

COMMUNITY MANAGED DISASTER RISK REDUCTION: Experiences from the horn of Africa



Cordaid



IIRR 平

INTERNATIONAL INSTITUTE OF RURAL RECONSTRUCTION

COMMUNITY MANAGED DISASTER RISK REDUCTION: Experiences from the horn of Africa





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Cordaid's work focuses on achieving sustainable poverty eradication in around 28 countries in Africa, Asia, Latin America, the Middle East and the Netherlands. Cordaid was formed in 1999 after a merger of the Catholic development organisations Memisa, Mensen in Nood and Bilance (Vastenactie and Cebemo).



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A list of community members and staff of implementing partners who participated in the writeshop in all the three countries are shared in section six of this document.

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FOREWORD

Disasters and their effects are well documented but little mentioned is how people have traditionally coped before disasters strike. Evidence exists that communities are endowed with traditional early warning systems that ensured safety for communities and minimal loss of lives and property to hazards. More recently, climatic change has created confusion in the ecological system such that indigenous early warning systems have either been discarded or underutilized. There are more frequent and prolonged droughts and heavy flooding leading to a decrease in natural resources that people must fight for often literally to survive. Hazards have increased not only in frequency but also in severity.

Floods for instance affect communities, with a consequence of more fatalities and more property damage than or equal to any other type of sudden-onset hazard. Flood is known to disrupt safe water supply system, displace people spontaneously, trigger water borne disease outbreaks and erode economic gains within the shortest period. Every year, floods disrupt the livelihood of millions of people and are responsible for thousands of deaths and displacements worldwide.

Droughts on the other hand are slow-onset events that can cause large agro-ecological damage and seriously disrupt socio-economic life. Africa is most often hit by drought. In the last two decades, millions of Africans have died and millions more forced to abandon their land. With the increasing population against the dwindling natural resources that can sustain people, hazards like droughts have occasioned conflict between communities and individuals subsequently leading to loss of lives and property.

While disasters have presented themselves as mother earth's fury and for which we seem powerless to overcome, the Community Managed Disaster Risk Reduction (CMDRR) approach has empowered communities to take own initiatives to reduce the risks associated with hazards and disasters by extension. Working with partners, communities have increasingly focused on rebuilding their lives through economic productivity rather than relying on relief.

The CMDRR approach evolved as the partners shifted from emergency response to a more proactive systematic approach of preventing, mitigating and preparing for drought and other hazards. CMDRR is an empowering process where a community systematically manages its disaster risk reduction measures towards becoming a safe and resilient community. It places community committees at the center of participatory disaster risk assessment, planning and implementation. It emphasizes the importance of communities being empowered to prepare and respond to micro level hazards, have a stake in risk reduction measures and link their efforts to government institutions.

This publication is jointly produced by Cordaid and its implementing partners in Kenya, Uganda and Ethiopia and International Institute of Rural Reconstruction (IIRR). The projects shared for learning in this document piloted the CMDRR approach between June 2008 and July 2010.

This book presents stories of real communities in three countries struggling with conflict, drought management and loss of lives and property through floods. It provides a context within which the communities exist but most important, their journey from hopelessness to restoration and resilience. It gives a voice to the poor in society who are doing small things

in great ways with evidence-based impacts. The experiences shared in this book show people who are forward looking, empowered and taking charge of their lives.

Cordaid anticipates that readers will learn from the documented experiences, the projects, their challenges, as well as the benefits. The book is also a resource for organisations seeking to embrace the CMDRR approach. The cases and profiles give the readers opportunity to interact with various interventions in different contexts and based on the community's priority needs.

Ultimately, a concerted effort by all governments and development workers is required to increase adaptation of viable solutions in response to climate change adaptation and other hazards. Cordaid will continue to invest in projects that apply and learn from adapting, innovating and institutionalizing the CMDRR approach for sustainable development.



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PREFACE

The *Community Managed Disaster Risk Reduction: Experiences from the horn of Africa* is a book that captures lessons in three horn of Africa countries of Ethiopia, Kenya and Uganda. As a global leader of innovative development approaches, IIRR in collaboration with Cordaid developed CMDRR as a practical and community centred approach to deal with threat of disasters. As incidences of disasters and number of people affected continue to rise, the poor especially in the global south have been disproportionately affected. Many decades of disaster relief has failed to address the underlying causes of vulnerability leading to perpetual aid dependency. There has been a fundamental misplaced assumption that vulnerable communities are helpless victims with very little if any to contribute towards disaster risk reduction and management. Programmes based on this assumption have empirically undermined and eroded indigenous coping mechanisms.

In the last decade, the need to link relief and development gained currency but the role of affected communities in the new thinking remained theoretical. In the aftermath of devastating tsunami, the world conference on disaster risk reduction in January 2005 formulated the Hyogo Framework for Action (HFA 2005-2015). The framework emphasizes systematic integration of DRR into development planning at all levels from community to national levels. Community resilience will very much lie in organisations developing own institutional frameworks which takes into account systematic integration of DRR. Like any good framework, the benefits lie in its translation into practice. The CMDRR approach was developed to help development agencies put vulnerable communities at the centre of DRR efforts consistent with the Hyogo Framework for Action.

The CMDRR process enables partner organisations to facilitate communities to become more aware of risks posed by common hazards in their environment through participatory disaster risk assessments. This awareness is then used by the communities to make informed decisions whether the risks are unacceptable or not. Thus, the community may relocate or plan risk reduction measures. The facilitating organisation emphasizes not only on physical projects but also the establishment and strengthening of community organisations to improve social cohesion, mobilize local resources and act as link between the communities and external development partners.

In the last three years Cordaid, IIRR and partners embarked on a learning journey where CMDRR approach was applied in Ethiopia, Kenya and Uganda. In the three countries, drought is a crosscutting hazard and mainly affects pastoralists; floods affect areas of eastern Uganda and eastern Ethiopia while for conflict hazards, the project focused on northern Uganda. The effort of IIRR was mainly to enable Cordaid partners embrace community managed approach to DRR programming in the pilot communities. Staff training, post training field based mentoring and exchange visits within and across the three countries were used to help organisations learn from each other. Since development and strengthening of community institutions is a common goal for all partners; the support of IIRR was extended to leaders of community organisations as well. The success of this pilot phase is to gradually transfer the planning role,

implementation and, monitoring and evaluation of projects to revitalized traditional institutions. The following are some milestones in the implementation of CMDRR approach.

- The strengthening of traditional natural resource management systems through 'Aba dheeda' (an individual customarily responsible for access to an area of grassland) in Dire, Liben and Arero district of Borena in Ethiopia, has led to rehabilitation and improvement of rangeland productivity and enhanced capacity to cope with drought.
- The rangeland users association in Isiolo district in Kenya was established on the basis of traditional systems into a modern institution by the Merti community and strengthened to manage rangeland and water resources in drought fallback areas. The pastoralists from Mandera and Karamoja have learnt from these experiences.
- Where there are no traditional institutions, partners have facilitated communities to form Community Development Committees (CDC) or CMDRR committees and built their capacities as well as linked them with local government structures for integration. In Amuria and Katakwi districts of Teso sub region in Uganda and Dire Dawa city and Mille district of Afar in Ethiopia, CMDRR committees have been linked with local government structures and have received support. In Kenya, the CDC and CMDRR committees will be integrated into new devolved governance structure created through the new constitution. In Mandera, Samburu, Marsabit and Moyale districts in Kenya the CDCs and CMDRR committees have been formed and trained. Some have received support through respective District Steering Groups (DSG).

Implementing partners in this learning journey have developed commendable level of competencies in CMDRR programming and have been recognized in their respective areas of operation. This has contributed to the adoption of CMDRR by donor agencies and local government structures. The work of MID-P in Isiolo and RACIDA in Mandera for example, has persuaded Drought Management Initiative (DMI) in Kenya to adopt and promote CMDRR in arid and semi arid districts in Kenya. The Karamoja and Acholi/Teso CMDRR consortia have influenced the working of District Disaster Management Committees in Karamoja districts, Amuria and Katakwi in Teso sub region and Pader district of northern Uganda. In Dire Dawa, Ethiopia, the city government has replicated the flood risk management programme that was successfully implemented by CMDRR committee with support of Jerusalem Children and Community Development Organisation (JeCCDO) to other neighbouring locations/communities.

This book captures key successes registered by communities exposed to risks of drought, flood and conflict through CMDRR. The cases were written by partner staff, community

leaders and individual beneficiaries to share stories of how they have reduced their risk levels. In spite of the achievements, significant effort was made to change mindsets of both development actors and the community members. Community members who after sensitization, drew on their own capacities to plan DRR interventions and overcame dependency syndrome proved that the will to survive is the most important ingredient of resilience.

With wider acceptance of CMDRR, these pioneer communities will serve as beacons of hope and learning centres. IIRR is committed to continuously work with these groups and like-minded development agencies to lobby regional governments to formulate policies that promote such empowering approaches as CMDRR.

A handwritten signature in blue ink, appearing to read 'Isaac Bekalo', with a large, stylized flourish extending from the end.

Isaac Bekalo
President, IIRR

HOW THIS BOOK WAS PRODUCED

One of the key outputs of the Regional Disaster Risk Reduction capacity building project was to document the experiences of the communities and implementing partners. Implementing partner organisations nominated relevant staff to attend trainings facilitated by International Institute of Rural Reconstruction. The trainings would build their capacity to document their experiences since the inception of the project in 2008.

IIRR considers regular documentation as critical for learning, reflecting and improving on how it does its work. Documentation encourages development actors and communities to replicate or scale up good practices. The writeshop approach, pioneered by the IIRR headquarters in the Philippines, has been used over the years to produce information and extension material for a wide range of subjects. It has been modified over the years to suit the needs of different organisations. In this case, country mini-writeshops were used to document the experiences of the CMDRR project.

The writeshop process

IIRR shared guidelines with the implementing partners to help them prepare the initial drafts for their stories. Each write-up was expected to include; the context, how the community had adapted the CMDRR process, the outcome, lessons, challenges and future action or recommendations to policymakers. They were then invited to attend a five-day country 'writeshop' in their respective countries between May and June 2010. Two programme staff and a community member represented each organisation. Lists of participants are annexed.

Initial presentations were made at the plenary by all the organisations represented in the writeshop. Participants then commented and suggested ways in which the stories could be improved. The editor and facilitators were at hand to ensure that information gaps were promptly filled and that the stories were clear. The community representatives also had the opportunity to provide their side of the story, including anecdotes on how the projects had transformed their lives. Each group then got an opportunity to make a second presentation which was improved with more details and pictures. After presentation, the stories were further scrutinized by the other participants and in some instances the groups were able to make a third presentation. The participants commented on the titles of the different stories and at the end of the writeshop, they suggested possible titles for the publication. The stories were ready for final editing, layout and printing.

Why use the writeshop approach

This approach takes advantage of the expertise and experiences of the participants. It allows the group to put together a publication in a short period of time and gives the participants an opportunity to add, query or critique a presentation. The presence of technical experts or resource persons, programme staff, community members from different places, exposes everyone to new practices or processes. The presenters are also able to reflect on their work and evaluate certain things that could have been done differently.

1

INTRODUCTION AND BACKGROUND



INTRODUCTION AND BACKGROUND

The larger horn of Africa broadly includes the current states of: Djibouti, Ethiopia, Eritrea, Kenya, Somalia, Sudan, and Uganda. These states have common interests both individually and collectively and are often affected by similar disasters. For this reason, initiatives have emerged to establish regional blocks that can address some of the challenges affecting the horn of Africa both internally and as regional blocks. In 1986 the Intergovernmental Authority on Drought and Development (IGADD) was established to address the need for partnership to combat the widespread famine, ecological degradation and poverty in the Region. It was later reconstituted and rebranded to the Inter-Governmental Authority for Development (IGAD) in 1996, and given broader mandate for regional development activities. IGAD's primary mission is to achieve regional cooperation and economic integration through the promotion of food security, sustainable environmental management, peace and security, intra-regional trade, and development of improved communications infrastructure (IGAD, 2000).

Despite the good work being done by IGAD and other regional organisations, famine resulting from drought, and loss of lives, property and livelihood resulting from flood, remain a challenge. The horn of Africa is disaster prone and has mostly depended on humanitarian aid and support from non-governmental interventions. Disasters which have occurred in the region have been triggered by hydrometeorological hazards (droughts, floods, windstorms, particularly tropical cyclones, landslides and wildfires). Human deaths from drought in Africa were the highest among all regions of the world particularly because the ten most vulnerable countries are in the sub-Saharan Africa (UNDP 2004). Global climatic change has increased the frequency and severity of these hydrometeorological hazards. The occurrences of these hazards has also in many instances sparked off resource based conflicts, and outbreak of both human and livestock diseases. Apart from human lives, livelihoods and environment being at risk, the hard earned development gains are also in jeopardy.

Other than being disaster prone, a greater percentage of these areas are underdeveloped and lack basic services. The



poor infrastructure is always cited as a reason for lack of access to and provision of services. This situation poses a serious global implication hindering achievement of Millennium Development Goals targets. Women, children and people living with HIV/AIDS are more vulnerable and disproportionately at risk in poor communities. National and International response and assistance is still inclined towards disaster responses dictated by ease of fundraising for emergency relief. Empirical studies have shown that relief efforts not linked to development have generally failed to protect livelihoods during emergencies.

In January 2005, the International community formulated the Hyogo framework (2005-2010) to guide systematic reduction of disaster risk. The framework recognizes primary responsibility of state governments in creating a favourable policy environment and coordinating other actors. The framework also emphasizes involvement of vulnerable communities in risk assessment, identification of risk reduction measures and their implementation. The International Strategy for Disaster Reduction (ISDR) through its Regional Office in Nairobi provides support to National governments in localizing of the principles of disaster risk reduction. A comprehensive disaster risk reduction strategy for Africa formulated in 2004 by the Africa Union exists but, at national levels, the shift from disaster response to risk reduction is yet to take root in Ethiopia, Kenya and Uganda.

The African Union (AU) strategic objectives outline improved good governance for disaster risk reduction. Well-functioning and sustainable organisational structures at local levels that use participatory approaches are prerequisite for effective decentralization of disaster risk reduction. In addition, there is need for adequate competencies, fiscal devolution and strong public-private partnerships. In all the three countries, there is lack of strong representative organisations at community level where local level actions can be planned, coordinated and linkage with external actors realized.

The AU DRR strategy also points out that disaster risk reduction efforts should be multi-disciplinary and multi-sectoral. Thus, effective design and implementation of disaster risk reduction requires institutional collaboration between various stakeholder interests and clear assignment of roles, assumption of responsibilities, and coordination of activities. However, Ethiopia, Kenya and Uganda have limited orientation of official management mechanisms towards disaster risk reduction at the organisational level. This book presents Community Managed Disaster Risk Reduction experiences from Ethiopia, Kenya and Uganda.

THE CONTEXT OF OPERATION

Ethiopia

Ethiopia which hosts the Africa Union headquarters is situated at the heart of the volatile horn of Africa. With an estimated population of 88 million people (2007 estimates) the country is the second most populous in sub-Saharan Africa. It has an annual growth rate of 3.2%. Ethiopia is also one of the poorest countries in the world with a GDP per capita of US \$324. The country mainly relies on agriculture. The growing population puts tremendous pressure on land and other natural resources.

The economy has been growing steadily for the last five years but national and transnational circumstances pose a serious challenge to tackling poverty. Natural and

human made hazards cause disasters from time to time. Common hazards in Ethiopia include drought, floods, landslides, human and animal diseases, and crop pests. Ethiopia largely depends on rain-fed agriculture but underdevelopment of water sources and degradation increases its vulnerability to disasters.

The Food Security dilemma

A large number of Ethiopians rely on food aid due to poverty and frequent drought. The most food insecure areas are; southern and south western parts of Tigray, Wollo, eastern and southern parts of Oromiya, south Omo zones of SNNPR, Somali and Afar regional states. Food insecurity is attributed to shortage of water and crop failures. A multi-agency seasonal assessment team led by the Ethiopian government reveals that about five million people needed food assistance in the year 2009 out of which 68% were from Somali, SNNP and Amhara regions. An estimated 7.5 million chronically food insecure people required food aid in 2010. Floods and disease outbreaks also impact on their food security.

The worst floods in recent times were experienced in 2005 and 2006. In August 2006, the rivers in the east, north and south of the country burst their banks after 12 days of heavy rains causing loss of 364 lives in south Omo, 256 in the east and 6 in northern part of the country. Floods also destroyed productive assets and infrastructure including sanitation facilities thereby compromising health of affected population. Acute diarrhea, malaria, and HIV/AIDS are other major hazards.

Kenya

The Context

Kenya is one of the five countries constituting the east African community. Its landscape covers 583,000km² with an estimated human population of 39.3 million (Census Report, 2010). Agriculture is the economic mainstay for the country's population, despite only 17% of its territory being arable. An estimated 80% of the landscape is covered by arid and semi-arid lands hosting 30% of the human population and 50% of Kenya's livestock population.

The country is prone to disasters triggered by different natural and human made hazards. The common natural hazards experienced in the country are hydrometeorological hazards such as drought and floods. The human made disasters in Kenya are caused by transportation and industrial accidents, fires, conflict and terrorism.

Ravaged by droughts

Economically, drought is the most significant hazard in Kenya. Vulnerability to drought and low coping capacities, has dealt a severe blow to the country's progress on poverty reduction. The frequency and severity of drought has been on the increase due to climate change. The effects suffered by the vulnerable population include loss of human life and livestock, displacements and loss of livelihoods. Although the entire country is affected by changes in weather patterns, the Arid and Semi-Arid Lands (ASALs), especially the northern districts of Isiolo, Marsabit, Mandera and Samburu districts are the most vulnerable. These districts where Community Managed Disaster Risk Reduction approaches were piloted are

affected by drought and other related hazards like floods, resource based conflict and disease epidemics.

Floods experienced in March 2010 left 11 people dead and 8,000 displaced in Isiolo, Samburu, Moyale, Marsabit, Mandera and Turkana districts. The communities lost crops, livestock and homes. Tourism, a major source of revenue for local authorities in Isiolo and Samburu was disrupted due to destruction of tourist lodges. Outbreak of water borne diseases is common in pastoralist communities, due to reliance on open water sources like pans and unprotected wells. On the other hand, migration of livestock across districts and national borders during drought contributes to outbreak of livestock diseases like foot and mouth and the contagious *bovine pleural pneumonia*.

Several development agencies work in the northern districts to help communities cope with the challenges occasioned by drought. The major limitation in the country has been lack of a national policy framework to guide disaster risk reduction efforts of both governmental and non-governmental agencies. Furthermore, most agencies lack a systematic approach to knowledge generation and sharing. In the last two years, Cordaid and IIRR have worked with five Non-Governmental Organisations with a view to reduce disaster risks through community managed processes in Isiolo, Mandera, Marsabit, Moyale and Samburu districts.

Uganda

The Context

Uganda is a member of the East African Community with a total surface area of 241,038 km² out of which land area covers 197,097 km² while water and swamps account for 44, 228km². Uganda is an agricultural country as reflected in its land use pattern. An estimated 44% of its land is cultivated, 26% is used for grazing while forests and woodland cover about 24% of the land¹. Despite its huge natural resources potential and favourable climate, Uganda is among the least developed countries. In 2009, its human development index based on life expectancy, literacy, and development enrolment among other factors was 0.514. It ranked 157th out of 182 countries with data. It ranked lower than Kenya and Tanzania which had scores of 0.541 and 0.530 respectively². In 2009, the country's human population was estimated to be 30.7 million, with 15% living in urban centres.

The country has had sustained economic growth since early 1990s which has contributed to significant poverty reduction. In 1992/3, an estimated 56% of country's population was living below the poverty line and by 2005/6 the number dropped to 33%. Northern Uganda accounts for a greater portion of those living below the poverty line due to 20 years of insecurity in the region.

