Republic of Kenya

Ministry of Devolution and Planning

Japan International Cooperation Agency (JICA)

Guideline for Enhancement of Pastoralists Communities' Resilience to Drought through Community Based Drought Management

~ From the experiences of JICA ECoRAD Project

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List of Abbreviation

A/C, D/C	:	Alternative Current, Direct Current
CAP	:	Community Action Plan
CDF	:	Constituency Development Fund
CIDP	:	County Integrated Development Plan
CMDRR	:	Community Managed Disaster Risk Reduction
DC	:	Development Committee
DLMC	:	District Livestock Marketing Council
DMC	:	Drought Management Committee
DRR	:	Disaster Risk Reduction
ECHO	:	Humanitarian Aid Department of the European Commission
ECoRAD	:	The Project for Enhancing Community Resilience against Drought in Northern Kenya
EWS	:	Early Warning System
GA	:	Grazing Area
GIS	:	Geography Information System
GOK, GoK	:	Government of Kenya
HH	:	Household
IGA	:	Income Generating Activity
JICA	:	Japan International Cooperation Agency
KES, Ksh	:	Kenya Shilling
LMA	:	Livestock Market Association
LOWASCO	:	Lodwar Water and Sanitation Company Ltd.
MCM	:	Million Cubic Meter
MIS	:	Management Information System
MWI	:	Ministry of Water and Irrigation
NDMA	:	National Drought Management Authority
NGO	:	Non-Governmental Organization
O&M	:	Operation and Maintenance
PRA	:	Participatory Rural Appraisal
SRTM	:	Shuttle Rader Topography Mission
TGDP Map	:	Turkana Groundwater Development Potential Map
TDS	:	Total Dissolved Solid
UNESCO	:	United Nations Educational, Scientific and Cultural Organisation
UNICEF	:	United Nations Children's Fund
VICOBA	:	Village Community Banking
WDF	:	Women Development Fund
WRMA	:	Water Resource Management Authority
WUA	:	Water Users Association
YF	:	Youth Fund

Part I
Introduction

In this part, purpose, assumed users, and structure of the guideline are explained as the introduction. The information on the ECoRAD project is also briefly shared.

1. Purpose, users, and structure of the guideline

A definition of this guideline: "something that can be used to help you make a decision or form an opinion" (in Oxford Advance Learner's Dictionary Edition-8).

Purpose of this guideline

The Japan International Cooperation Agency (JICA) has implemented the ECoRAD project, which is referred to as the project for Enhancing Community Resilience Against Drought in Northern Kenya since February 2012. Through its implementation, a lot of lessons were learnt.

Upon the completion of the project, the lessons learned were compiled in form of a guideline that is expected to be referred to by any institution interested in implementing initiatives to enhance community resilience against drought in Northern Kenya.

This guideline is intended to cover most of the important areas in community resilience against drought through community-based drought management. It should however be noted that the areas written on may not be perfect enough since the lessons have been basically learned only within the context of the ECoRAD activities.

Assumed users of this guideline

This guideline is meant for a wide range of users.

First on the list are the national government ministries and related organisations which are mandated to cooperate with donor agencies in the implementation of programs/projects to enhance community resilience against drought in Northern Kenya, as well as the donor agencies and other implementing entities such as consultants and non-government organisations (NGOs)

Second, are county government officers in Northern Kenya who are very important expected users, responsible for development in their counties.

Third on the list are the community leaders who are also potential expected users including chiefs, administrators and members of several committees in the communities. Some of the lessons may not be applicable to this segment of users but, there are certain lessons that people who are supposed to lead the community should know.

Structure of this guideline

This guideline consists of four parts.

Part I is the introduction, which states the purpose, assumed target users, and structure of the guideline. This is followed by the outline of the ECoRAD Project.

Part II shows the basic understanding on the fundamental issues that should be known by all the stakeholders related to community-based drought management in Northern Kenya.

Part III then shares the lessons for better community-based drought management by practical aspects of the program/projects from a general and specific viewpoint.

Part IV highlights the lessons learnt in three technical areas and also shares lessons from the capacity development area of ECoRAD. All, the lessons derived from the ECoRAD experiences are believed to be generally applicable in future like initiatives.

All of the lessons shared are categorised in small sub-parts in each part. They are shown in the form of topical messages that express what is intended to be conveyed most.

For those who understand community-based drought management comprehensively, it is good to read the guidelines from the beginning   to the end. If any reader is interested in a particular area, the related topical messages for that area are good entry points..

2. About the ECoRAD Project

The outline of the project is summarised below:

Overall goal

Poverty and food insecurity induced by the drought is mitigated in Northern Kenya.

Project purpose

The pastoralist communities' resilience to drought is enhanced in Turkana County and Marsabit County.

Expected outputs

Output-1: Capacity of community-based drought management is improved in target communities.

Output-2: Sustainable natural resource management is realised in target communities.

Output-3: Livestock value chain is improved in target communities.

Output-4: Diversification of livelihoods is promoted in target communities.

Output-5: Capacity of the government officers to enhance the pastoralists' resilience to drought is improved.

Output-6: The guideline for enhancing the communities' resilience to drought is established.

There are three main technical components, which are the Sustainable Natural Resource Management, Improvement of Livestock Value Chain, and Livelihood Diversification. In addition is the Capacity Development of Government Officers. The schematic image of the project is shown below.

The pastoralist communities' resilience to drought is enhanced in Turkana County and Marsabit County

| Sustainable Natural Resource Management | Improvement of Livestock Value Chain | Livelihood Diversification | Capacity Development of Government Officers |

Capacity of community based drought management is improved
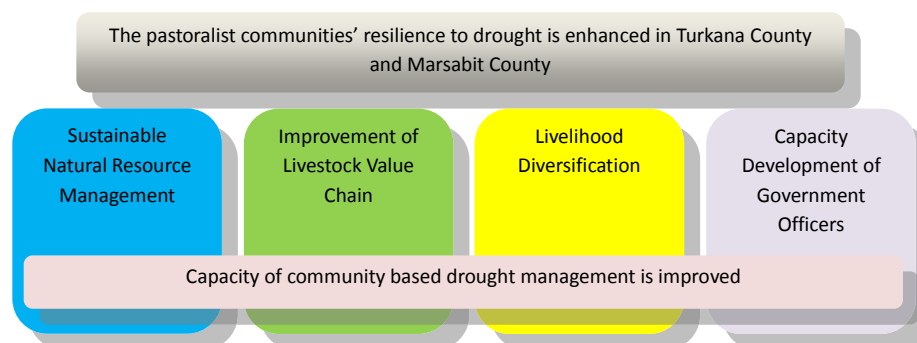
Source: JICA Project Team

Schematic Image of the Project

Pilot communities and sub-projects

There were 20 pilot communities, which consisted of nine in Marsabit, and 11 in Turkana. The sub-projects were implemented as per the technical areas mainly in these selected pilot communities. The pilot community sites in Marsabit and Turkana are listed below, and the sub-project maps are shown in the following pages.

Pilot Community Sites

Region/District (= current sub county)	Pilot Community Sites
Marsabit	
Region-1	Turbi, Kalacha, Hurri Hills
Region-2	Dirib Gombo, Dakabaricha/Jirime, Gar Qarsa
Region-3	Korr, Arapal, Ngurnit
Turkana	
North	Milimatatu, Kangakipur
West	Loritit, Lokichoggio
Loima	Lokiriama, Lorengippi
Central	Eliye, Kerio
South	Lochwaangikamatak, Lokichar
East	Lopii

Source: JICA Project Team

JICA-ECoRAD Sub-project Map (Marsabit County)

Legend:

● Community Development

Natural Resource Management
- ■ Water Pan (New and Rehabilitation)
- ▲ Rock Catchment (New)
- ↳ Water Supply Pipeline (Improvement)
- ▱ Solar Power Pump System

Livestock Value Chain
- 🐏 Heifer Exchange Programme
- ◆ Feedlot
- ⬆ Livestock Market
- ▯ Rural Road Improvement

Livelihood Diversification
- ● Chicken Merry-go-round
- ◉ Goat Merry-go-round
- ★ Salt Business
- ★ Resin & Honey Business

Peace Keeping
- ☺ Peace Building

- County Boundary
- Sub-county Boundary
- National Road, A2
- Rural Road, Class B~E
- Other Rural Road

0   25   50   100 km

Prepared by the JICA Project Team

JICA-ECoRAD Sub-project Map (Turkana County)

N

Nasikiria
Edukon
Nakeruman
Lokichoggio
Natwol

Kaabilikeret
Lokwakel
Milimatatu
Kasuguru
Kangakipur
Nakipi

Kaituko

Oropol
Kakuma
Nakoros
Kabulit 2
Kabulit 1
Nakalimon
Loritit
Kokorio

Elive Spring

Nachuro

Lodwar
Chokochok

Lotilo

Kerio
Losagam

Lokiriama
Kaidir
Kakopito 1
Kakuromosing
Lokiriemet
Lorengippi
Kaalale
Kalokutany

Lolupe
Lochwaangikamatak
Keekorsogol
Kangirisae

Nakejuamosing
Kakali
Lochor Edome
Lokichar

Lopii
Kaaruko

County Boundary
Sub-county Boundary
National Road, A1
Rural Road, Class B~E
Other Rural Road

🔴 **Community Development**

Natural Resource Management
🟦 Water Pan (New and Rehabilitation)
🔻 Sand Dam (Rehabilitation)
🔵 Borehole with Hand Pump
◢ Solar Power Pump System

Livestock Value Chain
⬆ Livestock Market (Improvement)
⭐ Training of Livestock Market Linkage and Vitalization
🔺 Pasture Reseeding
▮ Rural Road Improvement

Livelihood Diversification
✦ Income Generating Activities
🔷 Small Scale Rainfed Agriculture
⬯ Fishery
⬠ Dry-meat

Peace Keeping
☺ Participation to Lokiriama Peace Accord

0   25   50   100 km

Prepared by the JICA Project Team

Part II
Basic Understanding

Here, important points, which should be understood when community resilience projects against future drought implemented through community-based drought management are shown. These points are 1) drought in the context of Northern Kenya, 2) drought resilience, and 3) community in Northern Kenya

<table>
<tr><td>

About "Drought" in the context of Northern Kenya

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3. What are the difficulties brought by drought to the people in Northern Kenya?

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Summary:

● This guideline is about drought and its impact to pastoralists, who are the predominant people living in Northern Kenya. The semi-settled and settled people are also included as targets to mitigate drought's impact.

● The characteristic of drought in Northern Kenya is that it comes gradually but ends when it rains. Since rainfall is unpredictable, pastoralists cannot forecast whether a drought may last for a single year or multi-year.

● The negative impacts of drought to the pastoralists, and semi-settled and settled people needs to be clearly understood before, necessary countermeasures such as natural resource development/management, enhancement of livestock trade, and diversification of livelihood measures can be examined.

Drought to whom?

In principle, drought and its impacts in the context of this guideline is that which is experienced by the pastoralists, the predominant people living in Northern Kenya.

First, if we just talk about drought, it may mean drought to farmers who are based in agriculture, who are impacted differently by drought from the pastoralists.

Secondly, the number of people known as semi settled and settled people living in settlements/towns has been increasing. One of the reasons is that ex-pastoralists who lost their livestock due to past severe droughts have come to the town centres to find other means of livelihood. They expect some income sources especially in towns where there are more economic activities. Again, due to several other reasons such as recent droughts and conflicts among ethnic groups, access to water and pasture near their settlement areas becomes difficult, males have to go farther to be able to access water and

pasture and as a result, women, children, and the elderly have to be left in their settlement with small numbers of livestock.

This guideline intends to address the impacts of drought on this group of people as well.

Characteristics of drought for pastoralists

Climate in Northern Kenya

In Northern Kenya, a year is generally divided into four seasons: long rainy season from March to May, followed by the long dry season from June to November, then short rainy season between mid-November and early January, and lastly, the short dry season from January to March. In a normal year, the long dry season which lasts for about six months is regarded as the most difficult period especially for the farmers who depend on rain-fed agriculture. The pastoralists do not recognise a normal dry season as drought for as long as it rains at the end of the dry season.

Recognition of drought by pastoralists

Drought is identified by the lack of rainfall in a rainy season. For example, the long dry season lasts for six months, if it fails to rain in the following short rainy season, and falls in the following long rainy season, the dry period may extend up to 11 months. This is recognised as a single-year drought. If rain fails and the dry spell continues into the long rain season and only falls in the next short rainy season, the period of the dry season extends to 18 months. If the short rainy season fails again, then the dry period will be 21 months. A dry period lasting for more than two rainy seasons is recognised as multi-year drought, and the situation becomes severe. Since rainfall is unpredictable, pastoralists cannot forecast whether a drought may last for a single year or multi-year. In other words, no one can predict a drought, as it comes gradually, but ends abruptly as soon as it rains.

