# **ANNEX 2**

# RESEARCH PROPOSAL

# TITLE

# APPROPRIATE DEVELOPMENT FOR NOMADIC PASTORALISTS

Researcher: Malcolm I Hunter of SIM International

Official Title: Advocate for Nomadic Pastoralists

THE AIM of this research is to examine the meaning, value and effect of development which is most appropriate for nomadic pastoralists. It will seek to address the subject in the broadest context as reflected in the relevant literature and from the experience of the researcher in several other nomadic pastoral societies in East and West Africa. The specific geographical area of this research will be in northern Kenya, focussing on the sub group of the Borana known as the Ewaso Borana living in Isiolo district. Because of serious outbreaks of shifta attacks south of the Ewaso Nyiro river in Garba Tula division during 1992, the reconnaissance survey, May - July, had to be limited to Merti division north of the river. If the security situation improves during the period of the next field visit, January - March 1993 then it is hoped to include some research south of the river also.

THE CASE STUDY

##### Methodology.

The research will be conducted primarily by interviews with a significant cross section of pastoralists and community leaders living within 4 or at the most 5 different communities of the Borana situated on both sides of the seasonal Ewaso Nyiro river. As this river is an unusual feature of the area the research will reflect the particular problems of their eco-system.

The research will begin by identifying the main elements of pastoral nomadic society where development interventions could be appropriate. Questions will then be made to the Borana interviewees to illicit their evaluation of the various development projects which have been attempted for, on and around them. Every care will be taken to ensure that representatives are chosen from different sectors of the Borana community. This means not just the true pastoralist herdsmen but also those in transition or alternative economic situations: Agro pastoralists, predominantly cultivators, school teachers and wage earners. In practice it has been found easier to get responses from small groups of the same interest or occupation rather than from isolated individuals. The views of Borana women will be included as much as possible with the help of the researcher's wife.

##### The content.

The main elements of development appropriate for nomadic pastoralists have been identified as follows:

##### 1. Range Management.

Its meaning and operation. Various methods tried and the reasons for present paucity of functioning examples. New block grazing proposals from the Ministry of Agriculture. Expression of need for some control of movement by pastoralists and their suggestions for practical measures which could be implemented.

##### 2. Water Resources.

Traditional sources, possible improvements, control methods. Experiences with borehole digging and management. The role of herdsmen in choosing sites for bore holes and water pans. Maintenance and operation of bore hole pumps and delivery systems.

##### 3. Stock Control and Improvement.

Veterinary services and local practices. Restocking programmes. Results of past experiments. Training for local veterinary assistants. Supply of medicines. Marketting of small and large stock and off-take options.

##### 4. Human Medical Services..

Traditional, government and N.G.O. resources. Siting of permanent facilities, supply and operation. Training possibilities for local people, especially herdsmen.

##### 5. Cultivation and Irrigation..

(This component is not common amongst nomadic pastoralists but the presence of the seasonal Ewaso Nyiro river makes this possible in this research amongst the Ewaso Borana.) Lessons to be learned from different schemes operating along the Ewaso Nyiro: small scale informal, community operated official schemes. Large scale N.G.O. sponsored schemes, large scale state farm type projects.

##### 6. Alternative Economic Options..

Migration to find work, long term and seasonal. Herding other peoples animals. Trading in animals, locally and long distance. Trading in small retail commodities. Trading in miraa.

##### 7. Education and Specialised Training.

The effect of schools in Borana, Government, Mission and Koranic, lessons to be learned from each. The role of school teachers: their relationship with the pastoralists and influence in society. Secondary school: selection and support of students. Training local people for basic technical support tasks.

##### 8. Administration.

Present government policy compared with practice. Relationship to existing pastoralist leadership practices. Recruitment of educated young Borana for local administration. How to involve nomadic pastoralists in decision making. The need for security and relationship with security forces.

##### 9. Religious Issues.

The influence and appeal of Islam and Christianity. Changes produced by decline of traditional Borana religion. The role of mission agencies and Muslim preachers. The relative value of different expressions of Christianity--settled churches or indigenous nomadic churches, western-style permanent.

