

The Samburu Photovoice Project



A report prepared by and for the communities and conservation professionals of Girgir and N'gutuk N'giron Group Ranches, Kenya

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Long may you run!

Contact:
Adam Beh
abeh@wcs.org
(970) 443-4884

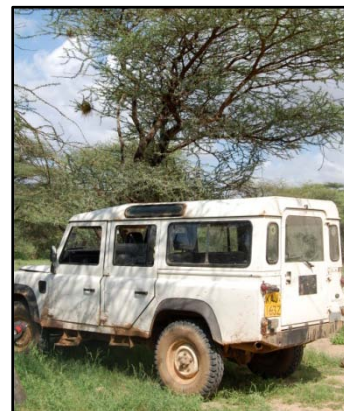


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Project Background

Over the course of six months in 2009-2010, during one of the most severe droughts in recent memory, 26 teachers, park rangers, conservancy scouts and community members used digital cameras to document their concerns and hopes for conservation in Girgir and N'gutuk N'giron group ranches (Samburu East district). The project aimed to empower the participants to critically analyze current conservation trends, address those areas most important for action, and collectively identify how the local communities and agencies should implement change.

The Samburu Photovoice Project was initiated in response to documented local perceptions of conservation concerns in the Samburu East region. Past interview and survey data (2005-2007) revealed a special need for more education and outreach to community members and conservation professionals (e.g. park rangers, community scouts) on a variety of conservation concerns. The Samburu Photovoice Project aimed to address these education and outreach needs by asking participants to:

1. Identify current conservation concerns (deforestation, soil erosion, wildlife research).
2. Identify where the gaps in knowledge related to these concerns.
3. Suggest options for initiating change.

The Samburu East community is situated in one of the most biologically rich and diverse regions in Kenya. The region is home to majestic wildlife (elephants, lions, giraffes, etc.) that consistently draws thousands of international tourists annually. The revenue generated by wildlife tourism is vital for the economic health of the region. Surprisingly, there is little park ranger and community scout capacity building measures to ensure that conservation professionals in the region are monitoring the health of these important ecosystems. Additionally, there are over 10 primary and secondary schools in Girgir and N'gutuk N'giron group ranches engaging thousands of Samburu youth. Unfortunately, conservation education at the professional and academic levels is minimal, particularly those approaches that allow for field-based, problem-focused agenda to be implemented. With this in mind, the Samburu Photovoice Project served the following goal:

Project Goal: Generate discussion and action regarding conservation education in Samburu East District.

Methods – What We Did

Photovoice is a *participatory action research* method designed to empower individuals in a community to identify and document their own visions for the future, and ultimately bring this vision to the appropriate policymakers so that action may be taken. By giving digital cameras to local participants and asking them to visually document their collective vision, the approach allows for specific and relevant community concerns to be addressed. This participatory approach effectively shifts the power of project design and implementation from outside researchers to inside community perspectives.

For the Samburu Photovoice Project, 26 participants were selected that represented six different focus groups. The groups were:

1. Archers Post teachers
2. Wildlife scouts in West Gate Community Wildlife Conservancy (Sasaab)
3. Wildlife scouts in West Gate Community Wildlife Conservancy (Naisunyai and other northwestern regions)
4. Archers Post youth
5. Samburu National Reserve park rangers and NGO staff
6. Wildlife scouts in Kalama Community Wildlife Conservancy

Each participant group engaged in 3-4 focus group sessions and was given training in photographing basics (powering up/down, zoom, working with light, rule of thirds, basic photo composition), camera ethics, and the art of telling a story through visual images. The sessions followed this basic structure:

Session 1: The first session began with an introduction of the photovoice method and its potential uses in helping shape conservation education programs in Samburu. Participants were asked to tell a story related to the reasons why they were engaged in working in education or conservation fields. This



storytelling exercise was meant to create a creative and comfortable environment for group discussion, and allowed the project facilitator to understand the different reasons project participants had for working in

their respective fields. The project facilitator then gave a visual presentation on the results of the 2005-2007 research, which focused on the challenges and opportunities for sustainable tourism development in the region. The presentation was meant to serve as an example of how to use photographs and storytelling techniques to convey a complex message. Participants were then given digital cameras and instruction on how to use them in a safe and productive manner. Training was given on how to operate the camera, as well as basic creative elements of photographing (using light effectively, rule of thirds, etc.). Special attention was given to photographing ethics and issues of power imbalances. At the conclusion of the session, participants were asked to use the camera to document a response to the following question: *What would you like to teach others about your environment?*



Session 2: Participants were asked to choose 2-4 photographs that best illustrate their answer to the question posed in Session 1. These chosen photographs were either printed on site or projected on a screen to allow all session participants to discuss the photographs and accompanying stories. The owner of the photograph was asked to explain

what the photograph was, where it was taken, and why the photograph was chosen. After the story was related, all participants were allowed to comment further. All participants were given the opportunity to discuss their photographs, and the printed photos were then given to the participants as an expression of thanks. After all photographs were discussed, the participants were asked to use their cameras to address a second question: *Where are the gaps in knowledge regarding conservation in Samburu (or, what is it that you want to know)?*

Session 3: Participants were again asked to choose 2-4 photographs that best illustrate their answer to the question posed at the end of Session 2. The same format was followed as in Session 2, and group discussions were facilitated. Photographs were again printed and distributed, and at the end of the session participants were asked to address a final question: *In response to the issues discussed in*



the previous sessions, what can we do as a part of the Samburu community to address our documented conservation concerns?

Session 4: Participants chose their final 2-4 photographs that best related to the question given in Session 3, and were discussed at length with their groups. This final session allowed participants the opportunity to identify courses for action at the local, institutional and agency levels. Participants were also asked to comment on the photovoice approach in conservation research. Participants were allowed to discuss the usefulness of the approach and suggest alternatives for future participatory methods for identifying conservation concerns. At the end of the session, participants were invited to a one-day workshop involving all six photovoice participant groups that would determine which photographs and stories would be included in a final photography exhibit aimed at communicating their collective vision to their community leaders.

Final Group Session: After all four sessions were completed with all six participant groups, all participants were gathered at Umoja Village in Archers Post to identify their collective photovoice vision. Each participant group was asked to choose the 5-10 photographs that best illustrate their group's concerns related to conservation and education. It was understood that different participant groups could have different concerns (e.g. teachers different than wildlife scouts), so this approach allowed for each of these perspectives to be displayed. After each participant group identified and shared their favorite photographs and stories, all participants were asked to group these into conservation and education themes. After the themes were identified, the photographs and stories were then selected for display at a future date. Participants decided to hold two separate photovoice galleries, one at the West Gate Community Wildlife Conservancy (to reach residents and leaders in N'gutuk N'giron group ranch) and one in Archers Post town center (to reach residents and leaders in Girgir group ranch). Appropriate community leaders were identified as possible attendees, and the project research assistant was charged with inviting these leaders to the galleries.

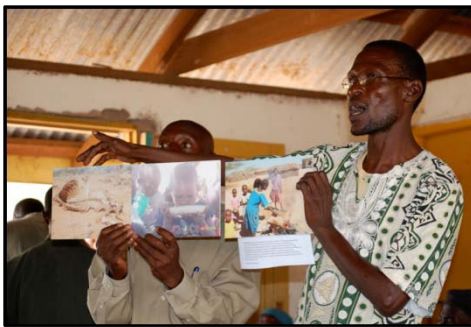




Photovoice Galleries: The first gallery exhibit was displayed on January 8, 2010 in West Gate Community Wildlife Conservancy. Area chiefs and district councilors were invited from N’gutuk N’giron group ranch, as well as the manager of West Gate and Chief Warden of Samburu National Reserve. Project



participants were given the opportunity to share their stories of the photographs to these leaders, and provided a culturally appropriate forum for discussing these concerns. The community leaders were then invited to share their impressions of the project and a dialogue ensued among participants and leaders on the way forward.



A second gallery exhibit was held the following day in Archers Post, and was attended by West Gate and Kalama Conservancy managers, area councilors, Education and Health Extension Officers, religious leaders, youth group and women’s group members and business owners. All attendees were allowed to address the photographs, stories and shared narratives, and encouraged to identify how the Samburu community could work together to address the documented concerns.



Additionally, two gallery exhibits were held in the USA. The first exhibit was displayed at the library at Colorado State University, serving as a venue for the celebration of the project’s funding agent, the Center for Collaborative Conservation. The second exhibit was held at The Bean Cycle/Matter Bookstore, a locally run, community-oriented business in Fort Collins, Colorado.

Findings – What We Want To Say

The Photovoice participants met as a group in October 2009 to identify which photos and stories should be shared with their communities. As a collaborative group, the Samburu photovoice participants grouped their stories and images under seven categories (see below). The seven categories address the current environmental concerns in the Samburu/Uaso region, as well as the way these concerns could be alleviated. The Samburu photographs and stories that follow are organized according to the seven groups previously identified. The photograph is displayed, and a selected transcription of the original group discussion that accompanied the photograph is given as a description.

ENVIRONMENTAL CONCERNS AND SUGGESTIONS FOR ACTION

1. **Trees**– participants acknowledged that the Samburu/Uaso region was much more forested than it is now. Photographers called for more outreach and education regarding reforestation. Photographs of trees also generated discussion on human-wildlife conflict and the historical significance and importance of trees to Samburu culture.
2. **Desertification** – many participants identified the link between the deforestation that is occurring on their land and the increasing desertification of the landscape. Increasing livestock herds, the Chinese-funded road building efforts, and the daily clearing of trees for fuel were all given as reasons for this desertification.
3. **Human pollution** – the photographers argued that the litter and waste caused by the Samburu community is affecting the health of the local ecosystem. They stressed that the problem was theirs, and that they are ready to set an example for cleanup.
4. **Wildlife** – the lands of the Samburu are home to some of the most majestic animals on the planet. While many photographers commented on the significance of the role this wildlife plays for the people and landscape, there was also a call for more knowledge and training regarding predator roles and benefits, near-extinct species and orphan care.
5. **Carcasses** – this project was defined by a specific spatial and temporal context: the arid Samburu East District in the midst of the worst drought in recent memory. Many animals died during this time, both wildlife and domestic livestock, and the photographers chose to document this as a reminder of how bad things can get for all animals without a sustainable grazing vision.
6. **Culture, Spirituality and Community Action** – the photographers consistently spoke of the potential of the Samburu community in addressing these pressing conservation concerns. Local schools were identified as starting points for the mobilization of young Samburus in environmental restoration efforts. Park rangers and community scouts have been given opportunity to respond and help the local community realize these restoration goals. This category also comments on the role cultural pride and spirituality has on working towards a sustainable future.
7. **The Way Forward**– The Samburu participants recognized that through mobilization of the community at all levels, protecting livestock by utilizing alternative penning plans, and ultimately reinvesting in a love for the land was the path for the good life.