Based on this understanding, the pastoralists always expect the rain but tend not to start preparatory activities for drought, because they do not have to do anything when rain comes. Then, by the time they realise that a severe drought   has come, it is already too late because the situation has reached   a point of no return. This is the pastoralists' perception of preparedness, making resilience building difficult.

Further, under the influence of global warming and climate change, the frequency of drought has been increasing. Rainfall patterns have also changed. Pastoralists have pointed out that abnormal rainfall is being observed even during dry season. These changes are further negatively impacting the local communities who have continually suffered the impacts of recurrent droughts.

What are the difficulties brought by drought and what should be done?

1. Pastoralist

<u>Natural resources</u>

Once the pastoralists recognise a longer period of drought and consume pasture nearby, they start moving to places where water and pasture are available. They can survive for as long as they can find water and pasture to feed their herds. This is the pastoralists' coping strategy which has been adopted for a long time. However, there are issues that may hinder their coping strategy such as population pressure and other social factors that restrict their moving such as insecurity caused by conflicts with other ethnic groups. Due to these issues, less pasture and water are expected in their areas when drought comes. There is therefore need for natural resource development and management focusing on water and pasture as will be discussed in details in the next topical message.

<u>Livestock trade</u>

There are many factors influencing livestock trade in Northern Kenya. Pastoralists in general are not willing to sell their animals because of the prestige attached to owning a large number of livestock in their culture. Besides the "prestige" however, there are several other factors leading to inactive livestock trade especially during a drought spell (see the box below). These factors make spontaneous livestock trade in drought occasions difficult. There is therefore a rationale to improve the livestock value chain in Northern Kenya.

> **Box. Drought makes the decision making on restocking and destocking difficult.**
>
> *After suffering the whole dry season, livestock becomes weak and the market price becomes low. Then, if the government declares the drought, the market price drops down severely.*
>
> *It is a difficult decision whether herders should sell animals at a low price to avoid potential damage from drought, or they should wait for the unpredictable rain in the coming rainy season.*
>
> *After the drought, restocking is also difficult. When the rain comes at the beginning of the rainy season, people who have lost their livestock in the drought want to buy animals for recovery. However, only a few people want to sell their animals in the rainy season. When more people want to buy but few of them want to sell, the price of the livestock increases no matter how good or not their health condition is. This ground level mechanism is also need to be understood.*

2. Semi-settled and settled people

<u>Livelihood Measures</u>

For people who have lost majority of their livestock, have only a small number of them, and live in a certain area, the magnitude of suffering from drought is severe. When drought hits, they are unable to move to find water and grass because they are already settled and somehow attached to the land. As water and pasture become scarce in the area, their livestock is lost. Due to the small numbers of livestock, they easily lose most of their assets on which they live, and hence become more vulnerable than before., leading to a vicious cycle of poverty. For this type of people (but not limited to them), diversification of livelihood is desirable in order to avoid risks.

4. How herds migrate in normal years, and why they die in drought spell

Summary:

- Livestock herds basically migrate between a home village and grazing areas in a year.

- In a "dry season grazing area", the herds move daily between a water source and pasture rich areas within watering days' intervals..

- If herds cannot find a pasture within a ten to 20 km radius range from the water source, they will start migrating to another dry season grazing area.

- In a normal year, herds go back to the home village before their dry season grazing areas are exhausted in a dry season. However, in a drought spell, a number of available dry season grazing areas might not be enough for them.

- Herds will be damaged/lost by drought only if they have no place to graze.

Movement in a dry season grazing area
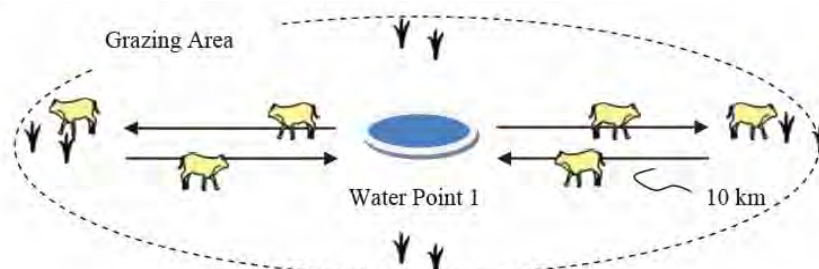
Source: JICA Project Team

Image of Movement in Dry Season Grazing Area

Acceptable Interval Days of Watering Livestock

	Wet Season	*Dry Season*
Cattle	*3-4 days*	*2-3 days*
Camel	*No drink[1]*	*12-14 days[2]*
Sheep & Goat	*No drink[1]*	*3-4 days*

Note 1: It is believed that camel and shoats should not drink water during wet season for their healing.

Note 2: This is for Rendille/Turkana Camel. In the case of Somalia Camel, it is only five to six days under the Northern Kenya climate.

Source: JICA Project Team

Migration in normal year

Source: JICA Project Team
Image of Migration in Normal Year

(1) Herds usually stay near their village during the rainy season.

(2) When the rainy season is over, and dry season comes, herds start to move to the dry season grazing area (hereinafter referred to as '*dry season GA*') where pastures and water are available even in dry season.

(3) If pasture or water is exhausted in a first dry season GA, they move to a next dry season GA.

(4) When rainfall comes, and dry season is over, herds go back to their home village, and stay there for the whole rainy season.

Migration in drought year

Source: JICA Project Team
Image of Migration in a Drought Year

(1) Herds have the same migrating pattern in a normal dry season as described in the illustration above.

(2) If herders do not experience the rain, it means that it is the start of the drought. The herders then have to move to the next dry season GA.

(3) Herds move to another dry season GA as long as they have their next place to go.

(4) However, if they do not have their next place to go, due to physical or territorial limitations which may cause conflicts with adjacent ethnic groups, the livestock starts to die. This is livestock's death in a typical drought case.

About "Drought Resilience"

5. What is drought resilience? How can it be enhanced?

Summary:

● The interventions and activities to improve drought resilience were as follows: 1) Improving the situation of normal time (base-up); 2) Minimising the impact of drought (mitigation); 3) Increasing the capacity of recovering (bounce back/ quick recovery) and; 4) Further development to self-sustainable society (transformation). Individual activities contribute to these resilient components in different ways. Think how each intervention works to improve drought resilience based on its conceptual framework.

● Community resilience is important for a sustainable resilience in the area. Although it is an important concept, the situation of the specific area should be considered in order to apply the idea of community resilience.

What is enhancing drought resilience?
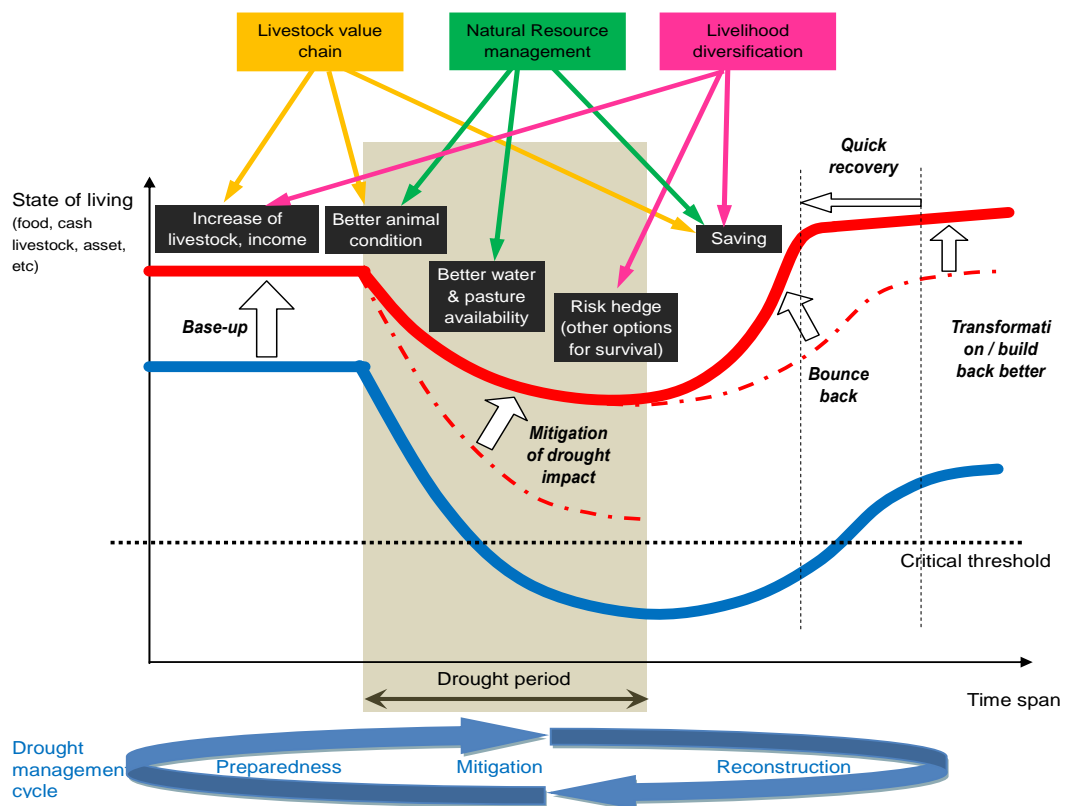
Source: JICA Project Team

Conceptual Framework of Drought Resilience

Approach of enhancing resilience and possible interventions

State of Living
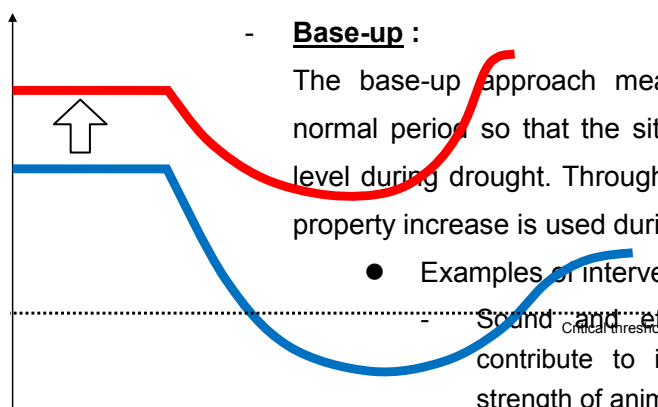
- **<u>Base-up</u> :**
The base-up approach means improving living conditions during normal period so that the situation does not deteriorate to a critical level during drought. Through base-up activities, stock of wealth and property increase is used during drought.

Critical threshold

Time span

- Examples of interventions:
  - Sound and effective breeding of livestock that can contribute to increase of livestock and enhance the strength of animals.
  - Increase of livestock as their property through improvement of livestock market value chain.
  - Improvement of livestock market that can increase savings, which can be used to restock after the drought for recovery.
  - Development of water resources that can make unused pasture usable for livestock during the dry season, and expanding the dry season grazing area, which can result in reduced degradation of the pasture in the current dry season grazing area.
  - Increase of income source and income through livelihood diversification that enables people to purchase and stock their daily needs.

State of living,
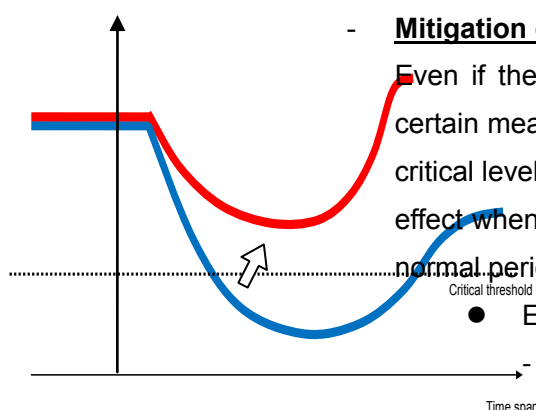
- **<u>Mitigation of drought impact</u> :**
Even if the state of living is the same during normal period, taking certain measures can minimise the impact of drought not to reach the critical level of damage. Even though the mitigation measures will take effect when the drought starts, they should be put in place during the normal period. It would be too late to take action once drought starts.

Critical threshold

Time span

- Examples of interventions:
  - Adequate and timely livestock offtake can minimise the loss of animals during the drought through sensitisation and available livestock market.
  - Improvement and maintenance of livestock health conditions through adequate animal health care, which can make the livestock stronger and increase the resilience of the livestock to survive during the drought.
  - Increase of water sources that can be used during drought

to increase the available pasture to feed livestock.

-   Management of rangeland and pasture to ensure reserves for the drought period, which are fundamental sources for herds to survive during drought.
-   Dispersing risks of drought damage by increasing their options for survival apart from livestock as their livelihood, which is especially vulnerable to drought.
-   Equipping with alternative livelihood means that can either directly help their survival during drought or indirectly contribute by increasing their savings instead of selling emaciated animals during the drought period.
-   Stocking of resources such as hay, food, cereal banking, and saving of cash to be consumed during drought.
-   Establishing collective management and support system (e.g., fee collection for maintenance so that repair can be done timely with the saved money).