##### The Unifying Theme

The unifying theme of this research will be the value of involving the pastoralists at every stage and in every example of planned intervention. Community participation is generally recognised to be desirable in any development project but this study will seek to show its essential role in interventions amongst nomadic pastoralists.

##### Time Schedule.

A preliminary reconnaissance survey was conducted May-July 1992. This was intended primarily to ascertain the most suitable place for the field study amongst the Borana in Isiolo District. A considerable amount of data was collected from the Merti division north of Ewaso Nyiro river. This area was chosen for the field study as during the period of the reconnaissance visit the security situation was much better than south of the river in Garba Tula division.

At that time the drought was very severe in the Merti grazing lands. Mainly for that reason, the decision was made to limit the initial reconnaissance visit to 3 months, trusting that the rains will return at the end of the year.

January-April 1993 is expected to be spent again in Northern Kenya. This will be primarily devoted to collecting responses to the questionnaires. Some time will also be spent in archival research in the district capital of Isiolo as well as in Nairobi. This assumes that security in Merti division and Kenya as a whole will be maintained. April-December 1993 will be spent in the UK starting the analysis and evaluation of responses gathered from the field study. 1994 onwards for as long as necessary will be spent in writing up the dissertation. This will probably mean basing in the UK for access to libraries and to my supervisor.

If more information is needed or questions need to be clarified then a return to Kenya will be undertaken. This could be prolonged to allow for extended archival research or use of specialised literature which is only available in libraries in Nairobi. There are no difficulties in staying up to 3 months at a time in Kenya on a visitors visa granted to British subjects. The research permit granted by the Office of the President and the research associate status with the University of Nairobi are for one year but extendible.

APPENDIX A.

Reasons for choosing the Ewaso Borana for the case study.

1. They are a fairly small and compact society living in a particular eco-system allowing them to remain relatively independent.

2. The researcher has had previous experience of working with the Borana of Isiolo district from 1983-87 mostly in Garba Tula district.

3. The Borana of Isiolo district have been the subject of extensive research by an eminent anthropologist, Gudrun Dahl, who has published two books specifically on them. Her work is accepted as one of the standard references on Nomadic Pastoralism from an anthropological point of view. This research will seek to build on that understanding, adding the dimension of development technology needed for appropriate intervention.

4. The Borana of Eastern Isiolo have been the subjects of numerous development projects by N.G.O.'s and Government schemes over the last 20 years. This will provide the opportunity for evaluation.

5. During this same period most Borana have adopted a form of folk Islam, almost entirely learned from their traditional Somali enemies. This research will investigate why they have done this whilst most of the relief and development programmes have been provided by nominal Christian agencies.

APPENDIX B.

Questions to be asked in Field Study.

##### 1. Biographical

a. Name of family head. Names of brothers.

b. Number of wives present, divorced, dead.

c. Number of children living, dead.

e. Where was he born? When?

f. Where was his father /grandfather born? When?

g. When did his family come to Isiolo? Where did they live before?

##### 2. Range Management and Water Resources

a. How many cattle did you inherit from your father? How many now?

b. How many shoats did you inherit from your father? How many now?

c. When were the bad years of high losses?

d. What were the causes?

e. Where have they been during past year?

g. Why did you make these decisions to move?

h. Where would you like to take your animals?

i. What are the limiting factors, constraints?

j. Where do you think bore holes are most needed?

k. Where would you like pans to be constructed or cleared?

l. How many of your children work as herdsmen?

m. How many will stay as herders?

n. What future do you see for you children?

o. How do you want to help your children?

p. What training do you think would be most useful for your children to be

able to help your people?

q. How many cattle do you think you will leave?

