



Advocating for Safe Movement as a Climate Change Adaptation Strategy for Pastoralists in the Horn and East Africa

June 2010

Highlights and Key Messages



About the *Security in Mobility Inter-Agency Partnership*

The *Security in Mobility (SIM) initiative* aims to reconcile pastoralist livelihood and security needs with broader regional security priorities. *Security in Mobility* is an inter-agency collaboration between the United Nations Office for the Coordination of Humanitarian Affairs (UN-OCHA), United Nations Environment Programme (UNEP), International Organization for Migration (IOM) and the Institute for Security Studies (ISS).

Working in partnership and consultatively with pastoralists across the Horn and East Africa, the *Security in Mobility* initiative advocates for appropriate and comprehensive responses to reduce the risks - conflict and displacement, - associated with pastoralist livelihood activities. Such responses are intended to promote climate change adaptation strategies for highly mobile and vulnerable populations in the Horn and East Africa.

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“In my 80 years living as a pastoralist it has never been like this. The rainfall pattern has been unpredictable and there is a migration of pastoralists from this community to the urban centres of Nairobi, Uganda and others. The few animals we have that have survived the drought are plagued by new diseases that we do not know about. Our livestock is dying and we do not know why. We are even afraid to eat some of the livestock as we fear the diseases might be transferred to humans.”



Elder Bote Bora, 80 year-old Borana pastoralist from Kula Mawe, Isiolo, Kenya.

THE SECURITY IN MOBILITY AREAS OF FOCUS

Karamoja Cluster

South-West Ethiopia, North-West Kenya, South-East Sudan and North-East Uganda are inhabited by pastoralists who share a common history, lineage and culture. The Turkana-Karamoja region is arid and characterised by a fragile ecosystem. In addition, this region is susceptible to insecurity due to regional ethnic and political inter-play within the Kenya-Uganda-Sudan-Ethiopia borderlands.



The region is drought prone and water scarcity is a key driver of conflicts among the pastoralist communities along these borders. The Turkana regions hosts many Karamoja cluster members such as the Dodoth, Matheniko and Jie in Uganda, the Toposa in Sudan, the Nyangatom and Merille people in Ethiopia. Further south is the Pokot community. Moreover, Kakuma district in the Turkana region has hosted tens of thousands of refugees South Sudan, Ethiopia and Somalia since 1992.

The greater Turkana district in Kenya, located in Rift Valley Province is the largest district in Kenya covering a land mass of 77,000 square kilometres. It

borders Marsabit to the East, Samburu to the South-East, Baringo and West Pokot district to the South; and has an estimated population of 515,420 (2006 estimates).

Maasai Cluster

The Maasai Cluster, which straddles the border regions of Kenya and Tanzania, is predominantly occupied by the Maasai pastoralist and agro-pastoralist communities who share a common culture language.



The Kenya-Tanzania region is characterized by unpredictable seasonality of rainfall and consequently experiences severe and recurrent droughts. The cluster covers Kajiado, Narok and Trans-Mara districts of Southern Kenya and Monduli, Ngorongoro, Serengeti, Longido, Kilosa and Arusha districts of Northern and Central Tanzania. The region is home to world-famous wildlife and national parks that occupy the Mara-Serengeti ecosystem including the Maasai Mara, Ngorongoro, Mt. Kilimanjaro, Lake Natron, Amboseli National Park and Lake Magadi in Kenya. The persistent drought and variability in rainfall are severely affecting these ecosystems – taking their toll on both livestock and wildlife. 2009

was the culmination of three consecutive years of drought and was the most severe drought experienced in the past 40 years.

THE CASE OF MAASAI PASTORALISTS IN NGORONGORO-TANZANIA

Tanzania's pastoralists are asking that the multiple land use policies in the country should reflect more in practice, pastoralists' livelihood needs including access to grazing lands and water. Pastoralists from the Ngorongoro Conservation Area in Tanzania told the United Nations Office for the Coordination of Humanitarian Affairs that the implementation of country's multiple land use system which limits pastoralists access to a widegrazing area is undermining pastoralists' capacity to mitigate the impact of climate change.