Uganda has its fair share of natural and human made hazards which cause disasters from time to time thereby reversing development gains. Examples of these hazards are earthquakes, landslides, floods, road accidents, fires, wars, crop pests, human and livestock diseases. Drought is one of the major natural hazards. It mostly affects the cattle corridor districts stretching from western, parts of central, eastern and mid northern regions. Due to

1 UNDP (2010) Uganda facts and figures

2 Uganda national development plan 2010/11- 2014/15

climate change, the country now experiences reduced levels of rainfall. Prolonged drought results in crop failure and famine. Sometimes it is so severe, particularly in Karamoja leading to livestock loss and human deaths.

Flood is another hazard associated with weather conditions. Kampala, the northern and the eastern parts of the country are prone to flooding and have suffered physical damage to structures like roads and bridges, crop and livestock losses and death of humans through drowning. Destruction of health and sanitation facilities and water sources also leads to the outbreak of water borne diseases. Between February-March 2010, landslides buried three villages in Bududa district killing 80 people (according to office of the Prime Minister). Uganda Red Cross also reported that in March 2010, flooding in eastern districts and Karamoja resulted in 100 deaths and 10,000 people displaced.

Farmers in Uganda also face crop pests as a hazard during growing and after the harvesting period. The pest numbers are increasing due to farming practices like mono-cropping and climatic changes that encourages the multiplication of pests. Crop plants and harvested crops are damaged by pests leading to food shortages and economic losses.

Internal armed conflicts devastate livelihoods

The most devastating human made hazard in Uganda has been internal armed conflict resulting in heavy human casualties and massive displacement. The Lord's Resistance Army insurgency in northern and eastern Uganda displaced an estimated 2 million people between 1986 and 2007. The Karamoja raids on their neighbours in eastern and northern Uganda also destroyed lives and investments.

Despite experiencing various hazards, the country has not developed adequate preparedness to deal with the consequences of disasters. The main focus of government and development partners' efforts has been relief and rehabilitation in the aftermath of disasters. The draft national policy on Disaster Risk Reduction and Management (DRR&M) developed by office of the Prime Minister aims to address this limitation.

Cordaid and IIRR partners in eastern, Karamoja and northern Uganda piloted community managed approach to DRR planning in line with principles and objectives of the proposed national DRR&M policy.

Introducing Community Managed Disaster Risk Reduction

In an effort to link relief and development, the International Institute of Rural Reconstruction (IIRR) facilitated the documentation of regional best practices in drought management in 2004. The Cordaid funded process produced the widely used Drought Cycle Management (DCM) toolkit for the greater horn of Africa. The Kenya Drought Cycle Management Project (KDCMP) implemented by ten agencies in Kenya between 2005-07 piloted DCM concepts at community levels. Communities in drought prone areas were supported to adapt to climate change using innovative approaches. International Institute of Rural Reconstruction – Africa Regional Center, provided training and technical backstopping in; participatory planning monitoring and evaluation, HIV/AIDS mainstreaming, gender mainstreaming and documentation of best practices to the partners engaged in DRR work.

To harmonize the Drought Cycle Management approach with Hyogo framework for disaster risk reduction, IIRR with the support of Cordaid consolidated its disaster management experiences in Africa, Asia and Latin America into a new approach known as Community Managed Disaster Risk Reduction (CMDRR). CMDRR is a pro-active approach which aims at increasing group or community capacity in mitigating and preventing the impact of a hazard event, building individual capacity to survive and bounce back, and strengthening the community as a functioning support system. This approach provides a framework for development agencies to put vulnerable communities at the centre of the Disaster Risk Reduction (DRR) process. The pillars of this approach are; appreciation of indigenous knowledge, local capacities and proactive planning to reduce risk and capacity development of community organisations. Development efforts are systematically linked with relief through contingency planning. With Cordaid support, IIRR has trained over 700 staff of development agencies across the horn and great lakes countries.

IIRR Africa Regional Center has over the last two years provided capacity building support to various humanitarian agencies in the greater horn of Africa. The disaster risk reduction capacity building efforts range from conducting disaster risk assessments, designing DRR pilot projects, offering regular and customized courses to organisations and helping agencies to integrate DRR into their strategic plans. International Institute of Rural Reconstruction has provided specific support to several International development agencies including; Oxfam GB in Ethiopia and South Sudan, Oxfam Intermon in Somalia and Oxfam America in Ethiopia.

Operationalization of CMDRR is not devoid of challenges; wide variance on skills gap among both public officials and frontline staff of non-governmental organisations, weak community organisations and weak policy and institutional framework in the three countries. Critical gaps exist between national policy, legislative stipulation and their translation into practice for the benefit of the poor and vulnerable groups.

The CMDRR project covers three countries of Ethiopia, Kenya and Uganda and targets 19 implementing Cordaid partners (eight in Ethiopia, five in Kenya and six in Uganda). The partners benefiting from this project operate in the most disaster prone areas in the three countries. These include; the Borana zone, South Omo zone, Dire Dawa and Afar in Ethiopia; the arid districts of Northern Kenya and the Acholi, Teso and Karamoja regions in Uganda. The partner organisations mainly work with pastoralist and agro-pastoralist communities.

ORGANISATIONS PARTNERING WITH IIRR IN CMDRR

Ethiopia

In the last four years Cordaid and IIRR have worked with eight development organisations in Afar, Dire Dawa, Borena and south Omo zones to address risk of drought, flood and other common hazards. The CMDRR approach was used in pilot communities within the broader framework of Ethiopia's disaster prevention and preparedness policy. The product of these efforts is sharing of lessons learnt by communities in managing drought or flood risks in eastern and southern parts of the country.

Dire Dawa city was affected by the floods of August 2006 which resulted in loss of lives, homes and property along the Dachatu River. Jerusalem Children and Community

Development Organisation (JeCCDO) took advantage of the emergency response programme to introduce a long-term community managed programme to reduce the risk of future floods in Ada village. In this publication, the community of Ada village and JeCCDO share their experience in using the CMDRR approach.

Mille is one of the districts in the drought and conflict prone Afar regional state in Ethiopia. Support for Sustainable Development (SSD), a local NGO and communities in Dyle and Geraro villages are working together on an integrated drought risk reduction programme through diversification into irrigation farming to address food insecurity and pasture shortage for livestock.

In the Borena zone of Oromia regional state, Agency for Cooperation and Research in Development (ACORD) and SoS Sahel Ethiopia have been working with Borena pastoralists. Population increase and degradation of rangeland have undermined traditional drought coping capacities. The two organisations have applied the CMDRR approach to support community-led efforts to rehabilitate their rangeland, restore productivity and improve traditional management practices. The two partners and communities in Daka Qalla, Samaro share their experience in community managed rangeland rehabilitation. In the SNNPR, Ethiopian Pastoralist Research and Development Agency (EPARDA) introduced the hardy camel to the Hamer, a cattle keeping community.

Kenya

In this publication, five Kenyan partners share their experiences in CMDRR. In Walda location of Moyale district, Community Initiative Facilitation and Assistance (CIFA) facilitated CMDRR for the rehabilitation of rangelands. This has contributed to increased pasture and hence mitigation of livestock feed shortage during drought.

Community Organisation for Development Support (CODES) worked with a drought prone community in Samburu to install plastic tanks for selected households to harvest rain water. The beneficiaries brought goats in exchange for water tanks. The goats were then distributed to the poor households.

Merti Integrated Development Programme (MID-P) has equipped community leaders with skills to mobilize community for advocacy, in addition to the other skills. This has resulted to community led efforts to counter creation of wildlife conservancy in the Chari rangeland.

Restocking of load camel by Pastoralist Integrated Support Programme (PISP) has reduced the burden on women and the cost of providing water during drought emergency in Marsabit north.

Finally we look at Rural Agency for Community Development Assistance (RACIDA) who introduced sand filters for water purification in Mandera district. This simple technology is helping communities reduce the risk of water borne diseases.

Uganda

The case studies shared by the Uganda partners are a culmination of lessons from activities aimed at reducing disaster risks in their settings.

Trans cultural Psychosocial Organisation (TPO) worked with the community of Kipinyang village to address their dependency syndrome. They had been displaced from Katakwi. Through CMDRR they managed to organize the communities through a vibrant committee, which has mobilized local resources to reduce risks of flood, water borne diseases and food insecurity. The committee coordinates all development programmes and disaster responses in the community.

In Katine village of Abarilela Sub County, Amuria district, Soroti Catholic Diocese Development Office (SOCADIDO) which is the development arm of the Catholic Diocese of Soroti, has turned around the fortunes of the community. Through community managed risk assessment and planning, SOCADIDO has created a model village with impressive risk consciousness and community actions.

In Pader district, Caritas Gulu has applied the CMDRR approach to drive the development and disaster risk reduction process among communities resettling after two decades of displacement.

In Kotido, bush clearing for *kraal* construction has long been identified along with charcoal burning to be a major cause of environmental degradation. Caritas Kotido has introduced live fencing to curb destruction of local tree species.

With the support of Karamoja Agro-pastoral Development Programme (KADEP), the communities in Moroto and Nakapiripirit, districts in Karamoja are experiencing the benefits of laying aside their guns to engage in farming activities.

Effect of CMDRR Capacity Building

Different Cordaid partners and communities worked together in the implementation of CMDRR interventions and responded to climate change in different ways. The interventions included: construction of rain water harvesting structures (underground water tanks, plastic water tanks, earth dams/pans), spring protection and cistern construction, tree planting; flood water harvesting for crop production, irrigation, hills protection, fodder conservation, and borehole construction. These interventions focused on mitigation and adaptation to climate change through assets creation (for example, water structures), promotion of alternative livelihoods (for example, irrigation projects), resources protection (hills protection), conflict prevention (conservation of fodder in rangeland) and food security (irrigation projects). These interventions have built resiliency to drought at the community level. Equally significant is that CMDRR capacity building has helped partners improve the role of communities in project implementation and management.

Extent of adaptation of CMDRR approaches by partner Organisations and communities

Some of the partners have mainstreamed the CMDRR approach in their organisations. Examples are: Jerusalem Children and Community Development Organisation (JeCCDO) and Agency for Co-operation and Research in Development (ACORD) in Ethiopia; Merti Integrated Development Programme (MID-P) in Kenya; and Soroti Catholic Diocese Integrated Development Organisation (SOCADIDO) in Uganda. These partners have adapted CMDRR approach to development and have facilitated communities to adopt the CMDRR approach in their development initiatives. In Dire Dawa for instance, JeCCDO

facilitated the community to undertake hill protection as a flood control measure. The activity boosted underground water levels and reduced surface runoff, reducing the risk of flooding of Dire Dawa city and its environs. SOCADIDO in Uganda supported Katine village with food security interventions. The community planted cassava which did very well. They also constructed an access road to their village. These interventions by Katine village community influenced two neighbouring villages to construct their own access roads. In Kenya, the MID-P facilitated Rangeland Users Association (RUA) in Isiolo to adopt CMDRR approach to development. The RUA now manages five strategic boreholes and pasture in the district. The association is linked to the Drought Management Initiative (DMI) which, had assisted it with equipment and funds to rehabilitate more boreholes.

European Commission's focus on Climate Change and DRR

Consistent with the AU DRR strategy, the IGAD and the Humanitarian Aid department of the European Commission (ECHO) established in 1992 is now currently the world's main player in humanitarian intervention and supports various initiatives both at national and regional levels. Through ECHO funding, some 18 million people are assisted annually through 200 partners (NGOs, ICRC, and UN agencies like the UNHCR and the WFP).

The EU aims to make its aid to third world countries affected by natural disaster or conflict more effective and more humanitarian. ECHO's assistance is based on the humanitarian principals of non-discrimination and impartiality, which sets it apart from other types of aid given by the European Commission.

In addition to humanitarian aid, the European Commission;

- Conducts feasibility studies for its humanitarian operations;
- Monitors humanitarian projects and sets up coordination arrangements;
- Promotes and coordinates disaster prevention measures;
- Provides partners technical assistance;
- Promotes the public awareness of humanitarian aid through actions carried out directly;
- Finances network and training study initiatives in the humanitarian field (NOHA).

ECHO's work targets to make significant impact through financing and working innovatively with its partners with grass root reach. The international community cannot intervene in most natural disaster zones, because these disasters have become too many. The Commission has therefore made deliberate efforts to invest in additional resources in disaster-risk reduction (DRR) activities with the aim of strengthening the coping capacities at all levels in disaster-prone regions. It is in the wider context of the EU policy and strategy in this field as well as of the Hyogo Framework for Action (HFA) that DG ECHO is developing a specific strategic and coherent framework aimed at helping communities and relevant institutions to prepare for and reduce the impact of natural disasters.

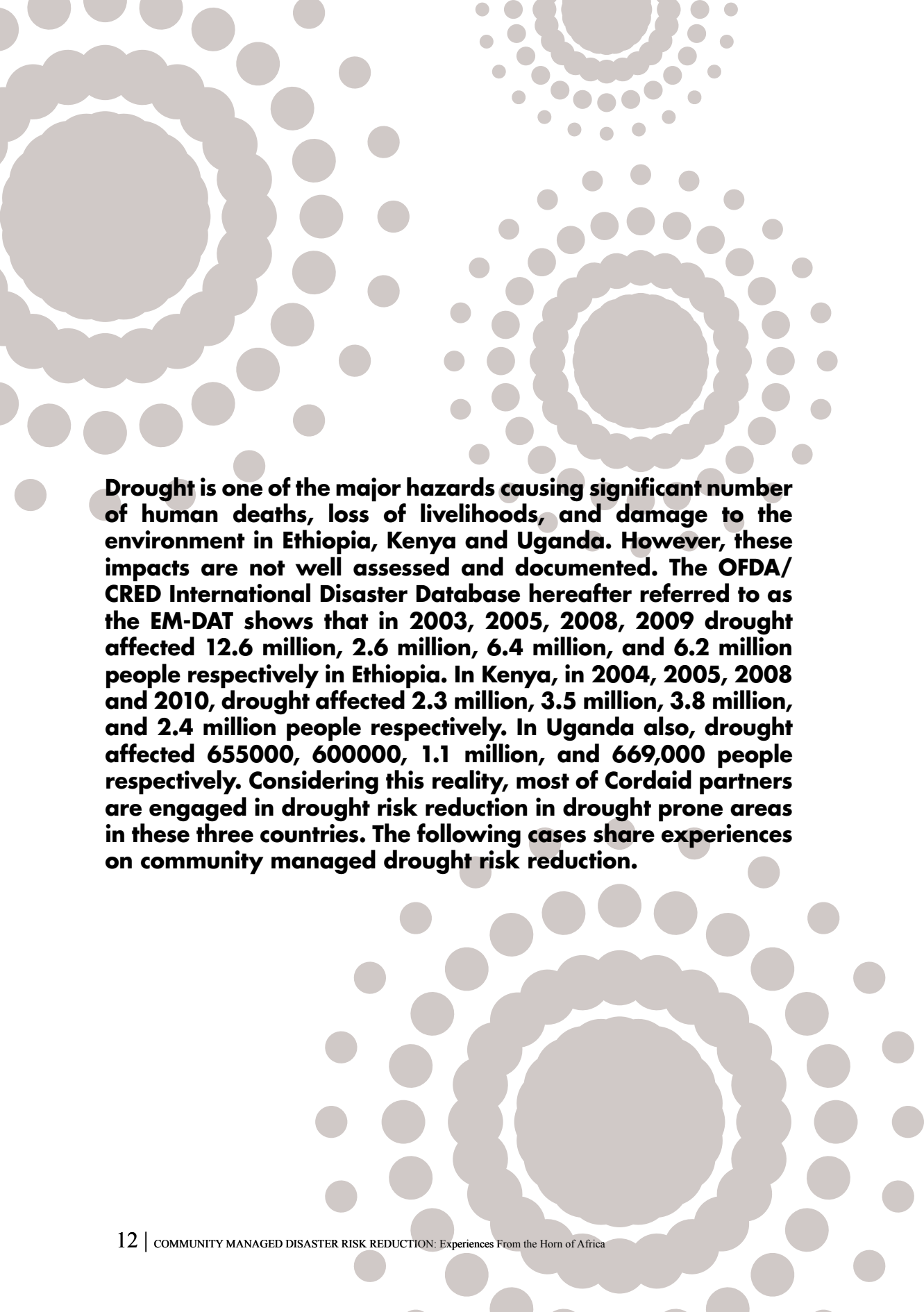
2

COMMUNITY MANAGED

DROUGHT RISK REDUCTION

EXPERIENCES





Drought is one of the major hazards causing significant number of human deaths, loss of livelihoods, and damage to the environment in Ethiopia, Kenya and Uganda. However, these impacts are not well assessed and documented. The OFDA/ CRED International Disaster Database hereafter referred to as the EM-DAT shows that in 2003, 2005, 2008, 2009 drought affected 12.6 million, 2.6 million, 6.4 million, and 6.2 million people respectively in Ethiopia. In Kenya, in 2004, 2005, 2008 and 2010, drought affected 2.3 million, 3.5 million, 3.8 million, and 2.4 million people respectively. In Uganda also, drought affected 655000, 600000, 1.1 million, and 669,000 people respectively. Considering this reality, most of Cordaid partners are engaged in drought risk reduction in drought prone areas in these three countries. The following cases share experiences on community managed drought risk reduction.

RECLAIMING THE RANGELANDS

Deterioration of rangeland due to recurrent drought, bush encroachment (unpalatable tree species invading the rangeland), overgrazing and mismanagement of the ranges threatened the survival of pastoralists in Dire Woreda. Found in southern Ethiopia, Oromia Region in the Borena zone. The invasive species have increased rapidly in the last 24 years and threaten growth of grass in addition to keeping livestock at bay from reaching the scarce pasture.

Traditionally, natural resources were managed through the Gada system -an institution that governs land, social and cultural systems. The elders ensured that community members followed the rules and regulations that governed uses of water and pasture as well as livestock mobility. As a risk reducing measure during drought period, the traditional rangeland management allocated reserve pasture land (*kalo*). *Kalo* is an enclosure reserved for pregnant and lactating animals, calves, goats, sheep and weak animals. Over the years, the *kalos* have been invaded by bush, making them unproductive. Weakened traditional management practice has worsened the situation in the rangelands.

Cattle keeping is preferred by the Dire Woreda people but the locals also keep sheep, goats, donkeys and camels. Dire Woreda has 647 households (404 male and 243 females) as members of the Mene Soda Pastoralists Association through which their concerns are addressed. The area has no surface water and the only source of water is ground water and run off harvesting. The area has two rock salt lakes 'Boke' for salt production which provide an alternative source of income. Increased droughts and rampant spread of unwanted species has further impoverished the pastoralist communities.

The CMDRR approach

On being introduced to CMDRR, Agency for Cooperation and Research in Development (ACORD) which works with poor and marginalized communities in the zone, decided to facilitate an assessment with the community of Dire Woreda to help them identify their biggest hazard and what they can do to reduce their vulnerability.

The Participatory Disaster Risk Assessment (PDRA) brought together community members, traditional leaders and local government officers. With the guidance of their leaders and facilitation of ACORD, the community identified their major hazards, analyzed them and assessed in detail their vulnerability and coping capacities. They identified drought, ethnic conflict and animal disease as the most rampant hazards. Drought was prioritized as the top hazard. The weakened traditional resource management system and lack of centralized leadership had worsened the situation. The meeting agreed to co-opt the leaders of the traditional institutions to the CMDRR committee to serve as a bridge between the community and ACORD.

Mene Soda pastoral rangelands have experienced two years of failed rains. This resulted in a serious shortage of water and pasture – the rangeland was greatly degraded, threatening the food security of the Mene Soda community that relied fully on its livestock. The inhabitants lost their animals while others moved to urban areas.

