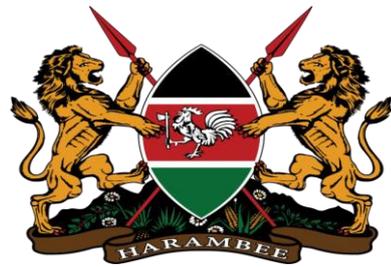




AFRICAN DEVELOPMENT BANK



GOVERNMENT OF KENYA

**MINISTRY OF AGRICULTURE, LIVESTOCK AND FISHERIES
(STATE DEPARTMENT OF AGRICULTURE)**

**DROUGHT RESILIENCE AND SUSTAINABLE LIVELIHOODS PROGRAMME
IN THE HORN OF AFRICA (DRSLP) - KENYA PROJECT**

FINAL GENDER REPORT FOR GAFARSA IRRIGATION SCHEME

IN

ISIOLO COUNTY

AUGUST, 2015

TABLE OF CONTENTS

TABLE OF CONTENTS	2
LIST OF FIGURES	2
LIST OF TABLES.....	3
LIST OF PHOTOS	3
ABBREVIATIONS	4
1.0 INTRODUCTION	5
1.1 BACKGROUND OF ISIOLO COUNTY	5
1.2 BACKGROUND OF THE SCHEME	6
1.3 OBJECTIVES OF THE STUDY.....	6
1.4 SCOPE OF THE STUDY.....	7
2.0 STUDY FINDINGS	8
2.1 GENDER DIVISION OF LABOUR.....	8
2.1.1 <i>Production Activity Profile</i>	8
2.1.2 <i>Reproductive Activities</i>	10
2.1.3 <i>Community Management Activities</i>	10
2.2 HOUSEHOLD COMPOSITION	11
2.2.1 <i>Marital Patterns</i>	11
2.2.2 <i>Gender and Status in the Family</i>	12
2.3 RESOURCES AND BENEFITS ANALYSIS	13
2.4 INCOME AND LIVELIHOODS SOURCES	14
2.4.1 <i>Livestock Production</i>	14
2.4.2 <i>Crop Production</i>	15
2.4.3 <i>Alternative Sources of Livelihoods</i>	16
2.4.4 <i>Coping Mechanisms</i>	16
2.4.5 <i>Conflict Management</i>	17
2.5 INSTITUTIONAL ANALYSIS.....	17
2.6 FEMALE HEADED HOUSEHOLDS	17
3.0 CONCLUSIONS AND RECOMMENDATIONS	19
3.1 CONCLUSIONS	19
3.1.1 <i>Gender Division of Labour</i>	19
3.1.2 <i>Household Composition</i>	19
3.1.3 <i>Resources and Benefits Analysis</i>	19
3.1.4 <i>Livelihoods and Sources of Income</i>	20
3.1.5 <i>Institutional Analysis</i>	20
3.1.6 <i>Female Headed Households</i>	20
3.2 RECOMMENDATIONS	20
3.2.1 <i>Gender Division of Labour</i>	20
3.2.2 <i>Household Composition</i>	21
3.2.3 <i>Resources and Benefits Analysis</i>	21
3.2.4 <i>Livelihoods and Sources of Income</i>	21
3.2.5 <i>Institutional Analysis</i>	21
3.2.6 <i>Female Headed Households</i>	22
4.0 REFERENCES	23
5.0 ANNEXES	24
ANNEX 1: LIST OF RESPONDENTS AND TRAINED STAFF.....	24
ANNEX 2: LIST OF TRAINED STAFF.....	25
List of Figures	
FIGURE 1: DIVISION OF LABOUR IN CROP FARMING	8
FIGURE 2: DIVISION OF LABOUR UNDER LIVESTOCK FARMING.....	9
FIGURE 3: RESPONDENTS’ SOURCES OF LIVELIHOOD	14
FIGURE 4: CHALLENGES IN CROP FARMING	15

List of Tables

TABLE 1: ACTIVITY PROFILE – CROP FARMING.....	9
TABLE 2: ACTIVITY PROFILE – LIVESTOCK PRODUCTION	9
TABLE 3: REPRODUCTIVE ACTIVITIES PROFILE.....	10
TABLE 4: COMMUNITY MANAGEMENT ACTIVITIES.....	11
TABLE 5: ACCESS AND CONTROL PROFILE - LIVESTOCK AND CROPS	13
TABLE 6: OTHER INCOME STREAMS FOR MEN AND WOMEN.....	16

List of Photos

PHOTO 1: MAIZE CROP IN GAFARSA	8
PHOTO 2: WOMEN QUEUE AS THEY FETCH WATER.....	10
PHOTO 3: HAY STORAGE ON ROOFTOP	15

ABBREVIATIONS

AIDS	Acquired Immune Deficiency Syndrome
DRSLP	Drought Resilience and Sustainable Livelihoods Project
FAO	Food and Agriculture Organization of the United Nations
FGD	Focus Group Discussions
FGM	Female Genital Mutilation
FMD	Food and Mouth Disease
IGA	Income Generating Activities
HIV	Human Immuno-deficiency Virus
IFAD	International Fund for Agricultural Development
ITDG	Intermediate Technology Development Group
KNBS	Kenya National Bureau of Statistics
KII	Key Informant Interviews
MCA	Member of County Assembly
MP	Member of Parliament
PCU	Project Co-ordinating Unit
TBA	Traditional Birth Attendants
WISP	World Initiative for Sustainable Pastoralism

1.0 INTRODUCTION

1.1 Background of Isiolo County

This is a gender report for Gafarsa Irrigation Scheme in Garba Tulla Sub-county, Isiolo County. It is one of the twenty (20) reports that constitute the Anthropological and Gender Study. The study was undertaken in six counties, namely: Baringo, Marsabit, Turkana, Isiolo, West Pokot and Samburu and is supported by the State Department of Agriculture; Ministry of Agriculture, Livestock and Fisheries through the Drought Resilience and Sustainable Livelihoods in the Horn of Africa Project (DRSLP) – Kenya Project. The project implementation period is 2013-2017. The project is funded by the African Development Bank. Acacia Consultants Ltd was contracted to undertake the study from December, 2014 through to May, 2015.

Isiolo County is located in the Upper Eastern region covering approximately 25,700 square kilometers. The county borders Marsabit County to the north, Wajir and Garissa counties to the east, Tana River and Meru counties to the south, and Samburu and Laikipia counties to the west. The county comprises three sub-counties, namely: Isiolo, Merti and Garba Tulla. It is further sub divided into 10 administrative wards, namely: Ol Donyiro, Ngaremara, Isiolo East, Bulapesa, Burat, Kinna, Garba Tulla, Sericho, Chari and Cherab. Isiolo's poverty rate stands at 72.6 per cent while the literacy level stands at 59.8 per cent. The county's population stood at 143,294 in the 2009 population census with 73,694 males and 69,600 females. The population was projected to rise to 159,797 by the end of 2012 and 191,627 by 2017. The population consists largely of Cushitic communities (Oromo-speaking Boran and Sakuye) and Turkana, Samburu, Meru, Somali and other immigrant communities from other parts of the country.