TREES

*We can as well tell everyone, if we do to trees this way,
what will happen to us? Where will get a shade? Can we
be able to have the thatched houses again? Are we going to
use stones then? Or mud only, without the logs?*

~Ernest Ekeno

*Park Ranger, Samburu National Reserve
Photovoice participant*

Every photovoice group identified the destruction of trees as a major conservation concern. Photographers acknowledged that the Samburu/Uaso region was much more forested in the past than it is now. This “trees” category included calls for more outreach and education regarding reforestation. The photographs of trees also generated discussion on human-wildlife conflict and the historical significance and importance of trees to Samburu culture. Photographers called for a more aggressive approach from the local government in negotiating human-wildlife conflict, especially when such conflicts affect human use of other natural resources (i.e. trees). Images of the destruction of trees was also used to illustrate the need for the application of traditional regulatory measures to control the excessive cutting of trees. It was suggested that this occur through cultural norms passed down by the stories of Samburu elders



Boniface Lekartiwa: The people are now using this *Acacia tortilis* for medicine.

Mike Lesil: To me, you know there are some places where people go to collect the medicine. But this one, to me, people are using this to take to maybe a goat or a cow. Because imagine taking a very big amount like that, that is not the medicine now. That is very long.

Ernest Ekeno: Like this would be medicine for maybe a group of ten people. But this one is near the reserve.

Boniface Lekartiwa: Yeah it is near Sopa lodge. So maybe it is even somebody working there.

Photo by Boniface Lekartiwa; Ranger, Samburu National Reserve



Sam Lolosoli: This is the case of the elephants. They have knocked this tree down. This is the destruction caused by the elephants. It does it for that purpose, because it feeds on those leaves. My suggestion, I think the KWS should compensate the people living next to the park. Because the people cannot do anything. It's like breaking the law to do anything to the elephants. But they can even kill them. Maybe I would tell them to control the elephant movements so that they don't leave the park. I think that they should stay there. Because the rangers are just there. They can just walk around. Even the Save the Elephants, they usually track the elephants. So when they notice they are moving out of the park, they should respond to it.

If you don't have something for the people, then the conservation of the environment will suffer. Because us, we are human beings now, without us, we are not going to protect the environment. So if nothing is going to happen when these things are destroyed, then we are going to destroy too. When we are destroying, then the animals will be destroyed. It will take some learning. You know, because they are not prepared to get compensation for anything, they just want revenge.

Photo by Sam Lolosoli; Youth/ College student; Co-founder, Uaso Youth Group, Archers Post



Boniface Lekartiwa: This is a *boma*. Near the boundary. You can see fire. This is along the boundary of the reserve. I am not sure if it is in or out of the reserve. I took this photo because you can see many trees are being cut to make a fence. And then, after they leave, they burn.

Mike Lesil: From what I know, they used to burn like where the house was there....you know if the mother has given birth or something. And then those things remain. But we need to keep them from burning live trees. This is just a common thing. Now how many animals used to live there? And there are also some bugs and some birds who used to use that area. So we can tell them look, now it is a dead tree. Within some months, it will just fall down. Just look at the cutting of trees now. Look at all of the trees which had to be cut for this place. Imagine. And there are no stones there, so they don't have a choice.

Ernest Ekeno: Another thing is that if those people are planning to come back at another time, they have to burn it down to kill the bacteria. But what we are supposed to tell them about this picture, we have to tell them that the fire is no good for this place. When you are using fire, you have to be careful, when there are any other living things like this tree now, you are supposed to burn the dung. They should have found a place and put the dung there instead of burning everywhere. Because they could have just burned everything, out of control.

Photo by Boniface Lekartiwa; Ranger, Samburu National Reserve



Ernest Ekeno: I took that picture just because of the trees there. They are debarked, and it seems as though they are drying up. It seems as though they are dying. You know the people they keep a lot of livestock. And the animals they dig. Or they cut trees. So when the river comes, it comes with force. The water comes by force and changes the normal channel. So that is why I took that picture, because you see all trees, once you see there, in some years coming, all will be out. Why I chose this picture, because I am able to teach the community to build gabbions where the soil erosion is taking place. And also to encourage them to plant the indigenous trees. But we don't plant there, we plant somewhere outside.

Mike Lesil: I can say that this place is a home for some animals. And we have to find a way where we can cultivate trees. Or else the animals will not have a home. You know this is the area for baboons. And baboons are herbivores. So we have to find a way to at least save these homes for the animals.

Photo by Ernest Ekeno; Ranger, Samburu National Reserve



Ernest Ekeno: Normally we see that elephants are destructive, but the elephant pruned these trees. It is now pruned. It is not cut like what the human being did. So the elephants are not so much destructive. Some of the trees, they prune them, and the way they push the tree, it is because they need something upwards there. And when the tree falls down, it becomes again another niche for other animals. There are other animals, small animals get their habitat there. Also the grass will grow there. So many other animals. But a human being, they just cut from the stem there and they burn it forever. You will never meet that tree there again. This one will still grow. So the elephant is not only destructive. Only three days. And it is still going on. When it reaches next Monday, the tree will be going again.

What we are trying to give people here, because most of the people believe that the elephant destroys the forest, but the message I want to give to the people is that the elephants are beneficial. They prune most of the trees. They fill sand as an accident. Although they used to push, they don't just follow a very short tree. But when the tree is very strong, and the elephant cannot reach the branches there, they used to push it. And that tree, if the roots cannot handle the soil very well, in fact that tree will fall. And if it is a hard tree, the elephant will just push like that and maybe the pods will just fall out. And if the tree does not fall, the elephant will just go and leave it. Or it will just go and debark it.

Because normally, when the people walk around here, where the elephant is. The elephants destroy some trees, but not all trees. They just select some trees. But when we try to tell the people to go into the forest and cut trees, in fact you cannot even get one tree left after that. Because they have a tool they use to cut the tree. But the elephant will just push it. And when the elephant pushes down, the elephant does not kill everything there. That tree will benefit again other people. In fact, even other small animals.

Photo by Ernest Ekeno; Ranger, Samburu National Reserve



Ernest Ekeno: What we have here, we have logs, we have stems of trees. This means that nothing was left in the bush. Everything was brought here. This is Loruko. Where people are that have destroyed all of the trees. What I thought about this picture, why did this mama decide to clear all of the bush? Because this one does not belong to one tree. It is several trees. And you can see the way they take the logs and the small twigs. So they have left nothing there. She believes that the environment will never be destroyed. When she sees the environment there, she believes that it cannot be destroyed.

You know, I do not have that mandate to go and teach people there in the community unless I am permitted. We just can't go outside and start criticizing people that they are doing this, and this, and this. Unless you plan so that you can go and teach a group of people, but not just anyone that you see they have done something wrong. Because it is not just to me, but to all over to the community. So it is something that needs a class where we sit down to discuss such issues.

In fact, this one, this one needs its own project. Because it will not fall in our area. Because people may think that "why are these people now coming to talk to us about trees? Yet they are always conserving animals. What are they doing now?" They think that when you are a ranger, that you are only looking after animals. And inside the reserve, not outside.

We can as well tell them all of us if we do to trees this way, what will happen to us. Where will get a shade? Can we be able to have the thatched houses again? Are we going to use stones then? Or mud only, without the logs?

Photo by Ernest Ekeno; Ranger, Samburu National Reserve



Sam Lolosoli: So here people are cutting down trees for firewood, then they use it for the fires for cooking. Charcoal is the cheapest source of fuel here. And these ones, they are getting it from the park. People, they depend on the park, they get income from the tourists who go there. If you go in the park, there are wild animals there. That is what the tourists come to see.

Henry Lenaiyasa: This is just an economic thing. People get some little money to make charcoal. Just to sustain their livelihood. Again, how do you discourage that? We have a very nice policy where we cut a tree and we plant two. But where are we getting these seedlings from? Is the government providing? Do you have an agricultural officer who is minding about this? We don't have.

Sam Lolosoli: You know some 10 years ago, we used to have some people called surveyors. So those people they used to protect the trees. But nowadays I don't know where they have gone. Another thing, the trees provide shade. Sometimes in Archers post you can see all of the *wazees* under one tree. They go and rest under the tree. Trees are good.

Photo by Sam Lolosoli; Youth/ College student; Co-founder, Uaso Youth Group Archers Post

Sam Lolosoli: The name of this tree is called river acacia and the scientific name is *Acacia elatior*. It usually grows along the riverbanks. This tree provides a good shade. In fact the combination of its shade and the river breeze is so cool. River acacia also help to reinforce riverbanks, which in turn prevent flooding from overflowing of the river or banks breaking. Moreover river acacia beautifies a place, which leads to the attraction of investors to construct lodges and set up campsites, which increases employment opportunity to the local communities. River acacia is a medicinal tree and now this is where my argument comes. The



bark is boiled with meat or soaked in water. It helps to cure stomach problems and is also an appetizer. Debarking of these trees will create a serious problem in the long run because when we debark these trees, it will dry up and all its functions or importance I mentioned reduces to nothing, and when the river rejuvenates, it will wash it away. The elephants too feed on the bark of this tree. This one is debarked by elephant and not human being. As much as some of us will argue that this is just a nature we need to do something to prevent this, like what Save the Elephants is doing surrounding mesh-wire and barbed wire on the stem of river acacia. If this is expensive or makes it look unnatural then think of other alternatives.

Photo by Sam Lolosoli; Youth/ College student; Co-founder, Uaso Youth Group, Archers Post



Samson Lenamunyi: So you see this tree is *Acacia tortilis* and this *Acacia tortilis* is a very important tree because it provides, it has a seed which it usually produces and also for fencing. Mostly it is good when you set up your *manyatta* but not to cut like this the way this person has cut. This person has not thought if there is something else that she or he needs from this tree again.

