



IOM International Organization for Migration

Mission with Regional Functions  
For East and Central Africa

## **RAPID BASELINE ASSESSMENT WITH EXCLUSIVE FOCUS ON PASTORALIST DROP-OUTS (GARISSA MUNICIPALITY)**



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## 1.0 EXECUTIVE SUMMARY

This report contains the main findings of the rapid baseline survey for pastoralist drop-outs within Garissa Municipality in North Eastern Province (NEP) of Kenya. The survey was commissioned by the International Organization for Migration (IOM) and carried out between September and October of 2009. Essentially, the purpose was to assess pastoralist drop-outs in order to determine and document their sources of livelihood, which define indicators and profiles of vulnerability. This was done with a view to understanding the extent to which vulnerability makes pastoralist drop-outs easy prey for irregular migration. The assessment was also aimed to determine the pastoralist drop-outs' current micro-business engagement and skill gaps in order to recommend on skills enhancement and alternative sources of livelihood.

### **Findings of the survey**

The survey established that pastoralist drop-outs suffer from disadvantaged socio-economic status arising from the loss of livestock and debilitating drought. These adversities led them to abandon their nomadic pastoralist lifestyles and move from their rural habitats to settle in peri-urban villages on the fringes of Garissa Municipality known as *bullas*. Moreover, pastoralist drop-outs are not the only victims of irregular migration, but their vulnerability has definitely made them easy prey to irregular migration including smuggling and human trafficking. The main drivers of irregular migration are threefold. These include the lure of greener pastures elsewhere, instability in neighbouring Somalia and high unemployment rates. The latter is punctuated by dismally low or non-existent income for livelihood and survival.

*Demographic factors:* in terms of demographic factors, a majority of pastoralist drop-outs (64 per cent) who participated in the survey were between the ages of 20-40 years, while 24 per cent were between the 41-60 age group. Further analysis shows that 69 per cent were married, 14 per cent single, 12 per cent widows and 2 per cent widowers and those in other categories were divorcees. In relation to the gender of the respondents, a majority of those interviewed were female, who represented a proportion of 58 per cent, while 42 per cent were male.

*Socio-economic aspects:* pastoralist drop-outs face problems of inadequate food, insufficient water supply and availability as well as poor access to healthcare, all of which are directly affected by low income. As a result of this, pastoralist drop-outs mainly depend on relatives and support from relief agencies to help meet the survival gap. Other sources of income are self employment (mainly doing odd jobs) with 64 per cent of the respondents being involved in manual work. They live in dilapidated housing structures with limited or no access to running water and pit latrines. 40 per cent had semi permanent structures and 32 per cent were prefabricated carton boxes. A proportion of 56 per cent of the pastoralist drop-outs did not have access to any pit latrine, while only 22 per cent who had access to pit latrines reported that those latrines were semi permanent.

*Pseudo-business Survival skills:* statistics show that only 4 per cent of participating pastoralist drop-out households had professional trainings such as driving, weaving, sewing and hair dressing. Those with these skills had trainings for less than 5 years. Concerning types of businesses, 12 per cent run tea shop within the *bullas*. 7 per cent do hawking and 9 per cent run other types of businesses. Findings further show that 59 per cent of pastoralist drop-outs have not had any business experience. Goods and services that the respondents felt they could provide are weaving garments or making cultural items. Specifically, 23 per cent felt they could weave, 13 per cent would like to

make traditional ornaments and 12 per cent would like to build traditional houses. However, the respondents felt that they would be successful with financial and marketing support. On agro-pastoralism, the survey found out that 39 per cent of the respondents do not own any livestock. Of the 61 per cent who owned livestock, majority owned cattle, sheep and goats.

*Access to education:* the assessment established that 88 per cent of the respondents had never attended school, 9 per cent and 2 per cent had attained education up to primary and secondary levels respectively. Analysis further shows that of those who are self employed, 92 per cent of those who are not involved in any source of income generating activity had never attained any education.

### **Sources of livelihood**

*Casual labour:* on a day-to-day basis, the pastoralist drop-outs rely on performing odd jobs or casual work to earn some little income for purchasing food for survival. The men, women and youth are all involved in different forms of casual labour. Such work involves provision of unskilled labour by men within construction sites in Garissa town. They also provide manual labour on the farms which are found within the riverine area of Garissa along the Tana River while other men also work as watchmen, guarding various premises within Garissa.

*Small business ventures:* in terms of small business enterprises, a few pastoralist drop-outs are engaged in running kiosks (*small shops*) which sell foodstuffs, tea, textiles and refreshments. These kinds of business require approximately a bare minimum of Ksh. 2,000/= for one to establish. Women are involved in merry-go-round as an income generating activity, which is locally referred to as *ayuta*.

*Relief and other dependant support:* pastoralist drop-outs depend on occasional relief supplies from the World Food Program (WFP) which is channelled through the Government of Kenya (GOK) and other Non Governmental Organizations (NGOs). Some support from NGOs is in the form of Food for Work (FFW). In addition, these people also get support from local relatives and friends within the *bullas* and in the neighbourhood as well as remittances (for a few) from their relatives in the Diaspora.

### **Indicators of Vulnerability**

To a large extent, there were several indicators of vulnerability amongst the pastoralist drop-outs. These included the following:

*Access to water:* virtually all pastoralist drop-out households have no access to water. Based on the monthly rates paid for water, the average cost of one 20 litre jerrican of water goes for approximately Ksh. 200/=. The people in the *bullas* mainly depend on neighbours to receive water for domestic use. A few who can afford buy the same from mobile water vendors.

*Food insecurity:* access to food mainly stands at one meal in a day or nothing at all. The meals are carbohydrate-based such as boiled maize or porridge.

*No access to security:* pastoralist drop-outs in the *bullas* have least access to security. There are increasing incidents of extortion and theft. The insecurity situation is further exacerbated by a high influx of irregular and regular refugee arrivals from Somalia in addition to those making their way out of the Dadaab Refugee camp.

*Very limited access to education:* the immediate concern of pastoralist drop-outs is survival, but not education. They cannot afford to put their children in school. Despite the fact that there is Free Primary Education (FPE) and the school feeding program, the children of pastoralist drop-outs do not attend school; instead, they carry out manual labour and other odd jobs to help their families survive. For instance, even if the slightly older children do not go out to work and bring in one square meal, they look after their younger siblings as their parents go out to work.

*Housing structures:* most structures of pastoralist drop-outs are either temporary or makeshift. The temporary structures are constructed using *makuti* (unique type of grass) thatching and local poles and sisal. These temporary shelters are known as *herios* in local parlance while other type are makeshift ones that are done using banana leaves, polythene papers and carton boxes. It goes without saying that these housing structures have no electric power at all.

*Debilitating unemployment:* with inadequate skills and limited schooling, where the youth hardly transit beyond primary schooling, unemployment is a severe problem. Besides, there are scanty and far flung institutions for post-primary training and skill development. Coupled with limited employment opportunities within Garissa, the youth unemployment situation is even further complicated.

*Lack of livestock:* pastoralist drop-outs are characterized by one common denominator i.e. that they all lost their livestock – which is the backbone of their nomadic pastoralist economy. Without livestock, these households have no milk, meat and several other livestock by-products as well as income accruing from the same.

*Scanty health and poor or non-existent sanitation facilities:* sanitation facilities are scanty especially in the absence of running water. Most areas within the *bullas* do not have toilet facilities and present clear environmental sanitation hazards. In situations where a toilet is available, it is used by many households. Most people can ill-afford the cost of Medicare. The *bullas* also lack means of solid and liquid waste disposal.

## **Recommendations**

*Prioritized alternative livelihoods:* this assessment recommended a number of interventions. Pastoralist drop-outs need to be supported to develop alternative means of livelihood. This may take many forms and interventions, but the bottom-line is that such interventions need to focus on diversified forms of agro-pastoralism and micro-enterprise development. These interventions therefore go beyond pastoralism in that they need to involve diversification into livelihoods that are not completely alien to their lifestyles. Agro-pastoralism and business initiatives may involve formation of groups which may bring together between 20 – 30 households. These groups can be supported to undertake a variety of socio-economic activities, which include:

- Production of high yielding and value addition horticultural produce such as mangoes, bananas, water and sweet melons, capsicum, onions, tomatoes and paw paws. These are produce that will fetch higher incomes within Garissa and the neighbouring “external markets” through semi and full processing of some of the produce. Examples of this phenomenon include the production of juices and jams.

- Production of food crops such as maize, sorghum and rice. Some of these food crops can be produced through limited irrigation, given the fact that the long term irrigation is extremely expensive.
- Undertaking value addition through semi and full processing as well as the production of mango, mango juice, paw paws, pawpaw juice, tomatoes, tomato juice, yoghurt, ghee and preservation of meat. Other items that can also be processed locally are milk and honey. In interviews with the District Development Officer, it was noted that the government through the Ministry of Livestock Development had supported the formation of women groups (though not necessarily from pastoralist drop-outs) to undertake dairy and bee-keeping projects. The women were piloting these twin projects along the riverine areas of the Tana River.
- The women are producing milk from dairy goats (introduced in the area from Mukurwe-ini in Central Province) and were also harvesting the honey – as intermediate outcomes. The advantage for the women’s initiatives is that there is a readily available market for their produce in Garissa Town. Most of the local consumers are hotels; shops and open air markets. However, for them to acquire more returns from their investments, they require processing of the honey and coolers for the milk.
- Promotion of fish farming along River Tana and along natural lakes such as Lake Jirey and Lake Bodhai within Garissa.
- Supporting women’s groups to establish gardens and grow Aloe vera, a medicinal plant that does very well in Arid and Semi-Arid Lands (ASAL) since it is drought tolerant. Through semi and full processing of Aloe Vera, the women can be able to produce soap, juices, cosmetics and other medicinal products. These groups can also be supported through training to start doing semi-processing of the Aloe Vera to sell locally within Garissa and in the neighbouring areas.
- Empowering women to harness water through the development of hand dug wells, boreholes and earth dams for improved health and sanitation. This can enable them put up kitchen gardens and produce vegetables for household consumption and sell the surplus as well.

*Local contribution:* this could be made in the form of labour. This will encompass unskilled, semi-skilled and skilled labour. There is also available land, which can be used particularly for construction of a complex, since already 10 acres were set aside for this purpose by the Garissa Municipal Council. On the other hand, materials and equipment will include the purchase of wheelbarrows and donkey carts for transportation of merchandise by the beneficiary pastoralist drop-outs. Others forms of local contribution will include the purchase of water containers for fetching and vending water.

It was noted that transport business in Garissa using handcarts, wheelbarrows and donkey carts is one of the most lucrative micro-enterprises by ordinary folks. According to informed sources within the town, wheelbarrows are hired out to interested users at a rate of Ksh. 200/= per wheelbarrow per day (from 6.00 am to 6.00 pm). On the other hand, the hire of a donkey cart per day goes for Ksh. 500/=. This means that there is very high demand for transporting merchandise within the town, foremost of which is water. Some of the locally available materials are poles (locally known as *tirr*) for building huts and houses, *makuti* for thatching huts and houses as well as plenty of sand, stones and ballast for construction.

*Local Contribution in Cash:* the beneficiary household groups can make contributions in cash. This can initially be pegged at 25 per cent, but with time this proportion can gradually be up-scaled with the improved capacity of the beneficiaries as a way of building sustainability momentum.

This assessment further recommends a Multi-purpose Cultural Complex (MCC). This model as the name implies will serve diverse purposes. The core purposes of the complex will include the ones outlined below.

- *Provide a one-stop shop to showcase the material culture and artifacts* of the Somali people as lived over generations past and present. This will be done with the rationale of preserving, protecting and using the material culture as part of societal memory.
- *Promote an understanding of the various genres of Somali literature and collective memory* i.e. oral literature, poetry, prose and drama. This category also includes works of art, history, geography, social studies and environment (flora and fauna) of the people of Garissa and the region.
- *Support skill development and up skilling* (skill improvement) for pastoralist drop-outs through training and refinement of competencies in various priority areas whose import is immediate utilization of the same for economic self-development.
- *Initiate and nurture micro-enterprise development.* This docket includes a range of small and micro-enterprises that are based on a captive local market and evident consumer trends.
- *Promote recreation, relaxation and nurture creative talent.* The complex will cater for creative arts, theatre arts and inspire training for budding artistes in areas like drama and community theatre generally. Social functions will be catered for such as weddings, parties, conferences and training/meetings for organized groups.
- *Initiate, develop and market the Complex as an ecotourism destination for local and external visitors.*
- *Undertake effective market research and marketing of the MCC and the various goods and services* produced by different groups and segments of pastoralist drop-outs as well as other stakeholders.