The county has three ecological zones, namely: semi-arid, arid and the very arid. The semi-arid zone covers part of Wabera, Bulla Pesa and some parts of Burat wards in Isiolo North Constituency and some southern parts of Kinna Ward in Isiolo South Constituency. This zone covers five percent of the total area and receives rainfall ranging between 400 and 650mm annually. The relatively high rainfall is due to influence of Mount Kenya and Nyambene Hills in the neighbouring Meru County. The vegetation is mainly thorny bush with short grass. The arid zone covers Ol Donyiro, Ngare Mara and some parts of Burat wards in Isiolo North Constituency and the whole of Garba Tulla Ward and northern part of Kinna Ward in Isiolo South Constituency. The zone covers 30 per cent of the total area of the county. Rainfall ranges between 300mm and 350mm annually and supports grassland and shrubs. The very arid zone covers Chari, Cherab and parts of Ol Donyiro wards in Isiolo North Constituency and Sericho Ward in Isiolo South Constituency. These areas account for 65 per cent of the total area. Rainfall ranges between 150mm and 250mm annually. The area is barren, very hot and dry most of the year.

There are two rainy seasons. The short rains come in October and November while the long rains fall between March and May. The rainfall is usually scarce and unreliable. The annual average is 580.2 mm. The wettest months are November and April with average rainfalls of 143mm and 149mm respectively. The erratic and unreliable rainfall cannot support crop farming which partly explains the high food insecurity and food poverty levels recorded in the county. Rain-fed crops are grown in Bulla Pesa, Wabera and Kinna wards where the black cotton soil retains moisture long enough to make crops mature. High temperatures are recorded in the county throughout the year, with variations in some places due to differences in altitude. The mean annual temperature in the county is 29 degrees centigrade. The county records more than nine hours of sunshine per day and hence has a huge potential for harvesting and utilisation of solar energy. Strong winds blow across the county throughout the year peaking in the months of July and August. The winds provide a huge potential for wind generated energy¹.

There are six perennial rivers in the county, namely: Ewaso Ngiro North, Isiolo, Kinna, Bisanadi, Likiundu and Liliaba. Ewaso Ngiro North River has its catchment areas in the Aberdare Ranges and Mount Kenya. It also serves as a boundary mark between Isiolo North and Isiolo South constituencies. Isiolo River originates from Mount Kenya and drain into Ewaso Ngiro River. Kinna and Bisanadi rivers are found in the southern part of the county and drains into the Tana River. Likiundu and Liliaba originate from Nyambene Hills and drain into Ewaso Ngiro North River. The county has a combination of

¹County government of Isiolo, First County Integrated Development Plan 2013

metamorphic rocks and other superficial rock deposits. Tertiary rocks (Olive Basalt) are found in the northern parts where oil exploration has been going on. The area is covered with tertiary marine sediments that have a high potential for ground water harvesting.

Much of the land (80%) is communally owned and is under the trusteeship of the county government. 10% of the land belongs to the government and hosts schools, administration centres, army barracks and health facilities. Another 10% is under private ownership and is used for private investment in housing, and industrial and commercial purposes. Over 80% of the land cannot support crop farming and is used for grazing. In some wards such as Kinna, agro-pastoralism is practised.

The backbone of the county's economy is livestock production (nomadic pastoralism and intensive dairy production) with over 80% of the inhabitants relying on livestock for their livelihoods. Nomadic pastoralism, which defines the lifestyle of most of the inhabitants, has negatively affected the environment due to overgrazing and overstocking. Intensive dairy production is a less prominent activity but is gaining importance as a business. It is characterised by feeding of livestock in stalls.

The DRSLP area of focus is Isiolo Central (Ol Donyiro, Ngaremara), and Garba Tulla (Garba Tulla, Kinna and Burat) sub-counties. Gafarsa Irrigation Scheme is in Garba Tulla Sub-county and is one of two schemes selected for this study.

1.2 Background of the scheme

In 1966, the government confined the Borana community to concentration camps and basically confiscated their livestock and brought their livelihood to a standstill. As a result, many Boranas migrated to Somalia. Some returned in 1973 and started the Gafarsa Irrigation Scheme using skills acquired in Somalia. The seven pioneers were followed by other residents. In 1976, the Food and Agriculture Organisation started minor irrigation schemes and built an intake point on Ewaso Ngiro River. It supplied seeds, farm equipment and fertilizers until 1985. In 1976, a main canal intake was built by the European Union in collaboration with the French Embassy. The area covered was about 400 acres by earth canals. In 1997, the area experienced a major flood which destroyed the river banks and the canals. That marked the end of the scheme. But this did not dampen the spirits of the farmers who initiated own efforts such as use of generators to pump water from the river to their plots. This had continued to the time of the study. When the river was dry, they still scooped the river bed to establish shallow wells for water. The crops grown were used for subsistence and sale in local and other markets such as Maua, Merti and Modogashe.

The Gafarsa community was found to consist largely of Cushitic communities (Oromo-speaking Boran and Sakuye) and Turkana, Samburu, Meru, Somali and other immigrant communities from other parts of the country. The people were found to live in a centralised, sedentary and semi-urban community around Gafarsa Township.

At the time of the study, the Isiolo County Government intended to establish an irrigation scheme in Gafarsa but which would have a different intake down the stream. The scheme was proposed by a youth group and would benefit a different set of people from the DRSLP scheme.

1.3 Objectives of the Study

1. To identify the roles of men, women and youth with respect to crop and livestock production, reproductive and community activities.
2. To provide information on the household composition and how division of labour affects men's, women's and youth's contribution to productive work.
3. To investigate and provide information on how resources are accessed and controlled with respect to ownership, decision making on the use and distribution of benefits among men and women at household level.
4. To identify the sources of incomes and livelihoods for the different gender groups and the challenges faced.

5. To identify the various gender differentials, including women's access to land, livestock, labour, education, market, credit and information and provide benchmarks from where to measure the changes in differentials (give guidelines for forming gender sensitive marketing and credit organisations).
6. To identify and document all the female headed households and challenges they face in accessing the productive resources (for irrigated agriculture and livestock production).
7. Based on the findings, give conclusions, recommendations and interventions that can be used to address the gender issues that will allow men, women and other gender groups participate, contribute and benefit from the project equally.
8. To enhance the capacity of staff in the relevant gender issues and data collection (both Project Coordination Unit and field staff), and identify the training needs for staff and farmers in gender.

1.4 Scope of the Study

This is a gender study for Gafarsa Irrigation Scheme in Isiolo County. It looks at gender division of labour, household composition, resources and benefits, sources of income and livelihoods, female headed households and potential for credit and marketing organisations. The study makes recommendations on interventions that can be put in place to ensure all gender groups participate in, contribute to and benefit from the project.

2.0 STUDY FINDINGS

The study applied both qualitative and quantitative methods of data collection. A total of 89 households were interviewed. The male respondents were 84% and 16% were female. Focus Group Discussions (FGDs) and Key Informant Interviews (KIs) were also conducted to corroborate the statistical data obtained from the household survey. On average, the households interviewed indicated that they had lived in the scheme for a period of 21 years.

2.1 Gender Division of Labour

This section presents gender disaggregated activity profiles showing gender division of labour for communities living in Gafarsa Irrigation Scheme in relation to crops and livestock production as the main source of livelihood.

The main ethnic groups in the scheme were Sakuyes and Boranas. They were traditionally engaged in cattle keeping and crop farming. The main economic activity in the scheme was livestock production as indicated by 60% respondents compared to 26% who cited crop production. Some 62% of respondents indicated that they used irrigation, 5.5% indicated relying on rain-fed agriculture and 33% practised farming along the river bed. The gender division of labour with regard to the productive, reproductive and community management activities are discussed in sections below.