Even the elders from the *manyatta* knows this, we tell them if they cut the tree, they should cut the branches from the sides and not the shoot which goes up, just like pruning and you take the side branches for whatever reason you need. So this one it seems we have to go back and educate the community who lives around here because they must know this person and they saw him/her doing this thing and they just ignored him/her. So now what we need to learn about trees is how to preserve these trees because nobody will need this, this kind of world.

Photo by Samson Lenamunyi; Deputy of Security, Kalama Community Wildlife Conservancy



Richard Lekumaisa: So you see this *ltespes* just the way we told you is a very important tree to us. Now you see sometimes people start to cut, and if they continue that way, I mean the benefit we saw before they cut it, if they repeat cutting it will add us problems and drought will come.

Paul Lempunya: Even this place of ours the way you see people cutting trees is just because of this drought. People have no other alternative we only cut them because goats cannot reach the leaves, we only need the leaves. I heard another story from down there, the elders strike completely from Nagorworu. Do you know Nagorworu? What about Silango Nanyokie? I heard those elders strike, if they found you cutting trees you pay affine. If you don't pay a fine they arrest you. You see now? Because it is only elders, nobody else can pass a law.

Richard Lekumaisa: So that place has a lot of trees. You just shake the tree and when you get tired you go and leave the goats there feeding. And the leaves of this tree are healthy. So you see now in that place their goats are better than ours according to what we heard.

Photo by Richard Lekumaisa; Deputy of Security, West Gate Community Wildlife Conservancy



Teresi Lenakae: The trees that we have been taught in school is like tea, coffee another one that I can remember is jacaranda tree. But not the local trees. You know again *samanderi* it grows on *naing'ure*. If its gum holds the soil just in a week it will start to produce leaves, now it is grown already. And this thing, the roots start to go down which it is produce by *samanderi*. You know now sometimes people can just stay and they don't know the importance of these trees, you see, you sometimes stay with wealth and you don't know. So when you are taught you later realize it has importance.

Photo by Teresi Lenakae; Scout, West Gate Community Wildlife Conservancy

Desertification

It is a problem, everybody is seeing it, but nobody is talking about it. So if we don't mind about the conservation of our environment, then we can start it by filling those trenches. Or we can plant some trees inside. But who bothers? Me? You? The government? Other stakeholders? We don't know.

Can we start it from us maybe?

~ Henry Lenaiyasa

Head Waiter, Intrepids Lodge

Co-founder, Uaso Youth Group

Photovoie participant

Many participants identified the link between the deforestation that is occurring on their land and the increasing desertification of the landscape. Increasing livestock herds, the Chinese-funded road building efforts, and the daily clearing of trees for fuel were all given as reasons for this desertification. Photographers are calling for a community movement to address this. Tree planting, livestock reduction and the mobilization of youth groups were all given as efforts that need to be implemented to decrease the level of desertification that is occurring.



David Obonyo: This place was a forest, full of trees. But you can see the effect of human beings now for the development purpose. The road construction now. You can see they have destroyed a big land. They destroyed all of the trees. So maybe we can say, ok it is true they have to use this for the building of the road. So that is the advantage of it. Actually it can improve this place. But if they destroy this place, like this place now, we already got what we wanted, but we can't leave this place like this. For us now, we have to go and plant again. Because we can't just leave it like this.

Sam Lolosoli: Yeah the advantage and the disadvantage of the road now, the advantage is more than the disadvantage. But these people are being paid for the construction of this road. So what are they doing in return? They are destroying the land, cutting down the trees. So what are they doing for the community? I think even they should construct some boreholes. Give some trees for planting.

Photo by David Obonyo; Bar Manager, Archers Post; Co-founder, Uaso Youth Group



Source: These camels cause the soil to be loose and when it rains, the water carries the topsoil and then the bad soil is left behind which is not suitable for agriculture.

David Obonyo: Due to the impact on the animals that you see destroying the environment because the large numbers of animals moving to different places create a lot of paths. And that path is still making the soil to be loose. And the water surface then carries the loose soil.

Photo by Source; Archers Post resident



Dan Letoiye: You know these are the goats moving on a bare land. There is no grass. You know this one is just bare rocks. So if you look at these goats they are really struggling to find something to eat, but it is not there. And they are moving around, so the dust will come over and the whole of this will result to death.

Photo by Dan Letoiye; Manager, West Gate Community Wildlife Conservancy



Boniface Lekartiwa: This is behind Sopa. I think maybe the domestic animals have contributed to the drought. Because there are many there. They are overgrazing. This erosion, it will continue to be more and more, and it will turn into a big *lugga*.

Mike Lesil: Maybe we can try and do what Kalama and West Gate have done. Plant grasses.

Ernest Ekeno: I have an idea here. It could be better if we go to the forest department so they can teach us how to plant these indigenous trees. The type of trees that can grow in such a place. Because of these *Acacia reficiens*, no grass can grow there. So the issue is going on where there are these trees. At least to know the indigenous trees to plant. We want to change what we are seeing. We want to know why this tree is doing this.

Photo by Boniface Lekartiwa; Ranger, Samburu National Reserve



Henry Lenaiyasa: This is already a trench. And believe me, this is just a small trench of it. So this is where we have to solve the problem before it becomes bigger. It is a problem, everybody is seeing it, but nobody is talking about it. So if we don't mind about the conservation of our environment, then we can start it by filling those trenches. Or we can plant some trees inside. But who bothers? Me? You? The government? Other stakeholders? We don't know. Can we start it from us maybe?

Sam Lolosoli: You know this one is supposed to be the responsibility of the government. It is the concern of the Ministry of Public Works. They are supposed to do something.

Henry Lenaiyasa: Yes, they could fund us. Then us boys who know about conservation can do it. Because this is our problem and it lies with each and every one of us.

Photo by Henry Lenaiyasa; Head waiter, Intrepids Lodge; Co-founder, Uaso Youth Group, Archers Post



Beatrice Leshori: The obvious solution is planting of trees. This prevents soil erosion. We teach pupils about soil erosion by taking them out and showing them practically how gabbions and terraces are constructed. Also with soil erosion, we have to teach the community to keep the right number of livestock. For example one person in our area, one person has over 100 cattle. The right number of cattle to be kept is around 20 or 30. We better teach the community to sell some of their cattle and keep money in the bank because in the recent past all cattle were taken to Isiolo districts by the government and the people are left poor. So if we don't conserve our environment then we will be living in a desert.

Photo by Beatrice Leshore; Teacher, Girgir Primary School

Human Pollution

There is a policy made to govern all people in Kenya to avoid dropping litter on the way. But everyone will say it is not mine. The people need to be taught that this rubbish is not for somebody else. They may say it should be collected by the government. So who is this government? Who will stay in that dirty place? Is it the government or you?

So the problem is ours.

~Isaac Longoro

Teacher, Girgir Primary School;

Photovoice participant

The photographers argued that the litter and waste caused by the Samburu community is affecting the health of the local ecosystem. They stressed that the problem was theirs, and that they are ready to set an example for cleanup. This statement was made as a response to the community's assertion that the government should provide services that would help take care of the litter problem. The photographers stressed that since they were the ones living in this community, then they should be the ones charged with cleaning. Suggestions were made to provide opportunities for students to assist in this effort. This would not only provide a necessary service, but also instill in students a service ethic focused on the Samburu community. It was also suggested that conservancy members should set an example to their respective communities by providing a landscape free of litter.



Ambrose Lekoitip: This is where goats are living. And then look at this room, whereby people are staying. Now you can see how close people are, and you can see that window. People are living right there. So you have to ask the question, who deposited these things here? Humans did so. When these goats eat these papers, just think that these goats will now deposit. So now think that these goats are now going to have these papers inside. You see these papers, these polyethylene papers, they will never rot. So they are definitely having an environmental impact. The wind will blow and these papers will go all over this area. It collects water. It will be very bad for the soil. So you see these papers, this rubbish, is now going to kill innocent people, and innocent animals. Because now they are eating rubbish. So really it is human beings who are killing their livestock. But we as human beings we can change this. So, let us get a way of disposal now so we can take care of this rubbish.

Photo by Ambrose Lekoitip; Headmaster, Girgir Primary School



Isaac Longoro: These are polyethylene papers. They were not collected there by anybody. Back behind the health center. Now for one, this is soil pollution. And it is also a harboring place for mosquitoes, when it rains. And when you go around Archers Post, you will get a lot. And no one thinks of collecting them. When it rains, a plant is supposed to grow there. And you find that because that polyethylene paper will cover it, it will not grow. Another thing is that it affects animals. Because a bag cannot be digested.

In the past, I just organized some people and we collected them. But, after collecting them, you get one from the ground, you will meet another one there. And because even when we do it, some people will just laugh at you. As if you are doing something stupid. And you don't have to think about that. It's true. Some people will not see the seriousness in you.

Photo by Isaac Longoro; Teacher, Girgir Primary School



Henry Ekuwam: Rubbish and polythene bags within our environment have adverse effects. One, it increases breeding of mosquitoes hence increase of malaria infection to our communities. Two, it reduces growth of plants which germinate in the ground because polythene bags cover the germinating seeds. With the help of children at homes we can reduce all the effects that I mention earlier by disposing rubbish in an appropriate way. A clean environment enhances good, healthy communities and less malaria infection if all rubbish is collected and burnt. Together we can.

Photo by Henry Ekuwam; Headmaster, Lorubai Primary School



Dan Letoiye: Fine, this is good, but this should be properly disposed. It's good because it is in a pit. But after putting this in a pit I think it is necessary for us to burn this and ensure that it will not be again blown away by the wind. You know right now there are a lot of plastic materials that you can buy all over the country. After finishing what you are taking, your water or whatever, you just throw it. But in our daily way of life, let us, you know let people know that it is you, it is important for you to properly dispose of these materials.

I remember the other day I was driving and somebody threw away the paper, the plastic. After finishing, they just threw it. Then I saw it in a side mirror. You know I was just driving and then maybe after some time, I thought that somebody must have thrown some plastic. So I stopped and turned the car around and pulled up to where the plastic was. I stopped the car and got out and picked it up and dropped it in the car and continued moving. You know the person who did it, in fact he really felt guilty. He felt that "oh, I did the wrong thing." So hopefully that person will not do the same thing again.