## 2.0 LIST OF ACRONYMS

ACC	Area Advisory Council
ASAL	Arid and Semi Arid Lands
ATC	Agricultural Training Centre
BI	Bamako Initiative
DDO	District Development Officer
DEB	District Education Board
FAB	Farming as a Business
FFW	Food for Work
FGD	Focused Group Discussion
FPE	Free Primary Education
GOK	Government of Kenya
ICT	Information, Communication and Technology
IDP	Internally Displaced Pastoralist
IGA	Income Generating Activity
ITK	Indigenous Technical Skills
KDHS	Kenya Demographic and Health Survey
KII	Key Informant Interview
KLMC	Kenya Livestock Marketing Council
KMC	Kenya Meat Commission
Kshs.	Kenya Shillings
MC	Management Committee
MCC	Multi-purpose Cultural Complex
MRF	mission with Regional Functions
MVM	Motor Vehicle Mechanics
NARC	National Rainbow Coalition
NEP	North Eastern Province
NGO	Non Governmental Organization
NWSB	Northern Water Services Board
OCA	Organizational Capacity Assessment
PDO	Pastoralist Development Organization
RFFAL	Regenerated Freirian Functional Adult Literacy
SME	Small and Micro-Enterprises
SPSS	Statistical Package for Social Sciences
TFG	Transitional Federal Government
TNA	Training Needs Assessment
US	United States of America
USD	United States Dollar

## 4.0 INTRODUCTION AND BACKGROUND INFORMATION

### 4.1 Introduction

#### About IOM

The International Organization for Migration (IOM) was established in 1951 as an international, inter-governmental organization with a mandate to assist refugees, Internally Displaced Persons (IDPs) and economic migrants in Europe. It has grown over the years and expanded outside Europe to the extent that it is operating in all regions of the world through de-centralized regional offices with a total of 122 member states. In Africa, Kenya was one of the first African states to become a member of IOM in 1983.

In addition to membership, the organization has 94 observers. These observers comprise 17 states and 77 global and regional Inter-governmental organizations and Non-governmental Organizations (NGOs). Currently, IOM operates in more than 460 field locations. In order to fulfil its mandate, IOM promotes the management of orderly migration within and amongst member states. It also promotes international cooperation on migration issues and assists in the search for practical solutions to migration problems including humanitarian assistance to migrants, refugees and IDPs.

#### *Core areas of focus*

In terms of migration management, IOM focuses on four broad areas, which are: migration and development, facilitating orderly and humane migration, regulating migration as well as managing forced migration. By facilitating focus on these four areas, the organization has largely succeeded in promoting international migration law, policy debate and guidance, protection of migrants' rights, migration health and the gender dimension of migration. As a crosscutting measure, the organization therefore provides services and advice to member governments and migrants.

#### *Mission with Regional Functions*

The organization's Mission with Regional Functions (MRF) is located in Nairobi, Kenya. This mission serves Kenya, Tanzania, Uganda, Rwanda, Burundi, Ethiopia, Somalia, Eritrea and Djibouti. The Nairobi office concentrates amongst other issues on the core functions of migration health, refugee resettlement and cultural orientation for migrants to Australia and Canada. It also assists in countering human trafficking, capacity building in labour migration and assisting voluntary return. Countering human trafficking involves *exploitative forms of irregular migration that violates migrants' rights*. This is done with a view to ensuring comprehensive, integrated response aims to prevent the phenomenon, protect victims through assistance and empower governments and agencies through technical cooperation to manage the problem.

#### **Purpose of the Rapid Baseline**

The purpose of this rapid baseline was to assess pastoralist drop-outs within Garissa Municipality in order to determine and document their sources of livelihood, which define indicators and profiles of vulnerability. This was done with a view to understanding the extent to which vulnerability makes pastoralist drop-outs easy prey for irregular migration. Besides, the assessment was meant to determine the pastoralist drop-outs' current micro-business engagement and skill gaps in order to recommend on skills enhancement and alternative sources of livelihood.

On the overall, this assessment sought to recommend on a possible model and system for a Somali cultural centre. The exercise, which took thirteen (13) days, was conducted between 28<sup>th</sup> September and 10<sup>th</sup> October 2009. The assessment was preceded by preliminary meetings between the Consultant and the IOM staff in Nairobi. Thereafter, the consultant undertook planning sessions which included the development and pre-testing of instruments for field data collection in Nairobi and Garissa respectively.

## **Facts about Garissa and Pastoralist Drop-outs**

### *Geographical location of Garissa*

Garissa Municipality is within Garissa town. The town is the administrative headquarters of Garissa district as well as the regional capital of North Eastern Province (NEP). This district is mainly inhabited by Muslim and nomadic pastoralists. Settlement patterns within the district tend to concentrate around water points and urban/market centres. These are the areas where basic services such as education, health, security and commercial activities are available. Garissa District is one of the eleven districts in NEP. The district covers an area of 5,688.1 km<sup>2</sup> and lies between latitude 10 25'N and 00 45' S and longitude 390 45'E and 380 45'E. Garissa borders Garbatula District to the northwest, Lagdera to the north, Fafi District to the east and south and Tana River District to the west.

### *Potential and population*

The district has a vast agricultural potential, which has not been harnessed. It has 20,000 hectares of agricultural land of which only 10% is being exploited, leaving 18,000 hectares unexploited. Since 1970, there have been intermittent periods of drought with return periods of 2 to 4 years. This means that every 2 years, there is mild drought and every 4 years there is severe drought. Given the pastoralist background, people have been depending solely on livestock and livestock products. After the loss of livestock due to drought and insecurity, a vast majority of the people are rendered destitute. This forced the pastoralists to migrate from the rural hinterland habits to *Bullas* (peri-urban villages) on the fringes of Garissa Municipality. Garissa Municipality has an estimated population of 150,000 people. These figures are based on water consumption within the municipality. The average household size in Garissa, like the rest of NEP region is of 6 persons per household.

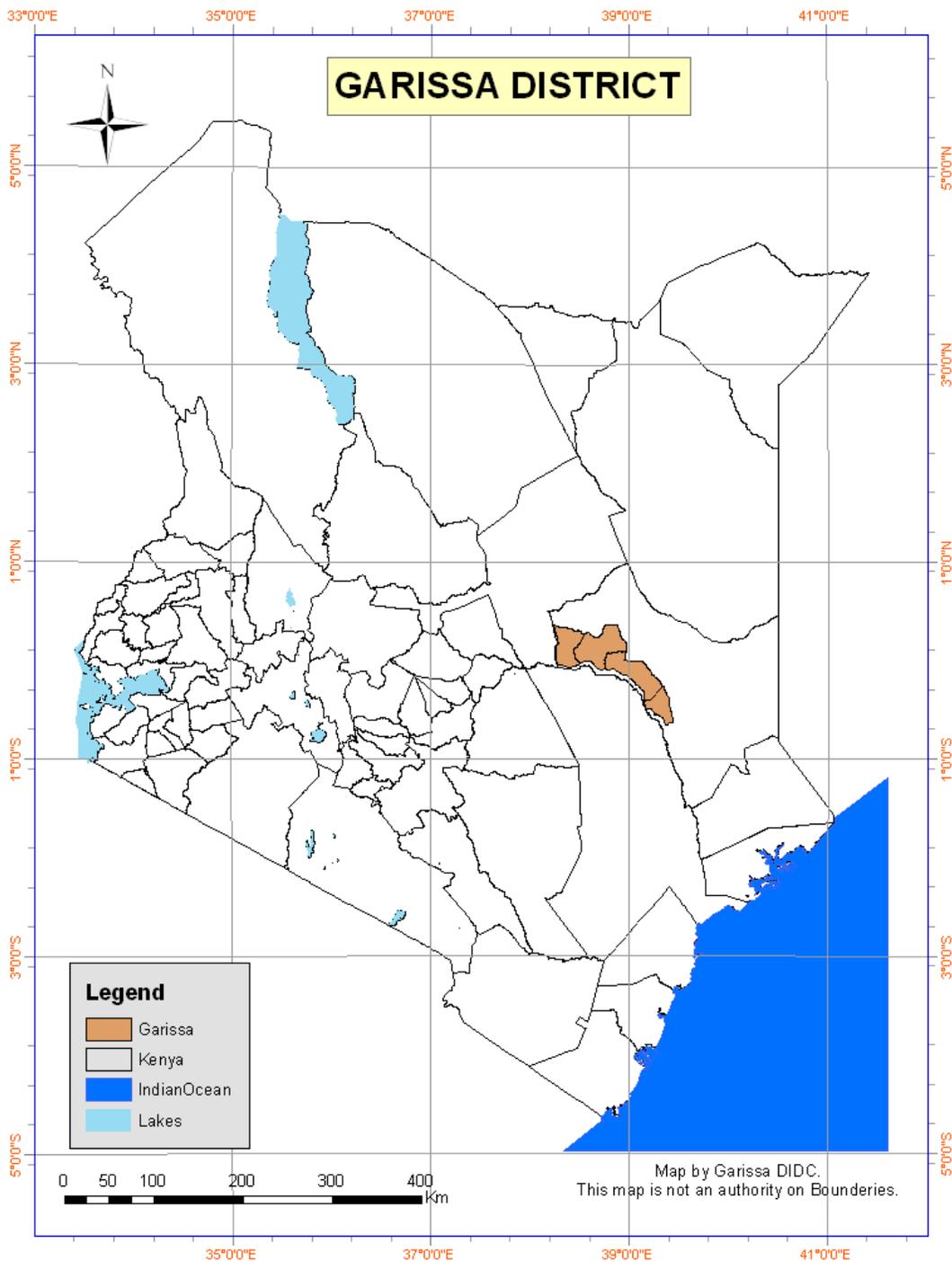
### *Pastoralist drop-outs*

Basically, pastoralist drop-outs are in transit as they stay in these peri-urban villages. Their situation is akin to people who are staying in "no man's land" because they do not know where they are eventually going to end up. Their situation is therefore comparable to internally displaced persons, who can be referred to as Internally Displaced Pastoralists (IDPs). Similarly, they are never sure when they will get their next meal. Pastoralist drop-outs live in perpetual poverty and deprivation. The harsh and unenviable situation in which pastoralists find themselves is partly the creation of the Government of Kenya (GOK). Since independence to date, GOK has never developed a livestock policy for the North Eastern Province (NEP), Garissa being part of this region, whereas 60% of the meat produced in Kenya is from this region. For example, the larger Wajir District alone has more than 200 Camels, thousands of cattle and goats, yet it has only one government veterinary doctor.

### Perennial challenges

Every year and particularly during the spells of severe drought, the pastoralists are not cushioned against outright losses of livestock. In exceptional circumstances, like the case of this year, the GOK through the Ministry of Livestock Development decided, albeit in a reactive measure, to purchase cattle that were about to die from pastoralists at throw-away prices. Since most of the cattle purchased were emaciated with hunger and thirst, they died in their hundreds before reaching the slaughterhouse at Kenya Meat Commission (KMC) in Athi River. A typical manifestation of reactive measures has been defined by the government's eagerness to wait until the situation is out of hand for it to provide relief supplies.

**Map 1: Location of Garissa in Kenya**



## 4.2 Background Information

### *Negative perception of pastoralism*

Pastoralism in general and nomadic pastoralism in particular, has been viewed negatively by those in authority. As such the government has not strengthened it with any fall-back mechanisms based on seasonal fluctuations. This needs to be viewed against the background that 79 per cent of Kenyan land mass is pastoralist and the Kenya pastoralist community stands at between 7 and 8 million people. The pastures that have for a long time been used by livestock of pastoralists have been encroached upon by human settlements and are diminishing at an extremely fast rate. To compound the problems of pastoralists, there are no policies on the development and harvesting of water during the rain season for use in the dry season. This has meant that there are no government strategies to boost livelihoods of pastoralists.

### *Non-existent policies*

In addition, there is no land policy, except one that was crafted recently which exists only in draft form (whose details are scanty), and may never see the light day in terms of implementation. All the land in this region is government "trust land." Nobody owns a piece of land or a ranch, since there is no land adjudication and the issuance of title deeds. The riverine land within the fringes of the Tana River (at least 3 kilometres from the river on either side belongs to Coast Province. Therefore, from a strictly legal point of view, such land cannot be utilized or alienated without express approach from the Hola District. The absence of land policies coupled with dilapidated and non-existent roads and poor communication infrastructure as well as persistent water problems have put off many local and external investments. This phenomenon of unemployment is the main cause for rural-urban migration. It has also provided fodder for irregular migration with hopes of finding greener opportunities. Local people particularly the educated ones within Garissa have ended up more frustrated than the uneducated ones because they can't find jobs within the region. Out of this frustration some have taken to alcohol, drug and substance abuse as well as prostitution.

Due to the above scenario, there seems to be a certain level of laxity on the part of the government to support pastoralism in general and the cause of nomadic pastoralists in particular. It should be noted that there have been unofficial attempts to downplay pastoralism as a dignified way of life, when it is common knowledge that pastoralism is a viable economic lifestyle the world over. Scanty attention has been given to pastoralism and nomadic pastoralists because even with the establishment of a GOK Ministry of State for the Development of Northern Kenya and Other Arid Lands two years ago, there is still nothing to show for it. In any case, this ministry is seriously under-resourced as it is allocated a paltry Ksh. 400 million operating budget.