During the assessment, it was evident that interventions by the government and development actors were not bringing long-term benefits to the community. Most

programmes addressed only a few hectares of the degraded land. The traditional leaders also said that the enclosure system did not really reduce the pasture problem during severe times because the bush encroachment also affected the enclosed areas. The participants noted that the initiative to regenerate part of the rangeland was working but it required post-planting management.

The community in partnership with ACORD Borena disaster risk reduction project started to reclaim bush encroached communal rangeland in mid 2008. Through this initiative, the unwanted bushes were manually cleared, the area enclosed and the cut bushes burned. The community then planted grass on the bare parts of the rangeland. ACORD provided the hand tools for bush clearing and technical training on rangeland management and bush control. They gave the community incentive in the form of cash for work.

So far 1,260 hectares in three localities (Chabicha – 260 ha, Kula – 200 ha and Dira - 800) of rangeland has been reclaimed. Out of the total reclaimed rangeland, the project covered labour cost for only 410 hectares. The community reclaimed the remaining 850 hectares on their own initiative. Adaptive grass seed was used on the larger part of the land and *Rhodes* grass seed planted on 15 hectares of barren range land to improve pasture productivity and seed production. The project hopes to run a trial of *Lablab* (a tropical plant that is heat and drought tolerant and is known to produce high quality forage for livestock) and cowpea fodder species.

Benefits

It is estimated that the reclaimed reserve with improved pasture can support up to 5,040 cattle for one and half months during the dry season. This is expected to reduce the number of livestock deaths. The cleared rangelands are initially reserved for weak or lactating animals that cannot trek long distances.

The CMDRR approach has also brought about a significant change in terms of community attitude to work and skills in range management. The community is now fully aware that it is within their means to ensure that their rangelands are not invaded by hostile vegetation as they watch passively. They have made a choice to mix the new with the old practice where they involve other stakeholders to decide on the number and type of livestock that can graze on the reserve pasture land. Together they can decide on the schedule of opening the reserve and penalties in case of violating the by-laws. The

Life Transformed by CMDRR and seed money...

Ware Duba, was born 66 years ago in the Mene Soda Pastoral area of Dire Woreda. She has lived in this area since birth. Currently, she is a divorcee with six children. Four are married and two still depend on her. She also lives with two of her grandchildren. Her husband left with all the family livestock 10 years ago (traditionally, cattle belong to the man) – actually, he only left her the children. But as luck would have it, after several years of suffering, she was selected to join the CMDRR committee. Thereafter, she was selected to chair the CMDRR women savings and credit group.

She says, “before ACORD came with the CMDRR project, used to sell fire wood and rock salt to support my family. I did not have any education and did not know what else I could do. The money I got from these activities was not even enough to feed my family; I could not afford to send my children to school. I depended on my extended family and neighbours for everything. The CMDRR project enabled us to reclaim a portion of our rangelands; it went a step further to assist 40 poor women headed households to start some income generating activities. I was lucky to be included in this number. We were organized into a savings and credit group, and provided with seed money”.

“I have gained a lot from being able to access credit and my animals will continually benefit from the revived pastures. At the beginning of the project, ACORD gave us basic training on entrepreneurship and gave each of us 500 birr (US\$30). I added 200 birr (US\$12) and bought one bull, which I fattened – using the fresh pasture. I later sold the bull for 1400 birr (US\$87). I used the money to buy two other bulls, which I used for cultivating. I managed to plant two hectares of haricot beans and maize. I harvested 5 quintals (500kg) of haricot beans and I expect to get at least 10 quintals (1,000kg) of maize. With additional credit of 100 birr (US\$6) from my group, I set up a business for small consumables. From the profits, I bought three goats, a sheep and two hens. I also took an additional loan of 1,000 birr (US\$60) to buy beans from the short rains harvest with plans of selling it during the dry period. I managed to do this successfully and got 800 birr (US\$50) profit.”

My home has improved and my last two children have gone back to school. The trainings from ACORD have enabled me to lead the women well – they are running relatively successful businesses and saving monthly. As a group, we have managed to save 7,000 birr (US\$430), in addition to shares. My lactating cows use the reserved pasture and I am able to get enough milk for my family and a little extra for sale.”

Chabicha sub Pastoralist Association, have a special by-law where every household pays 2 birr (US\$ 0.12) for every cattle that unlawfully grazes on the reserve pastureland. They have so far managed to collect 2,000 birr (\$125) for which they have bought two heifers managed by the elders. Each reserve rangeland has its own guard with each household contributing 1 birr (US\$0.05) per month for the salary. The results of this initiative have



encouraged other communities to start similar initiatives. Groups of households (*Olla*) are now clearing unwanted bushes for their calves. Clearing bushes is laborious and painful—some of the bushes are thorny. It requires commitment.

The DRR committees have effectively created and enforced by-laws. This has resulted in minimal conflict on reserved communal pastureland through fair use. The committees are becoming an important community organisation; filling in the gap created by weakened traditional rangeland management systems.

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REJUVENATING RANGELANDS FOR MORE PASTURE

Daka Kala was characterized by depleted soils, invasive plant species, severe gully and sheet erosion due to inappropriate land use. Daka Kala is a Pastoralist Association (PA) located in Oromia region of Ethiopia. The PA is 25km from the zonal capital Negelle Borena and is served by a single dry weather road. It has a population of 6,500 with 600 households, while the animal population (cattle, Sheep, goats and camels) is 6,300. The area has six shallow wells and two ponds.

The rangelands of Daka Kala had deteriorated so much over the years that the villagers were anxious that the land would soon be unable to support their animals. The community blamed this on; unchecked shifting cultivation on the slopes, reduced rainfall, unregulated and inappropriate settlement and bush encroachment which hinders the growth of pasture. The pastoralists livelihood was threatened by degradation of the rangelands.

Community Managed Disaster Risk Reduction

SOS Sahel has worked in Daka Kala PA since 2001 in the Borena Collaborative Forest Management Project conserving natural resources - mainly forests. In April 2008, the project secured funding from Cordaid to implement CMDRR interventions. SOS Sahel started to engage with the community on using the CMDRR approach in July 2008. The community was mobilized, sensitized on DRR and the disaster risk assessment in four phases over a three-day period. Three hundred men and women attended the initial sensitization meetings. Land degradation was identified as the priority hazard followed closely by drought and water borne diseases. The community explained that prolonged drought, followed by floods had caused the severe gully and sheet erosion. The third meeting focused on development of a community plan to restore land productivity. The community had begun to respond to the situation by initiating a tree nursery and were at the time planting the seedlings to restore their land. They appointed a 20 member committee (composed of one representative from government and one from SOS, in addition to the community leaders - 14 men and 6 women) to coordinate the rehabilitation work. They agreed on the roles of everyone involved in the initiative.

SOS Sahel decided to build on the Indigenous knowledge of the local people. Experience with individual grazing reserve or enclosures (*kalo*) was found to be a good starting point for the wider rangeland rehabilitation efforts. The committee identified a suitable rehabilitation site and requested those living in the identified areas to shift to alternative sites suggested by the community. The committee which was mandated to oversee the work also identified the community members who would do the actual work. The series of meetings agreed on rehabilitation by establishing enclosures at; Kalo Gera/ Daka Kala 55 hectare, which could support 150 cattle for one month and Kubi Jima with 108 hectares for 300 cattle for one month. The community identified useful trees for shade, medicine or browsing and then cleared the invasive species. The identified area was fenced. The cleared areas were divided into two parts – one part had the cuttings ferried away and the other part had the cuttings left on site. They wanted to observe the one that would be more effective in rehabilitating the land. The cleared lots were enclosed using cactus plants. They then planted *rhodes* grass along with local varieties to reduce runoff and erosion. It took 400 people (majority female) working at each *Kalo* to fence, clear



the bushes, plant and to soil band. An expert from the Pastoral Development Office was at hand to provide technical advice on the request of SOS Sahel.

One lot was left to rest for two years as a control. This was to find out whether resting land after bush clearance will result into better pasture regeneration compared to land grazed immediately after first rain. The community also carried out biological soil conservation by use of soil bands, trenches and check dams to reduce exposure of the land to wind and rain water. This improved soil moisture and hence better growth of pasture on 20 hectares of land.

Benefits

Increased pasture. Over 230 hectares of previously degraded land is now covered with pasture and useful tree species, reducing water runoff and erosion. The *kalos* have not yet been used because the community agreed to give the land at least two years to recover. However, they will continue to harvest the hay during the normal season. This will ensure that there is no wastage and will encourage more growth of pasture. During drought, weak animals and the calves will be allowed into the enclosures to graze directly, the utilisation capacity will guide the number of animals to be allowed.

Reduced water run offs. Soil bands, check dams and trenches have reduced the water run offs. This has led to reappearance of useful species, which had disappeared. The rehabilitated rangeland can now support wildlife such as, Mountain Nyala, Grey Duiker, Dik-dik, warthog among other.

Rejuvenated rangelands. The landscape is already showing signs of recovery with less bare land and more fresh grassland within a very short time. The community is very encouraged by the results and have gone ahead on their own to enclose an additional 40 hectares without external assistance.

For more information:

SoS Sahel

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COMBATING BUSH ENCROACHMENT

Meeting point or *Walda* in the Borana language is the lifeline of the pastoralist communities in the newly curved Sololo district in northern Kenya. The genesis of Walda settlement is linked to a borehole sunk by road contractors in the 1970s. The Walda borehole used to serve the community during wet grazing periods but as settlements grew around the borehole, traditional grazing patterns changed. In the early 1990s, the population of Walda rose drastically with the influx of Somali and Ethiopian refugees in the area. The resettlement of the refugees modernized the sleepy centre and basic infrastructures and other social amenities improved. Increased settlement and cutting of trees for firewood added pressure on the land. The indigenous community's outcry on the environmental degradation and increase of criminal activities like rape, robberies and killings pushed the government to relocate the refugees to camps in Turkana.

According to the government census of 2009, the population of Walda is 5,000 people. The area has about 5,000 livestock (2,000 cattle, 2,000 sheep and goats, and 1,000 camels). The community depends on livestock as a major source of livelihood. A few individuals engage in small retail business along the busy Nairobi- Moyale highway referred to as the Great North road. The borehole is the lifeline of the Walda community. Pastoralists from Wajir, Moyale, Chalbi district and Ethiopia move to Walda to access water during drought. During this period, about 50,000 livestock survive on the fragile Walda ecosystem.

Community Managed Disaster Risk Reduction

During the participatory disaster risk assessment in Walda in June 2009, the community identified drought, bush encroachment and ethnic conflicts as major hazards affecting them. The prolonged and recurring droughts and overgrazing have led to loss of livestock and degradation of Walda rangeland.

Historically, the Walda community relied on traditional coping mechanisms to respond to specific hazards. For example, during droughts the communities depended on systems and structures such as the enclosure system, hay storage, mobility, herd separation and splitting, traditional range management system, reciprocity, livestock scattered among friends or relatives, herd composition, ethnic alliances and urban migration. Weakening traditional institutions and increased demand on the scarce water and pasture, have made it increasingly difficult to continue with the mentioned practices.

Bush encroachment is a major hazard affecting the Walda community. Recurring droughts result in land degradation and encourages growth of invasive species. The community believes that the *El-Niño* rains contributed to making the invasive species more obnoxious. These bushes prevent grass from growing and restrict livestock movement because they grow close together and are often thorny. Traditionally, the community pursued strategies such as bush burning during dry periods but the government has banned the method. This makes it difficult to control bush encroachment in rangeland.

“the multiple droughts of 1983-1984, 1991-1992 and recent one of 2008-2009 decimated livestock and impoverished the community. These days, droughts occur every other year”. Halake Guyo, chair of the environmental management committee

Introduction of CMDRR was timely because under the circumstances, the land would not be able to support them much longer. The local chiefs, youth and women groups, councillors and village elders were mobilized and sensitized on the process.

Assessment of the hazards, vulnerability and their capacities were analyzed during the five days session. Bush encroachment was identified as priority hazard.

Abduba Dengicha narrates

“I have lived in Walda for over thirty years. Many years ago, Walda was plain savannah with enough pasture. Our livestock grew fat and reproduced as expected. They did not suffer from too many diseases. Our children were healthy and happy. There were plenty of antelopes and gazelles.

But now with bush encroachment, it takes two or more people to look after a small herd because the livestock keep getting lost in the thick, thorny bushes. Pasture is scarce and livestock are forced to trek long distances in search of pasture. The bushes host wild animals that attack our livestock and herders. We have lost over one hundred livestock over the last two years to wildlife. Our herders tear their clothes and suffer injuries caused by the bushes. Today, there are no antelopes and gazelles. These bushes are making our lives miserable.”

The community members were comfortable with the CMDRR process because they felt that they were involved throughout. The Dhedda (Council of Elders) called a community consultative meeting to identify and agree on suitable sites for clearing. The council was tasked with the responsibilities of supervising the operation of bush clearing and attending to complaints and other issues relating to the work. Recognizing the leadership of the Dhedda Council was key to the success of this process. Yashare area was selected because it is about 10km away from Walda settlement and it was also within a reasonable distance for prospective users from other divisions.

Community Initiatives Facilitation Assistance (CIFA), a local NGO working in Marsabit and Moyale district supported the community’s intervention to bush encroachment in Walda. The responses were intended to prevent rangeland degradation and reverse the desertification process; restore rangeland productivity and stabilize range forage and livestock production, enhance environmental quality and improve the economic and social welfare of the people drawing their livelihood from these lands.

The activity was done in two phases. The first phase involved 200 casual labourers engaged for 20 days working for 8 hours per day. They were paid KShs 180 (US\$ 2) per day instead of KShs 200 (US\$ 2.2), because they voluntarily remitted KShs 20 (US\$ 0.2) daily as a community labour contribution to the exercise. About 200ha of land was cleared using panga (machetes), jembe (forks) and oko¹. The community brought their own equipment. The community experimented by randomly piling cut bushes in the field, removing the bushes or using them for fencing and thirdly, by burning the cut bushes in

¹ Oko is a wooden tool used for pushing/pulling trees/ shrubs during clearing bushes.

the fields. Seeding was done for all the sites. After the rains, it was observed that the parcel with cleared bushes piled at random had better forage cover while the parcel with burnt bushes had the least forage coverage. The first phase was implemented at a cost of about Kshs 900,000 (US\$ 10,000).

The second phase was undertaken a year later. About 125 ha of land was cleared using 200 casual labourers for 10 man-days using the same process as in the first phase. This phase was informed by the lessons and technical advice from National Environment Management Authority (NEMA) expert in the Ministry of Environment. Complete removal of bushes was avoided because of the value of the various bush species as a source of fodder and shade for pastoralists during dry spells. The cleared bushes were piled randomly in the field with possibility that it would yield similar results observed under phase 1. About KShs 700,000 (US\$ 7,700) was spent on this exercise.

The reclaimed land under the second phase now has good forage. It can support about 300 livestock (calves, weak and lactating cows) during drought. Fencing has been done and the community has even employed a caretaker. Livestock cannot gain access unless the Dhedda council approve of it. The Dhedda council monitors the rangeland while Walda Water Users Association is expected to pay for the services of the range caretaker. CIFA has organized training for community organisations such as Walda Water Users Associations, community based animal health workers, environmental management committees and Dhedda council on environmental management, conflict resolution, water management, disease control and surveillance.

Benefits

Range reclamation practices have been replicated by other stakeholders such as Arid Lands and the Ministry of Livestock Production. The process also provoked and stimulated the community into thinking of the things that they could do to reshape their destiny. The spirit of collective responsibility has been inculcated among the community. Through it, the community is able to see itself as agent of the change it desires. Governments and NGOs should support the reclamation of more land to enhance rangeland productivity and improve the livelihood of the pastoralists' communities.

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SAVING THE FORESTS USING LIVE FENCE

For the longest time, Karamoja in Uganda has been synonymous with perennial droughts, violent conflicts, human and livestock epidemics. This has made the region a major recipient of food aid and essential short-term humanitarian assistance.

Gimos village in Kotido district has a population of 1,245 (700 females and 545 males). It is occupied by the agro-pastoral Jie ethnic community. Their main livelihood is livestock keeping, while the women practice subsistence farming to feed their families as the men move with the animals in search of pasture and water. Cutting trees for building and burning charcoal to meet the growing demand from the nearby Kotido town has greatly reduced the forest cover.

The community settles in small units called *manyattas* (homesteads) with heavy wood fences (4 meters wide) for security reasons. This requires plenty of wood from the few remaining trees. On a 'tree-cutting day', about 200 young girls armed with machetes go out to look for suitable wood.

The Jie communities remain attached to their culture, which has a strong support system. This provides a unique opportunity for rallying support for interventions. Previously, Caritas Kotido implemented projects using conventional development approaches which always presented a sustainability challenge. Using the broader community managed approach to livelihood programming not only supports their ability to resist hazard impact, but also maximizes on their capacities to do the work for themselves and to sustain the activity.

The assessment indicated that cutting of the indigenous species of trees for fencing *manyattas* was one of the major causes of the depleted tree cover leading to environmental degradation and reduced rainfall in the area. Tree planting initiatives had been done but nothing was being done to curb the cutting of indigenous trees. Having seen how homes in the nearby township



Men and women sorting kie apple seedlings



Kie apple seedlings potting



Community members planting Kie apple around homestead

were using the kie apple inspired the community to come up with an idea of using the same thorny shrub to protect their manyattas instead of using timber.

The *Kie apple* is a thorny tree which creates a thicket that provides the desired protection around homesteads. The kie apple is a species adaptable to the harsh environmental conditions of Karamoja and the communities deem it an appropriate replacement for the wood fence. Community consensus building meetings selected two neighbouring *manyattas* to pilot the innovation of fencing using the thorny *kie apple* tree. The meetings that followed agreed on a plan of activities and identified capacity building needs. Caritas Kotido provided support in terms of training in nursery management and the communities raised the seedlings themselves. The community has three committees in charge of water, weeding and resource mobilization respectively.

Benefits

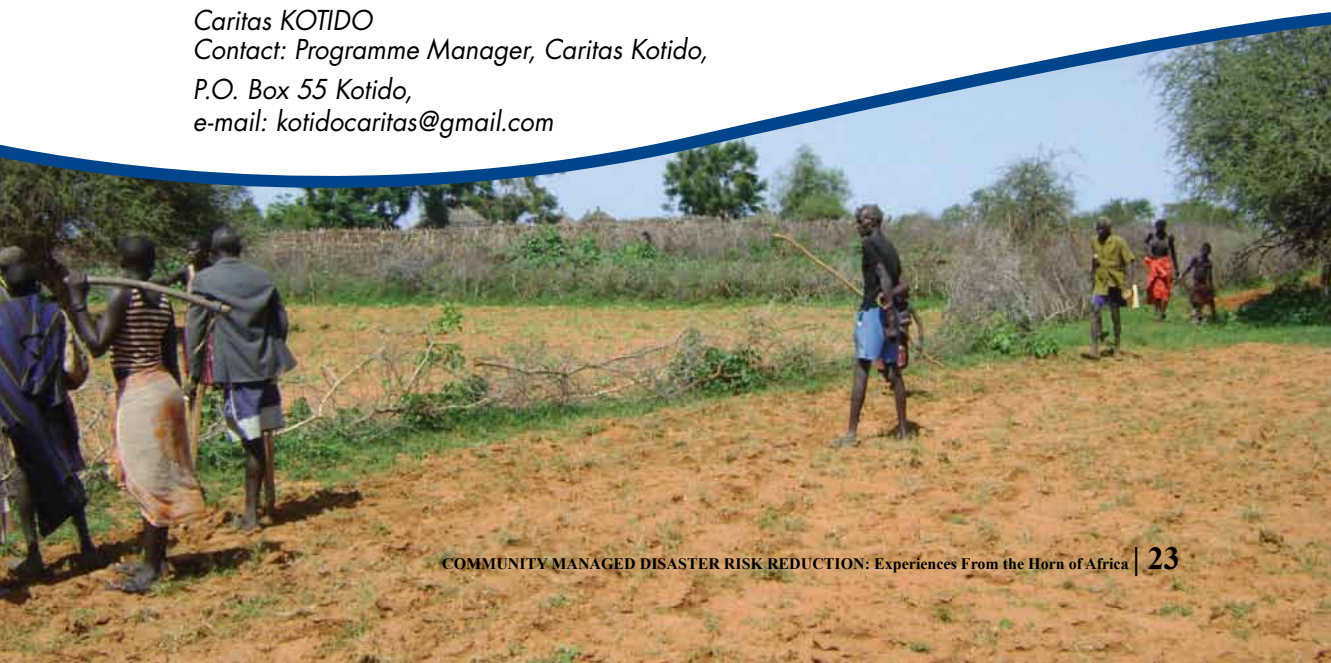
Caritas Kotido shared this innovation with other partner organisations like ADRA, World Vision and Oxfam GB during the coordination meetings. While this initiative builds on the already existing environmental conservation initiatives, it has earned Caritas Kotido membership to the district disaster task team.