Photo by Dan Letoiye; Manager, West Gate Community Wildlife Conservancy



Dan Letoiye: You know this is just the neighborhood of our West Gate headquarters here. For one, if you look at this, this is a battery and it is already leaking. If look at this it is already leaking some acids. And this one is a polyethylene paper. So if we continue, this is just one year. What about in the next 20 years to come. How will our environment come to be?

What is important here is that as conservationists, we should actually serve as a role model, as an example, and this is actually the place where people should come and learn how environmental conservation is done. And when they come here, our neighborhood community, our communities around, when they come around they should not see this kind of thing.

Photo by Dan Letoiye; Manager, West Gate Community Wildlife Conservancy



Isaac Longoro: This are banana leaves use to cover *miraa* which are brought by *miraa* dealers. To those who brought *miraa*, it is not advisable for them to bring those leaves and throw them here as rubbish. There is a policy made to govern all people in Kenya avoid dropping litters on the way. So it is not the duty of that mama to collect that rubbish but just through the support of the county council that she is collecting it. Everyone will say it is not mine. The people need to be taught that this rubbish is not for somebody else. They may say it should be collected by the government. So who is this government? Who will stay in that dirty place? Is it the government or you? So the problem is ours.

Photo by Isaac Longoro; Teacher, Girgir Primary School

Wildlife

So we just need the knowledge to make them understand that this animal is almost finished. Once finished, then the benefit we are getting from wildlife is finished. We will lose everything. We will not even be able to support the people when they are sick. We don't even get the opportunity of jobs. We lose everything. So we need to understand that this is our wildlife. And the benefit brought on by this wildlife is for us. Not for a mzungu. Not for KWS. Not for everybody else. This is for the community. This is our income.

~ Stephen Lenantoiye

*Chief of Security, West Gate Community Wildlife
Conservancy*

Photovoice participant

The lands of the Samburu are home to some of the most majestic animals on the planet. While many photographers commented on the significance of the role this wildlife plays for the people and landscape, there was also a call for more knowledge and training regarding predator roles and benefits, near-extinct species and orphan care. These suggestions were centered around the idea that the reserves and conservancies may not fully be doing the job they are meant to do. Several photographers mentioned the lack of knowledge they possessed on key species (e.g. lion, cheetah and Greater Kudu) and that the lack of this knowledge prohibits them from engaging in responsible management actions. Furthermore, the photographers were calling for more knowledge about these species so that they could then disseminate this information to their respective communities. Beyond providing the benefit of increased communication and connection to the community, this effort could help garnering support for future wildlife protection efforts.



Joseph Letole: So what I am trying to say is that maybe these animals, its like this is not their habitat. So what I wanted to know about is that, for example, in a conservancy, we should have an institution whereby we can be able to take care of any wildlife welfare. For example, you have here 2 foals of Grevy's Zebra. It is good that you have a small place where you can put them. And maybe you can take care of their needs. Actually from this, this was my first time to see wild animals to be kept around by community members, by the conservancy. But they actually don't know how to feed them, how to take care of them. They are just left wandering because they don't have the capacity. They don't have any training on how, like what is the best food for them.

So it would be really good if were told about the issues concerning wildlife. Because now, the Grevy's Zebra is one of the most endangered species. If we start now playing and losing the foals, then what are we doing? We are not conserving anything. You say we are a conservancy, but what does it entail? Is it only a lodge? A headquarters? Or is it a conservation area? Or is it wild animals and the community? For this, we also need to have knowledge on these issues. I think the conservancies should have an institution where at least you can take care of this and this. These scouts can do it. It is not good to be only monitoring them, monitoring them, monitoring, monitoring, monitoring, only,only,only. And you just leave the other issues like their welfare. You can get an elephant with a broken leg, what can you do? You get a dik-dik with a certain problem, what can you do? Because these things are just all over. So at least we have to have some people who are being trained on just some small issues on how to take care of them. So we can actually get some experience here and there and create more opportunity for other people to get some jobs.

Photo by Joseph Letole; Project Coordinator; Grevy's Zebra Trust



Stephen Lenantoiye: These animals are now getting extinct. They are getting finished. In fact here we have very few. I think even Isiolo and Samburu here, we have only, I don't think they might be 20. So we just need the knowledge to make them understand that this animal is almost finished. Once finished, then the benefit we are getting from wildlife is finished. We will lose everything. We will not even be able to support the people when they are sick. We don't even get the opportunity of jobs. We lose everything. So we need to understand that this is our wildlife. And the benefit brought on by this wildlife is for us. Not for a *mzungu*. Not for KWS. Not for everybody else. This is for the community. This is our income.

Photo by Stephen Lenantoiye; Chief of Security, West Gate Community Wildlife Conservancy



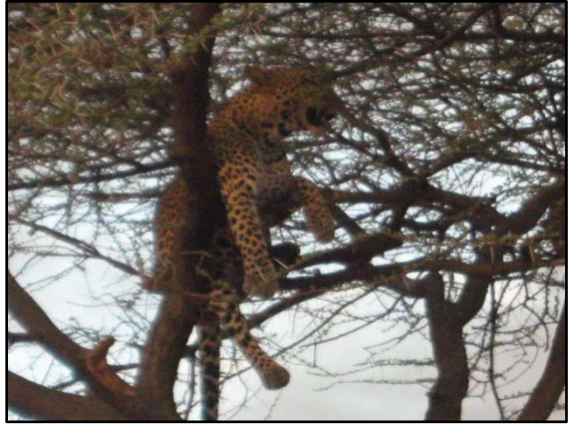
Paul Lempunya: So now these Grevy's are very important animals in this place of ours. The tourist likes it. One day they were many but now they have been reduced by drought, but still we have them. Those animals now are the ones that have made us to get a job. Because if there were no these animals we would not have a job. Now this thing, I don't have enough knowledge so I need to be taught how to relate with these animals because these animals, some of them are very dangerous. You know now we are looking after the Grevy's zebra and others so we just need to know how we can be friendly and socialize with these animals.

Photo by Paul Lempunya; Scout, West Gate Community Wildlife Conservancy



Henry Lenaiyasa: You see, those are common zebras. These common zebras are just grazing all along somebody's fence. You can see there is a fence. And there is a beautiful, wild, taken care of trees there. So you can see how beautiful the place can be. Having good wildlife, having a good harboring of trees, and there is a fence there. There is no conflict. You can see the plot, the trees, and the animals are there. What a lovely life! Have a cup of coffee! Have a picture with the common zebras! But the conducive environment includes each and every one of us. Me, you and animals, you know?

Photo by Henry Lenaiyasa; Head Waiter, Intrepids Lodge; Co-founder, Uaso Youth Group, Archers Post Resident



Mike Lesil: So when that cheetah was walking around crying, like “meepmeep”, then all of a sudden this leopard came running after it. And it was just within inches of that cheetah. But something funny about this leopard, it was like it was running after that cheetah, then the cheetah would stop, then start running again. So it was just like a fun for that cheetah. But the leopard was serious about getting that cheetah. So the leopard was trying to mark everywhere. So that was just the place where the cheetah was lying around. Every place the cheetah has laid down, the leopard would just come and mark it. So I don’t know why, it just wanted to chase it. You can see it eventually went up on the tree. He was also eating a dik dik up in that tree. Maybe he took it from the cheetah. This was after the fight and this guy was still looking for that cheetah.

So this was taken as part of a remembrance. Because we saved this cheetah from the leopard. The leopard was trying to kill the cheetah. And we decided to come out of the car to save it. So to me, at least we did something good for this cheetah. We have the cheetahs in Samburu, they are very few. Even leopards are a bit low, but we are really trying to save this one. Imagine, you see this one is pregnant also, so we are saving this one. If the leopard had killed this cheetah, what would we have right now?

Photos by Mike Lesil; Ranger, Samburu National Reserve; Archers Post Resident



Mike Lesil: I took this because it is a Greater Kudu. These ones are really decreasing. Their number is really going down. Actually, this Greater Kudu is living within our staff compound. It has already given birth. So this Greater Kudu needs at least some kind of research. Instead of just doing for elephants, lions, at least even the Greater Kudu. Because in some time to come, you will not be able to find any greater kudus here. It is just like the eland. Some years ago, we had an eland here. Then it disappeared. Nowadays, no elands in Samburu. The same can happen to Greater Kudu. So I took this for us to move towards learning more about this animal.

Photo by Mike Lesil; Ranger, Samburu National Reserve; Archers Post resident



Mike Lesil: The main thing for me to take this picture is because this lion is in a tree. I have been hearing about the lions of Lake Manyara. The famous lions of Manyara. So I took this picture....why not the lions of Samburu? They also climb trees. Everyone is talking about the lions of Manyara. The lions of Lake Manyara climb trees. I have heard it several times. But you see it here. And this tree is even a small one. I saw one before that a lion climbed; imagine they go straight up to the top. I don't know what kind of cats are these. I really want to study about these cats. To me, I thought that we really need to study about this, these lions. Because it is fun to see a lion climbing a tree. You see, just like a leopard.

Photo by Mike Lesil; Ranger, Samburu National Reserve; Archers Post resident



Daniel Letoiye: I took this photo just because of the name of this rock. It is called hyena rock. And this is the cave where the hyenas will hide during the day. This is the cave where the hyenas will hide themselves. In fact, the day I went there to take this photo, I saw some of them there. You just go there and you will see them. So, there is something very interesting about the hyenas, the Samburus and the environment. Ok, the rock is a beautiful one, and the hyena is an animal, but the reason why I have taken this is because of what the hyenas are about. If you go to this place, you will get all sorts of bones. And all sorts of things. Anything! Plastic, what, what, everything! And you know what happens to the hyena, the hyenas can feed on anything. Anything. And if you go around this rock, you can't find anything apart from completely white, white bone. And in that bone, they must have struggled to see if they can get in there, but maybe they were defeated. And the good thing about the environment with the hyenas, they are like the dustbins we were talking about. They feed on anything. You know their digestive system I think it is very powerful. So they feed on anything they find and they just, then it comes out just as a manure for more, what do you call it, nutrients for the plants. And it all continues. So the hyenas are very important for environmental conservation.

