

# People First Impact Method



**“Giving Voice to Disaster Affected Communities in  
East Africa”**

**East Pokot District Exercise, Rift Valley Province,  
Kenya**

June 2012



## Abbreviations

ACK	Anglican Church of Kenya
AIC	African Inland Church
CBO	Community Based Organisation
CCPP	Contagious Caprine Pleuropneumonias
CLTS	Community Led Total Sanitation
CDF	Constituency Development Fund
DO	District Officer
DPHO	District Public Health Officer
DRR	Disaster Risk Reduction
FAO	UN Food and Agriculture Organisation
FGM	Female Genital Mutilation
FGCK	Full Gospel Church of Kenya
GOK	Government of Kenya
GSU	General Service Unit
IAWG	Inter Agency Working Group
MoA	Ministry of Agriculture
MoE	Ministry of Education
MoF	Ministry of Finance
MoH	Ministry of Health
MoLD	Ministry of Livestock Development
NCK	National Council of Churches of Kenya
NGO	Non-Governmental Organization
PA	Provincial Administration
PLWA/H	People Living With HIV/AIDS
P-FiM	People First Impact Method
PPR	Pestes des Petits Ruminants
SCF UK	Save The Children United Kingdom
TB	Tuberculosis
UN	United Nations
WASH	Water, sanitation and hygiene
WFP	World Food Programme
WHO	World Health Organisation
WVK	World Vision Kenya
VIP	Ventilated Improved Pit (latrines)
VL	Visceral Leishmaniasis
VSF-B	Veterinaires Sans Frontieres Belgium

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## **Authorship**

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The impact findings and attribution results in the report are the statements, views and perspectives of representative community groups, as openly shared by them with inter-agency teams of local personnel which were structured and trained in ways to limit agency and project bias. These statements faithfully present the voice of the community without analysis or interpretation by the authors. Gerry McCarthy and Paul O'Hagan, both independent consultants and co-developers of the People First Impact Method (P-FIM<sup>®</sup> 2011 [www.p-fim.org](http://www.p-fim.org)) present these findings in the report, which are not necessarily the views of FAO or Trócaire.

## **Acknowledgments**

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# Executive Summary

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## A. Exercise Objective

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The objective of the People First Impact Method (P-FiM) (confer Annex 2) exercise in East Pokot was to **give communities a voice**. It records declarations of impact and measures the impact; positive, negative and neutral of interventions without agency or project bias. It sets out the **attribution of positive, negative and neutral change alongside the drivers of impact**. It informs agencies and other stakeholders (including communities, government, NGOs, faith groups, CBOs and private sector) of how the community view past and present impact differences and what is important for them. It adds to the body of material on quality and accountability and best practice to inform the humanitarian sector.

This is the third of three P-FiM exercises in Kenya funded by FAO carried out between 14 and 17 March 2012. The first was in Mwingi District, Eastern Province in January 2012 and the second in Turkana County, Rift Valley Province in March 2012.

## B. How to use the report

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The report is written with **Key Findings and Recommendations** sections in grey text boxes and **bold highlights** to enable **fast scan** of the report. Findings are relevant to (a) agencies working or planning to work in the area (b) donors supporting work in the area or similar contexts. Primary evidence is the statements communities made and recommendations drawn from these. **Community statements include naming of agencies** that have made a positive, negative or neutral impact as judged by communities. Individual agencies can use the report to review existing programmes e.g. using a log-frame or project cycle review. Further research is required to capture views from the whole district to inform programmes, strategies, the application of policies locally etc. Agencies and donors are encouraged to mainstream approaches that give communities greater engagement going forward. These findings will populate the **IAWG DRR and Climate Change Web Based** project mapping platform managed by FAO. In this way agency project activity will be **seen at a glance alongside its connection or not with community voices**.

## C. East Pokot – Marginalised and Vulnerable

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Many of the inter-agency team said they will adapt the learning to their working environment and especially to 'giving the people a voice'. East Pokot faces **serious challenges**; conflict, disease (human and livestock), very poor infrastructure (roads, health, education), illiteracy and negative cultural issues (FGM, lack of knowledge) etc. **Few international agencies operate in East Pokot**. Support is needed. How support is given is as important as the support itself - "**are we doing things right and doing the right things**".

## D. Growing conflict between Pokot and Turkana

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The P-FiM exercise in Turkana in early March 2012 highlighted the issue of conflict between the Pokot and Turkana. **Communities in East Pokot also spoke about the growing conflict** and that they feel abandoned by government in finding a way out of it. Tension was underlined when planned discussion with a neighbouring Turkana community in Kapedo (on the border with East Pokot) was cancelled as two Turkana men were killed by the Pokot the day before the discussion in Kapedo was due to take place. **Communities on both sides are dissatisfied with progress.** Whether real or perceived, there is suspicion that government structures (police, police reservists and politicians) are complicit and **that support from agencies is not balanced to both communities.** The outcome of the Independent Boundary Commission on the boundaries of Constituencies and Wards requires a lot of attention.

## E. Severe vulnerability of children

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The inter-agency team were keen that vulnerable children be included in group discussions. **This is an important indicator** of how people feel about; young girls escaping female genital mutilation (FGM) and early marriage, orphaned children (e.g. due to conflict), homeless youth, and youth at school. **Illiteracy is a major challenge.**

## F. Lack of Social organisation of vulnerable groups

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A cross section of groups and locations within a target area were involved. Given that Chemolingot is the district capital, it is significant that **there is no organisation of people living with HIV-AIDS (PLWH/A)** or of physically challenged in the area. This is in contrast to findings in Mwingi and Turkana districts where there were progressive PLWH/A groups. One young woman came forward who had declared herself as HIV+. **She said that there are many people who are HIV+ but are afraid to 'come out'.** The issue of HIV-AIDS requires a lot of work at all levels in East Pokot.

## G. Infrastructure, pastoralism and alternative livelihoods

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Road travel is extremely difficult. **Matatus (private minibuses) cannot operate in most of the district. The need for alternative livelihoods is a growing issue** along with the need for knowledge and technical support. While communities appreciate food aid, **growing dependency of food aid at the expense of sustainable livelihoods is an issue.** The fact that **communities did not discuss cash transfer** as an alternative to food aid would indicate that cash transfers may not have been introduced to Pokot.

The issue of **'migration' and 'forced migration' features a lot.** The serious lack of infrastructure and basic services, inability to access water, pasture (fodder) and disease treatment, are given as reasons that force people to move. Given the high levels of illiteracy in the area, it was not surprising that several of the inter-agency team were not fluent in

English. This was overcome as other members of the team supported them to engage the discussions and understand the concepts. They played their full role in the representative community discussions which was the purpose.

## H. Limitations

Community group discussions took place within a 2 hour drive (50km) of Chemolingot. Given logistical constraints it was not possible to carry out discussions with communities in remote parts. More exercises are recommended to hear the whole community voice.

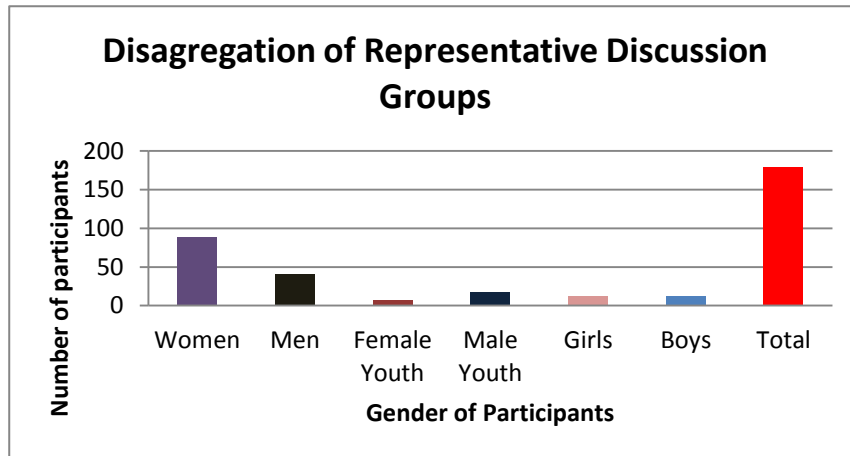
## I. Methodology

Between 14 to 17 March 2012, 36 staff from 25 organisations; CBOs, Women’s Groups, Youth Groups, administrative government departments (District Officer, Education, Agriculture, Youth, Area Chief), Faith Based Organisations and international and local NGOs conducted participatory field work on an inter-agency basis. The field work was carried out by Kenyans who were Pokot speakers with two years as the reference period. Recommendations are drawn from the impact differences identified. The report reflects what communities said. A deliberate “goal free” approach was used to avoid projecting agency perspectives on issues which occupy substantial attention within the humanitarian community e.g. on drought response, conflict or food security etc.

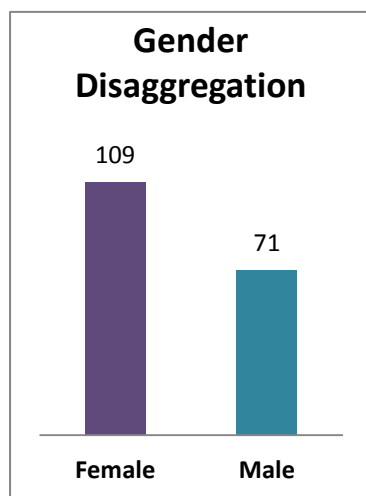
The team received two days training in participatory communication, open questioning, listening skills, understanding bias, integrated human development etc. They were deployed in teams of 3 as facilitators, reporters and observers from different organisations to meet community groups. Team training was essential to identify stages and quality of communication within groups and to accurately record community declarations of impact. The team selected community groups as set out in the following table and paragraph.

