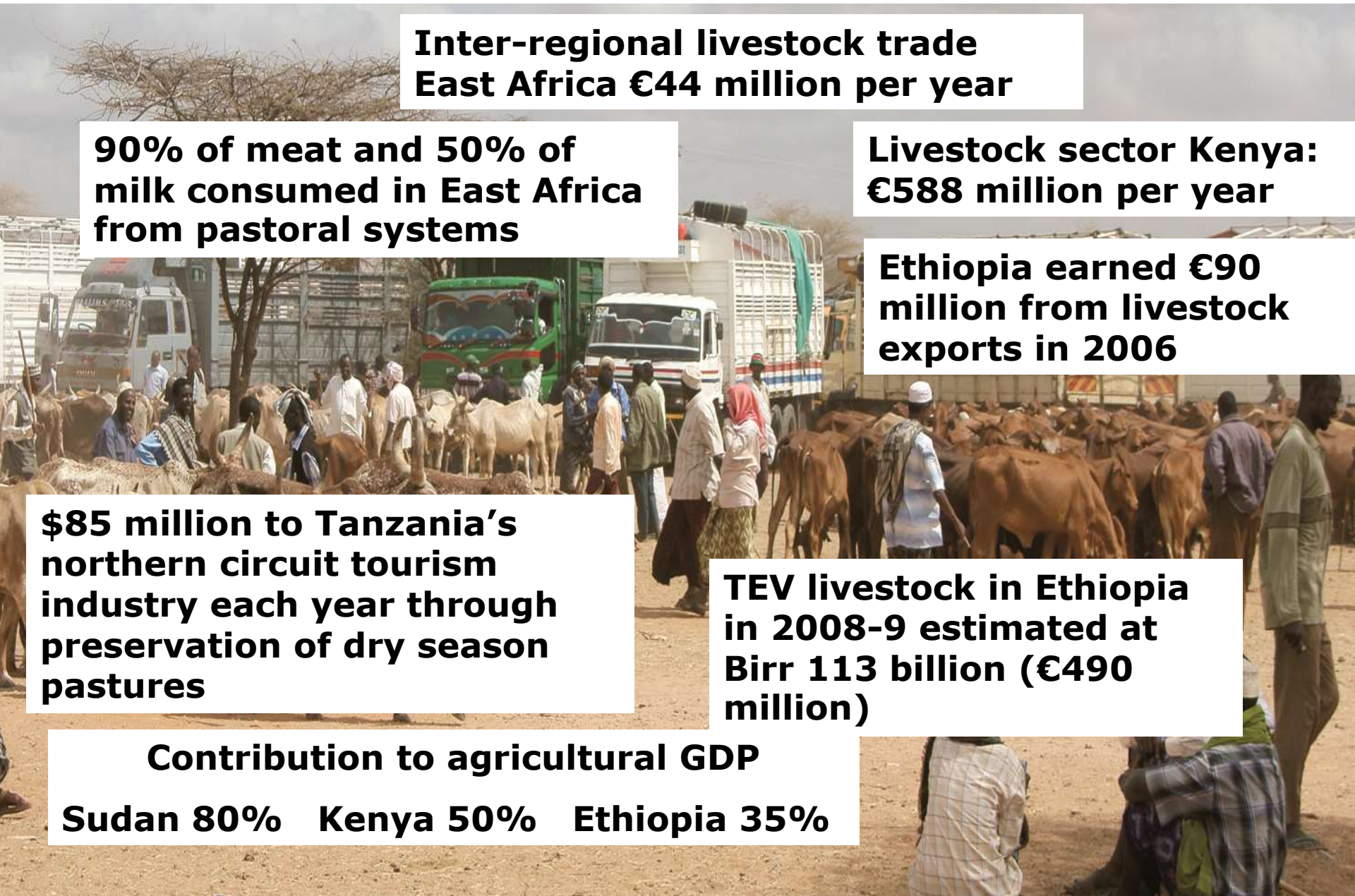
**Ethiopia earned €90
million from livestock
exports in 2006**

**\$85 million to Tanzania's
northern circuit tourism
industry each year through
preservation of dry season
pastures**

**TEV livestock in Ethiopia
in 2008-9 estimated at
Birr 113 billion (€490
million)**

Contribution to agricultural GDP

Sudan 80% Kenya 50% Ethiopia 35%



Value - Pastoralism





Wildlife, Tourism & Hunting.



Pastoralism is highly effective

- Pastoralism is highly effective system for arid and semi arid areas.
- It has the ability to feed the millions who live in the dry lands.
- It makes significant contribution to National, regional and international food security, national regional economies and environment.
- Where facilitating policy conditions exist pastoralism can outperform any alternative sustainable land use system in the drylands.

