

**INSTITUTE OF SOCIAL MINISTRY**

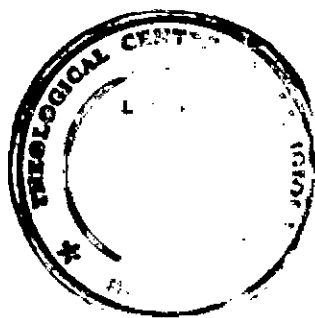
**TANGAZA COLLEGE**

**CATHOLIC UNIVERSITY OF  
EASTERN AFRICA**

**TITLE: WOMEN AS CUSTODIANS OF  
CONTINUOUS CREATION AND THEIR HOLISTIC EMPOWERMENT  
A CASE STUDY OF OLDONYIRO WOMEN GROUP**

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**MARCH, 2001  
NAIROBI-KENYA**

ORI  
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**Full Scale Project: Submitted in Partial Fulfilment of the Award for Bachelor  
of Arts Degree in Science and Praxis of Human Development Faculty of Social  
Sciences Catholic University of Eastern Africa**

**MARCH, 2001  
NAIROBI-KENYA**

## STUDENT'S DECLARATION

I hereby declare that this project is my original work achieved through research, personal observation, participation, reflection and fieldwork experiences with the women. This work has never been submitted to any university or college for academic credit or approval. All the sources quoted have been directly acknowledged.

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## **DEDICATION**

This work is dedicated to all those who journeyed with me from the beginning up to its completion such as: The Franciscan sisters of St Joseph especially those working at Oldonyiro parish. To Father Perli and Sr. Margaret Aringo who made it possible for me to take up this study, all my lecturers and classmates in Social Ministry, Tangaza college as a whole the librarians and all those who gave me their moral support.

## ACKNOWLEDGEMENTS

I would like to express my sincere gratitude to the parish priest of Oldonyiro for allowing me to do my research in his parish, to the Franciscan Sisters of St. Joseph staying in Oldonyiro for their love and moral support during my stay with them. I would like to thank the women leaders and the women groups who worked with me through harsh and dangerous situations and for their openness in giving me the information I needed for the research. I would like too, to thank my supervisor Sr. Margaret Aringo who worked hand in hand with me and all the tutors who offered to read this work. Many thanks to my colleagues in social Ministry, lectures and tutors whom tirelessly, worked with me for this work to become a reality. Lastly I would like to thank each and everybody for journeying with me and for their moral support.

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# **The environment under threat**

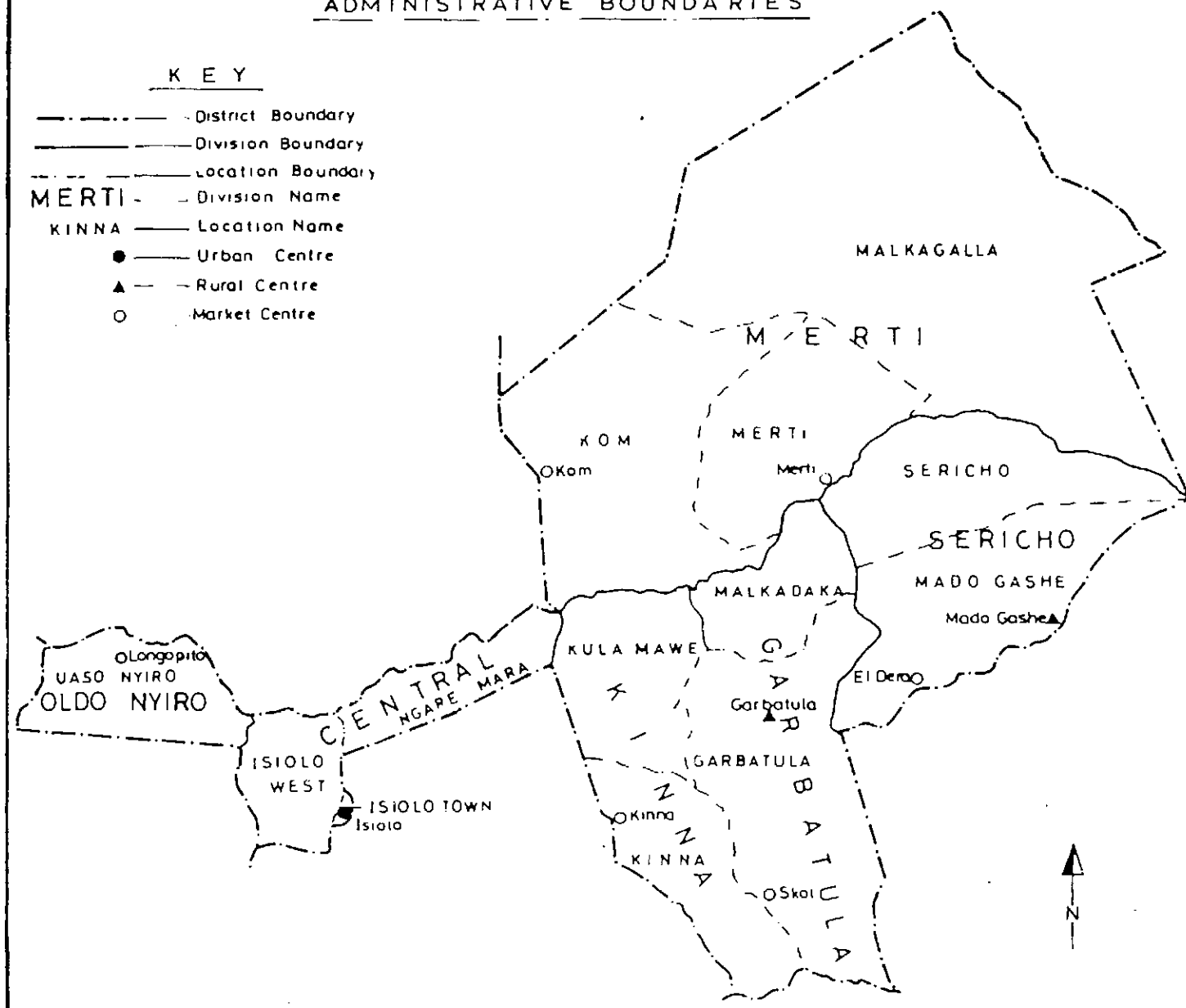
## **The Earth**

**If the Earth  
were only a few feet in  
diameter, floating a few feet above  
a field somewhere, people would come  
from everywhere to marvel at it. People would  
walk around it, marvelling at its big pools of water,  
its little pools and the water flowing between the pools.  
People would marvel at the bumps on it, and the holes  
in it, and they would marvel at the very thin layer of gas  
surrounding it and the water-suspended in the gas. The  
people would marvel at all the creatures walking around the  
surface of the ball, and at the creatures in the water. The  
people would declare it precious because it was the only  
one, and they would protect it so that it would not be hurt.  
The ball would be the greatest wonder known, and people  
would come to behold it, to be healed, to gain knowledge,  
to know beauty and to wonder how it could be.  
People would love it, and defend it with their lives,  
because they would somehow know that their  
lives, their own roundness, could be  
nothing without it. If the Earth  
were only a few feet  
in diameter.**

# ISIOLO DISTRICT ADMINISTRATIVE BOUNDARIES

## K E Y

- District Boundary
- Division Boundary
- Location Boundary
- MERTI - Division Name
- KINNA - Location Name
- Urban Centre
- ▲ Rural Centre
- Market Centre





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## 1.0.GENERAL INTRODUCTION

Real development is only realised when it addresses the very needs of the people. Kenya like any other contemporary society undergoes many changes from all aspects of life that is economical, political, social, cultural and religious changes. All these affect women in one way or another. This study is based on Samburu women in Oldonyiro Division. The study seeks first to get the information from the Samburu community especially the women through questioner about the hash climate, cultural background of the Samburu people, their nomadic kind of life, occurrence of draughts, banditry or insecurity, economic problems, illiteracy and the poor attitude of the Samburu people. All these factors have hindered development in Samburu land in the past.

Therefore, the researcher together with the community suggests other alternatives that will help eradicate these negative factors. The community would do this by initiating income-generating projects to improve the economy, improve the environment by planting trees, encouraging the government to enforce both formal and informal education, step up security in the area, helping the Samburu people to seek alternatives concerning their nomadic life, and some of their culture and their attitude towards life. All these factors have hindered development in the area for many years.

Therefore, the women of Oldonyiro Parish have taken it upon themselves to embark on the development that would answer their very needs. They do this by initiating icome-generating projects in order to be self-reliant, and improving the environment by planting trees. They have planned to be the pioneers in initiating the informal education for themselves through seminars and workshops. They would like to encourage the government to reinforce formal education especially to the girl-child who

because of bad cultural practises have been left behind almost in every thing. This has jeopardised the equality between men and women in Samburu land and as a result the women have never been part of the decision making with the elders of the community. The earth is our common heritage, upon which our future development relies. Sustainable development will be achieved only if humankind accept the unique contribution of women and men as equal partners with a shared responsibility for the care of planet.

Although both genders are equally dependent on the capacities of ecosystems, men and women's perception of the human relationship with nature are governed by tradition and their different gender related roles. Traditional rural women especially in Samburu land are nearer to nature than men. They almost have total dependency on the environment and therefore have realised that true development would not be achieved unless the environment is enhanced as this will enforce other kind of development in the area.

## **CHAPTER ONE**

### **1.0 GENERAL BACKGROUND**

Oldonyiro Parish of Isiolo diocese covers a very dry area of Isiolo and the Magumu Division of Laikipia District. These areas have erratic and unreliable rainfall. Over 60% of the total land is in semi-arid and arid ecozones (source Isiolo District Office). The land is mostly plain with a number of flat hills caused by excessive erosion. As a result food production has been very low. There is also very low income and low poor standard of living. Most of the people in this part of the country depend on livestock. They are pastoralists who keep on migrating with their animals in search of pastures and water. For many years, the area of Mugumu has experienced famine especially during the draught spells. Since 190 the area has had very devastating draughts as a result, many people lost their livestock thus rendering them very poor. The land has degraded over the years causing a lot of damage to both animals and human beings. The draught of the year 2000 was the worst ever. It literally wiped the whole herds in their thousands leaving the people with nothing. Due to famine and drought people also started dying beginning with children.