No.	Community Representative Group Selection and Importance Ranking by the inter-agency team	Place	Ranking
1	Girls Rescue Centre	Nginyang	44
2	Vulnerable Children	Chemolingot	33
3	Agro Pastoralist Women	Donyosas	26
4	Elders	Kamusuk	19
5	School Boys	Kositei	19
6	Pastoralist / Beekeepers	Chemsik	17
7	Female School Youth	Chemolingot	16
8	Pokot Affected by Conflict	Ameyan	16
9	Pastoralists	Chemsik	12
10	Casual Labourers	Chesakam	7
11	Agro Pastoralist Men	Chesakam	5

A total of 11 discussions with community representative groups including vulnerable people were conducted at Chemolingot x 2, Chemsik x 2, Ameyan x 1, Kositei x 1, Chesakam x 2, Donyosas x 1, Kamusuk x 1 and Nginyang x 1. The groups were selected and prioritised in a ranking exercise by the participants who knew the language, area and culture and were trusted and accepted as “sons and daughters” in the community.



196 people participated in the discussions. Participants of varying ages included adults, youth and children - 61% female and 39% male.



Group statements form report findings and recommendations. These qualitative statements have been substantiated quantitatively through a systematic grouping and ranking by their frequency of occurrence. To ensure the reliability and objectivity of the findings and recommendations, scoring and ranking exercises were an integral component throughout the debriefings and by the inter-agency nature of field work and feedback in plenary to accurately record statements and test assumptions and findings. Focus was not on what the team “thought” but on what the groups “said”. Given the obvious poverty of East Pokot (the exercise took place in locations accessible to the district capital Chemolingot, conditions in the interior are probably much worse), it is significant that communities highlighted more positive than negative impacts.

Participants in 11 community representative group discussions declared 60 impact statements categorised as positive, negative or neutral. Most impact statements were positive with 38, 21 negative and 1 neutral.

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## J. How the report is structured

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The report is broken into three parts; **positive, negative and neutral impact statements made by communities** on the most important impact differences over the past two years (i.e. standard definition of a drought cycle). **The top of each section contains an overview of key issues emerging from community statements with recommended actions.**

Along with making impact statements, **communities state what and whom these impacts are attributable to.** The drivers of impact are attributed according to the most commonly understood actors within a humanitarian response: **Communities, Government, Red Cross, United Nations Agencies, Non-Governmental Organisations, Faith Based Organisations, business, other and events** (e.g. in this case tradition, drought, disease and conflict). **In this way the process draws linkages between what worked and did not work from the perspective of affected populations** and the actors involved. Overall there were more positive declarations of impact than negative or neutral. While people in the discussion groups were more positive than negative overall, this should make agencies complacent. These are positive statements in an overall context of extreme hardship.

# 1.0. Operational Context

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East Pokot District was carved from the larger Baringo District in February 2007 and now forms part of Baringo County. Baringo comprises Central Baringo, North Baringo and East Pokot in Rift Valley Province and has three ethnic communities; the Tugen, the Njemps and the Pokot. The Tugen practice mixed-farming and occupy the Tugen Hills, Kerio Valley, Marigat, and the slopes of Laikipia. The Njemps are agro-pastoralists and occupy the lowlands of Marigat and Mukutani. The Pokot are mainly pastoralists. East Pokot borders Turkana to the North; Marakwet to the west; Laikipia and Samburu Districts to the east and Marigat to the south. It has an area of 4,523km<sup>2</sup> and 5 divisions; Nginyang, Mondri, Churo, Tangulbei, and Kollowa. The population is approximately 133,189. The population of Baringo County is 555,561 (SCF-UK).

East Pokot is extremely isolated with very limited amenities. In particular, lack of or no access to animal healthcare has resulted in very poor livestock production (and income) for the impoverished population, which is over 90% pastoralist. Coupled with years of drought, the local farmers have lost many of their livestock and livelihoods (ACTED).

Getting accurate information is a serious challenge in the district due to several factors: extremely poor roads particularly in the northern, north eastern and north western parts; people do not live in villages; Chiefs do not have access to transport; very poor phone and mobile network coverage and limited number of local, national and international agencies working in the district (SCF-UK).

The district is mountainous with crisscrossing rivers; the Nginyang, the Amayian, and the Kerio. The terrain is rough and remote with harsh semi-arid climatic conditions. The people are mostly pastoralists and depend predominantly on livestock. Poor rains and drought over recent years has led to severe water scarcity, loss of livestock, very low milk production in remaining livestock, making it extremely difficult for parents to feed their children (SCF-UK).

Conflict with neighbouring tribes over scarce resources is a major problem. During drought, which is a near permanent feature, the Pokot and their neighbours take their animals to the hills in search of pasture and water. As the drought persists, conflict emerges over limited fodder and water, especially when they cross county borders. Other contributing factors include poverty, loss of livestock due to starvation and animal diseases. The youth are tempted to engage in violent cattle raids as a means of improving their lives in an area where animals are the mainstay of the economy. To ensure lasting peace, there is need to target the youth (who are the most vulnerable to violent conflict), especially through education as one way of reaching them (Kenya Catholic Episcopal Conference).

The district faces serious issues and challenges. Widespread child protection and education problems, including early/forced marriage, female genital mutilation, and the role of boys in taking care of livestock and engaging in cattle rustling from a young age cannot be over-emphasized. Seasonal flooding is a significant problem along with health, water and food insecurity. Health issues, including human communicable diseases like Cholera, and malnutrition in children are some of the most serious problems. Since the drought of 2008-2009 there have been 2 cholera outbreaks in East Pokot resulting in high case fatality rates. The first outbreak in November 2009 led to 26 deaths and over 200 cases. In March 2010 another outbreak caused 2 deaths with 146 people infected (ACTED).

District-wide, immunization coverage is estimated to be 65%. The Ministry of health and Catholic Mission report that polio is known to be an issue near the border with Turkana, suspecting cases of polio in the more inaccessible areas of Kollowa and Nginyang divisions, as well as a high prevalence of anaemia. Epidemiological surveillance systems are weak. The district public health officer (DPHO) also reports that Kalaazar<sup>1</sup> is an issue and TB cases are common, which they tend to associate with immune suppression related to HIV (Kenya Episcopal Conference).

There is a general lack of awareness within the community on many issues - not least health, hygiene and sanitation – as a result of very low literacy levels that impact on child survival and disaster preparedness. The scarcity of water for most of the year is a major challenge. The loss of livestock during drought and flooding leads to people resorting to extreme coping strategies; eating animal carcasses and wild fruits (which need to be boiled for a day), and porridge (if they can sell a goat to buy flour), as well as relief food when they receive it. Families also take food on credit from markets and shops (SCF-UK).

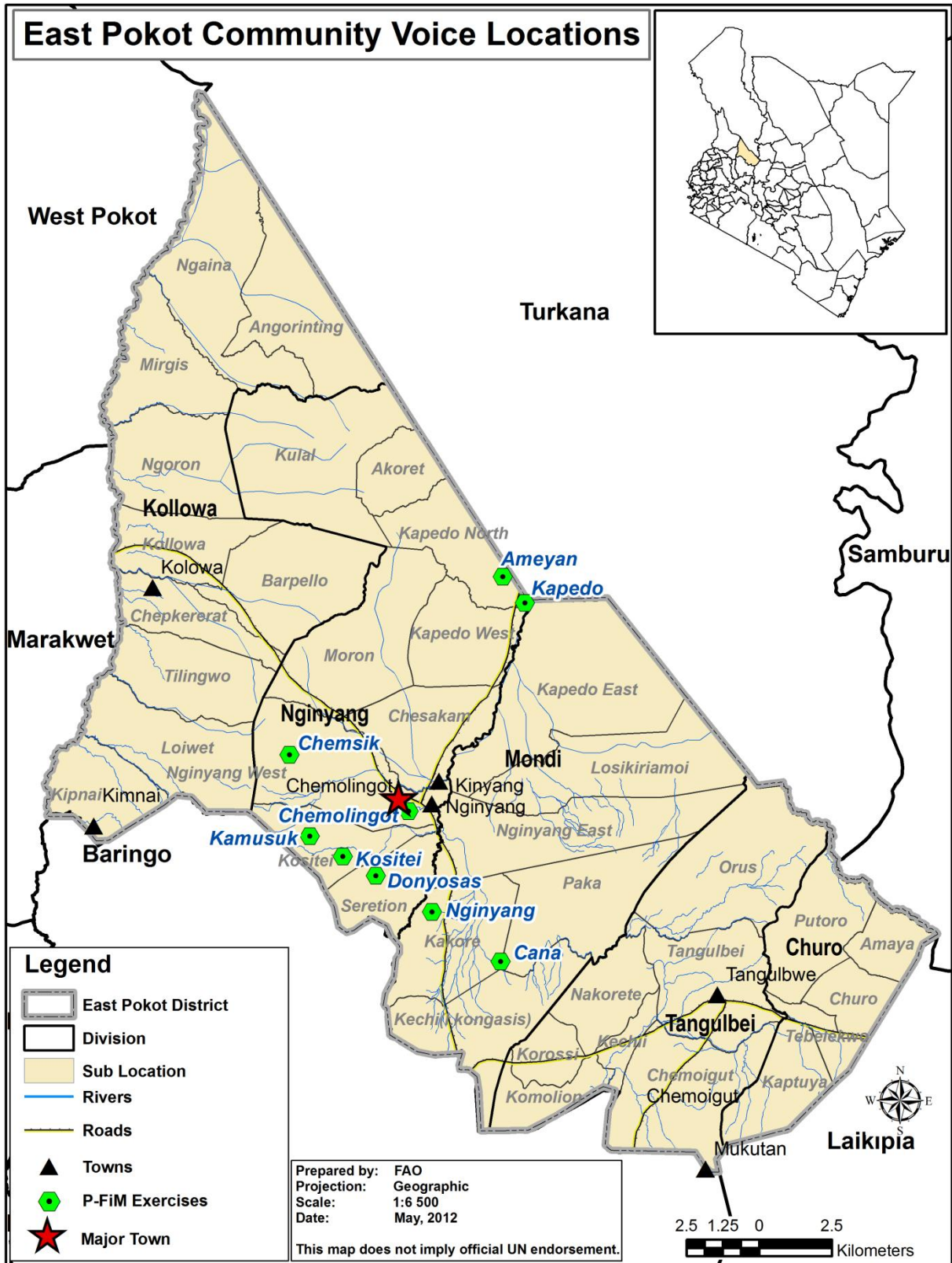
There are two rescue centres: one for girls called Cana, in Nginyang Division, and which admits girls in need of protection, such as orphans and those running away from early marriage or circumcision. The second rescue centre is the Chemolingot mixed Primary School, which in addition also admits children separated from parents as a result of cholera related deaths and those escaping hunger at home. Very few boys, and an even smaller numbers of girls, go to school in East Pokot. Illiteracy rates in the district are extremely high; government estimates range between 85% and 95%. The district has a total of 117 Early Childhood Development Centres, 50 Primary schools and 4 secondary schools. Attracting qualified teachers to the district is extremely difficult and the District Education Office reports critical shortages of teachers (SCF-UK).