### *Inappropriate educational system*

Furthermore, children of nomadic pastoralists are subjected to a fixed school education system that has proved incapable of catering for the lifestyles of their parents. Moreover, at transition stages of primary and secondary levels, they are subjected to the same examination system with learners from sedentary and schools with better endowed educational infrastructure. In 2005, during the NARC administration, mobile schools were mooted through a pilot programme involving 19 schools in NEP. This program was piloted through the Kenya Education Sector Support Program (KESSUP), but there has been lack of political goodwill and resource capacity to implement anything. In any case the money ear-marked for this program was reportedly embezzled. According to top officials of the Pastoralist Development Organization (PDO), an NGO which promotes education amongst

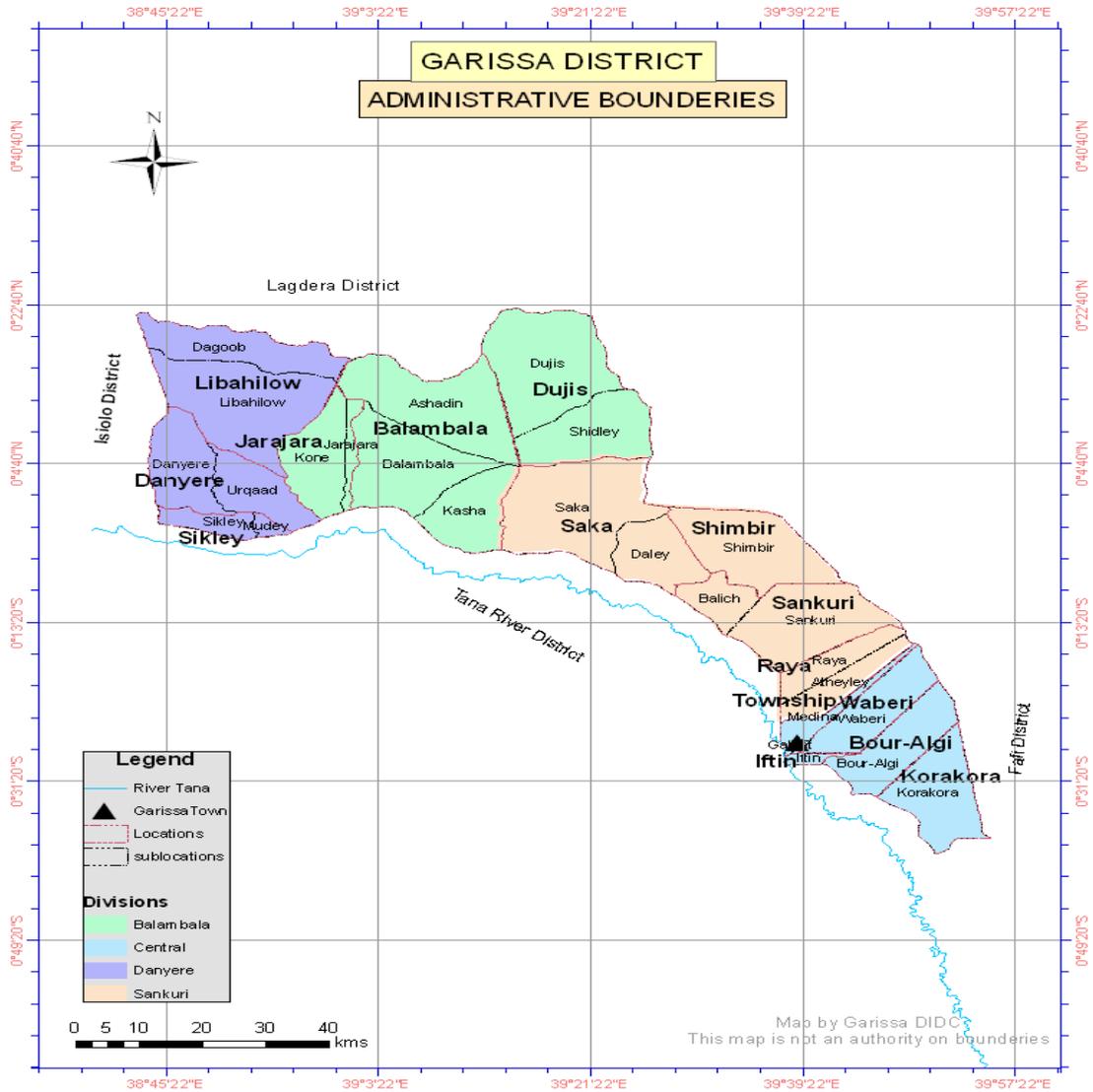
pastoralists, primary school enrolment within Garissa currently stands at between 28 per cent and 30 per cent. This means that between 70 per cent and 75 per cent of eligible pupils are not enrolled in school.

*Porous and un-policed border*

The Kenyan border with Somalia is 900 Kilometres, and undoubtedly one of the most porous borders in the Eastern African region. This border stretches from Kiunga along the South-western Kenyan coast to Elwak and Border Point 1 in Mandera. The main legal entry for travellers from Somalia is Liboi. According to informed police and civilian sources, there are a total of 20 Police at Liboi. Incidentally, due to resource constraints, these police officers use an old Landrover with an allocation of 50 litres of fuel per month. This limited Police presence cannot be expected to police this vast border effectively since the police and immigration officials only man the entry and exit points, leaving the rest of the border un-policed. With the formal closure of the border by the GOK recently due to the Al-Shabaab threat in Somalia, the army has also been supplementing the efforts of the police in patrols. But this has not deterred migrants from Somalia to enter Kenya irregularly. Most of these migrants use Kenya as a transit country to other African, European, Middle East and North American destinations.

According to accounts of key informants, NEP has a population of 1.5 million people and it is currently hosting approximately 300,000 registered refugees. The influx of refugees is increasing at a rate of 6,000 per month due to continued instability in Somalia. These figures exclude all refugees who come in large numbers through irregular migration. If the inflow of refugees increases at this rate, there is likelihood that in the very near future, the population of refugees will outnumber that of the host communities in this region.

**Map 2: Garissa District Administrative Boundaries**



## 5.0 OBJECTIVES AND METHODOLOGY

### 5.1 Overall Objective of the Assessment

The overall objective of the study was to undertake a baseline assessment among the pastoralist drop-outs in Garissa town and come up with a sustainable livelihood project that will engage them.

#### 5.1.1 Specific objectives

The specific objectives of the assessment were: -

- To identify current livelihood sources for the pastoralist drop-outs
- To profile vulnerable families (households) that could fall prey or have fallen prey to irregular migration with a view to making referrals for livelihood activities.
- To identify and prioritize livelihood alternatives for supporting the vulnerable households.
- Identify products that could be made and sold at the proposed Somali Cultural Center.
- To identify the nature of contribution the community could make to the project targeting pastoralist drop-outs.

#### 5.1.2 Scope of the assessment

The assessment covered pastoralist drop-outs within Garissa Municipality. These are people whose nomadic lifestyles have been dramatically altered due to persistent droughts and insecurity to the extent that they have lost their livestock and been forced to move to peri-urban and urban areas in search of alternative livelihoods. The pastoralist drop-outs were displaced from various parts of NEP and came to Garissa town in search of security and livelihood support. As a result of their disadvantaged position they became extremely vulnerable to irregular migration.

### 5.2 Methodology

Essentially, this was a rapid assessment or survey that focused on the nomadic pastoralist drop-outs who were staying within Garissa Municipality. These people are found in peri-urban villages locally referred to *bullas*. Therefore, the assessment took the form of an exploratory and analytical approach. Initially, preliminary planning and review sessions were held with the contact person (from a local partner organization of IOM) in Garissa. Through these sessions, all the areas that were inhabited by the pastoralist drop-outs were identified and mapped. Care and attention were taken to ensure that geographical considerations were taken into account so that no areas inhabited by these people within the municipality were left out.

### 5.3 Sampling procedures

Attempts were made to ensure that the sampling approach was as inclusive as possible so that all pastoralist drop-outs within the municipality were within the sample frame. Multi-stage random sampling was therefore applied to ensure that all the locations with pastoralist drop-outs were identified, and this narrowed down to selecting sub-locations with the highest populations of pastoralist drop-outs (who were most vulnerable). From the sampled sub-locations, the sampling further narrowed down to villages with the highest concentration of the most vulnerable pastoralist drop-outs. This process ensured that six (6) villages were identified to participate in the assessment. From each of the six villages, between 16 and 17 households were randomly selected to participate. This approach ensured that cumulatively, the assessment reached 100 households.

## **5.4 Design and Implementation**

The rapid assessment designed and used qualitative and quantitative instruments for data collection. At the household level, interviewer-administered questionnaires were designed and used. To complement the use of these questionnaires, observation was also used to take stock of the housing structures, environment, water and sanitation as well as hygiene conditions.

Qualitative data was obtained using Key Informant Interviews (KII) and Focused Group Discussions (FGD). These instruments were designed to reach a variety of stakeholders who had additional value in terms of their understanding of background and current issues pertaining to the concerns and scope of this assessment as expressed in the above objectives.

### **5.4.1 Local enumerators**

During the implementation of the assessment, local enumerators were identified and selected based on specific criteria. These included acceptable literacy and numeracy levels, some previous background with research, surveys or participation in the just-ended national census exercise. Besides, they were people who understood the local language, culture and idiomatic expressions very well. In addition, there were deliberate efforts to ensure gender inclusiveness so that men and women participated.

Before embarking on field data collection, the enumerators were given an orientation and they had an opportunity to pre-test the questionnaire. After pre-testing, problematic items were reviewed and refined. When administering the questionnaires at household level, opportunity sampling was used. In situations where a household which had been sampled to participate was found locked or adults were unavailable, a household with similar characteristics in the village was identified and the questionnaire proceeded.

### **5.4.2 Field experience**

At the end of each day of field data collection, there were review meetings. The purpose of these meetings was three-fold. First, they enabled the team to review the process and take stock of observations made. Secondly, they helped the team to review any emerging problems and backstop on the process as the need arose. Thirdly, but not necessarily the least, the sessions identified what needed to be done differently in order to improve on the overall approach to data collection at household level.

## **5.5 Data Processing and Analysis**

This assessment generated qualitative and quantitative data. The former was analyzed on a gradual basis right from the onset of the data collection exercise. This involved review sessions at the end of each day of data collection in Garissa. Data accruing from observation in the course of data collection was analyzed on a regular basis in the course of data collection. Of special importance to this assessment were observations that were made on the state of housing and related issues concerning the physical habitat of the pastoralist drop-outs.

During the reviews, enumerators had a chance to share any observations that were in line with the objectives of this rapid assessment. It should be noted that the rest of the qualitative data which was obtained through FGD and KII was analyzed in Nairobi. On the other hand, quantitative data involving questionnaires administered at household level was analyzed using the Statistical Package for Social Sciences (SPSS), which is a computer software package. The outcome of the SPSS analysis was compared with impressions generated by field observations and information from qualitative

data. Based on this comparison, specific issues relating to the objectives of the assessment emerged to inform the findings contained in this report.

### **5.6 Limitations of the Assessment**

The orientation of this assessment was meant to be a rapid survey. As such the time allocated was manifestly inadequate in allowing for more in-depth analysis of issues with diverse stakeholders. For instance, with more time it would have been possible to conduct more FGDs with stakeholders who were not reached due to time limitations. Moreover, it would have been desirable to carry out mobility mapping and analysis with selected key informants, but due to time constraints, this was not done.

To some limited extent, some households had expectations of support from the enumerators. This was borne out of the fact that there seemed to be a trend from previous studies done by other organizations to provide some relief to respondents. To cope with these demands, enumerators took time to explain the purpose of the rapid assessment and how the results would be utilized, which seemed satisfactory to those interviewed at household level. On the overall, these limitations did not have any considerable effect on the quality of data obtained as well as the findings of this assessment.

## **6.0 FINDINGS OF THE ASSESSMENT**

### **6.1 Irregular Migration**

#### **6.1.1 Key drivers**

##### *Lure of greener pastures elsewhere*

This condition emanates from the challenges of grinding poverty, psychosocial stress and deprivation of basic needs. In addition, it also includes the '*better life syndrome*' where they are lured to make quick money and come back to the community as investors as has been witnessed in some situations. For instance, some youth abandoned school, went to the big towns and struck it rich and returned with lots of cash and sleek cars. This prospect has even lured people out of their jobs within the civil service in Garissa; there has increasingly been a mind-set that life is better outside. A case was recounted of one man who sold his house and moved to Kilifi at the Kenyan Coast to invest the money for quick returns. In the event though, he was duped into a con scheme and he lost all the money. Eventually, he came back to Garissa to a life of misery, where he is now living in lowly rental premises.

##### *Instability in neighbouring Somalia*

The protracted instability in Somalia has largely contributed to irregular migration within the area through human smuggling and trafficking. There were allegations within Garissa that some unemployed youths were being recruited to fight alongside the Transitional Federal Government (TFG) forces in Somalia, which are battling the insurgency by the Al-Shabaab opposition army. Similarly, some people from Somalia are also using local contacts either in the Dadaab Refugee Camp or within Garissa to arrange for their smuggling through Garissa either to Nairobi or through Nairobi to the outside world.

##### *High unemployment rates*

The unemployment rate among Somali youth is high with no hope of immediate restoration soon. Not only are they not employed but most of them are not employable because they lack the

requisite educational qualifications and experience. This further depicts that most of the youth are either school drop-outs or non-literate who never enrolled in any formal school but on the other hand had an opportunity to attend the Muslim *Madrassa* or religious classes. Consequently, they suffer from psychological stress and depression and are more vulnerable to socially deviant behaviour such as alcohol and substance abuse. Moreover, they can easily be misused by unscrupulous politicians and business people to run for them illicit businesses, which include smuggling willing migrants and being victims of the same practice.

### **6.1.2 Irregular Migration Destinations**

#### *Eastleigh, Nairobi*

There are illegal migrants who originate from Garissa or transit through Garissa from other parts of North Eastern Province such as Dadaab Refugee Camp or from Southern Somalia. This is usually a destination or transit area for the migrants depending on where their journey is destined. While at Eastleigh falsified travel documents and are prepared for onward travel outside Kenya.