According to a Maasai Elder from Olbalbal; a Maasai pastoralist community in the Ngorongoro Conservation Area, when pastoralists are limited in access to grazing area such areas are overgrazed in semi-arid lands 'Policies like these are leading to hunger and an increase in diseases in our community.' The Ngorongoro district is located in the Northern part of Tanzania. The entire southern half of the district is designated as the Ngorongoro Conservation Area.

The Conservation area was established in 1959 and is situated 180 km west of Arusha in the Crater Highlands area of Tanzania. Elder Loodari of Obalbal is anxious that the boreholes are drying up very fast. 'This is leaving us with no water for human and animal consumption. We have to travel far away with the animals to look for water. The nearby river is at least ten miles away. It used to have a lot of water ten years ago but now it is reducing to a small seasonal stream and soon it will dry up. I am afraid in the near future the water shortage we are talking about today will get worse if we do not take action now''

Mango'la village also within the Ngorongoro Conservation Area is another pastoralist community that has been hard hit by drought in northern Tanzania. The community is inhabited by the Hanza hunters and gatherers and the Datoga pastoralists. According to a spokesperson for the Hanzas bees have flown away in search of water and nectar so we no longer harvest honey that is part of our food. Wild fruits have also dried up'

The Member of Parliament for the Ngorongoro Constituency; Honourable Saningo Telele says that scarcity of pasture and water for livestock is likely to persist in marginal and pastoral areas in the conservation area. 'In this area, pastoralists have been routinely exposed to seasonal droughts since the last

decade which are becoming more frequent and less predictable. The threat of water scarcity—for both people and their livestock— is causing human misery, childhood malnutrition, depletion of the community's wealth and capital by reducing the size of herds.'

According to Mr. Kitururu Mwambo the Head of Sub-office for the UN World Food Programme in Tanzania drought has been increasing in frequency in the Ngorongoro area of northern Tanzania since 1985 and are now occurring within every two years. The two pastoralist masai communities visited by OCHA (Olbalbal, and Mang'ola) are located in the Ngorongoro Conservation Area.

Approximately 60,000 Maasais currently live in the Conservation Area with their livestock. As herders of cattle, goats and sheep, their semi-nomadic life depends on accessible water supplies. The Ngorongoro Conservation Area authority aims to promote the historic balance of people and nature with the goal to conserve the rich biodiversity and ecology of the Ngorongoro highlands, but pastoralists claim that this does not have to be at the expense of Pastoralism.

For the Chair of Ngorongoro Pastoralist Network, Francis Shomet Naingesa, the language of conservation and climate change are misused to marginalize pastoralists and promote tourism and investments. 'Because there is a global support for conservation and climate change adaptation, there does not seem to be a closer scrutiny of its effectiveness on the ground. Misinterpretation of conservation and climate change adaptation can turn communities who have been key conservators for centuries into vulnerable populations.'

Survival of the Fittest: a 2008 report by Oxfam GB notes that in Tanzania, conservation areas have led to more land being taken from pastoralists than all other factors put together. 95 per cent of Monduli District, which is at the heart of Maasailand, has been set aside for conservation even though more than one third of protected areas in Tanzania have traditionally belonged to pastoralist communities. Pastoral livestock, the reports notes further, have been squeezed onto lands that are too small to be sustainable for pastoral production as pastoralists rely on freedom of movement to be able to manage the rangelands effectively. Key resource areas, for example dry-season grazing lands, are a target for agricultural use because of their productive potential. Once pastoralists lose these key resource areas, their whole strategy for dealing with drought is compromised.

Mandera-Somali Cluster

Somalia and Kenya share a porous border roughly 400 kms long. The larger Mandera, Wajir and Garissa and Ijara districts of Kenya's North Eastern Province border the Somali regions of Gedo in the North and Lower Juba in the South. Distinguishing characteristics of the arid border region includes: the dominance of a majority ethnic group, the Somali; the predominance of pastoralist livelihoods; the existence of a vibrant cross-border trade in livestock and commercial goods; and - despite the official closure of the border in 2007 - regular cross-border population flows of livestock herders (seasonal migration), traders as well as refugees and asylum seekers fleeing the conflict in Somalia.



