

Resource: Rangeland Management
Media: Farmer training video/Television broadcast

Type: Animation

Date: 05.08.2022

TITLE: Working towards sustainable rangeland management

Characters

Joseph Lekuchula (Pastoralist)

Naisiae Lempushunah (Chief)

Pastoralists mapping

Pastoralists in a discussion

Pastoralists attending chief baraza

VO	Visual
My name is Joseph Lekuchula. I am a pastoralist, member of the Amaiya community rangeland management institution in Samburu. I would like to share with you our experience of working together as a community to improve governance, manage our pastures and other rangeland resources in a more inclusive way.	Pastoralist talking with livestock feeding in the background. Women passing by carrying firewood while others are carrying water.
To better manage our pastureland and other rangeland resources, we all participated in a community owned system endorsed by all relevant stake holders.	Pastoralists in a hall or school discussing
We went through three main stages. <ol style="list-style-type: none">1. Investigating2. Negotiating3. Implementation	Graphics
First, we started by identifying the resources within our rangelands at the investigating stage. We discussed how different people within the community use different resources available at the rangelands and how they can improve this usage to benefit more people in the community.	A pastoralist community conducting a mapping exercise by drawing maps of their various resources on the ground.
At the second stage of negotiations, working together, we developed a rangeland management plan setting up roles for communities and rangeland advisors.	Pastoral community discussions under a tree.

At the last stage of implementation, we engaged in actions to slow and reverse the declining productivity within the rangeland.	Pastoral communities engaged in regenerative activities-bush thinning.
Later on we started to monitor and evaluate the progress we are making together.	Members walking around the rangelands
What we realized during these steps of the PRM process is that for us to be successful, each member must dedicate their efforts to strengthening their role. Luckily, our chief had already explained to us how the roles of each community member are just like the four legs of a goat.	Continuation of members walking around the rangelands Goats grazing in the rangelands.
Effect; Flash back	
Murmuring from pastoralists attending a Chief's baraza	Chief's Baraza. Amaiya Village, suguta Marmar Ward. The Chief Naisiae Lempushunah is holding a goat.
Chief, why do you have a goat with you today?	Pastoralist asking a question
I want to demonstrate how effective PRM works. Each leg of the goat represents a dimension of PRM which is a role of the community and different stakeholders in the PRM process. What happens when one, two, three or four legs are injured?	Chief replies pointing to the goats legs
The goat cannot move.	Villagers replying in unison
For PRM to be effective, each community member working with other stakeholders must dedicate their efforts to strengthening their role.	Chief talking to the pastoralists
The communities have the primary right to manage their own rangelands. The first leg was establishment of governance and management for our Amaiya community rangeland institution.	Shot of the pastoralists
This involved us as the community working together to create a rangeland management plan.	Chief talking to the pastoralists

And what does this plan entail?	Pastoralist standing up to ask a question
That is a good question. This plan should answer; - What goals does the community have for their rangeland? - What actions are needed to achieve these goals? and - Who will do it	Chief talking to the pastoralists
And who is involved in developing the plan, is it not only for elders and men?	Pastoralist asking a question
Yes, elders and men take part in the plan making. But including youth, women and minority ethnic groups for fairness and effective decision-making is also quite important.	Chief talking to the pastoralists
Why is it important to have youths and women in the planning?	Pastoralist asking a question
This is because if women and youth are not consulted they may not respect the plan	Shots of women and youths attending the baraza
PRM is built on a foundation of transparent and accountable community governance structures and processes. This includes a rangeland management institution which serves and is accountable to the community.	Chief talking to the pastoralists
Now we come to the second leg which involves the management of rangeland unit.	Chief points out to the second leg
Here, the community creates a suitable grazing plan fitted to the local social and ecological context and determining feasible rangeland management options	Shots of pastoralists attending baraza
A good grazing plan is adaptable and subject to modification as conditions and objectives change	Chief talking to the pastoralists
How do we ensure that everyone will follow the plan?	Pastoralist asking a question

To enforce and implement the grazing plans, the rangeland management institution requires by-laws.	Chief responds to the question
The plan also describes restoration needed in degraded areas, and sets the acceptable locations of settlements, farms, and other non-rangeland areas to reduce further degradation.	Regenerative activities-bush thinning.
The third leg is where we apply the use of landscape approach.	Chief points out to the third leg
What does landscape approach mean?	Pastoralist asking a question
This is basically where the rangeland management institution members collaborate with neighboring communities to coordinate grazing across different rangelands	Chief responds to the question
Here, we create awareness among neighbouring communities that rangeland management institution exists and the steps taken to coordinate grazing patterns and manage resources.	Shots of pastoralists attending baraza
How do we involve our neighbours?	Pastoralist asking a question
The neighbors are represented in the planning process and we discuss issues on stock movement and routes, borders and sharing of resources. To make decisions and activities for good relations and mutual understanding, we have to involve rangeland management institutions for different areas.	Chief responds to the question
The last leg of PRM system is building strong and constructive relationships between the rangeland management institution and county government and often with larger customary institutions to secure recognition for itself as a representative body of the community for rangeland management activities.	Shots of pastoralists attending baraza
That is why I brought the goat with me today to explain PRM process where community works together to improve governance and to better manage their pastures and other rangeland resources.	Chief points to the fourth leg
I believe by working together as a community, we can overcome challenges that we have been facing raising our livestock, improve the productivity and we can make a sustainable and worthwhile business from our livestock.	Joseph Lekuchula herding his livestock back to the boma.

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