#### *Other African Destinations*

Most of the people who are smuggled and trafficked through Eastleigh in Nairobi end up in other African destinations. These destinations are mainly in Southern Africa, specifically in South Africa and Botswana. According to one key informant, there are currently 1,500 young men from Ijara District (neighbouring Garissa) aged between 18-40 years who are in South Africa. These young people moved there (often irregularly) between 1997 and 2009.

#### *European and North American Destinations*

The most attractive destinations in Europe are Britain and Denmark. These destinations are preferred because they are assumed to pay more in welfare for unemployed migrants and their spouses. Principal destinations in North America are the United States (US) and Canada.

### **6.1.3 Travel Documents**

Travel documents used by those involved in smuggling and trafficking were obtained through a variety of illegal means. Most of the documents used by irregular migrants were either rented or falsified. In a few cases, the people who were willing to be smuggled used genuine documents. Most of the non-Kenya Somalis used their accomplices within Dadaab and Garissa to rent identity cards belonging local people at a fee. Those who were facilitating smuggling and trafficking connived with corrupt officials to get unclaimed or lost identity cards. They removed the photographs of the genuine card holders and replaced the same with those of individuals whose travel they wanted to facilitate.

Most of passports used are forged through organized syndicates of con schemes in Eastleigh. Interestingly, as long as one is able and willing to pay, the passports for all desired third world countries are readily available. Within most areas of North Eastern Province (with specific reference to Garissa, Mandera and Liboi, a Senior Police Officer indicated that the loss of Kenyan Identity cards is one of the highest reported cases and seems to increase by the day. He said that on average about 20 identity cards are reported lost daily for which police issue abstracts. His informed opinion was that these identity cards are either lost (i.e. stolen in order to be used by smugglers and traffickers) or they are willingly sold for a handsome fee by the owners.

#### **6.1.4 Beneficiaries and Costs Involved**

The masterminds behind the smuggling and trafficking are diverse and intricate; these heinous vices have become core and lucrative business for those who are the principal local beneficiaries. Incidentally as much as this business is lucrative, it is also a highly risky undertaking. These local principal beneficiaries are highly placed business people with connections within government, the police force and have external connections. They also operate sophisticated communications equipment. A majority of these people have strategically placed investments along the major smuggling and trafficking transit points in the form of hotels, lodges, restaurants and other business premises. These same principal beneficiaries have also invested heavily in public transport and possess a chain of taxis and private vehicles which are often used in ferrying those smuggled or trafficked.

The others are auxiliary beneficiaries, who are either in the employment of the local principal beneficiaries or are opportunists who are out to make a kill by cashing in on the situation. This cadre of beneficiaries who come from a cross section of trades; some are bus conductors, drivers and transporters, while others are taxi drivers and public transport touts. In addition, other auxiliary beneficiaries include small and medium business people as well as hotel and restaurant managers and workers.

Yet another segment of auxiliary beneficiaries may be referred to as “errand boys”. These people are hired by the local principal beneficiaries on temporary basis whenever a need arises for groups of people to be moved so that they are stationed at various transit points as trouble-shooters. Therefore they ideally facilitate smooth travel. In other situations, rather than being stationed at transit points or official security checkpoints they board and travel inside the private vehicles or buses to serve the same purpose. These errand boys pocket between Ksh 20,000 and Ksh 40,000 on successful execution of their assignment.

The last category of beneficiaries comprises either incidental or coincidental facilitators of the smuggling and trafficking syndicates. They include police officers, immigration officials, officers in the provincial administration and to some extent personnel from NGOs. Others are con people and schemers who ply their trade by forging all manner of documents including identity cards, passports and degrees to willing buyers, which are falsely uttered to authorities in order to obtain safe passage within and outside the country. These people are compromised through connivance from some sections of all the other categories listed above in order to facilitate by opening up loopholes in legal travel regulations to allow irregular travel. In the case of the police officers, they are corrupted to “look the other side” in order to allow safe passage of those smuggled.

A lot of money changes hands to facilitate smuggling of people from Southern Somalia, Dadaab and Garissa into Nairobi’s Eastleigh. Conservative accounts put the figure at between USD 300 – 5000 to facilitate illegal travel between Garissa and Eastleigh. However, from the border point of Liboi to Eastleigh, one willing to be smuggled pays a minimum of USD 700. Note that most of the travel in these categories involved overland travel. According to interviews conducted with stakeholders, renting an identity card to facilitate a smuggling deal per day is reportedly USD 100. This is particularly the case for smuggling in people either from Somalia via Liboi or from Dadaab to Nairobi. Passports are forged, falsified or illegally acquired in Eastleigh for those who were keen to travel outside country. Within Eastleigh, many key informant accounts confirmed that one can get a passport of any country as long as one was able to pay the required fee. On average, one requires

only Ksh. 40,000 to get a Kenyan passport and USD 4,000 to get a passport for any other country of one's choice.

Reported cases of forgeries included identification cards and degrees from universities of one's choice. It was explained by key informants that degrees from a Somali university forged, one only required USD 200, while Indian university degrees go for USD 1,000, while those from Kenyan universities may require a higher amount of money. However, it needs again to be noted that masters' degrees require more cash than bachelors' degrees in order to effect the forgeries. Besides, the choice of degree (in terms of the field of specialization) has a bearing on the amount of money required.

### 6.1.5 Mode of Transport and Routes

#### *Mode of transport*

There are several vested interests as well as stakeholders in smuggling and trafficking of people within and across Kenya's borders. The means of transport used include private vehicles, taxis and buses as well as boats. The latter are mainly used to navigate across River Tana as a means of evading official Kenya Police checkpoints. In other circumstances, lorries (which normally ferry transit goods or livestock) are used to transport persons being smuggled.

#### *Common routes used*

Commonly used routes for smuggling and trafficking within and out of the country are detailed below. Note that these are not necessarily the only routes as new ones are bound to emerge as the smugglers and traffickers become more sophisticated to avoid detection by the security forces and immigration officials as well as other related agencies such as IOM. The table below illustrates some of common routes.

Table 1: Transit routes and destinations

<b>Origin</b>	<b>Transit points</b>	<b>Destination</b>
Southern Somalia	Liboi, Fafi	Garissa
Garissa, crossing R. Tana by canoe	Madogo, Bangali, and Mwingi	Nairobi
Garissa	Wajir	Kismayu
Dadaab Refugee Camp	Ijara	Mombasa
Ijara	Nairobi, Dar Esalaam, Maputo	South Africa
Mogadishu	Liboi, Garissa, Nairobi	South Africa
Garissa	Nairobi, Sudan and Libya	Malta and Italy
Liboi	Dadaab and Garissa	Nairobi, USA, Canada
Liboi	Dadaab, Modogashe, Isiolo, Nanyuki, Nyahururu and Nakuru	Nairobi, Britain
Mandera	Wajir, Modogashe and Isiolo	Nairobi, Denmark
Fafi	Ijara, Garsen, and Mombasa	Nairobi, Botswana
Moyale	Marsabit, Isiolo and Nanyuki	Nairobi, Botswana

### 6.1.6 Those Targeted for Irregular Migration

Irregular migration of persons within and outside the country may be initiated by the person or persons interested in moving to a particular destination. Besides, routine smugglers can also induce or encourage potential victims to be smuggled. On the other hand, traffickers normally lure their victims often with false promises of striking it rich elsewhere. Most of the people who are involved in smuggling or are willing to be smuggled cut across all ages and gender. These are women, men,

youth and children. But in most cases it is the youth (employed or unemployed) who either seek to move in search of greener pastures or are targeted by traffickers.

Cases were recounted of girls who were lured from Garissa to Eastleigh into sex tourism. What was interesting about such cases was that the purported suitors come from the diaspora and formally negotiate with the parents to marry the girls. When consent is given they whisk away the girls presumably to Nairobi en-route to their countries of residence but the unsuspecting girls are abandoned after staying with their suitors for a couple of months in the country. Some end up getting pregnant and are left with the burden of raising the babies alone. Others become too embarrassed to go back to their homes in Garissa and slide into prostitution. A few who go back to Garissa end up working as house servants within the town.

### **6.1.7 Effects of Irregular Migration**

#### *Police harassment*

Increased police harassment of the local people on suspicion that they are either not genuine Kenyan Somalis or that they could be harbouring illegal aliens. Due to these suspicions, there are several barriers and checkpoints which make travelling laborious and cumbersome.

#### *Rising cost of living and consumer index*

The cost of renting houses, business premises, public transport, food and fuel within and outside Garissa has been steadily rising due to the influx of a lot of money that is partly attributed to inflows from local investors who are in the diaspora and also from cash related to proceeds from human smuggling. Similarly, the purchase price of land and plots within and on the outskirts of Garissa municipality has been on a steady rise. According to one key informant, '*Garissa is the fastest growing town. This is the only town where development has overtaken planning.*'

#### *Bureaucracy in acquiring identity documents*

Due to the abuse of identity documents such as national identity cards and passports through rentals, thefts and forgeries to facilitate illegal migration, it is now extremely difficult to acquire these documents. The process is quite bureaucratic and tortuous as applicants have to go through a time-consuming vetting process.

#### *School drop-outs*

Most school going children and youths left school due to a number of factors. Some of the main reasons include extreme poverty at household level and the others are the lure of greener pastures and the allure of marriages (mainly through human smuggling and trafficking).

#### *Family break-ups*

Some young people, as young as 18 or 19 years want to migrate. Incidentally, these young people are the ones that pastoralist drop-out families are depending upon to do some odd jobs in order for them to earn a living. In other situations breadwinners are lured by quick money to the extent that men abandon their families and jobs in search of better livelihoods. This leads to severe family constraints and eventual break-ups. In related situations the inability for men to fend for their families are becoming a source of stress and divorce within the family unit.

#### *Increasing incidents of theft and banditry*

Pastoralist men and youths are also resorting to thefts and banditry as a way of earning a living. These tendencies are also manifested in assaults on victims from whom they extort money. Others

also resort to livestock thefts or rustling. The escalating rate of crime in Garissa Town and within Eastleigh in Nairobi, according to those interviewed, has a direct relationship to irregular migration.

#### *Increase in prostitution, substance and drug abuse*

The youth are gradually taking to the use of drugs and substances as a way of coping with the harsh economic and social environment. There is also a notable rise in prostitution amongst the youth and adults within and outside Garissa.

### **6.1.8 Counter-Smuggling and Trafficking Strategies**

#### *Awareness creation*

Create awareness on smuggling and trafficking in general and their consequences through information and experience sharing. Effective and powerful case studies and case stories need to be used for this purpose.

#### *Lobbying for effective policy change and legislation*

Lobby and advocate for tough legislation against intra and transnational smuggling and human trafficking including confiscation of ill-gotten wealth (all moveable and immoveable assets) accruing from these illicit practices. Such legislation needs to be preceded by serious policy review that will seek to strengthen and ensure well coordinated cooperation and collaboration between the various arms of government and non governmental agencies that are dealing with the issue of un-procedural migration within, into and out of the country.

In addition, effective legislation to put in place as deterrent measures aimed at dealing head-on with corruption that has apparently abetted the twin practices of human smuggling and trafficking. Furthermore, hotels, lodges and restaurants as well as other resorts that are known (by fact and evidence) to harbour smugglers and traffickers should have their trading licenses revoked by housing and rent tribunal altogether.

#### *Fool-proof computerization of identification documents*

There will be need to review the existing loopholes in the issuance of identification and travel documents including identity cards and passports. This will ensure that these documents cannot be susceptible to forgeries and counterfeiting by racketeers. Some of these measures have been mooted by the government. However, not much has been done beyond the expression of intent.

#### *Youth enterprise creation*

The youth need to be more gainfully engaged. This can be done by opening up capacity building and skill upgrading opportunities in various priority areas in order for them to create alternative sources of livelihoods. For instance, they could be trained in various crafts and trades within Garissa in institutions such as the Garissa Agricultural Training Centre (ATC). Areas of particular importance are entrepreneurship development, Motor Vehicle Mechanics (MVM), processing of agricultural and livestock products, tailoring and dress making among others.

#### *Use of the Barefoot Initiative*

This is an education and training initiative that borrows from a college in India known as Barefoot College, which focuses on training people who have “failed” in making it through the educational system. Those who “passed” or made it through schooling do not qualify for entry and training. This initiative can be used as a panacea for pastoralist youth drop-outs within Garissa. For instance, Garissa ATC can be supported to expand its facilities and curriculum orientation in order to cater for

such unemployed youths who dropped out of school. However, effective Training Needs Assessment (TNA) will have to be undertaken to determine the type, scope and extent of training required as well as the requisite duration for such training courses. An alternative to this approach is making such training part of the Multi-purpose Cultural Complex. This approach, according to Engineer Osman Ahmed (NWSB), “will salvage people who have fallen through the cracks of life.”