State of living

Quick recovery
Shortening time for recovery

Bounce-back
Capacity to recover

Time span
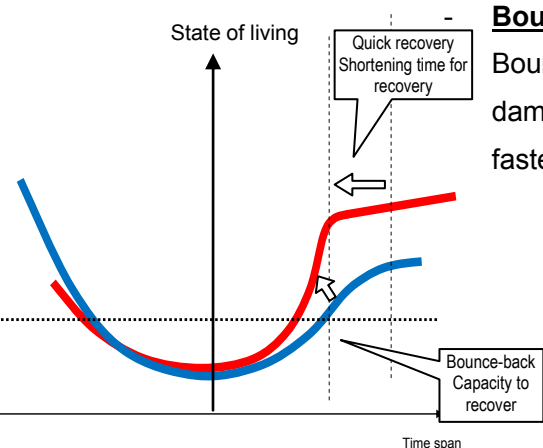
-   **Bounce back / Quick recovery :**

Bounce back is the capacity of people to recover from the drought's damage to the pre-drought state. Some measures can help recover faster after the drought.

*   Examples of interventions:
    -   Increase of savings through:
        ·   As individuals: other income sources than livestock, and early off-take of livestock.
        ·   As a community/group: fee collection and saving of water, Village Community Banking (VICOBA), livestock trade fee, etc.,

    which can be used in recovering from drought damage.
    -   Restocking and rebuilding lives with savings. *(However, if this activity is totally carried out by the external support, it does not enhance the resilience of people but is merely a relief aid.)*
    -   A certain approach of natural resource management can improve in the savings and preparedness to avail resources during drought through fee contribution.

-   **Transformation :**

The rebuilding of their living is not just to recover from the pre-drought level, but also for them to develop further.

Community resilience

Community resilience can be used in comparison to an individual's resilience, in which the community members handle the issue as a whole, or in comparison to a government-driven resilience.

Some of the activities to mitigate drought can be practised individually, such as running a small business for an alternative income source, and saving, or breeding and selling of livestock.

Why is 'Community Resilience' important?

''the whole is more than the sum of its parts,'' which means that a collection of resilient individuals does not guarantee a resilient community (Norris H. Fran, et. al, 2007)

Community resilience can be understood from a different point of view. It could be as a set of capacity for effective organisational behaviour, or as a strategy for promoting effective disaster readiness and response. However, what is complicated is the variation in the meaning of 'community'.

It may not be the case always but typically, a community is an entity that has geographic boundaries and shared fate. However, the situation is different in Northern Kenya. The communities are composed of built, natural, social, and economic environments that influence one another in complex ways (Norris H. Fran, et. al, 2007).

Community Resilience is defined as the existence, development and engagement of community resources by community members to thrive in an environment characterized by change, uncertainty, unpredictability and surprise. Members of resilient communities intentionally develop personal and collective capacity that they engage to respond to and influence change, to sustain and renew the community, and to develop new trajectories for the communities' future (Magis, 2010).

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About "Community" in Northern Kenya

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6. Concept of 'Community' in pastoral society is different from one in an agriculture-based society

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Summary:

- In general, the pastoralists in Northern Kenya are not bound by geographical area, but tied by traditional bonds such as clans. Even though the relationship and sense of belonging is strong within clans, their daily living is rather independent.

- Unit of 'community' can be a clan, kraal, administrative unit, neighbouring settlers, etc., depending on the context.

- If 'community' is not specified in community action plans, nobody will take them up as their own activities.

The community-based drought resilience approach emphasises initiatives and actions by the community. However, the concept of community is not commonly understood by all the stakeholders. To make the community resilience function, it is necessary to apply a feasible unit of the 'community' based on the actual roles and functions of the committee and the people's relationships.

Community in agriculture-based society

In agriculture-based societies, people are strongly attached to their land which is the fundamental means of their livelihood. Therefore, people are bounded by geographical area. Residing in a particular place, cooperation grows and people share public goods and common properties. Since agriculture can feed more people in a certain area, population density can be higher than that of the pastoral society. This makes the bond among the agriculture-based communities stronger, making their communal activities easier.

Community in pastoral society

In a pastoral society, 'community' means a sense of belongingness and a common identity. Although it sounds similar to a prevailing common

definition, the major difference is that a pastoral community is not bounded by a certain geographical area. Their basic living involves moving to places where they can feed their animals Therefore, even those who have the same belongingness do not reside together.

In the current Northern Kenya society the word 'community' has been widely used by different people with different interpretations. When the government officers use 'community', it means the general public or society in relation to 'government'. When an administrative chief says 'community', it may signify people residing in his administrative zone. For a herder, it might be his kraal or those that graze around. When a clan elder, however, mentions 'community', it may specifically mean the members of his clan who are not necessarily living together in a particular geographic area. For the owner of the water pan, the 'community' can be all the users of the water pan, including the immigrants. The last two concepts may typically represent the concept of community in a pastoral community. People have a sense of belongingness and unity through the 'community', but they are not bound by their area of residence. This means that even neighbors settling next to each other, or those camping together, may not belong to the same community in their sense.

Community of pastoralist and drought resilience

The sense of the community highly influences the pastoralists' attitudes and the specification of the unit of 'community' can determine the functions of communal action.

When outsiders propose community-related activities, it is crucial to judge the size of the 'community' in consideration of traditional ties, the people's movement, etc. If the communal activities are introduced without specifying a particular group of people, nobody will care as people keep on moving even if settlements are formed. This sense of community is also the foundation of the independent lifestyle of pastoralists, which makes communal work and collective management unsuitable.

7. Distinctive ideas and attitudes of pastoral communities in Northern Kenya

Summary:

● In addition to the characteristics of the pastoral community, the specific context of Northern Kenya has been influencing their culture and society.

● Both traditional customs of Northern Kenya and cultures introduced from outsiders are crucial factors in enhancing community resilience.

● Therefore, it is necessary to understand characteristics of the target community correctly prior to making a plan for community resilience.

The function of community resilience highly depends on how a community functions as a social unit. Different factors such as traditionally embedded cultures and customs in the society, recently introduced systems, and other external influences will make the feature totally different.

For example, the Community Managed Disaster Risk Reduction (CMDRR) approach is an established methodology of participatory drought management. However, it may not work as expected when a society is incompatible to the pre-conditions of the methodology. Therefore, it is important to understand the target community in a particular pastoral society. The preparation of the people's minds can be a pre-condition in introducing a certain approach. It is inevitable to assess the readiness of the people towards collective actions and democratic decision-making, people's attitudes concerning belongings to the community, and their level of dependency and self-reliance in their development.

Resilience approaches have often been developed by outsiders through experiences from other areas, wherein the situations and peoples are different from those in Northern Kenya. Therefore, some of the concepts and ideal situations will be unsuitable to the understanding and customs of pastoralists in Northern Kenya. What will happen if such concepts and approaches are introduced to the pastoralist's society? What should be

done if it is necessary to introduce concepts and approaches that are different from the customs of the target community?

The following will discuss some of the noteworthy characteristics and behaviours of the people of the pastoral society in Northern Kenya that influence the establishment of community resilience.

What is important to be understood and to be emphasised is to recognise gaps between what external agencies expect and try to achieve and, the actual situation of pastoralists' societies.

> *❝What is important is what actually happens rather than the unpredictable inconceivable issues❞*

Observed attitude of pastoralists

Pastoralism is a way of life in which people adjust and get accustomed to the situation of unpredictable environment by migrating to other areas. As mentioned in the earlier sections, drought is a typical environmental feature of unpredictable disaster. What is complicated in drought is, unlike other natural disasters, its devastation gradually evolves but the situation gets back to normal once a sufficient amount of rain comes. Due to the unpredictable environment and lifestyle of migrating, being adaptable to the occurring situation is more practical and efficient than planning for an unreliable future.

In this context, the longer term development of a pastoralist life in a certain permanent place can not be effective in their migrating habit. Since they need to move when the resources are insufficient, it is not beneficial to establish their life in the temporal settlements.

Prevailing concept and approach of external support

Preparedness is one of the important drought management components that should be carried out during normal period. This means that people are expected to enhance their preparedness and take action on what is unnecessary at the present but, for an uncertain future. The activities meant for drought preparation may not be very vital for them since their benefit is unrecognisable during normal time. It may be obviously fairly important from the viewpoint of agents who support enhancement of
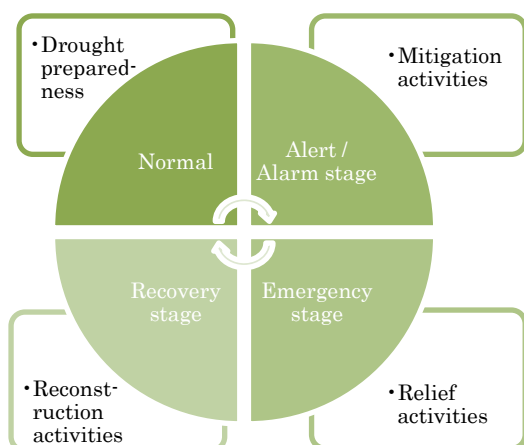
Source: JICA Project Team
Drought Management Cycle

resilience of the people. The concept of preparedness is however significantly different from the understanding and the habit of the majority of pastoral communities in Northern Kenya. Although, the activities for preparedness should be routine or activities that should be done during normal time; it can be difficult to make an effort on the unseen difficulties due to their different lifestyle and cognition. The same thing can happen if the concept of maintenance is to be applied. Has the maintenance been necessary for the pastoral life? Pastoralists are migrating to other places when they have finished their resources at an area, and come back when the situation naturally recovers. Therefore, the concept of maintenance can be new to them, even if it could be a common understanding among others.

Box. Experience of ECoRAD in the Maintenance of Water Supply System by Pastoralists

It has been observed that people are not willing to contribute or make an effort for the advanced preparation for uncertain breakdown of water supply structures. Although they say water supply is very critical because water is their life and accept that it is important to repair breakages, contributing is something different for them. Although there are some people who are convinced and have contributed, they still do not have a clear idea on the contribution for the preparation for unexpected breakages and problems.

❝ *Strong identity of clans while living independently. What does communal action mean for them?”*

Observed attitudes of pastoralists

Social independence

The bond within each clan remains strong. The clan is the basic governance system and decision-making unit consisting of traditional elders. A social unit (differs in various ethnic groups, e.g., clans, Artha in Borana community) traditionally cooperates in deciding the grazing patterns and resolving the problems within their clan and of inter-clan relations. Although people have strong identities and sense of belongingness to their clans, their daily life is rather more independent, especially in livestock rearing and trading. Due to the nature of pastoralism, members of a social unit who are physically together change in different contexts and times. This is also typically different from agriculture-based society where people can meet and work together with the same members as they are bound by the place.

Network for mutual support

Even though they have a culture of contributing for their needy fellows, people would rather rely on mutual help that is established through individual networks when they have problems or issues.

Common property

Livestock, which is the most important asset of the pastoralists, is managed independently by individual homesteads regardless of the clan's unity. The pastoralists, due to their mobile lifestyle, primarily do not own communal property apart from natural resources such as pasture. Therefore, it has not been necessary to work collectively for management of common facilities. This means that management of common facilities is not familiar to many pastoralist communities.

Box. Simply looking for another source if one does not function?
Pastoralists have been benefiting from externally introduced infrastructures such as boreholes, pipelines, water pans, and roads. They appreciate these infrastructures a lot. However, when the system breaks down, the people just go back to the original situation and seek for other available sources instead of repairing the broken down system. For example, it was observed that when a water pipeline had a problem and no water was available, many of herders just moved away.

Prevailing concept and approach of external support

It is now taken as a standard that infrastructures and common public assets are to be managed by the community. It is also stated in the Water Act of 2002 that developed water resources should be owned and managed by the concerned community. However, pastoralists have the tendency of *laissez-faire* depending on uncontrollable natural resources. The mindset of collective responsibility influences the management of communal property.

Box. Purely their own attitude? Or affected by other power?

The abovementioned tendency originated from the pastoralist's lifestyle, in which herders can just move to look for other resources when depleted in one area. Besides their original lifestyle, having free emergency relief aids strengthened and verified this kind of mindset, which does not consider ownership and maintenance by the community. Since several water sources and other infrastructure were established without much involvement from the community, materials and equipment donated and left without any further guidance and support, people simply use them until they are perished. Basically, these circumstances encouraged free riders in the use of public assets.

Moreover, the concept of management and maintenance of common resources has been further discouraged by the continuous external support. Though a project that has introduced a new structure encourages its maintenance by the community, other external agencies come to repair the asset when it has a problem. This discourages the community from maintaining the structure on their own. In addition, the tendency by donor agencies to support the one having the worse situation ends up with the community leaving the situation worse than before.

Under such background circumstances as mentioned above, the radical introduction of communal management of public property can distract their social structure and power relations. Having an independent individual lifestyle, introduction of common property that cannot be managed by the community may work as a driving force for mismanagement by a limited number of people. For example, the establishment of a communal fund through fee collection for water can easily be manipulated for misuse if the community is not capable enough to manage it. Since the pastoralists' concern is just to get water and not the management of the money that they have paid and left in someone else's hand, there are no supervisory systems of management from the community.