The idea of participation has taken time to catch on with the entire community who prefer the ease of receiving handouts to the tasks of tending nurseries and planting trees. The *kie apple* will take about three years to mature whereas the cut wood yielded instant results. It is a bit difficult for the entire community to embrace the project but soon they will be able to appreciate the benefits of a secure fence that is a once-in- a life time activity. It is not affected by termites or rot over a period of time.

Success in CMDRR is in recognizing the inert capacities of the community and regular flow of information to create understanding, clarifying roles to ensure ownership and sustainability. They have proved that locally driven initiatives are cheaper and easier to adopt.

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PASTORALISTS ADOPT CAMELS TO DEFY DROUGHT

Hamer Woreda is about 742km from Addis Ababa the capital city of Ethiopia. It is in the far south of Southern Nationalities and Peoples Regional States (SNNPRS). The Hamer community lives in the Great Rift Valley between the southern end of the Ethiopian Highlands and the drier lowlands of northern Kenya. The area is covered by grassland and bush.

The Hamer value their cattle and use them for both traditional rituals and ploughing. In the South Omo zone, there are poor pastoralists whose livelihoods were wiped out by persistent droughts, disease and conflict. Whenever the community experiences severe drought, humanitarian organisations rush in with relief aid to save especially the lives of the children and the weak in the community. At such times, the men would leave the settlements with the remaining livestock to look for water and pasture, so there would be no milk for the children.

The CMDRR Approach

The Hamer considered camels as wild animals that destroy the grass meant for their precious cows. In 2008, Ethiopian Pastoralist Research and Development Agency (EPaRDA) came into the community to assess possibilities of working with them and other stakeholders on CMDRR. They facilitated a Participatory Disaster Risk Assessment with 100 community members (35 female and 65 male). Drought was confirmed as the number one hazard. The community members raised the concern that cattle frequently grazed far from the settlements during drought and so children would lack milk. Community members suggested diversification of herds by getting animals that would adapt to the existing environment and vegetation potential.

The seed for this option had been planted. Not long thereafter, during a Pastoralist celebrations day, Somali representatives presented the Hamer community with a gift - a camel. They explained the advantages of rearing camel and made an effort to dispel the local misconception about the camel. With the timely gift, the trainings from EPaRDA coupled with exposure visits provided opportunity for the community to appreciate the benefits of keeping camels. The Hamer got to learn that camels are able to survive without water for up to two weeks and that they browse on trees and shrubs that do well in their area. They could do without pasture!

The community was ready for the Camel Adaptability Project facilitated by EPaRDA which introduced 40 camels in Hamer Woreda.

EPaRDA consulted with the community to identify beneficiaries. Selected community members were then trained on aspects of camel rearing. The camels were then introduced on a cost recovery basis and used as a revolving fund; each household paid 13 goats for each camel. After the establishment of a camel management committee, a representative was appointed to assist with buying them at Borena with EPaRDA.

Benefits

The children now enjoy camel milk, even during drought. As the animals increase, they will have more milk to sell, they will also be able to sell the male camels to interested buyers.

Introduction of the camel to the Hamer community has enhanced individual survivability and improved the nutrition of their children.

Abduba Dengicha narrates

Gulo Bolla was married off at 15 years of age. For the next three decades she faced discrimination that is common to the women in her area. Her husband married two other wives, which meant that as the senior wife, she did not suffer too much workload. Gulo and her eight children depended on livestock production. Unfortunately a raid by the neighbouring Dassanach left the family destitute. She says, “I started to think of an alternative livelihood. I thought that petty trade would meet the basic needs of my family. However, I did not have any business skills and I incurred severe losses. When they introduced CMDRR to my people, I was selected to join the local leadership committee (the facilitators were happy with my indigenous knowledge and keen interest). I also joined the newly created savings and credit group.”



Today, Gulo has over 3,000 Birr (US\$180) in savings. She makes a minimum of 15Birr (US \$1) each day. She can afford to lend her neighbours money without strain. She is also the proud owner of 25 goats. Gulo and her children now have enough to eat.

For more information:

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A girl draws Camel milk for home use in Hamer.

FROM FOOD AID DEPENDENT TO SELF FOOD SECURE

In 2006, more than 350,000 people received food aid and Dylenageraro community was no exception. This is the shocking statistics at the Mille Woreda Pastoral Agricultural Development Office. Dylenageraro Kebele is a community located 17km from Mille town and 560km from Addis Ababa, Ethiopia. It has six villages and about 654 households.

Traditionally, households or community survived drought by sharing food among families/relatives. There was also increased mobility to neighbouring Woredas or regions in search of water and pasture. Recurrent droughts, depleted rangelands, weakened traditional institutions and changing land use patterns now threaten the pastoralist livelihood. The livestock asset base of the pastoralists in the region has decreased in the last few years.

Participatory assessment facilitated by the Support for Sustainable Development (SSD) revealed that drought was the major hazard experienced by the Dylenageraro community. It resulted in conflict, food shortage, scarcity of pasture for the livestock and degradation of the rangelands. According to the community, the droughts are more frequent and with increased severity.

The traditional coping strategies such as mobility now results in conflict with the neighbouring communities. The relief assistance is temporary, creating dependency and lacking long term solutions. The community laid emphasis on the need to strengthen the early warning systems and to diversify their livelihood by establishing integrated irrigation initiatives along river Mille.

Introducing Community Managed Disaster Risk Reduction

At the beginning, SSD held an introductory consultative meeting with the donors, regional and Woreda level decision makers and experts to explain the CMDRR approach and agree on roles. The group then met with a representative group of



the community – about 250 pastoralists (200 male and 50 female), eight Woreda cabinet members and four SSD staff. They selected representatives (15 male and 4 female) to take part in the PDRA. CMDRR approach and PRA tools such as hazard behaviour storytelling, hazard source, force, problem scoring, community hazard and vision mapping, vulnerable groups ranking etc, were used through the process.

They identified drought as the major hazard followed by floods. They agreed that all the community members were vulnerable to these risks. They also identified the most pressing capacity gaps and felt they had underutilised the Mille river. They believed that the river had the potential to improve their pasture and enable them cultivate more food crops. DRR sensitization to all stakeholders was soon followed by an inception workshop, which established a CMDRR committee, roles were defined and by-laws developed to guide implementation. They developed an action plan and agreed on the roles of the different stakeholders.

The process

The CMDRR committee in collaboration with the Kebele leaders developed selection criteria for the initial 276 beneficiaries of the 92 hectares. Casual labourers were assigned duties and paid in cash or kind (food). They dug out a 7km canal, with division boxes and culverts. The construction of a diversion of the Mille River enabled the villagers to farm and plant trees to improve their environment. The scheme has been in operation since January 2009. So far 67ha is under use for farming by 201 pastoralists. The community intends to establish a Water Users Association which will manage the resource use and a community savings to provide access to finance. The irrigation scheme is yet to be fully operational.

SSD and the Mille woreda Pastoral Agricultural development office continue to support and facilitate the community managed project by providing training, farm demonstrations, experience sharing and technical advice. In addition, the Afar regional government provided 10% of the project cost. IIRR- Ethiopia has played tremendous role in the technical capacity building of the DRR project staff and community institutions.

Benefits

At the household level. There is more food because of enhanced crop production. The project has increased the amount of water available for irrigation farming. The 201 households produced 1,500 quintal (150,000kg) of maize and sorghum for home consumption. The farmers also planted different foliage for livestock feed. They were also able to use the plant stalks for their livestock. Previously, casual labour and farming were considered a taboo. Today, the pastoralists are happy to till the land. Their income has increased and they have reduced the number of livestock they have to sell so as to exchange with cereals and vegetables. New crops and vegetables have been introduced, improving the nutrition of the community.

At the community level. The community members have acquired new knowledge and skills on hazard mitigation measures, farming, masonry and carpentry. There has been opportunity to generate income through food for work. The community is more gender sensitive and provides equal opportunities for both men and women to work.

On the Environment. Trees like *Moringa*, *Seganto* and *vetiver* grass are planted around the farms and along the canal to enhance the vegetation cover of the area, protect the land from erosion and break the strong wind. Planting trees is now practiced by the community to conserve the environment.

Sustainability. Establishing committees, by-laws and identifying roles are important in making sure that the community continues to run the systems once SSD stops supporting the community. Having contributed and fully participated in the process, the community fully owns the initiative.

On the other hand, a few challenges were noted. The CMDRR approach is new and requires intensive capacity building – it demands adequate time as well as technical support from experts. Women complained of increased workload because they had to start farming once again. The community also had to spend extra time protecting their crops from invasion by wild animals which have returned to enjoy the fresh foliage. Upon harvest, the farmers lack transport to take their produce to the market.

The community feels that partnership and support of IIRR and Cordaid to the project should be extended for some time until the local institutions' capacity reaches a level of self management. They can then negotiate with government bodies and other institutions to scale up the benefits, adoption of local solutions, approaches and practices.

Strong link of the existing CMDRR institutions with local government offices and other institutions will enhance the benefits and sustainability of the community project

“Establishing committees, by-laws and identifying roles are important in making sure that the community continues to run the systems once SSD stops supporting the community.”



Defying traditions to survive

Fatuma Ali is a 35 year old mother of six residing in Dylenageraro kebele. She is already a grandmother of two. Her husband lives in the town so Fatuma is left to take care of the family responsibilities. Before SSD began operating in Dylenageraro, Fatuma raised camels and goats as a means of livelihood. Fatuma says “previously, when the rains failed there would be no pasture and water for my livestock. I would not have any milk for my children or meat for their meals. The animals would become so thin and unhealthy that even if I wanted to sell them – no one would buy them. I would be forced to send them to neighbouring Kebeles where they could get some pasture and water.”

After a severe drought, SSD came to our community. They bought hay for us and availed livestock feed. They even introduced a ‘food for work’ program through which I was able to earn extra income. Through the CMDRR project, the Mille river was diverted, an irrigation canal constructed and those who were interested were trained on small-scale farming. They even gave us farming tools and quality seeds.

I did not have any prior experience on farming – so I was so excited when I planted maize on 1.2 hectare farm and harvested 25 quintal of maize. We used some of the harvest at home and I managed to sell the surplus for 5,000Birr. This was so encouraging. I went on to plant different vegetables and grains such as; onion, potato, sweet potato, green pepper, tomato, spinach, salad, shimbera (chicken pea), Abesh, selit (Sesame), khat and grass. We ate some of the vegetables and sold extras to project staff and the community.”

With the money, Fatuma bought 60 pieces of corrugated iron sheets to construct a house for her family and opened a small shop in the neighbourhood. She also bought clothes and school books for her children. In addition to farming, she is running the small shop. Fatuma adds “farming was unheard of in our pastoralist culture. Most of my friends were very reluctant to take up farming. However, those of us who have decided to break the tradition and now farm, are certainly enjoying the fruits.”

Fatuma’s life has been changed and she has become an avid advocate to her peers on farming. She appreciates the role of the CMDRR committee and SSD in helping them see that they could make a living by tilling the land. Farming is hard work but the harvests have been bountiful. She concludes, “ I now enjoy farming and running my small business but, I will continue raising animals.”

Narrated by Fatuma Ali



Drought no longer kills my cattle...

Hassan Mohammed is a 39 year-old retired soldier. Like all the other inhabitants of Dylenageraro, Hassan is a pastoralist. After serving in the military for five years, he was injured in battle and advised to retire. With his benefits, Hassan started a business of buying goats for fattening and reselling at a profit.

Hassan says “I often lost the goats because of drought. My clan members had always been supportive and would often help me to rebuild my herd, but the last drought had hit everyone really hard. It was at such a low time that CMDRR was introduced to the community. The Mille river had always been there but we only used it to water our animals, for drinking and washing. It had never occurred to us that we could use the water for growing food.” SSD supported the community to divert the river for use in irrigation. It was a taboo for an Afar man to hold a hoe and dig the land. Sensitization meetings by SSD were helpful in getting the community to understand that it was up to them to change their attitude and to consider other ways of surviving in an increasingly hostile environment.

Pointing out the benefits he got from the CMDRR project, Hassan says “I used to sell my goats to buy maize from the market for household consumption. But now I am able to produce maize myself. I now feed my family and sell the extra surplus. For the last six months, I have had no need to buy foodstuff from the market and no reason to sell any of my goats. I am able to provide for my family with the money received from selling the grain.”

Hassan has also cultivated vegetables such as tomatoes, onion, cabbages, potatoes, carrots and green pepper. He sold some of the vegetables, and distributed a portion to family and neighbours. He says, “I did this intentionally, because I want people to taste it and know the benefits. Vegetables were not common in Afar. But now we know that it is a delicious and healthy food.” Hassan appreciates how farming has complemented keeping animals. He says, “drought does not kill my cattle anymore. I am able to feed my cattle with the crop residuals and the grass growing on the farm even when there is no rain.” Land distribution is done by the CMDRR committee in consultation with the community leaders. Hassan was allocated 0.3 hectare of land. In the future he has a plan to construct a house in Mille town and to open a shop.

The farming project has encouraged the local communities to settle close to the river. He hopes that this will push the government to provide basic services to the people.

Narrated by Hassan Mohammed

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CAMEL RESTOCKING HELPS COMMUNITY COPE WITH DROUGHT

Turbi location is part of the newly constituted Chalbi district, about 132 kilometres North of Marsabit district headquarters in Kenya. The location borders Moyale district to the east, Ethiopia to the north east and Bubisa to the south. It has a population of 5,000 people who are exclusively pastoralists. The area is predominantly inhabited by the Gabra tribe. The area faces recurrent drought which affects the pastoralists' livelihood.

Turbi location is a pastureland where people from the neighbouring district and Ethiopia migrate into during drought. This puts enormous pressure on the land. Turbi depends on boreholes and pans as water sources, but the pans dry up during the dry season. The boreholes require a lot of money to maintain (the generator set and fuel) and the wear and tear is worse during the drought periods. The queues are usually very long and time consuming.

The community rears livestock as the most viable and appropriate form of livelihood. They have adapted to harsh weather conditions by keeping camels, sheep, goats and cattle for their sustenance. In an attempt to mitigate the effects of drought, the community applies traditional coping mechanism such as mobility to far pasture areas/water sources, splitting of herds where the 'dry' herds go far and the milk herds are left around the homestead. The old and weak herds are sold during this time.

During extreme drought, government and other agencies support the community through a destocking programme, water trucking, food relief and restocking with hardy animals like camels. However, this intervention has its shortcomings. Tankering for instance is expensive and not sustainable whereas destocking of smaller stock is limited by funding when implemented by external well-wishers. During this process, weak animals that are vulnerable to the drought are bought, slaughtered and meat is distributed as protein supplement feeds to relief aid beneficiaries in the same community.

Community Managed Disaster Risk Reduction Approach

The situation has become worse in recent years and Pastoralist Integrated Support Programme (PISP) identified Turbi location as an area that could greatly benefit from CMDRR. The five-day workshop in June 2008 facilitated identification of community hazards, their vulnerability, capacity and actions that they could take to enhance their resilience. The participating group was composed of representatives of different age sets, gender and social status.

Unlike earlier processes implemented by organisations active in the area, CMDRR fully involves the community. The process enables the community to identify its potential and opportunities available in their environment with minimal external support.

During the process of hazard assessment, many hazards such as drought, conflict and animal/human diseases among others were identified. They prioritized drought as the most severe hazard. It has the worst impact on humans, livestock and the environment. The goats, sheep and cows are wiped out increasing malnutrition of children, the elderly, pregnant and lactating women. The distance to accessing water is increased due to drying water sources thus putting more stress on women who trek long distances to fetch water. The communities also deal with heightened inter-tribal conflict as neighbouring groups move in with their livestock or attempt to replace what they have lost by raiding. The

animals die of exhaustion as they have to cover long distances to search for pasture and water. Development organisations assist with water trucking to reduce the stress. However, this is a very costly exercise which the community can not undertake on its own. The community members suggested that restocking with camels would be a very sustainable response to this challenge.

Pastoralist Integrated Support Programme responded to the request. With support from Cordaid and Caritas Austria, they managed to restock 170 households with 80 male and 260 female camels in early 2009. Each household benefited from two camels either one loading plus one female camel or two female camels. In terms of cost, each camel is exchanged with 30 – 40 sheep and goats. A committee was put in place to ensure fair selection of beneficiaries. The role of the committee was to organize the community to do the selection. According to the committee, the selection was based on the household most affected by drought and others who may have lost their herd during the 2006 Turbi Massacre.

The Turbi massacre...

Ninety six people were massacred in July 2006. The conflict between the Gabra and Boran started with small raids but as time progressed, the entire district was affected leading to destruction of property and loss of life. Over 10,000 goats and sheep, 2,000 cattle and 1,200 camels were stolen. Sixty percent of the dead were women and children.

According to this community, the camel is the most precious livestock animal. Camels serve the purpose of water trucking (it can comfortably carry about 60 litres of water for long distances), provide milk - at least 5 litres per day even during periods of extreme drought. The camels can walk long distances to fetch water and stay 20 -25 days without drinking water unlike cows which can only survive for a maximum of six days. PISP also trained Community Animal Health Workers so that they can help the community in case of disease outbreaks. Difficult cases were referred to the veterinary department.

Challenges

Due to lack of resources, the project has not benefitted all the families that really needed the camels. Unforeseen costs like transporting the animals from the districts of purchase also proved to be very expensive. The herders walking the animals faced security risks whilst crossing the vast terrain so PISP had to hire armed security to protect the delivery. Owing to movement from one district to the other, new diseases emerged in the region thus increasing implementation cost. The culture and taboos of the Gabra community prevented distribution of the camels at the scheduled time because according to the Gabra, distribution can only be done twice a year which inconvenienced PISP.

Benefits

The number of trips that vehicles made to truck water reduced as the community members were able to use their own loading camels to fetch water. During water trucking, a family gets at least two (20 litres each) jerricans after every one day while when using loading camel a family can get at least three (20 litre) jerricans every other day.