Photo by Daniel Letoiye; Manager, West Gate Conservancy

Carcasses

I want to remember 2009, this year of drought. Because I can go and tell in the past cows died during the drought season.

For sure they know that. But if I tell them even the wild animals die, they won't believe that unless I prove to them.

Maybe there is a way we can prevent if we share ideas.

~ Kasungu Lorparasoroi

Scout, Kalama Community Wildlife Conservancy

Photovoice Participant

This photovoice project was defined by a specific spatial and temporal context: the arid Samburu East District in the midst of the worst drought in recent memory. Many animals died during this time, both wildlife and domestic livestock, and the photographers chose to document this as a reminder of how bad things can get for all animals without a sustainable grazing vision. Many photographers called for more aggressive control on livestock numbers. An important component on this type of control is the use of these images in describing the extent of the destruction caused by the drought, particularly its effect on both livestock numbers and wildlife populations. High livestock numbers, coupled with inadequate grazing plans, has been identified by the photographers as drivers for soil erosion and vegetation loss. The photographers chose to have a separate carcass theme to this project to serve as a reminder to the local communities the damage that can be done without proper planning.



Henry Ekuwam: So what you can see is a carcass of a cow. I just found it near to town. And I asked myself many questions about it. What caused it to die, and the rest? So, once, this cow was very healthy. It must have been because it was a very big cow. But then what has caused it to die? This is because of the degradation of the environment. People cut trees, they cut the shrubs. Maybe they cut it for the construction of the houses. So then the environment will just die. Because now we are not getting enough rain, and the trees are becoming less and less.

The other thing, because people are keeping so many livestock, keeping all of these domestic animals like the cattle, normally they cause soil erosion. We have in class 8, we have, or in class 7, we have that lesson in cattle planning. Now, I am a pastoralist. But before, I never knew about soil erosion. But when I came to school, I learned about soil erosion, and how those animals were causing that erosion. Because there were some footpaths back there I remember when I was just a small boy. But now they are gullies. So now all of those people and the livestock use the same path. Straight to the river.

Photo by Henry Ekuwam; Headmaster, Lorubai Primary School



Dominic Lenarum: I am teaching that things are changing. Like now here it looks bad because it was a drought here and you can see the animals don't have something to eat. They are dying so it teaches us if they let it continue this way it will be bad life.

Sakuna Lenene: They leave that carcass because these people don't know more about environment. But even some of them they don't leave there in the bush. They just remove the hide and go and leave it there because they cannot eat it.

Kasungu Lorparasoroi: Also, according to the custom of our ancestors, it is not good to bury human being and then bury the livestock. That's what I learned as Samburu from the old people, livestock are not supposed to be buried.

Dominic Lenarum: According to me, I want to teach when things like this comes, I think everywhere you pass you find something like this you get a bad smell and this can bring many diseases like cholera. You know these houseflies can bring cholera and diseases. So I would like to teach the community not to be like this, if the animals die they should burn or just bury it, but not to leave it there.

Samson Lenamunyi: Another thing that I can add, before the situation reach at this point, people should try to sell their cows and remain even with two which they can be able to feed before it get worse like this. Now they can accept, but before they didn't want to hear that.

Sakuna Lenene: You see now like this they say it is taken by the drought. So if they leave it there it will not cause any harm. They don't know if there are flies which come to the carcass and take the disease to them. They only think that cow is taken by drought and not disease so no harm it will cause to them.

Photo by Dominic Lenarum; Scout, Kalama Community Wildlife Conservancy



Isaac Longoro: I took this photo so that people can have love towards this animal. According to the Samburu, they say that the elephant was a human servant. And always at home with the community. So that they have some close relationship with it. These animals, I used to fear them terribly. If I could see an elephant I would just run away. But nowadays I don't fear because I've seen that if you don't disturb them, they are very friendly.

If I want to go and see the elephants, I don't have to pay. I just go out and go around and I find an elephant to see. For example, an animal like the gerenuk, I know where I can go and see a gerenuk. Even now I can just go to that place. So for these young people, they have not seen a rhino – and they need to see.

And you have to cut the face. The Kenya Wildlife Service comes and does that to take the tusks. Because some people will come and take it and whenever they take it, if one dies, either of sickness or maybe disease, if a person gets those tusks, maybe that person who has got those tusks will go to sell. That person must then have the idea to go and kill another elephant to get those tusks again. Because now that person has got the taste of money. So you can see that elephant cannot manage itself. Now look at this animal, it is lying there.

Photo by Isaac Longoro; Teacher, Girgir Primary School



Samson Lenamunyi: This is a good example to show that not only the domestic animals are dying but also even the wild animals were affected by the drought. And then another thing is like now the wild animals don't have a person to look after them unlike the domestic one. You see this land that these animals have died on, it is very bad conservation, it is not good, it is bad environment.

What I am teaching here is in the environment we are not suppose to live a life like this. Because death can occur and also a desert can result. Because here you see there was a *manyatta* and it is the one that causes this. According to me, if a drought like this occurs there must be a good monitoring to the wild animals which they don't have a person to look after them because most are suffering. Or even sometimes you can find it has stayed there for more than three days because it was sick. So if people got the report earlier they might help.

Photo by Samson Lenamunyi; Deputy of Security, Kalama Community Wildlife Conservancy



Kasungu Lorparasoroi: I want to study this and also I want to remember 2009 this year of drought. Because I can go and tell in the past cows died during the drought season. For sure they know that. But if I tell them even the wild animals die, they won't believe that unless I prove to them. We can be able to change but sometimes very small because your cows or mine, I didn't want them to die this way. But if there is a way we can come together and then we teach each other, if there is a way to prevent it will be very good. Maybe there is a way we can prevent if we share the ideas.

Photo by Kasungu Lorparasoroi; Scout, Kalama Community Wildlife Conservancy



Boniface Lekartiwa: This zebra is dead. And I really think this is the result of climate change. I think this has happened because of the difference. They don't have anything to eat.

Ernest Ekeno: I think when we say climate change, I think we are talking about the normal seasons changing. Let's say from winter to summer. During the cold times, it becomes warm.

Mike Lesil: This one, it is caused by the drought. Because, there were some grasses there, but no water. I think Lekartiwa took this picture up at Sopa. It is now far from Sopa to the river, where it can get water. Because without water, it cannot survive. But if there is water, it can survive. So what about a small animal like this? Some people could have done something at Sopa. Maybe putting a borehole there. Then that could have saved this animal.

Ernest Ekeno: So to the community, if it is me, what I can tell the community, I can tell them that this animal is very beautiful. This animal is not aggressive. This animal it only browses. So this animal, it needs a space without being disturbed by domestic animals. And right now, maybe it has died because of starvation because the domestic animals have been disturbing them. Running there, then over there. And right now it could not have something to graze. So maybe that is the reason it has died, it does not have enough space. Because if it was wild animals only in the reserve, without the community interfering, maybe this animal would not have died.

Photo by Boniface Lekartiwa; Ranger, Samburu National Reserve



Paul Lempunya: I did not take this picture when it is sick, we called and then I went there and when I reached there I found it was still alive and then it died shortly after. So if I had that small knowledge I could have helped that elephant. So I took a picture of the ones walking in the bush. This one is sick, we stayed with it waiting for the Kenya Wildlife Service to come with a veterinarian. This wound here is too big. If we had the knowledge we could save the life of this elephant because it has been wounded by a spear. You know we could apply some medicine on the wound and become well. If we continue this way they will all finish, you see.

Photo by Paul Lempunya; Scout, West Gate Community Wildlife Conservancy

Culture, Spirituality and Community Action

If you can start by first educating our children about the conservation of the environment, then these children will learn and take it as they grow. It will be more effective than if you just talk about it in the media, or in meetings like barazzas. But if you start it at an early age, in school, then they will take care of the environment. In fact the environment, they will take it as a lifelong process.

~ Boniface Isigi

Teacher, Muslim Primary School

Photovoice participant

The photographers consistently spoke of the potential of the Samburu community in addressing these pressing conservation concerns. Local schools were identified as starting points for the mobilization of young Samburus in environmental restoration efforts. Park rangers and community scouts have been given opportunity to respond and help the local community realize these restoration goals. This category also comments on the role cultural pride and spirituality has on working towards a sustainable future. The Samburu still follow the lead of their elders in terms of how society is governed, and this was used to illustrate how effective conservation goals could be met through the use of elder stories and traditional spiritual connections. Ultimately, this category stresses a movement towards self-sufficiency, suggesting that the government is not the entity entirely responsible for helping the Samburu community reach its goals. This will only come through direct community action in areas of food production and distribution, deliberate community outreach by conservancy scouts regarding conservation agenda, support for municipal cleanup work, the use of elders as the drivers for conservation action, and finally an approach that uses Samburu tradition, spirituality and cultural pride as its foundation of respect for the natural environment.



Monica Lekalaile: Ok, so these are the people who are being employed by the conservancy. Now these people, you find that even though the community has gotten the benefit by these people being employed, they still misunderstand that these people work for all of them. This conservation area was restricted by the community around. They are the ones who decided that they should keep this place for the wild animals. And you find also that they are the ones who are bringing their animals to graze in that areas. Now they are trying to fight with these people who are working in the place. And they are the ones who have employed them. They are the ones they have put there to protect them. Now when these people came to chase the livestock form the conservation area, there was a community member who was trying to shoot this man. With a gun! So you can see these people are still missing a knowledge.

Photo by Monica Lekalaile; Chief Radio Operator, West Gate Community Wildlife Conservancy



Henry Ekuwam: You can see these kids taking porridge. And I saw that where it came from, it came from the school fee program. And this school fee program is being funded by the World Food Program. So this is relief food which has been donated by other countries. So if we could conserve our own environment, then we would not have a situation whereby the children are getting the food at the schools, instead of fending for it at home. Food that has been grown at home by their parents.

We used to have some *shambas* around. Just around Lolosoli's plot there were some *shambas*. Around Girgir Primary School we had some *shambas* there. That was in the early days, that was in the 1970s. In fact the one we had in the school, it was for a demonstration on agriculture.