2.1.1 Production Activity Profile

a) Crop Production

In Gafarsa, crop farming was found to be done along the Ewaso Ng'iro River. Plots had been allocated by the irrigation scheme committee on the former irrigation scheme earmarked for rehabilitation by DRSLP. The land was communally owned. While the crops grown were individual farmer choice, maize was the most popular crop in both male headed (93.2%) and female headed (100%) households. Male headed households also cultivated cow peas (1.7%) and beans (5.1%). **Photo 1** shows maize plantation in Gafarsa



Photo 1: Maize Crop in Garfasa

Crops were grown in plots by the river side. The produce was basically for subsistence. The activities included land preparation, planting, weeding, harvesting and marketing. Men featured strongly in land preparation, planting and marketing as illustrated by **Figure 1**.



Figure 1: Division of Labour in Crop Farming

The household survey showed both men and women were involved in all key activities under crop farming. **Table 1** depicts the crop farming activity profile. The crop farming activity profile confirms that women were a dominant source of labour for crop farming in all activities. To carry out the activities, they had to walk about 4 kms one way hence spending considerable time in the farming activities

Table 1: Activity Profile – Crop Farming

Activity	Who	When	Where	How
Tilling of farm plot.	Women predominantly.	Seasonal	Riverside plots about 4 kms away	Manual using jembes
Planting.	Women predominantly.	Seasonal	Riverside plots about 4 kms away	Manual using jembes
Weeding.	Women predominantly.	Seasonal	Riverside plots about 4 kms away	Manual using jembes
Spraying crops.	Women predominantly.	Seasonal	Riverside plots about 4 kms away	Using spraying cans and face masks.

b) Livestock Production

Livestock production was another main source of livelihoods contributing 54.9% to the household economic activity. Livestock kept included cattle, goats, sheep, camels, donkeys and chicken. **Figure 2** shows how key activities under livestock farming were shared. Men carried out most of the activities.

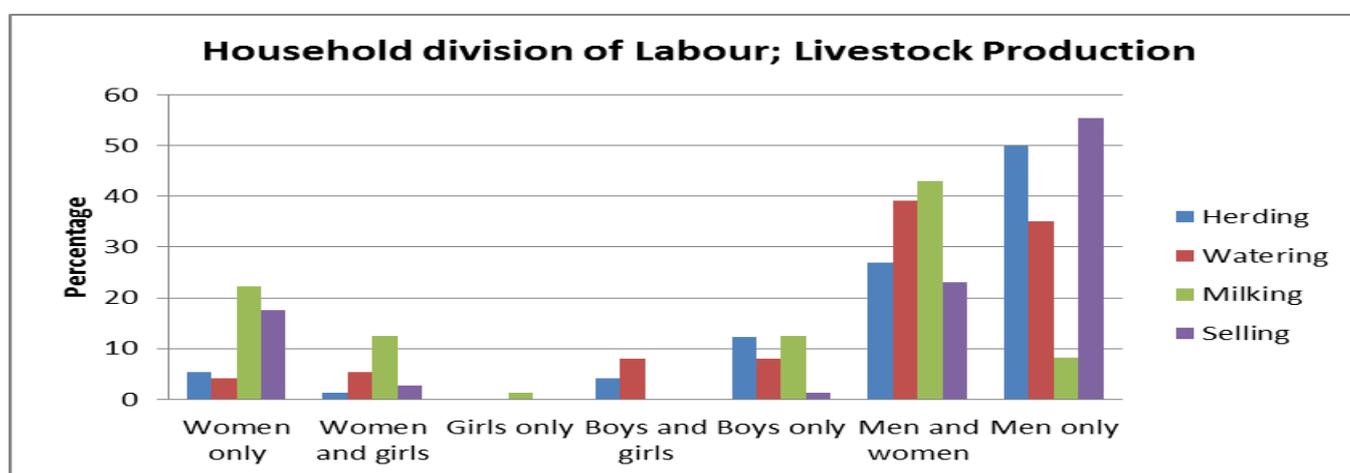


Figure 2: Division of Labour under Livestock Farming

Table 2 depicts the livestock production activity profile. Men featured dominantly in daily herding of all animals except for the donkey which was completely under the care of the women. Men also dominated household livestock sales, although women featured when it was done as a women's group enterprise

Table 2: Activity Profile – Livestock Production

Activity	Who	When	Where	How
Overall management of livestock.	Men.	Daily	Grazing fields in neighbourhood	Free range
Herding goats, cattle and camels.	Women assisted by boys and men	Daily	Grazing fields in neighbourhood	Free range
Herding donkeys.	Women exclusively.	Daily	Grazing fields in neighbourhood	Free range
Watering animals.	Men.	Daily	River about 4 kms away	Free range
Livestock sales.	Traditionally men. But women did as group enterprises. The livestock sold were sheep, goats and poultry.	Weekly market days	Isiolo 180 km away or Belgesh 20 km away.	Trekking or using trucks

2.1.2 Reproductive Activities

The routine physical work was done by women and girls while men did the managerial and financial work. Fetching firewood was a main time consumer for women as it was done about five kilometres away. Fetching water was less laborious as there were water kiosks nearby from where women purchased water at Kshs. 2 per 20-litre jerry can. This water was pumped from Muchuro Borehole and ferried manually on the head or using the donkey.

Fetching of water for domestic use, for example, was carried out by women only in 32.6% of the households and women and girls in 29% of them. In 19% households, it was done jointly by men and women and in 14.6%, it was done by men only. **Table 3** depicts a typical reproductive activities profile of a household and further illustrated by **Photo 2**.



Photo 2: Women queue to fetch water

Table 3: Reproductive Activities Profile

Activity	Who	When	Where	How
Provision of food for family.	Men and women as parents.	Daily.	Home.	Purchase and from personal resources.
Home slaughtering for consumption.	Men.	Occasional.	Home.	Manual.
Cooking.	Women and girls.	Daily.	Home.	Manual.
Child care.	Women and girls.	Daily.	Home.	Manual.
Care for the sick	Women (physical and emotional), men (financial).	Occasional.	Home.	Manual.
Fetching water.	Women and girls on the back. Men fetched it using donkeys.	Daily.	From sources about 4 kms away.	Manual.
Fetching dry firewood.	Women and girls.	Daily.	From bushes about 4 kms away.	Manual.
Cutting and carrying green wood for firewood.	Men.	Occasional.	From bushes about 4 kms away.	Manual.
Laundry and ironing	Women and girls.	Weekly.	Home.	Manual.
Washing utensils	Women and girls.	Daily.	Home.	Manual.
Constructing household shelter.	Women and girls.	Occasional.	Home. But involves ferrying materials from bushes.	Mostly done communally with the help of neighbours. It takes 2 days and the shelter lasts about two years.

2.1.3 Community Management Activities

Community management involved an array of activities. Key ones identified in Gafarsa were traditional administration, political and religious leadership and organisation of ceremonies. The Borana community were found to have an elaborate traditional leadership system consisting of a hierarchy of leaders. The *Hayu* (male) was the supreme clan elder akin to a president. He presided over critical ceremonies such

as funerals, foreign relations and intercommunity forums. He looked into the welfare of all community members e.g. tracing lost members and mobilising support for the vulnerable. The *Jalab* (male) deputised the *Hayu* while the *Makal* (male), who was a member of *Jalab*'s committee, undertook duties delegated by the *Jalab*. There was no equivalent leadership structure in which women featured. **Table 4** depicts an array of activity profile for Gafarsa community.