All this is because the pastoral communities are mainly nomadic people who have never enhanced the environment. They do not believe in planting trees and have never planted any. The cutting down of trees for goats, cows and sheep when there is no other foliage is one practice that has further facilitated the land degradation in Samburu land. Before, their nomadic lifestyle worked because they were few in numbers and their herds were not as big. So the place would heal even with very little rains. But with the increase of population the number of domestic animals went up. This caused overgrazing, scarcity of water points, uncontrollable diseases. Therefore, the impact after any long draught is alarming. This is because the Samburu people

have abandoned their old practice that used to sustain them during draughts. For example they would boil meat in fat or boil blood then dry it. These foods would be preserved even more than a year and would serve during draughts. They have abandoned too the way they used to grace their animals by leaving portions of land and forest untouched so that these could serve as grazing grounds during the dry spell. The caring of waterholes had been abandoned for years. As far back as any Kenyan can remember the pastoralists community had lived in this harsh climate for ages and had had mechanisms of coping with long draughts. There has never been any assistance from outside in form of relief food. But now any prolonged draught seems to "sweep" them of their feet and chances of survival are very slim. This shows that the Samburu people must read the signs of time and change accordingly.

The insecurity in the pastoralist community is caused by their culture, and customs. All these communities believe that the animals that had died during the draughts must be replaced. They do this by stealing them from other near-by tribes. None of these tribes will see their animals stolen and remain silent, instead they follow. This has caused wars and a lot of killings and above all the long lasting insecurity. They believe too that before a worrier marries, he must steal animals as part of his dowry from the neighbouring tribes. This again has caused insecurity. Most of the worrier and young elders would go for raids just for the fun of it to test their bravery and would be proud when they manage to kill the other tribe and take their animals. This would be revenged back and forth for many years causing a lot of casualties. Now this banditry has become so sophisticated that anybody including the neighbouring countries who want quick money now take the advantage of this practise. ~~Samburu~~ <sup>They</sup> practice and organize raids using sophisticated arms that would help them loot the "Manyatta" clean. There are some of the "die hard" cultural practices among the Samburu that must give way if real development has to take place. For example, the early marriages that have hindered completely the girl child to have formal

education, the enormous un-shared workload of the women and yet they have no place in this community and therefore are excluded from decision making.

The nomadic style of life has completely hindered the development of the area. The government would never initiate any tangible projects like in other districts because it would be abandoned when the Samburu people move to follow their animals in search of grazing grounds and water. This style of life has interfered with the schooling of children as they are pulled out of schools to follow their parents to the new distant places where they have migrated. It has been very hard on women who have to start life from the scratch each time they move. It has caused quarrels with other tribes over grazing grounds and water points and this has resulted into big conflicts. It has also interfered with the community life of the people, as they would take different directions during migration. It is interesting to observe that barter trade is still in practice in Samburu land up to date. There is no organised kind of trade among these people and this has made them economically poor and ~~unexposed~~ to the outside economy. The women are worse off as they depend totally on their husbands. Because of the harsh climate, long repeated droughts, some of the stagnating culture, the unsettled nomadic life, the insecurity caused by banditry, the economic hardship, lack of formal education especially to the girl child and some negative attitude towards development have made the Samburu people live a hundred years behind any community in Kenya today. Therefore there is need to empower the women to improve and heal their environment address the cultural problems and for the girl-child to get access to formal education.

### **1.1.1 Statement of the Problem**

Culturally, the pastoral community especially the Samburu people have neither believed in empowering the women through formal or informal education. This has hindered women's contribution in the decision-making and discouraged them from starting any proper tangible projects so as to be self-reliant. This study, women as custodians of continuous creation and their holistic empowerment aims at improving

the women's condition through education, awareness and skills. It aims at empowering the women economically by starting income generating projects so as to be self-reliant and to help the Samburu ~~the~~ women improve the landscape by planting trees.

### **1.1.2. Questions Raised**

1. In what ways does climate affect development?
2. Name some of the ways culture affect women development?
3. Name some of the ways the nomadic life affect development?
4. In what ways does prolonged drought affect development in the district?
5. How does insecurity affect development?
6. To what extent does lack of finance affect development?
7. How does illiteracy affect development?
8. What is your attitude towards improving the environment?

### **1.1.3. The goal of the Study**

The goal of this study is to empower the women with both formal and informal education awareness and skills so that they can heal their environment by planting trees and enhancing holistic development. The study aims at initiating income generating projects in order that the women of Samburu can be true co-creators, life-givers and custodians of the mother earth.

### **1.1.4. Hypothesis**

1. If the women of Samburu District acquire both formal and informal education skills and awareness of their rights they will fully participate in the decision-making of their community.
2. If the natural environment of the Samburu were enhanced by planting trees, the pastoral community would develop more towards a settled lifestyle.



3. Culture is dynamic and not static, if the culture of the pastoralist community liberates the women and gives them a chance, they would develop themselves and their surrounding.

#### **1.1.5. The Main Objectives**

1. To embark on educational awareness of the women through seminars and workshops so that they can participate in the decision making in their community.

2. To empower the women to start income-generating projects so as to be economically self-reliant.

3. To create awareness among the Samburu women in order to improve their environment by planting trees.

#### **1.1.6. Scope of the Study**

The study aimed at investigating causes of lack of women development in Oldonyiro Division, Isiolo District especially that of initiating income generating projects, acquiring skills through awareness and training and that of enhancing the environment by planting trees. The study covers ten women groups in the Division chosen on the basis that they had never initiated any project to develop themselves. These groups are also within the reach of the researcher because of the availability of means of transportation from the parish office.

#### **1.1.7. Limitation**

The distance from one place to the other was very far and the researcher found it very difficult to distribute questionnaires to these places in time. In Mugumu Division there is not ~~at one~~ all weather road, in fact, there is no road at all. Communication is very poor. Because of long drought people had migrated to distant places in search of water and grass for their animals. This made it very <sup>hard</sup> for the researcher to work properly. As there was lack of food everywhere and people were

starving, it was very hard to interview them. Another limitation was that the research lacked enough finance to buy equipment like Camera, and tape-recorder that would have helped facilitate the work better. The insecurity in the whole region at the time when the research was carried out was very bad and people were being attacked every now and then. This too slowed down the process of the research.

#### **1.1.8. Delimitation**

Isiolo District is very big to examine all the information, as the time given was limited. There was concentration on one division to represent the whole district, this was because the division was nearer to the researcher's area of occupation.

#### **1.1.9. Conclusion**

The background of the study gives us the picture that Samburu area is in arid and semi-arid area. People whom live here are nomads who still hold and behaves strongly in their culture, customs and traditions. The researcher carried her fieldwork in this region. This was a very tough exercise yet very rich at the same time because from data collected one would clearly understand the situation of Samburu women. This has enabled the researcher to investigate more through the literature review in chapter two. The secondary data will further shed the light to the plight of women of Oldonyiro.

## CHAPTER TWO

### 2.0 LITERATURE REVIEW

This chapter deals with insights concerning the role of women as custodians of continuous creation and their holistic empowerment. This has also to do with the whole environmental issue and especially its connectedness to women. According to Newson and Ringe (1997:12) in the Women's Bible Commentary, they point out that "Creation is not merely the initial coming into being of the universe and its life form but it includes also the ordering and continuous unfolding of the world." Musimbi and Nyambura (1996:31) point out that, "it is important to note that the whole created structure is often referred to as mother nature". When mother earth suffers every woman suffers too, especially in the Third World Countries where the struggle for survival is most acute. When we talk about nature, we can not leave the woman out of the picture because her connectedness to creation, to the mother earth is beyond compare. As Warren (1999:66) points out that "Ecological feminists claim that any feminism environmentalism or curirenmental ethics which fail to take these connection seriously is grossly inadequate". "Establishing the nature of this connection, Warren continues to point out that "woman-nature connection and determining which are potential liberation for both, women and non human nature is a major project of ecofeminists philosophy", (Ibid: 3). This means that the woman and nature as life-givers must be liberated from any oppressive structures that dominate them.

In many cultures especially in the Third World, women are the cultivators and resources gatherer and are responsible for the land use. Nalin (1997:55) points out "women are portrayed as environmental managers whose involvement has been crucial to the achievement of sustainable development". This means that both women and environment must be cared for so that <sup>they</sup> would provide for development while sustaining the environment as resource base. Yet women lack legal status and power as a result they are forced into making decisions affecting their small pieces of land while being deprived of the possibility to influence the broader policy level. The rural woman's

knowledge as far as the environmental care is concerned is indispensable. "The backyard of each rural woman was a nursery and each peasant woman the Sylriculturist". The invisible centred agroforestry model was significant because the humblest of species and the smallest of plants could participate in it...this plant diversity along with the mixture of private and public tree stands provides food and fodder, fertililizer and pesticide, fuel and small timber". Warren (1997: 84) This knowledge of a rural woman has been rejected by the experts but now is recognised as one of the best ways of farming and the only way the environmental degradation would heal. There is a deeper truth in this link between woman and nature and how they care about each other, that has been distorted by patriarchy to exploit them both. For example, the rural woman would plant legume seeds with other seeds in the same hole to provide nitrogen and other nutrients to the plants. With this connection of women and environment, it is pointed out in the United Nations Environmental Programme (UNEP) that, women can have an enormous impact on conservation because of their multiple role ...Their special knowledge of the environment is derived from growing food, collecting fodder, gathering firewood and water, caring for the children, the sick and the elderly, tending domestic animals and gathering medicines, UN-EP (1995: 94) This is why Warren points out that, "The Eucalyptus has become a symbol in many ways in which women's ecological disaster whose impact is felt particularly by women Warren (1997. 85).