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<sup>1</sup>Visceral leishmaniasis (VL), also known as Kala-azar, black fever, and Dumdum fever is the most severe form of leishmaniasis. It is a disease caused by protozoan parasites of the *leishmania* genus and the second highest parasitic killer in the world (after malaria); 500,000 cases each year worldwide. The parasite migrates to internal organs such as liver, spleen and bone-marrow. Untreated, it almost always results in death. Symptoms include fever, weight loss, mucosal ulcers, fatigue and anaemia and swelling of liver and spleen. Of particular concern to WHO, is the emerging problem of HIV/VL co-infection.

There is very limited NGO activity in East Pokot and a lack of wider service coverage of the population. Some agencies try to focus activities on the whole District as well as in neighbouring areas that have similar arid and semi-arid conditions. Long-term strategies include; WASH activities to try to ensure district-wide access to water; sanitation through the promotion of Community-Led Total Sanitation (CLTS); improved hygiene and income-generating activities oriented towards WASH services and provision of livelihood support to pastoralists; and promoting community-based animal health services (ACTED/FAO).

# East Pokot Community Voice Locations

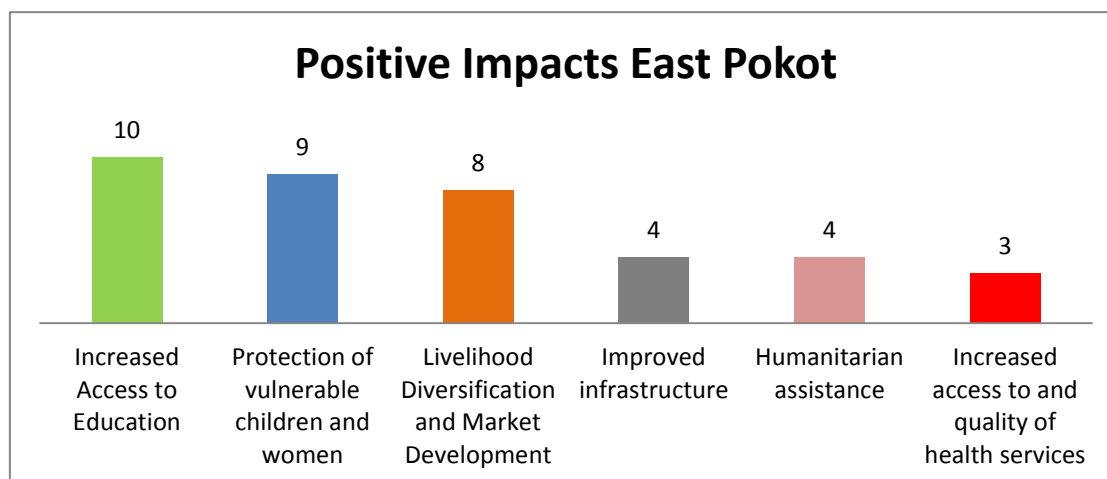


## 2.0. Key Findings

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### 2.1.0. Positive Impacts

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Each of the 60 impact statements have been consolidated into categories - positive, negative and neutral. The positive impact differences are reflected above and show the areas or sectors in which people felt most positive change had taken place.

#### 2.1.1. Increased access to education

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##### Key Findings

- Children are escaping from families to avoid FGM and early marriage
- Children want to go to school and deeply appreciate this opportunity when they get it
- Communities view school construction as a positive sign of progress

##### Recommendations

- Increase education access and quality at all levels - free primary, secondary and adult literacy (e.g. using REFLECT)
- Promote education as a vehicle to address social behaviour change on FGM, early marriage and child labour

A pre-school was started at Chemsik. The people received support from government who appointed a head master to work at the school. It was the first time that they received this kind of support. A church was also built and they stated that the school and church are important as this indicates the development of their area.

The girls at Chemolingot High School stated that a new school had been built at Nginyang along with two other new schools. This was a positive impact according to the girls. The girls shared that the government donated funding from the Constituency Development Fund (CDF) to open new schools and the community provided the land and supported the initiative. The wellbeing of the girls has improved through better facilities. Vulnerable girls who are poor are being supported with fees. The centre is committed to search for girls who are forced to leave the school by their families and bring them back. This is very important to them. One of the girls related the following story. "There was a Kolloa high school constructed 10 years ago but it had no progress. The school just collapsed. It did not even admit its first students". The story underlines how important an issue education is for them and that they remembered the event even though it happened 10 years earlier.



Figure 1 Primary School Children, Chemolingot

The Girls at the Nginyang Rescue Centre said they appreciated that new private schools were opened to accommodate the girls who ran away from their families in order to get an education. They expressed that they were encouraged to develop their full potential.

The children of Kositei primary school noted that two dormitories had been built which they were happy about. One was built by the Ministry of Education and the other by the Catholic Church. The Ministry used wood to make the windows and doors and the white-ants destroyed them. The Church used 'chuma' (steel) to make doors and windows that remain safe and secure and the boys do not fear thieves or being attacked at night. The dormitory with wooden doors and windows is not safe.

The boys shared that they now had ventilated improved pit (VIP) latrines built by ACTED. They said that ACTED worked well with the community. Before, when there were no latrines, the boys used to go to the bush. They explained how shy and embarrassed they felt when caught unawares and that the latrines now mean that they have improved living standards. A small portion of the work and materials was provided by the community to build the latrines but most was provided by ACTED. The latrines were an important and positive issue for the children and they gave credit to ACTED.

The vulnerable children at the Chemolingot African Inland Church (AIC) school said they were very glad to receive a quality education at the AIC Home. The children are very vulnerable and they spoke with a lot of emotion when relating what conditions were like in the bush before they came and how glad they are to be in their new home. Some children had lost both parents. They were mostly young boys and girls from classes 4 and 5 and were full of praise for the AIC Church. Most of the children came from Silale and some recounted how their parents had been killed by the Turkana and the Marakwet and that there were no health facilities where they had been living in the bush. They are grateful that their health problems were being taken care of at the AIC Centre. They appreciated the support from the Ministry of Health and the AIC Church. In the bush the children stated that they suffered a lot of abuse especially after their parents were killed. The young girls also faced the prospect of FGM which they wanted to run away from. The children deeply appreciated the role of government (the provincial administration plays an important role in the district), the chiefs, the District Officer, and they said the African Inland Church gets most praise.

The people at Ameyan stated that there was no school at Ameyan previously as it was not a settled area. Over the past two years the community started a pre-school and the government provided them with a head teacher. The pre-school is not yet finished but having a school is something wonderful – even if their children are studying under a tree in the interim. The head teacher and the community held a fund-raiser in Eldoret to build the school. This was greatly supported by the Pokot University Students Association (PUSA) at Moi University. With the funds raised, they purchased materials to build one classroom. This was positive for the whole community. They iron sheets and timber they bought are at Chemolingot and will be taken to Ameyan to build the first class in the pre-school.

### **2.1.2. Protection of vulnerable children and young girls**

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#### **Key Findings**

- Children are being orphaned due to on-going conflict between East Pokot and Turkana and Marakwet
- Vulnerable children feel protected by administration officials and community leaders and secure in the 'Children's Homes'
- Girl's view the new 'rite of girl initiation' as a positive step as it does not require FGM



## Recommendations

- Increase understanding within agencies of the impact of conflict on children
- Agencies engaging much more with positive community action and ‘well-wishers’, especially faith based organisations in assisting children

The children at the AIC Home in Chemolingot expressed that they now feel safe and secure from child abuse. They said they came from every corner of the district and that they



Figure 2 Pokot Girls are vulnerable to FGM and early marriage

experienced all sorts of abuses such as forced FGM, early marriages, forced to work instead of going to school. The government administration did a lot to help them. The chiefs, the District Commissioner, all helped and the African Inland Church played a very important role. The children explained that some of them had lost their fathers and some had also lost their mothers. The children were clear and positive about the change in their lives ... “You know, this is our

home now”. After they lost their parents and before coming to the home, they

shared how they were just surviving in the bush. The community helped to identify the most vulnerable children and assisted them to get to the home. They said that even some of their relatives and people in the community assisted them. The community would come to the home and explain that they knew of children in need and then be assisted to bring the children to the centre. The children explained that ... “we know we have some relatives where we come from but we want to stay here and learn and be safe.”

The girls from Chemolingot High School said the support from the District Officer (DO) is positive because the girls who ran from home were escaping FGM and if parents came to force the girls to go home, the DO would arrest them. Some community members would alert the police and administration that the parents had come and so members of the community were also providing important support.