" *Is Traditional Leadership the Same as Expected Leaders for Development Activities?* **"**

Observed attitudes of pastoralists

Pastoral communities traditionally have their leaders, mainly the elders of the clans or similar social units. However, they are different from other type of representatives of the community in relation to the currently prevailing democratic governance of a certain geographic area.

Most of the tribes have a structure of the council of elders that is the main decision-making body of a certain unit of their society. Elders are normally selected from a prominent family, inherited or appointed rather than through democratic election by the community to represent the rest. Leaders are respected and people listen to and follow their decisions. Often, due to the mobility of the pastoralists, leaders advocate and lead people who are ideological or customarily belonging to their group but not represent the geographically bounded people. However, it does not seem that there are any leaders other than the elders in the pastoral community. It is not common for a general community to discuss and decide their representatives other than their traditional elders.

Prevailing concept and approach of external support

Community development or community-managed drought resilience assumes that community leaders represent the voice of the community. A prevailing approach is selecting a committee to represent the people residing in a certain area. The committees are expected to reflect the opinions of people, communicate with the implementing agencies, disseminate information to the whole population in the area, and lead them to take action collectively.

However, the idea of selecting representatives to work on behalf of the community may be different from their understanding of leaders. Therefore, even if external agencies try to select representatives of the community through public meetings, people may not select those who the external agencies assume they will. Furthermore, local people may not recognise the elected committee as the leaders who represent the community.

> **" *How do people comprehend what outsiders say?"***

Observed attitudes of pastoralists

The perspectives and understanding of the pastoralist people in Northern Kenya are different from what external people expect. What is intended by people from the outside can be understood differently. The cognitive system of a pastoralist is different, especially because the basic lifestyle of pastoralist is different from a settled society. This means that a single conversation or one-off discussion cannot convey the message properly to people. Furthermore, the unclear understanding of people can easily be manipulated and controlled by a few vocal people.

Prevailing situation of external support

Discussions and consensus-making with the target community as a whole is considered as crucial steps in community development and community-based resilience enhancement. However, in many cases, certain projects face disputes or different actions from the community even though project officers have explained, discussed, and agreed with the community in advance. In the field, as often observed, when the people are not familiar with the introduced idea, their understanding differs between different people in the community. This causes confusion and distorted information can be disseminated afterwards. In other cases, due to difficulties in having a meeting with the majority when people are moving with the herds, the project discusses only with limited representatives. Although it is expected that the message is delivered from the representatives to other community members, information can either be intentionally or unintentionally misinterpreted.

Box. Gender in pastoralist community

Division of roles by gender is clear in pastoralists. Men, especially young men herd livestock while women remaining in manyattas take care of young animals. Decision making is mainly done by elderly men in the clan. Men and women are not supposed to sit together in public gatherings. Due to this division of roles, the majority of participants of community barazas are elderly men while women remain in manyattas. The Voice of elderly men is absolutely strong and only a few vocal women can raise their voices in front of men.

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8. External support as one survival option

Summary:

- Communities are not merely passive recipients of the project. They are the principal actors of utilising external support.

- In the drought that affects Northern Kenya, people have <u>been living together</u> with external support and have developed their ways of utilising it for their survival.

- However, their way of survival with external support may not be sometimes compatible to the intentions of the external supporters.

Unintended impacts of past experiences with external support

The societies from drought-affected Northern Kenya have been developed with external inputs, which have been often far from their endogenous development pass otherwise. A significant amount of resources that include materials, infrastructures, technologies, systems, financial resources and human resources have been brought from outside for the development of the society. As a result, external support has been taken as a substantial part of their development and change. Besides, it is still expected that external influences will expand further even after drought emergency aids have already shrunk. External influences include humanitarian aid, economic development of the surrounding areas, as well as new technologies.

Different lifestyles, materials, technologies, ideas, and systems have been brought into the pastoral society even though the people are not well-prepared for them. While it takes time to adapt to different lifestyles, ideas and systems, ready-made materials and new technologies have simply been introduced. These external issues have diversified the society creating a gap between those who can adopt them and those who cannot. The external support has also created a power relation within the society that is different from the traditional one. Those who adopted the external idea and systems came to receive individual benefits through the positions working with the external agencies.

People's understanding on external supports

Apart from the macro influence on the society, several decades of external supports influenced the people's mindset creating dependency on others as their way of survival. People learned how external support can benefit them the most from the perspective of their survival.

✧ Mind of free provision

> *'It is the duty of the external agencies to give. If one does not give, that organisation is not needed'.*
>
> *'If the organisation does not give profit, we will just wait for other organisation that will give, instead of making an effort by ourselves'.*

This is escalated by the external supports that tend to support the one with the worse situation. In that case, will people try to make the situation a bit better with their own effort, if this will reduce their chance to get further support?

✧ External support is one of their options but not an absolute or only option. People have a choice whether or not to adopt external support. Then, they choose what to utilise for their benefit within the provided options.

✧ People negotiate with external agencies to maximise their benefits. This is their tactic that has been developed through their interaction with these agencies (e.g., providing information that attracts donor's support, pretending to be good or by agreeing with the donor policy, etc.). <u>These should not be understood as a form of manipulation or cheating, but rather to be taken as their reasonable survival methods that they have established from several decades of their experience with external support. Thus, these external agencies should understand and take the necessary approach instead of criticising it</u>.

'Since other donors have been paying for sitting allowance, people will not come for meetings without payment'
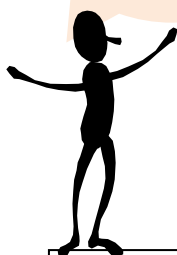
Example of people's survival strategies towards external agencies:
- Pretending to be bad (pretending to be poorer than they actually are) to receive more support.
  - ➢ e.g., If the water pan has a lot of sedimentation; the donors tend to desilt the one with worse situation.
  - ➢ e.g., Telling how badly the previous donor support was implemented to attract further support.
- Understanding the trend of assistance and adjust their opinion and behaviour to please the donor.
  - ➢ e.g., Representation of the community, equal opportunities, care of the disadvantaged and underprivileged, women's participation, etc.
- Leading the donor to follow the same way as other donors have done.
  - ➢ e.g., knowing that the donor requires good participation from the community, some leaders ask the donors to follow the approach of humanitarian aid.

9.   Different features and customs of different tribal communities

Summary:

● In addition to the pastoral cultures, the tribal customs and social structures also affect how the community adopts functions of resilience. Where there is a traditional, social and governing system, the newly introduced system can work when it is not controversial to the existing one and could be easily accepted if it is merged with the traditional system.

For outsiders and foreigners, like officers of international/governmental agencies and international NGOs, it is difficult to understand the characteristics a target community One of the simple indicators that help their understanding is the type of large animals, such as cattle or camel that the people prefer.   Of course, this indicator does not always provide a correct answer, but it may most likely give you rough ideas of a target community in terms of the following the aspects shown in the table below. It can be useful particularly when you do not have any information about a community in your first visit.

Tendency of Rough Characteristics by Large Animals

	Cattle people	*Camel people*
Characteristics of animal they prefer	- Cattle has short interval of watering, one to two days only. Mobility is relatively low. - Cattle is grazer (prefer to eat grasses).	- Interval of watering for camels is long, 14 days in maximum. Mobility is relatively high. - Camel is browser (prefer to eat leaves on bushes).
Dwelling environment	- Due to the characteristics and low mobility of cattle, they prefer to stay (a) in wet & cool climate, i.e., highland, etc., (b) near a rangeland with rich grasses, and (c) near water points for animals.	- Due to the characteristics and high mobility of camels, they can, or prefer, stay (a) in relatively dry & hot climate, i.e., lowland etc., (b) near the bush fields, and (c) at relatively far places from water points.
Livelihood	Such a dwelling style in wet climate enables them to diversify livelihood, in particular agriculture, if they want to. They may run on <u>pure pastoralism,</u> or <u>semi- pastoralism/semi-agriculture.</u>	They rely on livestock activities only due to the dry condition in residential areas. Agricultural activities are not suitable in their place. So their livelihood may be mainly <u>pure pastoralism.</u>

	Cattle people	*Camel people*
Mobility of families	Mobility is relatively low. Semi-settlement style may be easily dominant in community.	Mobility is high. Pure migrate-style, or semi-settlement style might be major.
Cohesive of a community on a geographical basis	If their livelihood is semi-agriculture, they stay in their residential area relatively long, in comparison with pure pastoralism. Consequently people may develop some relations based on geographical connection.	Their high mobility in a pure pastoralism lifestyle hampers them in developing relations based on geographical connection.

Source: JICA Project Team

Major tribal communities, with which the ECoRAD project worked in Marsabit and Turkana County, have the following characteristics:

Rendille Community
- Strong clan identity (*no authority existing in larger community = decisions or solution of the issue beyond the clan are made through negotiation between clans*).
- Although there are social class based on age and families, there is no absolute supreme power. Basically, things are decided through discussions of elders.
- The traditional structure and leaders prevail over the government administrative system.
- Having a system of loaning camel called 'Maal system'
- The major livestock of Rendille is camel that is suitable for lowland dry area. This result in Rendille people are highly mobile

Borana Community
- Strong 'Gadha system' (governing system of larger Borana community) exists, which is the foundation of the community's government and management. This is the base of the strong identity of the Borana people.
- Aba herega system for water source management functions especially in the management of water pan as a part of their governing system.
- Due to their established Gadha system, their governing system is relatively well merged/incorporated with the modern administrative system.
- Borana is the cattle holding community, which requires good pasture and water. This results in Borana's settlement on highlands.

Gabra Community
- There is a strong traditional governing system called 'Yaa' in each clan where elders of households form a council of elders known as 'Dabela'.
- Gabra community has a cohesion system of loaning camel called 'Maal system' across generations and clans.

- Gabra people tend to keep large herds of camel, grazing mostly in lowland areas.

Turkana Community
- There is a council of elders in each clan as a decision making body.
- While there are still ties and supports within the clan, there is no strong governing system and people are more autonomous.
- Administrative system has been relatively merged with traditional system. Administrative system often prevails over the traditional. The development issues are led by administrators.
- Turkana's main livestock is the cattle in mountainous areas, and camel in lowland areas.

Box. Difference in decision making between Borana and Rendille

Generally, in Borana community, elders have a central role in decision-making .. The heads of the village (Abba Olah) and heads of the homestead (Jars Moga) have the responsibility to organise an elders' meeting if there are any issues. The decision made in a certain meeting should be followed by all of the community members. However, as most of the elders are illiterate, it is difficult for them to discuss current development issues or government policies. Thus, new groups such as youth group, women group, and committees are invited to join the discussion with the elders. Once a decision is made, the new groups are expected to be the main players to implement it.

However, in comparison with the Borana society on the highland of Marsabit, government administration and political influences are relatively low in Rendille area. Both the Rendille Descent and Age systems establish social relations and structure of the daily life and livestock management in the society. Elders' meetings are the general way to solve problems both within and among settlements. Similarly, in the Borana for the development matters, new organizations or groups are invited to join the discussion with the elders.

> **Box. Difference in decision of movement of herds between Borana and Rendille**
>
> *In Borana community, the decision on movement of herds is not made by the herders. When herders find that the natural condition is hard for the livestock, they will first report it to the livestock owners. The livestock owners will then report the situation to the local chief and ward representative in case there is no place to go within their community land. If the chief and ward representative receive many reports from the livestock owners, they will call for an elders' meeting to confirm the situation and collect information. When they have gathered enough information, they will hold again a meeting to make a decision on the destination to move to. Then, the local administrators and elders will visit the place, negotiate with the local chief and community elders there, and ask for a permit to move in. Finally, the decision is sent to the herders so that they can start moving.*
>
> *Different from the Borana, the Rendille who leave most of the responsibility of migration of herding camps to the herders. Camel and cattle camps are usually big and all the animals from the same settlement or clan are gathered. The young men warriors are in charge of such camps.*

Part III
Lessons for Better Community-based Drought Management

Based on the basic understanding mentioned in Part II, lessons obtained through the ECoRAD Project are shown for better community-based drought management. Major structure here is 1) introduction, 2) lessons for community-based project ~ general perspective, 3) drought management at community level ~ more specific topics, and 4) institutional issues of community-based drought management. Lessons shared here vary from general level to specific CMDRR approach.

<div style="background:green;color:white">*Introduction*</div>

10. Lessons for all community-based drought management projects

Summary:

- The CMDRR approach has long been applied widely in Northern Kenya, and ECoRAD has adopted the approach in the Project.

- Lessons should not only be referred to CMDRR specific activities but also to other community-based drought management activities.

CMDRR has been widely applied for more than ten years in Northern Kenya and was initiated by ECHO. ECoRAD also adopted the CMDRR approach from its inception.