With this in mind, women should be accorded the legal rights, which enables them to manage, own and make decisions concerning land use. The social and economically defined roles of women in their culture have often resulted in special relationship with the environment and issues resulting from environmental degradation. Actions necessary in this sector which relate to the intersection between gender inequalities and environment including women as major domestic consumers in production and consumption patterns. Therefore women should join actions against unnecessary exercise of natural resource depletion and be true custodians of environment.

## 2.1. Women as custodians of continuous creation

Anybody would have lamented with Warren when she exclaimed,

Mother earth is raped, mastered, conured, mind, her secrets are penetrated and her womb is to be put into service of the men of science. Virgin timber is felled, cut down, fertile soil is tilled, and land that lies fallow is barren, useless. The expectation of nature and animals is justified by feminine them, the exploitation of women is justified by naturalising them "(Warren 1997. 62).

The same would be said of women as life givers. They are ridiculed, overworked malnourished, underpaid and are called names particularly those of animals. As Warren says, "Women are described in animal terms as pets, cows, saws, foxes, cats, cheetahs, birdbrain, and herebrain, bitches and <sup>se en</sup> ~~son~~ This shows that women throughout the world have been inferior to men Warren (1997. 63). Yet as providers and nurturers the world can not do without women. This starts as young girl is being taught by her mother, on how to care for her brothers and sisters, how to care for domestic animals and environment as a whole. All this is as a preparation for her future life when she will get her own children, animals and land. This training coupled by her nature of being a woman would be ingrained into her, and become part of her, thus becoming mother by nature. As Msimbi (1996:32) points out that "women are often involved in activities that are essential for continuation of life, they are environmental managers in that they depend on the land and other natural resources for food, fuel, medicine etc. Misimbi went on to say that "Nature has endowed women with qualities such as compassion, patience and kindness, all of which if put in good use can be of great benefit to themselves and the wider community", (Ibid. 33)

Looking at the women, one would say that their life is so intertwined as they mould nature and nature moulds them. "With regard to the female and nature, therefore, it is to be recognised that the female incorporate an integral part of nature, part of the wider creation, female is essential for the reproduction process in plants, animals and human beings and is endowed with natural qualities, which if properly

utilised are essential and valuable in the day to day life of all creation Msimbi, (1996. 39) Nilini (1997:62) confirms this by saying that "Women produce and reproduce life not merely biologically, but also through their social roles in providing sustenance and with the violation of nature is linked to the marginalization of women especially in the Third World." Adertein and Pivol (1992:57) echo this by pointing out that "Woman is the creator and foster of life... the materialisation influence of being a mother here, from the very beginning of human species made the female the more human of sexes".

With this background the woman finds barrenness the hardest thing to deal with in her life. According to the Collagerville Pastoral Dictionary on Biblical Theology is stated as a simple fact with no reason given of its cause... Sometimes the Old Testament states that barrenness is specifically a result of God's own action as in the case of Hannah, the wife of Elkanah Carrol (1990.74). "Another aspect of physical barrenness in the Old Testament is that God alone can overcome it. God is seen as the one who has the power to heal sterility, Carrol (1990. 75)". In the Old Testament physical barrenness is often a vehicle through which the God of creation acts to fulfil the promise of a covenant with the chosen human instruments. Figurative barrenness is an easy stuff in the Old Testament from the physical reality of barrenness to a broader figurative use, just as women could be viewed as barren, sterile or fruitless if they had no children, so could land (desert, wasteland) or a nation be viewed as barren. Pregnancy therefore, is very important, it means there is continuity, of a given people, it is according to the African, the connection between death and life as the dead are renamed and continues to live in the children they are named after. As it is stated in the African studies" that according to the African culture, the departed come into being because they are the roots on whom the living stand ... the living are the link between death and life, those yet to be born are the buds in the loins of the living and marriage makes this possible

for them to germinate and sprout," African Studies (1998. 35). This means the barren woman takes upon herself as the one responsible for the lack of this linkage and continuity. And if one deliberately refuses to get married it means therefore, that one is cutting of the vital link between death and life.

From all this discussion, one would conclude that barrenness for an African woman is an abomination, a curse and the suffering that a woman endures is unbearable. As Mosse (1992:32) points out "A woman who does not bear children is an object of pity, contempt or derision childbearing is her woman-ship." The barren woman considers herself<sup>a</sup> laughing stock of the society, a wasted energy and above all she is responsible of cutting the linkage between life and death. As (Ibid:34) points out that "The social and emotional pressure to prove her fertility are such that a barren woman may even go insane " (Mosse-1992). Through this discussion one may realise how important it is for a woman to be reproductive and how her barrenness would be compared to a desert place, a desolate waste where there is no life, one would also come to the awareness that both woman and earth are bearer of continuation of life. This places the woman as custodian of continuous creation.

### **2.1.1. Women and Ecology**

Women's participation must be incorporated in the environmental and developmental decision making process. The conditions of ecosystems around the world have not sufficiently reflected good management practice. In order to be effective in that management, the shared knowledge of diverse groups including the traditional wisdom or rural woman, which should be solicited too. One would say that this care and protection of the environment lies heavily on women as most of them depend totally on the environment. As it is stated in the platform for action "Women have an essential and productive life in harmony with nature" UN (1995.137). In most

cases and in all the time the rural woman depends heavily on the land for survival. Therefore, "Women have an essential role to play in the development of sustainable and ecologically sound consumption and production patterns and approaches to national resource management." (Ibid.137). This relationship is confirmed in the United Nations Environmental Programme when it says; "Women are primary resource users and bear most of the responsibility for growing and collecting food, medicine, fuel, housing materials, providing cash income for schooling, health care and other family needs UNEP (1995.94).

This kind of relationship between woman and the environment is not one of exploitation and domination, that is the woman getting what she wants from nature at its expense but it is a kind of relationship that heals both of them in the process. As Nalini (1997:63) confirms. "The production of life and view it as truly productive relationship to nature because women not only collected and consumed what grew in nature but made things grow." She goes on to explain, "This organic process of growth in which women and nature work in partnership with each other has created a special relationship of women and nature and this has been summed up as follows:

- (a). Their relationship with nature with their own nature as well as external environment, was reciprocal process. They conceived in their bodies as being productive in the same way as they conceived external nature ~~being~~.
- (b). Although they appropriate nature, their appropriation does not constitute a relationship of dominance or a property relationship. Women are not owners of their own bodies or of the earth, but they co-operate with their bodies and with the earth in order to let grow and make grow.
- (c). As producers of new life, they also become the first subsistence producers and the inventors of the first productive economy, implying from the beginning social production and the creation of social relationship that is of society and history", UNEP (1995. 65).

This connectedness of women and nature is so infused in their role of life living that one would call one the other. One would say that both woman and environment were ordained to give and nurture life. This would make the people call a woman that



has not born any child barren or land that no one can grow anything barren. As Mbiti (1982:110) points out that "Unhappy is the woman who fails to get children for whatever other qualities she might possess, her failure to bear children is worse than committing genocide; she has become a dead end of human life not only for the genealogical line but also for herself". Mbiti went on to point out that:

When she dies there would be nobody of her own immediate blood to 'remember' her so keep her in state of personal immortality. She will be forgotten. The fault may not be her own, but this does not "excuse" her in the eyes of society. Her husband may remedy the situation a bit by raising children with another wife, but the childless wife bears a scar which nothing can erase, she will suffer for this and it will be an irreparable humiliation for which there is no source of comfort in traditional life, (Ibid.110)

In some communities the barren woman becomes a point of reference in case of a misfortune that befalls a family or a community. In other communities, sacrifices offered so that no woman would be barren again among <sup>them</sup>. Yet in other communities, Children are given to the barren woman by her relatives so that she too may be healed and have a continuous life. This is what barrenness means especially to an African woman. This would affect even her relationship with nature as she becomes bitter and life in general meaningless one can conclude that the woman's relationship with nature is important.

## **2.2. Biblical Teaching on Creation and Ecology**

This section is going to investigate the biblical teaching on creation/ecology and how this teaching can help us understand nature better. Karl Rahner (1980:313) points out in the encyclopaedia of theology that "The term creation expresses the way in which the world and everything pertaining to the world have their origin and final in God." He explains that "according to the old testament the Israelites learned to know God not from the nature but history, they first knew God as the saviour of nations and their belief in creation grew out of the experience for God's saving deeds", (Ibid: 313). According to Russel Clarkson (1990:60)"Creation in the western Jewish and Christians

tradition creation refers to the Genesis account of God's creation of the world". Getui (1998:60) points out that "The belief that the material world was to pass away and the true home of humans was heaven, this has led to the destruction of the careless and explorative attitude towards natural environment." Most of us have this idea that we can extravagantly exploit environment the way we want.

Creation as a whole is very precious in God's eyes. As Getui (1998:42) points out "Hence if there is more direct message in God's commission in Genesis 1:26-28 it is to stress that they should have personal relationship with living creatures just as a good ruler should have a personal relationship with the people" Musimbi (1996:24) points out that "Because God is transcendent and dependent of creation we understand creation as free act of God, determined only by God's will and by his will and power, therefore we all live move and have our being. in other words, creation is the Theocentric and is intended to display the glory of God (Acts 17:28) and in (Ps 19), in God's sight all creation is good, beautiful and complete". Getui (1998:20) tells us that St. Paul in Romans 8:18-2 speaks of all creation groaning with pain awaiting regeneration, meaning waiting to attain its goal in God." The rich discovery of biblical insight are carried to a culmination of the New Testament's understanding of God's redemptive work in Jesus Christ which reconciles all things and brings them the promise of creation's healing, wholeness and liberation." Fragomen and Paulikowski (1993:21) point out that "For the ecozoic age, Christians need to have an emphasis on the individual Jesus to a sense of the Christ dimension that everything has both its individual phase and its cosmic phase".