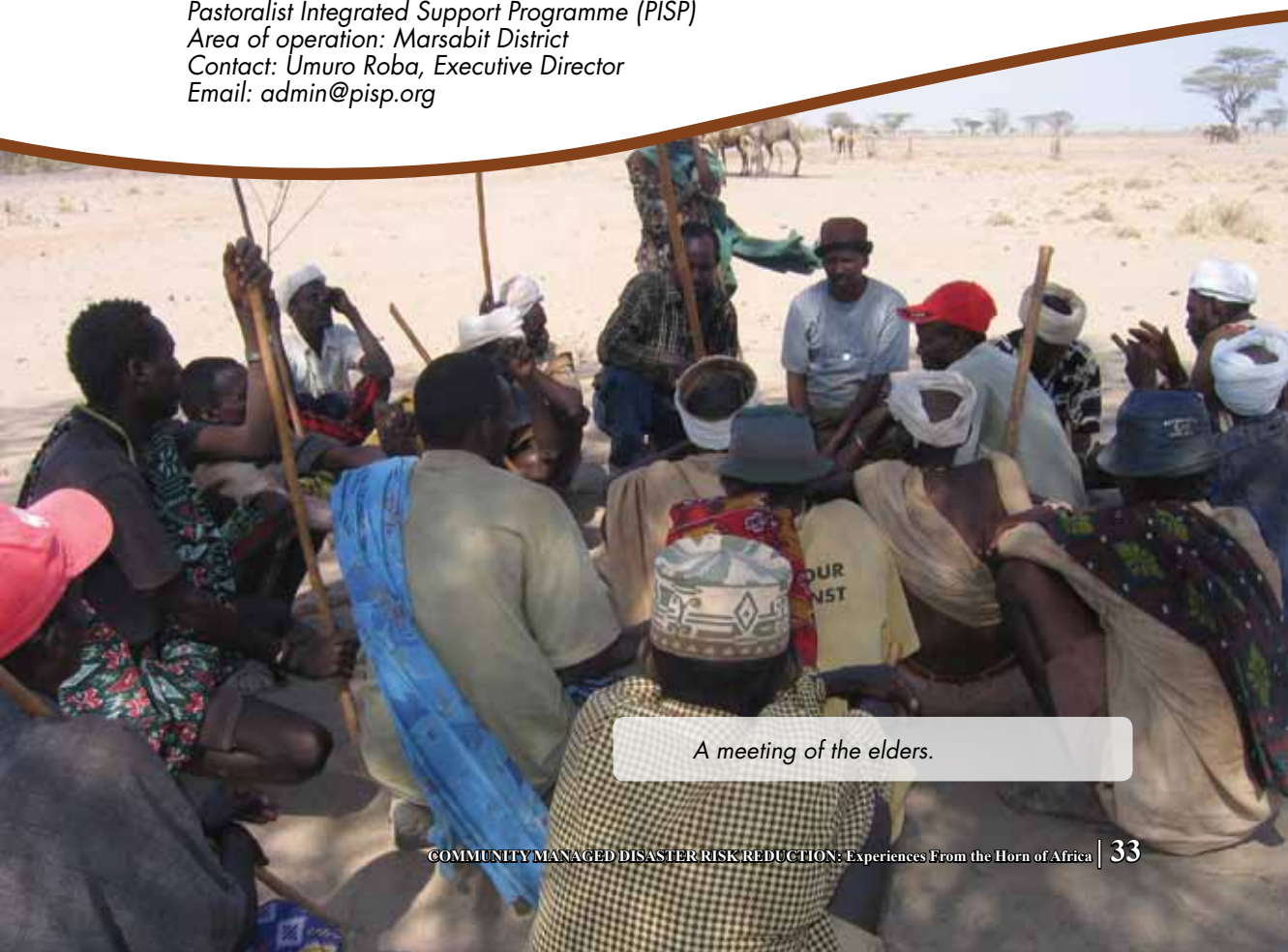
Death rate of small stock went down because they now get water regularly. The camels also reduced stress on women who previously had to trek several kilometres with heavy loads of water on their backs. It also reduced malnutrition for the under five year olds, the elderly and the pregnant women as they get enough milk from the camels. The camels have united the community because they share the milk during drought. Through their social system of camel loaning, more community members will benefit in future.

Through this process, the community now has the means and capacity to reduce the negative effect of drought if they plan their resource appropriately, for example, harvesting of hay, destocking and selling of old and weak animals before the onset of the drought and use the cash for grains. When mobilized, organized and sensitized, the community can be able to fundraise internally, from government and other well-wishers to mitigate the effect of drought.

Restocking pastoralists with camels has enhanced their resilience. It has reduced stress on women carrying water for long distances, prevented malnutrition to the most vulnerable in the society, for example; children, the elderly and, pregnant and lactating mothers and saved the smaller herds by providing water at pasture location. Through the social support system, the camels have benefitted a larger number, as they share the milk and lend loading camels.

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A meeting of the elders.

BEYOND ACCESS: IMPROVING WATER QUALITY USING BIO SAND FILTERS

Access to water in Ashabito area of northern Kenya has always been a challenge. There is no permanent water source except from an existing earth pan. The local earth pan had large quantities of silt deposit that reduced the pans capacity by almost half. This meant that less water was available for community use. The condition has however improved with the rehabilitation of the community earth pan supported by Cordaid and RACIDA in 2009. Water can last a community up to five months in a desilted earthpan.

After a Participatory Disaster Risk Assessment, the community decided to rehabilitate and improve the Ashabito earth pan to mitigate against their major hazard - drought. Ashabito is a relatively large community of approximately 952 households. It is located 145 Kms North of Mandera town. Pastoralism is the main source of livelihood in this area. The area receives low and erratic rainfall. Drought is recurrent and intense. It has decimated the livestock population exerting pressure on household food security and causing general impoverishment. The number of pastoralist dropouts who are dependent on food relief is on the increase. Other effects of drought include malnutrition, high school drop-out due to lack of fees and girls who are forced by circumstances to stay at home to assist with the household chores. The community's coping strategies are challenged forcing them to revert to unsustainable strategies that harm the environment, such as charcoal burning.

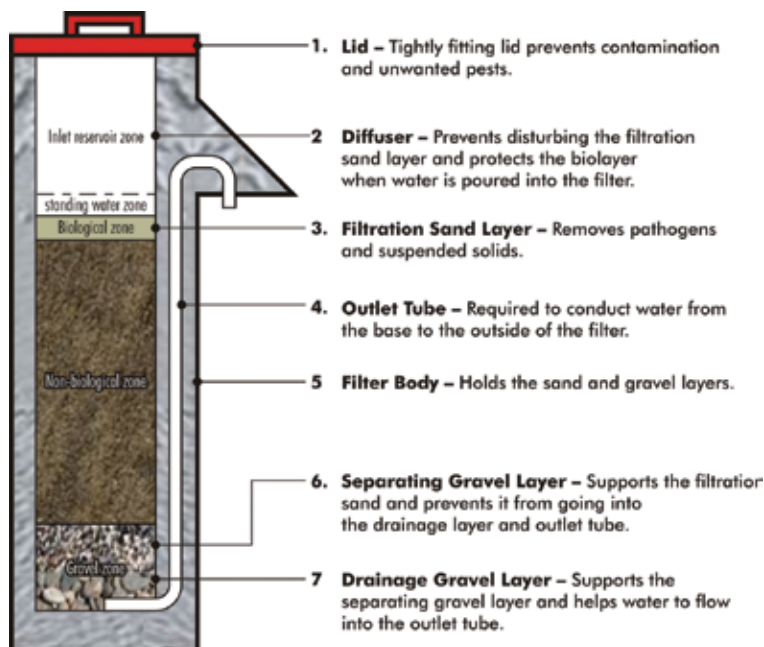
Ashabito earth pan harvests surface water from the streams especially during rains. Surface water quality is generally unsafe to drink without treatment and the communities use the harvested water directly without treatment. The water in the pan is highly contaminated with both human and livestock waste which deposits directly in the pan during the rains. Human pollutants result from human activities such as open defecation and garbage dumping. Due to these factors, the water is dangerous for human use. It is loaded with harmful bacteria. The colour alone is enough to repel users - it has a deep brown colour. In addition, the animals drink directly from the pans, hence further contamination. These factors expose people to health risks. Cases of water related diseases such as typhoid, dysentery and amoeba are high in the area. As a community, the issue of dirty water became a pressing problem that needed urgent attention. It was no longer about availability of water but its quality. Ashabito community approached Rural Agency for Community Development Assistance (RACIDA) for advice and support to find the best solution for the problem.

Ashabito is a community that had earlier been trained on CMDRR process and was able to quickly develop action plans to address the issue of water quality. They were able to form management committees through their own initiative at community level emphasizing on the importance of boiling water and use of *abarmooog* (a tree that is used to clear the water but does not disinfect) for the purposes of disinfection at household level but this intervention lacked sustainability. RACIDA came in after seeing the community's potential and introduced the bio- sand filter as a pilot project in Guba and Ashabito locations.

The Bio-sand filter, or a biological sand filter is used to filter and clean water through the use of layers of gravels, sand and biological action. Bio-sand filtration is a simple reliable process and is relatively inexpensive to build. Materials required in producing the bio-sand filters are; sand, gravel, water (locally available materials), cement and pipe for outlet tube. The filter consists of a tank that serves as the water vessel.

The actual filtration takes place on the bed of sand. The gravel below supports the bed of sand. A bio sand filter has five distinct zones: *Inlet reservoir zone*-where water is poured into the filter. *Standing water zone*- this water keeps the sand wet while letting oxygen pass to the bio-layer. *Biological zone*- develops at the top 5-10cm of the sand surface. The filtration sand removes bacteria, suspended particles and other contaminants. *Non-biological zone*- contains virtually no living microorganisms due to the lack of nutrients and oxygen. *Gravel zone*- holds the sand in place and protects the outlet tube from clogging.

Diagram of a bio-sand filter



The bed of sand-also known as the *filter bed*-is the most significant part of the sand water filter. It requires the finest of sands. As water settles on the filter bed, a biological layer/film known as bio film forms onto the bed. Bio film is an aquatic biological stratum of living organisms in the sand that forms the top layers of the sand filters water as it passes. This bio film serves the primary filter for the entire system. Here, even particles smaller than fine sand are filtered. The bio sand has different components working together using simple and natural processes to turn dirty bacterial and potentially deadly water, into safe drinkable water. When the water reaches the bottom of the filter, it pushes down on the water through the riser pipe, forcing the water upwards and making it safe to drink.

A bio-layer is the key component of the filter that removes bacteria, It increases the treatment efficiency up to 99%. The water from the filter can be used during the first few weeks while the bio-layer is being established, but disinfection through boiling is recommended during this time. The flow rate of a normal bio-sand filter is 0.4 litres per minute. A bio-sand filter costs approximately Kshs 2,500 (US\$ 28) inclusive of labour.

RACIDA with support from CORDAID has produced 220 bio-sand filters. These have been distributed and installed in Ashabito and Guba. The distribution of filters started in late 2009 and continued till early 2010. Community members were actively engaged in the

implementation process. The training of trainers who would carry out all the processes of demonstration, production and implementation of the filters was also conducted. An expert and some RACIDA personnel trained a few community members on the correct installation, operation of bio sand filter, and general maintenance. The aim was to build their capacity so that they can train the rest of the community. Actual demonstration was done in these locations where bio-sand filters construction, installation and usage were demonstrated. Through these demonstrational trainings, the community members learned to use and manage their filters.

One hundred and thirty Bio-sand filters have been distributed in Ashabito. Hassan Abikar, a community leader was one of the first owners of a bio-sand filter.

Abikar says “since the installation of the initial bio sand filters the demand has increased within the community even as far as the neighbouring villages, the demand for it is so high that it has reached as far as Malkamari Division.” Malkamari is a neighbouring location 155 kms North of Ashabito and borders Ethiopia to the south. This demand has inspired community organized groups, such that they want to replicate the project and make it on their own. “We really appreciate the fact that we now drink water that has improved taste and colour” Abikar adds. Already the 130 beneficiaries are enjoying the water and sharing it with their neighbours.

Can anyone make a filter?

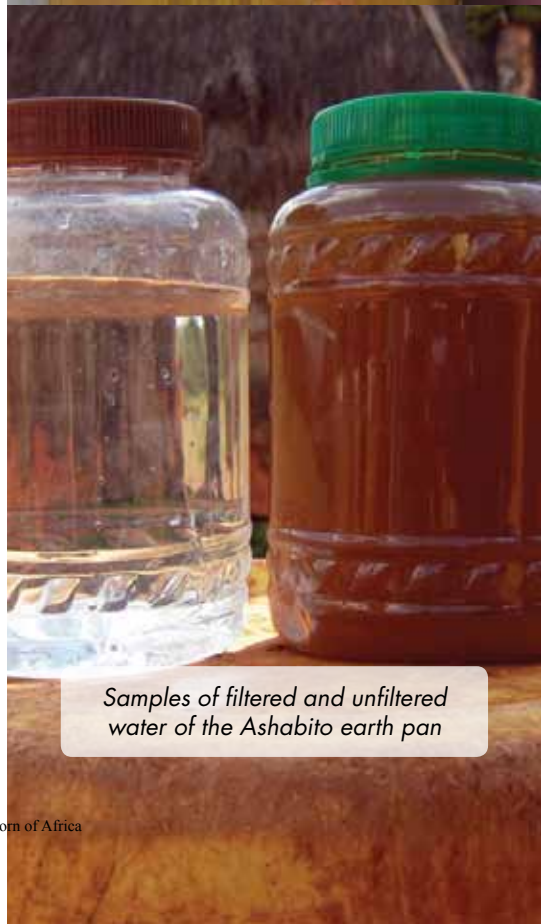
It is good to look for technical assistance to build a bio-sand filter that will work properly. The community members also needs to be trained on its use. For example, it is important to use separate containers to fetch water from the pan and for the filter. Use of these filters provides quality water that keeps away diseases.

For more information:

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Drawing water from bio-sand filters



Samples of filtered and unfiltered water of the Ashabito earth pan



GOATS EXCHANGED FOR WATER

The Samburu communities of Laikipia in Kenya, like their Maasai cousins of the Mara, have dwelt in manyattas from time immemorial. The women put up the temporary structures using sticks and mud and finished with cow dung. The same material is used for roofing. Harvesting rain water from the roof tops is not possible. However, in the last few years, exposure to other communities has inspired the Samburu to modify their nomadic lifestyles to cope with modern living and they are more receptive to new innovations that contribute to making their lives more convenient.

The Ledero community lives 15km south of Maralal town in Central Samburu District. Ledero has a population of approximately 3,000 people whose livelihood is livestock keeping. The community has about 6,000 sheep and goats and 1,200 cattle. Some people also practice crop farming where they grow maize and beans. Though they still depend on livestock for their livelihood, Ledero community is in the process of settling, with households staying permanently in defined locations, while their herds migrate on seasonal basis for pasture and water. Members of the community who can afford, have to build semi-permanent houses because in the long run, it is more cost effective.

During any average dry spell, Ledero community experiences severe water shortage. This is because it depends on one small pan for both livestock and human needs and a borehole, which they share with neighbouring communities. The dam serves the community for an average of two months after the rains. In an effort to assist the community overcome this predicament, the catholic mission drilled a shallow well and installed a hand pump. It turned out to be low-yielding and did not solve the problem. Constant breakdown of the pump leaves the community exposed to the effects of critical water stress. The Ledero women have always had to fetch water 12 km away to the south or trek to a borehole 10 km away to the west. The task of fetching water is burdensome and time consuming.

The CMDRR Approach

The Ledero community contacted Community Organisation for Development Support (CODES), a non-governmental organisation working in Samburu district in early 2009. Discussions with them generated interest in CMDRR. A planning meeting with the community was conducted and participants for the Participatory Disaster Risk Assessment session were selected. Representatives included community leaders, youth, women and men based on social and economical status.

The CODES facilitators started the process by explaining the purpose of the assessment. The community then developed a resource map and went on to identify the hazards facing them and used proportional piling to rank them. Drought, conflict and human disease were ranked as top hazards. Vulnerability and capacity assessments for hazards were conducted to help the community develop contingency plans. The process took five days to complete. CODES embraced CMDRR approach to community assessment and planning because it gives the community an insight into the real hazards they face, their vulnerability to these hazards and empowers them to plan and build capacities to cope with the hazards. During the CMDRR process, drought was ranked the most important hazard. Drought adversely affects the community because it limits their access to water.

After discussions on possible options of availing water to the community, the community proposed that support was needed for a second borehole and dam. They also suggested that small scale water harvesting at households level would go a long way in increasing water access during drought. However, the community knew that this option was for the wealthy in their midst and they would also need some assistance to buy the tanks and ridges to make this a reality.

In response to the findings, CODES with Cordaid support funded a water and food security program in which 24 corrugated iron sheet roofed houses were identified for water harvesting. In the drought of 2009, Ledero community lost about 70% of their livestock and this necessitated restocking among the most affected households. For this reason the community suggested during the planning meeting, that the tanks be exchanged with goats and sheep to form a restocking package.

The community developed the criteria to select houses to be used for roof water harvesting and households to be restocked. For water harvesting, they considered distance of house from water sources with those living far given preference. Other considerations were roof size for maximum yield, the owner's integrity and their participation in community welfare activities. In addition, household ability to purchase a tank was also considered where those with limited ability were preferred. They also considered the distance to

the closest neighbours because the tanks were expected to benefit more than one household so those with more neighbours around them were selected. The very poor, the widows and other female headed households were preferred for restocking.

A 5,000 litres plastic tank of was installed to harvest water from each roof. The task of buying and setting up the water tanks and the ridges was completed in January 2010. The lucky owners were able to benefit from the long rains – the tanks collected enough water for households to use in the next dry season. Each family that was selected to receive the plastic tank gave 10 sheep or goats to the community. This totalled to 240 goats and sheep that formed the restocking package for 24 vulnerable households. Each household received 10 sheep or goats.

The Samburu have a very effective social support system that helps them survive difficult situations. In the case of the tanks, a person may have a tank in the homestead, but they are expected to share the water with their neighbours.



*A 5,000 litre tank can cater for the water requirements of a household for about 300 days (at 15 litres a day). However, the water is shared with neighbours so we can estimate that the water will last about two months – the assumption is that it may rain in between for the tank to refill.

Benefits

The sheep or goats given to the households for restocking have reproduced and the households now enjoy the milk and occasionally have some extra to share with their neighbours. The community is now more organized and seeks support from other development agencies to assist other community members with tanks.

Water harvesting can be promoted by supporting individuals and communities to use other methods such as pans and underground tanks. The rains are usually heavy and the water runoff is plentiful. The option of tanks is the best for quality and it reduces the distance to water points leaving the women free to engage in income generating activities.

For more information:

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GROWING FROM WITHIN: CASSAVA RELIEVES COMMUNITY FROM RELIEF FOOD

Background

The late sub county chief, Oumo Abiasali is credited to have started Katine village in the 1970s. It is located about 6kms from the headquarters of Abarilella Sub County in Amuria District in Uganda. The village area is 6km² with a total population of 1,079 people (668 females and 411 males) in 325 households. This community is purely Ateso speaking.

The village is covered with savannah grassland dotted with trees characterized by two seasons; one long wet season that runs from March to October, and a dry one that runs from November to February. The community's main source of livelihood is mixed farming (crop production and cattle keeping). Each household has an average of six acres of land with at least four cattle, sheep or goats.

The community has experienced war, cattle raids and rebel attacks for the last three decades. They have lost lives and their children abducted. They left their homes for displaced persons camps, which left them dependent on relief assistance. In 2007, devastating floods destroyed homes of those that were left behind, others lost their lives and there was an outbreak of disease. The 2009 drought made them even more vulnerable. The villagers resulted to moving to the neighbouring villages to stay with friends or relatives with the hope to return when normalcy returned. The area remained inaccessible to development actors.



Community Managed Disaster Risk Reduction

In 2002, Soroti Catholic Diocese Development Office (SOCADIDO) dug up shallow wells and the local government joined in to cater for the whole sub county including this particular village but the efforts were not sufficient or sustainable. SOCADIDO consulted with the local government officials on possibilities of introducing CMDRR as an approach that is easily adaptable by local communities with higher sustainability. The community would be in charge.

Sensitization meetings were then held at Sub County and village levels to enable the sub county leadership and the community members understand the CMDRR approach to development. This was important for the success of the approach as a means of rallying all stakeholders to appreciate and support the intervention. A total of 1,154 people (633 females and 521 males) attended.