Kenya's North Eastern Province (NEP) faces multiple, chronic challenges, building on a history of economic marginalization and social exclusion. NEP has lagged behind in development and shows continuing rise of poverty levels as well as human development indicators well below the Millennium Development Goals (MDG) targets and national averages.

The region is characterised by a harsh climatic environment, scarce resources, food insecurity, lack of infrastructure and limited access to education; insecurity and proliferation of small arms, as well as susceptibility to natural calamities. Years of serious drought are often followed by heavy flooding which damages infrastructure, destroys livelihoods and leads to the outbreak of disease.

Challenges and Recommendations

“Where grass and pasture is found, there is also insecurity”.
(Pastoralist from Turkana)

Security in Mobility is a process that has worked in partnership and through consultations with over 60 Pastoralist community leaders - across more than 10,000 kilometres - representing approximately 100,000 pastoralists across the Horn and East Africa. These consultation represent one of the most robust and exhaustive engagements with pastoralists in the Horn and East Africa. The SIM assessments involved 18 months of community consultations with pastoralists from Sudan, Somalia, Ethiopia, Kenya, Tanzania and Uganda, covering the border areas of Kenya *with* Somalia, Tanzanian, Uganda, Sudan and Ethiopia.

In very compelling and concrete ways pastoralists from the Horn and East Africa who met with the Security in Mobility assessment team spoke of challenges they are currently facing. The pastoralist experiences and recommendations summarized here indicate that natural hazards by themselves do not cause disasters. It is rather a combination of factors – climate change, inappropriate policies and lack of basic services and infrastructure – that turn drought into major emergencies. This process affirms the need to ensure that responses in pastoralist areas of the Horn and East Africa are durable and empower communities to take on climate change adaptation activities at the local level where the impacts are felt.

Challenges

- 1. The Humanitarian Impact of Climate change:** Insecurity resulting from climate change induced migration across the Horn of Africa is unleashing massive humanitarian consequences for over 8 million affected pastoralists across the Horn of Africa. Pastoralists are presently are the highest recipients of humanitarian aid in the Horn and East Africa.

Lack of support and investment in the pastoral production system has left pastoralists at the margins of development, being unable to maintain their traditional livelihood without falling into the poverty trap and creating an environment in which alternative livelihood options are by design and default – few. While food aid is saving the most vulnerable from starving at

times of acute crisis, food aid has largely been used in isolation and in place of urgently needed, longer-term development interventions.

2. **The Climate Change Challenge:** Climate change is a major driver for critical ecosystems particularly dry land areas where pastoral communities are found. Pastoralists are on the frontlines of climate change and are currently the most affected population in the Horn of Africa. Any adaptation agenda that does not respond to pastoralists needs falls short of addressing climate change adaptation for the region.

The intensity, frequency and magnitude of weather related changes is proving a challenge to pastoralist communities. A better understanding of the implications is key to early warning, will enhance preparedness and build much-needed resilience of vulnerable communities.

3. **The Insecurity Challenge:** Pastoralists' security is central to maintaining security in the Horn and East Africa. Insecurity has threatened not only the social wellbeing of pastoralists but also their survival. Protecting pastoralist lives and livelihoods is the key to sustainable development in drought prone areas.
4. **The Insecurity and Migration Challenge :** The significant impacts of climate change in the region have been the driving force for changes in pastoral migration patterns. The increase in frequency and length of drought cycles has forced herders to move more frequently, often to new destinations for extended periods. This adaptive trend has gone hand in hand with an increase in inter-communal conflict. Unlike certain categories of migrants, such as refugees and IDPs, pastoralist communities are the only group of people whose migration has never been formally recognized and/or protected.