Getui (1998:23) confirms this when she points out that in revelation 7:3 "Hurt neither the earth nor the trees, nor the seas, this is a challenge to our destructive attitude of felling of trees, uncontrollably fishing in oceans and lakes, misuse of soil, dumping

radioactive waste in the sea and the pollution in the atmosphere." Fragomen and Paulikowski (1993:24) point out that "St. Paul reminds us that creation itself is destined to share the glorious freedom of the children of God" (Romans 8:21-22). In this role as mother, creator and helper, God stands on the side of the poor, the weak and the vulnerable and with desired help he empowers them" Msimbi, (1996:34). For God, all creation is held in high esteem and should be respected the way it is, that is the way God respects it." Fragomen and Paulikowski (1993:4) tells us that (Ps 24) "Is a hymn celebrating God's creating and controlling power in nature ... and that in (Numbers 32) to stand before God as the creator is to respect God's creation, both the world and nature and of human history".

Musimbi (1996:38) tells us that in the book of Lev. 26 and Deut28 "The imaginary here calls primordial covenant with all the creation, a convenient that exalted nature's inartistic value, by returning Israel to the pristine moment of primeval creation, rather than merely the wilderness period of its national origin, this theology underscores the distinctively new relationship that God has established." Msimbi, (1996: 38). Paul calls this relationship new creation. Getui states that "In this final appeal, Paul asserts, neither circumcised or uncircumcised is anything, but a new creation" (Getui, 42). Msimbi tells us that "In using the language of "new creation" Paul indicates the magnitude of changes signalled by the new era began with the Christ and he writes that this new creation means that there is a new and exclusive way of salvation" Fragomen and Paulikowski (1993:18) points out that "Romans 5:17" this verse can be rendered either whoever is in Christ is a new creation or if anyone is in Christ there is a new creation, Paul's statement allows for the interpretation that not only the individual Christian but the objective situation are transformed, everything old has passed away and everything has become new." To conclude this discussion, this

reflection on the biblical teaching on creation as a whole not only human being indicates the importance of creation. And as Fragomeni and Pauliskowski points out that "There is the inextricable link between God and creation ... that in actual fact there is no such being as God without creation" (Ibid. 17).

### **2.2.1.Church Teaching on Women and Creation**

For many years the Catholic Church has not been keen on the issues concerning the environment. So little has been written about it coming out as purely Catholic teaching. It was exactly one hundred years from May 1891 when Pope Leo XIII's great social encyclical (on the condition of a working class) to May 1991 when Pope John Paul's II encyclical one hundred years of Catholic social teaching touching on ecology. People welcomed the long awaited message. Fragomeni and Pauliskowski (1993:27) point out "When Pope John Paul II dedicated his end of 1990 World Day of peace message to the ecological crisis, he received his high praise ... some commentators at the time hailed the message as being, a long over due Catholic entrance into the issue of the environment". Pope John Paul II (1990:57) points out in the encyclical the gospel of life, that redemption is seen as integral part of divine creation, rather than a separate divine activity necessitated by the reality of sin". Russell and Clarkson (1990:60), tells us in the Dictionary of Feminist Theology that "Salvation, or good life must be from all forms of life not just human beings".

Fragomeni and Paulikowski (1993:27) point out that "The church's teaching concerning the environment are in three phases, that is the first from Leo XIII until the beginning of the Second Vatican Council through the pontificate of Pope John Paul II.... They went on to say that although each was intact and different. They revolved around two common rubrics: In, each the church institutes the question of the environment within the larger context of justice and common goods", Pope Paul II

(1990:57) points out that "To defend and promote life, to show reverence and love for it, is a task which God entrusts to every man and women calling them as his living image to share his lordship over the world". As Russell and Clarkson (1990:61) point out that "creation centred spirituality rejects the sexist dualism found in western culture but emphasises that holiness is sought in the lives' of ordinary people as they embrace the world by their labour and their relationship with others and with the planet ". John Paul II. Points (1990:60) out that "As one is called to till and look after the garden of the world, one has a specific responsibility towards the environment which he lives". ... he went on to say that it is ecological question ranging from preservation of the natural habitats of the different species of animals and of other forms of life to human ecology and this is not only for the present but also for the future." (Ibid: 60)

From all this background of the responsibility and care of the environment I would like to introduce the creator of all that lives who is God and the co-creator (the woman) and illustrate how they are intertwined in their role of giving and nurturing life.

As Russells and Clarkson, points out that "The birth of the world from the body of a great mother (God), and the sense that all nature is alive and sacred, the prominence of women's role and status suggests a powerful alternative to the present tradition of creation,". Russell and Clarkson went on to say that creation stories are theological affirmation about the relationship between God, world and humanity summed up in a woman, that God created everything but when he created the woman the human community was born", (Ibid. 60).

Pope John Paul points out that it is a responsibility, which reaches its highest point in the giving of life through procreation by a woman "(John Paul II 1990 pg. 62). Russell and Clarkson (1990:64) share in their point when they say that" Feminism celebrate women's' ability to conceive, bear, and nurture children and the whole nature without making a requirement for achieving motherhood." This means that all these roles and qualities are inborn and God meant it so right from the beginning of the time. As Pope John Paul II (1990:61) points that "The Bible teaches in direct and eloquent

language when it reports the joyful cry of the living ... aware that God has intervened, Eve exclaimed, "I have begotten a child with the help of the Lord." He added that "throughout the history of the Christian Churches women have been engaged in two major tasks that is nurturer and educating of the young and care of the old, sick and poor" (Ibid: 61).

As Russell and Clarkson points out that "In addition to focusing of women's experience of motherhood, feminism theology finds biblical and theological warrant for addressing God as a mother... The imagery of labour and child birth is assimilated to God, the point here is to celebrate both Yahweh as the creator of old and Yahweh as the author of new creation." The Old Testament describes God as being in labour giving birth and offering motherly care. In the New Testament likens Jesus to a mother hen that gathers her young under her wings. The way God cares for all that he has created is the same way the woman cares for all life around her.

### **2.3. Women and Development: NGOs and Government Contribution.**

For the four decades in African continent especially south of Sahara and in Kenya different strategies towards development have been tried and their main reason of doing this was to alleviate the suffering of the poor women of Africa in different communities. These strategies never achieved their goal as they were planned and prepared outside Africa and disregarded the cultural situation of the local communities especially the women. They never took in to account the aspiration of the women, their expectation, and their wisdom towards development that has sustained them throughout the years. Warren (1993:91) points out that "women's knowledge is bodily knowledge because cultural dualism have defined women in terms of the body and nature, women tend to cultivate knowledge that integrates head and hand.... Their knowledge consists more in "thoughtful ways of doing" them than ways of thinking about."

The women in Africa whose agricultural work and produce is so outstanding was never included in all these plan for development. It is reported in the United Nations Education Programme that (1995:94) "In Africa 70% of the food growing by the women, in Asia 50-60% in Latin America 30% and they are usually responsible for marketing agricultural produce. The report went on to say that in, African women do up to three-quarters of all the agricultural produce. (Ibid: 94). All this strategies like top - bottom approach, integration for development, alleviation of poverty, basic needs strategy, district locust development, structural adjustment programmes (SAPs) failed because the main targeted groups, the women groups were left out in the planning. As Warren (1993:87) points out that "women's expert knowledge of soil, climate and seeds is marginalised as it is often dismissed as mere "old wives' tales." And as it is reported too in UNEP (1993:93) that in most parts of the world, women are virtually absent from or are poorly represented in economic decision-making, including the formation of financial, monetary, commercial and other policies, as well as tax system and rules governing pay." UNEP went on to report that "women's participation and gender "concerns are still largely absent from the development decision making body" (Ibid: 94).

These set backs did not hinder the women from venturing into development. Different groups were formed by the women throughout the country doing things to supplement their agricultural produce and as a result have proved to be the main provider. Warren (1993:90) points out that "Because of their traditional practices, women are typically well positioned to know that economic development inevitably changes nature and these changes constitute real progress which must be measured against the welfare of the whole communities and future generations. Women as caretakers and nurtures of the world could not be hindered in any way development

wise." ~~Ostergaard~~ (Ibid: 5) points out that "women's activities are spread over various sectors of society, productive as well as reproductive ... that women's role in biological reproduction and the bearing, nursing babies is self evidence". UNEP echoes this by reporting that "women have been located at the intersection of the environment and those practices that sustains the community, such as mothering, health care, and care for the land. The report went on to say that women can hardly afford to be against progress if it is genuinely life nurturing progress UNEP, (1995: 88).

As life giver women treasure the environment and would defend it at all cost even with their lives. Any development that does not touch environment, for them has no future and continuity.

We can see that socially, forestry is a feminist issue. Tree hugging by Chipso women is more than the simple attempt to save trees from logging companies. It is instinctively feminist political act growing out of typically women's knowledge of the forest. The circling of trees can be understood as presenting the broad circle of concerns that a woman understands. Tree means water for Chipso women, trees means safety from flooding. Forests, not simply plant monoculture, means food, fodder building materials, and medicines. Hugging trees is much a defence of culture and future generation as it is a defence of nature (Ibid: 86).

That is why the Kenyan' rural woman hates the newly introduced cash crops in a given area for it not only displaces them out but also they don't give life, there is no continuity of life in them. Warren (1993:87) points out that "the effort to involve Third World communities in international markets through introducing of technologies to produce cash crops is one example, this tends to cause dual economies, with men working in for the profit sector while women continue with traditional agriculture to meet the needs of the family. Such programmes rarely improve the lives of women and children. Warren, went on to point out that caring labour holds together the family and the environment and is inherently interested in future generations."

Because of the women's struggle to nurture life, the NGOs have stepped into boost their efforts and their contribution has been outstanding in many places in Kenya, As it is reported in the poverty and the environment by the UNEP(1995:85) that "NGO have made important contribution to reaching the poor, proving themselves able to help



the most disadvantaged groups, where governments have been unable or unwilling to do so, and to respond quickly to emergencies.<sup>1</sup> The report went on to point out that the NGOs also bring a different perspective from multilateral organisation and have important contribution to sustainable development activities." All these efforts have been recognised both locally and internationally. Some have created task force, others have engaged or even required NGO and public participation in the environmental impact of the local communities. Though some NGOs have been accused of generating profits to their own ends most of them have identified themselves with the rural poor and in their work have not displaced the women with sophisticated technology as other organisations have done. As it is reported in the UNEP report that "The NGOs familiarity with local conditions as well as with the social cultural and traditional aspect, of the population direct contact with the communities and grassroots groups and their ability to disseminate information places in position to help implement more participatory decision-making" UNEP, (Ibid: 85).