Table 4: Community Management Activities

Activity	Who	When	Where	How
Traditional (clan) leadership.	Men	Continuous	Within community	Consultation by elders
Organising and carrying out FGM.	Elderly women at household level.	As need arises in each family	Household level	Specialists contracted by parents
Organising and carrying out male circumcision.	Elderly men at household level.	As need arises in each family	Household level	Specialists contracted by parents
Religious leadership.	Men (the only religion is Islam).	Continuous	Within community	Daily and weekly prayers combined with personal counselling
Contemporary administration.	Men (chief).	Continuous	Within community	Monitoring and management of community issues through chief's office
Political leadership.	Members of County Assembly (men but women nominated); Member of Parliament (man); woman representative.	Continuous	Within community	Coordination with elders and administration
Irrigation scheme committee leadership	Men.	Continuous	Within community	Meetings for consultation and decision making

Religious leadership was fully male-dominated at all levels by virtue of Islam being the exclusive religion. Key leadership levels included; Imam, Sheikh and Maalim. Other forms of leadership e.g. the chief, MCA, MP were also held by men.

2.2 Household Composition

The study looked at household composition and how division of labour affected men's, women's and youth's contribution to productive work. To address the objective, the study sought information on main patterns of marriage in the community and the status by gender of household members.

2.2.1 Marital Patterns

Household data indicated that 92% of respondents were married. The male headed polygamous type of family were 21% and 7% of households were female headed. Some 72% of households were under male headed monogamous arrangements. The community faith was largely Islam (97.7%). Based on FGDs interviews, it was noted the Borana culture and Islam (the only religion in the community) allowed polygamy under the belief that God provided for whatever size of a family one had. Men tended to marry more wives as they became more economically endowed.

The average number of children per mother was eight. Divorce was not encouraged but it occurred when the partners were incompatible. Leviratic unions occurred but were not compulsory as they used to be before. At the time of the study, a widow had all the rights to own the property left behind by the deceased husband. Respondents also indicated that Islam apportioned all members of the family, male and female, part of the family inheritance.

The marital patterns and sizes of family were such that the main source of labour for productive work was the family. The parents were especially occupied in productive work since children went to school

and were only meaningfully available for labour during holidays. Learning in boarding schools away from Gafarsa and attraction to urban lives were also responsible for shortage of youth's labour in the community.

2.2.2 Gender and Status in the Family

Household Headship: The husband was found to be the head of the household by religion and culture. Female headed households arose from three main factors: widowhood, divorce and choice, the last from those who became pregnant out of wedlock and were considered outcasts and therefore not attractive for marriage. By virtue of household headship, men were the principal decision makers on how family labour was deployed. Due to traditional gender division of labour, roles were clearly understood and undertaken by different members of the household.

Sons and Daughters: Traditionally, boys were preferred because they continued the family lineage. But this did not lead to discrimination against girls in access to education. In Gafarsa, the local chief enforced the government's universal primary education policy and ensured that all children of school-going age were enrolled regardless of gender. No constraints to the education of either girls or boys were reported. However, it was inferable from other comments that some boys did not go to school because they were charged with herding responsibilities. The existences of challenges in education were evident in the fact that Isiolo County ranked among the ten bottom counties in terms of those with primary education. In Islam, every member of the family, regardless of sex, had a share of family property. But tradition tended to give boys an advantage as the inheritors of the family wealth.

Rites of Passage: Boys were circumcised at age 10 privately without ceremony as Islamic dictates had overtaken cultural practices. The boys then got into adolescence and were either in school or herding livestock. At the age of 20, they were expected to marry and become adults. Girls were also taken through female genital mutilation (FGM) using the same pattern. Once married, the sons and daughters were no longer available as household labour since they had to run their own families.

Education: Household data indicated that 60% of respondents had never gone to school with only 27% having attained primary level of education. Some 9% had secondary level of education and 3% had post-secondary training. As pointed earlier, Isiolo County ranked among the ten bottom counties in terms of those with primary education. Only 36.7% of people from male headed households had primary education compared to 35.5% from female headed households. And 48.2% from male headed households had no education at all compared to 53.9% from female headed households, the illiteracy levels therefore being a point of concern.

Maternal Health: Expectant mothers benefited from mosquito nets distributed free of charge from Merti Health Centre about 10km away. The nets were used during the wet season when mosquitoes were rampant but not during the dry and hot season when people slept outside and there were no mosquitoes. The local Gafarsa Health Centre offered free medical and delivery services. The administration, working with the medical personnel, discouraged home births, although there were trained traditional birth attendants (TBAs) in the area with home delivery kits. The TBAs had been advised to refer all birth complications to the health personnel. There were home visits by the health personnel to monitor expectant mothers. Common diseases included malaria, measles, common cold, tuberculosis and HIV/AIDS. Cancer was found to be an emerging concern.

Food Habits: Boranas did not eat certain kinds of food. They may not eat meat or drink milk from animals which did not have cloven hooves (animals belonging to the dog, cat, and horse families). They may also not eat fish, birds, reptiles or insects. The major foods eaten were "ugali" (from maize, sorghum and millet), meat, beans, nightshade vegetables and other traditional delicacies. Children were fed on milk. For the majority of the members of the tribe, the staple diet was milk and meat. Because a man could own as many sheep, goats, cattle and camels as he could afford, there was sufficient milk from the many animals to feed the family, except during severe droughts. They drunk fresh or sour milk, and also used it to produce butter or ghee. Milk consumption averaged at 2.24 litres per day per household.

Meat was found not to be a daily food, but formed a regular part of the diet. People were more apt to slaughtering goat and sheep, but during a severe drought a bullock or a cow may be slaughtered for

food. The meat would be cut into strips and hung up until it dried. It was then fried and stored in animal fat. Sometimes the dried meat was pounded into fillets, fried and stored in fat. In both cases, the meat lasts for many months without going bad.

Blood could also be used for food. It was either drunk pure or mixed with milk. The blood came from the jugular vein in the neck of a living cow or bull. The vein would be made to stand out by tying a rope tightly round the cow's neck. Then the vein would be pierced with an arrow and the blood caught in a gourd. Blood that had clotted could be warmed and eaten. But the same cow was not to be bled day after day; one cow would give only a few pints of blood, and even then, maybe only once or twice a year. A myth among the Borana was that pregnant women could not be fed on milk during army worm infestation to avoid infecting unborn children.

Low intake of vegetables was common among the communities. The communities believed that there was no need to eat vegetables when their grandparents ate meat and milk alone and yet lived beyond 100 years. Due to frequent food shortages, the nutrition of children under five was compromised as they depended on their mothers directly.

Alcohol: Consumption of alcohol was found to be an emerging social problem with majority of the culprits being men. Some of the men stayed the whole day in drinking dens. It got worse the nearer to market centres and transport arteries.

2.3 Resources and Benefits Analysis

The main resources in the community were land for pasture and crops, water, human labour and vegetation. **Table 5** below summarizes how the resources were owned and controlled and the benefits accruing from them.

The profile shows that livestock resources were owned by men except donkeys and chicken. The household survey showed that 93% of respondents reported that livestock was owned by men and 94% that it was men who acquired and disposed of them. Men controlled 92% of all means of production, including labour. Women owned and disposed of poultry and a few goats as confirmed by 7% and 6% of respondents, respectively. Farmland was controlled by both men and women as plots were allocated to individual applicants regardless of sex. Natural wood was controlled by men who derived timber from it but women also got firewood from the same. Palm trees growing by river banks were controlled by women by default since they were the users of the leaves to make woven products. Pasture was communal but men had control by virtue of being the community managers.