Freedom and flexibility of movement within national borders and beyond is essential to the viability of mobile pastoralism, even more so in the face of climate change. However, much evidence points to mobility being restricted on various grounds, increasing pastoralists' inability to minimize risks and cope with climatic and other shocks. Administration borders are being drawn without bearing in mind pastoralist mobility needs leading to inter-communal tensions, insecurity and conflict. Pastoralists are increasingly being pushed to the periphery as other livelihood systems encroach on their land.

Recommendations:

- ❖ **A Regional Normative Framework to facilitate and protect pastoralists' mobility:** The Security in Mobility (SIM) initiative is calling for the development of a normative framework to facilitate pastoralists' mobility across the Horn and East Africa. Facilitated pastoralist mobility will reduce the current risk emanating from essential pastoralists migration in search of pasture and water.
- ❖ **An integrated approach promoting climate change adaptation; A SECURITY IN MOBILITY (SIM) APPROACH:** The SIM approach promotes the provision of humanitarian response in pastoralist areas to run concurrently with the provision of basic services, implementation of facilitated migration and comprehensive security to run concurrently within pastoralists' areas. The SIM approach is promoted and presented as a climate change adaptation approach that builds pastoralist communities' recovery from and resilience to the impact of climate change.

THE SECURITY IN MOBILITY PROCESS

Objective, Strategy and Geographical Focus

Formed in January 2009, the overall aim of SIM is to advocate for safe movement of pastoralists within and across borders, in support of climate change adaptation in the Horn and East Africa. More specifically, the partnership's objectives are threefold:

- To promote pastoralist mobility needs (internal and cross-border) as a climate change adaptation strategy
- To advocate for regional cross-border security needs to be reconciled with pastoralists' livelihood needs
- To support governments in the region to develop regional normative framework on migration and mobility for pastoralists

The methodology is based on consultations with pastoralist communities and authorities in the border regions of Kenya, with the aim to gain communities' perception on climate change and its impact on livelihoods; on the effects of climate change on (cross-border) mobility patterns and conflict, and finally, to gain community perspectives on practical solutions to the challenges of pastoralism.

Climate Change

Climate change has hit fragile ecosystem of the arid and semi-arid rangelands particularly hard. The majority of pastoralists in all 3 clusters are well-aware of the changing climate, having registered increasing weather extremities and unpredictability over the last 40 years or so. However, most are, for a variety of reasons, ill equipped to dealing with them. These include:

- Numerous challenges to autonomous climate change adaptation;
- Increasing livelihood vulnerability due to a chronic lack of recovery from one drought cycle to the next;
- The lack of crucial early warning information on weather patterns and resources at local level;
- Increasing resource-based conflicts;
- Significant environmental degradation; and

- Limited alternative livelihoods options due to chronic marginalization and lack of development, limited markets and lack of education.

Following several failed rain seasons, 2009 has been the worst drought to hit pastoral regions since the 1960s, wiping out large numbers of livestock and leading to a severe livelihood crisis.

Mobility and Migration

Pastoralists have had to adopt a myriad of different strategies to cope with recurring drought. One key method of local, autonomous adaptation to climate change is the alteration of traditional mobility patterns. Climate change forces pastoralists to migrate with their livestock in search of water and pasture - more often than usual, further than usual, and with longer-than-usual time spent in 'foreign territory', outside of their traditional grazing areas. This phenomenon is evidenced within Kenya and across the border in Somalia, Ethiopia, Uganda and Tanzania.

Last year drought forced pastoralists from NEP to migrate deep into the Lower Juba region of Somalia. Many stayed for up to half a year and only returned at the onset of the rains in Kenya. Similarly, traditional mobility patterns in the Maasai cluster have been disrupted by increasingly frequent drought, pushing Maasai pastoralists to coastal regions of Kenya, to north west Kenya and deep into Tanzanian territory - places they had never been to before, and that are inhabited by other ethnic groups.

While freedom and flexibility of movement within national borders and beyond is even more essential to the viability of mobile pastoralism in the context of climate change, evidence points to mobility being restricted on various grounds, increasing pastoralists' inability to minimise risks and cope with climatic and other shocks. Factors include unfavourable policies, the establishment of new administrative boundaries, changing land usage and growing settlements, human-wildlife conflict, the proliferation of small-arms, increasing insecurity in border regions and elsewhere and violent conflict with other communities.