The girls appreciated the support of the Catholic Church because it was introducing another ‘rite of passage’ for girls to enter adulthood that does not involve FGM. This new approach is working in some places. World Vision has also been supporting the girls and reducing FGM by giving seminars and educating people on the dangers of FGM. The government

intervened when FGM was forced on girls and arrested those involved. They feel that they are lucky to have escaped FGM. The DO provided gave them with food and soap.

Vulnerable children in the AIC home in Chemolingot spoke of the importance of religious development. This was a deep change in how they viewed the world. They appreciate what AIC has done. They were mostly 9 and 10 years old. They said that some of their parents were killed by the Turkana and Marakwet. Most of the children were from Silale, where they had no health facilities. They were very emotional when they spoke about the change from being vulnerable in the bush, compared to their new home. They said the Ministry of Health and the Church had assisted them a lot.

**“In our culture, girls are forced to be circumcised by their mothers and fathers when they are 12 years old so that their parents can get livestock”.**

**Female youth member**

At the Girls Rescue Centre at Nginyang, the girls said they were happy to have a home, food, education and healthcare. Girls who came from poor families were given scholarships from well-wishers to continue with their education. The girls explained how they came to the rescue home. One girl said how her father had mistreated her. He just wanted livestock as the girl was 12 years and according to tradition, it was time for her to be circumcised and married. She refused and was chased by her father. If she returns home she fears that FGM and marriage may be forced on her. She was told by a woman about the rescue home and came to the home to escape being circumcised and put into an early marriage.

The girls at the Chemolingot High School felt that FGM had reduced. The government has acted a lot and gave them tools. The Catholic Church gave them seeds and tools and an alternative ‘rite of passage’ instead of FGM. WVK conducted seminars on the disadvantages of FGM. GOK protects the girls and arrests parents who force them to undergo FGM.

**“Surely we all know the many things that we have heard about these children but it is important to hear their voices and their feelings – they are children and we should not try to make them adults. It was important that we let them speak about what they wanted to say.”**

**NGO Staff Participant**

Girls at Chemolingot High School were aware of the plight of the girls at the Cana Girls Rescue Centre and issues facing young girls in the community and support being offered. This is positive and praised the NCK Church and the community in identifying and supporting vulnerable girls. They said that there is a girl in the High School who was first assisted at Cana Girls before joining the High School. The girls felt that the new constitution has given women an opportunity to participate in the County Government

which is good. The community has done a lot to support the new constitution and the benefits to women and the government did well in preparing the constitution.

All vulnerable children repeated how important ‘well-wishers’<sup>2</sup> were to them, “homeless children were provided with a home by well-wishers”. They repeated that they appreciated the level of care and support they felt from government and from their community who knew how they had been abused. The girls at the Nginyang Rescue Centre said they were rescued by well-wishers from early marriages, from forced marriages, and from FGM.

### 2.1.3. Livelihood diversification and market development

#### Key Findings

- Vulnerability decreasing when there are multiple sources of income from e.g. livestock, gardening, honey production
- Income from honey reducing the need to sell animals to buy food.

#### Recommendations

- Support mixed livelihood strategies such as beekeeping, irrigation agriculture etc. while working alongside livestock rearing
- Focus on business training, marketing and improved production

Over the past few years, the community at Chemsik began selling honey as a local business. They were supported by the government and by an NGO. They did not properly recall the name of the NGO. They think it may be VSF Belgium (all they could remember was the word “Belgium”). About three years ago they sold their honey at Kes 250 per kg. The price has increased and they now sell at Kes750 to Kes800 per kg. This is very positive and the business people who buy the honey play an important role. They are committed to developing the honey production business and to sharing the idea with others.

The community was given a honey processing unit by the government and VSF Belgium (presumed). They were trained on how to manage and operate the unit which they now feel is theirs and they view it as an important development for them as a group.

**“Anyin kumata ksir kigh  
anga”**

**“Honey is sweeter than  
anything else”**

**Agro-Pastoralists**

**Chemsik**

<sup>2</sup>The schools all talked about the importance of ‘well wishers’ who are supporting them – they use the term to describe people who help them mainly from the community and also from churches, agencies and government ministries.

They assisted in constructing the unit with materials and labour. They received knowledge and technical skills provided by the government and the NGO. Women are also involved in honey production. The women are now able to buy their own food and other things they

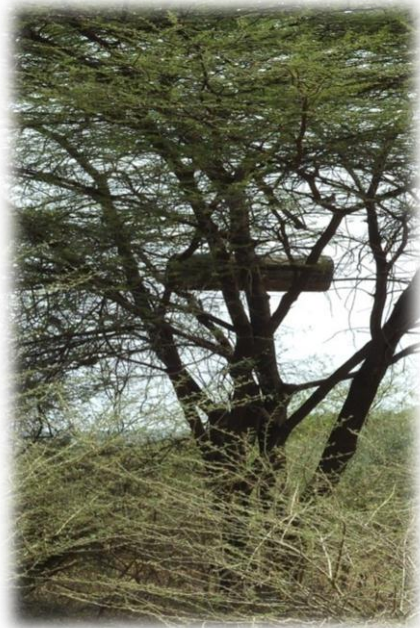


Figure 3 Traditional Bee Hive, East Pokot

need and no longer have to depend on their husbands. The community is ready to support and work with the women in doing business.

They use both modern and local beehives. They are learning that modern hives are better as they do not have to destroy the bee colony in the hive when harvesting the honey. By managing the hives and colonies properly, they ensure that the colony survives and continues to produce honey.

Beekeeping has brought positive impacts. They explained that those with no animals were able to buy livestock with income from honey; others got married as they had livestock to pay dowry. They shared how important it is to them to have been given the technical skills to manage the hives and processing unit and how to operate with traders in the market. They explained that honey production works well alongside their pastoral way of life as both livestock and bees depend on the same environment – bush, pasture and water.

The beekeeping business is an impact they feel good about. Credit should go to the community, to business people, to government and to the NGO. While the lack of water is a serious problem, the impact of honey production is very positive. The increase in honey prices has helped a lot. They bought more hives, produced more honey with more income for their families. Because of the income, they do not have to sell their animals to buy food. “We are heading somewhere and have shown we can move forward – we are developing”.

#### 2.1.4. Improved infrastructure

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### Key Findings

- Infrastructure and provision of basic services is essential e.g. roads, wells, schools, clinics, churches etc are viewed positively by communities
- Noticeable movement away from a purely pastoral way of life with temporary settlements to permanent settlements with mixed livelihoods

## Recommendations

- Support development action in line with a shift towards settled lifestyle and mixed livelihoods
- Focus on infrastructure hand in hand with service provision

The girls at Chemolingot High School said that rural electrification is a positive impact as they can study in the evenings when it is cool. They have security when leaving the study hall to go to their lodgings to sleep because of the light. This was a major support for the children and they were grateful to the government as electricity impacts positively on them.

The elders at Kamasuk shared that initially they used to travel more than 20km in search of water. Now they only travel about 4km. They said that the Catholic Church had provided them with a borehole and they were very grateful for that.

The agro pastoralists at Chesakam related that they are now able to access clean water in two ways: a borehole (well) provided by the Full Gospel Church of Kenya (FGCK) and water trucking provided by Red Cross. The FGCK installed the hand-pump on the well. Both the Full Gospel Church and the Red Cross were given equal praise for the supply of water. They also said that they have a borehole that has not been completed and so it is not being used. They did not say who was responsible for it but they are waiting for it to be completed.

Previously, Ameyan was a temporary place where pastoralists would come to purchase things when they were grazing in the area. During periods when they were grazing their livestock in the area, temporary few grass buildings (shops) would be set up by petty traders. The traders would depart when the pastoralists moved away with their livestock to other areas. They shared that they are now very happy that Ameyan in recent years is emerging as a permanent market centre with its own school, church and shops. The group was very positive about the role the Churches are playing. They said that the Full Gospel Church of Kenya (FGCK) built a church which was an important development. They said that the site the Church is on is not the best place so the people are planning to transfer the Church structure to a better site in Ameyan.

### 2.1.5. Humanitarian assistance

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## Key Findings

- Re-stocking programmes are essential to assist vulnerable small farmers
- No deaths were reported due to food aid support
- Food aid is appreciated but it is also creating dependency

## Recommendation

- Move from food aid to cash transfer and sustainable long-term development

The elders at Kamasuk said that an NGO gave some vulnerable members of the community goats to help them back on their feet. They gave about 10 to 15 goats per family and this meant that each family could now manage their new goat herds and move forward. Goats produce kids on average twice per year and so it would be possible for them to increase their goat numbers to regain their livelihood. The impact was positive. The community thinks that the NGO responsible was called VSF Belgium. The issue was really important as it helped those who had lost livestock due to disease and drought to get back on their feet.

The women at Donyasas said that a new relief station had been opened for their community by WVK. They shared that when speaking about agencies they often referred to all agencies as 'World Vision' as it is the agency they know best. They felt it is important and positive to have a food distribution centre near where they live. The community provided the food store. At Chemsik the people said that they received food from WVK and unimix from Red Cross to support the school feeding programme. This was very important to them as it helped to establish the school. The women said that the opening of the new relief station was very positive.

The elders at Kamasuk shared that general food distributions to all members of the community had been carried out by WVK and the World Food Programme. While food distributions were general, the goat re-stocking programme was targeted at vulnerable people who had lost most or all their livestock to disease and drought. However, they stated that livestock services are required to assist pastoralists to understand and recognise different diseases especially at early stages so that treatment can be given early, to share information about animal diseases with pastoralists on time so that they can be prepared and be assisted with vaccines. They stressed it is important for them to be able to be informed early and accurate so that they can mitigate and treat diseases properly.

