

Ande S. Mallango

ASSESSING PASTORALIST INVOLVEMENT IN PFM

A case study of Iringa District

INTRODUCTION:

PFM in Iringa District under MEMA Programme started in June 1999, the major task in the 3 years pilot projects focus to support and facilitate the villagers to prepare and test forest management plans there after start benefits sharing from the adjacent forest as per new Natural Resources policies of March 1998, and the new land policy of 1999.

From the start, most of the stakeholders in this forest were closely identified. But still were doubts, if a full involvement of the pastoralist was taken care of (due to their periodic nomadism, where sometimes a circle will take two to three years (returning to the same points)).

The concern became even more pressing when there was a bitter land use conflicts in adjacent Kilosa District (between farmers and pastoralist in May, 2001). Where by 35 people were killed.

Drastic measures to incorporate all stakeholders needs and requirements in the village forest management plans were vital to avoid possible unnecessary future conflicts.

TOR:

Assess and analyze the involvement of pastoralist in the preparation of Participatory Forest Management plans.

- i.e. - find who is pastoralist?
- Why they are nomadic?
- are they aware of PFM process in the pilot project area?
(Forest boundary marking, etc.)
- What's their experience in PFM (if any)?
- Advantage, disadvantage of PFM to them?

METHODOLOGY:

Home visits were conducted in some villages in Izazi and visits at cattle auctioning markets at Kimande, Ilolo-mpya, Izazi customs, Nyang'oro, where individual pastoralist or group discussion took place.

Pastoralist of different ethnic groups were interviewed i.e. Wagogo, Wahehe, Wasukuma, Wamasai, Wabarbeig. Different opinion is summarized in this text.

ECOLOGICAL ZONES AND PREFERRED LAND USE:

Iringa district has three major ecological zones. The mountain forest above 1600, the Midzene with Miombo woodlands 800 – 1600m a.s.l. and the Dry Acacia spete zone 500 – 800.

In this zone rainfall, soil types and vegetation composition somehow differs.

Land use also has been affected by the above, where by in different ecological zone distinguished major user group can be observed.

Low land:

Mainly dominated by pastoralist plus some small scale irrigation farming. Rice and Onion farming is common a long river banks or bottom valleys using traditional irrigation constructed canals. With low rainfall trees are sparse allowing grass growth in a short period. More than 60% of the population is pastoralist.

Mid zone:

Dominated by moimbo woodlands commonly can be categorized as farmland. Maize, Tobacco, Beans are major crops, however few residential pastoralist are there, and nomadic pastoralist comes in close to the end of July – October. Maximum pastoralist families at any time are less than 10%.

Mountain forest areas:

Almost the areas are densely populated, and the major task is farming – very few residential pastoralists can be found. i.e. less than 1% of the population. No nomadic pastoralist can be found all over the year round.

PASTORALIST OF IRINGA:

The Wahehe, Wadzungwa, are the resident pastoralist in high zone and the mid zone.

Wagogo and Wasukuma mainly are in the lower zone.

Wabarbeig, Wamasai and found in the lower zone and mid zone.

Wasukuma and Wabarbeig have shifted to the area slightly more than two decades ago; however, the Wamasai apparently came in early 60's.

PASTORALIST GROUPING:

3 major group of pastoral can be identified in Iringa with sub groups in some areas.

- (a) Nomadic Pastoralist – Long distance
 - i) Shift seasonally with there livestock beyond district or region covering more than 15km. In this group pastoralist shift to different places, rarely they return to the same point.
 - ii) Those who are shifting seasonally but in a circle. They can return to the same place in two to three years.
- (b) Semi Nomadic
 - i) With one permanent residential place. Livestock going out for a day and always back at home in the evening.
 - ii) Pastoralist with one permanent residential place, but they shift the cows/livestock into the wild forest, for more than 3 months.

The cows stay away without a cowboy to take care of. Seldom the owner may go into the forest to cheek or locate the livestock movement. No cattle/livestock enclosure is built thus they go wild.
 - iii) Residential pastoralist with two or more permanent residential places.