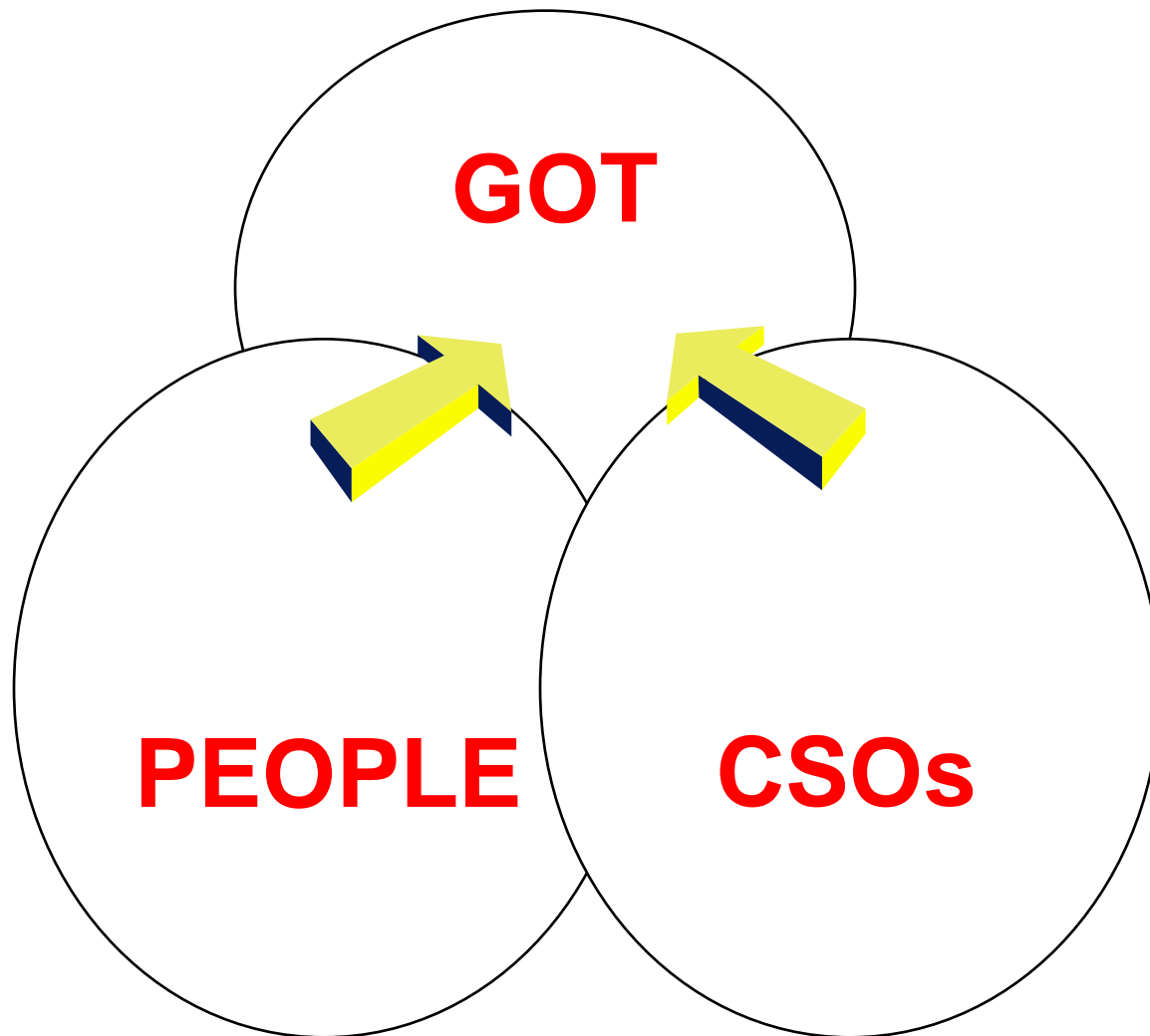
Important

- **If they are to improve their livelihoods, pastoralist need to learn how to master the policy process, putting themselves at the centre of local and national debates designed to address their needs.**
- **We urgently also need to interrogate our theory of change & Development.**

Window of Opportunity

- AU pastoral policy framework (2010)
- ECOWAS framework for cross-border mobility in West Africa,
- East Africa Community (EAC)
- Pastoral laws in Burkina Faso (2002), Mali (2001), Mauritania (2000), Niger (2010)
- Kenya's Constitution (2010) and National Policy for the Sustainable Development of Northern Kenya and other Arid Lands (2012)
- Tanzania New Constitution (in progress)