The government has also played its part as far as the women development is concerned. It has introduced different methods of farming, for example how small farmers can combine animal husbandry and crop, a kind of holistic development. As is reported in UNEP that "governments have expressed their commitment to creating a new development paradigm that integrate commitment to creating a new development equality and justice within and between generations," UNEP, (Ibid: 139). Though the government has tried to uplift the women in their development, women's priority comes last in their list and this has hindered real progress. Ostergaard (1994:94) points out that "insufficient attention to gender analysis has meant that women's contribution and concerns remain too often ignored in economic structures such as financial market and institutions, labour markets, economics as an academic discipline, economic and social infrastructure, taxation and social security system, as well as family and households" As consumers and producers caretakers of their families and educators women play an important role in promoting sustainable development through their concern for quality and sustainability of life for present and future generation.

Therefore the government should supplement their efforts together with the NGO for this to become a reality.

The discussion throughout this chapter indicates the close relationship between the women and environment and how each is dependent on another. Therefore it is only proper to give the women her due that is the care of environment and equal footing with that of the man in doing so. This should not be done single-handedly but through networking that includes all sectors.

## **CHAPTER THREE**

### **3.0 RESEARCH DESIGN AND METHODOLOGY**

#### **3.1 Introduction**

This chapter illustrates the methodology used in data collection in order for the researcher to get the exact information on the issues affecting the woman in Samburu. It also shows clearly the sampling method and the instrument used during research.

##### **3.1.1 Description of the Area of Study**

Oldonyiro is on the western side of Isiolo district in Northern Kenya., The surface is approximately 100 x 50 km. The North and Western borders are formed by the perennial and river Waso Nyiro. There are many seasonal rivers of which Oldonyiro and Kipsing rivers are the most important as they are nearer to the people. The annual rainfall ranges from 500mm in the south to less than 400mm in the North. There are two rainy periods, one from March to May (200 - 300mm) and the other in October - December (150 - 200mm). In the southern part of the area the distance to permanent and seasonal water resources is more than 20km. In the centre 10 - 15 km, while the rest of the area is less than 10km. The fertility of the soil is moderate but there is a high risk of soil erosion. The area is rich in wild animals. This limits the free movement of the people and occasionally, causes the loss of both human and domestic animals. (Source: Isiolo development plan 1997-200:46)

The area has been struck by subsequent years of serious droughts. In 1981, 1984, 1989 and the year 2000 droughts led to enormous reduction of their herds. There have been severe epidemics of measles that killed a high number of children. There are many health problems in the area, like malaria, worms, diarrhoea, malnutrition, eye diseases, maternity complications and scabies among others. The economic recession the country has experienced since 1993 has worsened the situation of this area. Food security has become increasingly difficult for people as the prices of basic foodstuffs are continually rising, hence the people can not afford to buy food from the local shops. The area is in semi-arid and arid ecozones. The Samburu and the Turkana people are

pastoralists who migrate regularly to areas with richer pastures and water. They live in villages which are formed by several 'manyattas' (huts). A manyatta consists of several households ranging from 5 - 16 households.

The Samburu people are structured according to tradition patterns and beliefs. The male dominant is strong resulting in forced marriages for girls at very young age. 92% of the people of Oldonyiro are illiterate. Up to recent years, there are about 50 students from Oldonyiro in the secondary schools out of the division and about 400 pupils in the primary schools around the area. The area is divided into two main centres that is Oldonyiro and Kipsing, which is about 42 km away. These centres serve as the headquarters of all social and pastoral activities. The area is very isolated linked with very rough roads to the outside world. Oldonyiro to Isiolo where the district headquarters is 104 km. Nanyuki the main shopping centre is 85 km and Wamba a reliable mission run hospital is 80 km away. During the rainy season, these roads are badly affected by floods and renders them impassable.

### **3.1.2. Selection of the Women Groups**

The leaders of different groups were selected by the groups themselves, that is, the leaders of five women groups youth groups, elders, boys and girls in school and teachers. All these leaders through these groups gave 10 people out of each group. A total of 100 people were selected but were grouped into ten different groups according to their kinds. the researcher did this because it was easier to reach a bigger number in a short time and because of droughts people were migrating to different places, this forced the researcher to follow them to these places that is why this method was used.

### **3.1.3. Research Instruments**

The researcher administered questionnaires whose contents was the same for all the groups, that is, five women groups. elders. teachers, boys and girls in school. There were eight topics with four questions each. All these thirty-two questions were closed ended type and this was done because the researcher wanted to stimulate a discussion

among the groups. The questionnaires were issued personally to the nearby places while to the far places arrangements were made with the group leaders.

#### **3.1.4. Research Assistant**

There were the two research assistants who were women. They acted as women co-ordinators in the two big centres that is, Oldonyiro and Kipsing. They helped mainly with the translation as most of the women could only speak the local language. These two women knew all the places where the people had migrated to and so they accompanied the researcher to these places.

#### **3.1.5. Observation and Informal Interviews**

Observation and informal interviews were done to counter-check the main research information. In order to obtain this information, the researcher went to markets on market days, watering points, visited different manyattas (villages) and relief food centres especially on distribution days and Barazars (Chief's meetings). These informations were obtained in a very relaxed atmosphere and the people talked freely in a friendly manner. The camera was used in these occasions and pictures were taken to help with the analysing of the data later.

#### **3.1.6. Method Used**

The researcher was able to reach more than 100 people in a short time and carry out a meaningful research. All the people interviewed and those who were not interviewed were very co-operative and friendly. Therefore the information was given in a free atmosphere. This was because there was official letter from the collage to the parish priest who made the researcher's visit more official.

#### **3.1.7. The Interpretation of the Data**

The information obtained from all this research was later analysed descriptively by using bar graph to illustrate the findings. This makes this data analysis both qualitative and quantitative.

### **3.1.8.Limitation**

It took the people too long to give the feedback as the time given for research was running out. The researcher had to cover long distances most of the time on foot through the bushes in unbearable heat. There is no public transportation to and from Oldonyiro. One would go out only when the parish car was going out. There was lack of finance to buy research equipments like tape-recorder, videos or even hire a car for transportation to distant places. Since most of the women did not know any other language apart from their own, this forced the researcher to work through a translator. There was shortage of food and people were dying of hunger, this made it very difficult to interview them.

The nomadic style of life of the people made it very hard to accomplish the work in time. They had to be followed to wherever they had migrated. During this research period the Samburu people experienced one of the longest drought in history. Therefore, the place was very dry. Most of their animals died because of this and the whole locality was empty, people had migrated. The insecurity of the area was very bad at that time, because of the hunger people could be attacked even in their own houses. Shifters from the neighbouring tribes could attack and raid at any time of the day.

### **Conclusion**

Though this was a very difficult exercise as it has been spelt out above, the researcher was able to obtain all the information needed for the whole research. Chapter four will deal with the data analysis of all the information collected in the field. This information will be in form of bar graphs showing clearly the responses of each group interviewed.

## **CHAPTER 4**

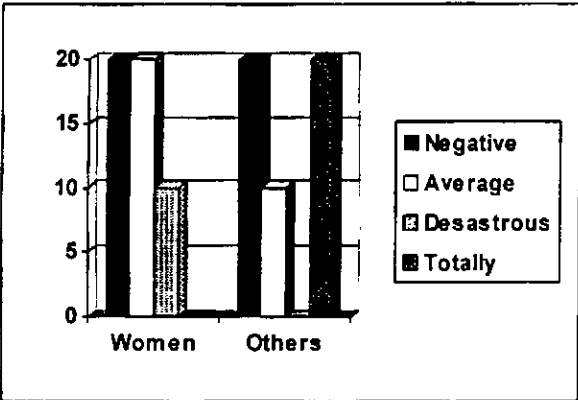
### **4.0. DATA ANALYSIS [RESULTS]**

#### **4.1. Introduction**

This chapter deals with the data analysis. All the findings were analysed in the form of bar graphs. The researcher worked with five groups of ten women. Therefore 50 women participated during the process of data collection. Others in the analysis include elders, teachers, and youth out of school and boys and girls in school. All these different groups represent the response of the community. They form the other half, that is 50 in number all together. All those who were interviewed were 100 people.