The elders said that food availability had improved nutrition and reduced malnutrition and that they had not heard of anyone dying of hunger. It was significant that people did not have to sell their cattle and goats to buy food as the food was available and so they were able to recover more quickly from the drought. The impact was positive and WVK and WFP had performed well – they were given equal credit.

While the agro pastoralist group at Chesakam were positive about the food aid they had received and stated how important it had been for them over the period of drought, they raised questions about how they were becoming more and more dependent on food aid.

They expressed their gratitude to Red Cross, WVK and WFP. However, they requested that long-term sustainable solutions should be sought so that they do not have to be so dependent on food aid in the future. They stated that food aid was a positive benefit to the community. They were grateful to Red Cross, WVK and WFP.

### **2.1.6. Increased access to and quality of health services**

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#### **Key Findings**

- Need for provision of basic services especially clinics that save lives
- Government and agency work is producing some effective health services

#### **Recommendation**

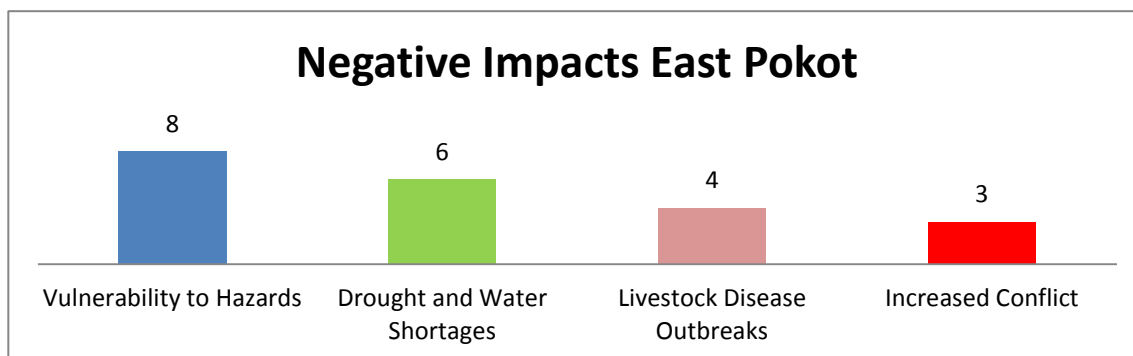
- Develop policies and strategies that engage communities, provide basic services and develop infrastructure as foundation for poverty alleviation

Before health facilities were established in Chemsik, people recounted how they suffered from many diseases and that large numbers of people died. After the construction of the health centre and seeing how it assisted the community, the people were very positive about the support from the Ministry of Health for providing the structure, personnel and medicines. They felt the community played its part in supporting government by providing materials for construction.

The agro pastoralist group at Chesakam said they were happy about the medical services they received, the mobile clinic provided by the Ministry of Health, and the medical support given by the Catholic Mission. They felt strongly about the level of support received and said that both the Ministry of Health and the Catholic Church deserved the same level of praise for the work they had done. The group were all men.

## 2.2.0. Negative Impacts

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Each of the 60 impact statements have been consolidated into categories - positive, negative or neutral. The negative impact differences are reflected above and that show the areas or sectors in which people felt most negative change has taken place.

### 2.2.1. Vulnerability to hazards

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#### **Key Findings**

- Community efforts to improve livelihoods thwarted due to lack of knowledge resulting in bad practice e.g. poor irrigation practices
- Some vulnerable groups are being abused in the casual labour market
- People forced to migrate due to lack of services (water, education, health) and alternative livelihoods – often migrating in hope rather than certainty
- Services and resources poorly delivered resulting in negative impact

#### **Recommendations**

- Fully engage communities in the provision of knowledge, training and good practice as basis for sustainable livelihood development
- Share information widely on; people’s rights, labour, access to services, complaints regarding abuse, application of minimum standards
- Provide basic services to prevent forced migration



The women from Donyasas said that they had irrigated gardens near the river. They irrigated their shambas by diverting water from the river using gravity through small hand dug ditches. However, the rain was heavy last season and the small ditches flooded, the soil was eroded and gullies were formed. The destruction of their shambas meant that they lost this important way of producing food and increasing family income and had to return to depending solely on their pastoral way of life. Looking back on what happened and the impact of the floods, they feel they should have managed their land better and somehow tried to prevent the high flood water from destroying their gardens and crops. The flood water caught everyone by surprise it was so fierce. When the river flooded it washed their shambas as they were right beside the river. Because they irrigate right up to

the bank of the river they now know they are very vulnerable to flooding but at the same time this is the cheapest way to irrigate. They stated that because of the way that they are farming along the river, the nearness to the river causes severe soil erosion especially when the river floods. They said there are important issues for them and their supporters to consider but first it is important that everyone sees how they were irrigating so that the problems can be addressed. They are requesting the government for support to provide them with the knowledge to be able to irrigate and farm properly. As a result of the problem, people were forced to migrate. They said it is important for them to explain clearly that erosion was not caused by their livestock but by the heavy rains and the way they were farming. 'We all have to interpret the situation that way'. The erosion paralyzed farming. They said that dependence on pastoralism alone is not good. "If you are a farmer and a businessman at the same time and you lose your business, then it is a negative impact". The loss of one does not mean that the other will increase. It increases vulnerability. This is a negative issue for them. They are requesting support from the government.

**"The community said they move from place to place without knowing whether there is any grass or pasture – they are just running from where they are and they hope they may get something good where they are going"**

**Agro-Pastoralist Group**

**Chesakam**

At Nginyang, there is a group of homeless youth. The single most important impact statement they shared is that, when they get casual work, they only earn Kes 80 per day. This is earned mostly when they fetch water or firewood, or when they are employed to load and off-load sand and cereals at the food depot close by in Nginyang. The very low wages that only a few of them earn on a daily basis means they are forced to share the little money to buy food to stay alive.

The bridge at Nginyang was partly destroyed during the heavy rains of 2011. They boys sleep on the bridge as they have some protection from insects and snakes but they fear falling off it when asleep. Their poor wages means they cannot afford accommodation. The

police harass the boys and tell them that they want people to sleep in their homes. They do not want the boys to sleep or stay on the bridge. So one of the biggest challenges the boy's face is harassment from the police who disturb them a lot. As they do not have shelter, they sleep on the bridge but the police on patrol find them and harass them for sleeping there illegally. One youth said that he had got some money "like Kes 5,000" and started a barber shop. The same police came to get services for free or to harass him and make it very hard for him to operate a business. He must take care as he can be arrested by the police. Another boy was employed by a businessman to operate a small business (a place to watch football). The police came but did not pay but insisted on watching. When the owner sees a lot of people's heads in the place but little income, the boy is put under a lot of pressure by the businessman.

These youth are united. They stay together. They wake up early and look for work. When some of them get work, they share the income together so that they all eat that day. However, while they are united they also see this as a problem. They feel that they cannot escape from life on the bridge as they are trapped in poverty. One of them said that while he had got some work over the past three years and earned some good money, he could not progress because his friends needed his help. He explained that Kes 80/- cannot support a person – it cannot support basic needs of food, water and medicine.

These youth say that when a businessman comes with his lorry and wants sand or when food is being distributed they are called to load or unload the food (at the depot). "We can earn good money" e.g. Kes 3,000/- (up front) from businessmen or from agencies like the Red Cross for loading and unloading. The Kes 3,000 can be payment for up to two months' work or longer. They prefer this kind of work as they are guaranteed income. But when public service vehicles are used for private business (with their own labourers) 'we starve' as there is no casual work.

During the rainy season, they shelter on verandas or in corridors of people's homes. They explained that for some of the boys (who have run away from home), their ration is given to their mothers but because the boys are not at home they do not get their food. They feel that their community is partly responsible for them being where they are and how they are treated. But they put most of the responsibility on the government and the police.

In Donyasas they say there is increased suffering and death of people due to lack of health facilities. It is far from the district hospital and health centres. The nearest dispensary is about 11km away. If anyone is bitten by a snake or is seriously ill, they face a grave problem. The alternative is to use traditional ways of healing people (witchcraft). They feel that they should have pressured the government to construct health facilities. It is a place with a lot of people who are settled and the government has not brought them facilities. The people feel the government is responsible. Many people have died trying to reach the health

centre. They said that, “If it takes a healthy person two hours to walk to the health centre, how difficult it will be for a sick person”.

While the school had been provided with latrines the children of Kositei complained about the low standards of hygiene at the school. They said that low hygiene standards were caused by poor food preparation and also that there was no means of washing their hands before eating. In the past, the school employed cooks who could cook properly but these were replaced as they cost too much money. Now they have cooks that cannot cook properly. The attribution



Figure 4 The Bridge at Nginyang

is to the school management committee. They said they felt strongly about their experience of poor hygiene and cooking standards. The children said there was a poor relationship between pupils and teachers. Those responsible were people in the community and ministry of education as the children felt that the community and the ministry should be taking the lead in addressing issues. The children felt quite strongly about this.

### 2.2.2. Drought and water shortages

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#### Key Findings

- Livestock, schools, clinics, irrigation, beekeeping etc. are all totally dependent on a sustainable supply of water
- Main causes of migration are due to drought and lack of services

#### Recommendations

- Provide water as essential for development, services and business
- Engage communities fully at all stages to build strong local ownership

The Agro Pastoralist Women in Donyasas said the biggest problem they faced was the lack of water caused by the theft of their solar panel used to power the solar pump on their well. Luckily the panel was recovered by the police. However, it has not been returned to them as the police are keeping it as evidence. The community want it returned and installed as soon as possible so that they can resume pumping water as they have no other source of water. Given their experience with the solar pump they realize how dependent they are on it and

they would like to also have a water pump installed that they can use if the solar pump is not working. A neighbouring community has a water pump that works well and they are also given some litres of diesel every month to operate it.