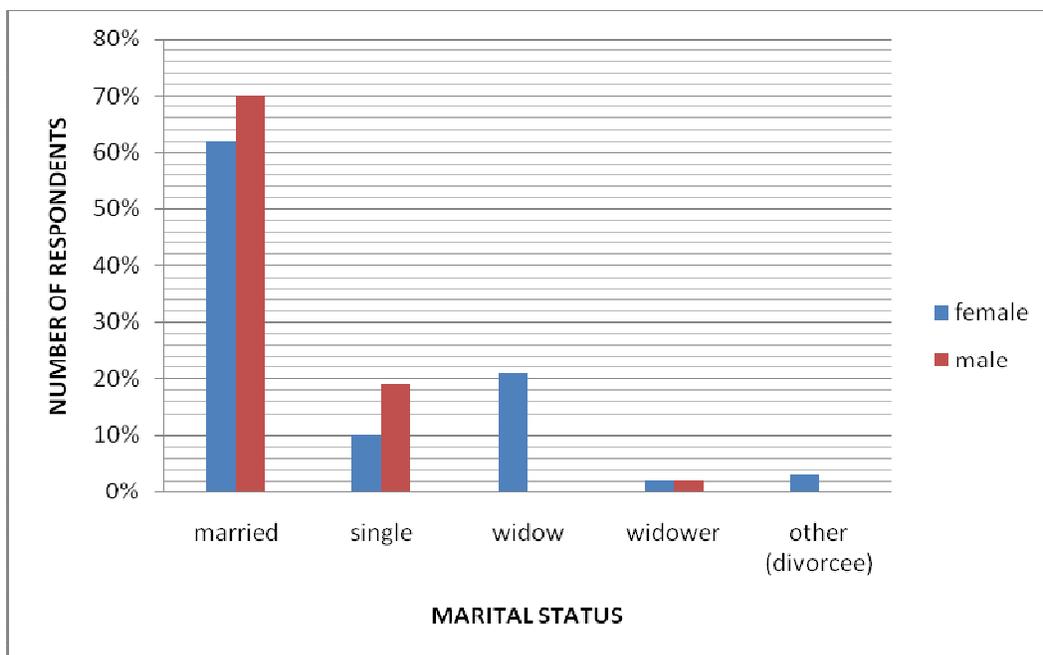
## 7.0 PROFILE OF PASTORALIST DROP-OUTS

### 7.1 Demographic factors

Analysis results show that 64 per cent of the respondents were between the age group of 20-40, while 24 per cent were in the 41-60 age group. Further analysis shows that 69 per cent of the respondents were married, 14 per cent single, 12 per cent widows and 2 per cent widowers and those in other categories were divorcees.

In relation to gender of the respondents, a majority of those interviewed were female, who represented a proportion of 58 per cent, while 42 per cent were male. In relation to marital status, the results are summarized below:

**Figure 1 Marital status of study respondents**



### 7.2 Cases of irregular migration

This was explained by assistance received before travel and reasons for migration. Results show that 7 per cent of those who migrated received information from those who were smuggled into the country, 55 per cent paid for travel services at the end of their journey. The latter was the main method used to get to migration destinations. Results further show that 50 per cent of the respondents were desperate to migrate, 4 per cent were tricked through false pretences and few were forcefully drugged or ran away due to debt bondage.

In relation to when migrants moved, 67 per cent have resided within Garissa for more than four years, 16 per cent between two and four years and 10 per cent between six months and two years.

Of the 90 per cent who arrived with members of their household, 40 per cent have since moved with majority leaving to search for greener pastures or employment. Migration is known to increase vulnerability of immigrants and this alternatively affects their mode of livelihoods. Results show that 33 per cent of the respondents have lost their livestock and 13 per cent have lost a family member. This in turn has affected their ability to earn a living and in turn made them to rely on other coping mechanisms. For instance, 57 per cent of the respondents depend on local relatives for survival. .

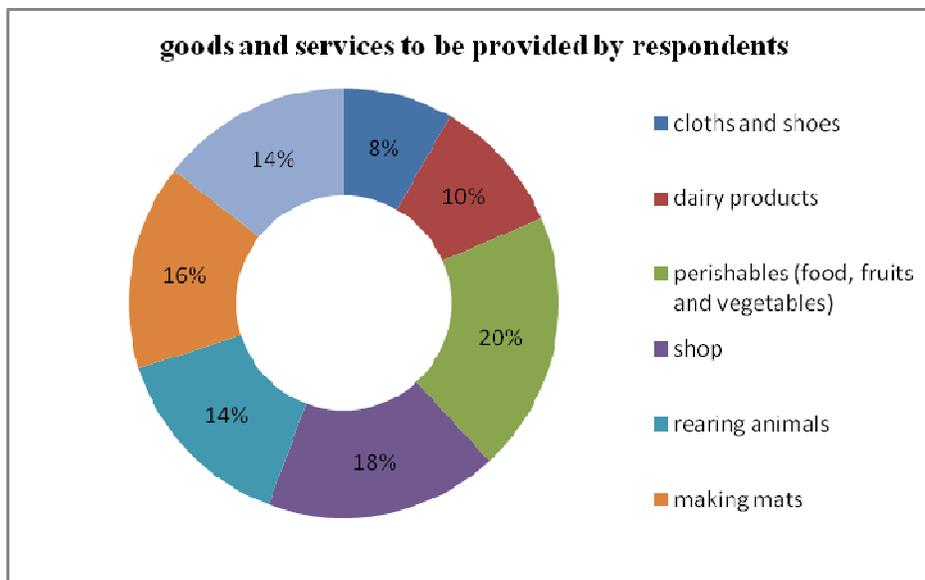
### 7.3 Socio-economic aspects

Results show that the respondents face problems of inadequate food, insufficient water supply and availability as well as poor access to healthcare, all which are directly affected by low income. As a result of this, pastoralist drop-outs mainly depend on relatives and support from relief agencies to help meet the survival gap. Other sources of income are self employment (mainly doing odd jobs) with 64 per cent of the respondents being involved in manual work.

Other factors that assessed the socio-economic aspects were structures of the houses and latrines. Results show that 40 per cent had semi permanent structures and 32 per cent were prefabricated carton boxes. A proportion of 56 per cent of the pastoralist drop-outs did not have access to any pit latrine, while only 22 per cent who had access to pit latrines reported that those latrines were semi permanent.

Statistics further show that 4 per cent of the respondents have had professional trainings such as driving, weaving, sewing and hair dressing. These respondents have had these trainings for less than 5 years. Concerning types of businesses run within the *bullas* inhabited by pastoralist drop-outs, 12 per cent run tea shops. 7 per cent hawk and 9 per cent run other types of businesses. Results further show that 59 per cent of the respondents have not had any business experience. Goods and services that the respondents felt they could provide are summarized below in the pie chart below.

**Figure 2: Goods and services respondents felt they can provide (n=100)**



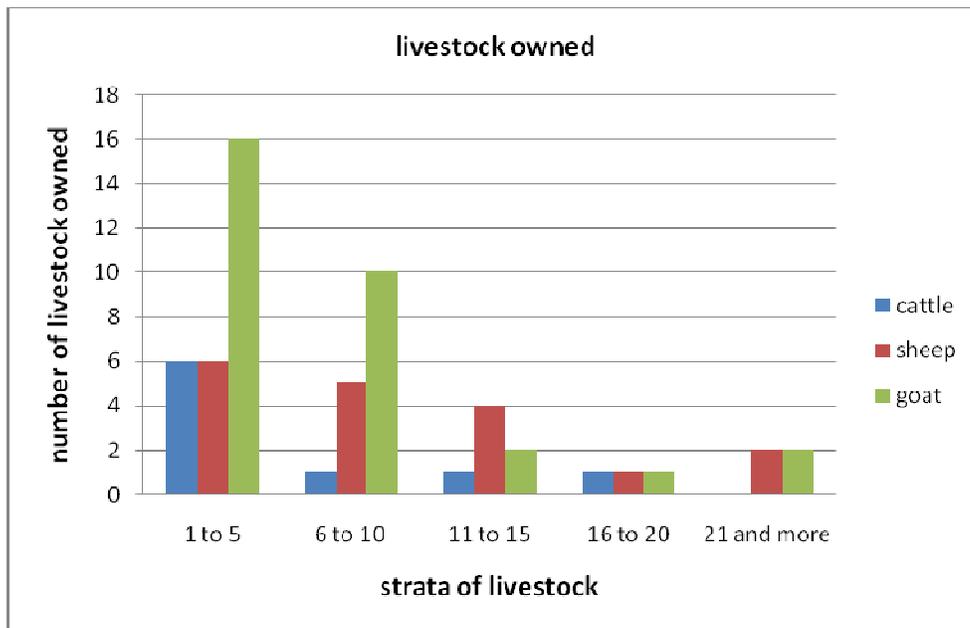
In relation to specific garments or cultural items, 23 per cent felt they could weave, 13 per cent would like to make traditional ornaments and 12 per cent would like to build traditional houses. However, the respondents felt that they would be successful with financial and marketing support.

Of the respondents who reported owning land, 70 per cent own between one and three acres of land and 27 per cent do not own any land whereas only 6 per cent of the land owned had been utilized.

#### 7.4 Agro-pastoralism

Study found out that 39 per cent of the respondents do not own any livestock. Of the 61 per cent who owned livestock, majority owned cattle, sheep and goats as summarized below

**Figure 3 results showing livestock owned**



#### 7.5 Access to education

The study established that 88 per cent of the respondents had never attended school, 9 per cent and 2 per cent had attained education up to primary and secondary levels respectively. Analysis further shows that of those who are self employed 92 per cent of those who are not involved in any source of income generating activity had never attained any education.

### 8.0 SOURCES OF LIVELIHOOD FOR PASTORALIST DROP-OUTS

#### *Casual work*

On a day-to-day basis, they rely on doing odd jobs or casual work to earn some little income for purchasing food for survival. The men, women and youth are all involved in different forms of casual labour. Such work involves provision of unskilled labour by men within construction sites in Garissa town. They also provide manual labour on the farms which are found within the riverine area of Garissa along the Tana River while other men also work as watchmen, guarding various premises within Garissa. The boys help in transporting goods within the municipality and also provide casual

labour to help in transporting animals of livestock traders from one point to another. Girls become engaged as house servants in Garissa town.

### *Small business ventures*

In terms of small business enterprises, a few pastoralist drop-outs are engaged in running kiosks which sell foodstuffs, tea, textiles and refreshments. These kinds of business require approximately a bare minimum of Ksh. 2,000/= for one to establish. Women are involved in merry-go-round as an income generating activity, which is locally referred to as *ayuta*. There are also small livestock businesses involved in selling sheep and goats to butchery owners and to those who organizing ceremonies and other social occasions. Small scale business-women also sell fish and *miraa or khat* (a leafy stimulant).

Table 2 below shows some of the informal and micro-enterprise activities pastoralist drop-outs are undertaking in order to earn some meagre income for survival. Note that the Income Generating Activities (IGAs) outlined in the table are gender specific for different segments of pastoralist drop-outs.

Table 2: Informal micro-enterprises for pastoralist drop-outs

<b>Women and girls</b>	<b>Men and boys</b>
<ul style="list-style-type: none"> <li>▪ Tailoring and dress making</li> <li>▪ Basketry and pottery</li> <li>▪ Weaving and knitting of mats, tablecloths and curtain making.</li> <li>▪ Crocheting and design of household decorations</li> <li>▪ Hair salons and tea kiosks</li> <li>▪ Tie and dye of fabrics using henna</li> <li>▪ Retail sale of milk, milk products, vegetables and <i>Miraa</i></li> <li>▪ Hawking of firewood, charcoal and grass as fodder for livestock</li> <li>▪ Retail sale of fruits and fruit juices.</li> <li>▪ Working as house-maids within Garissa town.</li> <li>▪ Making tree bark and Camel ropes</li> </ul>	<ul style="list-style-type: none"> <li>▪ Running retail kiosks for assorted items</li> <li>▪ Running livestock butcheries</li> <li>▪ Vending water</li> <li>▪ Transporting merchandise using wheelbarrows, handcarts and donkey carts</li> <li>▪ Production of walking sticks and Muslim hats</li> <li>▪ Production and sale of Somali swords, knives and other ornaments.</li> <li>▪ Hawking of wooden tooth brushes</li> <li>▪ Preparation and sale of local footwear.</li> <li>▪ Retail businesses for tea leaves, cooking fat, salt, soap, bread and pasta.</li> <li>▪ Working on the farms of other people and being paid in kind, a practice called <i>hagnug</i>.</li> </ul>

### *Relief and other dependant support*

Pastoralist drop-outs depend on occasional relief supplies from the World Food Program (WFP) which is channelled through the Government of Kenya (GOK) and other Non Governmental Organizations. Some support from NGOs is in the form of Food for Work (FFW). In addition, these people also get some support from local relatives and friends within the *bullas* and in the neighbourhood as well as remittances (for a few) from their relatives in the diaspora. Local support is mainly in the form of water and some milk to a very limited extent.

### *Cash support for OVCs*

Some Orphaned and Vulnerable Children (OVC) get occasional limited financial support through the cash transfer program. This cash disbursements to the tune of Ksh. 1,500/= is channelled to the OVC households. The disbursements are made by UNICEF in conjunction with the Children's department in the Ministry of Gender, Children and Social Development.

## 8.1 Indigenous Technical Skills (ITK)

The pastoralist drop-outs possess useful Indigenous Technical Skills (ITK), which they have used over time for their livelihood.