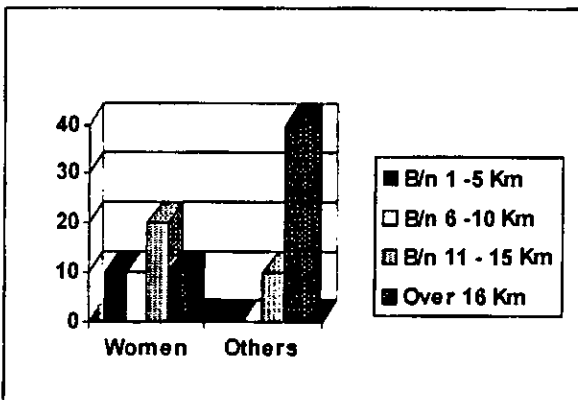
4.2. Section Two: HARSH CLIMATE

Table 2.1. Effects of Harsh climate on development



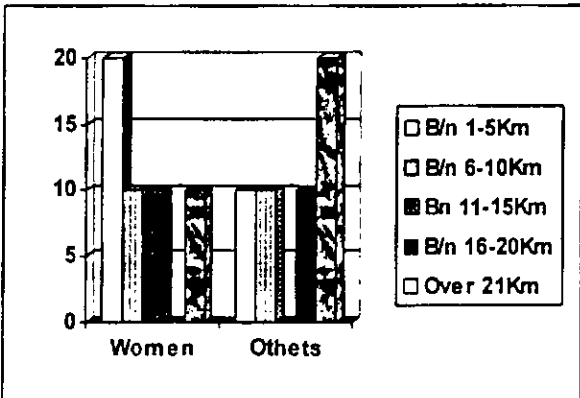
Respondent	Negative	Average	Disastrous	Totally
Women	20	20	10	0
Others	20	10	0	20

Table 2.2. Distance where drug stores are



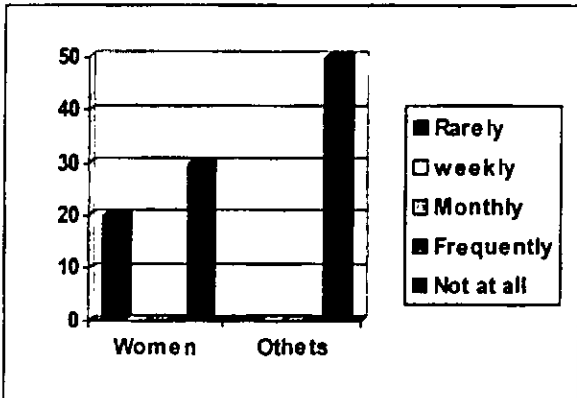
Respondent	B/n 1-5 Km	B/n 6-10 Km	B/n 11-15 Km	Over 16 Km
women	10	10	20	10
Others	0	0	10	40

Table 2. 3. Showing how the nearest waterhole is



Respondent	B/n 1-5 km	6-10km	11-15km	16-20km	Over 21km
Women	20	10	10	10	0
Others	10	10	10	0	20

Table 4. 4. How often are your animals visited by the veterinary officer



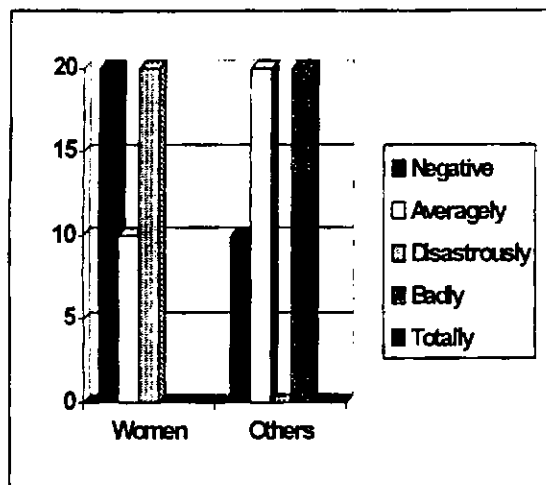
Respondent	Rarely	Weekly	Monthly	Frequent ly	Total
Women	20	0	0	0	30
Others	0	0	0	0	50

These findings show that harsh climate affects development resulting in lack of water, increase in animal diseases, it also shows that animal husbandry is very poor in Samburu land. All these are in line with both objectives and assumptions that the environment needs to be enhanced by planting trees.



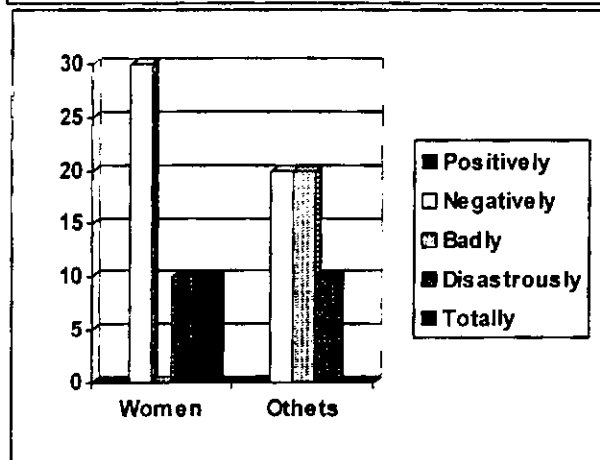
### 4.3. Section Three: CULTURE

**Table 3.1. Some of the ways culture affects women development**



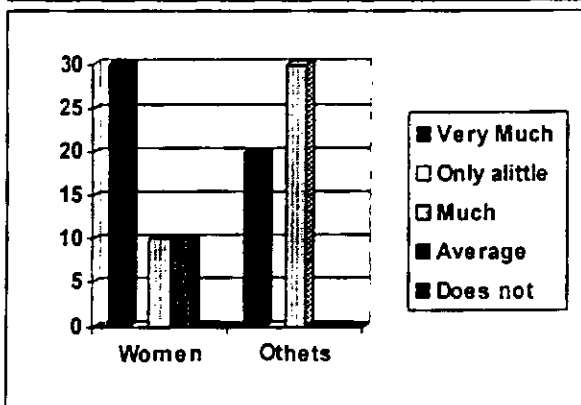
Respondent	-Ve	Average	Disastrously	Badly	Totally
Women	20	10	20	0	0
Others	10	20	0	20	0

**Table 3.2. How early marriage affect development**



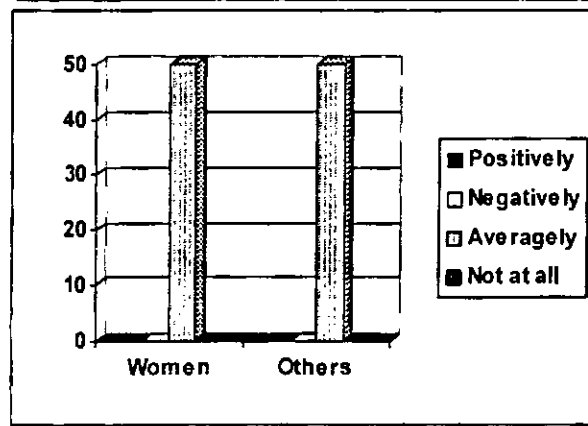
Respondent	+VE	-VE	Badly	disastrously	Total
Women	0	30	0	10	10
Others	0	20	20	10	0

**Table 3.3. Showing how heavy workload of women affect development**



Respondent	Very much	Only a little	Much	Average	Doesn't
Women	30	0	10	10	0
Others	20	0	30	0	0

**Table 3.4. Showing how men contribute to development in Oldonyiro division**

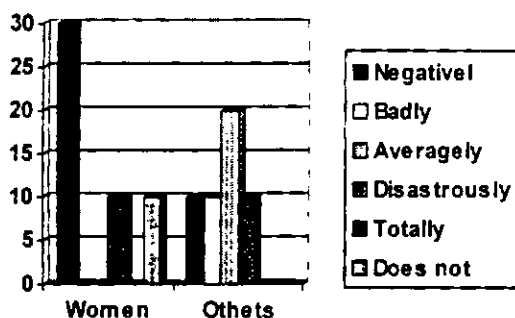


Respondent	Positive	Negative	Average	Not at all
Women	0	0	50	0
Others	0	0	50	0

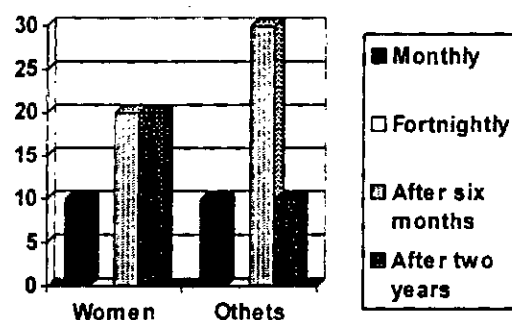
The result above shows how culture affects women personally and their development as a whole. It also shows these inequality of division of labour between men and women in Samburuland. This is not the reality, through talking to the women themselves and through observation the women are overburden. This confirms both objectives and assumptions that women need educational awareness in order to participate in decision making

#### 4.4. Section Four: NOMADIC LIFE.

**Table 4.1.** Some of the ways the nomadic life affects development



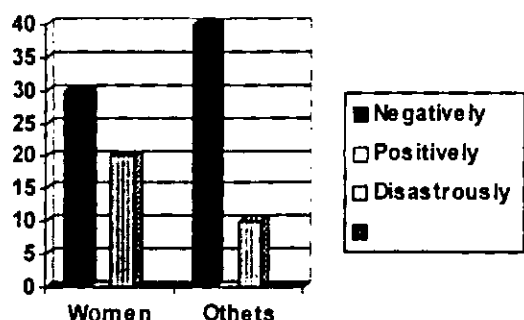
**Table 4.2.** Development from one place to the other



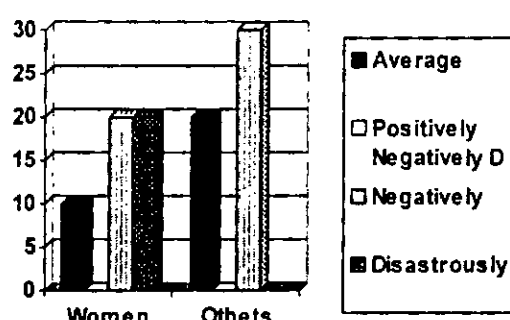
Respondent	-VE	Badly	Average	D	Total	Does not
Women	30	0	0	10	0	10
Others	10	10	20	10	0	0

Respondent	Monthly	Fortnightly	After six months	After two years
Women	10	0	20	20
Others	10	0	30	10

**Table 4.3.** How this movement affects the women



**Table 4.4.** The extent this nomadic life affects development



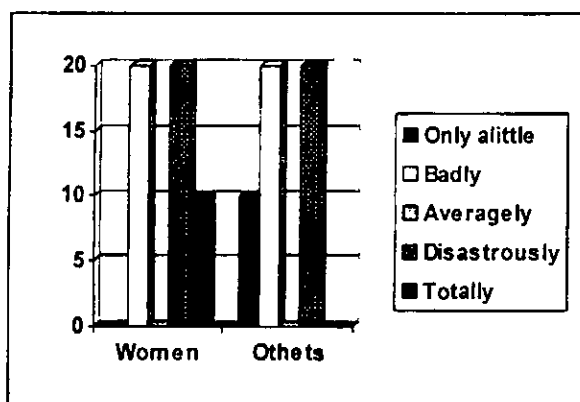
Respondent	Negative	Positively	Disastrously
Women	30	0	20
Others	40	0	10

Respondent	Average	positively	Negatively	disastrously
Women	10	0	20	20
others	20	0	30	0

The result of this finding shows clearly, how nomadic life not only affects development but also bears heavily its negative effects on women. This too is in line with both objectives and assumption in that if the environment is enhanced the Samburu people would have a settled life.