Table 5: Access and Control Profile - Livestock and Crops

Resources	Who Has Access				Who Controls			
	women	men	Female youth	Male youth	women	men	Female youth	Male youth
Cattle, goats, camels and sheep.	√√	√√	√√	√√		√√		
Donkeys and chicken.	√√		√		√√		√	
Water (river, pan, borehole, shallow wells).	√√	√√	√√	√√		√√		
Pasture.		√√		√√		√√		
Human labour.	√√	√√	√√	√√		√√		
Animal labour (donkey).	√√		√		√√		√	
Farming plots	√√	√√			√√	√√		
Wood.	√√	√√	√	√		√√		
Palm trees.	√√				√√			
Finance from self- help groups.	√√				√√			
Benefits	Who Has Access				Who Controls			
	women	men	Female youth	Male youth	women	men	Female youth	Male youth
Milk for subsistence and sale	√√	√	√	√	√√			
Meat for subsistence	√√	√	√	√	√√			
Hides and skin		√√				√√		
Transport from donkeys	√√		√		√√			

Income from livestock	√	√√			√	√√		
Eggs for sale and subsistence.	√√		√		√√			
Income from poultry and eggs	√√				√√			
Bride wealth		√√				√√		
Crops for subsistence.	√√				√√			
Timber		√√				√√		
Firewood.	√√				√√			
Woven products from palm trees.	√√		√		√√			

Key: √√- Full control/Access: √- Limited control/Access

2.4 Income and Livelihoods Sources

Figure 3 shows the respondents' occupation by gender. It indicates that the majority of respondents engaged in livestock production (men 43%, women 9%) followed by crop farming (men 20%, women 3%). Qualitative information revealed that livestock production was dominated by men by virtue of the traditional economic system where men owned and managed the livestock. Crop farming was limited but participation was open to both women and men as plots were allocated to any resident who applied and had the capacity to farm.

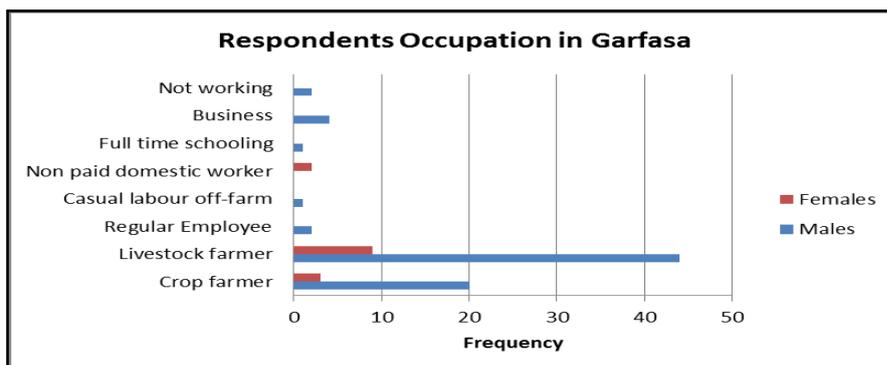


Figure 3: Respondents' Sources of Livelihood

2.4.1 Livestock Production

Livestock production formed the backbone of Isiolo County's economy with over 80 per cent of the inhabitants relying on livestock production (nomadic pastoralism and intensive dairy production) for their livelihoods. Households which confirmed livestock production as their main source of livelihood had 80% practising pure nomadic pastoralism while 16% practiced agro-pastoralism. Only 2% indicated to have zero-grazed their stock while an additional 2% were involved in poultry farming.

Nomadic pastoralism was found to be more prominent in the county and to define the lifestyle of most of the county's inhabitants. Household data confirmed that 55% of respondents within Gafarsa Irrigation Scheme undertook livestock production as the main source of livelihood compared to crop production which was undertaken by 45% of households. FGDs with community members confirmed that a few households were heavily reliant on crop production with majority being agro-pastoralists.

The main livestock kept were goats, sheep, cattle, camels and donkeys. Poultry was found to be a minor stock. All stocks were owned by men except chicken and donkeys which were exclusively under women's control. Husbands who wished to use the donkey were to get permission from their wives. The main animals sold were goats, sheep and donkeys.

Challenges in Livestock Production

Various challenges were found to affect livestock production. Men were more affected by virtue of being the owners and managers of the livestock. In this capacity, they had to look for remedies to the problems e.g. traditional remedies for animal's diseases, financing treatment of affected animals, organising and paying for transportation of livestock to far away markets and providing security for livestock against external raiders. The challenges included the following.

1. **Diseases:** Goats suffering from diarrhoea, oral and anal blisters and joint swellings led to staggering (the so-called "Tomongiri" disease based on its origin from stock brought to the area by a person of that name). Cattle suffered from FMD, pimples, skin diseases and coughing. 15 trained male community based animal health workers provided volunteer support. Otherwise the community relied

on vaccination services from a government veterinary officer in Garba Tulla. Traditional treatment for animals (tobacco, heating the bones for pneumonia and application of herbs on wounds) had been replaced by modern practise. Ago-vet inputs were available from Sidai shops in the township.

2. **Shortage of water and pasture:** Drought led to loss of body condition and occasioned migration of men and male youth with livestock to look for pasture and water. A group called Bidii Farmers Group tried to grow pasture but did not realise encouraging results. It would store hay for sale during dry spells. The group would still be willing to continue if there was support. Hay storage is highlighted on **photo 3**.
3. **Marketing:** The main cattle markets were to be found in Isiolo, 180km away, and Belgesh, 20km away. There was a proliferation of brokers (men) who dominated the market and denied farmers the benefit of maximum profits.
4. **Consumption:** People occasionally consumed animals that had died from unknown causes while some did not follow instructions on how long to wait after vaccination before milking the animals. These habits were found to cause illnesses among the people.
5. **Insecurity:** The community often came into conflict with Somali herders from Garissa County who invaded the pasture and water sources, de-barked trees and burnt vegetation. The men and male youth could come to the defence of the community and often lose their lives or get injured. Other effects would include loss of livestock, environmental degradation and reduction in the community's coping capacity because resources got depleted by the invaders.



Photo 3: Hay storage on rooftop

2.4.2 Crop Production

Limited crop farming was done along the banks of Ewaso Ngiro River where there were plots allocated by the Irrigation Scheme Committee on the land earmarked for rehabilitation by DRSLP. The land was communally owned and the residents preferred it that way because of their egalitarian and pastoralist way of life. Individual men and women could apply for and be allocated farming plots as long as they were residents of the area and able to carry out farming. Individual farmers chose the crops to be grown. Maize was the most popular crop in both male headed (93.2%) and female headed (100%) households. Male headed households also cultivated cow peas (1.7%) and beans (5.1%). The soil was considered fertile and the main constraint to farming was lack of water.

Respondents from male headed households indicated that the area under crop production had either remained the same or reduced. Reasons cited for this were drought (48.6%), lack of labour (17.1%), lack of farming tools and inputs (8.6%) and threat by animals (5.7%). 20% did not respond. Respondents from female headed households did not cite any reason.