The women at Donyasas said they blamed the thieves who stole the solar panel and they also know they should have protected their solar better. They have suffered a lot. As there was no water they were forced to migrate, even those that had been settled. It is an issue that the people felt strongly about. The women explained that the lack of water had badly affected their children. The community and government had just started a nursery and early primary school. Due to the lack of water they were forced to send their small children to schools farther away – from 5 to 10 km. The teachers asked the children to help fetch water so that they could cook the food for the children. The women saw this as a lot of work for families as they also had to travel much further to fetch water for their homes and livestock. They felt that the government should have given water to assist the situation. From nursery to standard one, very young children are faced with a serious challenge over lack of water.



Figure 5 Browsing goats on Chemolingot Hill

A serious problem facing the beekeepers at Chemsik is the lack of water. Bees require water daily. While the beekeeping business is working well, the issue of water is a major cause of concern as bees require both forage and water. The water in the dams dried up. Without water the bees migrate and this is a very negative impact as without bees they do not have honey. While they feel that the government should provide them with a borehole and ensure the dams are protected, they also blame themselves as a community for not protecting their own sources of water. It is an issue that has to be addressed immediately as they need water for the bees, for their livestock and for the community.

At Chemsik there had been no drilling of bore-holes and over the past two years, water was a problem in their community. There was one spring / well that was poorly constructed, they think by the Catholic Church. The people said that over the past two years there was no food and they had no animals to sell because of drought and disease. The people mostly blamed the drought.

The Agro Pastoralists at Chesakam said that they are trying to adapt to the drought by moving from one point to the other to access pasture. As they discussed the challenges of migration in search of pasture, they said that often they migrate from place to place in hope rather than expectation. As the land is held as communal land, others are also migrating and

searching for pasture, so people move to where they think they may find pasture. Moving from place to place is random – this statement was repeated several times. They said that the main cause of migration is drought.

The people in Chesakam said they are farmers and pastoralists. For their crops they depend on rainfall, while some use irrigation. The communities adapted to growing crops like maize. But maize takes a long time to grow and often the crops die before producing seed and they end up getting nothing. They requested the ministry of agriculture to train them to use seeds that can cope with the rainfall in the area. They need crop varieties that can be used productively in the area.

### 2.2.3. Livestock disease outbreaks

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#### Key Findings

- Communities have low knowledge of livestock diseases and this undermines their capacity to identify, control and refer

#### Recommendation

- Increase community based disease awareness, training and management

A pastoralist group at Chemsik said that the past few years have been very hard. They lost a lot of livestock due to diseases such as Pestes des Petits Ruminants (PPR), foot and mouth and east coast fever. There was another disease that killed animals but they do not know the name of it – they think it is called ‘Katule,’ that affects goats mostly. They need support from government and agencies to understand all the diseases and to take action. The community are not aware and do not have the knowledge to control diseases. They felt strongly about this as they had lost their animals and they blamed the community to some extent but mostly the government for not supporting them.

The elders at Kamusuk said that the loss of livestock to disease was a negative impact. The livestock died as a result of PPR in sheep and goats and also Contagious

**“There was another disease that the people called ‘Katule’. The animal stands still without moving or eating. Just standing like that. The hooves grow long and abnormal in a short time and animals die. We need a vet to help us with this disease”.**

**Pastoralist Group  
Chemsik**

Caprine Pleuropneumonias (CCPP)<sup>3</sup>. “A disease that could finish a hundred goats in the space of a week and many of our animals died”. The impact was negative as many animals died and those who had maybe ten goats before were left with nothing. The event was caused by the disease outbreak. During the discussion, they said that they felt that the disease may have been brought from another place.

One time their young men went to Turkana to raid and they brought goats from there and it is possible that the disease was spread by goats taken from Turkana. They said that if nothing is done they may still keep losing their animals to disease. The elders said they blamed the disease for the loss of their goats but they also felt the community is responsible as they were involved in the raiding of goats that brought the disease. However, they added that it was not obvious if the disease came from raided goats or from goats bought in the market. If their goats are vaccinated now the disease can be managed. They believe that the government should act now. They did not say that the government or agencies should have acted earlier – they did not blame anyone for the disease spread in the past. They felt that the spread of the disease was just an accident.



Figure 6 Camel Herder East Pokot

The women in Donyasas said that when the solar panel was stolen it resulted in the migration of people with their animals as there was no water. As they had to travel far in search of water and move away from Donyasas, their livestock was exposed to areas where the PPR disease was prevalent and caused their animals to be contaminated and to the spread of the disease in their area. They feel that livestock should be placed in zones to prevent the spread of such diseases when they occur. They said that they are both pastoralists and farmers.

The people of Chemsik were so afraid of animal diseases that they migrated as they feared that their livestock would contract the disease if they stayed.

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<sup>3</sup> Diseases include; Peste des Petits Ruminants (PPR) in sheep/ goats, Contagious Caprine and Bovine Pleuropneumonias (CCPP) in goats and cattle. They are trans-boundary and of high impact due to high morbidity and mortality. Infectious diseases cause more than 20% losses of livestock and income. Vaccines are available. A programme involving 26 African countries is in place to address the disease including Kenya and Uganda (Ministry of Livestock).

## 2.2.4. Increased Conflict

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### Key Findings

- On-going conflict between Pokot and Turkana is a serious issue
- Perceived complicity of police and politicians in the conflict
- Increased tension within both communities due to the perceived imbalance in the provision of services by government and agencies
- Dispute over the Pokot / Turkana boundary is a major problem
- Marked change in the increased frequency and method of raids and killings

### Recommendations

- Increase conflict resolution and peace building efforts
- Engage both communities fully to address underlying issues relating to the boundary e.g. equitable distribution of services
- Convene round-table meetings of all actors especially both communities to address the perceived involvement of police and politicians and set out a workable roadmap

**“The women do not sleep in the night. They leave their homes with their children and they go to the bush to spend the night as they fear being attacked by the Turkana. The people feel abandoned by the government as no one is helping them to solve the problem or address the conflict”**

**Pokot affected by conflict  
Ameyan**

The Pokot people affected by conflict at Ameyan (on the border with Kapedo in Turkana) said that the conflict had increased with the Turkana. The numbers of people being killed had risen. Things are happening now that had not been occurring before. Recently, a group of Turkana men were raiding Pokot livestock and were killed by men from Pokot. The Turkana were angry and they revenged the killing. They went into the hospital in Kapedo (which is a Turkana village on the border with Pokot near Ameyan) and killed patients from Pokot who were being treated in the hospital. This kind of revenge killing had not happened before.

They said that the Turkana are a bit more learned compared to the Pokot, and when the Turkana raid the Pokot, the message sent out by them is that ‘the Turkana are retaliating attacks by the Pokot’. They say that the government is being given the wrong information. The truth is that the Turkana are attacking the Pokot ‘to raid our livestock’. When the Turkana come to raid in Pokot, the radio

announces that the Pokot are attacking the Turkana. So the government is receiving the wrong information.

At Ameyan, the conflict gets worse during drought when attacks are more frequent. This is because it is during drought that the Pokot move to sources of water and come into contact and conflict with the Turkana. They were really emotional when they were expressing these things – their people were killed when they were being treated in hospital.

The Pokot at Ameyan used to go to Kapedo market to shop. Now when they go, the Turkana throw stones at them or they attack using 'pangas' (long knives). They no longer go to Kapedo market, or if they go, they go very early in the morning when things are quiet – but not many people go as they fear attack.

The Turkana live in Kichigi in Kapedo. The Pokot say that ... "They have come to Kapedo to claim our land and say that they belong to these areas but they have not belonged here before". Both the Pokot and Turkana people are waiting anxiously for the results of the Boundary Commission. Increased conflict is attributed to the community but attribution should also be given to the government. The people complained about the government because the police and administration and General Service Unit (GSU) can do more. And the Turkana have been empowered to be police reservists and that this is not a fair balance. The vulnerability of the Chiefs is also an issue and so the community said that government has some responsibility. But the people in Ameyan felt that they as communities are most to with some blame attributed to the government.

At Ameyan, livestock theft is the second major negative impact. In this community, they experience the theft of their animals; goats, sheep, cattle, camels and donkeys. Long before, the Turkana used to come as a large group of perhaps 200 to raid, but not frequently. Now they come in small groups of two, three or five – and they come frequently and often at night. They come inside the area and if they find any livestock not inside a homestead – such as camels – these are taken.

The Pokot graze at a place called Leon near the Kapedo centre which is near the GSU camp. Those who graze animals there are afraid to follow when their livestock stray near the Turkana area in case they are attacked. When they go with the police in search of strayed livestock to the Turkana houses they find their livestock have been taken and slaughtered. When livestock are left in the grazing area the Turkana come and steal and if they do not steal they also destroy livestock by cutting their legs. There is a new settlement of Turkana men in the area without women and children. According to the group at Ameyan, the government is not assisting them and the Turkana have enough security as they are beside the GSU camp. The Kenya police reserves come patrolling and they also take their animals.



The Pokot say that the Turkana who stay at Nabetom and Lomelo are also supported by the local politicians and are being given resources by the politicians to burn pasture. They feel there is collusion between the police and the Turkana. The Pokot community is left facing all these problems and the government has not assisted them a lot. Some Turkana have been given guns in the name of the Kenya Police Reserves, and when they come patrolling, they take animals belonging to Pokot. The burning of grass is a serious issue. They were sharing at a very intense and emotional level. The problem is between both communities and it happens mostly during the drought (dry) season.

## 2.3.0. Neutral Impacts

Each of the 60 impact statements have been consolidated into categories - positive, negative or neutral. The neutral impact difference reflected below shows the area that one group felt where no real difference had been made to their lives.

