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### *A Paper on Global Conflict Transformation and the Emerging Community: The Case of Il-Laikipiak Maasai Pastoralists of Kenya*

#### **1.0 Introduction**

This thematic paper strives to explore and articulate the impacts of globalization and the new emerging global community in order to set out implementation framework for development programmes based on the Kenyan situational analysis. It highlights specific experiences and drawn from the field by use of participatory and reflective approaches that clearly shows how the pastoralists' interact with their environment since the beginning of the 20th Century. The manifestations of globalization on the pastoralists' environment challenge the local communities common understanding of their fragile and resource diminishing ecosystem. The paper also affirms the impact of global warming resulting to change of environment in Laikipia North District mostly occupied by pastoralist communities, namely, the Il-laikipiak Maasai, Samburu, Turkana, Somali/Borana among other small tribes. The paper also highlights some of the impacts of global warming mostly arising from globalization to the country and how it has generally affected negatively the their only source of livelihood, the livestock where most pastoral communities have been reduced to living in destitute state after devastating effects of global warming in form of recurrent and cyclic droughts and a rapidly spreading *Opuntia cactus Spp.* that has continuously claimed deaths of goats and sheep in Laikipia North district in Kenya. Finally, it shares some policy recommendations based on their experience with their environment.

#### **2.0 Reflections on Globalization and Citizenship**

There are some fundamental questions that need to be raised here to help us understand our role as citizens of the Earth:

- Is 'global citizenship' crusade a reality or yet another development fad, to camouflage the negative effects of globalization witnessed so far?

- Could ‘global citizenship’ be nothing more than rhetoric to sustain our business as global activists?
- Who sets the rules of the game in ‘global citizenship’ and globalization?
- Activism for what, on whose agenda, at whose interest?
- What structures are in place to facilitate peaceful equitable ‘global village’ and/or how do we bridge the big gap between the mighty rich and voiceless poor citizens of the world to protect the vulnerable groups against negative effects of globalization?
- Is globalization another new form of neo-colonialism? Demystifying sovereignty?

### **3.0 Definitions of Globalization**

According to Murphy (2000, 330), “globalization is a conspiracy among the rich nations of the world, so powerful a wave that the poor nations find themselves ambushed, perhaps unaware, often helplessly resorting to re-activism. The forces associated with economic globalization and the apparent supremacy of market forces, are said to have unleashed a range of political and social processes that have served, and were indeed designed to serve, enrich and empower the few at the expense of the majority. These include phenomena such as the rise in armed conflict, threats to food security, the loss of livelihoods and traditional ways of life of millions of people worldwide, the commodification of social provision, assaults on national sovereignty, and the privatization”.

Therefore, it means that as the world embraces the wave of globalization, there is a need to be proactive in planning process of integrating into globalization to ensure that people have clearly understand the purposes and terms of any potential system in the name of development. Since globalization should assist open borders, trade and minds to create a world that embraces common heritage belonging to the entire world’s people.

## **4.0 GLOBALIZATION MANIFESTATION LINKAGES AND LEVELS**

### **4.1 International levels**

The world leaders are having a corporate social responsibility of solving problems facing their specific countries through organized formal structures such as the FAO, International Airlines, International

Criminal Court (ICC), International Labour Organization (ILO), and UN Conventions among many others.

For instant, the effects of post-election violence in 2007 tied more to into the global system where the International community through by a group of very prominent personnel led by Mr. Kofi Annan brokered peace and assisted for the establishment of a coalition government through signing of the national accord symbolizing the end of the post-election violence. It was agreed by the two principals, passed by Cabinet and entrenched in the constitution by an Act of Parliament. All parties agreed to implement the findings and recommendations of the Waki Commission set up. It locked up its recommendations into the Rome Statute and this effectively tied Kenya into the global judicial process under the umbrella of the International Criminal Court (ICC). These are efforts to wrestle impunity in the Kenyan judicial system where the former UN Secretary General Mr. Kofi Annan once said “you cannot use sovereignty as a shield to impunity and a violation of citizen’s rights”. Mr. Justice Philip Waki, who headed the commission formed to investigate the post-election violence in 2007, noted that impunity deeply rooted particularly in African societies was a major hindrance to peaceful co-existence among various communities and constituted a major obstacle to the evolution of democracy.