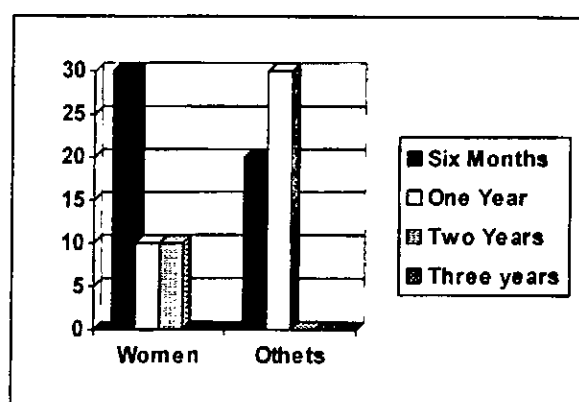
#### 4.5. Section five: PROLONGED DROUGHTS

**Table 5.1. Ways the prolonged droughts affect development**



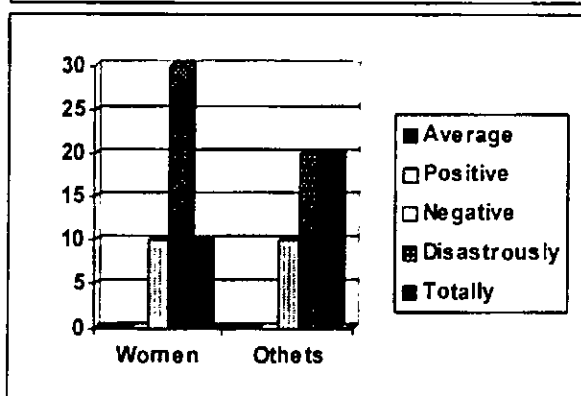
Respondent	little	badly	Average	Disastrously	Total
Women	0	20	0	20	10
Others	10	20	0	20	0

**Table 5.2. How long the rain falls in the area**



Respondent	Six months	One years	Two years	Three years
Women	30	10	10	0
Others	20	30	0	0

**Table 5.3. The extent these droughts affect development**

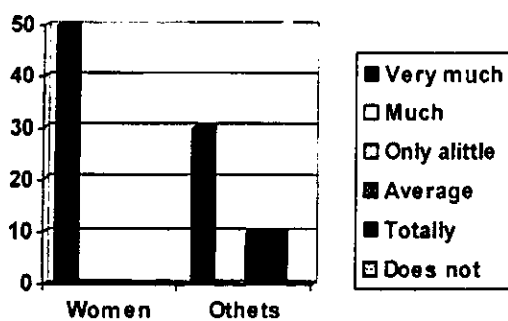


Respondent	Average	Positive	Negative	Disastrously	Totally
women	0	0	10	30	10
Others	0	0	10	20	20

These tables show that during the period of prolonged draughts the rains take between six months to one year. It also shows that development during this period comes almost to a stand still. It justifies both objects and assumptions that the environment should be enhanced in order for proper development to take place.

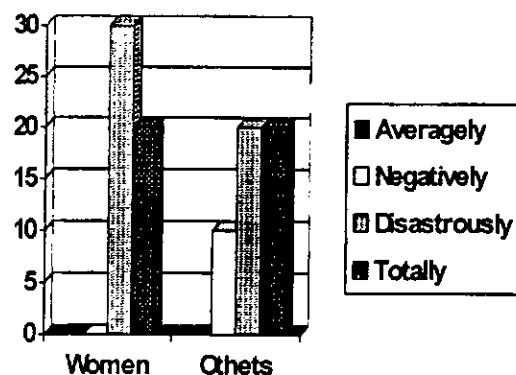
#### 4.6. Section six: INSECURITY/BANDITRY

**Table 6.1. How insecurity affects women**



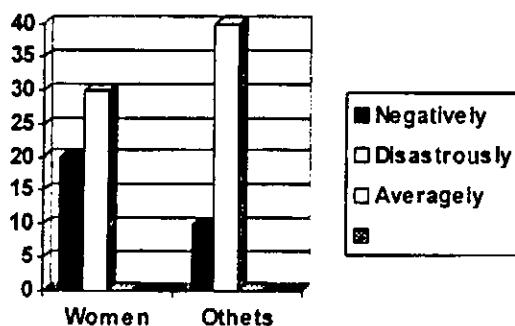
Respondent	V/much	M/only	O/little	Average	Totally	D/not
Women	50	0	0	0	0	0
Others	30	0	0	10	10	10

**Table 6.2. The extent at which insecurity affects development**



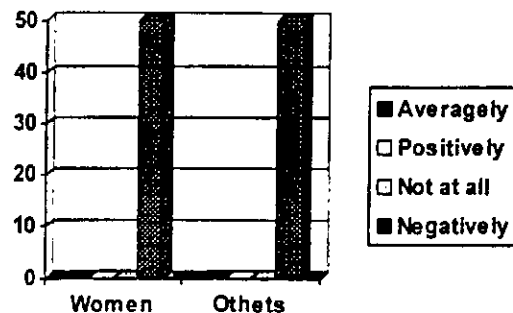
Respondent	Average	Negative	Disastrous	Totally
Women	0	0	30	20
Others	0	10	20	20

**Table 6.3. How this insecurity affects human life**



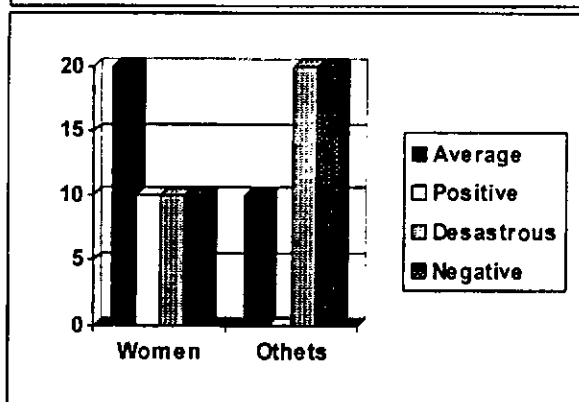
Respondent	Negative	Disastrously	Average
Women	20	30	0
Others	10	40	0

**Table 6.4. How this insecurity affects basic needs in the family**



Respondent	Average	Positively	Not at all	Negatively
Women	0	0	0	50
Others	0	0	0	50

**Table 6.5. The government contribution towards eliminating insecurity**



Respondent	Average	Positively	disastrous	Negative
Women	20	10	10	10
Others	10	0	20	20

The long-standing insecurity in Samburu is shown clearly on these tables. Its effects on development, on human life, on basic needs of the family and contribution of the government towards eliminating it. This is inline with the assumption, as it calls for change of attitude towards some cultural practices that brings quarrels like cattle raiding.

4.7 Section Seven: LACK OF FINANCE

Table 7.1. How lack of finances affect sdevelopment

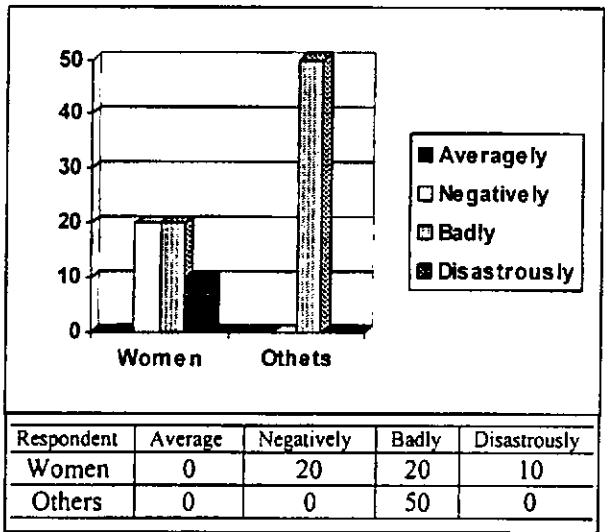
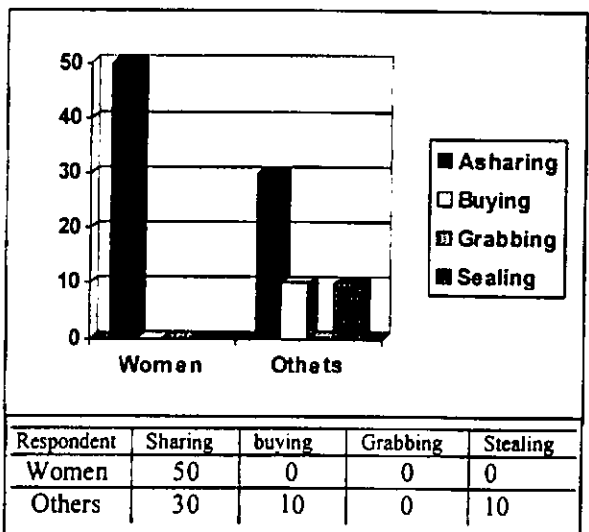


Table 7.2. Contribution of community in the affected families



These tables show how lack of finance has its negative effect on development and how the whole community especially the women would share in time of security. This justified the objectives that with the initiation of income generating projects the women would be self-reliant