The community risk assessment included resource mapping with 1,079 people. The community voluntarily looked around for ashes, leaves, stones, and sticks for drawing the map. During the review of the final map, everybody insisted on confirming if their houses and other facilities had been included; no one wanted to be left out! The Identification and analysis of hazards, vulnerability and capacities of the community members in coping with the hazards was also carried out. During the exercise, the community identified eight major hazards that have affected them over a period of time. They included disease, persistent drought, deforestation, famine, floods, insecurity, poverty and the inaccessible road. Through the scoring matrix, recurrent drought was ranked first followed closely by famine. They had a lengthy discussion to agree that the famine was due to drought so if drought was managed, they would not suffer famine. Feedback meetings were conducted with the communities to discuss the findings of the assessment. The communities were facilitated to develop action plans with consideration to their priorities. The eleven-member CMDRR committee was also elected by the villagers. One of their responsibilities was to set up by-laws and sensitize the community on what they can do to respond to the hazards.

The community suggested that every household should grow cassava to fight the problem of food shortage in the village. SOCADIDO bought and distributed 855 bags of the Akena cassava stems to the 325 households. The committee was charged with the responsibility to offload, distribute, supervise the planting and monitor growth. A two-day training for the community leaders was held to help them understand CMDRR further. The Sub County Disaster Management Committee was also given a two-day orientation on the CMDRR approach. The community has been encouraged to start kitchen gardens, plant fruit trees and raise seedlings for plants that would act as windbreakers as well as provide wood fuel. This community initiative will contribute to environmental conservation and give the owners income from the sale of fruits. Each household has constructed a granary or renovated the old ones to ensure safety of their harvests from rodents and floods.

Benefits

The 12km road has improved accessibility to the village. However, during the rainy season, the villagers cannot use it because the river overflows the road – there is still need to construct a bridge. The road was constructed by the community under the supervision of the DRR committee; each household was expected to bring their working tools. The



villagers are now able to get their produce to the markets easily. Recently, they sold 700 bags of cassava to the neighbouring villages. CMDRR has empowered the communities to realize that they have it within them to make their lives better. The Katine DRR committee has stepped up its game and is using drama and music to sensitize the community on disasters and what they can do to cope.

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3

COMMUNITY MANAGED

FLOOD RISK REDUCTION

EXPERIENCES





Flood is a hazard that can cause human deaths and reduce the asset base of households, communities and nations by destroying standing crops, livestock, infrastructure, machinery and buildings. The intensity, duration and distribution of rainfall in the catchments all influence the magnitude of the resultant flood. The amount of damage caused by a flood depends on a range of factors including its magnitude, speed of onset and duration. Flood can be divided into three types: flash floods, river floods and coastal floods. In the context of the horn of Africa the first two are more relevant though there are some coastal floods in Kenya. According to EM-DAT, flood killed 862 people, and the economic damage was close to 3.2 million USD in 2006 in Ethiopia. In the same year, flood killed 114 people in Kenya. In Uganda in 2007 flood affected 718,000 people. Given the relevance of this hazard some of Cordaid's partners in Ethiopia and Uganda have been engaged in community managed flood risk reduction. The following are some of the selected best practices.

“THE HILLS HAVE CHANGED AND SO HAVE WE” - Reducing floods in Genda Ada

Changed by the hills

The 45 year old father of six Abdela Muse, has always lived in Genda Ada in Ethiopia. He says of the hill “Gara Babu supported our livelihood in my younger days. But, we ruthlessly cut the trees on the mountain and sold the wood in town for fuel, furniture and construction. Soon, there were no more trees to cut, so we started to excavate the stones from the hill to sell in the town. We did not know that our actions were the reason for our suffering. The hill started to take revenge and soon, the areas close to Dire Dawa would suffer whenever the rains were heavy. On the other hand, the drought would be tougher because the pastures were severely degraded. We were left without a means of survival and we had to look for low paying manual jobs in the urban centres”.

Abdela continues; “When JeCCDO introduced CMDRR to us, our four villages were organized into coordination committees. I was elected to chair one of the committees. JeCCDO supported us to build rock band terraces and planted seedlings and transplanted them on the hill. In two years, our rugged and barren hill had transformed. The terraces kept the water from rushing down the hills thereby preventing erosion and allowing water to soak in. We then approached JeCCDO to give us a loan to buy improved breed cows so that we can take advantage of the grass that had grown on the hill. Our proposal was accepted and we got cows. Thirty of us were organized under a cooperative and we now have 20 cows. We sell the milk in the local hotels and to the town dwellers. We also grow vegetables and fruits such as oranges and papaya. We have a water point where members can collect water for drinking as well as for farming at minimal charges.”

“The success of this project has attracted the attention of the government and other development actors. The mayor of Dire Dawa was so touched by the changes at Gara Babu that he agreed to allocate funds to rehabilitate the neighbouring hill known as Gara Dalu” he quips. Abdela and the other committee members are tasked with protecting the two hills. Abdela adds, “We used to think that God was angry with us and had sent all the disasters to punish us. We did not see the link between the disasters and our reckless behaviour. In our hopelessness and poverty, we did not think that we had it in us to change our circumstances. But now we realise that with knowledge, commitment and collective action we can do a lot. Being united has given us a voice, and a sense of purpose. We have formed a network of people living in the lowland and those living on the highlands. If it rains in the lowlands, we receive information about the rainfall on our mobile telephones from responsible members of our network. They also inform us on the amount of the rainfall. And based on the information, we either direct the flood to our farmlands to irrigate the farm or evacuate the area if the rains are too heavy.” Abdella concludes with, “the hills have changed, and so have we”.

Narrated by Abdela Muse

Genda Ada came to be known as *gend maskin* or the village of the poor due to its high poverty levels. The village had about 400 households with a population of 2,075. The predominantly Oromo community settled there during the Derg regime (early 1970s). The people depended on small scale agriculture and casual work in the nearby factories. They mainly grew sorghum on small pieces of land on the greatly degraded land.

The village at the foot of Gara Babo hill, was well protected by military as a government resource during the military regime. The community did not bother with conservation efforts. The fall of the regime which also ended the military protection and nationalization of the resources, led to severe deforestation of the hill and uncontrolled quarrying by the Ada villagers and outsiders. This resulted in loss of biodiversity; wild animals, trees, shrub and grass species. Excessive runoffs from the hill exposed those that lived along the flood lines in the village and the town of Dire Dawa to increased flooding. The destruction of environment led to reduction in land productivity both for crops and livestock. This forced the residents to look for manual jobs in the urban centers in the 1990s. Increased poverty levels also contributed to the breakdown of traditional social structures. Genda Ada lacked access to basic socio-economic services such as education, health and sanitation facilities. The impoverished villagers lived in the constant fear of floods and often experienced food insecurity. The poorer ones lived in poorly constructed houses, close to the flood routes. It was estimated that more than 400 people in the village were vulnerable to flood hazard because of their residential location. About 300 people were at the highest risk of flood hazard.

Flash flooding can have devastating effect on people, including loss of life, homes, household assets and crops. A good example is the flood of August 5, 2006 in Dire Dawa, which caused the death of 17 people, complete destruction of 8 houses, and destruction of farmland owned by 41 households with standing crop.

The government, private sector, NGOs quickly responded with emergency shelters, food relief, medical aid and psychosocial support. Jerusalem Children and Community Development Organisation (JeCCDO) was one of the agencies that came in with emergency relief.

When the emergency was over, almost all the organisations withdrew. JeCCDO continued working in the area with the community and the government. The organisation was keen to explore new ways of working with vulnerable communities including Genda Ada to seek long-term community managed ways of reducing risk of future floods.

Putting CMDRR approach to practice

In March 2007, JeCCDO got support from Cordaid to have its staff trained on CMDRR. The CMDRR approach puts community at the centre of risk assessment, risk reduction, plan development and implementation and, sustaining risk reduction programme. After the training, JeCCDO staff held consultations with the local leaders at Genda Ada on the use of CMDRR approach to avert future disasters. They agreed on the need for further consultation and identified representatives of the different social groups. Two hundred community representatives (90 women and 110 men) were mobilized with support of

village leaders to participate in the disaster risk assessment process. The three-phase process was done in six days, with breaks in-between. For the community members, floods and drought topped their list.

Flooding was analyzed further in terms of causes and effects on the village and the available community resources to reduce the risk. They identified the major causes for the recurrent flood hazard as; depletion of natural resources, inappropriate land use, absence of a strong early warning system and flood cycle management programme, weak dwelling structures with some too close to the flood route, lack of adequate community involvement in development programs and poor community institutions to support vulnerable groups.

The community prepared and adopted a map representing their vulnerability to the flood. The community was guided to envision a future with reduced risk of flood to people and their assets. The vision map reflected their preferred future. The community then developed an action plan to help them reach their vision. Nine individuals (3 female and 6 male) were selected by the 200 representatives to provide leadership for implementation of community flood risk reduction plan for the village. The committee identified, mobilized and supervised the community's DRR activities. They ensured that the community observed the by-laws that they had all compiled. The committee also had the responsibility of reviewing the progress of work and to revise the plans as required.

The committee organized the community to rehabilitate the Gar Babo hill by rock band terracing, whereby heaps of rocks were used to construct several rows of terraces. Trees were planted and access to the conserved areas was restricted to allow faster rejuvenation of vegetation. This has reduced the speed and volume of floodwaters downhill. A community flood warning system was established to alert the families living along the flood line. The system is coordinated by the CMDRR committee. Focal persons from upstream communities relay information to them on the intensity of rain fall. This information is shared through cell phones. The CMDRR committee uses word of mouth and local FM radio to alert the community members. The meteorological department also share rainfall forecast in the watershed through local television and FM radios. The information generated by the early warning system is used by individual community members, the CMDRR committee and the city administration for flood risk reduction.

CMDRR - Pay off

To ensure the support of other stakeholders for this initiative, JeCCDO sensitized staff of relevant government departments on the new approach. They conducted a short training, organized a visit to the project site and a couple of review meetings for the government staff.

This community action has managed to significantly reduce the risk of floods. Records show that the rains experienced in March 2010 were similar to the rains of 2006 that devastated life and property in Genda Ada; but thanks to the retention wall and the early warning system, the damage was negligible. The community is now more organized (they even pushed the town administration to construct the 420meters retention wall). The members are more willing to work with each other for they have seen the difference it makes. They are now concerned about conserving the environment. The case of Gend Ada has been successful and is being used as a learning site for other communities.

Self help group enables me to grow my business...

Fifty-year old Safo Alisho also an inhabitant of Genda Ada narrates, “the flood waters of August 2006 that swept our village spared our lives but destroyed my farm which was our livelihood. I had nothing to feed my children or money to pay school fees. My husband could not bear to see us suffering so one day he just disappeared. I tried selling vegetables in the local market but I was not making any money. JeCCDO introduced CMDRR to my community at this time and one of the things that they did was to provide training on fattening livestock as an alternative source of income. They also gave us four sheep. I fattened the sheep and sold two of them for 1300 birr (USD 80). With the money, I began to buy tomatoes, this time in large boxes then sold them at retail price right there in the market. I found this profitable; I could then feed my children and also managed to send them to school” Safo continues, “The project assisted us to organize ourselves into Self Help Groups (SHGs). I was elected to chair our SHG of 20 members. We meet once a week, save money and take loans. My capital increased and today I am a tomato wholesaler.

I can afford to bring in a lorry full of tomatoes all the way from Metehara; some 350 kms away and distribute them to retailers. My life is now way better than it was before the floods! I am proud of my daughter who has completed 10th grade and helps me a lot in my business. She keeps our business records in order. I did not have the opportunity to go to school so I cannot read and write.” I have kept aside some money in the bank. I owe all this to CMDRR project that gave me the loan and the training. I can only say that the CMDRR project was godsend” Talking about her future plans, Safo says, “I intend to buy an Isuzu lorry to use in my growing businesses.”

Forty-one farms along the riverbank that were abandoned after the 2006 floods have been rehabilitated and are now being farmed. Each of the farms now produces an average of 25 quintal of cereals annually. The farmers are using the diverted flood waters. They are also engaged in fattening and selling of rams and bulls on their farms. The cereal stock and grass harvested from the conserved hills are used for fattening livestock. Before the CMDRR intervention the families survived on a single meal in a day, but today, most households can afford three meals each day. More children from the village can regularly attend school since there is enough food and they no longer need to work to contribute income for their families.

Using its flood early warning system the community is able to get estimate information on volume of water from upstream and divert it to water the farms. This enables them to adapt to the impact of reduced rain locally. In the second cropping season of 2009, some farmers in the village used this strategy to realize some harvest when there was crop failure in the neighbouring communities due to rain shortage.

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RESISTING FLOODS

Trans cultural Psychosocial Organisation (TPO) has implemented interventions targeting orphans and vulnerable children in Kipinyang village, Magoro sub county since 2007. The organisation provided psychological and social support to the caregivers and orphans in and outside school. However, the floods of 2007 destroyed the roads and affected implementation of the project rendering the target villages inaccessible for three months. The community responded by relocating to other villages, soliciting support from relatives and doing odd jobs in neighbouring villages for survival. There was no collective action to improve the conditions in the village which increased the vulnerability of the weaker members of the community. The collapsed social support systems were unable to support the villagers. This trend posed serious challenge for TPO's support for orphans.

The Iteso village of Kipinyang is located about 4kms from Magoro Sub County headquarters in Uganda. It has 280 households and a population of 885. Magoro Sub County is 32km south east of Katakwi district head quarters. The main source of livelihood for the communities is subsistence farming and cattle keeping. The villagers suffered repeated raids by the Karamojong that made them seek refuge in camps for displaced persons. They also experienced annual floods worsened by the terrain and the clay and sandy soils.

In response to the massive damage that was caused by floods, several development partners in collaboration with the local government intervened in several ways to deliver humanitarian and relief services to the community. These services were distributed to the most vulnerable households. Some organisations tried to introduce new methods of hut construction but the villagers reverted to the traditional way of building because the construction material was not available locally.

Community Managed Disaster Risk Reduction Approach

When Cordaid introduced CMDRR to its partners in Uganda, TPO decided to try it out in Kipinyang which was identified as the most vulnerable village in the sub county. The community was mobilized through its leaders and in November 2008, a participatory

disaster risk assessment was conducted. This process enabled the community to identify and rank the main hazards that affected their village. Impact of the hazards on people, their assets and infrastructure (elements at risk) was also analyzed. The process also allowed identification of existing resources, knowledge and skills capacities among the community members. This included indigenous knowledge on early warning signs for each hazard, design and construction of huts using locally available resources, water diversion skills etc. Traditional systems for asking for support from relatives was also identified as an existing capacity.

The community used the information from the risk assessment to develop strategies for reducing risk to future floods.

Community plan to reduce risk of floods;

- Form and train the community on CMDRR
- Construct flood resistant huts using locally available materials and technology
- Encourage construction of water diversion systems
- Plant quick maturing seeds.

Successful implementation of the Kipinyang disaster risk reduction plan required a strong committee to mobilize the members and to coordinate activities. The selected individuals (2 female and 8 male) were given five-days training on the CMDRR approach to ensure they played their management roles effectively. They sensitized the community members on the importance of constructing the traditional wattle and mud hut to minimize collapse during floods.

Benefits

This led to 160 huts being constructed in the community without external support. The Kipinyang CMDRR committee successfully coordinated the development work in their village by organizing regular community meetings to review progress and address arising issues. The committee provides leadership in other community initiatives by mobilizing the community and its resources in working together to ward off adversity. The committee also represents the village in the sub county disaster management committee meetings.

A strong local DRR committee guarantees success of strategies. The members are trusted, respected and listened to by the community.

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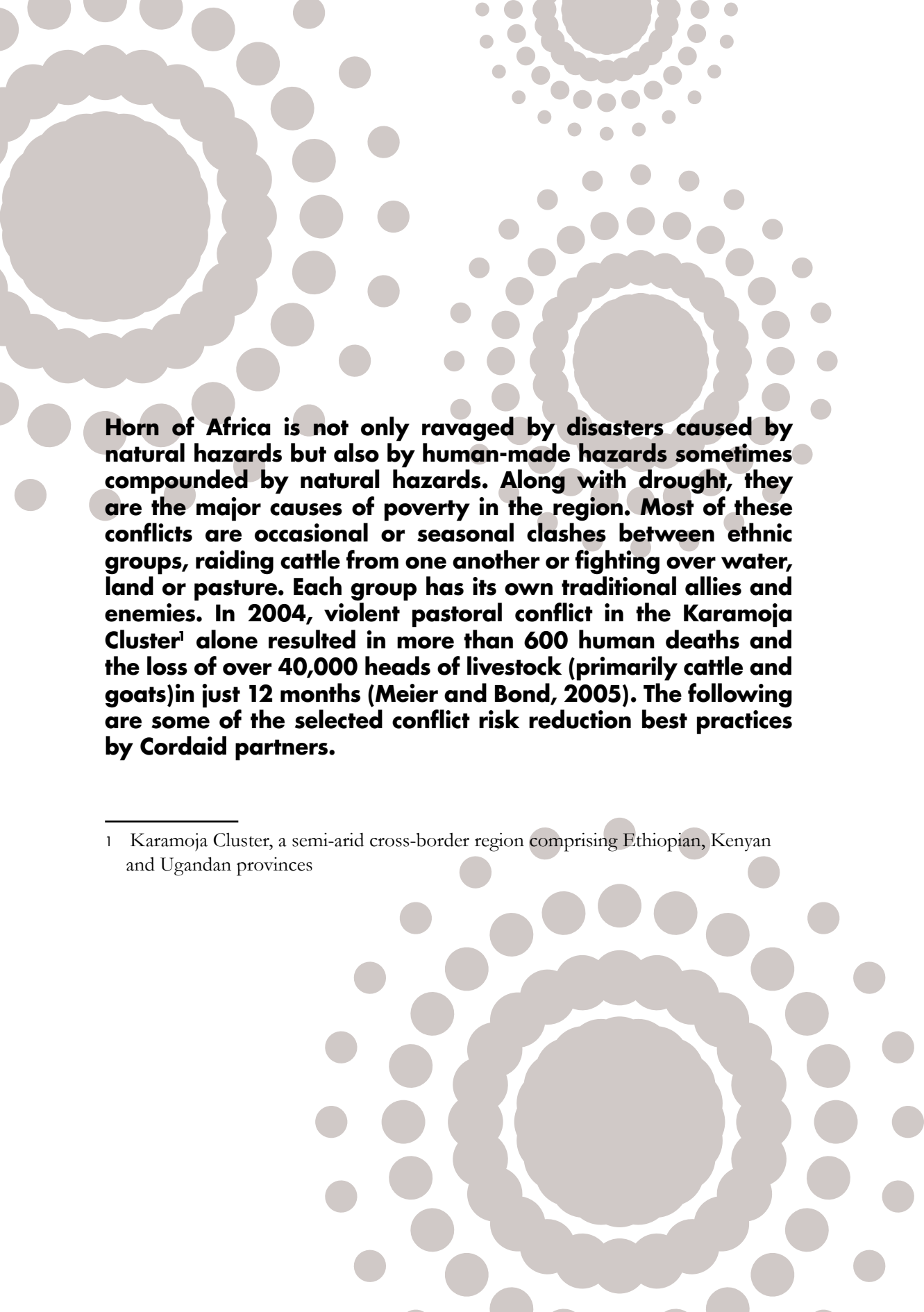
4

COMMUNITY MANAGED

CONFLICT RISK REDUCTION

EXPERIENCES





Horn of Africa is not only ravaged by disasters caused by natural hazards but also by human-made hazards sometimes compounded by natural hazards. Along with drought, they are the major causes of poverty in the region. Most of these conflicts are occasional or seasonal clashes between ethnic groups, raiding cattle from one another or fighting over water, land or pasture. Each group has its own traditional allies and enemies. In 2004, violent pastoral conflict in the Karamoja Cluster¹ alone resulted in more than 600 human deaths and the loss of over 40,000 heads of livestock (primarily cattle and goats) in just 12 months (Meier and Bond, 2005). The following are some of the selected conflict risk reduction best practices by Cordaid partners.