- Preparation and preservation of Camel meat chops locally known as *nyiri-nyiri* for well over a month.
- Preparation of by-products from Camel milk called *maziwa mala*.
- Preparation of ghee and yoghurt from cow and goat milk.
- Preparation of containers for preserving water and keeping it cool using containers that are covered with 3 or 4 layers of Camel skin.
- Preparation of tomato juice.
- Preparation of hides and skins from livestock.
- Preparation, preservation and sale of hay.
- Preparation of animal feeds from maize and maize products

## 9.0 INDICATORS OF VULNERABILITY

Vulnerability denotes a set of conditions and processes resulting from physical, social, economic and environmental factors which increase the susceptibility of a community to the impacts of hazards. In the context of this assessment, we considered access to basic needs and necessities of life, which include fundamental rights such as access to food, water, shelter, medicine, education, employment and security.

### Access to water

Virtually all pastoralist drop-out households have no access to water. According to the Provincial Director of Environment in Garissa, “water in Garissa is more expensive than Nairobi.” This view was corroborated by a senior official of the Northern Water Services Board (NWSB) based in Garissa. Based on the monthly rates paid for water, the average cost of one 20 litre jerrican of water goes for Ksh. 200/=. The people in the *bullas* mainly depend on neighbours to get water for domestic use. A few who can afford buy the same from mobile water vendors.

### Food insecurity

Access to food mainly stands at one meal in a day or nothing at all. The meals are carbohydrate-based such as boiled maize or porridge.

### No access to security

Pastoralist drop-outs living within peri-urban settlements on the fringes of Garissa Municipality locally known as *bullas* have least access to security. According to international security protection standards, the allowable ratio of civilians to security protection is 400 civilians: 1 Security Officer. The situation in Garissa could be anything in the region of 3,000 people: 1 Security Officer. There is therefore no security whatsoever in the *bullas* and this explains why there are increasing incidents of extortion and theft. Those who are well off in other suburbs of the municipality have resorted to employing private security. The insecurity situation is further exacerbated by a high influx of irregular and regular refugee arrivals from Somalia in addition to those sneaking out of the Dadaab Refugee camp.

### Very limited access to education

The immediate concern of pastoralist drop-outs is survival, but not education. They cannot afford to put their children in school. Despite the fact that there is Free Primary Education (FPE) and the school feeding program, the children of pastoralist drop-outs do not attend school; instead, they

provide manual labour and other odd jobs to help their families survive. For instance, even if the slightly older children do not go out to work and bring in one square meal, they look after their younger siblings as their parents do so. Besides FPE is not strictly free as the parents are required to buy uniforms and pay a few miscellaneous charges like activity levy which most parents cannot afford. For the few who access education, they hardly go beyond primary school due to poor performance, completion and transition rates. Note that most again cannot afford the fees for secondary and post-secondary schooling.

The state of primary schools within the Garissa Municipality is also far from adequate. A few District Education Board (DEB) schools in the municipality are grossly wanting in terms of facilities and personnel. Some schools have up to 5 classes only and are served by one teacher. In these schools, the pupils learn sitting on the floor. For this reason, some schools within Garissa are only feeder *schools*. This means they educate pupils up to intermediate level so that those doing well can join extremely few available boarding schools. Moreover, the parents who are slightly better endowed give priority for schooling to boys rather than girls for socio-cultural reasons. According to the Kenya Demographic Health Survey-KDHS (2003), 94% of women in NEP are functionally illiterate. Therefore, they don't provide effective role models to their children in general and girls in particular to access education.

### **Housing structures**

Most structures of pastoralist drop-outs are either temporary or makeshift. The temporary structures are constructed using *makuti* thatching and local poles and sisal. These temporary shelters are known as *herios* in local parlance while other type are makeshift ones that are done using banana leaves, polythene papers and carton boxes. It goes without saying that these housing structures have no electric power at all.

### **Debilitating unemployment**

With inadequate skills and limited schooling, where the youth hardly transit beyond primary schooling, unemployment is a severe problem. Besides, there are scanty and far flung institutions for post-primary training and skill development. Coupled with limited employment opportunities within Garissa, the youth unemployment situation is even further complicated.

### **Lack of livestock**

Pastoralist drop-outs are characterized by one common denominator i.e. that they all lost their livestock – which is the backbone of their nomadic pastoralist economy. Without livestock, these households have no milk, meat and several other livestock by-products as well as income accruing from the same.

### **Scanty health and poor or non-existent sanitation facilities**

Sanitation facilities are scanty especially in the absence of running water. Most areas within the *bullas* do not have toilet facilities and present clear environmental sanitation hazards. In situations where a toilet is available, it is used by many households. Most people can ill-afford the cost of Medicare. The *bullas* also lack means of solid and liquid waste disposal.

## **10.0 PRIORITIZED ALTERNATIVE LIVELIHOODS**

Pastoralist drop-outs need to be supported to develop alternative means of livelihood. This may take many forms and interventions, but the bottom-line is that such interventions need to focus on diversified forms of agro-pastoralism and micro-enterprise development. These interventions

therefore go beyond pastoralism in that they need to involve diversification into livelihoods that are not completely alien to their lifestyles. Agro-pastoralism and business initiatives may involve formation of groups which may bring together between 20 – 30 households. These groups can be supported to undertake a variety of socio-economic activities, which include:

### **10.1 Agro-pastoralism and business related alternatives**

- Production of high yielding and value addition horticultural produce such as mangoes, bananas, water and sweet melons, capsicum, onions, tomatoes and paw paws. These are produce that will fetch higher incomes within Garissa and the neighbouring “external markets” through semi and full processing of some of the produce. Examples of this phenomenon include the production of juices and jams. Besides, food crops such as maize, sorghum and rice can be produced.
- Some of these food crops can be produced through limited irrigation, given the fact that the long term irrigation is extremely expensive. These are not just possibilities, but realities. Already, the Ministry of Agriculture in liaison with Livestock development is supporting some organized groups along the Tana River to produce some of these food crops. In addition, the availability of fruits in this area makes it possible (with limited technology and financial inputs, to produce fruit jams, which have a ready market.
- Undertaking value addition through semi and full processing as well as the production of mango, mango juice, paw paws, pawpaw juice, tomatoes, tomato juice, yoghurt, ghee and preservation of meat. Other items that can also be processed locally are milk and honey. In interviews with the District Development Officer, it was noted that the government through the Ministry of Livestock Development had supported the formation of women groups (though not necessarily from pastoralist drop-outs) to undertake dairy and bee-keeping projects. The women were piloting these twin projects along the riverine areas of the Tana River.
- The women are producing milk from dairy goats (introduced in the area from Mukurwe-ini in Central Province) and were also harvesting the honey – as intermediate outcomes. The dairy goats that were introduced from Mukurwe-ini through the facilitation of the Ministry of Livestock development have so far adapted very well to the environment of Garissa. Honey harvesting is also increasing taking shape as an income generating activity. The advantage for these women’s initiatives is that there is a readily available market for their produce in Garissa Town. Most of the local consumers are hotels; shops and open air markets. However, for them to acquire more returns from their investments, they require processing of the honey and coolers for the milk.
- Promote fish farming along River Tana and along natural lakes such as Lake Jirey and Lake Bodhai within Garissa.
- Support women’s groups to establish gardens and grow Aloe vera, a medicinal plant that does very well in Arid and Semi-Arid Lands (ASAL) since it is drought tolerant. Through semi and full processing of Aloe Vera, the women can be able to produce soap, juices, cosmetics and other medicinal products. These groups can also be supported through training to start doing semi-processing of the Aloe Vera to sell locally within Garissa and in the neighbouring areas.
- Empower women to harness water through the development of hand dug wells, boreholes and earth dams for improved health and sanitation. This can enable them put up kitchen gardens and produce vegetables for household consumption and sell the surplus as well.

## 10.2 Potential and Existing Small Business Ventures

### 10.2.1 The Existing Potential within Garissa

There are diverse micro-enterprise alternatives that pastoralist drop-outs can engage in. This section reviews some of the possible income generating activities.

#### *Carving of cultural artifacts*

One cautionary aspect about carving of cultural artifacts is that the Muslim religion does not allow carving of human images. However other artifacts such as household items are admissible. This category includes artifacts like Somali cups, gourds, plates, spoons and footwear. In addition, water jars, milk jars, wooden coolers, ropes, bangles and necklaces can be made. Beaded carvings are made from animal bones and include ear-rings and wooden pillows. All these cultural artifacts can be made from wood or livestock products such as bones and Camel skins. Camel skins are unique as it has diverse usage. For instance the pastoralist can make beds that are either portable or fixed.

#### *Handcrafts*

Traditional Somali handcrafts are made using Somali preservatives especially in construction of Somali huts. Note that within the Somali culture, it is the women who fabricate or construct the pastoralist huts therefore, it is largely that the women and to some extent girls, who can make a range of artifacts reflecting household items. The use of the preservative is normally meant to ensure that ants do not destroy the huts. Other handcrafts that Somali women fabricate are household cups, containers, ladies handbags, pillows and stands for holdings items in the house such as the holy Koran.

Men and boys, on the other hand, are involved in the making handcrafts like traditional walking sticks, bangles, floor mats and hats using a variety of differing dyes for weaving and threading. They may also make water containers which are insulated by Camel skins. This category of the pastoralist community is also capable of making different kinds of beddings using Camel skins.

#### *Exhibitions Gallery*

Meetings halls for interactive events like weddings.

- Displays of traditional Somali culture through a replica of a traditional Somali village complete with a traditional hut, Somali attire and artifacts such as walking sticks, Somali swords household utensils and contemporary folk culture.



*This photo shows a popular band of walking sticks that most Somali men often use. This type of walking sticks is often sold through hawking by individuals and organized groups.*

- Recreational facilities for adults, youth and children. This will include facilities such as videos and documentaries.

- Display of Somali herbal medicine and a documentation of the varieties of conditions that can be cured as well as the specific conditions for usage of the same.
- Display of traditional household implements including serving, cleaning, drinking as well as cleaning vessels.
- Somali publications – encompassing the literature and documentation on the life and history of the people. A display of writings by authors from the local community and other pieces of art in the various genres such as novels, documented *orature* (oral literature) drama and poetry. This section also needs to have a display of the major artists or writers over time (from the Somali community).



*This photo shows some of the wood carving that have been done by women groups within Garissa with some limited support though the District Cultural Office.*

#### *Small business promotion schemes*

Pastoralist drop-outs can be facilitated through skills training and technology transfer to engage in profitable businesses such as the promotion the semi-processing livestock hides and skin and sale of the same. This is borne out of the fact that livestock skins are available and since there are no mechanisms for semi or full processing, the local farmers just lose out on these types of livestock products. These products have a ready market within Garissa itself and other surrounding as well as far flung areas such as Nairobi and Limuru, where these products are in high demand for the manufacture of shoes and other products.

Another business venture, which has proved successful elsewhere in places like Wajir is to enable pastoralist drop-outs to initiate community veterinary drug stores. The drugs mainly for livestock can also be sold hand-in-hand with non-prescriptive human drugs. This idea in Wajir was introduced through the District Pastoralist Association (DPA), which trained some para-veterinarians who initiated the sale of drugs and generator spares to farmers in areas of their jurisdiction. The initiative, which involves the establishment and sale of no-prescriptive drugs trained paramedics, is referred to as Bamako Initiative, named after the city of Bamako in West Africa, where the idea was first mooted and popularized.

#### *Informal sector initiatives*

In local parlance, informal sector initiatives are often referred to as *jua kali* activities. This section captures a variety of these initiatives, which can be used to usefully engage pastoralist men, women and youth in essential IGA within Garissa and the surrounding areas.

### **10.3 Gender Dimension in Promoting Micro-enterprise**

Men can be productively involved in landscape painting of murals, sculpturing, woodcarving domestic animals and wildlife. Besides, they have some ability to do general painting for still and

abstract art. Somali women do weaving and they have the ability to engage in tailoring and dressmaking using modern fabrics. The youth can engage in sign writing and general painting as well as sculpture. If this ITK harnessed the youth (boys) can make advertising banners, billboards, business sign posts and murals.

Women are skilful when it comes to preparation of *Henna* (a dye for body decoration as well as decoration of table clothes and fabrics). Henna is normally extracted from the barks of trees, grass and clay. It has been used for a long time by women to make artistic impressions on their bodies, clothing and household vessels. Similarly, women also undertake pottery and embroidery where they make pots and other water containers. Ordinarily, women form effective cultural dance troupes to perform traditional Somali dances for purposes of relaxation and entertainment. On a general perspective, the girls normally do most of the things that the women do, which include all that have been alluded to above.

As far as marketing is concerned, the above products can be marketed through a variety of avenues, given the fact that there is a readily available local demand for the products within Garissa and the adjacent areas. The Multi-purpose Cultural Centre (MCC) is one marketing avenue, where stalls can be set aside for marketing of these and other products. Away from the MCC, the Garissa Municipal Council should be lobbied to provide stalls within the different areas of the town and within the *bullas* for the pastoralist drop-outs to display and sell these products.

#### **10.4 Skill Gaps**

In order for livelihoods interventions to succeed, it is noted that pastoralist drop-outs have skill gaps which need to be addressed first. These include limited production skills in a number of trades and general limitations in marketing of their products. First and foremost, they have skill gaps in the critical areas of relevant agro-pastoralist businesses and production procedures. Limited skills in traditional and modern semi or full processing of horticultural products especially locally available fruits are clearly evident amongst these people. For agro-pastoralist businesses to succeed there is need to create awareness of agro-pastoralist approaches such as Farming as a Business (FAB). Examples here include limitations in the production and marketing of hay and other animal feeds, hides and skins as well as non-prescription human and veterinary drugs through the Bamako Initiative.