The CMDRR approach is considered one of the specific approaches and has a fixed procedure. There are lots of important elements of the CMDRR approach that can be applied in other community-based projects in general. Therefore, lessons obtained through the experiences in the ECoRAD project should not be referred to for CMDRR specific activities only, but also for other community-based drought management activities. Based on the above understanding, lessons are compiled hereinafter for better community-based drought management in Northern Kenya.

First, general lessons based on the understanding of the pastoralist community are presented, and then the specific lessons through the CMDRR approach are then shown.

*Lessons for
Community-
based
Project   ~
General
Perspective*

11. Tailor-made approach rather than standardised approach based on the characteristics of the target community

Summary:

- When targeting a 'community', take the unit in the context of the society as well as the specific activity. Start with activities that can be conducted based on traditional community.

- Target the communities that have some foundation or basic understanding of the planned intervention, or adjust the intervention in a way that it can fit in the selected community.

- Introduce triggers of change for future development even when the intervention is adjusted to fit the existing system and customs of the target communities.

Community resilience is highly dependent on how the community functions as a social unit. Different factors such as traditionally embedded culture and customs, recently introduced systems, influence of the external environment and inputs will make the feature totally different. The framework below illustrates the major factors influencing the function of community resilience.
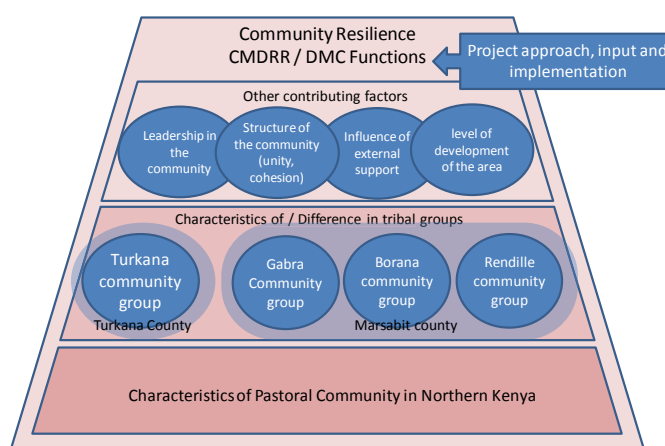
Remarks: - DMC means Drought Management Committee, which is supposed to be established under the CMDRR process.

- There are other ethnic community groups in Turkana and Marsabit such as Samburu in Marsabit.

Source: JICA Project Team

Framework of Major Factors Influencing Community Resilience

Structure of the framework

Characteristics of pastoral community as well as each tribal group

As mentioned in Part I, Northern Kenya has different features from the rest of the country in terms of socio-cultural attitude and perceptions, as well as developmental gaps. The most important issue concerning drought resilience as well as development is to seek for a unique optimal approach that suits the situation of Northern Kenya. It has also been pointed out in the National Policy for the Sustainable Development of Northern Kenya and Other Arid Lands that, the primary issues are protection and promotion of mobility as well as support of customary institutions, which is the fundamental way of life of the pastoralist in Northern Kenya. There are also several ethnic groups which have different social structures. Four groups which are mainly from Marsabit and Turkana have been taken as examples.

To achieve the above, it is necessary first to understand the situation and unique features of the pastoral community in Northern Kenya. Some typical features analysed through the ECoRAD project are as mentioned in Part I of this guideline.

Other contributing factors

On top of the fundamental issues mentioned above, there are four contributing factors related to socioeconomic conditions and human resources which obviously influence community resilience. For example; there is high community resilience where there is good leadership. This will be discussed later in the next topic.

Activeness of community organisation

The understanding and consideration of these three layers fully affect the activeness of community organisation. If favourable conditions are fulfilled and appropriate consideration is done, community organisation is expected to be active. In addition, project approach and inputs also largely influence the results.

Lessons and suggestions

when some standardised approaches such as CMDRR are applied, it is important to consider the abovementioned framework and modify them accordingly, rather than blindly apply such approaches. Some key suggestions are as follows (CMDRR-specific lessons will be discussed

later):

Unit of target community

As mentioned before, the concept of "community" varies across different contexts and societies. In order <u>to enhance resilience based on the community, collective management might be crucial (this is the so-called "community resilience").</u> <u>The unit, through which collective management of common property could function, should be the familiar social unit.</u> It is recommended to start with management based on traditional community (i.e. depending on the existing social structure, e.g., focus on clan, and then expand it further). If a larger unit or imposed unit is necessary to manage relatively big pans and rangeland, it should be understood that it will take longer time for them to get used to such communal management.

<u>It is also highly recommended to collaborate with customary institutions where traditional management systems have been operational.</u> In natural resource management, experience and accumulated knowledge of customary institutions are crucial; involvement of such customary systems is therefore inevitable.

Box: Directions of Consideration for the Four Ethnic Groups

✳ Collective management by community can work better in societies like Borana, where traditional system has a relatively strong structure (democratic leadership with laws and divided roles in larger community), by applying, adjusting, and strengthening their existing system.

✳ Administrative unit can be applied in societies like Turkana, where traditional structure is not very powerful or where exclusive and modern external structures have been relatively used with the traditional structure. There are also some places in Borana and Gabra areas where traditional structure has started to be merged with new government/administrative hierarchy.

✳ In societies like Rendille, where traditional clan is strong and there is no higher decision-making authority, activities can work better in terms of the clan unit. Considering management of the larger community as a future objective, it can be more feasible to start from the introduction of institutional capacity building in small clan-based structure.

"

It is necessary to provide short-term tangible benefits for activities to take off until people can recognise the long-term benefits from the activities.

"

Start with the activities with individual benefit, but for long-term approach, the activities with individual benefit shall be eventually related with communal benefit.

Selection of approaches and types of intervention

In consideration of the impression that majority of pastoralists in the area have not been practicing future preparation and planning, it is necessary to provide short-term tangible benefits for activities to take off until people can realise the long-term benefits from the activities. If it takes time to realise benefits from the new activities, they may lose interest. If they try to avoid any risk of starting a new activity, they will never know the goodness of the activity. Thus the short term tangible benefit can encourage them to try the activity to know its benefit..

Due to relatively independent social living, individual benefits are also important for the adoption of the activity in the beginning. When we think about a long-term approach, the activities with individual benefits should eventually be related to communal benefits. It has been demonstrated through the endline survey of the target community under the ECoRAD project that the responsiveness of the community highly depends on the benefits they felt in their current living situation.

Pastoralists have their own culture and understanding of life based on their nomadic pastoralist livelihood. As discussed earlier, such life is different from agriculture-based life or even lives in the relatively developed world. Moreover, most pastoralists are illiterate. In this sense, complicated and abstract conceptual systems may not be fully understood. Therefore, simple management systems are preferable which can be understood even by illiterate people.

12. Four contributing factors for active committee to represent the community

Summary:

● The success of community organisation and representative committee of the community highly depends on socioeconomic background and human resources. 1) Leadership, 2) community structure, 3) external influence, and 4) level of development were identified as critical issues that influence the function of community organisation such as drought management committee (DMC).

● These factors should be considered and reflected during selection of the project site, planning of approach, and selection of interventions.

As mentioned in the previous section and the framework introduced earlier, on top of the fundamental issues of pastoralist and tribal groups mentioned above, there are other four contributing factors identified which influence the activeness of community activities.

Analysis of contributing factors from the results of the sub-projects.
There are some factors that vary across different units of the society or different geographical areas which influence the activeness of a representative committee, namely: leadership in the community, social structure of the community, influence of external support, and level of development. For each factor, the points are summarised and explained in the following box:

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Leadership in the community
- Strength and character of the leader highly influence the functions of the CMDRR/DMC.
- Political and administrative influence can work both negatively and positively.

Structure of the community
- Unity/cohesion of the community can work positively.
- The cohesion/unity of the community can be influenced by traditional community structure, relation with administrative structure, and political division.

External influence
- Inappropriate approach of external support impede effective function of the CMDRR/DMC.

Levels of development
- Distance from major towns.
- Educational level.
- Commitment on other business.

</div>

Leadership in the community

Leadership in the community includes political and administrative leaders as well as community leaders such as the clan elders, seer, and elderly men. Due to the influence of the national system and external support, educated young people are getting respected and becoming leaders in the community especially when issues related to formal administration, external support, new system, and technologies are involved. The level of respect differs across different societies. The characters of the leaders highly influence the function of community resilience. Existence of and collaboration with a respected, active, and voluntary leaders can encourage the community to take positive steps, while the negative attitude or reluctance of the leaders will strongly impede actions of the community and break the unity of the community.

Structure of the community

The structure of the community means cohesion of the community or traditional governing structure and decision-making. Where people are relatively united or there is social cohesion, collective management and action can work better. However, if several different groups are involved in the target community (e.g., when community is taken as an administrative unit), conflict can occur when the interests of the groups cannot be reconciled.

External influence

External influence is one of the strongest social structures in Northern Kenya especially because emergency and relief aids have been provided for decades. Further details shall be discussed in the latter part of the section.

Levels of development

Levels of development involve the economic, educational, and infrastructural situations of the people that affect their lifestyle, culture, and mindset.

Results of analysis

The above factors were found to influence the activeness of the committees based on the experience in the ECoRAD project as shown in the table below. In fact, it is clear that these four factors are assumed to influence the activeness of DMC/DC (Development Committee) assisted by ECoRAD.

Analysis of Contributing Factors

	Lokichoggio	Loritit	Milimatatu	Kangakipur	Lokiriama	Lorengippi	Eliye	Kerio	Lochuwa	Lokichar
Activeness	Mid	Mid	Low	High	Mid	Low	Mid	High	Low	Low
Leadership	High	Mid	Low	High	Mid	Low	Low	High	Low	Low
Community structure (cohesion)	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Moderate	Low	Low
External influence	Large / Neutral	Middle / Neutral	Middle / Negative	Small / Neutral	Small / Neutral	Small / Negative	Small	Small	Large / Negative	Large / Neutral
Level of development	High	Low	Low	Low	Low	Low	Mid	Mid	Mid	High
Total	Mid	Mid	Low	High	Mid	Low	Mid	High	Low	Low

Remarks:

Activeness: evaluated by the team based on the activities of DMC/DC in the pilot community sites.

Evaluation of four factors:

· Leadership: the higher, the better
· Community structure: positive or negative
· External influence: not only the level of influence but also impact whether positive or negative
· Levels of development: middle is better; both high and low have difficulties

Source: JICA Project Team

Lessons and approaches

Lessons and approaches to be taken with regard to the factors mentioned above are as follows. These factors should be well examined during the selection of areas and representative members, and implementation of projects. External influence shall be separately discussed later in this part.

Leadership in the community

· Selection of community leaders should be organised properly,

> e.g., - with enough number of participants,
>> - make participants understand well the functions and roles of the committee; and approach of the project (e.g., no handouts)
>> - make consensus with all the respected traditional leaders
>> - set criteria with reference to the project (past experience, political background, understanding of the 'community development approach')

· Training of community leaders as well as training of the community to select appropriate leaders.

· Cooperation with traditional/respected local leaders is significant (even if they are not part of the committee).

· Prevention of negative influence of inappropriate leaders (moderate elimination, if possible).

· Close communication with the political and administrative leaders to enhance their understanding of the project purpose and approach.

· Neutral approach for fair involvement of different leaders.

Structure of the community

· To start with, target homogeneous/harmonised community to avoid conflict (tangible benefits can cause conflict between different groups).

· In case the project needs to target a heterogeneous community, the followings should be assured.

  - Fair distribution and allocation of resources and benefits between groups (fair representation, positive discrimination, consensus in the presence of all the groups).Involvement and enhancing the understanding of the leaders of each group.

Level of development

· It is possibly easy to introduce community resilience in the moderately developed areas. It is preferable to select such areas to start with.

· Where the central town is highly developed, or where development has not reached the area (e.g. poor infrastructure), the project can target peripheral areas in terms of smaller units such as village*/kraala*.

· Where social infrastructure is weak (e.g. educational level), simple management/preliminary management system shall be introduced (avoid complicated management system that cannot be monitored by the general community).

13. Step by step approach to fill the gaps between the current situation and the ideal situation

Summary:

● Capacity of the community might be inadequate against what ideal community resilience entails. Introducing skills, facilities, and system that are beyond their capacity will even cause negative effects.

● Within the limited period and fund, step-wise approach should be taken, and the approach should be followed throughout the successive projects.

Pursuing community management needs longer process

Pastoralists have started enjoying benefits out of several development measures that have been implemented in Northern Kenya such as road development, mobile phone coverage expansion, and modernised resource development (borehole, solar panel, deep wells etc.). To continuously enjoy these benefits, management of these infrastructure developments becomes necessary. However, as Part II reveals, pastoralists have not yet widely experienced communal management.

Pastoral people are facing different and mixed features, such as several traditions, newly introduced systems, culture created by external influence, and disadvantaged conditions. These are the current characteristics of the pastoral people in Northern Kenya. It is not possible to tackle all these issues at one time. On the other hand, these cannot be neglected because they can impede the pastoralists' benefits from new development.