##### 3. Veterinary Service and Marketting

a. What veterinary services do you get from the government?

b. What veterinary services do you think are needed?

c. What are the main diseases?

d. Where do you get medicine?

e. If you have too many animals for the available grazing would you be willing

to sell at a guaranteed minimum price?

f. How much?

g. If a family loses all their animals is their anybody to whom they can ask for

help to recover?

h. Have you given any animals to someone without?

i. What is the bare minimum needed for survival?

j. If some agency offered to restock those most in need

1. Who should choose the people to receive?

2. Who should receive first?

3. Where should the animals come from?

4. Should the recipient be expected to give back for other?

5. If so after how long?

k. Would you be willing to sell you animals to others in need?

l. Who would decide the fair price?

m. When do you decide to sell your animals?

n. Who do you sell them to and where?

o. How do you think it would be best to sell them?

p. Would you be willing to sell an animal for a lower fixed price at time of

plenty if you could be sure of getting the same price in drought?

q. Would you be willing to sell calves at a guaranteed price?

r. Would you rather sell to government people or private traders?

s. Would you trust a Borana Marketting Cooperative?

##### 4. Human Medical Services

a. What medical services do you get from the government?

b. What medical services do you get from the Mission?

c. What traditional medicine do you use?

d. Where do you buy your medicine?

e. Have your children been vaccinated?

f. Are any of your children training for medical work?

g. Would they be able to move with the herds carrying medicine?

h. What are the main diseases which trouble you?

i. Have any of your children died?

j. If so what of?

##### 5. Cultivation and Irrigation

a. Does your family cultivate any shambas? Where?

b. How many hectares?

c. Who does the digging?

d. What crops do you grow?

e. How many years have you had a shamba?

f. Would you like to have more land to cultivate?

g. Will some from your family be likely to move onto one of the big schemes

at Merti or Gafarsa if possible?

h. What do you think of the big irrigation schemes?

##### 6. Alternative Economic Options

a. Have you ever been working for wages?

b. If so where did you work?

c. What sort of work?

d. Why did you work?

e. Why did you stop working?

f. What did you gain from your work?

g. Is anyone from your family working outside Isiolo district now? If so how

many? What sort of work?

h. Is anyone from your family herding animals for other people?

i. Is anyone from your family working as a trader?

j. If so where? How long?

k. If so what is he selling?

l. Is anyone from your family involved with the miraa trade?

m. How much money do they make each month?

n. How many in your family chew miraa?

o. How often?

p. How much money do you expect to spend on miraa each week?

##### 7. Education and Training

a. How much schooling have you had?

b. How many of your children went to primary school? Which one?

c. How many of your children went to secondary school? Which one?

d. How many of your children went to higher education?

e. If your children did not go to school, why not?

f. What training do you think would be most useful for your family?

g. Did you go to Koranic school?

h. How many of your children went to Koranic school?

i. Would you like primary school teachers to move with nomadic schools?

j. Would you prefer primary schools to offer boarding facilities?

k. What age do you think your children should start boarding?

l. How much will you be prepared to pay for boarding school fees?

m. How should students be chosen for secondary education?

n. How should students be chosen for teacher training, or other higher

education?

##### 8. Administration

a. What level of government do you think understands Borana problems-

1. Central? 2. Provincial? 3. District in Isiolo? 4. Divisional level at Merti or

Garba Tula? 5. Local chiefs?

b. Who do you think can help the Borana people?

c. Do you think that Borana elders are listened to?

d. How can the needs of herdsmen be better heard?

e. Are there security problems in you area?

f. Who do you think can best protect the Borana?

g. Would you like the army to drive out the shiftas?

h. How can the Somali and Borana live in peace?

##### 9. Religious Issues

a. If you are a Muslim how many years?

b. Do you keep the fast? Pray five times a day?

c. Have you divorced a wife? Do you expect to divorce a wife?

d. Do you think divorce is good for the Borana?

e. Why did your family become Muslims?

f. What do you think the Borana have lost since leaving their traditional

religion?

g. What do you think the Catholic religion is doing for the Borana?

h. Do you know of other Christian people besides the Catholics?

i. What do you think Christianity means?

j. What do you think Islam means?

k. Do you think that the Muslim leader Sheikh Abdullahi is helping Borana?

l. Do you think that the Catholic leader Father Pius is helping Borana?

m. Do you think it is possible for Christians and Muslims to live together in

peace?

n. Or do you think that all Borana should be Muslim?