Photo by Henry Ekuwam; Headmaster, Lorubai Primary School



Kasungu Lorparasoroi: Do you remember last time when we were here, I told you I want to be a teacher? That's why I chose a picture of a teacher. So I was teaching the community on the little that I gained. But what I am doing here, I am trying to talk to them in advance before it reaches a time where they will be forced out. What I can say, it is a good thing you know, the meeting of the scout and the *moran* is usually very hard to have them talking. But now this picture shows if we approach them in a good way we can come together and talk and help each other.

Samson Lenamunyi: To add on that, these are two different generations, so it will be good to get a generation with good listeners like now this one. Like now the way this teacher is teaching them it will really help us in terms of environment.

Sakuna Lenene: This shows a good picture because it shows the Kalama ranger and Kalama community. So we the Kalama rangers, we have not segregated them saying here is our territory. We don't prevent other people from coming here so that it is only us.

Photo by Kasungu Lorparasoroi; Scout, Kalama Community Wildlife Conservancy



David Obonyo: Nowadays you find that there are people employed by the county council. They are a community self-help group and they are being chosen from the village like treetop, Kulamawe, Katanga drum, Katanga chini. But the problem is that they are being placed to a specific place. They are being told to do cleanup in a specific place. Think about the market. In the market now they are only being told to go and collect. So you have to go down to the market in the morning time pick all the papers and all *uchavu* (litter), then take to where there is supposed to be dump. But then you go to your place. If you now go to where you live or in the village that we live, you find that nobody is caring about these things. Now this has to come now to the people, the community or the youth now, to come and make these villages to do this, and to that village to do this, and to this village to do this, collect these, perfect. And as we discover new ways of doing things, like not only giving them jobs to go to town and do that but we have to give them jobs still to go down the village and do these.

Photo by David Obonyo; Co-founder, Uaso Youth Group, Bar manager, Archers Post



Kasungu Lorparasoroi: I want to be taught how I can bring people together like this. I need to learn, that's why I am showing you this picture. When people are together this way there will be no hard task. If they are this way everything is cool because they will be in good terms. They like each other or they can move in the same direction with the same pace. What I want to bring to them, to add to them, is to bring them together and have unity. Not only because this is a task that I usually meet in my job in Kalama Wildlife Conservancy. I need to know how to communicate because sometimes I meet with *morans* and *wazees*. Sometimes I go to areas where it is not my place for living, mostly my work deals with these kinds of things, so I need to know how I can communicate and address them.

Photo by Kasungu Lorparasoroi; Scout, Kalama Community Wildlife Conservancy



Joseph Letole: It is the *wazees* who make the decisions that affect our environment. So first of all if you want to take care of the environment, you have to take care of these people. So then they can make informed decisions.

Dan Letoiye: If you don't go through these people, and a very good example is the conservation concept in Samburu now, especially in Samburu East. Go to any part of Samburu and say that the conservancy is bad and you will really be beaten. And this is because we are using these people. These are the people who are making decisions. So if we have educated them, we have at least educated the right ones. So they are very important people in terms of decision making.

Photo by Joseph Letole; Project Coordinator, Grevy's Zebra Trust



Mike Lesil: I took this one because of Ololokwe there. Now this is one of the holy mountains. The Samburus believe that this is one of the holy mountains. It is really a sacred sight for Samburus. We have to face to either Ololokwe or Mount Kenya. So some of the houses, most of the doors they face the mountain. Now this is part of the culture. Well, my house where I was circumcised was facing the mountain but mine now does not.

Photo by Mike Lesil; Ranger, Samburu National Reserve; Archers Post resident



Mike Lesil: I took this picture because I want to talk about how I feel about culture. I feel something about culture here. Imagine getting somebody like Chris now, driving the *wageti* in the bush, living here and wearing the traditional clothes. I feel really good to see a *moran* driving these guys around. So this is really our culture. Instead of wearing the normal clothes, they can wear the traditional ones. I took this picture because it makes me feel proud. Leave those guys from Nairobi. For me, it is not for those guys. It is only for those of us around that are from here that are Samburu. You know this place is called Samburu, so why not wear the tradition? If you go to Il Ngwesi, I have heard those guys, even the manager himself, he is just wearing traditional. That is one way for us to show you our culture. I am proud to be a Samburu.

Photo by Mike Lesil; Ranger, Samburu National Reserve; Archers Post resident



Boniface Isigi: This is my class. It is my Standard 8 class in Muslim Primary School. If you can start by first educating our children about the conservation of the environment, then these children will learn and take it as they grow. It will be more effective than if you just talk about it in the media, or in meetings like *barazzas*. But if you start it at an early age, in school, then they will take care of the environment. In fact the environment, they will take it as a lifelong process. To me I thought it would be better if we could start teaching children at an early age the importance of conservation so that when they go home they don't go on cutting trees anyhow.

And students like listening to their teachers, you know, more than any other person. You know I spend more time with them than their parents. So now I can start with the lesson of planting inside, you know *sukuma wiki* and those things. They can listen to me and do it very fast without opposition. But if, let's say they go home and they are told the same thing by their parents, you know there is some opposition.

Photo by Boniface Isigi; Teacher, Muslim Primary School



Sakuna Lenene: This is a school of this side of Laresoro. School is another door to start a new life after birth where the wealth comes from. So when I see a school like this it remind me of the days when I was taken to school. I can continue if there was someone to help me to get back to school to learn more about the environment. You know those kids who are learning there, they are still growing and coming forward and it is them that we need to teach so that they teach the ones behind them.

Photo by Sakuna Lenene; Scout, Kalama Community Wildlife Conservancy

The Way Forward

You know once we have developed a program that you really want to empower people to research or to monitor some things here and there, you can use the conservancy and they will work with the scouts and the conservancy.

~ Joseph Letole

Project Coordinator, Grevy's Zebra Trust

Photovoice participant

The Samburu participants recognized that through mobilization of the community at all levels, protecting livestock by utilizing alternative penning plans, and ultimately reinvesting in a love for the land was the path for the good life. A focus on the health of land was a constant theme in this category. This focus can be seen manifested in approaches to rehabilitate degraded land through revegetation efforts along with attempts at convincing elders to reduce livestock herds and build livestock pens out of materials other than acacia trees. References were also made to what can be learned from traditional practices, suggesting that the Samburu have always been conservationists and that this could be used to establish future community support in conservation efforts.



Samson Lenamunyi: So now, this is positive because for a good environment it is a must to conserve these wild animals in a good place. If you see them walking that way even you, you feel very happy they look good and healthy and your area is smart. For now when they see it that way, it will be better if they see a lot, not just this one walking in the bush alone. We need to conserve so that they become many. So for these wild animals we don't know details about their life. Maybe just about the elephant. We heard that the menstruation period is about one year. But the rest, especially these small animals, we don't know much about them.

Photo by Samson Lenamunyi; Deputy of Security, Kalama Community Wildlife Conservancy



Joseph Letole: And then you try and take the history of this land, people will tell you that this land used to have a lot of grasses, used to have a lot of wildlife, and probably the species of grasses used to be very many. But with time, this species has encroached, it has encroached, it has encroached and the other species have just disappeared. If we are not going to take care of the land, then we are going to lose our wildlife and our livestock. And probably the people's livelihoods will also be affected. Just by trying to do some planned grazing, and we can plant some grasses to help change this.

The other thing we can do about land degradation is try to empower the community so they can be in a position to monitor how the land is degrading. Because we can involve them in a lot of research work. Then they can monitor their impacts and that would be good. You know once we have developed a program that you really want to empower people to research or to monitor some things here and there, you can use the conservancy and they will work with the scouts and the conservancy. Go and teach them some kind of research, then they can have the task to be able to do some kind of reports, and they can turn those reports back into the conservancy.

Photo by Joseph Letole; Project Coordinator, Grevy's Zebra Trust



Daniel Letoiye: This is just at the buffer zone here. So if you look at this land, it is just a complete bare land, with the *Acacia reficiens*. If you look at what's happening – this is the hill. And then after the rain, water from the top of this mountain will just come down fast. And it will take everything here and the land is just left there and there is no grass, there is no vegetation. It is just a big need for our land to have vegetation. And that is now what we are trying to do. It is our #1 project here right now. Hopefully we will have grass in this place.

Photo by Dan Letoiye; Manager, West Gate Community Wildlife Conservancy



Stephen Lenantoiye: In fact these goats are going to die. Maybe 10 out of this one they are already dead. What I have seen, one elder is having 500 sheep. And you know the goats are more than 700. So now all of them are now coming to die. So this is a wasted resource. You will find that at the end of this drought, this elder will be left with 2 or 3 sheep, or not even a single one. So what about the goats? How much money will be lost?

Daniel Letoiye: Before all of us were running up and down looking for a market to try and sell these animals. And the market is not there.

Joseph Letole: Even you can find a cow that is like 1000 shillings. So we need to understand the effect this drought is having on our animal.

Photo by Stephen Lenantoiye; Chief of Security, West Gate Community Wildlife Conservancy



Isaac Longoro: We depend on this river. You know people are getting water directly. You know most people are employed along the Uaso Ngiro River. These lodges and camps, and the county council, so the Samburu County Council is really earning a lot from this river. And most of the plants that we have, the green plants that are here, and they are from this, they are just around this river.

So this is usually what I used to do. You may get me loitering along the river, down there, coming up, going up this way up to that place, there is a certain road there. I don't know what the name of it is, but I used to go up to there. And I have not worked in any lodge or joined any of the rangers; I just have that love in myself. Because even wild animals, even birds, whenever I see a child throw a stone at a bird, I really feel it. So it is something that I don't like people doing.

Photo by Isaac Longoro; Teacher, Girgir Primary School



Stephen Lenantoiye: This is where there used to be a settlement place. There was a manyatta here. So people migrated and they are not living here. So when I went back and took this photo, I found this area of the grass was just slowly coming up. The land is just coming back. So people used to settle the other side so they are not aware that they are conserving.

Dan Letoiye: This is one way of telling people that our initial way of life, the Samburus, was right. And in fact one of the things here, when it rains, you will get very good grass here because the soil has been broken down by the livestock which were there. So at least the water can be able to infiltrate into the soils.

Stephen Lenantoiye: So maybe if you want to teach the community about some science, you know some people who are illiterate, you can use this one as a way of telling him or her, if you keep doing what you have already done, and keeping it from something else, at least you will have done something. And in fact the other thing we want to do is instill in them a sense of being environmentally friendly so they can see that this land is for them. Maybe they can see this project which is going on here now, they can see that somebody from elsewhere is funding, so they take that this land is just to benefit somebody else. They think it can be something that is benefiting someone else who is funding the project. But this land is benefitting them. So just try to teach them that this is their land, and they need to manage properly.