Secondly, they have limited or non-existent skills in e-marketing and the general inability to venture out into non-traditional businesses. This scenario underlines in limitations in appreciating and utilizing Information and Communication Technology (ICT), which essentially involves the use of e-business to reach potential markets and market products within and outside Garissa. Coupled with this limitation is the fact that most pastoralist drop-outs do not access Internet facilities as well as computers. This is mainly due to their background, lifestyle and low levels of education.

Thirdly, pastoralist drop-outs lack business management skills. This is manifested both at individual and collective levels. At best those who have been involved in some business venture only do some hawking. These individual business ventures denies them the opportunity to undertake collective ventures in selling and marketing including lobbying the authorities to provide for them stalls and other amenities so that they can do more secure and decent businesses within the township. Some of these amenities definitely include mounting of display and exhibition stands for them since they pay taxes to the municipal council.

Fourthly, the pastoralist drop-outs require resource mobilization skills especially localized fundraising skills and simplified proposal preparation techniques. These skills are crucial for ensuring that prospective businesses start-up capital and financing. In addition to this, they have limited or non-existent craft and trade skills such as skills in painting especially with regard to abstract and still art for both men and women. They also require skills in tailoring and dress-making.

### **10.5 Training Support Required**

Literacy and numeracy are extremely fundamental to the success of any improvements in livelihood alternatives for pastoralist drop-outs. These are actually prerequisites for their effective involvement in any business ventures of whatever sort. Since a vast majority of these people are functionally illiterate, it is proposed that opportunities be provided for them to benefit from literacy training packages known as Regenerated Frierian Functional Adult Literacy (RFFAL). These training packages are tied to and closely interwoven with specific Income Generating Activities (IGA), in which the people are involved. This means that business is not delayed as people go through the numeracy and literacy training. On the contrary, people learn as they do business to earn their living.

Other training interventions include phased training on the management of Small and Micro-enterprises (SME). These training interventions need to be designed and implemented based on the existing skills amongst the pastoralist drop-outs. For instance, the people could be divided into different cohorts. These are determined by parameters such as entry levels and experience of those to be trained, interest in certain crafts or trades, their current business interests and what they seek to do as fresh starters in SMEs. Resource mobilization including simplified proposal and report writing for SME need to be done together with exchange or cross-visits and mentoring of upcoming and successful business ventures. Skill building needs to focus on processing of agro-pastoralist produce with emphasis on horticultural produce (i.e. semi- or full processing of available fruits) and skills on creative local marketing and market outreach approaches.

#### **Other non-training support**

- I. Provide support in the form of seed capital for revolving loans that are *la-riba* (Sharia compliant) to support small and micro-enterprise IGAs.
- II. Provide initial repayable capital in the form of sewing machines and start-up fabrics for dress making and tailoring.

### **10.6 Local Contribution**

**Labour:** Local contribution can be made in the form of labour. This will encompass unskilled, semi-skilled and skilled labour.

**Land:** There is available land, which can be used particularly for construction of a complex, since already 10 acres were set aside for this purpose by the Garissa Municipal Council. This land was set aside in earlier negotiations involving the Ministry Gender, Culture and Sport and Garissa Municipal Council. The purpose of setting aside this land was to allow for the construction of a centre for hosting cultural activities within the municipality. However, by the time this land was being set aside, there were no immediate development plans for such a centre.

**Materials and equipment:** These will include the purchase of wheelbarrows and donkey carts for transportation of merchandise by the beneficiary pastoralist drop-outs. Others forms of local contribution will include the purchase of water containers for fetching and vending water. It needs to be noted that transport business in Garissa using handcarts, wheelbarrows and donkey carts is

one of the most lucrative micro-enterprises by ordinary folks. According to informed sources within the town, wheelbarrows are hired out to interested users at a rate of Ksh. 200/= per wheelbarrow per day (from 6.00 am to 6.00 pm). On the other hand, the hire of a donkey cart per day goes for Ksh. 500/=. This means that there is very high demand for transporting merchandise within the town, foremost of which is water. Some of the locally available materials are:

- Poles (locally known as *tirr*) for building huts and houses.
- *Makuti* (unique type of grass) for thatching huts and houses.
- Plenty of sand, stones and ballast for construction.

### **Local Contribution in Cash**

The beneficiary household groups can make contributions in cash. This can initially be pegged at 25%, but with time this proportion can gradually be up-scaled with the improved capacity of the beneficiaries as a way of building sustainability momentum.

### **10.7 The Proposed Cultural Centre**

This assessment proposes the setting up of a Multi-purpose Cultural Centre (MCC). This is a structure that serves diverse functions within a given socio-economic and cultural context. The overriding functions of an MCC are the promotion of socio-cultural and economic initiatives of a community or community within a given geographical area. Effective MCCs have a strong input from the local communities, hence the fact that it enjoys the ownership, acceptance and utilization of its core functions.

#### **10.7.1 Recommended Model**

This assessment recommends a Multi-purpose Cultural Complex (MCC). This model as the name implies will serve diverse purposes. The core purposes of the complex will include the ones outlined below.

- *Provide a one-stop shop to showcase the material culture and artifacts* of the Somali people as lived over generations past and present. This will be done with the rationale of preserving, protecting and using the material culture as part of societal memory.
- *Promote an understanding of the various genres of Somali literature and collective memory* i.e. oral literature, poetry, prose and drama. This category also includes works of art, history, geography, social studies and environment (flora and fauna) of the people of Garissa and the region.
- *Support skill development and up skilling* (skill improvement) for pastoralist drop-outs through training and refinement of competencies in various priority areas whose import is immediate utilization of the same for economic self-development.
- *Initiate and nurture micro-enterprise development*. This docket includes a range of small and micro-enterprises that are based on a captive local market and evident consumer trends.
- *Promote recreation, relaxation and nurture creative talent*. The complex will cater for creative arts, theatre arts and inspire training for budding artistes in areas like drama and community theatre generally. Social functions will be catered for such as weddings, parties, conferences and training/meetings for organized groups.
- *Initiate, develop and market the Complex as an ecotourism destination for local and external visitors*.
- *Undertake effective market research and marketing of the MCC and the various goods and services* produced by different groups and segments of pastoralist drop-outs as well as other stakeholders.

### 10.8 Core Activities of the Proposed Complex

In line with the above core purposes, the proposed complex will endeavour to undertake core activities as specified in the table below. Note that the core focus relate to each of the above sequence of purposes

Table 3: Purpose and Core Focus of the Complex

S/N	Purpose	Core focus
1.	To showcase the material culture and artifacts	<ul style="list-style-type: none"> <li>▪ Woodcarving of Somali artifacts</li> <li>▪ Painting, making banners and still art</li> <li>▪ Provision of stands for exhibitions that are relevant to Somali culture.</li> </ul>
2.	Promote understanding of the various genres of Somali literature and collective memory	Publications on Somali literature, history, politics, geographical study, environment and Social studies in time perspective. Other items that are useful to be included in this section will be Somali music instruments and folklore i.e. items like flutes, windpipe instruments and other items of value.
3.	Support skill development and up skilling	Training youth, men and women groups on specific skills, crafts and trades which are suitable to their business orientation as well as existing ITKs. These include business management, management of Small and Medium-scale Enterprises (SME), local avenues for resource mobilization and marketing as well as market outlets. There is need to provide an exhibition section for showcasing the type of goods and services on offer.
4.	Initiate and nurture micro-enterprise development	Undertaking semi and full processing of fast moving consumer goods such as milk and milk products, honey, horticultural produce like paw paws, mangoes, Aloe Vera, meat ( <i>nyiri-nyiri</i> ).etc
5.	Promote recreation, relaxation and nurture creative talent.	<ul style="list-style-type: none"> <li>▪ Organize and train dance troupes, drama groups and choirs.</li> <li>▪ Provide for physical fitness through exercising and recreation that ensures facilities for children, youth and adults</li> </ul>
6.	Initiate, develop and market the Complex as an ecotourism destination for local and external visitors	There will be a section, which provides a replica of Somali village life- complete with Somali huts, the commonly used utensils, clothing and attire, items used by men, women and youth as well as children. This helps visitors to get a glimpse of real Somali life.
7.	Undertake effective market research and marketing of the MCC and the various goods and services	<ul style="list-style-type: none"> <li>▪ Coordinate marketing research and outreach initiatives</li> <li>▪ Formation of a marketing cooperative society or union for holistic marketing of goods and services</li> <li>▪ Train the various stakeholders using the MCC on marketing strategies within and outside Garissa</li> <li>▪ Periodically review the marketing outreach and ensure an uptake of best practices.</li> </ul>

#### 10.8.1 Samples of Items for the Cultural Complex

Some of the items appearing in pictorial from below can be displayed under the appropriate categories as outlined in the table above.



*The bangles in this photo are locally made and sold for Ksh. 400/= a piece.*



*The hut in the photo to the left, usually built by women is typical of Somali pastoralist life.*



*This photo shows a variety of carving works relevant to the material culture of the Somali pastoralist*



*This photo shows traditional mats relevant to the material culture of the Somali pastoralist. The mats take approximately 1-2 days to make and sell for Ksh. 5,000 a piece*

### **10.8.2 Mechanisms for Cost Recovery and Cost Sharing**

The proposed Multi-purpose Cultural Complex will have inbuilt mechanisms for generating its own revenue for operations and maintenance. A specific levy will be charged for use of its facilities. It is proposed that levies be charged for meetings, weddings, parties and other functions. Similarly, levies will also be charged on small business enterprises as well as exhibitions and the use of documents held at the complex. Local and external tourists to the facility will also pay a stipulated fee. Training of youths and adults in various trades and crafts will also attract an element of cost-sharing. However, the exact level and magnitude of charges and levels of cost sharing should be discussed by the Management Committee (MC) charged with providing oversight in the running and maintenance of the complex.

### **10.8.3 Approaches and systems**

In order to ensure that the idea of the MCC has broad-based support and enjoys local ownership, there is need for specific procedures to be followed in setting it up. Approaches need to be worked out to ensure inclusiveness of all major players and stakeholders. Considerations will need to be made to adopt an approach that works through the following.

- a. The Area Advisory Council (AAC), which brings together a number of organizations and GOK line ministries including the Ministry of Youth Affairs, National Heritage and Culture amongst others.
- b. The District Development Office (DDO), which provides important linkages with other ministries and development agencies
- c. Garissa Municipal Council – This has leverage in the provision of jua kali plots and shades as well as the licensing of all types of businesses including SMEs within the municipality.
- d. Other relevant external and local NGOs like NOHA. These organizations will be identified on the basis of the additional value they bring with their involvement in the development and realization of the MCC.

### **10.8.4 Vetting and selection Procedures**

Local NGOs and other development agencies which will be identified to partner in the development of the MCC will need to be subjected to Organizational Capacity Assessments (OCA) in order to determine a number of issues. Such issues will include:

- Existing capacities in relation to their documented mandate and niche’.
- The nature of policies, systems and procedures in place. Of particular importance will be the existence of documented and functional human resource, administrative and financial management and controls in place.
- Their resource endowment base as well as resource mobilization strategies.
- The mode and orientation of planning in place.

The outcome of OCAs will determine whether an organization qualifies to add value to the development of the MCC or not. The OCA will also ensure that organizations which do not add value are not taken on board as they are likely to become mere “excess baggage.”

### **10.8.5 Formation of an inclusive Management Committee (MC)**

It is recommended that the MCC should be run by competent and inclusive MC comprising individuals proposed by key stakeholders and players from partner organizations and development agencies as set out and delineated in the preceding sections. This team shall be mandated to provide oversight for the overall management and operations of the MCC. The MC shall also be responsible for facilitating the development of a strategic plan – complete with the mandate (vision

and mission), strategies, core values and strategic objectives as well as core sectors and activities. In addition, this team will ensure that the relevant policies, procedures and systems that will determine how the MCC is run are put in place. Furthermore, the MC shall be mandated to identify and hire staff to help run the various sectors that are established.

**Annex 1: Household Survey Questionnaire**

Household Code-----

**Section 100: Identification**

<b>101</b> Current District			
<b>102.</b> Current Division/Municipality:	Current Location		
<b>103:</b> Place of origin Location	Village Division	Sub-location District:	
<b>104.</b> Name of respondent			
<b>105.</b> Interviewer's name			
<b>106.</b> Date of interview.	Day:	Month:	Year:
<b>107.</b> Time interview started		<b>108.</b> Time interview ended.	