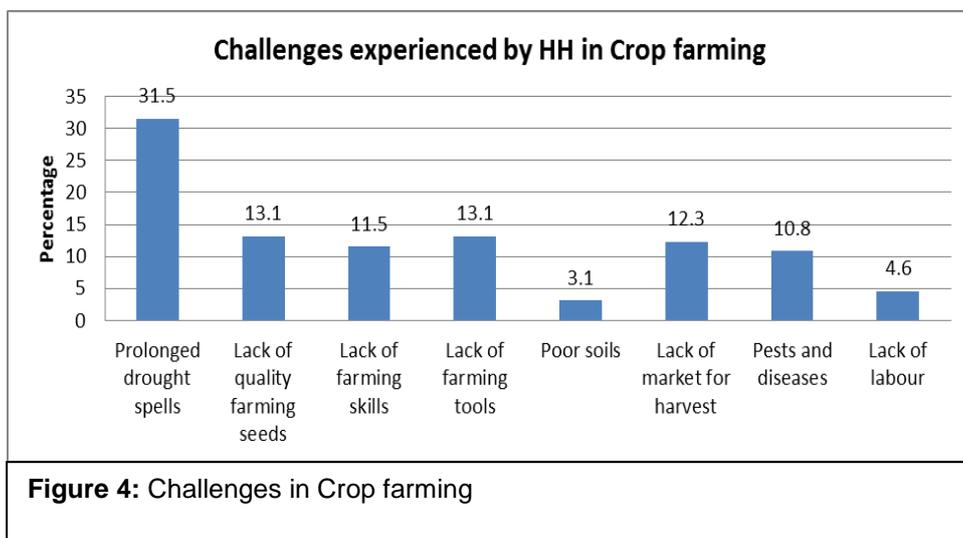


Figure 4: Challenges in Crop farming

Key challenges experienced by both men and women in crop farming included prolonged dry spells, lack of farming tools, lack of certified seeds and lack of market for produce as shown in **Figure 4**. There had been no agriculture

officers in the area to advise farmers. NGOs provided seeds to farmers without any advice. Farmers purchased seeds randomly from commercial shops without technical information on which ones were appropriate for the area. Farmers had experienced poor results including poor sprouting and disappointing yields. In the case of tomatoes, the number of harvests from the same crop had drastically reduced from three tons to one, or even less. The marginal profitability of the enterprise was therefore low. Seedlings had also dried up in the nurseries. On marketing, farmers often ended up with produce that could not be sold because of a glut. Since the produce was highly perishable, this constituted serious losses which discouraged farmers from growing them the following season. This was exacerbated by poor road network and conditions as well as unreliable means of transport hence delay in reaching markets.

The gravity of these challenges was more pronounced in female headed households due to lower levels of formal education, lower levels of income and high levels of dependency (the women were sole breadwinners) hence thinner spread of financial resources. Such households were also worse off in terms of access to agricultural information, services and tools.

2.4.3 Alternative Sources of Livelihoods

Other sources of income included business (17.1%), charcoal (14.6%), timber and pole harvesting (1.3%) and casual labour (40.4%). **Table 6** depicts other income streams for men and women in Gafarsa.

Table 6: Other Income Streams for Men and Women

Alternative Source of livelihoods	Beneficiary	Percentage (%)
Employment	Men and women	19.4
Casual labour	men	32.7
Small scale business (off-farm)	Men- (Business (shop keeping) Women- Small scale business: groceries, tea kiosks, second hand clothes sale.	16.3
Charcoal trading	Men and women	12.2
Livestock and their products	Men and women	16.3
Pole harvesting/ selling	Men	3.1
Total		100

The sources of income indicated that opportunities for women's economic empowerment largely lay in maximisation of trade in small livestock through women's groups, while for men it lay in trade in big livestock and wood products (charcoal and timber).

2.4.4 Coping Mechanisms

During drought, households resorted to various survival measures. *First*, was seeking divine intervention through prayers led by the male religious leaders. *Second*, was relief food supply by the government which were distributed by the local administration. The administration stratified the households and ensured a fair distribution taking into account household sizes and that female headed households also benefitted. *Third*, was migration by men and male youth to look for employment in urban centres e.g. Garba Tulla Town (50km away) and Isiolo town (about 170km away). While this created an avenue for households to generate income, it also left women in charge of responsibilities that were traditionally carried out by men such as household headship and livestock management. The net effect was an increase in women's workload. Female headed households were worse off especially if they did not have sons. Their survival was therefore more precarious. *Fourth*, was preservation of meat from slaughtered bulls. This was carried out by women who were allocated the meat by male household heads or relatives who did the slaughtering. The meat was chunked into small pieces (*nyiri nyiri*) which were fried, doused in oil/fat and kept in tins for eating in small portions to quell hunger and not for indulgence. The role of managing this resource lay with women. *Fifth*, was consumption of hides that were otherwise used as sleeping mats. *Finally*, was migration with livestock to look for water and pasture in adjoining areas occupied by other communities such as the Samburu, Kamba and Meru. Essentially, this took away men and male youth for considerable periods and transferred their

responsibilities to women and girls. It also exposed them to risks related to cattle raids and left the women, girls and elders back in the community vulnerable to attacks.

2.4.5 Conflict Management

The main inter-community conflict was with the Somali from the neighbouring Garissa County who invaded the area for pasture and water. The Gafarsa community relies on one water pan at Belgesh for survival during drought. When Somali herders visit, this pan is inadequate. This leads to competition and armed conflict which is often fatal. The Borana are particularly unhappy with Somali herders because the latter deplete pasture reserves, de-bark trees and burn vegetation as they traverse the landscape. This interferes with timber and firewood.

There were also occasional conflicts with Samburu neighbours who were said to believe that all the cattle belonged to them and hence when they raided the Borana, they were merely 'reclaiming their divine right'. The Borana-Samburu conflicts were also related to a shared water well which for which there was a watering schedule. The Borana claimed that the Samburu did not respect the schedule, leading to conflicts when the two converged. Conflicts often led to death (mainly of male as the combatants) and plunder. Organised cattle raids also occurred from especially the Samburu. These would be destructive events often leading to indiscriminate killing including even women, children and elders as collateral victims. The consequences of conflict would include: death of men and male youth which denudes women and children of the traditional protection and sustenance mechanisms; loss of pasture and water; loss of livestock; loss of vegetation hence environmental degradation; and revenge missions hence a vicious cycle of conflict.

Although men aged 20 to 40 years were the main actors in combat, women played a significant role in fuelling conflict by motivating the men to take up arms and defend the community and its wealth. Few men would wish to be seen as cowards, so they did not hesitate to launch battles. Conflicts were mainly resolved through inter-community dialogues convened by the provincial administration with the assistance of local elders to regulate access to the resources. However, the agreements were often violated. By virtue of male domination of traditional, religious and political leadership in the community, women were hardly involved in the formal conflict management forums.

2.5 Institutional Analysis

As earlier reported, the gender differentials included the following: equal access to crop farming land for women and men; domination of men in ownership of livestock; male preference in inheritance of family wealth; low literacy levels for both men and women; and reliance on family labour for crop farming and livestock production with women providing the bulk of crop farming labour and men the bulk of livestock management labour.

On credit and marketing, it was established that there were a number of women's, mixed and youth groups involved in various income generating activities (IGAs). Women's groups were specifically involved in crop farming, buying and selling of sheep, goats and poultry, sale of vegetables and sale of petrol to male youth motor cycle transporters. The groups had received loans from Uwezo Fund and Women's Enterprise Fund. The women enjoyed free rein in access to these funds without their husbands' interference. The income from the women's groups' activities were controlled by the women themselves but the profits distributed to members could be jointly managed by the husband and wife.

The locality, including the Sub-county headquarters in Garaba Tulla, had no banking and financial institution. The only financial transaction avenue was the mobile money transfer service, M-Pesa.

2.6 Female Headed Households

Household data indicated that 7% of households were female headed. This arose from three main factors: widowhood, divorce and choice, the last from women who become pregnant out of wedlock and hence were considered outcast and not attractive for marriage. Leviratic unions occurred but were not compulsory as they used to be. A widow had all the rights to own the property left behind by the deceased husband. Respondents also indicated that Islam apportioned all members of the family, male and female, part of the family inheritance.