Borders, Boundaries and Land

Internal (district) and state borders were historically divided without consideration of pastoralist needs, issues of ownership and access to resources. This limits pastoralist movement, access to water and pasture, and increases

insecurity during migration. Internationally, while there is existence of Joint Border Commissions, there are no provisions for a framework to address traditional migratory patterns and to ensure security in migration. Despite frequent encounters between communities, there are no modalities for sharing scarce resources across districts and borders. Internally, the creation of new administrative boundaries has challenged pastoralist mobility, as evidenced by the example of Mandera.

The greater Mandera in Northeastern Kenya witnessed chronic conflict cycles between different communities over resources. Conflict has often taken on a cross-border dimension in terms of political, economic and social factors. The creation of new districts and divisions during the 2007 elections has made the situation more complex: boundaries have resulted in a strong sense of 'ownership' of resources, which are however disputed not only due to lack of clear border demarcation but also because the new administrative entities are simply political constituencies rather than reflecting clan boundaries. This has made pastoralist migration in the Mandera-Somali cluster more difficult, more insecure and more prone to resource conflict.

In the Maasai cluster, it is land issues coupled with increasingly severe drought that is challenging the viability of mobile pastoralism. Traditionally, Maasai land is owned communally. However, communal grazing land is shrinking as a result of increasing subdivision and private ownership, while wildlife conservation parks such as Amboseli and Maasai Mara are further restricting access to pasture. During the last drought however, the situation was so critical that Maasai had no choice but to enter the parks with their livestock and infringe on privately-owned land.

Insecurity, Conflict and Displacement

Pastoral livelihoods within national borders and beyond are challenged by insecurity and conflict in the Karamoja, Mandera and, to some extent, the Masai cluster. The Turkana-Karamoja region is characterised by regional ethnic and political inter-play within the Kenya-Uganda-Sudan-Ethiopia borderlands, and suffers from a 'climate change-migration-conflict-nexus.' Recurring and severe drought cycles lead to increasingly frequent out-migration of pastoralists within Kenya or across the border, putting pressure on already scarce resources and triggering conflict, for example between the Turkana and the Pokot, the Turkana and the Karamajong or the Turkana and the Toposa.

Compromised governance structures coupled with porous borders and ineffective security systems sustain an environment of lawlessness and impunity throughout the vast pastoralist regions of Northern Kenya and Karamoja in Uganda. In this context, to safeguard their lives and livestock from attacks by other armed groups, communities have resorted to acquiring arms, leading to the proliferation of illegal arms. This has increased national and regional instability and turned traditional conflicts and cattle rustling more deadly. Cattle rustling, once labelled as a 'cultural' practice used for restocking in times of scarcity has become more frequent in the Karamoja cluster. Violent attacks are countered with more violence, leading to a cycle of retaliation that is difficult to break. Insecurity in the region has displaced thousands of people who have lost their livestock and become pastoralist dropouts. Ad hoc disarmament operations have had little impact in addressing the problem.

There is yet another challenge to pastoralists in the Kenya and Somalia border areas. The presence of a large number of refugees in the Dadaab camps of Garissa has, over the last two decades, led to competition over resources between the host community and refugees. Being predominantly of Somali origin, many refugees actively practice livestock keeping and compete with the local population over firewood, water and pasture. This has put a strain on already scarce resources and has led to significant environmental destruction in the larger surroundings of the camp. Incidents of conflict over the years come as no surprise, as locals feel their livelihoods are challenged, while they see assistance being directed predominantly at the 'foreigners'.

The Humanitarian Impact of Climate Change

Climate change has not come in isolation, but hand in hand with a number of other challenges to pastoralist communities. Failed rains have been accompanied with increasing competition over resources and conflict, livestock disease and livestock losses, hunger, displacement and human losses. Environmental degradation, growing population numbers, mushrooming settlements, new administrative boundaries or the hardening of old ones have changed the context in which the pastoral production system is struggling to survive, increasing pastoralist vulnerability to climatic shocks.

