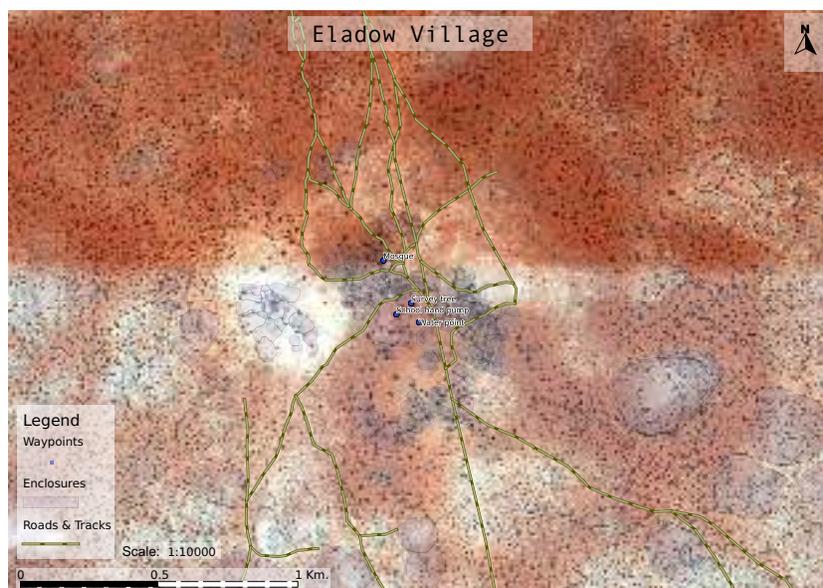


## Eladow Village<sup>1</sup>



<sup>1</sup> Data in Microsoft Excel format can be downloaded from this link: <https://docs.google.com/open?id=0BxyXtTR0SU2cURkVmZ6VkU5WkU>

**Figure 1:** A mosaic of Google Map based satellite imagery over the Eladow village with some landmarks, enclosures and roads digitised. The former were collected with a handheld GPS unit. The source data is scaled to 1:5000 which conforms to a cadastral scale and allows users to mark and identify features easily visible on the satellite image.

The map can be downloaded using this link: <https://docs.google.com/open?id=0BxyXtTR0SU2M3p0MGF1YXdMnZA>

Eladow is a settlement of pastoral drop-outs and active pastoralists about 10km south of Wajir town. The settlement was founded 26 years ago, in 1986, by one person “Adolah” who is still alive. Adolah dug the first shallow well which yielded water. The community was purely nomadic before this and economically better off.

The presence of a high water table together with the proximity to Wajir and the road to the city were the main reasons why this site was attractive. This allowed the pastoralists to diversify into sale of wood and as labourers in the town. The village was settled by about 30 households initially, all of which were pastoralist drop outs due to drought. Subsequently additional pastoral drop outs as well as active pastoralists have settled down in the vicinity of the village. There are four sub-clans in the region of Wajir South. All four are represented in the village and in addition members from two other clans have joined the village.

Occupations in the village have diversified from a period of well off pastoralists to less remunerative livelihoods over the years. A series of droughts successively added pastoral drop outs to the settlement. These were *Af Majir* in 1995, *Dablak* in 2000 which added 200 households to the village, a third in 2006 and finally the one last year (2011) led to the death of children and old persons as well as decimated the livestock population. In addition to this there was the El Niño flood in 1997 which caused diseases in both children as well as livestock.

At present the village has about 430 households, with a bias towards women in the population<sup>2</sup>. In terms of occupations, men are largely involved in generating income. Work includes quarrying, collection and sales of firewood and trading in the Monday animal market. Women are engaged in trade and sale of milk, small businesses and shops selling household consumables and collection of domestic fuel-wood and water. Children also help in the collection of water and fuel-wood for the house.

Other occupations pursued include farming, there are a few traditional

<sup>2</sup> A detailed breakup was not available during the meeting and demographic data needs to be collected from the Chief.

**Table 1:** Breakup of livestock. Goats and sheep are taken out for grazing during the rainy season as they tend to get diseased if they are wet. Camels are few in number and tend to range freely.