Stepwise approach

As a long-term strategy, it is necessary to develop the capacities of people to manage collectively, plan for the future, and prepare for drought. However, the approach to be taken through a project with a certain time period should be well deliberated. If the gap between the current situation and the aimed situation is significant, stepwise approach should be taken. The stepwise approach is illustrated in the next page.

Step 4: Management is carried out by the community with its own resources, but not well-planned and prepared

Step 2: Still dependent on external support but managed together with external support

Step 5: Management is done by the community using its own resources with a certain preparedness for future incidence

Step 3: Actual magement works are carried out by the community with material support from external agencies

Step 1: Totally dependent on external support for sustainable management

Extent of External Support

Source: JICA Project Team

Stepwise Approach of Community Management

Most of the 20 communities assisted by ECoRAD, especially, the 11 in Turkana County, were at Steps 1 and 2. It was aimed to pull them up by building their self-reliance without easy handouts provision. At the time of writing this guideline, some of them had grown and were at Step 3 or even a bit higher although still not Step 4 like Kerio and Kangakipur.

It is important for all stakeholders to share the idea of this stepwise approach to build community management in Northern Kenya. Even by any approach applied such as CMDRR approach, pastoralists' community cannot suddenly jump to the last stage. Perseverant and persistent approaches to build self-reliant community management in the pastoralist world are required. To do this, donor/government assistance should graduate from relief and emergency type of aid (of course, severe drought still needs such assistance) which foster

> Box: ECoRAD Motto
> - **CARP**
>   **C**onsideration
>   **A**ftercare
>   **R**epeat
>   **P**erseverance
> - **Kujitegemea** (self-reliance) spirit
>   To be built in target people

dependency, and go for approaches that normal community development uses in a harmonised way.

14. Need to change communities' attitude of dependency fostered by previous assistance

Summary:

- Life of people in Northern Kenya has been nurtured through different interventions from external agencies, some of which brought adverse effects in terms of discouraging self-sufficient drought resilience.

- Since it has been embedded through decades of interaction, it is not easy to change in a few years. It requires consistent and coherent approaches to remove negative attitudes.

- Since external support has been accustomed in their survival method, alternative ways should be considered.

Project-level lessons

Given the current situation of influence on community people by past different external interventions, what should be the approach of the project for the community people to foster a self-reliant attitude? The following are some recommendations:

- Study the approaches of past experiences with external support in the beginning.

- Approaches should be different depending on the depth of negative influence of past experiences rooted in the people.

- If past experiences are not substantial and have not caused much dependency, normal community approach can be adopted without much effort.

- If the approach of past experience is one that is similar to relief, <u>agree with the whole community including politicians, administrators, and leaders on the development approach (shift from relief approach to development approach), i.e., provide benefit as community development and not as individual handout in the beginning of the project. Basically, easy sitting allowance and soda distribution are not intended.</u>

- The starting point should be changing the mindset of the community through activities with tangible short-term benefits.

· If initial investment is inevitable, it should be introduced with an appropriate withdrawal strategy (e.g., revolving fund for replacement of the invested materials).

· Stepwise activities with longer view shall be planned to remove dependency in people's mind (the notion of dependency has been embedded in people for several decades and will take some time to change their mindset).

Box: Handouts and Incentives, One of Difficulties Faced during the Implementation of Community Development in ECoRAD

✳ In a community site, an NGO previously tended to provide some incentive easily. When ECoRAD conducted activities including trainings and monitoring visits, the people always referred to the NGO's past interventions and requested incentive from ECoRAD. However, ECoRAD did not meet 100% of their requests.

✳ There are different reactions among people in different places. People in places where past donor assistances are less tend not to request too much. On the other hand, people in places which have lots of past donor assistance do so.

✳ Sometimes, DMC members were not appreciated by other community people under ECoRAD. ECoRAD did not provide easy incentives, and trained DMC to do things that they can manage by themselves. On the other hand, other community people expect incentive from donor from past exercises. (DMC was regarded as siding with the donor because DMC worked with ECoRAD) Other community people thought that DMC did not give any tangible incentives to them even though they received some incentives from ECoRAD. In fact, ECoRAD did not provide incentives to DMC. As such, the influences of past approach still affect the performance of the new approach, especially in building self-reliance.

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15. Elaborating and modifying the committees' roles of CMDRR: reflection of specific context in Northern Kenya

Summary:

- CMDRR approach has long been applied widely in Northern Kenya, and ECoRAD has adopted the approach in the Project.

- Through the implementation of the approach, some modifications and clarifications on the approach were made by ECoRAD, and some lessons were obtained.

- DMC, which is supposed to be formed in a "community", should be an umbrella committee to oversee development issues and acts as a practical secretariat to chiefs and elders (decision makers). However, to realise this in Northern Kenya, it takes long a period and commitment in capacity building.

- A "community" for DMC is recommended as a small government unit, i.e., sub-location under the centralised government system at this moment. For this, there is an important precondition that accommodation of government system within traditional systems should be progressing. For tribal groups such as Rendille which have not yet fully accommodated the government system, traditional social units, which have strong cohesion such as clan, must be considered as the "community" for DMC.

Based on the general lessons learnt from the CMDRR approach that ECoRAD adopted, more specific lessons are discussed. Although they are specific, their essence can still be applied to other approaches of community engagement.

Community Managed Disaster Risk Reduction (CMDRR) approach

This approach envisages to bring people together within the same community to enable them to collectively address a common disaster risk and collectively pursue disaster risk reduction measures with the four operational steps, namely: 1) participatory community disaster risk

assessment, 2) identification of disaster risk reduction measures (action plan and contingency plans), 3) organisation of Drought Management Committee (community organisation; name of the committee differs from one organisation to another), and 4) participatory monitoring, evaluation and learning.

Upon the implementation of the CMDRR approach in the context of Northern Kenya, the project tried modifying some uncertain points of the approach. Through the implementation, lots of lessons have been learnt. Here, thoughts on drought management at the community level are discussed.

> *ECoRAD tried some modifications on the CMDRR Approach (as shown in the figure)*

PRA tools, facilitators, community members, knowledge

✓ Participatory Disaster Risk Assessment
Hazard, vulnerability and capacity assessment
✓ Risk analysis
Step 1

✓ Formulation of   *Step 2*
- Community Action Plan
Hazard mitigation/prevention, strengthening system/organ, livelihood enhancement, capacity building
- Contingency plan
✓ Organisation of Drought Management Committee (DMC)
Step 3

✓ Implementation of plans under the responsibility of Drought Management Committee and their monitoring
- Sometimes, donor or even government provides budget to DMC to implement plans
Step 4

Major CMDRR process

CMDRR outputs and implementation are expected

ECoRAD
✓ Unit of "Community" for CMDRR: administrative unit
✓ Two CAPs w/ or w/o external assistance
✓ Function of DMC: autonomous organization especially in Turkana

ECoRAD
✓ Implementation of sub-projects related to CAPs
✓ Tried to build self-reliant DMC activities to enhance resilience especially in Turkana

Source: JICA Project Team, modified based on the CARE and Cordaid material

CMDRR Process and ECoRAD Trial

Introduction

In Northern Kenya, there are mainly three types of social structure, i.e.: (1) traditional one such as clans already mentioned in Part II; (2) governmental administrative structure; and (3) committees mainly introduced by donors for the management of resources. Many committees have been established but currently, there are many dormant committees. The important considerations here are the functions of the committees and how these functions can be harmonised and intergrated

with the two other social structures (traditional and governmental).

For water management, there is a water management committee for each water source. A livestock market normally has a livestock market committee. There are cases that rangeland management committees and/or environmental management committees handle rangelands.

In the CMDRR approach, the main committee to be established is the drought management committee (in other NGOs, these are referred to as disaster risk reduction (DRR) committees or CMDRR committees). The CMDRR approach seems to expect that this committee shall take the lead in realising the community action plan (CAP), which is prepared with the community people using the same approach. Some donors deposit funds to the bank account of the committee to implement some of the projects listed in the CAP. However, the most important issues from the sustainability viewpoint are the position of the committee in the current social structure and the basis for the committee to take the lead in implementing CAP for the community.

Function of DMC for CMDRR

Function of DMC in ECoRAD

In the ECoRAD project, the concept of the function of DMC shown in the next page is adopted. This concept envisages that the committee has an umbrella function to oversee the development activities in a "community". In this case, administrative boundary was applied especially in Turkana County. Issues identified through the experiences in the ECoRAD project are as follows:

- The committee should be officially positioned in the community's social structure (relationship with elders and government officers);
- It is important for other community members to recognise the committee's existence and function;
- It is better for the coverage and unit of the committee to follow traditional social structure. At the same time, a government unit is useful as an entry point of government and donor assistance. Practically, too big size cannot work (committee cannot cover physically); and
- Concrete and regular activities that benefit both committee members and community people. In other words, activities which are not immediate, do not give concrete benefits to individuals in the short run, and serve only the community as a whole may not be practically appreciated by most of the community people including committee members unless they are well-educated.

All these are attributed to the pastoralist characteristics and the current situation of Northern Kenya, as already discussed in Part II and the earlier section of Part III. Therefore, all stakeholders must be aware of the necessity for long-term involvement to change such fundamental characteristics.
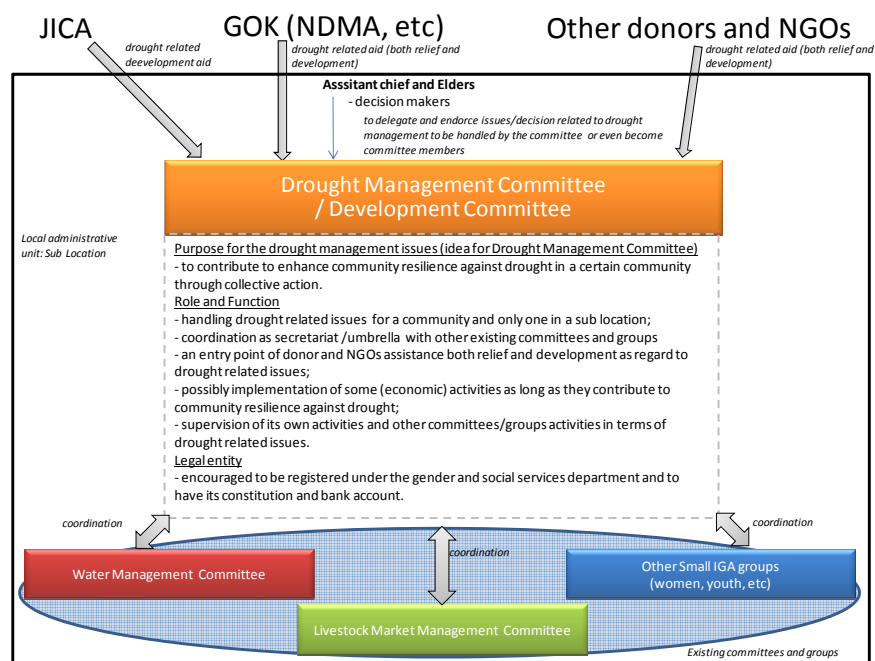
Remark: The previous World Bank project (Arid Land Resource Management Project) promoted community development committee (CDC). Also, the national government has an idea of a development committee to be established at the community level. Thus, ECoRAD proposed only one single committee which deals with all development issues, merging all similar committees

Source: JICA Project Team

ECoRAD Model of DMC

Proposed function of DMC

<u>In pursuit of ideal community resilience, the function of DMC is still proposed to remain the same. However, a longer process of capacity building is necessary to realise this function in a sustainable manner in Northern Kenya.</u> Together with strengthening DMC in the short run, more emphasis can be placed on individual concrete activities of respective technical committees under the umbrella DMC, so that DMC becomes active due to the concrete activities of the technical committees. To make them work better, the above four issues should be taken into consideration.

> *"*
> *In pursuit of an ideal community resilience, the ECoRAD model is proposed to remain the same. However, a long process of capacity building is necessary to realise this function in a sustainable manner in Northern Kenya.*

Box. ECoRAD Trial on Concrete Activities by DMC

As concrete activities, ECoRAD trained DMC members, who were expected to take the lead role in the community, in the following three areas:
- Early warning system (EWS)
  DMC members were trained in linking with NDMA, EWS information, and mitigation measures for the EWS stages; and the members are supposed to disseminate the information to community people
- Reseeding
  Majority of semi-settled people highly depends on a small number of livestock left for milking. Reseeding and stocking of pasture will considerably help in feeding the livestock kept at semi-settled areas during the drought period. Knowledge on operating reseeding farm was given to the members, which are then expected to be disseminated to the other community people.
- Early off-take of animals
  Despite pastoralists' negative mindset, early off-take is one of the measures for drought preparedness. To challenge the current situation and change their mindset, training on animal off-take was conducted. Similarly, this knowledge is also expected to be disseminated to other community people

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Appropriate unit of "Community" and its relation to "Committee" in the context of CMDRR

DMC

The unit of "community" in the context of community-managed drought management is discussed. As argued regarding the DMC function above, this committee should work for the entire "community"; therefore, it is important to set the appropriate unit of "community" for better and more practical functioning.