Climate change has therefore hit pastoralist communities particularly hard. Growing weather extremities and failed rainy seasons over the last years have led to dwindling livestock and livestock products – their key livelihood asset.

This has led to low pastoralist purchasing power and poverty in a context of sky rocketing food prices over the last years, as well as increasing malnutrition among children and lactating mothers who have limited or no access to food.

Pastoralists have adopted a myriad of different coping strategies to survive - including negative ones - ranging from starvation/the skipping of meals, to the consumption of wild fruits and the selling of firewood and charcoal. Many pastoralist dropouts have migrated to the urban areas in search of casual labour, joining the cities' growing number of unemployed. The majority of communities consulted by SIM partners have, for years, been dependant on food aid and in some regions, water trucking. While such unsustainable, short-term interventions might have prevented death from hunger among the the most vulnerable, they have also prevented the empowerment of pastoralist communities and the building of local capacities necessary for a viable livelihood.

The humanitarian face of climate change is calling for urgent action – and the right kind of action. Despite extensive analysis on the negative effects of long-term distribution of food aid, it continues to dominate the aid agenda in pastoralist communities, sustaining negative dependence year after year and distracting from necessary political will to make a real developmental change. Lack of government support and investment in the pastoral production system has left pastoralists at the margins of the development.

A CALL TO ACTION

AN AGENDA FOR A NORMATIVE FRAMEWORK FOR PASTORALIST SECURITY IN MOBILITY (SIM) ACROSS BORDERS IN THE HORN AND EAST AFRICA

“Drought, cattle rustling, insecurity and poverty is all part of the same problem that needs to be resolved by governments and civil society jointly”

Objective

To comprehensively and systematically address security in mobility among pastoralist communities to ensure that movements across borders in search of water and pasture for survival are adequately facilitated and protected.

Background

The need for security in mobility of pastoralist is premised on the following factors.

- ❖ Migration in search of pastures and water is paramount to the very survival of nomadic pastoralist communities. However, a number of evolving and emerging challenges have intensified their need to move more frequently and to further and/or unfamiliar locations.
- ❖ Pastoralists are on the frontlines of climate change and are the most affected by climate change in East and Horn of Africa. Change in pastoralists' land use, chronic drought, increasing desertification and other climate change impacts have increased the long-standing historical tensions and potentially engendered more conflict over resources.
- ❖ The proliferation of small arms and light weapons in the region has also changed the nature of the conflict in particular cattle rustling, and increased the degree of insecurity for these mobile communities.
- ❖ The central government structures, border restrictions and in some instances, national instability have increased conflicts and the refugees flows into the pastoralists areas thus putting further pressure on their ecosystems.
- ❖ Climate change and environment related conflicts transcend national boundaries. The reality is that failure to secure the mobility of these pastoralist communities will intensify their human security threats and diminish their ability to minimise risks and cope with climatic and other shocks.

- ❖ There are various mechanisms to address various aspects of insecurity in the region (refugees, cattle rustling, disarmament) but there is **no formal framework** to address pastoralist migratory patterns to guarantee their security in mobility. (C.f. 1951 UN Refugee Convention, 1969 OAU Convention Governing the Specific Aspects of Refugee Problems in Africa, 1954 Convention Relating to the Status of Stateless Persons, 2009 AU Convention for the Protection and Assistance of Internally Displaced Persons in Africa).

THE AGENDA

The state has the ultimate responsibility to protect its citizens, their means of livelihoods and their environment from any harm. Pastoralists' security is central to maintaining security in the Horn and East Africa. The nexus between security, migration and climate change makes it all the more urgent for the governments to regulate and ensure security in the mobility of pastoralists.

It is therefore important for the regional governments to effectively manage pastoralists cross border mobility in their efforts to cope with the impact of climate change and increasing insecurity.