Livestock	%	Grazing in months	
		Local	Migratory
Goats	70%	11/12	1/12
Sheep	15%	11/12	1/12
Cattle	10%	8/12	4/12
Camel	< 5%	All year	

“Koranic” teachers and a tailor. None of the villagers are engaged in skilled labour, however unskilled labour is a livelihood strategy pursued by the very poor. The participants were unable to rank the different occupations in terms of income or number of persons engaged.

Analysis of the relationships of importance and access to relevant institutions revealed that government institutions rank high in both importance and often in accessibility. Save the children was considered the second most important and accessible amongst the four NGOs listed, the agency highest on the list is an implementing partner of Save the Children. Both the health department and the local government department were listed but given a “zero” ranking by the community.

Access to all these resources remain open to the community. Nomadic pastoralists from other communities also often use the water and grazing facilities. This is not encouraged, however, the community is unable to enforce any ownership. About 40% of the village is considered to be very poor and 15% well off. The former have few assets and rely on manual labour for earnings. The latter own at least 5 cows and 30 goats.

Livestock owned by the village is largely goats followed by sheep and cattle. There are very few camels in the village. Facilities in the village include a school which goes up to class 8, numerous shallow wells and troughs spread in and around the settlement, a mosque and a screening shed. Save the Children supported both the school reconstruction and constructed the screening shed to check for malnourishment and diseases among children. The government maintained road is the only state “owned” property. All the other infrastructure is considered as being owned by the community, with the exception of a few private wells. Among the major natural resources are the quarry, forest, pasture lands and the various water related resources. The quality of pasture is considered to be very good by the community. There is also substantial wildlife in the area, however it is not used for any economic purpose.

Seasonality of resources and economic events showed that the *Xaaga* summer after the rains is particularly bad for diseases but is the most remunerative for agriculture, fuel-wood sales and quarrying. Both *Xaaga* and *Jiilal* are good seasons for animal traders while the latter sees the highest sales of *Mira* and migration for pastoralism. The *Gu’* summer rains are the most productive for pasturelands, forests and water quality in the shallow wells improves.

Management structures in the community are based on a traditional committee. Persons from all the six clans, including women, are present on this committee which makes decision on resource use and management. This committee, however, is distinct from the local government structure. The latter comprises an appointed chief for three nearby settlements. There is no formal ownership over resources. As a result, certain activities such as quarrying are carried out by not only the villagers but by other entrepreneurs from

**Table 2:** Importance and access of the community to institutional stakeholders.

Institution	Importance	Accessibility
Government agencies & ministries		
Education	6	9.5
Health	0	0
Livestock	2	2
Provisional Admin.	4	5
Local Govt. (DM)	0	0
Nongovernmental agencies		
WASDA	4	9
Save the Children	3	8
ALDEF	1	1
Islamic Relief	1	1

Wajir.

This also applies to grazing lands. While there is a tacit understanding that watering points and pastures near the village are largely reserved, neighbouring villages also graze their animals and use them. As was pointed out, the neighbouring villages are largely the same clan and families are often spread across adjacent villages. Other than the traditional committee, NGOs working in the area have formed various committees corresponding to their activities. Thus there is a water users committee, a school committee and a relief committee as well.

**Table 3:** *Seasonality of resources and occupation.*

Item	Jiilaal (Jan- March)	Gu (April- June)	Xaaga (July- Sept)	Deyr (Oct- Dec)
Resource quality				
Pastureland quality	20%	40%	10%	30%
Shallow well quality	10%	40%	30%	20%
Forest (wood)	20%	30%	30%	20%
Disasters				
Animal disease	30%	10%	40%	20%
Child sickness	30%	10%	40%	20%
Occupation				
Pastoralism	40%	20%	20%	20%
Quarrying	20%	30%	40%	10%
Mira Sale	40%	20%	30%	10%
Firewood sales	20%	20%	40%	20%
Agriculture	20%	30%	40%	10%
Animal trading	30%	20%	30%	20%