Firstly, it is important to consider the traditional social structure, and then the governmental administration. It is best if the social structure has already merged with and accommodated the government structure. In this sense, the tribal community group is key in Northern Kenya. For Turkana community group, the government structure is relatively used by the community people. Gabra and Borana community groups are also accommodating the government structure. Rendille community group still works better under the social structure than the government administration. As for the government structure, the smallest and useful size in terms of the "community" coverage is sub-location (under the decentralisation system, "village" is the smallest unit but not fully operational, as of now). Therefore, sub-location is primarily proposed as the size of "community" for Turkana, Gabra, and Borana communities. In

> " *"Sub-location" is primarily proposed as the size of the "community" for Turkana, Gabra, and Borana communities. In Rendille type of community, social traditional structure, i.e., clan unit, is recommended to be used.*

Rendille type of community, social traditional structure, i.e., clan unit, is recommended to be used (as time goes by, however, adoption of governmental unit is expected to progress gradually even for Rendille type). Of course, for tribal community groups that have strong social structure such as Gabra and Borana, smaller unit than the government unit can work better in the short run. To do this, including the Rendille, a sub-committee on a clan basis can be formed at the sub-location level.

Next, DMC should be positioned properly in societies. According to the ECoRAD experience, DMC is recognised in some cases as the "elders' eye" by the community people. Hopefully, elders and administrative leaders (chiefs, administrators) are harmonised and play the central role in development. DMC should be the practical secretariat of elders and administrative leaders (decision-making is still the same as the current situation), and the position should be endorsed by elders and leaders together with the local community people. As pointed out, even selected members of the committee may not be able to behave as the representative of the community in the short run. Thus, for the time being, DMC can be placed very close to the government administration, whose mission is to serve the community. Chiefs and administrators are recommended to be more responsible for development in their jurisdiction. And geographically, if one sub-location has wider coverage (scattered settlements), closer settlements could be one unit for DMC.

Similarly, when DMC is formed in smaller traditional clan, DMC should be positioned under elders (decision makers are still the elders, but development issues are practically handled by the committee with due consultation with the elders).

Community people include pastoralists who migrate seasonally. Therefore, it should also be noted that the DMC formed in the sub-location mainly deals with settled and semi-settled community members.

Further and most importantly, all stakeholders including county governments, national government including NDMA, and all donor agencies should share the community level structure and use it as a common community structure for their respective activities. Otherwise, different donor approaches will surely confuse the community people creating negative impact.

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For the time being, DMC can be placed very close to the government administration.

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Further and most importantly, all stakeholders including county governments, national government, NDMA, and all donor agencies should share the community level structure and use it as a common community structure for their respective activities. Otherwise, different donor approaches will surely confuse the community people creating negative impact.

Other committees

Unlike DMC, other technical committees function quite sustainably because they handle more concrete works compared with DMC.

For these technical committees, <u>"communities" are basically the users of the technical resources. In most cases, the ownership of the resources falls to the people living closer, who are also the main users</u>. Therefore, committee members are normally selected from people who live closer.

Selection of DMC members

<u>Selection of DMC members should be done based on the full understanding of the above by both facilitators and community people</u>. So far, it seems that members have been selected without considering the function of the committee as providing public services. Most of the perception and/or expectation of the past members were just to get tangible benefits from the donors. It is difficult for such members to handle public development issues. Therefore, it is important to consider the members' educational level, especially for leadership. Other considerations include (1) geographical balance in the community, (2) gender equality, and (3) inclusion of vulnerable people.

Box. Some Examples of Relatively Active DMC assisted by ECoRAD

- Good leadership enhances the activeness of DMC

The committee chairman of Kangakipur in Turkana is an education officer, who has past exposures on development. Therefore, he understands the concept well; proactively behaves and leads the other community people.

- Concrete activities enhance the activeness of DMC

The following committees are pulled by concrete activities in terms of activeness.

Community Sites	Concrete Activities
Dirib Gombo (Marsabit)	Livestock market
Shurr (Marsabit)	Solar powered deep well
Kerio (Turkana)	Livestock market

- Support to DMC by ECoRAD

Further training after CMDRR workshop is needed for DMC to work more effectively. ECoRAD conducted the support following the concept shown below.
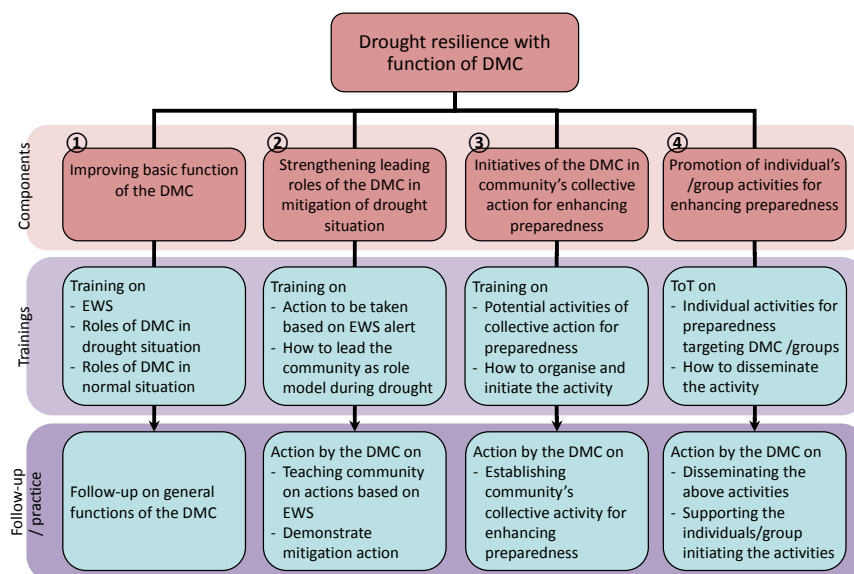
Source: JICA Project Team

Conceptual Structure of DMC Development Supports

16. Preparation for implementation of CAP: government assistance for short term and self-reliance for long term

<u>Summary:</u>

● CAP preparation should be done with proper understanding of its meaning (not just "too ambitious wishing lists" for donor support).

● The CAP preparation process is recommended to be a regular process, preferably integrated into the county government planning process.

● Local government officers (chief and administrator) should play a central role in facilitating the obtainment of fund in the short run. In the long run, community (DMC) is expected to do the same role, after fully capacitated.

● Operation and management of developed facilities should be done by the community people. Accordingly, the involvement of the community from the early stage and building a sense of ownership are important.

● Monitoring and evaluation are recommended to be done by chiefs and administrators together with DMC in the short run.

Preparation of CAP

The roles and functions of DMC and what will happen after CAP preparation should be clearly explained to the community people in this process. To do so, facilitators' capacity also matters greatly.

At the end of the CMDRR training, community action plan (CAP) is prepared. The idea of participatory development planning is good to come up with a plan; however, there have always been possibilities that project lists in CAPs are just too ambitious wishing lists. This might be because during the preparation stage, community people expect that donors will implement the projects or provide money. To avoid this, ECoRAD asked communities to prepare two different CAPs; one with external assistance, and the other without. By doing so, at least the opportunities were able to be given as they thought what kind of measures they can take to prepare for drought by themselves, though not all of projects listed in the CAPs without external assistance seem well examined ones. As such, <u>the roles and functions of DMC and what will</u>

happen after CAP preparation should be clearly explained to the community people in this process. To do so, facilitators' capacity also matters greatly.

Substantially and ideally, it is desirable that the projects listed in the CAPs are sorted out by the community people themselves in terms of their difficulty and priority for realisation (government staff and donors can assist if the community has some difficulty) as well as their requirement for external assistance. This might be a bit early in general. Thus, government involvement is required, rather than just totally relying on the community. Donor's assistance in this process is also important.

Box. Example of Sorting			
Project		External Support	Without External Support
Priority 1	A	X	
2	B		X
3	C	X	

Firstly the community and local government leader categorize projects into two; "with external support" and "without". Then in the process of seeking fund, community and/or government together approach possible institution to give fund.

As time goes by, it needs to monitor which one is funded by donors; others by government; whether another is completed by community efforts or not. This monitoring works will be discussed later.

In this sense, the planning process should not be implemented just as an ad hoc process, but a regular government-led process (ideally, this should come from community initiative but such action is expected in the long run) with the chief or administrators of the county government (to be discussed later). Therefore, the process becomes part of the mandate of the government staff and the status of CAP will become official. Consequently, the possibility that projects listed in CAP are taken up either by the government or donors, under the initiative of the government, will become higher.

Implementation of CAP
Implementer

According to the procedure of the CMDRR approach, DMC is supposed to be the implementer of projects identified in CAPs. Ideally, this is true. However, referring to the characteristics of pastoralists, the idea that community people can implement some development activities is considered a bit premature. In the long run, implementation of development activities by the community people is important and ideal. To

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In the long run, implementation of development activities by the community people is important and ideal. To realise this, long-term capacity development of DMC members is necessary. Therefore, government institutions and donor agencies can be the implementers in the short run.

<u>realise this, capacity development of DMC members is necessary.</u>

Therefore, <u>government institutions and donor agencies can be the implementers in the short run,</u> as long as the infrastructures are available. Especially, the community people may not be able to implement big-sized projects that need huge funds and technique.

<u>Even when donors or government institutions will implement the projects, the community should be involved.</u> Even for infrastructure development, information should be shared from the beginning with chiefs and administrators at the local level with DMC or related committees.

If possible, it will be good if projects that the community can manage will be implemented and managed by the community people as the main actor through committees (supervised by DMC and technically implemented by technical committees and economic groups) together with chiefs, administrators, and elders. In this case, the donor's and government's role should be as a catalyst to provide technical advice and guidance.

Box. Implementation of Projects Listed in CAPs in ECoRAD

In the ECoRAD project, activities which need big investment such as construction of water pan and livestock markets and drilling of boreholes were done under the project. Meanwhile, interventions such as rangeland management, water management, and livelihood activities were done by the community people with committees or groups with technical assistance from the project as catalyst. In Turkana, DMC tried to be involved in the above activities including construction works for information sharing. These interventions implemented as sub-projects were referred to the CAPs prepared through the CMDRR approach.

General budgeting

For donor- or government-driven projects, the budget basically comes from the donor or government. Sometimes, contribution from the beneficiaries is required to build their sense of ownership of the project.

For projects which can be handled within the capacity of the community, budget can also come from the community.

Although there is no clear demarcation between the project components that can and cannot be funded by the community, a rough image of the classification of projects based on funding source is shown as follows:

Rough Image of Possible Source of Fund by Kinds of Project Works

Kinds of Project Work	Possible Source of Fund
Big civil engineering construction works	Government and donor
Small- and medium-sized construction works	Both government and donor, even community as long as they have enough capacity
Relatively larger resource management type such as rangeland management, water management	Local government leaders, elders and community in the form of committees
Economic activities such as livelihood diversification	Community in the form of small groups

Source: JICA Project Team

To get funds for the projects, the government administration at the local level (chief, administrator) should become a central body to facilitate and connect the community with the higher government and donor for accessing the funds for investment. Ideally, DMC is expected to have such role. However, most DMCs have not yet been capacitated to be able to do such thing, as of now. In the short run, government staff should work as mentioned above, and the government and donors should continue to build the community's capacity (mainly DMC) for them to be able to do by themselves in the long run.

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In the short run, the government staff should become a central body to facilitate and connect the community with the higher government and donors to access funds for investment, and the government and donors should continue to build the community's capacity (mainly DMC) for them to be able to do by themselves in the long run.

Once donor or government decides to provide funds for particular projects, they should be implemented. Projects which are supposed to be funded by the community may not be funded at present, because pastoralists may in general tend to behave independently, or even to put less priority on public benefits for a whole community especially if such a community is set beyond their traditional social organization. Hence, it may not be easy to raise funds through contributions from the community people. However, ECoRAD has a successful case, (see box below).

Box. Community Development Fund in Marsabit Assisted by ECoRAD
The Project has installed solar power modules at Shurr Community in order to reduce operation costs of supplying and generating electricity from existing diesel generators. The savings newly created by the solar pump are kept in the bank to shoulder the repair and maintenance costs of the facilities. The community decided to allocate a part of the savings as "Community Development Fund". In 2013, the members of the Shurr Community gathered and discussed how to use this fund for the community. It was unanimously decided to use about KSh380,000 for classroom construction. In January 2014, they completed the classroom successfully.
This experience may not occur everywhere and continue to date. However, accumulation of this kind of experience and achievement is expected to make the community strong enough to combat drought without external support.