Livestock are subdivided into manageable groups – the residential can be within districts or inter regions. Owner moves from one place to the other.

CAUSES OF NOMADISM:

Pastoralist interests in forests:

There are several factors of interest for pastoralist to a certain patch of forest.

A favourable forest patch for a pastoralist is where there is:

- a) Enough pasture (grass shrub & herbs) consumable by the livestock
- b) Water sources within a reasonable distance
- c) Few or without poisonous plants
- d) Few or without poisonous insects
- e) Away from dangerous wild animals
- f) Away from dangerous diseases causing insect, tse tse, tick, etc.
- g) Favourable temperature, favourable site condition;
 - not water logged
 - no threat to thieves
 - no competition on land use

Most of the domesticated livestock need/requires daily drinking water, they can miss one day but its essential the second day to have water. Poisonous plants sometimes are fatal to the livestock, thus wherever they are abundant the area is discarded.

Some insects are also poisonous e.g. the insects in the group of hymenoptera – living excreting foam or saliva in grasses commonly the black varieties is said to be poisonous if eaten by cows.

Areas infected by disease/ causing insects, tick, tse tse are avoided. However this has also negative impact because it's a source of spreading diseases to other areas. Warm temperatures are mostly favoured by pastoralist as they say livestock thrives well in areas with warm temperature. Favourable condition. Not water logged – where there is enough security no thieves or no competitive land use with other users e.g. Agriculture (farming).

In other cases disease biological control also can be a condition favoured. Ox peckers (birds) are very few in high land, reduction of tick in the livestock can be shift the cows to the lowland where the bird tick eaters are abundant.

The above may be a result of some pastoralist to move from place to place. Thus one factor can override the others. Pasture with some associated key factors may be the cause of nomadic pastoralist.

An example of this is the Wabarbeig living between Udekwa and Mahenge. The mid zone with miombo woodland has abundant pasture, running permanent streams etc. But one month after the first rains all livestock are in the lowland area of Mahenge, they say the place becomes a little bit cold, poisonous insects are on the increase hymenoptera excreting saliva, and ticks are abundant

in the livestock – which may be fatal if not removed on the cows because there are no dip services.

TRADITIONAL BELIEF:

Sukumas (some) believes as staying for more than three years on a single point may lead to be witched by neighbours especially if the livestock are doing well.

PARTICIPATORY FOREST MANAGEMENT IN PILOT AREA:

All areas under the natural woodland management project are conducive for pastoralist. Masai pastoralist has been in the area since 1960's. Poisonous plants can be spotted in some patches some are seasonal short living while others are permanent shrubs. So the livestock movement is sometimes to avoid death to there livestock in a short period.

In this case we need to strike a balance for rationale resource use with pastoralist in the same area. Protection and sustainable utilization in the forest is of most important.

PERCEPTION OF PFM:

For more than 4 decades the pastoralist has open access into the forests for pasture. Even in gazette forest reserve where there were restriction on grazing, some of the Masai's pastoralist, proved to have been using the area as a tempo camp since early 60's. However there has been an increase of Nomadic pastoralist to the area after the construction of the Mtera dam in 80's. Later on there are immigrants to Iringa lowland and mid zone areas after the Great Ruaha river started becoming a seasonal river in mid zone areas after the Great Ruaha river started becoming a seasonal river in mid 90's.

Also the upgrading of Utengule controlled are into Usangu game reserves has some negative impact of increasing pastoralist immigrants. As a results pastoralist have encroached fragile forest areas which are sources of streams and river in Idodi, Kitanewa, Mapogoro and Mlowa villages after several conflicts with farmers and wildlife officers in the Lunda WMA.

PASTORALIST AND PFM:

Apparently pastoralist somehow has practiced PFM in there traditional way. The Sukuma tribe has the Ngitiri concept, where a forest/pasture land is set aside as a reserved area to save as oxen grazing area during dry seasons. As a result at the start of first rains the Oxen cows are health & strong for ploughing.

The Ngitiri concept now is widely used in Mwanza, Shinyanga to improve in situ conservation. Most village, individuals and institution forest reserve in these regions are a result of the Ngitiri idea. Traditional boundary marking are recognized. Strong village by laws are adhered to and respected by the higher authority (District Council).