Working together for Development



Joined up-approaches

Connective leadership

*Seeing together and
Putting local voices & priorities
At the heart of National
Policy making*

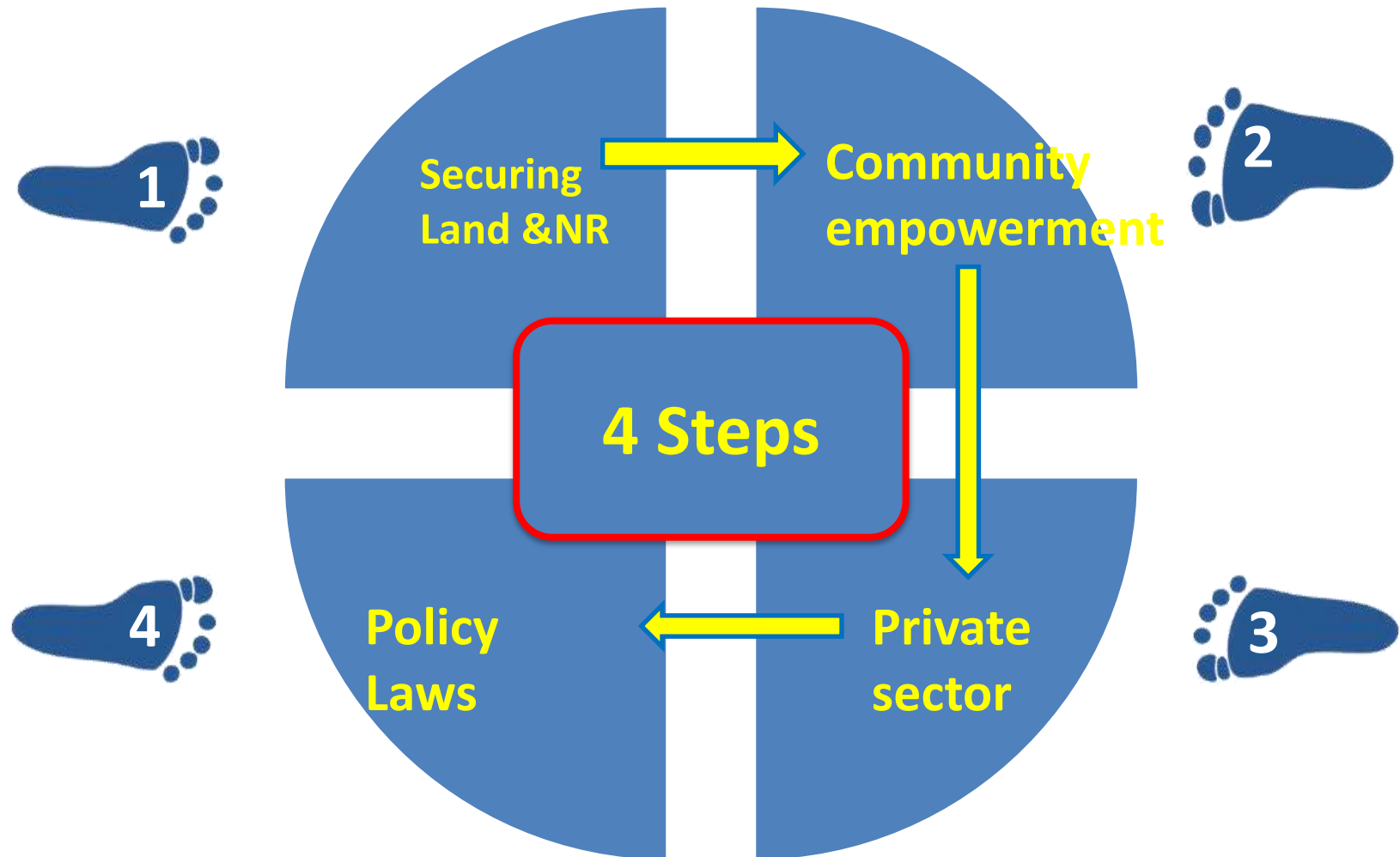
Collective Empowerment

*Walking together – It is
essential that policy processes
be firmly rooted In the reality of
people's lives*

POLICIES
systems
Leadership

Dialogue -Talking together knowing that
no one group alone can have solutions
To complex societal challenges

Building the future together



**If they are to survive Pastoralist must
put faith on their philosophy of being,
belonging and becoming**



**Climate Change is the Most Important
Crossroads Of Our Lives...**