The female headed households faced a number of challenges. *First*, the women were the only sources of incomes for the households. Given that most of them did not have formal education and regular employment, their main sources of income were casual labour, sale of charcoal and firewood and reliance on the few assets they could liquidate. Data from the 2009 national census indicated that there were more female heads of households (53.9%) with no formal education relative to male heads of households without formal education (48.2%)². The women did not have much resources because of patriarchal patterns of inheritance, although Islam apportioned women a certain percentage of inheritance as daughters and widows. The big families (average eight children per family) created high levels of dependency and a system of living from hand to mouth without much savings. *Second*, workload was very high, as the female heads of households had to combine productive and reproductive work and forego the labour of school-going children. Learning in boarding schools away from Gafarsa and attraction to urban lives were also responsible for shortage of youth's labour in the community. Many children did not associate with the traditional lifestyle and were unable to carry out related responsibilities with rigour. Some also preferred options of livelihood such as motor cycle riding in urban centres (for boys) and employment as domestic workers (for girls). *Third*, female headed households had smaller herds than male headed ones and were not able to re-stock as fast when livestock died of disease and drought. Traditionally, communities re-stocked from seed animals given by relatives. Widows relied on their older sons to re-stock meaning that those without such sons would face difficulties and could take longer to re-stock. In some cases, the sons alienated the livestock through clandestine sale claiming the livestock had been stolen or lost in grazing fields. The low levels of saving meant that the women were unable to acquire livestock for re-stocking. *Finally*, low levels of formal education and exposure constrained access to information and services.

² See KNBS & SID (2013). *Exploring Kenya's Inequality: Pulling Apart or Pooling Together?*

3.0 CONCLUSIONS AND RECOMMENDATIONS

3.1 Conclusions

3.1.1 Gender Division of Labour

1. Women are the dominant source of labour for crop farming. In livestock, women again feature dominantly in daily herding of all animals. Men feature at point of livestock sales in which women feature when it is done as a women's group enterprise.
2. In reproductive activities, the routine physical work is done by women and girls while men do the managerial and financial work. Fetching firewood is a main time consumer for women, as it is done about five kilometres away.
3. For community management activities, the Borana have an elaborate traditional leadership system consisting of a hierarchy of leaders, all male. Religious leadership is fully male dominated at all levels by virtue of Islam being the exclusive religion. Other forms of leadership e.g. the chief, MCA and MP are also held by men.

3.1.2 Household Composition

1. The marital patterns and household sizes indicate that labour supply at household level is quite substantial. However, the participation of boys and girls in project activities is likely to be limited by the fact that they go to school. Respondents indicated that both girls and boys are enrolled in school and the local administration is very strict about it. Thus, children's labour may only be available during weekends and holidays.
2. The finding that widows are at liberty to either marry or stay alone indicates that there are female headed households arising from widowhood. Other findings were that there are women who head own families due to divorce. These households rely on the inheritance the women are assigned by religion and, for widows, the property left behind by the deceased husband. However, they are still worse off than households where there are both parents because of over-reliance on one source of sustenance.
3. FGM is conducted silently hence getting intimate knowledge about it requires close interaction with mothers to best understand how to tackle it. There was no indication that it interferes with the girls' education but it is a concern from a health perspective.
4. It was inferable that some boys are kept at home to go herding although it was apparent that school-going is very popular at primary school level.
5. The lack of a secondary school in the area could imply two things: that a number of primary school products terminate (male and female) their education at that level or that they proceed to secondary schools elsewhere.
6. Although respondents indicated that there are no constraints to education for either boys or girls, that is not likely to be the case as enrolment in Kombola village eight kilometres away showed that out of 250 pupils in the primary school, there were only 89 girls.

3.1.3 Resources and Benefits Analysis

1. Livestock resources are owned by men except donkeys and chicken.
2. Crop farming land is controlled by men and women, as plots are allocated to individual applicants who are residents and have the capacity to utilise them.
3. Natural wood is controlled by men who derive timber from it but women are beneficiaries in terms of firewood.

4. Palm trees from natural vegetation are controlled by women by default since they are the users of the leaves to make woven products.
5. Pasture is communal but men have control by virtue of being the community managers.

3.1.4 Livelihoods and Sources of Income

The livelihoods and sources of income indicate that for women, opportunities for economic enhancement largely lie in maximisation of trade in small livestock, woven products from palm tree leaves and small scale business through women's groups. For men, it lies in trade in big livestock and wood products (charcoal and timber).

3.1.5 Institutional Analysis

There are a number of women's, mixed and youth groups involved in income generating activities but there are no banking and financial institutions. In fact, there are no banks even in Garba Tulla, the sub-county headquarters. The only financial transaction avenue is money transfer service M-Pesa.

3.1.6 Female Headed Households

1. Female headed households arise from three main factors: widowhood, divorce and choice, the last from those who become pregnant out of wedlock and hence are considered outcast and not attractive for marriage.
2. Leviratic unions occur but are not compulsory today as they were before. Today, a widow has all the rights to own the property left behind by the deceased husband.
3. Female headed households face a number of challenges namely: limited sources of income; low levels of formal education and exposure hence limited access to information and services; high levels of dependency from children; heavy workload; and smaller herds of livestock hence limited economic foundations.

3.2 Recommendations

3.2.1 Gender Division of Labour

1. The community leadership system is exclusively male by culture and religion. The current local administration (chief) is also male. So the project should expect to deal only with men in leadership and decision making forums. When women attend such forums, they take a back seat and hardly talk unless specifically asked a question. This suggests a need for separate forums for women to get meaningful inputs from them.
2. There are basically four parallel leadership systems in the community. They consist of the Yaa (hayu, Jalab and Makal), religious leaders (Sheikh, imam and Maalim), chief and irrigation committee, all held by men. These systems collaborate with one another. The project will inevitably have to use them as entry points for mobilisation and for decision making. However, since they are all exclusively male, using them alone to generate ideas and make decisions will leave out women's inputs and perspectives. There will be need, therefore, to seek women's inputs deliberately. The ideal entry points are the women's groups. But even these have to be mobilised through the existing patriarchal leadership system.
3. For the project, the division of labour in crop farming and livestock production indicates that women are the principal players who must be targeted as far as routine management issues are concerned. But given that men are the overall owners, they will be involved in decision making on the use of the resources except for donkeys and poultry which exclusively fall under women's control and care.
4. The workload suggests that labour and time saving interventions should target crop farming, herding and fetching firewood. Possible interventions include mechanisation, woodlots and alternative sources of fuel to firewood. The idea of woodlots would probably not reduce distances covered

because the community lives in centralised villages around the shopping centre and the farms and sources of firewood are along the river. The idea should probably be combined with storage to reduce daily collection.

3.2.2 Household Composition

1. The fact that men are the traditional heads of households means that for mobilisation at household level, they are the automatic entry points. However, by virtue of some households being female headed, some women will also be primary entry points for household level issues. This means that marital status and household headship should be key information to establish in profiling project beneficiaries.
2. One of the issues for social campaign should be eradication of FGM. Tackling it requires close interaction with mothers to best understand how to address it.

3.2.3 Resources and Benefits Analysis

On resource allocation, men will be the main entry points in their role as community managers. But on specific issues such as poultry, donkeys and palm trees, women should be the entry points. Men will also be specific entry points for issues on forestry and livestock. Opportunities that arise from the profile in terms of enhancing women's economic status are poultry and woven products while for men, they lie largely in livestock.