**Section 200: Demographic Characteristics**

**201** : Are you the head of the household? 1. Yes 2.No

**202** : Sex: 1Male 2. Female

**203** : What is your age? 1. Below 20 years, 2. 20 – 40 years, 3. 41 - 60 years, 4. Above 60 years

**204** : Marital status: 1. Married, 2. Single, 3. Widow, 4. Widower, 5. Other (specify)

-----

**Section 300: Aspects on Migration**

**301** When did you move here?

1. Within the last six months 2. Six months -2 years 3. 2-4 years 4. More than 4 years.

**302:** How many members of the household arrived with you when you settled here? Specify -----

**303:** Did some members leave this place for another town or country? 1. Yes 2. No

**304:** If yes, how many have left here since then? Specify -----  
-----

**305:** Where did they go to?

A. Other towns in Kenya, B; Within East Africa, Within Africa, C. Middle East, D. Europe

**306:** For what purposes did they move? Specify-----  
-----

**307:** How did they go? 1. By road 2. By air 3. By Sea

**308:** Which are some of the routes used? Specify-----  
-----

**309:** What assistance did they get to travel to those places? (More than one response accepted).

1. Forged documents for travelling from the hunters
2. Information by those who are already smuggled
3. Pay for the services at the end of the journey

**310:** Why did you migrate?

- A. Desperation after all their wealth is destroyed
- B. Victims are sometimes tricked and lured by false promises
- C. Physically forced and threatened
- D. Debt bondage and other abuse
- E. Force-feeding with drugs to control their victims
- F. coercive and manipulative tactics (deception, intimidation, feigned love)
- G. Other attractive forces (specify-----  
---)

**311:** Who gave them the assistance?

- A. Local Cartels/bought service, B. Knew government migration officials, C, Friends who have travelled before, D. Unknown but “perceived” pleasant people

**312.** When do they usually travel? A. In the day, B. At night, C. Any time, D. Not sure

**313:** List the number of household occupants below

No.	<b>313a.</b> Name of child	<b>313b.</b> Sex 1. Male 2. Female	<b>313c.</b> Age of child a) Below 5 years b) 5-10 c) 11-20 d) 21-30 e) Above 30	<b>313d.</b> Enrolment in school (e) Not enrolled (f) Early childhood (g) Primary school (h) Secondary school (i) Post-secondary
1.				
2.				
3.				
4.				
5.				

**314:** Do you have any occupants in your household who are not members of the nuclear family?

1. Yes, 2. No

**315:** If yes, give reasons for supporting them.

1. Lack parental support, 2. Lack shelter, 3. Lack food, 4. Lack of income,

5. Other (specify)-----

**316:** Do you have any one in your household that enrolled in school but dropped out?

1. Yes 2. No

**317:** If yes, what was the reason for drop out? (List as reported)

1. No school fees, 2. School too far, 3. Got married, 4. Started small business, 5. Due to peer pressure, 6. Unknown reason, 7. Just didn't like schooling, 8. Other (specify)-----

-----

**318:** Is the person who dropped out of school still living in this house?

1. Yes 2. No 3. Unwilling to disclose

**319:** If no, where is he/she at the moment?

1. Just staying at home, 2. Migrated to town, 3. Got married, 4. Started small business, 5. Whereabouts unknown, 6. Don't know

**Section 400: Socio-Economic Characteristics**

**401:** List the main problems you experience within the household.

1. Inadequate food 2. Insufficient water 3. Poor access to healthcare 4. Low income 5: Other (specify)-----

-----

**402:** What losses have you experienced since January 2008 in relation to the following?

Loss relative to:	Yes (if yes how many)	No
Human life		
Livestock		
Poultry		
Housing		
Clothing		
Furniture		
Food stuffs		
Grazing land		
Others (specify)		

**403** Have these events affected your ability to earn a living and provide for your family? (More than one response allowed).

- (a) Loss of life
- (b) Loss of pastures
- (c) Loss of livestock
- (d) Limited access to markets
- (e) Limited access to healthcare
- (f) Poor health of the livestock
- (g) Children dropping out of school
- (h) Others (specify)-----

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**404:** How do you cope with some of these problems?

1. Support from the government. 2, Support from local relatives. 3. Relief supplies from agencies. 4. Remittances from outside. 5. Children engaged in manual work locally. 6. Small business

**405** What is your source of income? (More than one response is allowed)

1. Paid employment
2. Self-employment
3. Doing manual work in the community
4. Others (specify)-----  
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**406:** Other than you, who else provides support to your family? (More than one response is allowed)

1. Spouse, 2. Relative 3. Charitable organization, D. The government E. Others (Specify)-----

**407:** Observe the structure of the house and tick appropriately

1. Temporary 2. Semi-permanent. 3. Permanent 4. Prefabricated carton boxes and paper
5. Other (specify)-----  
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**408:** Observe the availability of pit latrines and tick appropriately

1. Temporary 2. Semi-permanent. 3. Permanent 4. None, 5. Prefabricated carton boxes and paper, 6. Other (specify) -----  
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**409:** Are you involved in any type of business? 1. Yes, 2. No

**410:** If the answer is yes, specify the type of business.

1. Tea shop 2. Water vendor 3. *Mitumba* business 4. Kiosk operator 5. Selling *Miraa*, 6. General hawking. 7. Other (specify)-----  
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**411:** Do you own any livestock? 1. Yes 2. No

**412:** If yes, how many do you own?

- (a) Cattle: (i). 1 - 5. (ii). 6 – 10 (iii) 11 – 15, (iv) 16 – 20), (v) 21 – 25, (vi) 26 -30, (vii) over 31
- (b) Camels (i). 1 - 5. (ii). 6 – 10 (iii) 11 – 15, (iv) 16 – 20), (v) 21 – 25, (vi) 26 -30, (vii) over 31
- (c) Sheep (i). 1 - 5. (ii). 6 – 10 (iii) 11 – 15, (iv) 16 – 20), (v) 21 – 25, (vi) 26 -30, (vii) over 31
- (d) Goats (i). 1 - 5. (ii). 6 – 10 (iii) 11 – 15, (iv) 16 – 20), (v) 21 – 25, (vi) 26 -30, (vii) over 31
- (e) Chicken (i). 1 - 5. (ii). 6 – 10 (iii) 11 – 15, (iv) 16 – 20), (v) 21 – 25, (vi) 26 -30, (vii) over 31
- (f) Ducks (i). 1 - 5. (ii). 6 – 10 (iii) 11 – 15, (iv) 16 – 20), (v) 21 – 25, (vi) 26 -30, (vii) over 31
- (g) Others (specify)-----  
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**413:** Do you own any land where you are staying at the moment? 1. Yes 2. No

**414:** If yes, what is the size of your land?

(a) Less than 1 acre (b) 1-3 acres, (c). 3.5 -6, (d) 6.5 – 10, 3. (e) Above 10 acres

**415:** How have you utilized your land (where you stay at the moment)?

Size of land owned	Size cultivated	Size developed besides farming
Less than 1 acre		
1. 1-3 acres		
2. 3.5 -6 acres		
3. .6.5 – 10 acres		
4. Above 10 acres		

**416.** If you were to be supported, what goods or services are you able to provide / sell and earn income?

**417.** What special, traditional garments and culturally promoting items can you produce for sale locally nationally and regionally?

**418.** What kind of support would motivate you to do the activity?

**Section 500: Access to Social Amenities**

**501:** What is your level of education?

1. Never attended school 2. Primary level. 3. Secondary level. 4. Post-secondary

**502:** Have you attended any professional training? 1. Yes 2. No

**503:** If yes, how long was the training? 1. Less than 5 years 2. 5 – 10 years 3. Over 10 years

**504:** What was the specific area of your professional training? (List as reported)

1-----  
 -----  
 2-----  
 -----

**505.** What is the source of the water you use for drinking? (More than one response allowed)

1. Tap, 2. Protected well, 3. Protected borehole, 4, Protected spring, 5. Unprotected well, 6. Unprotected borehole, 7. Unprotected spring, 8. From nearby river, 9. From a neighbour’s pan, 10. From earth pan 11. Roof catchment when it rains, 12. Purchase from water vendors

**506:** How long does it take you to walk (to and from) the water source?

(a) Less than 30m minutes, (b). 30 minutes to 1 hour, (c). 1 - 2 hours, (d) 2 - 4 hours (e) More than 4 hours

**507:** Do you pay for the water you use in your house for drinking? 1. Yes 2. No

**508:** If yes, how much do you pay per 20 litre Jerrican container in Shillings? (List as reported)

(a) 10 - 20 (b). 21 - 30 (c). 31 - 40 (d). 41 – 50. (e). 51 - 65 (f). 66 – 75 (g). 76 – 85 (h). 86 -100

**509:** What is the size of the container you use for fetching water? (List as reported)

**510:** How many containers of water do you use per day in your house? (List as reported)

**Section 600: Health seeking behaviour**

<b>601a</b>	<b>601b</b>	<b>601c</b>	<b>601d</b>	<b>601e</b>	<b>601f</b>	<b>601g</b>
Illness in the last 2 weeks 1= Malaria 2= Diarrhoea 3= ARI 4= Typhoid 5=Brucellosis 6= None 7=Others (specify)	Where treatment sought first 1= CHW 2= Private clinic 3= Health facility 4= Herbalist 5= Shop 6=Prayers 7= others (specify)	How much were you charged for the treatment (List as reported)	What was the outcome of the treatment? 1= recovered 2= still sick 3= on treatment	Has the illness been for more than one month 1= yes 2= no	Nature of care given at home 1= Antibiotic 2= Tepid sponging 3= Chloroquine 4= fansidar 5= Aspirin / panadol 6= Herbs 7= ORS 8= others (specify)	Distance to health facility used 1= less than 30 min 2= 30 min – 1 hour 3= more than 1 hour

**602:** Do you have access to community animal health care services? 1. Yes 2. No

**603:** Yes, specify the following

1. Easily available, 2. Fairly available, 3. Occasionally available 4. Not available

**604:** How is the pricing of the animal healthcare services?

1. Easily affordable, 2. Fairly affordable, 3. Expensive, 4. Not affordable.

**605:** How often do you have your livestock checked/treated by a veterinarian?

1. Always, 2. Sometimes, 3. Once in a while, 4. Rarely, 5. Never

**606:** What do you do to relax?

1. Sports, 2. Watch movies, 3. Sing in a club, 4. Sleep, 5. Visit friends, 6. Chew  
*Miraa*, 7. Others (specify)-----

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**607:** How much do you pay to access the form of relaxation mentioned in No. 706?

1. Does not pay any money, 2. Less than 10 Shillings, 3. 11-30 Shillings, 4. 21-50  
5. Above 50

**608:** How often do you utilize the form of relaxation mentioned in No. 512?

1. Every day, 2. Weekly, 3. Monthly, 4. Others, specify-----

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## Annex 2: Some Useful Frameworks for Qualitative Data

### Focus Group Discussions (FGD) and Semi Structured Interviews (SSI)

#### 1. **Current livelihood sources for income**

- Apart from livestock, what are the other main sources of income in your community?
- Sources of income that have been reliable over time and why
- Sources of income that have proved unreliable and why
- The current trends that define the hunger gap over the last 3 to 5 years
- Coping mechanisms in dealing with the hunger gap over the last 3 to 5 years

#### 2. **The challenge of food insecurity**

Understanding vulnerability within the local socio-political and economic context through *problem and force-field analysis*

- Problem analysis of the local pastoralist economy with a focus on triggers for drop-outs and illegal migrations
- Core problems experienced at household level
- Core problems experienced at community level
- Factors that determine vulnerability and coping mechanisms

Indicators of vulnerability within the pastoralist community

Political indicators	Economic indicators	Socio-cultural indicators

#### 3. **Root causes for pastoralist drop-outs**

Understanding the internal community-rooted causes of the phenomenon of dropping out

(Review of recent trends over the last 3 to 5 years) through localized and “external” migration complex

- Generative themes informing migrations i.e. inter-rural migrations
- Generative themes informing local to external migrations (from Garissa to Nairobi and elsewhere)
- Migratory strategies, dynamics and routes
- Who targets whom in local and external migrations (key players)
- Review of benefits and losses
- Strategies of containment of illegal migrations

#### 4. **The concept of a socio-economic and cultural centre**

Stemming the practice of dropping out and illegal migrations

- Goods that are viable
- Services that are viable
- Implementation strategies

#### 5. **Determining prudent skill gaps and capacity building**

- Review of productive engagement for drop-outs
- Determining critical skills for Small Scale Enterprise development
- Capability building/strengthening in which areas (strategies and processes)

## **Frameworks for FGDs and SSIs**

Where do people migrate to from this community? Mobility

Where people go	Where people go	What they bring back

Specify any incidences of human trafficking of able-bodied people from this community

Type of people involved	Destination	Reasons for trafficking

What kind of age group of people frequently migrates from this community?

What kind of goods and services are in high demand in this community?

Type of goods	Nature of services	Why they are unavailable locally

Which small businesses would the local people be supported to establish in order to reduce migration out of this community

Type of business	Nature of goods and services desired	Those targeted as consumers

### **Annex 3: Key Informants Interviews (KII)**

- 1) To what extent is human trafficking an issue within the municipality and the community?
- 2) Is internal trafficking an increasing problem over the last 3 to 5 years?
- 3) What are the drivers or incentives for this practice?
- 4) Who is currently targeted for human trafficking (the actual and potential preys)?
- 5) What are the common destinations of human trafficking from this area?
- 6) What are the common routes of human traffickers? Have trafficking routes or methods changed in the past 12 months? For example: Do those involved come from local community or are they external agents?
- 7) How has human trafficking affected life in this area and its periphery (costs and benefits)?
- 8) Who are the main beneficiaries of this practice within these contexts?
  - Local –community level
  - External to this community i.e. from other parts of the country or outside
- 9) What travel and documentation strategies are being used to perpetuate human trafficking?
- 10) What can be done to minimize and eventually eradicate human trafficking?
- 11) What economically viable options exist for engaging current or potential traffickers away from this practice?

**Annex 4: Bibliography**

1. Garissa District Development Plan 2008 – 2012 (in draft form)
2. IOM Staff presentation slides at the Counter-trafficking stakeholders workshop held in Garissa in September 2009.