The governments in the region agree as hereunder:

1. Mobility of Pastoralists is secured

- ❖ To develop a regional migration framework that seeks to address the security imperatives of the pastoralist communities focusing on the gaps in the cross-border protection of pastoralists.
- ❖ To introduce measures for managed migrations to address insecurity rooted in conflict-induced disasters and disaster-induced conflicts.
- ❖ To support the formation of local institutions in the border areas to facilitate cross-border collaboration during mobility periods.
- ❖ To fast-track implementation of regional and sub regional instruments on pastoralist security, environmental and climate change, for instance, the Nairobi Declaration on the Problem of Illicit Small Arms and Light Weapons in the Great Lakes Region and the Horn of Africa, Protocol on the Prevention

Combating and Eradication of Cattle Rustling in the Eastern Africa Region (Mifugo Protocol) among others.

2. Harmonisation of relevant Laws and Policies

- ❖ To strengthen or initiate policy reforms and legislation to ensure that the protection of internally displaced persons includes internally displaced pastoral communities.
- ❖ To harmonise laws regionally to address inconsistencies and inadequacies in the pastoralists land tenure systems that increase insecurity in mobility across borders.
- ❖ To harmonise policies such as disarmament initiatives to avoid creating an imbalance in the power relations between the nomadic pastoralists communities.

3. Securing Livelihoods

- ❖ To establish comprehensive programmes and policies to address pastoralists' social, economic and development concerns and empower them to cope with climate change impacts.
- ❖ To ensure that the people's right to maintain their lifestyle is safeguarded by providing an enabling environment to strengthen communities' capacities to adapt to climate change.
- ❖ To encourage gradual change in land utilisation and alternative means of livelihoods to reduce the effects of climate change.
- ❖ To establish frameworks for managing natural resources sharing among communities and across borders and districts.
- ❖ To ensure that policy, legal and institutional frameworks that enhance climate change mitigation and adaptation measures address pastoralist needs.

The Security in Mobility (SIM) Approach

Linking relief to development in Pastoralist areas as a climate change adaptation

The SIM approach advocates for integrated and comprehensive interventions in pastoralist areas. It calls for the provision of humanitarian assistance, basic services, facilitated migration and comprehensive security to run concurrently within pastoralist areas.

This approach is a flexible responsive tool to be tailored more specifically to adapt to the needs of the three pastoralist clusters – Turkana-Karamoja, Masai and Mandera-Somali clusters.

The SIM approach includes/involves

Humanitarian Assistance

- Construction of water pans. Water trucking during severe drought to accompany mobile pastoralists to grazing areas. Destocking before the onset of droughts before livestock become weak. Provision of food aid

Provision of Basic Services

- Water (boreholes and pans). Infrastructure (roads, communication for early warning, schools, hospitals). Development of livestock-and other markets. Alternative livelihoods support
- soil conservation measures, reforestation, environmental education
- Support for livestock through veterinary treatments, vaccinations, marketing

Facilitated migration

- Establishing a regional framework to regulate and ensure the safe movement of pastoralists. Support local capacities and organisations that have access across the border through a system of negotiation between traditional elders. Mapping of natural resources to establish modalities for managing natural resource sharing among communities and across districts/borders

Comprehensive Security

- Guaranteed security when pastoralists are migrating with their cattle. Peace dialogues and ceremonies to ensure peace before migrating to other areas. Collective regional disarmament. Regional initiatives for peace

THE SECURITY IN MOBILITY(SIM) APPROACH



THE SIM APPROACH AT A GLANCE

Humanitarian Assistance + Basic services + Facilitated Migration + Comprehensive Security governance = The Security in Mobility Approach

Guiding Principles of the Security in Mobility Approach:

a) A Participatory process. b) Multidisciplinary approach. c) Complementary Approach at all levels. d) Sustainable development. e) Cost-effectiveness. f) Simplicity. g) Flexibility

The SIM approach promotes integrated response and interventions in pastoralist areas. It calls for the provision of humanitarian assistance, basic services, facilitated migration and comprehensive security to run concurrently within pastoralist areas. This approach is a flexible responsive tool to be tailored more specifically to adapt to the needs of the three pastoralist clusters – Turkana-Karamoja, Masaai and Mandera-Somali clusters;