3.2.4 Livelihoods and Sources of Income

1. Key areas of intervention appear to be: provision of technical advice; training of farmers on irrigated crop production techniques; control of diseases in livestock and crops; eliminating brokers in livestock trade; and preservation of perishable farm produce.
2. From a gender perspective, the project should expect interest in irrigated crop farming from both men and women. However, the actual implementation is likely to be by women, which has implications for their workload unless remedies are put in place.
3. The entry point for crop farming decisions will be the irrigation scheme committee which is male dominated so there will be need to build female membership into it.
4. An opportunity arising from the coping mechanisms is the traditional preservation of meat as a food security measure. The project could encourage this and add value by introducing modern preservation and packaging methods. This could be extended to fresh farm produce once crop farming is revived. Solar driers for vegetables come to mind for this.
5. The contribution of women to stimulation of conflict suggests that they be re-socialised to promote non-violent masculinities and be integrated in conflict prevention and resolution mechanisms.
6. In the view of respondents, past irrigation projects have basically failed because the external experts have ignored the indigenous knowledge and practical experience of residents. For instance, irrigation engineers are reported to have routinely ignored knowledge about the stable banks of the river and established in-takes in banks with loose soil structures. Respondents were also concerned with the tendency to establish structures at the onset of rains only to be swept away by floods. It is their plea that their knowledge be respected and applied to minimise such mistakes and failures.

3.2.5 Institutional Analysis

The entry points for the envisaged income generating activities will mainly be the existing self-help groups of women, youth or mixed membership. Existing enterprises that are likely to be springboards for the envisaged activities are crop farming, buying and selling of livestock, sale of vegetables and poultry and services to motor cycle transporters.

Proposed Guidelines for Formation of Marketing and Credit Organisations

1. Specify strategies to achieve gender balance in membership of the organisations.
2. Diversify types of membership beyond individuals to enable women's groups to be members.
3. Expand conditions of membership beyond ownership of assets so women are not excluded by lack of traditional collateral such as land. Also consider other forms of guarantee beyond fixed assets.
4. Make the conditions of membership accommodative for both men and women e.g. by ensuring that registration fees and share prices are affordable.
5. Encourage household alongside individual membership to enhance spousal collaboration in activities.
6. Insist on gender disaggregation of all organisational information and data to establish a basis for monitoring the gender specific progress of members e.g. of widows relative to others.
7. Deliberately target often excluded groups such as single parents.
8. Make it mandatory for all organisations to adhere to the one-third gender principle in leadership, staffing, representation and activities. This should be monitored to ensure that it is not cosmetically used only during formation but not sustained.
9. Carry out capacity building of both men and women in leadership to perform adequately in the roles to which they are elected.
10. To avoid women being merely included for tokenistic purposes, head-hunt for women with capacity to perform and conduct capacity building to enable more acquires the necessary leadership skills.
11. Eradicate stereotyping of leadership roles e.g. always making women treasurers. This can best be achieved by having a condition that where the main official (e.g. chair) is male, the deputy must be female and the next senior most position (e.g. secretary) is female.
12. Conduct training targeting both men and women on how to manage the organisations, basic technical skills related to the value chain and entrepreneurship to enable both participate equally.
13. Conduct gender training for all staff and leadership of the organisations for understanding of the rationale for gender mainstreaming and practical strategies on doing it in their organisation.
14. Insist on each organisation having a gender policy that stipulates its commitments to and strategies for gender mainstreaming. Such a policy, at the minimum, should have provisions on: gender analysis and mainstreaming in the project cycle; membership, leadership and participation; human resources; technology and innovation; capacity building; access to extension and other technical services; allocation of resources and benefits; marketing; information and communication; and networking and collaboration.

3.2.6 Female Headed Households

1. Interventions targeting economic empowerment should give priority to female heads of households. Certainly, they should be the first targets for inclusion in the envisaged income generating activities.
2. All databases of project beneficiaries should be disaggregated by gender and marital status to easily identify and target female heads of households. From then, their levels of benefits should be monitored.
3. The project should campaign for the rights of women, and widows in particular, to economic resources such as livestock.

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5.0 ANNEXES

Annex 1: List of Respondents and Trained Staff

1) Key Informant Interviews

	Name	Designation
1	Ndege Nyaga	Sub-County Youth and Gender Officer, Isiolo North
2	Mohamed Diba	Livestock Production Officer & Principal Mobile Pastoral Training Unit
3	Mary Wanjiku	County Resilience Officer, National Drought Management Authority, Isiolo
4	Stephen Machan	Coordinator ASDSP
5	Francis Kiruja	Programmes Supervisor, FH-Kenya, Isiolo
6	Lilian Mwikali	Nutrition Officer, Action Against Hunger, Garba Tulla
7	Dr. J.S. Muriira	Veterinary Officer, Isiolo Central Sub-County
8	Daniel N. Muggi	County Animal Production Officer in-charge of Isiolo Holding Ground
9	Francis Muruthi Warutere	Ward Agricultural extension Officer, OI Donyiro
10	Banticha Jaldesa	Sub County Agriculture Officer, Garba Tulla
11	Halkano H. Hache	Sub-county Livestock Production Officer, Garba Tulla
12	Mohamed A. Kanchoro	Senior Livestock Health Officer, Garba Tulla
13	Daud Gonjobe Jarso	Livestock Production Clerk, Garba Tulla
14	Said Abdi Ali	Support Staff, Garba Tulla
15	Mr. Adan Ali (Others in the meeting were: Yusuf Ibrahim; Adan Hugman; Ahmed Adow; Amina Dabaso (Female); Jarso Salesa; and Abdullahi Yusuf.	Chairman, Rapsu Commercial Pasture Plot
16	Salad Dida Wario	Livestock Production Officer, Kinna
17	Muthomi Kaburu	Land Administration Officer
18	Jack Obuo	Sub County Commissioner, Garbatulla
19	Ann Nyangweta	Livestock

2) FGD with Gafarsa Community Members 23.3.15

SN	Name	Sex
1	Nyabure Guyo	Female
2	Abdia Soka	Female
3	Bisharo Ali	Female
4	Eblay Osman	Female
5	Habiba Male	Female
6	Mohamed Digaji	Male
7	Adan Gine	Male
8	Abdi Sora	Male
9	Mw Daud Glicha	Male
10	Hajj Bonaya Racha	Male
11	Abdi Jirma	Male
12	Adan Game	Male
13	Jarso Abado	Male
14	Happi Guyo	Male
15	Hassan Abdi	Male
16	Ali Guyo	Male
17	Haro Galgalo	Male
18	Chief Adan Abgudo	Male

3) FGD with Kombola Borehole Committee, 22.3.15

SN	Name	Sex
1	Ali Galana	Male
2	Abdi Katelo	Male
3	Ware Boru (Chair)	Male
4	Abdi Bule	Male
5	Ali Roba	Male
6	Abdi Digaji	Male
7	Halima Abdi	Female
8	Kurfa Wario	Female
9	Safia Osman	Female

Annex 2: List of Trained Staff

No.	Name	Designation	Gender
1	Francis Muruthi	D/AEO - Oldonyiro	M
2	Everlyn W. Gathogo	D/AEO – Central	F
3	Florence Njege	SCADO – Isiolo	F
4	Josephat Anjiri	SCIO - Garbatulla	M
5	Mohamed A. Kauchow	SCIO - Garbatulla	M
6	Halkawo H. Hache	SCLPO - Garbatulla	M
7	Bartiche A. Jadesa	SCAO - Garbatulla	M
8	Mohammed Noor Ahmed	ALPO - Garbatulla	M
9	David M. Mwangi	SALPO - Central	M
10	Salah G. Abdi	SLHA - Merti	M