Installation of the solar system → Reduction of expenses / generation of savings → Construction by the community members

AFTER

BEFORE

Completed!! (Jan '14)

III-25
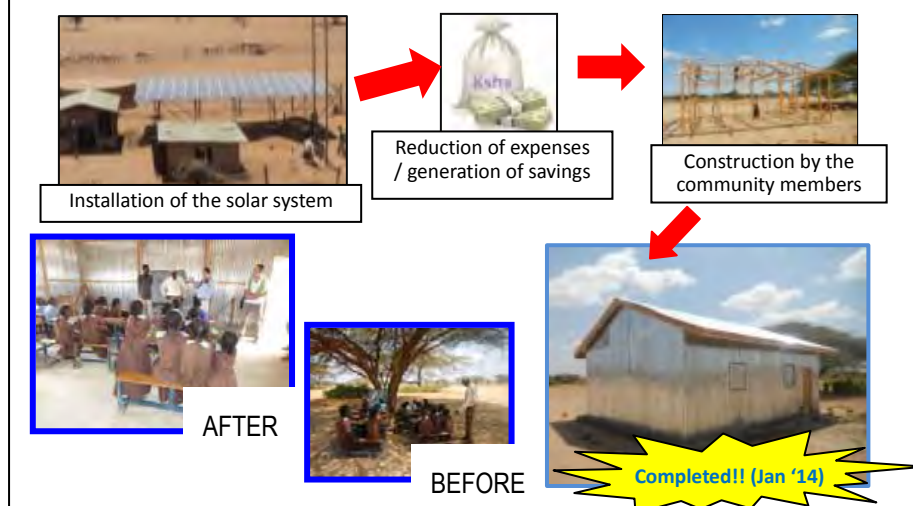
If projects are small and a limited number of people benefit from them, contribution becomes relatively easy. Persistent education is required.

Budget injection to DMC bank account

The idea of CMDRR is to inject fund to DMC bank account and then a committee is expected to execute the development activities by managing the fund given by donor. On one hand, this is ideal for long-term projects. On the other hand, if a relatively big fund is given to the community people who do not have experiences and proper knowledge to manage it, the probability of misusage would be high. Further, this easy injection of money may send a wrong message to the community people that CAP implementation cannot be done without the money injected by the donor, indicating dependence or reluctance. Without proper understanding of the role and function of DMC, activities of DMC will not continue once they have used up all the injected money. Low sustainability of most DMC activities is reported from this viewpoint.

To avoid this, one strategy is to institutionalise the CAP process into the government process so that regular process of funding for CAP is secured. Also, it would be possible that some projects can be implemented as government/donor investment projects. Together with this, it is important to foster the proactive attitude of the community people and local government staff (chief and administrators) toward fund raising and management of fund in the long run.

Operation and management

Even if implementation is done by government agencies and donor institutions, the operation and management of the facilities are supposed to be done by the beneficiary, i.e., community people.

Considering the characteristics of pastoralists, it can be said that people in some pastoral communities tended not to be used to operation and management of "public" or "communal" resources well. Thus, longer commitment to capacity building is needed to address this. Continuous trials by asking them to operate and manage the resources, especially the provided infrastructures, are also important.

To do so, from the beginning such as during planning, the involvement of the community people should be secured, and some commitment during implementation should be embedded in the process. For instance, for infrastructure projects, one way is to ask the community people to do

> "
> *From the beginning such as during planning, the involvement of the community people should be secured, and some commitment during implementation should be embedded in the process.*

some of the easy construction work by providing free labour. Another way is to pay some part of the initial investment through community (future user) contribution. Still another way is to ask for advance contribution of operation and maintenance fee.

Together with this, technical training on operation and management including maintenance should be conducted for the people who are responsible for the operation and management after the construction.

Constant reiteration to committee members and many explanations to a wider range of community people

In capacitating the community, the basic understanding of pastoralists should not be forgotten, i.e., they might be in general poor at imagining future abstract events and they are independent. Especially for projects related to sustainable communal resource management, explanation from outsiders to committee members for only a few times is not sufficient. They may not easily understand conceptual and abstract explanations. Hence, persistent reiteration to committee members is important. Further, even though they start to understand the idea, for some cases the committee members might not fully share the idea with other community members. Thus, many explanations to a wide range of community people who are also users, and not only to committee members, is also important.

Monitoring and evaluation

Again, according to the idea of CMDRR, the monitoring and evaluation of the projects should ideally be done by DMC. However, such abstract and conceptual activities are still difficult to be understood by the community people as of now. Therefore, the government/donor which implements the projects/programs is recommended to monitor and evaluate them in the short term. When it comes to overall CAP implementation, local government officers such as chief and administrators should be responsible. In principle, development in its jurisdiction should be one of the important mandates of the local government. In this context, the role of county administration in M&E and planning is also important.

In the long term, community people themselves, especially DMC members, are expected to monitor and evaluate the projects/programs in the CAP.

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Institutional Issues of Community-based Drought Management
</div>

17. Necessity to integrate the Community Action Plan (CAP) into the County Integrated Development Plan (CIDP)

Summary:

● There have been so many CAPs prepared through the CMDRR approach. Some of the projects in the plans were implemented while others were not. There are CAPs that have been set aside too.

● The CAPs can be used as an input for formulating and updating the County Integrated Development Plan. The CMDRR approach should be officially adopted in the county development planning, especially the process after CAPs are formulated.

Current situation of community action plan

There have been so many community action plans prepared through the CMDRR approach. Some of the projects in the plans were implemented while others were not. There are some cases in Turkana wherein the drought management committee members presented their CAPs in the local steering group meeting. But still, there is no systematic way of accommodating and providing budget for the plans. Most of the plans are just put on the shelf.

Since decentralisation is gradually put in place, the development planning process has been discussed and began to be practised in Marsabit and Turkana counties.

Current situation of development planning in Marsabit County

The five-year CIDP of Marsabit County was prepared in 2014, according to the ward administrator in Marsabit. The CIDP was prepared based on the bottom-up approach of planning to reflect the needs of the community. In Marsabit, planning meetings were conducted at the ward level in March 2014. A development plan was prepared in each ward by a few representatives of the villages through the mobilisation and facilitation of the ward administrator. These community development plans prepared at the ward level were reported to a sub-county administrator and then to

the Ministry of Finance and Economic Planning to be compiled as CIDP. Finally, the county government budget is allocated to each technical ministry and the CIDP is implemented. Every March, there is a meeting at the ward level where the ward administrator and the community members discuss their needs (there is a chance to review their existing CAPs prepared through the past CMDRR approaches at this time).

Current situation of development planning in Turkana County

In case of Turkana County, the Department of Disaster Management was established under the Ministry of Public Service, Development Administration and Disaster Management. The main role of the Department of Disaster Management is coordination of disaster-related activities carried out by all the stakeholders including external agencies. For planning, the Ministry of Finance and Economic Planning and Public Service and the Ministry of Public Service, Development Administration and Disaster Management are in charge of the preparation of CIDP. The CIDP is prepared through community consultation as in Marsabit County. Ward administrators together with location chiefs (since there are no village administrators as of now) mobilise the community to organise planning meetings where officers from the Department of Disaster Management support the preparation of community development plans in the meetings. The meetings are supposed to be conducted at the administrative unit of village that will be demarcated in the coming days. The process after obtaining the community development plans in the meetings is the same as that for Marsabit County.

Proposed flow of realisation of Community Action Plan embedded in the County development process

In both county planning processes, the CAPs can be used as an input when the planning meetings are to be held at the community level. The CMDRR approach should be officially accommodated into the county development planning, especially the process after CAPs are formulated. The proposed general organisational flow to realise CAPs referring to Marsabit and Turkana counties is shown below.

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│                  ┌──────────────────────────────────────┐              │
│                  │   Realisation of Community Action Plans│             │
│                  └──────────────────────────────────────┘              │
│                                                                        │
│  ┌────────────────┐  ┌────────────────┐  ┌────────────────┐  ┌────────────────┐ │
│  │Technical Ministry│ │Technical Ministry│ │Technical Ministry│ │Technical Ministry│ │
│  └────────────────┘  └────────────────┘  └────────────────┘  └────────────────┘ │
│                                                                        │
│                    Allocation of county government budget              │
│                Finance and Economic Planning Related Ministry          │
│                  ┌──────────────────────────────────────┐              │
│                  │   County Integrated Development Plan  │              │
│                  └──────────────────────────────────────┘              │
│                      Summarisation of Community Action Plans            │
│                  ┌──────────────────────────────────────┐              │
│                  │         Sub-county Administrator       │             │
│                  └──────────────────────────────────────┘              │
│                                                                        │
│      ┌───────── Meeting about Community Action Plans ──────────┐       │
│      │              Ward Administrator                         │       │
│      │                                                         │       │
│      │  Existing community          Preparation of community   │       │
│      │  action plan                 action plan with assistant │       │
│      │                              chief/village administrators│      │
│      │                              and DMC/DC                 │       │
│      │     Community                    Community              │       │
│      │                           Sub-location/Village or below │       │
│      └─────────────────────────────────────────────────────────┘       │
│                                                                        │
│  Source: JICA Project Team                                             │
│        **Proposed General Flow to Realize Community Action Plans**     │
└──────────────────────────────────────────────────────────────────────┘
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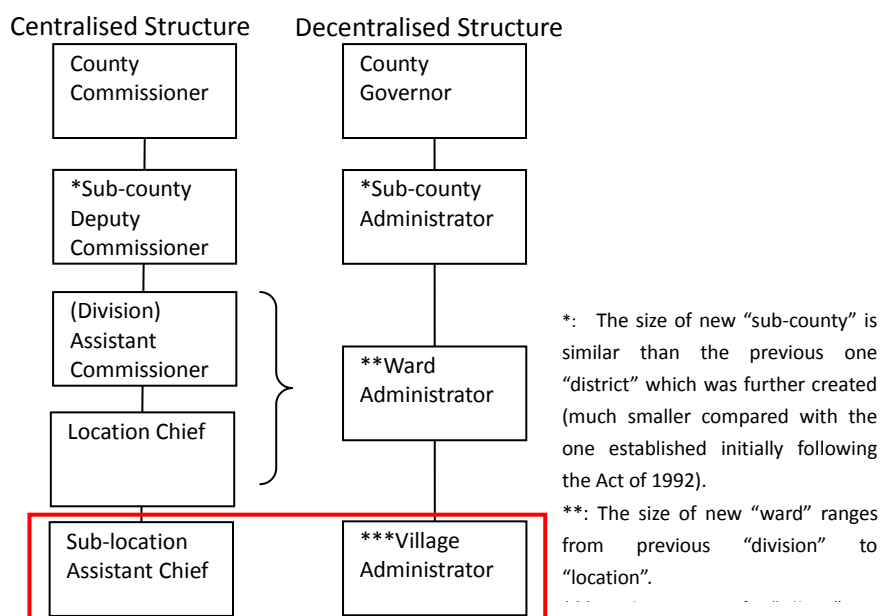
For areas where CAP has not yet been prepared, new donor agencies can assist to prepare CAP either through the CMDRR approach. Even without assistance from donor agencies, the formulation of CAP is recommended to be done under the initiative of the local government staff (chief or administrators, more specifically assistant chief and village administrators). As such, the CMDRR process is proposed to be formalised and institutionalised into the current county government planning process, and should be considered as one of the participatory development planning processes for formulating CIDP, which also supposed to be updated annually. In addition, it is recommended that the process of "Meeting about Community Action Plans" is done during the first three months in a calendar year (Jan.~Mar.) in order to fit into the budget preparation process of county governments (for instance this process was done in March 2014 in Marsabit).

18. Careful monitoring of the progress of decentralised structure, and its practical accommodation at the community level

Summary:

● At the community level, new structure under county government is gradually being established, and decision making and governance systems are being changed from the central government system. This change should be accommodated in developing drought resilience.

At the community level, the centralised structure, i.e., chief and assistant chief, are still recognised as the administrative officers by the community people. Ward and village administrators have not been fully recognised for their functions. For drought management at the community level, it is important to observe the progress and extent of the transfer of the current function of chiefs to administrators, and accommodate such shift into the community-based drought management system discussed in this part.

Centralised Structure   Decentralised Structure

County Commissioner	County Governor
*Sub-county Deputy Commissioner	*Sub-county Administrator
(Division) Assistant Commissioner	
Location Chief	**Ward Administrator
Sub-location Assistant Chief	***Village Administrator

*: The size of new "sub-county" is similar than the previous one "district" which was further created (much smaller compared with the one established initially following the Act of 1992).

**: The size of new "ward" ranges from previous "division" to "location".

Source: JICA Project Team
Centralised and Decentralised Administrative Structures

As discussed, DMC shall be positioned under either chief or administrator (specifically sub-location and village) whoever will play the central role of development on the ground. Further, the chief and administrator should be proactive in developing their area. Likewise, strong initiative by the government is required to capacitate the community and enhance resilience through development. It must be understood, however, that building capacity and resilience is a long process.