¹ Karamoja Cluster, a semi-arid cross-border region comprising Ethiopian, Kenyan and Ugandan provinces

PEACEBUILDING USING SPORTS



It was a childhood dream come true when Kulu Somo Guleid received the news that she had been appointed the first woman chief in Northern Kenya. The elders of Nagayo location, Sakuu could not believe their ears - how could a woman have been selected to lead them!

Kulu was born in a relatively wealthy family in Golbo division, Moyale District. She was the only girl in the family and she enjoyed playing war games with her four brothers. Her dream was to serve in the military. However, a dawn attack in 1979, by a neighbouring community left them destitute. Their 80 herd of cattle were stolen and her uncle who tried to fight off the intruders was brutally murdered. Some missionaries offered to sponsor her for nursing training after completing her primary school education that year. However,

after enrolling, she decided that it was not something that she would like to do for the rest of her life. She took off without completing the training and enlisted with the armed forces – her dream career. Her father thought otherwise. He forcefully removed her from her chosen career and married her off to a teacher in the community. She stayed in an unhappy relationship for a decade. Kulu opted to do something that she enjoyed – she plunged herself into the life of her community, participating in the women group meetings and politicking for the ruling party. Her commitment paid off, she was elected Vice Chair, Eastern province for the national women’s movement commonly known as *Maendeleo Ya Wanawake*.

Her hard work and desire to promote development of her people did not go unnoticed. Kulu deserved this powerful position through which she would lead the 9,000 people in her community. Initially, the local elders – who were men, would refuse to attend the *barazas* (community meetings). They would insult her but she persevered. In due course, they began to appreciate the difference she was making in the community. They now respect her and admit that women actually make even better leaders because of their compassion and sense of development. Kulu’s ability to unite the community is appreciated by the elders.

Peace building through intertribal sharing of experiences

The memories of her encounter with raiders as a child encouraged Kulu to get involved in peace building initiatives. The raids continued through the years. Culturally, women are responsible for inciting war. The women cheer men to carry out raids on their neighbours, yet, they suffer most whenever raids occur. A young man is considered a child by the women if he fails to bring in raided cattle into the family *boma*. In addition, there are constant clashes for pasture and water. The women of the three communities (of which one Kulu is a chief) decided that enough was enough. They were the initiators of conflicts and now, it was their responsibility to stop it. They formed a group called Sakuu Women Peace Foundation. Most of the members had lost their husbands through conflict and were

passionate about promoting peace to prevent recurrence. They moved from community to community sharing their experiences and calling on their fellow women to stop encouraging warfare. They would sing songs *with messages like:*

*“We women have been affected,
we have lost our sons, daughters and husbands:
we do not want war anymore.
This must STOP!”*

The tour took about two months and was sponsored by HODI.

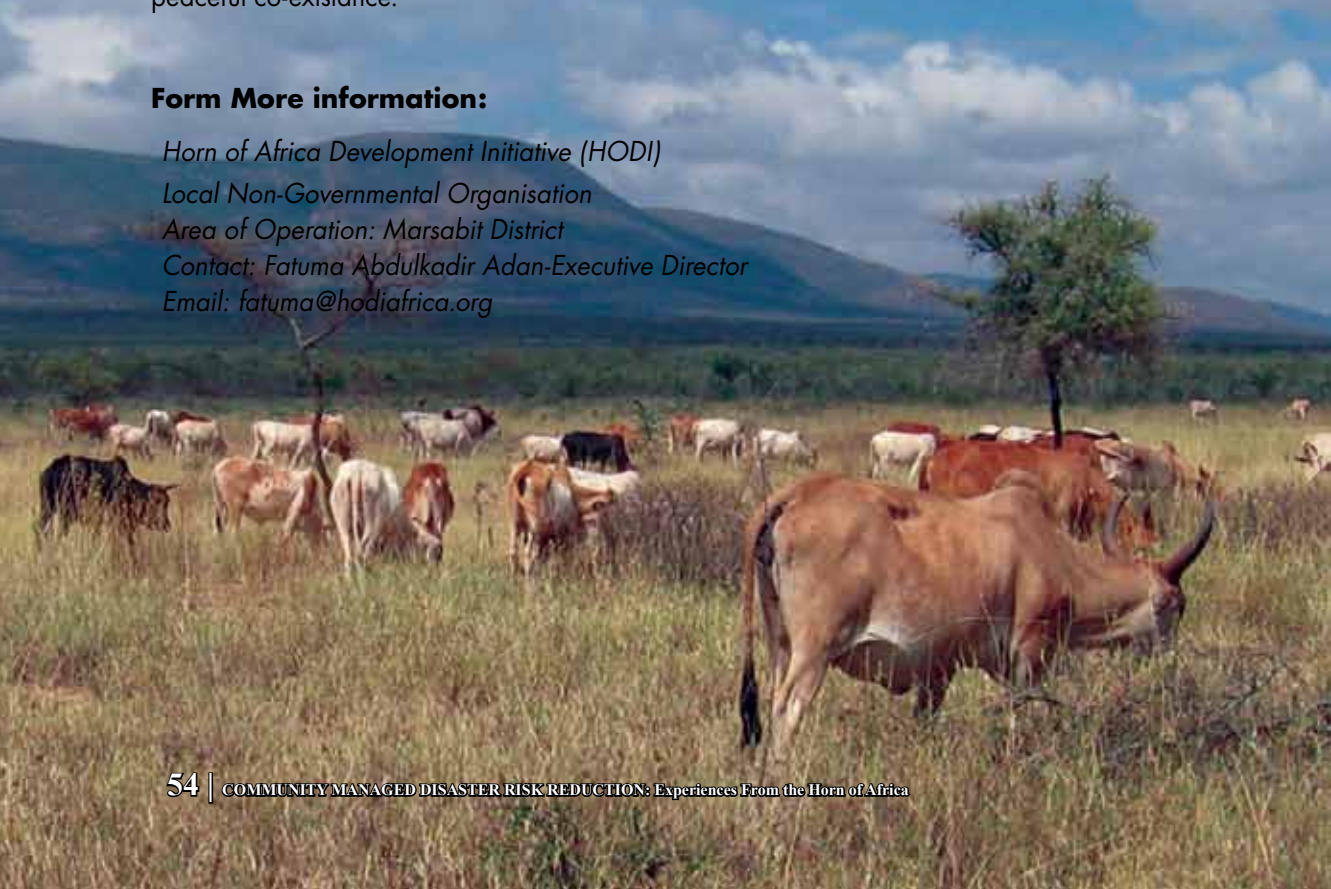
Benefits

The organisation (HODI) was impressed by the results of this initiative and started something similar for the young people. Soccer is popular among the young people in the community and engaging in a game that is a common factor could unite the different groups and influence them at a young age to refuse war. HODI has since donated a ‘peace cup’ for the soccer competitions. The climax of this interaction was a sponsored tour to the neighbouring country of Tanzania. The players selected comprised of the best from each ‘warring’ tribe. Playing against teams from other countries has helped to unite the team.

Kulu feels the benefits could have greater impact if it trickled down to the distant communities that continue to fight over resources. With more financial support, it will be possible to do much more. The different tribes around Chief Kulu’s area now live peacefully and appreciate the economic benefits that comes with women in leadership as well as peaceful co-existence.

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WHISTLE BLOWING: Standing Up Against Prejudice

The residents of Biliqo in Kenya, are a nomadic pastoralist community that love and adore their prime source of livelihood, the cattle. They depend on the expansive Chari rangelands as strategic grazing reserve for their livestock during severe droughts.

Chari range land is a unique grazing reserve that is blessed with rich diversity of wildlife species, vegetation, shrubs, shallow wells, spectacular *Kuro Bisan Owo* (hot springs) and valuable salt licks that acts as de-wormers for livestock. Chari area has high prospects of mineral resources that continue to remain untapped due to lack of local capacity. The entire Waso Boran depend on Chari rangelands as a fall back zone during extreme droughts. With a scattered population of about 5,000 people and a surface area of over 10,000km², Chari rangelands are the lifeline of this pastoralist community.

Effects of recurrent droughts has forced quite a large number of these proud pastoralists to turn to petty trade and small scale farming along the fertile banks of Ewaso Nyiro River. In spite of its great economic significance, Chari continues to lag behind in social and infrastructural development. Poor infrastructure development, growing insecurity and lack of basic services like schools and hospitals continue to be the biggest challenge affecting this pastoralist community.

The budding of private conservancy projects in the Chari rangelands poses a real threat to their livelihood. The objective of the developers sounds noble because they say that they are conservationists whose intention is to protect wildlife species in their natural habitat. The conservationists convinced a few influential persons in the community that the local wildlife and livestock would continue to coexist in the same environment. They were offered some favours and gifts to support their plan.





The Biliqo Bulesa Conservancy project, under the proprietorship of Northern Range Lands Trust (NRT), was started with total disregard to the legal procedures provided for under the Trust Land Act. Owing to the nomadic nature of the people, Isiolo district falls under Trust Land with the County Council holding the land in trust for the community. The local council and the local community were neither contacted nor involved by the conservancy group at any point.

Over 12,000 cattle, 32,000 goats and sheep, and over 500 camels are at risk of losing their prime grazing land as a result of the conservancy. Setting aside land for the conservancy has escalated conflict in the area. In the last one year, 11 people have died. They were shot by the conservancy rangers for 'loitering' in the rangelands with an intention of poaching. The conservancy group has acknowledged responsibility for some of the deaths.

The loss of their prime land has dealt a devastating blow to the poor pastoralist of Biliqo and the larger Waso Boran. During the recent drought (2007/2008), 66% of their livestock population was decimated as a result of failure to access the Chari rangelands. The rangeland traditionally served as a strategic drought reserve and an over-stretching of pasture resources in Sericho and Cherab area. The significant role played by Chari in mitigating drought disaster situation is no more. This has adversely interrupted the community's coping mechanism in times of drought.

Community Managed Disaster Risk Reduction

The CMDRR process conducted in May 2009, with the support of Merti Integrated Development Programme (MID-P) identified Conflict, HIV/AIDS and drought as the common hazards prevalent in the area.

Mzee Abduba Jaldesa, a pioneer resident and a chair to the divisional peace and development committee asserts "a new and modern day threat camouflaged as a 'conservancy' has slowly invaded our land and continues to lure the hearts of the locals with promises of lucrative jobs gifts and financial favours. The 'Conservancy' organisations and groups use the 'divide and rule' tactic to confuse the people's resolve in this critical matter". He continues, "scores of people especially the jobless school leavers have been ear-marked for jobs while costly tours and lavish treats at tourist resort centres have been planned to lure our unsuspecting elders."

The Biliqo community was taken through the new CMDRR approach. This process puts in place a people owned and driven process that focuses on appropriately managing and

reducing disaster risk situations in their own locality. This approach puts the beneficiaries at the centre of the process from the onset and gradually enables them to acquire the capacity to identify the common and priority hazards facing them. They then assess their vulnerability status and come up with a practical solution for the hazard. The community identified several stakeholders and target groups like Community Based Organisations (CBOs), Faith Based Organisations (FBOs), elders/opinion leaders, women groups, provincial administration, youth groups, physically challenged groups, political leaders and minority groups like 'wata' (marginalized clan) in the development of their plans.

MID-P among other organisations heeded to the community's distress call and took the initiative of blowing the whistle. They also built capacity of the local people and institutions on the dangers posed by the 'conservancy'. An intensive lobby and advocacy program has sent community groups and representatives for exposure tours to existing conservancy projects across the country to raise the level of community awareness and collect as much facts and information about coexisting with conservancy projects. They shared their observations at a Dedha (council of elders) forum held in Garba Tulla early 2010 and attended by over 120 participants from the larger Isiolo district. The advocacy workshop conducted in June 2010 organized by MID-P and funded by IIRR encouraged the community to plan on the best way possible to go about the conservancy issue.

The community members agreed to effectively mobilize, empower and seek the intervention of the highly influential Dedha in addressing this matter. A series of fruitful Dedha Council meetings on the same were conducted in all the six locations of Merti and Cherrab divisions and was expected to culminate in an all-inclusive meeting scheduled for Biliqo. Political leaders, local elite, provincial administration, KWS personnel, media houses and host of other civil societies working in the region were expected to attend and come up with a sustainable, home-grown and locally managed model of Conservancy. Unfortunately, this did not take place due to interference by the local police.

The Community Forest Action, on behalf of the aggrieved community members has successfully acquired the legal ownership of sensitive and prime lands targeted by the conservancy group. They have so far managed to block construction of high class tourist hotels in the protected areas. This bold move has slowed down the conservancy group. The targeted areas included areas bordering natural springs, forest land and areas around the Ewaso Nyiro River.

Promulgation of new constitution for Kenya has tilted the balance in favour of the community. The community leaders are negotiating widely with the county council and other leaders to halt the conservancy work. Wide education of community members on implication of conservancy work is going on in all locations.

The lesson

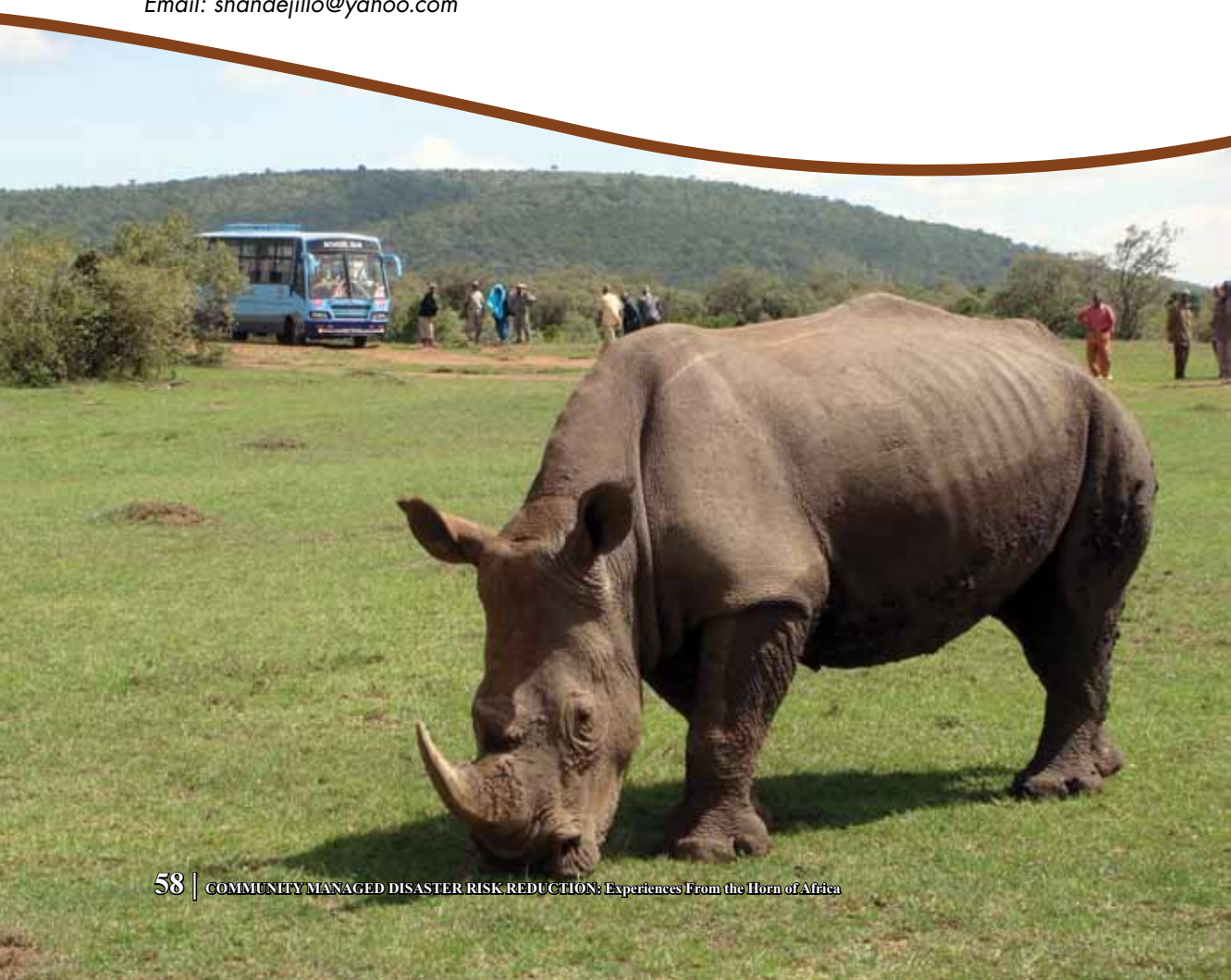
The experience of the conservancy project indicates that local communities need to be educated and informed on effects of such conservancy projects on their lives and livelihood through an elaborate advocacy program. The community can revive its existing traditional institutions like Dedha council of elders to address such a challenge and to provide stable leadership that endeavours to protect the interests of the community.

Mr Gollo Tanu, a community representative in his late fifties says “the conservancy groups bank on our high illiteracy levels and poverty of the locals to achieve their ends by grabbing the communal lands. Outsiders should stop giving us lengthy lectures and interventions on how to coexist with the wild animals – we have always done this! This is a protracted plan by this ‘conservancy’ group or their emissaries to lure our unsuspecting community into well-laid traps that will force us out or make us squatters on our ancestral land.”

The community hopes that the new “community land” tenure systems as provided for under the new constitution (Chapter 5, part 1, section 63), will empower and safe guard the local communities against unscrupulous developers claiming to be conservationists.

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THE ROAD THAT INSPIRED HOPE AND PEACE IN KAKET

Located in a remote part of Pader District bordering Karamoja in Uganda, Kaket has a according to UNHCR 2009 report, a population of 6,337 (3,477 females and 2,860 males). Two decades of insurgency by the Lords Resistance Army (LRA) in northern Uganda internally displaced its entire population into refugee camps. It was not until 2007 when they started returning home after signing of a peace deal.

The area normally experiences two rainy seasons between April and November with a peak in September, and a dry season from December to March. The people of Kaket live on subsistence mixed farming where they grow crops like finger millet, sorghum, cassava, sweet potatoes, simsim, ground nuts, beans and a variety of vegetables. They also rear chicken, cattle, goats, and sheep. Though endowed with good soils and climate, Kaket Parish was remote, isolated, insecure and less productive because it lacked an access road. This remoteness made the village more exposed to LRA and Karamojong raids. The government forces could not easily access the area to protect the communities. The liberation war of 1979 that led to change of government, gave opportunity to the Karamojong warriors to acquire guns left by the then fleeing soldiers. They used the arms for raids on the neighbouring districts. In addition to insecurity, there was lack of basic social amenities like markets, health facilities, schools and safe water sources. This made the community vulnerable.

The Kaket people remained in displacement camps from 1997 to 2007 when the government provided an opportunity for their voluntary return. However, the villagers were not willing to return. An inquiry by Caritas Gulu, a humanitarian Faith Based Organisation active in the area, hinted that the lack of access was a key factor. In July 2009, Caritas Gulu facilitated a three-day disaster risk assessment in Lapono sub county. This was after conducting sensitization meetings and consensus building with the district and Sub county leaders.



Community Managed Disaster Risk Reduction

Sixty people participated in the risk assessment. The community identified the major hazards and ranked them as follows; insecurity (rustling) followed by the lack of road for access, and drought. A 14km road construction project joining Acholi-nyek and Kaket was then chosen because it would address the raiding and access concerns of the community. The community suggested that the youth, able bodied women and men could clear and dig the road while the elders and local leaders would support the road works by giving the necessary advice. They, however, expressed their inability to provide culverts for swamp raising, lack of tools, technical knowledge and skills for quality work.