Photo by Stephen Lenantoiye; Chief of Security, West Gate Conservancy



Mike Lesil: This is just near Larsens. And these guys decided to make a water catchment. And this is not natural, it is just man made. Both of them. So this is a good thing to do in time of drought. So instead of digging in the river, they decided to do this thing. And several animals come there. Imagine, all of the lodges could have done something like this. We could have saved a lot of animals. If you go through a time like we have now, what we have been through, how do you feel when you see a buffalo dying because of a lack of water? You don't care? You think it is just the nature? But for me, I say I feel something and we have to save these animals. Because if these ones die, what do we do the next time? We go to borrow some animals like in the U.S. so we can make some zoos? We can't go that kind of way. We need to do something in extreme times.

Photo by Mike Lesil; Ranger, Samburu National Reserve; Archers Post resident



Sam Lolosoli: This is a stone *boma*; it's where the goats and sheep are kept. Normally the Samburu *boma* is fenced with the branches of thorn trees, especially *Acacia reficiens*. Now the materials that you need here are stones, posts, barbed wire and cement. This is expensive for the short run but it will be cheap in the long run because there is no renewal of the fence and also it has more advantages than the other one. These include elimination of attacks by wild animals, especially hyenas, which are notorious in this area and thereby reducing human-wild animals conflict. Also, it provides more security because the door is locked so it is hard to steal them. This kind of *boma* also helps to reduce tree cutting for fencing. The limitation of this kind of *boma* is that it is not consistent with the nomadic way of life since Samburus move from place to place in search of water and fresh pasture for their livestock and they cannot move with it.

Photo by Sam Lolosoli; Youth/College student; Co-founder, Uaso Youth Group, Archers Post



Stephen Lenantoiye: Actually this is a *boma* that is predator proof. In fact we are trying to set an example for people, to *boma*-proof their areas against hyenas and other predators. I remember my brother, he was having 147 goats. The whole goats got lost in the daytime and then all of the goats were eaten. only 15 remained out of that 147. How do you do that person? And he was left with only 15. So actually we went around this community to address issues of conflict. But we have to have more knowledge so we can tell to them, what we can change their plans, their *bomas*. Now I think this issue of conflict is the number one issue facing this conservancy, this community.

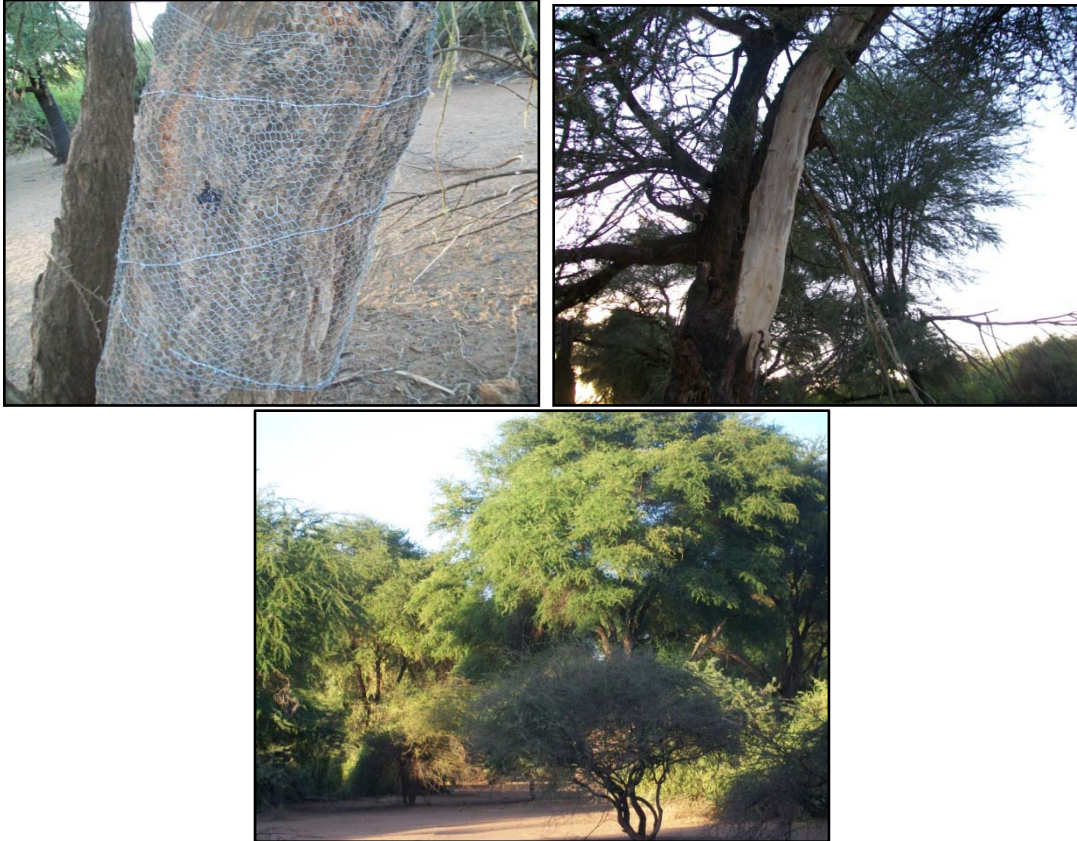
Photo by Stephen Lenantoiye; Chief of Security, West Gate Community Wildlife Conservancy



Dominic Lenarum: That's a natural dam, the one we call Lturoto. It was made in the past by things like elephants, when the animals find small places like this and then they dug and dug and dug until it became big. You know we cannot be God to make everywhere to be green but we are trying to change. For instance in the mountain if we put water, we can be able to make this thing they call it rock catchments.

Kasungu Lorparasoroi: What makes has me love this picture, when you see the colors; there are white clouds, blue sky, green trees and brown soil. That's what makes it beautiful, so colorful. But if we get the picture of this place before it rains it won't be like this. It will be totally different but now it has rain there is water, green trees and also the clouds that's what make everybody to like this picture. Because this is a one day rain.

Photo by Dominic Lenarum; Scout, Kalama Community Wildlife Conservancy



Lesammy Lesiata: Now these wires prevent the elephant from destroying the trees. If you see that tree, it is already destroyed. So now I wanted to tell the community we have put it this way, but the community comes and removes it because they don't understand the purpose. They take this and then they go and use them to make a door for their goats. So you know a place like this one, if the elephant puts its tusk on the wire it runs away because of the friction, it makes it feel bad, and then if it try to rub itself against the tree, it cannot because we have also put the barbed wire. We tell the community not to remove it again because this tree is now a shade of everybody, also it has food of goats and people too because tourist come to camp there and they get money from that. They also get other benefits like water, when the tourist comes, they love the place and promise to donate something or build a school.

So a picture like this is enough to tell the community this thing: We put this wire to this tree to prevent it from been destroyed by an elephant so they should not destroy too because we also prevent the elephant. Because elephants remove the bark and leave the tree to dry so the community should not repeat this.

Photos by Lesammy Lesiata; Scout, West Gate Community Wildlife Conservancy

Recommendations – WhatWe Can Do

These recommendations are the result of photo and discussion analyses by the project facilitator and are offered to the Samburu community as a conversation starter. Photovoice participants and community leaders should continue to build on the project by identifying other ways lessons learned can be applied to on-the-ground-action. The recommendations are grouped according to three levels (conservancy, teachers and youth levels). In addition, references to the participant photographs(**referenced by page number in bold**) and narratives that support each recommendation are given. Each of the recommendations are formatted as such:

- *Rationale:* Analysis of the photovoice images and narratives revealed specific, culturally appropriate approaches for further development of conservation education initiatives. Support from participant photographs and narratives are referenced.
- *Target Audience:* Identifies the appropriate community members to be involved in the implementation of suggested recommendations.
- *Implementation:* Provides a basic description of the on-the-ground steps that need to be taken in order to realize the recommendation.
- *Skills Transferred:* Identifies the anticipated skills and skill sets that would be transferred to the target populations.
- *Knowledge Gained:* Identifies the anticipated knowledge (scientific and traditional) that would be gained by the identified target populations.
- *Desired Outcomes:* Identifies the recommendation-specific outcomes that should be realized if implemented.

Ultimately, the successful implementation of any of the recommendations in this report should be facilitated by a diverse group of stakeholders, including the project participants; local leaders and community elders; education, forestry and agricultural officers; park wardens and conservancy managers; etc.

All of the recommendations listed in this report are structured to work well with the Samburu culture. All training and outreach sessions should be first discussed with appropriate elders and delivered in a manner that compliments the pastoral way of learning and knowing. This entails an experiential and problem-based approach, allowing for instruction lessons to be put to immediate use in addressing local conservation concerns.

RECOMMENDATION #1: CONSERVANCY LEVEL

Rangeland Monitoring Training

*Rationale:*The Samburu communities live in a biologically diverse savannah ecosystem that is sensitive to human impacts. As the number of households in the area continue to grow, their influences on the land increases. As most communities in the area are livestock holders (cattle, sheep, goats, camels, etc.), this increase has serious effects on the savannah landscape(**pp. 48-50, 52,68**).



Currently, there is no entity regularly monitoring land health in the area. Conservancy scouts of Kalama and West Gate have the time and energy to devote to monitoring land health in specific areas. Long term monitoring by conservancy scouts will provide area leaders with adequate information necessary to make future decisions regarding livestock movements and land rehabilitation efforts(**pp. 66-67**).

Target Audience: Conservancy scouts, community members

*Implementation:*Conservancy scouts will be given training on the proper use of digital cameras to document land health in specified areas. Additionally, training should be provided training on simple note-taking of the types of grasses and trees identified, soil composition, geographic coordinates, and any erosion features.