### 2.3.1. Consistency of daily wages

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#### Key Findings

- Efforts are undermined by lack of proper contextual understanding by agencies, poor knowledge transfer, lack of integration of services and outcomes resulting in neutral or negative results

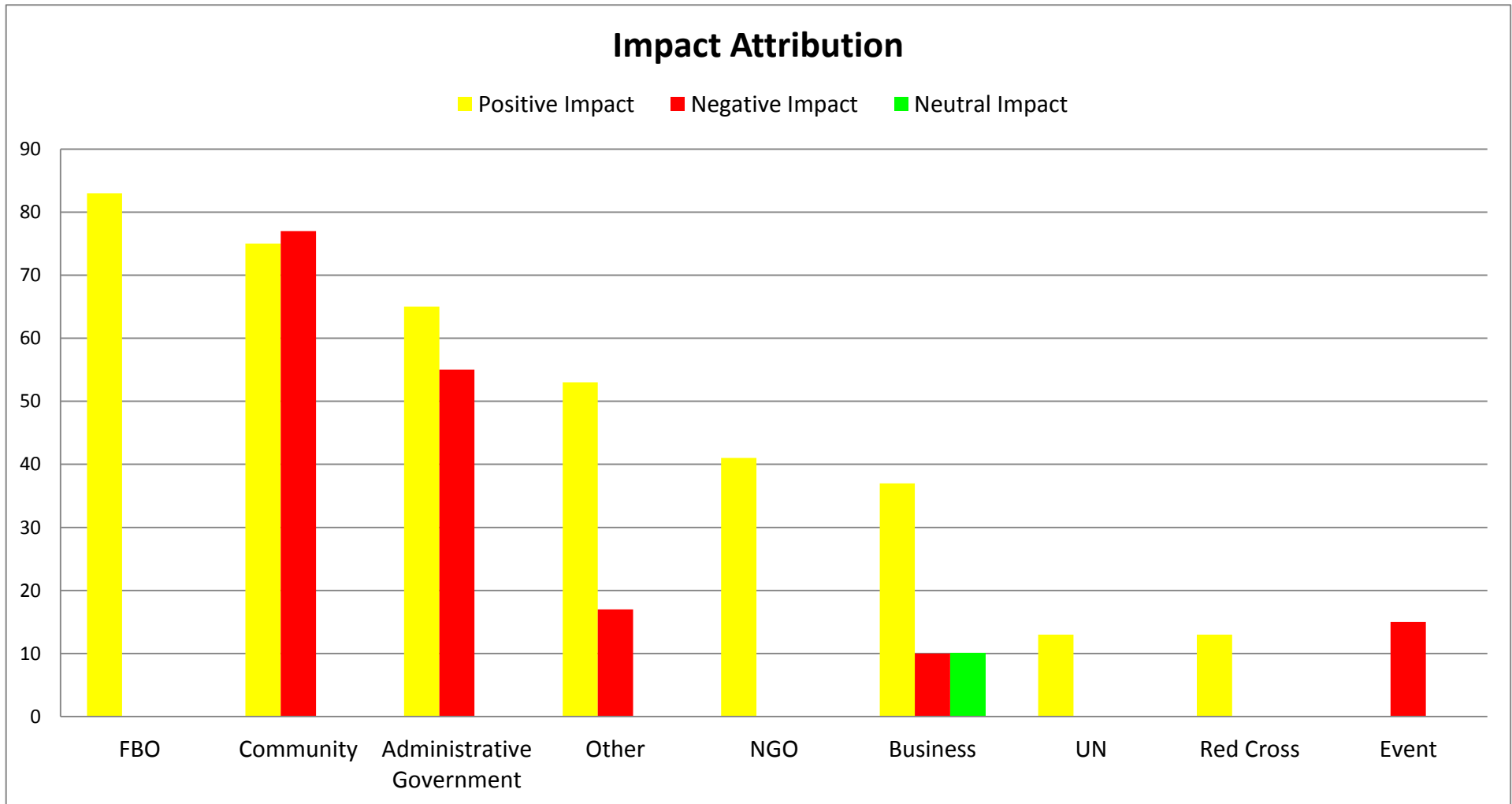
#### Recommendations

- Engage communities fully at all stages to properly maximise local channels of communication and knowledge
- Increase dialogue with communities on challenges and solutions

The casual labourers at Nginyang felt that the overall consistency of a Kes 80 per day meant that this was neither good nor bad for them, but that it kept them entrapped in poverty. As a local business, the boys say it is both good and bad as they get some income but not enough to survive on. The casual labourers also said that while they support each other (which is a positive impact) their dependency on each other is holding them back (negative impact) and so the overall impact is neutral to them.

### 3.0. Analysis of the drivers of impact

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The analysis in this section examines what is working or not working from the perspective of representative community groups. This weighs accountability from the perspective of the affected population and this reflects the performance of all actors (including the community itself) – which may be helpful to government, donors and decision makers. Stakeholders are rated positively, negatively and neutrally. Each impact statement receives a 0-10 score attributed to different actors / factors that people see as impacting change in their lives. These totals are combined giving the results in the charts below.

The size of the attribution rows (positive, negative, neutral) is important. If the size of the positive attribution row is greater than the corresponding negative attribution row then an actor or group of actors may feel they are on the right track. However the size of negative or neutral attribution should be seriously considered, as should the overall size of the attribution to external humanitarian actors (even when positive). If negative or neutral impact outweigh the positive impact an actor or actors are making, or if the attribution rows of positive impact by external actors is too high, then this provides an opportunity for reflection, further community discussion and a possible change of strategy, to ensure that positive local community, government and civil society results are increased. In a healthy humanitarian or development context; community, government, local business and local civil society action should be strong and provide the foundation for a robust and local sustained response.

A review of the positive attribution results clearly **demonstrates the substantial positive space occupied by Faith Based Organisations (Churches), the community and Administrative Government over the past two years.** Most attribution under the FBO column is to the Catholic Diocese of Nakuru and Africa Inland Church. They represent the single most positive actors in the area from the community perspective and rank more highly than any individual NGO activity.

In some cases people do not know or state the difference between the Red Cross, UN agencies and NGOs (and in other instances they named the agencies both positively and negatively in their statements as above). There is a possibility that agencies mentioned may have been confused with other actors in the area e.g. two communities were confused on the identity of VSF Belgium and the Catholic Mission. Sometimes, people do not know how to differentiate between agencies and the community appreciation of organisations is often horizontal regardless of whether an agency is large or small. UN agencies are in some cases funding NGO and government activities, and this tends to be unknown by communities. What matters to communities is what and who are having results from their perspective. This underlines the fact that sector performance is collective from the perspective of those on the receiving end, and that organisations are not insulated from judgement on performance by the affected populations. The results above show (albeit from a relatively small representative group) who and what people feel are responsible for these impacts. The situation on the ground is dynamic in relation to long-term changes and can vary

considerably from area to area. **The drought while serious is only part of the overall context of people's lives which this exercise reveals e.g. conflict, disease, negative traditions etc are significant issues.** In this regard the graphs provide a clearer appreciation of the context within which humanitarian actors are working.

In terms of negative impact, **forces within the community are clearly driving negative impact whether through conflict, neglect of vulnerable children, or poor pastoral and farming practice.** This is followed by action or inaction by administrative government departments, e.g. **not enough community based extension activity.** Also, while communities attribute a lot of negative impact to themselves, it is possible that others should take responsibility as the narrative would indicate. Attribution to an event is primarily drought and disease. In terms of impact attribution, drought (event) ranks third after the community and government, possibly meaning that if other issues are addressed it would have less impact. Learning from the attribution results raises important questions: will agencies build positive links between communities, local actors and local government? Are agencies satisfied to see the positive results of their work, even when communities are not aware of their role? What space within the community do the humanitarian actors occupy in terms of influence and time? Is it in line with or in excess of their contribution? In terms of neutral impact differences this is largely due to getting a response half right but not completely.

## 4.0. Action Recommendations

Action Recommendation	Responsible
<p>1. Donors should proportionally fund administrative government and other agencies that can demonstrate they are moving towards making a positive impact. This should be based on growing evidence of impact attribution and contribution - what is and is not working</p>	<p>Donors</p>
<p>2. Engage communities to determine what form of cash transfer will work best as an alternative to food aid and as a basis for community led development</p>	<p>National Drought Management Authority and support agencies e.g. UN ISDR, UNDP, FAO, CALP, NGOs, Faith Based Organisations, donors and community</p>
<p>3. Address food aid as a cause of dependency and underdevelopment</p>	<p>GOK and support agencies e.g. UN (WFP, FAO, UNDP, ISDR), NGOs, Faith Based Organisations, Red Cross, donors, local businesses and community</p>
<p>4. Develop roads, infrastructure, water, education, health, knowledge sharing and literacy in dialogue with communities</p>	<p>GOK and support agencies e.g. UNICEF, NGOs, Faith Based Organisations, Red Cross, Donors and community</p>

Action Recommendation	Responsible
5. Appreciate the central role of communities, local government and faith based organisations as a basis for sustainable development	GOK, Faith Based Organisations, Communities, UN agencies, Red Cross and NGOs
6. Greater engagement with communities to understand how negative forces within the community are impeding development	GOK and support agencies e.g. UNICEF, NGOs, Faith Based Organisations, Donors, Red Cross and community
7. Increase understanding of the changing nature of pastoralism as demonstrated by shifting livelihoods, permanent settlements, schools, clinics, markets, business etc	GOK and support agencies e.g. UN (FAO), NGOs, Churches, Red Cross and community
8. Fully engage farmers on improved livestock management; extension support, proper disease treatment, improved markets	GOK and support agencies e.g. UN (FAO, UNDP), NGOs, Churches and community
9. Target support to vulnerable groups especially children and PLWH/A	GOK and support agencies e.g. Faith Based Organisations, Community, UNICEF, NGOs
10. Recognise communities as leaders of their own development and not just as beneficiaries of aid	GOK and support agencies, UN agencies, NGOs, Faith Based Organisations, community
11. Integrate community based conflict resolution into peace building, policies and development strategies	GOK, Faith Based Organisations, Communities, UN agencies, Red Cross and NGOs