The Wamasai are using the olekile concept, where a piece of land is enclosed with thorn for use in dry season – practiced in Izazi.

The Wahehe are using the Mlaga system and in other tribes for North the Wairaq us the Hindawi system.

The Barbeigs use the dataleda conservation system – enclosed in thorn and sometimes marked by bark slashing on trees.

In this context it has proven that there is traditional conservation knowledge among pastoralist. Further use of these knowledges in the sense of how it is organized, respected, by laws organization, needs to be explored. The idea of paying fees for pasture would be meaningful if specific areas are on rent at a specific period with a specific number of livestock (see capacity carrying below).

PASTORALIST FORUM:

Traditional leadership among the Wamasai, Wabarbeig is still very strong. It is becoming less in the Wasukuma and Wahehe culture seems changing with the intergration with other mix cultures, but still there is the recognition of the traditional leaders. Whenever there was a village government meeting or assembly on issue touching pastoralist, then there was a next pastoralist meeting somewhere else ethnical or involving an association of pastoralist.

What is means here may be is quite clear that agendas of the village meetings are not distributed to members in advance, thus they try to re-organize and have mote consultations through their elder, traditional leaders e.g. Leogwanani leader for the Masai, or Kwakweda for the Barbeigs, there is low consultation for Ntwa for the Hehe and Manangwa for the Sukuma.

Also there are pastoralist associations in some pastoralist ethnic groups around the district, which catters for the pastoralist interests, e.g. curbing theft.

In trace through this leadership is vital, they should be recognized as PFM service providers and contracted in any review of the forest management plan.

Initially the district extension staff has tried to involve pastoralist, through selected village natural resources committees or as key informants in the forestry boundary demarcation process. It seems the selection of pastoralist representative candidate by the village authority was not through the pastoralist leadership consultation rather on the majority vote on who is first mentioned. Pastoralist representative must be accepted by a particular pastoralist community, specifically to ethnic groups with strong traditional culture and respectful traditional leadership.

The selected pastoralist in VNRC found difficult to disseminate the information on PFM they got to there fellow pastoralist, because of the low traditional hierarchy acceptance

VILLAGE FORES BOUNDRY MARKING AND DEMARCATION:

The forest boundary demarcation and marking followed the following steps:

- Awareness raising and community sensitization in regard to the new natural resources policy in forestry, wildlife and lands.
- Village government and key informations facilitated by extension staff setting aside village forest land.
The composition of key informations included representatives of pastoralist. The major task was to give a verbal boundary description by using available permanent physical features i.e. Hills, valleys rocks, rivers, etc.
- Village government and key informations in collaboration with land and survey department staff marking and putting intervillage agreed boundaries (Beacon marking)
- Village government and key informations with the support of DNRO's staff did the ground trusting and marking with paints the agreed village forest boundaries on rocks big trees etc. GPS reading were taken following the boundary description.

Villagers & extension staff:

- Counter checking gazette forest reserve boundaries for possible encroachment
- After the above procedures then the forests (in which several baseline studies were taken) were ready for other formalities for the preparation of participatory forest management plans.

FOREST PROTECTION:

Pastoralist and their livestock need pasture, whether dry or green. This is because they are consumed by their livestock. Thus it's rare to find a pastoralist setting fire on grass. So one of the big tasks of the pastoralist has been to protect forest fires.

Livestock are not destructive to forests like agriculture practices (mono culture). Excessive number may be destructive like monoculture. So it's a matter of balancing the number of livestock and the available resource i.e. controlling the carrying capacity rather than discouraging livestock in the forests. Already data on similar Ecological zone by SMUWC project in Mbarali and hashi in Shinyanga may be very useful for a start to determine the average carrying capacity.

Pastoralist always spend their time in the forest and they can be used as patrol men.

It's easy for them to spot illegal natural resources harvesting and report to the relevant authority. However protection against nomadic pastoralist is said to be somehow difficult because, the permits of settling in a village land is given by the village government without consult to the pastoralist and mostly involves corruption.