The country has also been able to establish a code of conduct for its employers (Federation of Kenya Employers in 2002) based on the ILO principles.

Through the United Nation Peace body, most countries that are signatory to this UN convention sent their troops to assist in warring countries in such Liberia, Afghanistan, Iraq, Sierra Leone, Somalia just to mention a few. This UN convention has unified world leaders to mobilize resources and fight emerging wars in their countries.

As a global village, each individual country is becoming concern of the other such that it has led for the formation of agreed development targets commonly referred to as Millennium Goals during the turn of 20<sup>th</sup> century as benchmarks for motivation in projects implementation frameworks worldwide. The Millennium Declaration had two major objectives; First, economic growth for income poverty reduction and social sector investments (education, health and water) which formed important priorities for developing countries in establishing their Poverty Reduction Strategy Papers (Fukuda-Parr, 2008) plans

for fighting the major ills affecting the growth of their countries. For example, Kenya has published IN 2007 a document dubbed “***KENYA VISION 2030***” which clearly stipulates its expectations by 2030 to make this country competitive globally in all sectors of development.

The recent destruction of Mau ecosystem complex world heritage has led to an outcry not only to its citizens but more also to the neighbouring East African countries claiming that its effects has impacted negatively their social, political and economic growths. It has resulted to the drying of major sources of water in Serengeti National Park in Tanzania leading to the deaths of many wildlife threatening the revenue of Tanzania and the lives of its citizen. The reducing water levels in River Nile due to the destruction of Mau Forest have prompted its beneficiaries such as Egypt and Uganda to force the Kenya government to stop continue depletion of the resource and immediately evict all people out of the Mau forest.

#### **4.2 Regional levels**

The world politics at present leans toward globalization through regional unions. There is an emergence of regional blocks, such as, COMESA, SADEC, IGAD, ECOWAS and so on just to mention a few. Recently, the three countries Tanzania, Kenya and Uganda signed an East Africa Trade Block agreement to allow free movement of people for trade services.

#### **4.3 National Levels**

Access to financial services is crucial to economic growth and poverty reduction, whereas in Sub-Saharan Africa, only one in five households has access to financial services. The introduction of Mobile phone banking has significantly reduced the cost related to financial transactions in Kenya. This Mobile Telephone Transfer Services technological innovation has made it possible to extend financial services to poor millions of people conveniently and at a relatively low cost. Today, millions of Kenya use M-pesa services, provided by Safaricom to make payments, send remittances and store funds for short periods. Kenya’s M-pesa is probably the most celebrated success story of mobile banking a developing country (Economist publication, September 26, 2009)

#### **4.4 Community level: The manifestation effects of Globalization on the Il-Laikipiak Maasai and its Environment**

Generally, the following manifestations of globalization have continued threatened the survival of pastoralism as an economic activity among the Il-laikipiak Maasai of Kenya:

- Change in land tenure system from communal to privatization leading to subdivision of land into individual ownership has led to destruction of the environment resulting to constant conflicts arising of use and control of land. The loss ownership of large tracts of land annexed by the white settlers means reduced livestock due to loss of grazing areas especially during dry seasons. Loss of land and key resources are critical for the continued survival of pastoralism as a livelihood. Subsequently, this relates to loss of indigenous skills, knowledge, natural heritage (sacred shrines) and also medicinal plants.
- Introduction and application of colonial laws to the ancestral land such as Trespass Acts have consequently led to constant confiscation of livestock, arrest of pastoralists and even killing without any compensation. Finally, loss of these areas has increasingly made pastoralists more vulnerable to drought conditions. For example, areas like Ilingwesi and Ildikirri, east and west of the district have loss large chunks of grazing land to the white settlers and this bitterness has led to irresponsible destruction of the environment.
- Reduced mobility of both human and livestock has led to destruction of the environment as livestock are forced to concentrate on small marginal areas that were meant for seasonal grazing only.
- Continued uncontrolled scooping/harvesting of sand for building purposes along the main seasonal rivers and their tributaries and distributaries has directly influenced water levels in the shallow wells where 90% of the pastoralists depend on for their water requirements and this has negatively impacted on the labour force available get water.
- Change in poverty trends forcing most people engage in environmental unfriendly activities such as charcoal burning, lumbering in addition to others as a means of survival techniques.
- Introduction of quick means of communication within and without, where now the pastoral community can interact easily with the external world by use of mobile phones. The right information and feedback can now easily flow from one point to another as opposed to those Stone Age days. It has improved their normal local information network even if one works away from home, the old man can access home news at any time.