Clarifications on the way forward were made during subsequent meetings. The community reiterated that the insurgency and the long duration in displacement had seriously compromised their ability to cope with the hazards facing them, which meant that they needed more assistance. Participatory community capacity assessment determined the action planning.



Roles were defined among the community members to clear the bushes, level the anthills, dig the road and to level the murrum. Their leaders were responsible for mobilization, supervision of work and ensuring security through the government agents. The local government took up the role of providing security, technical supervision, provision of culverts and transportation of murrum. Caritas Gulu sensitized the community and provided hand tools and equipment like hoes, axes, pick axes, machetes, spades, wheel burrows, ropes and tape measures required for the road works.



Charles Olanya, a displaced disabled person was able to reach his home village after 20 years using the community constructed road

Benefits

Caritas Gulu supported the community to form the Lapono Disaster Coordination Committee, construct the community road and conduct peace dialogue with the Karamojong. Opening of the road in November 2009, allowed the people of Kaket to easily move from Lapono IDP camp to their home village. The other displaced persons from the other IDP camps such as Lapono, Paimol and Kalongo were also inspired to return home to start rebuilding their lives.

The military also took advantage of the road and have now pitched camp at Kaket. This has greatly improved security for the people and their property. Before the road was opened, there was a thinly spread unit of armed Special Forces called the Anti Stock Theft Unit (ASTU) in the area. They were on several occasions overpowered by the Karamojong warriors who took advantage of the security lapse. The road has now facilitated swift army response to any attacks and in case of need for reinforcement, army trucks can quickly ferry forces.

The improved security in the area has led to the returning community to open more farm lands. This has boosted agricultural production within a short period. David Komakech, the Chairman of a farmers' group says "If the rains come as expected, our people will have enough food in 2010, the government has distributed fruit tree seedlings, improved goats and cassava cuttings to farmer groups in the area under the National Agricultural Advisory Services (NAADS)."

Michael Omara, a community beneficiary says he can commute 14km to till his land because there is a road. He expects the proceeds from his farms to translate into school fees for his children. He was among the first to return to this area in early 2008, he and

others use the new road to transport their farm produce. The road has also helped more vulnerable persons to reunite with their family members after they were left behind in the Internally Displaced Persons (IDP) camps. For example, Mr. Olanya, a disabled person who could not access his home village before the road was opened, cannot hide his gratitude to the CMDRR supported road project, which has enabled him to reach home after 20 years.

Furthermore, the road has contributed to improved relationship between the Acholi and the Karamojong. The Kaket sell farm produce to the Karamojong in exchange for livestock. The Karamojong traders also use the road as a short cut from markets in Acholiland to their villages at the border. The Kaket buy and use oxen from Karamoja to plough their gardens, which are expected to reduce hunger and malnutrition among the children and pregnant mothers. The villagers are excited that once again, the smell of cow dung welcomes them home. This is traditionally regarded as a sign of food security. Trading and sharing a common road will encourage intermarriages which will further improve the security concerns. The schools are 14 kms away but the children are safer on the new road. The community at Kaket is pushing for the government to provide basic social services.

Challenges

In 2009, the drought affected the construction of the road. The community members were diverted to look for food so they could not work on the road as planned. The humanitarian agencies had cultivated a dependency mentality during the emergency period and it was now difficult to make the community to work and get the project going using the CMDRR approach that does not remunerate. The community members also feared clearing a stretch that ran through a thick forest. They dreaded finding the remains of LRA victims and possible spiritual attacks from disturbing their remains. The last major challenge was difficulty in convincing the district authorities and obtaining the commitment of the technical officers from the Engineering Department for technical and logistical support. This also contributed to the delay of the project. Caritas facilitated some meetings with the community and leaders to create understanding and goodwill of everyone.

This helped but the community has refused to be persuaded to uproot one huge tree that stands in the middle of the road because of traditional and spiritual implications. They say that a ritual must be performed before they can touch the tree.

Collective action resolves community problems. A mobilized community participates in the process, reducing costs of implementation. The 14 km road constructed through community action was 10 times cheaper (35 million as opposed to over 400million for similar road without community involvement). It is also important to get the buy-in of the local government who have the mandate to provide services to the community. Not only does the approach build the capacity of the community members, it also develops in them a sense of ownership, which is good for the sustainability of the road after commissioning.

For more information:

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HOES REPLACE GUNS

In Uganda, cattle rustling and violent road ambushes provided alternative livelihoods for the *Karacuna* (male youth) of Nayonai-Angikalio for more than two decades. They used the guns that they acquired, mostly from the liberation war of 1979. They often clashed with the Ugandan army and several lives were lost and property destroyed leading to general poverty and underdevelopment in the area.

Nayonai-Angikalio is a village in South Karamoja. The nearest subcounty headquarter is 12kms away. The village has seven homesteads (*manyattas*) with a population of 1,281 (250 households). The village is plagued with several hardships ranging from food insecurity to inadequate basic social service infrastructure. The people are agro-pastoralists but recurrent drought makes them depend on relief aid for survival. Karamoja Agro-pastoral Development Program (KADP) identified Nayonai-Angikalio to pilot CMDRR. Thereafter, KADP conducted a series of intensive preparatory and consultative meetings with the community including their leaders and elders.

Farming for CMDRR

In November 2007, a three-day participatory community risk assessment was conducted with 130 community representatives. The community identified drought, insecurity, water scarcity, human and animal diseases, and famine as the hazards facing them. Drought was prioritized as the major hazard and cause of other secondary hazards such as insecurity and famine. The community members, however, noted that during difficult times, they relied



on their local traditional coping mechanisms such as collecting wild bee honey, selling charcoal, fire wood, gathering wild fruits and vegetables. They also relied heavily on drought resistant sorghum, animals and poultry.

In order to mitigate the effects of the drought, they identified improved farming methods, business skills and marketing, which would lead to improved food security, income generation and also keep the Karacuna away from conflict. With support of Karamoja Agro pastoral Development Programme (KADP) the action plan was drawn. Responsibilities were assigned and the community agreed to provide leadership, land for cultivation and local materials and labour for construction of a cereal store. KADP provided improved seeds, ox-ploughs, training, arranging learning visits and non-locally available construction materials. The elders took the role of community mobilization, supervising and encouraging the villagers to engage in productive activities.

A one-day's feedback meeting was conducted for strengthening and adapting the action plan. The roles of the community and the organisation were confirmed. At this meeting, the community agreed to have a group of 50 members, representatives from each of the seven *manyattas*. In the process, 23 women and 27 men were identified as the initial beneficiaries. The group then formed a committee and identified their leaders for internal coordinating and linking up with KADP and the Local Government authorities. A demonstration garden was set up and used as a learning centre, assorted improved seeds and ox-ploughs were supplied, and trainings were conducted. Two learning visits were made to model farmers and a cereal store was constructed.

Benefits

The CMDRR approach has yielded good results. The harvest improved their food security. The villagers even harvested surplus which they sold to pay school fees for their children. The learning visits helped the villagers to appreciate how practices like poultry keeping can generate income through keeping broilers and layers. The community has also established a Village Savings and Loan Association; this is expected to raise the standards of the members as they learn the value of easier access to credit and saving. The *Karacuna* (youth) who lived by the guns are voluntarily surrendering their arms. They are also demobilizing their fellow youth to prevent them from cattle rustling activities and road ambushes. This has contributed to the improvement of security in the village and the sub county at large as a result of the positive peer influence.

For more information:

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LESSONS FROM IMPLEMENTING CMDRR PROJECTS IN THE REGION



From these experiences, the practice of CMDRR has been embodied. We have seen how communities are mobilized and sensitized on the need to design realistic mechanisms to cope with the adversities they face. CMDRR unites communities to appreciate how much more they can achieve when they pool their resources to work together. The comprehensive community actions depicted here, are an effort to eliminate or reduce the occurrence or impact of the disasters and to increase the survivability of individuals and community. CMDRR is a participatory process that develops and builds on existing capacity. There are emerging lessons, challenges and even pointers on what can be done to take the practice to the next level. The CMDRR approach changes the perception of community and development actors on hazards and how they can be managed. It is a powerful tool for changing attitudes and work ethics. It breathes new life to the concept of collective action – moving a people from varying degrees of hopelessness to a state where they plan and take charge of entire projects. A major challenge for the partner organisations implementing CMDRR is introducing participation and self help as an approach to development *vis a vis* relief. Other lessons include;

Governance

The local communities exist within structures. These structures define leadership responsibilities, reporting structures and conflict resolution mechanisms. The community leaders are opinion leaders and have considerable influence in mobilizing support, acceptance and ownership from the community. Whenever they have been involved in any development work, the projects have been more successful and sustainable than when they have not been involved.

Communities have traditionally had their indigenous ways and institutions for handling disasters, including early warning systems and environmental conservation. However with modernization, the practices have since been disregarded or forgotten altogether. Identifying, building and improving on the practices will enhance ownership of the projects. Equally important and beneficial to the community for posterity is the ability to document these practices. The local capacities must be considered even as new ways emerge; and when necessary, working with research institutions is advisable. Participating in CMDRR builds the capacities of community members. At the centre of CMDRR approach is its ability to enhance collective action and social relations of all stakeholders.

Working through established community structures and getting the buy-in of local government from the start hastens acceptance and paves way for support. Organized communities are in a better position to lobby for more support from the government and other development actors. The government can also support project replication and scaling up through relevant policies.

Community members should be involved in the entire development process. From the needs assessment, planning through to implementation and M&E. The changes should also be acknowledged and owned by the community.

Resources are no doubt scarce and must be used responsibly. Therefore community by-laws and enforcement are important in sustaining the gains made. They also enhance discipline and improve use of communal resources.

Participation

Taking time to understand the social- physical dynamics will determine the process and final outcome of the project. Involvement at all phases of the development process contributes to change of attitude, enhances ownership to the process and sustainability of the initiative. Working together to achieve common goals unifies the communities.

Costs

A well facilitated risk assessment process allows for early identification of local resources and mobilization of the community both as an existing resource and their tools of trade. This cut on the costs of implementation. Investing in developing the local capacities helps to reduce costs of project follow up.

Traditional customs and beliefs

In working with the communities, it is important to know and work from what they know and practice. Total disregard for their way of doing things may create resentment and or rejection of new ideas. Sensitization workshops allow people to appreciate the benefits of embracing new practices especially in the wake of adverse effects of climate change.

Partnerships

Organisations working with the communities need to partner with the Government (which is charged with the responsibility of providing basic services) and other NGOs to ensure effective use of resources. When a pilot project records success, other actors including the government are more willing to replicate the practice in other areas with similar conditions. Additionally, it is prudent to appreciate what other development actors are doing in the area to avoid duplication of efforts and to maximize use of resources.

TAKING CMDRR PRACTICE TO THE NEXT LEVEL

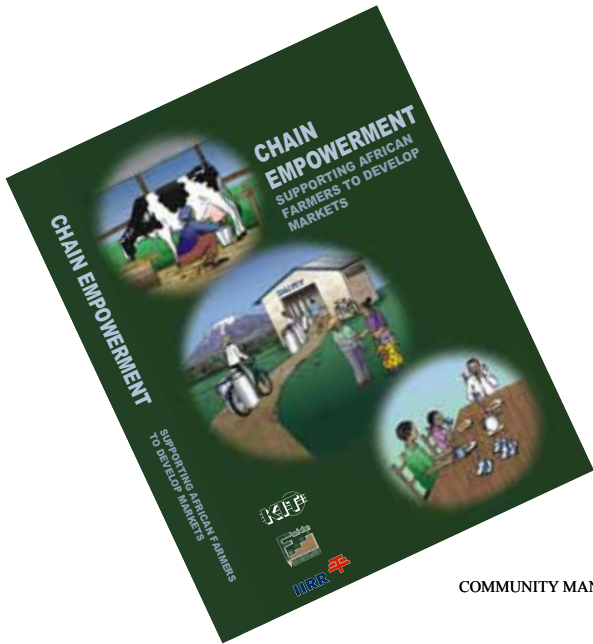
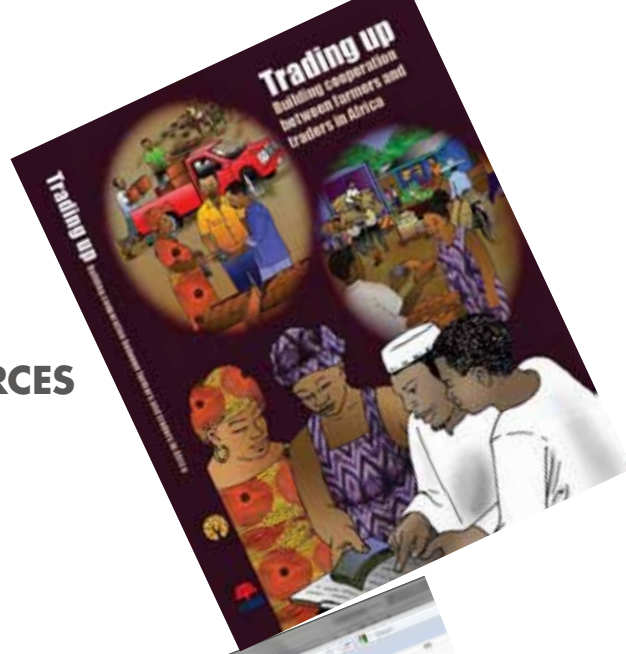
Organisations in the region that work in CMDRR projects should create and maintain a network for sharing best practice. This would popularize the CMDRR approach further. Such a community of practice will also help people with common problems to share common solutions. Organisations working in the disaster prone areas would benefit greatly by learning about CMDRR and integrating it into their regular programmes and activities.

Programme staff need to make a habit of documenting best practices for learning, improving and using information for lobbying and advocacy. The information would also be useful for scaling up and replicating best practices.

CMDRR interventions should be implemented alongside livelihood enhancement programs. CMDRR is at the centre of empowering communities to be able to reduce their vulnerability to poverty and its related hazards.

6

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ORGANISATION PROFILES

Jerusalem Children and Community Development Organisation (JeCCDO)

JeCCDO was established in 1985 as an indigenous, non-governmental, humanitarian organisation in response to the needs of children who were left orphaned, displaced or lacked proper care and support due to civil war and drought. In its a quarter century journey through the development process, JeCCDO reaches about 850,000 beneficiaries directly or indirectly every year. It facilitates community development process where the wellbeing of children is effectively promoted in all its target areas.

African Centre for the Constructive Resolution of Disputes (ACORD's)

Founded over 30 years ago, ACORD works in 17 African countries to promote social justice and lift Africans out of poverty. ACORD works with more than one million Africans and 2000 partners on the continent and worldwide. ACORD's mission is to work in common cause with people who are poor and those who have been denied their rights to obtain social justice and development and be part of locally rooted citizen movements.

SOS Sahel

SOS Sahel exists to find meaningful solutions to the poverty and vulnerability experienced by millions of people across the dry lands of the African Sahel (West to East Africa)

SOS Sahel UK believes that Sahelian poverty has its roots in the historical neglect of dry land areas, and particularly in discrimination against pastoralists (livestock herders) and nomadic groups. SOS Sahel UK is working to address the poverty and neglect of these communities on the margins, for without such action the Millennium Development Goals, set by the United Nations to halve global poverty by 2015, will never be reached.

Transcultural Psychosocial Organisation (TPO Uganda)

TPO Uganda is a local Ugandan Non-Governmental Organisation. TPO commenced operations in Uganda in 1994 with the aim of providing psychosocial support and mental health care to communities, families and individuals in conflict and post conflict settings.

TPO services are delivered through a community oriented intervention model, which mainly focuses on identifying existing community support structures, traditional circles of support and building their capacity to identify and participate in supporting the psychosocial and mental health needs of; children in need of protection, survivors of gender based violence, children and families infected and affected by HIV/AIDs and families whose socio-economic wellbeing has been debilitated by conflict and/or any other disaster.

The Ethiopian Pastoralists Research & Development Association (EPaRDA)

EPaRDA was established at the end of 1999. EPaRDA works in close association with their local & international organisations to fulfil its objectives of improving the livelihood of pastoralists in Ethiopia.

EPaRDA has four objectives, which are based on the main problems of the pastoralists.

- To conduct action oriented research based on gaps identified to facilitate development efforts in the highly dynamic situation of the pastoral lists area.
- To advocate on Ethiopian pastoral lists development problems & opportunities in influencing national & regional policies that favour pastoralists & agro-pastoralists.
- To support primary education & awareness creation to enable livelihood & growth.
- To broaden the scope of the pastoralists participation in project planning, monitoring and evaluation.

Pastoralist Integrated Support Programme (PISP)

PISP works with over 11,000 pastoralists to strengthen community water harvesting and seeks to protect dry land biodiversity from over-grazing through the strategic management of herd movements around vulnerable water points.

PISP works to reduce the drought vulnerabilities of the pastoral nomads living in Maikona and North-Horr division by enhancing the capacity to respond to drought. PISP works to improve water access to human, wildlife and livestock populations and to establish community-based management systems for rain harvesting (such as underground tanks and sand dams).

Merti Integrated Program (Mid-p)

Mid-p is an umbrella institution whose main task is to implement, coordinate and unite all development initiatives within Merti and two locations in Sericho division for purpose of organized planning and resource mobilization.

Mid-p uses community managed disaster risk reduction (CMDRR) to come up with community plans that are also supported by MID partners. Mid P acts to facilitate funding, capacity building and networking for its member CBOs, and also monitors the implemented projects.

Rural Agency for Community Development and Assistance (RACIDA)

RACIDA is founded on the need to address poverty and public distress in Kenya, with specific reference to pastoralist communities in Northern Kenya. These are attained through the development and implementation of community based programs for self-reliance and sustainable development. We envision "Pastoralist communities in Northern Kenya having secured livelihoods and sustainably managing their natural resources. To enhance self reliance and prosperity amongst vulnerable pastoralist communities living in Northern Kenya through promotion of better livelihood systems, sustainable use of natural resources and community empowerment

Soroti Catholic Diocese Integrated Development Organisation

(SOCADIDO) Is a national NGO with activities on community mobilization and sensitization on issues that affect development e.g. HIV, WES, agro forestry, micro enterprise developments, water source construction

Caritas Gulu

Caritas Gulu Archdiocese is the Emergency Relief and Development wing of the Catholic Church in the Archdiocese of Gulu, Northern Uganda. It is a commission with a pastoral obligation to offer charity and hope to the most disadvantaged members of society. Caritas Gulu has been in operation for over 20 years since its founding as the Social Service Department of the diocese. Through the church network and structures Caritas Gulu Archdiocese has a natural community base and access from which to implement its projects.

As a commission within the Catholic Church we have the mandate to: Provide social services, Support development efforts and offer relief and rehabilitation services to the most vulnerable people in target communities, for holistic and sustainable integral development of the human person

The Karamoja Agro-pastoral Development Programme (KADP)

KADP implements an agro-pastoral development program in the semi-arid Moroto and Nakapiripirit districts in Karamoja, North East Uganda. The most viable economic activities are extensive livestock keeping and growing of seasonal crops to supplement livestock and livestock products

Support for Sustainable Development (SSD)

SSD is a non-profit, nongovernmental, non religious, humanitarian organisation established in Ethiopia in 2003 under the leadership of Eng. Gebreyes Haile. The vision for SSD, supported by the Board of Directors, is seeing the rural poor farming and pastoral communities of Ethiopia self sustained and independent of others.

The mission for the organisation is to contribute toward the development of Afar Pastoralists through the implementation of integrated development programs based on security of water supply for irrigation. SSD believes that irrigation based development interventions can rapidly increase resilience

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