Skills Transferred:

- Proper record taking
- Map and chart making

Knowledge Gained:

- Local plant and tree identification
- Understanding of basic savannah ecosystem dynamics
- Proper use and maintenance of digital cameras

Desired Outcomes:

- Establish multiple sites in group ranches for monitoring
- Establish sub-group of rangers specifically designed for monitoring
- Create a digital representation of land health (e.g. photographs, maps, spreadsheet)

RECOMMENDATION #2: CONSERVANCY LEVEL

Wildlife Behavior Training

Rationale: Most individuals involved in wildlife management in Samburu are concerned that many populations (especially those of predators) are in decline. Additionally, most individuals in local conservation professions admit to knowing very little about the behavior and biology of these wildlife populations (**pp. 31-32, 34-37, 41, 45, 65**). While there is a basic wildlife monitoring effort currently implemented in the West Gate and Kalama conservancies, scouts are not trained in the possible



application of this information to conservation actions on the ground (**p. 30**). Fortunately, the Samburu area has many conservation/wildlife NGOs capable of offering education, outreach and training in wildlife characteristics (e.g. Save the Elephants, Earthwatch, African Wildlife Foundation).

Target Audience: Conservancy scouts, community members

Implementation: Organize a roundtable discussion involving conservancy managers, local political leaders, and identified NGO representatives to develop a wildlife behavior training program for local scouts. Specific topic areas should include predator distribution and movements, habitat needs of priority species, and care for injured/sick animals. All potential trainings should be conducted primarily in field settings.

Skills Transferred:

- Field identification of target species (sex, age, general health)
- Proper documentation of target species characteristics

Knowledge Gained:

- Thorough understanding of target species behavior
- Role of predators in ecosystem

Desired Outcomes:

- Improved scout understanding of wildlife behaviors
- Production of a document illustrating the current status and health of identified target species

RECOMMENDATION #3: CONSERVANCY LEVEL

Community Outreach Training

Rationale: There is plenty of opportunity for improving the information sharing between conservancies and the local communities. Local school headmasters have expressed a willingness to incorporate conservancy scouts into wildlife and tourism lessons. Additionally, many scouts struggle with relaying conservancy agenda and knowledge to area communities. An improvement in communication and outreach skills would help to strengthen the capacity of the conservancy scout corps to provide a link between community leaders and the conservation agenda, and potentially reduce conflict (**pp. 12, 33, 54, 56**). Suggested topics for outreach include the importance of protecting indigenous trees on the local landscape (**pp. 11, 13, 15-21**); alternative livestock pens (**pp. 72-73**); discussion on disease transmission from exposed carcasses (**p. 40**); and the sharing of ideas regarding the conservation of area wildlife (**pp. 43, 44, 70**). All outreach efforts should first work closely with local elders to ensure community commitment to conservation (**pp. 58-59**).

Target Audience: Conservancy scouts

Implementation: Conservancy managers should initiate a discussion forum with local school headmasters to identify a long-term plan for scout inclusion in formal school lessons.

Skills Transferred:

- How to effectively organize and lead a conservation meeting
- How to develop a teaching plan

Knowledge Gained:

- Conservation goals of the area conservancies
- Better understanding of community concerns

Desired Outcomes:

- Establish a core group of conservancy scouts dedicated to community and school outreach
- Develop a syllabus for teaching about conservancy goals



RECOMMENDATION #4: TEACHER LEVEL

Strengthen Wildlife and Environment Clubs in Local Schools

Rationale: There is a rich tradition of wildlife and environment clubs in Kenya, but the involvement of Samburu students in these clubs is minimal. Furthermore, there are few area teachers dedicated to organizing and leading these clubs. Samburu schools are situated in one of the most biologically rich and diverse landscapes in Kenya, and could provide excellent field settings for exploring the local environment (**pp. 41, 69**). As the region continues to increase in population (especially the Archers Post region), these strengthened wildlife/environment clubs would provide new students with adequate knowledge of their local landscape. Additionally, the wildlife/environment clubs should champion a service-learning approach, challenging students to provide their respective communities with needed conservation work. This service-learning approach will put conservation in the public eye, and could serve to inspire the local community to support and engage in future conservation measures (**pp. 62-63**).

Target Audience: Schoolteachers

Implementation: Focused trainings can build on past efforts (e.g. 2009 Girgir teacher training) to provide teachers with a diverse portfolio of alternative teaching methods better suited for service-learning approaches. Teachers will be encouraged to invite and support local elders in providing students with traditional stories on



wildlife and the environment. Teachers will be encouraged to involve students in a wide variety of environment projects. Two projects suggested by the participants were establishing a local tree nursery and school garden (**pp. 55, 62**); and river and trash cleanup (**pp. 23-28**).

Skills Transferred:

- Effectively organize an officially recognized Wildlife Club
- Create a student-run tree nursery on school grounds
- Develop a portfolio of diverse teaching methods



Knowledge Gained:

- Understanding of the different uses of teaching methods
- Understanding of multiple components of the local landscape

Desired Outcomes:

- Establish a student-run tree nursery with a set number of saplings
- Engage all Archers Post schools in a weekly river

- cleanup effort. The four schools should alternate weeks (i.e. each school is responsible for cleanup once per week).
- Create a 1-year syllabus for an effective wildlife/environment club

RECOMMENDATION #5: TEACHER LEVEL

Discuss Potential for Curriculum Reform

Rationale: Students in Samburu East District historically perform well below the national average in most subjects. This is particularly evident in science and social studies, where all of the content on wildlife, parks, and the natural environment is taught. While Samburu students are learning in one of the most biologically rich regions in Kenya, there seems to be a disconnect in actual learning about these local landscapes (**p. 62 and individual interviews**). Teachers have argued that the current standard syllabus focuses on learning about environments very distant from the Samburu arid lands. There is opportunity for discussion of appropriate curriculum reform measures that could be taken in order to create a syllabus more fitting for the Samburu landscape.



Target Audiences: Schoolteachers and administrators, education officers

Implementation: Local headmasters should collectively invite the area Education Minister to a roundtable discussion to identify the possibility of modifying the national syllabus to reflect local issues. Conservancy managers and park wardens could be invited to share their perspectives on including local wildlife content in teacher lessons.

Skills Transferred:

- Respectfully facilitating a teacher-minister-warden roundtable discussion
- Critical analysis of current national education syllabus

Knowledge Gained:

- Better understanding of Samburu-specific content areas

Desired Outcomes:

- Regular meeting schedule established with headmasters, appropriate teachers, Education Minister and relevant conservation professionals
- Create a model syllabus for Samburu-specific instruction

RECOMMENDATION #6: YOUTH LEVEL

Strengthen and Unite Local Youth Groups

Rationale: It is all too common for Samburu youth, no longer in school, to spend their time idle in their local communities. There exists very little opportunity for primary and secondary school graduates to acquire employment in their home areas. Established youth groups could provide these new graduates with opportunities to improve their local landscape, acquire new knowledge on conservation and development concerns, and help develop a sense of empowerment. There are a number of loosely organized youth groups in Samburu East District, but none of them have regularly scheduled meetings or developed agendas for community involvement. These loosely organized groups should be consolidated and should be charged with identifying a service-oriented agenda focused on community development (*pp. 23-28, 47, 51, 57, 75*).

Implementation: Current youth group leaders and officers should meet to discuss possible consolidation. Youth group leaders should identify what the goals and objectives are for service, and solicit input from local elders to identify the appropriate methods for action. Additionally, local elders should help youth group leaders network with relevant institutions that can help youth group members attain employment, education and service opportunities.

Target Audience: Youth group leaders

Skills Transferred:

- Effectively consolidate and organize a diverse array of young men and women into a unified youth group
- Identify proper funding mechanisms for projects and activities
- Cultivate a sense of community among peers



Knowledge Gained:

- Understanding of the role of service in providing for a strong community

Outcomes:

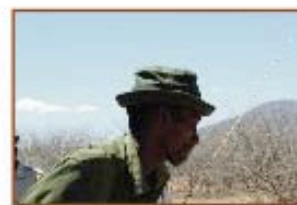
- Organize a consolidated youth group with an agenda for service
- Approval of at least one funding grant within unified youth group's first year of service.

Meet the Samburu Photographers



Ernest Ekeno:
Park Ranger, Samburu National Reserve

Richard Lekumaisa:
Deputy of Security, West Gate Community Wildlife Conservancy



Henry Ekuwam:
Headmaster, Lorubai Primary School, Archers Post resident

Paul Lempunya:
Community Scout, West Gate Community Wildlife Conservancy



Boniface Isigi:
Teacher, Wildlife Club leader, Muslim Primary School Archers Post resident

Henry Lenaiyasa:
Co-founder, Uaso Youth Group; Head waiter, Intrepids Lodge (Samburu National Reserve); Archers Post resident



Monica Lekalaile:
Chief Radio Operator, West Gate Community Wildlife Conservancy

Teresi Lenakae:
Community Scout, West Gate Community Wildlife Conservancy



Boniface Lekartiwa:
Park Ranger, Samburu National Reserve

Samson Lenamunyi:
Deputy of Security, Kalama Community Wildlife Conservancy



Ambrose Lekoitip:
Headmaster, GirGir Primary School, Archers Post resident

Stephen Lenantoie:
Chief of Security, West Gate Community Wildlife Conservancy



Meet the Samburu Photographers



Dominic Lenarum:
Community scout,
Kalama Community
Wildlife Conservancy



Sakuna Lenene:
Community scout,
Kalama Community
Wildlife Conservancy
Group



Daniel Lentipo:
Community Outreach
and Education Officer,
Save the Elephants
research camp



Beatrice Leshori:
Teacher,
GirGir Primary School,
Archers Post resident



Sammy Lesiata:
Community Scout,
West Gate Community
Wildlife Conservancy



Mike Lesil:
Park Ranger,
Samburu National Reserve
Archers Post resident



Daniel Letoiye
(standing): Manager,
West Gate Community
Wildlife Conservancy



Joseph Letole:
Program Manager,
Grevy's Zebra Trust



Sammy Lolosoli:
College student,
Catholic University of
East Africa;
Co-founder,
Uaso Youth Group



Isaac Longoro:
Teacher,
Wildlife Club leader,
GirGir Primary School
Archers Post resident



**Kasungu
Lorparasoroi:**
Community scout,
Kalama Community
Wildlife Conservancy



David Obonyo:
Bartender,
Co-founder,
Uaso Youth Group,
Archers Post resident



"Source":
Uaso Youth Group
member,
Archers Post resident

Richard Lolosoli:
(no photo available)
Secondary school student,
Uaso Boys Secondary School,
Archers Post resident