The use of motor bikes, bicycles and other small vehicles has improved transport and communication within the Il-laikipiak pastoral community that was mostly classified as long distance trekkers. The

mobile phone has transformed the entire world especially the developing world in which freedom of speech was limited in the past.

- The kind of education that is accompanying this digital era is focused on personal benefits such as salary. The education system has changed overtime from being holistic by enabling one earn high salary or for promotion purposes, thereby not making the learner becoming a rational human being but one given choices to make on a silver plate.
- The introduction of a foreign a rapidly spreading type of cactus that is disastrous to the livestock and is becoming a great security risk to Laikipia North district in Kenya. As a case study, it has virtually claimed more sixty five percent of the livestock in the division, especially in Makurian division where the weed has spread to coverage of eighty percent of the area available.
- Reduced traditional survival techniques among most pastoral communities such as the Il-laikipiak Maasai of Kenya since the introduction of global village technology campaign. For example, the emergence of modern fruits has made pastoral communities careless about protecting their traditional fruit-trees to extinction. The culture of environmental conservation is usually learnt during child socialization in the community, where a child is introduced the close relationship of the environment and God.
- Declined community social fabric since introduction of globalization leaving the world in a state of emergency modeled on the principle of *man for himself, God for us all!* This reduced human interaction had a great impact on the environment where people saw no collective responsibilities to protect and preserve their own environment in this era.
- Loss of traditional knowledge on environmental conservation through old age. Most of the old men who are the custodian of traditional knowledge die with their wisdom without any documentation denying the next generations a chance to learn. The whole world is currently focusing on digital information without preference for traditional knowledge.
- Changing poverty trends among the Il-laikipiak Maasai pastoralists has become apparently evident that cannot survive the cyclic effects recurrent droughts if they do not seek other alternatives sources of livelihood which can help them during stressful moments in they daily lives. The environment has been very unpredictable putting livestock their source of livelihood into jeopardy. This can be attributed to effects of globalization and climate change.

This has reduced the community to a state of hopelessness forcing them to engage into environmental unfriendly activities such as charcoal burning once seen as a social taboo that can only be done by social outcasts with no value in the society resulting to destruction of the environment without regard leaving it as bare lands.

- Shrinking resource base in quality and quantity has reduced the number of livestock that can be kept per household, hence decreased viability of the pastoral economy (Ole Nangoro Benedict, 2003:14). This has been due to increased alienation of pastoral land for other land uses posing a big threat to pastoralism as a livelihood; livestock are the productive assets of pastoralists. Some of the noticeable consequences of reduced resource base include; increased both poverty and seasonal migration which has become very costly and difficult to get a good place for grazing.
- There has been a noticeable increased resource base conflict between pastoralists and other settled communities resources. The big plantations are in constant conflict with pastoralists over diverting water for irrigating their big farms leaving the other users without water especially during dry seasons.

## **5 RECOMMENDATIONS**

- Support pastoral livelihoods better water access and tailored service provision, and supporting livelihood diversification especially, in eco-tourism and community conservation (Sustainable Development OPINION, 2006:2).
- Integrate traditional and modern conflict management techniques to have in place strong institutions and effective drought mitigation early warning systems that can assist pastoralists and the entire country during occurrence of periodic droughts.
- Strengthen the capacity of pastoral groups to engage in constructive policy debates that directly affect them.