## 5.0. Feedback from participants on the methodology used

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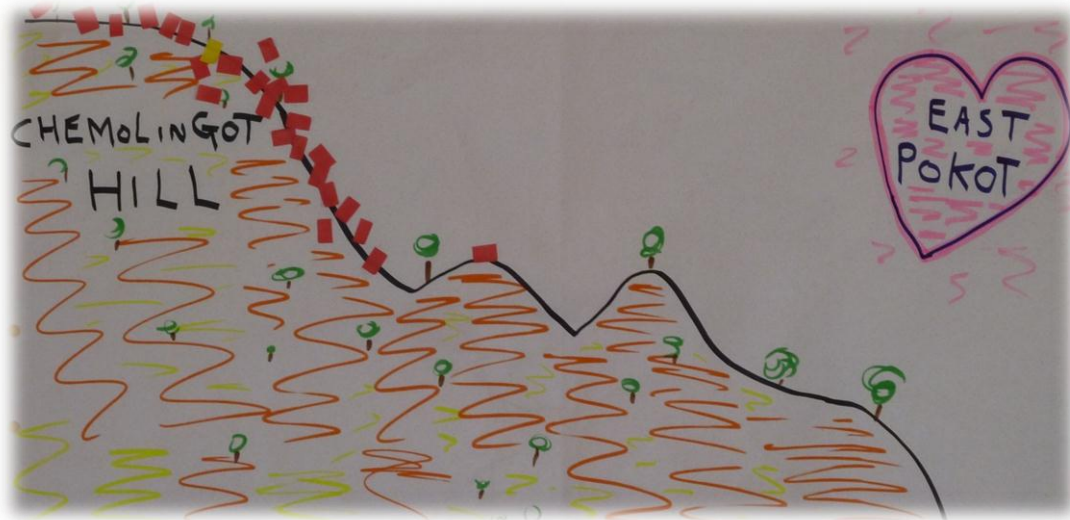


Figure 7 Participant ranking of exercise result against overall objective

There is a situation of clear humanitarian and development need in East Pokot not encountered to the same degree in the other exercises in this schedule. The sheer difficulty to access parts of the area is testimony to the remoteness and isolation of communities. At the same time few agencies work there – the attribution results demonstrate this picture where to a great degree the population is left to its own devices and see little support or services of any kind in some areas.

The 36 participants from 25 organisations in the exercise found the training and exercise a transformative experience. At the end of the process they were invited to mark with red tags the degree to which the exercise had achieved its overall objectives. In the photo above the lower part of the hill represents the beginning of the process and the higher the end of the process. Their ranking and the ensuing discussion showed that they felt the exercise achieved its objectives and that it highlighted that there is much more work still to be done to give a voice to the Pokot.

They felt that community knowledge and capacities should not be overlooked in their work; that giving people a voice and identification of impact are key to doing the right things and doing things right. The emphasis on hearing the voices of vulnerable groups was significant and revealing. There was a new found commitment to developing relationships of acceptance and trust with communities for their work to be effective. Overall, participants through a final ranking exercise felt that this was very much a positive beginning in terms of improving the quality of communication and engagement with the people of East Pokot.

## Annex 1 Field Exercise Participants

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No	Name	Agency	Post
1	Jacton Orieny	Government of Kenya	District Officer 1
2	Peter Kiptalam	District Education Office	Assistant Education Officer
3	Reuben Chepkonga	District Agriculture Office	Divisional Consultant
4	Isaac Krop Ambole	District Youth Office	District Youth Officer 2
5	Joshua Akeno	Government of Kenya	Area Chief
6	Elijah Plilan	Kiletat CBO	Chairperson
7	Slessor Shaurot	Kiletat CBO	Vice Secretary
8	Leah Chepkorir Selemoi	Chemolingot Integrated Youth Organization	Member
9	Leonard Lomada	Chemolingot Integrated Youth Organization	Vice Secretary
10	Leah Sapan	Tiyatiy Self Help Group	Chairperson
11	Christine Kaporion	Chemolingot Women Group	Vice Chairperson
12	Rebeccah Muyekule	Oron Women Group	Member
13	Gladys Kamket	Siyoyowo Women Group	Treasurer
14	Anderson Reperua	EPPDEP CBO	Monitor
15	Eric Maiyo	District Peace Committee	Secretary
16	Paul Kitilit	Businessman	
17	Paul Lotudo	Businessman	
18	Wilberforce Tomena	African Inland Church	Elder
19	Philip Adoket	Anglican Church of Kenya	Youth Leader
20	Francis Rotich	Pentecostal Assemblies of God	Pastor
21	Rhoda Akeno	Seventh Day Adventist	Women Leader
22	David Lomery	Catholic Development Office of Kositei	Chairperson
23	Isaac Mohamed	Member of the Muslim community	
24	Charity Seron	Youth representative	
25	Pamela Cheptoo	Youth representative	
26	JuniscahKokoyo	Youth representative	
27	ZibiahKawertui	Youth representative	
28	Brian Silale	Youth representative	
29	Thierry Kokurio	Youth representative	
30	Maurine Chepkopus	HIV/AIDS	Representative
31	Eric M. Kalegeno	Kenya Red Cross Society	Monitor / Mobilizer
32	Julius Lodiomuk	Youth group	Leader
33	ClarysonAkeno	Youth group	Leader
34	Jack Rutto	World Vision Kenya	Food Monitor
35	Francis Sarich	ACTED Assistant Monitoring & Evaluation	AME Officer
36	Patrick A. Kaos	ACTED	P-FIM Mobilizer



## Annex 2 People First Impact Method (P-FiM) Summary

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P-FIM is a simple low cost methodology that fully allows communities to speak for themselves, in identifying impact changes in their lives and what the drivers of impact difference are attributable to. In this way the starting point is people and communities and not organisations and projects. It is a powerful tool that highlights issues humanitarian and development agencies may often be poorly aware of. P-FIM as a mainstream approach and tool directly complements aspects of Sphere, the Good Enough Guide, Participatory Impact Assessment (Tufts) and HAP etc. P-FIM enables humanitarian actors to accurately ‘take the temperature’ in order to properly align interventions with local priority issues, ensure they are engaging properly and where they can have the greatest possible impact. P-FIM simply recognises the primary driving force of people and communities at all stages of an intervention as essential. It adds value to existing collaborative and inter-agency initiatives. The method has been used in multiple inter-agency exercises (four days per exercise) e.g. in 2010/12 in South Sudan, Haiti, Sudan (West Darfur) and Liberia with excellent results and high spontaneous buy-in by participants and agencies.

### **Potential P-FIM Benefits to Agencies:**

- (i) Impact measured **in the context** where a programme or programmes are delivered
- (ii) The action doubles as **P-FIM Training** for participating local agencies and agency personnel
- (iii) A series of P-FIM actions will provide a basis for advocacy/mainstreaming of **people first** approaches.

P-FIM takes a representative geographical area (e.g. 1-5 year programme) of people and communities who are getting on with their lives. Local people are trained on P-FIM who have basic development skills, understand language and culture and are trusted locally. The method (i) enables a qualitative process where primary changes are openly discussed with representative groups making up a community - whether positive, negative or indifferent - and recorded (ii) the method then works backwards to determine in a quantitative way where change is attributable to e.g. leadership in the community, government actions, local business, NGO, UN etc. The method makes no assumptions about impact and what drives it - with often surprising impact results revealed. It is community owned and driven. P-FIM fundamentally asks “So what?” questions . . . “So what difference has that made to people’s lives?” and “who is really responsible for the change or impact?”

There are two biases that often colour project and organisational impact evaluation approaches:

- **What impact are we actually having?** Typically organisations and their programmes are the focus of impact/evaluation measurement to meet standard quality, accountability and donor requirements.
- **How can we know the actual impact of a project/programme if we only consider projects and organisations?** What about the depth and breadth of what is around the project or organisation in terms of change impacts? P-FIM measures impact in the context of the project and as such, the impact of the project can be tested.

While participatory approaches and accountability at community level are given increased importance, the standard organisation/project focus is still emphasised by donors and agencies. A typical end of project impact evaluation involves external (sometimes local) evaluators who carry out desk and field exercises to determine the positive or negative qualitative and (mostly) quantitative impact achieved by a project (which in itself is important). However, by over focusing on the organisation and project and the role of external consultants - the full honest views of local people and communities on what is working or not working (or whether correct or needed in the first place) and what other factors (often not actions of the project) have caused impact - are typically unheard or not considered.

**Why People First Impact Method (P-FIM)?** Our fundamental question is “**Are we doing things right and are we doing the right things?**” To put this into a programme/project context, the assumption column of a logframe requires that donors and agencies fully consider the wider context to ensure that proposed programmes are relevant. In this way it can be said that ‘**impact lives in the assumptions**’ - weak assumptions lead to inappropriate responses. P-FIM references ‘project cycle approaches’ and effectively links with other evaluative / impact tools in humanitarian and development contexts. It is a simple methodology that can bridge an essential gap within existing approaches.

The knowledge base and pedigree underpinning P-FIM draws on key concepts from Existentialist and Personalist Philosophy, Psychosocial Methods and beyond. It is an integrated and holistic view of human nature freedom and potential - people’s needs and rights. Key concepts are: people come first; local relationships of trust are fundamental; people have a right to life with dignity; a non agency centric and non project approach facilitates objectivity and honesty; an integrated holistic appreciation of human development is vital; quality and depth of respectful communication with people is essential.