4.8. Section eight: LACK OF FORMAL EDUCATION

Table 8.1. How illiteracy affects development

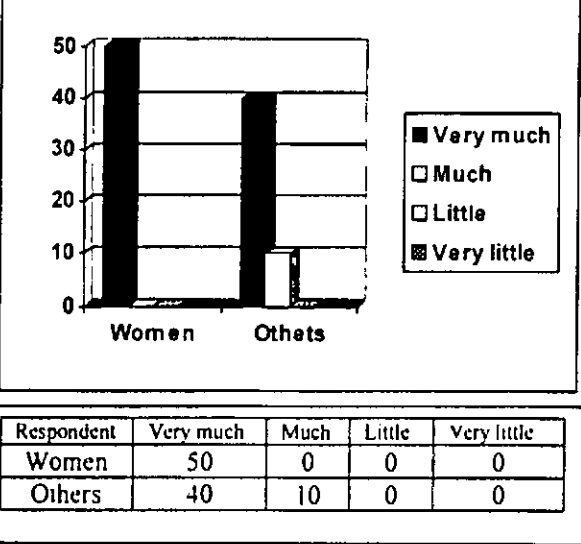
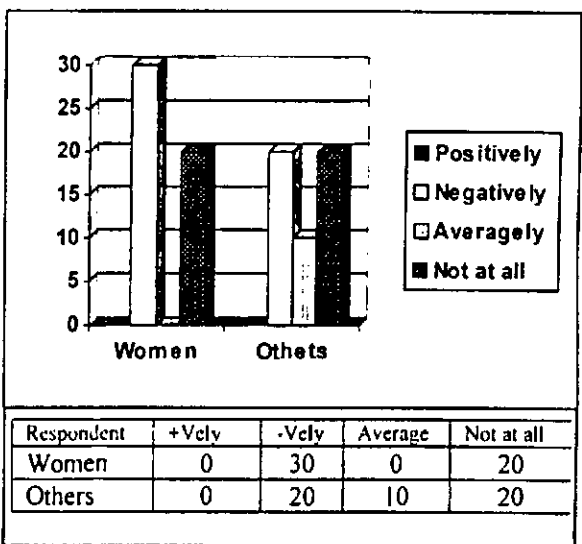
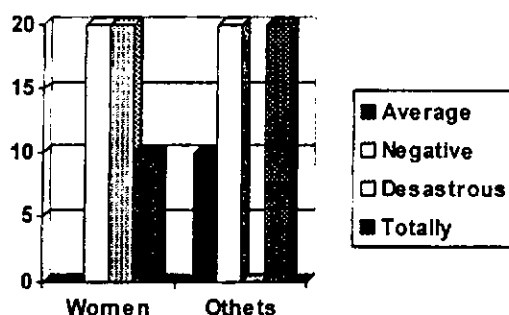


Table 8.2. The value of girls' education in Samburu

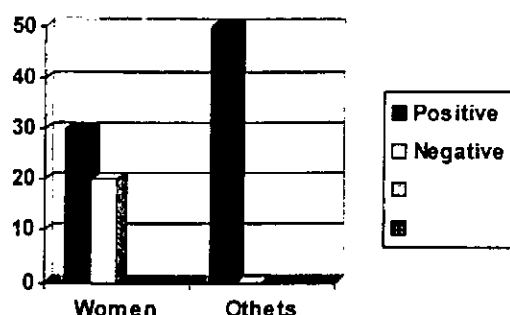


**Table 8.3. How illiteracy affects women**



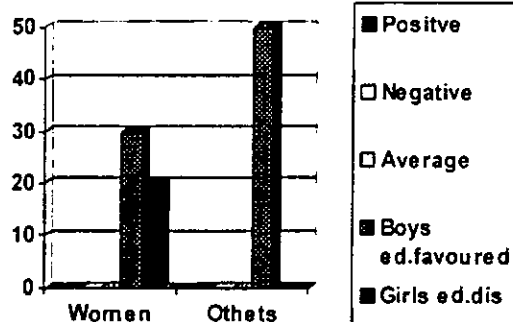
How does illiteracy affects women?

**Table 8.4. The attitude towards the boys' education in comparison to girls'**



**Legend:** What is the attitude of boys' education in comparison to girls'?

**Table 8.5. The attitude between girls and boys education**

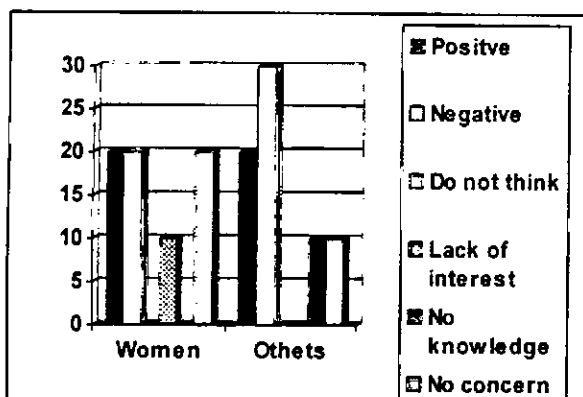


Respondent	-VE	+VE	Average	Boys	Girls
Women	0	0	0	30	20
Others	0	0	0	50	0

These tables show how high illiteracy is among girls in Samburuland, its effects on women, development and the attitude of Samburu people towards girls education. This is in line with the assumptions in that the women need both formal and informal educational awareness.

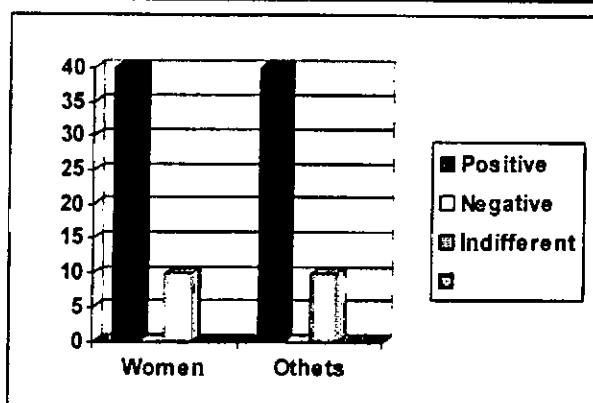
#### 4.9. Section nine ATTITUDINAL FACTORS

**Table 9.1. Community attitude towards improving environment.**



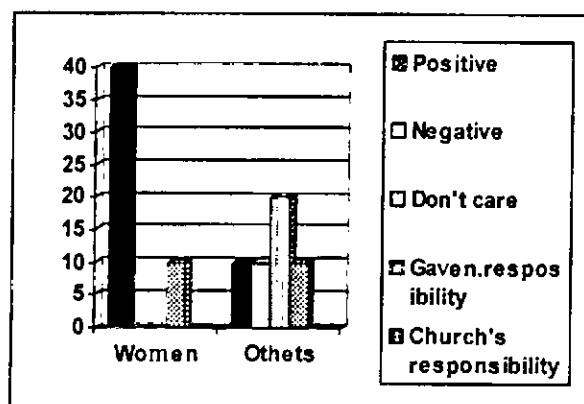
Respondent	+Vc	-Vc	D/know	L/interest	N/K	No/co
Women	20	0	10	0	20	0
Others	30	0	0	10	10	0

**Table 9.2. The attitude of pupils towards education**



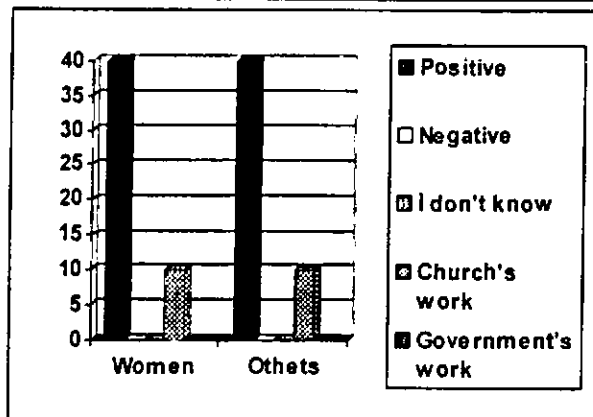
Respondent	Positive	Negative	Indifferent
Women	40	0	10
Others	40	0	10

**Table 9.3. Their own attitude towards tree planting**



Respondent	+ve	-ve	Don't care	Gk resp	Ch/ resp
Women	40	0	0	10	0
Others	10	10	20	10	0

**Table 9.4. Their attitude towards development projects**



Respondent	+VE	-VE	I don't	C/Work	G/Work
women	40	0	0	10	0
Others	40	0	0	10	0

These tables show the attitude of Samburu people in Oldonyiro towards improving the environment, the pupil's attitude towards education, and the community's attitude towards tree planting and development projects. This confirms the assumption that Samburu people need to change their attitude towards life in general and development as a whole.



#### **4.10. Comments**

The purpose of this study was to find out educational awareness of women and quality of participation in development and decision making. The research has found out that the Samburu community prefer boy's education to that of girls. Girls are married off at a very young age and therefore have never taken part in decision-making of the community. Another objective of study was to find out what has been done to alleviate themselves from poverty and independence by initiating income generation activities. The research has found out that though the women are interested and are more than ready to initiate these projects, they have never been given the chance to do so. Therefore, they have remained economically poor. The research has also found out that the response of both women and the community concerning the work distribution between men and women came out from both of them as being average. This is not the case because talking to women themselves and through observation the women are doing 90% of the workload.

The researcher wanted to find out too whether planting trees has ever enhanced the Samburu landscape. The research has found out that the Samburu people have never believed in planting trees and have never planted any in their lives. However, the women showed great interest in enhancing the environment by planting trees. The other finding is the effect of insecurity on women, development, human life and basic needs of the family. These findings were shocking as they have the highest number of people indicating that something should be done immediately to restore security in Samburuland. Other factors that have come out so strongly in the research are factors that have hindered development for years. These are some of cultural practices and nomadic style of life, which have effected on women development as a whole. Generally the research has found out that the women would have come out with better

answers in most cases but did not do so because the level of awareness due to illiteracy is quite limited.

#### **4.11. Observation**

It has been observed that human health depends on a healthy environment including clean water, proper sanitation, waste disposal and adequate supply of unpolluted, nutritious food. Women's division of labour has always entailed a close relationship with nature. They depend on the environment than the men do and the Samburu women are not the exception. From the environment, a women gets food, fuel, fodder, buildings materials, soil or plastering her house. The environment provides her with house utensils as she makes her guard for carrying water and milk from hollowing trees and calabashes from pumpkins and her pots from the soil. Environment provides her with storage containers as she weaves her baskets of different sizes from grass, backs of trees and bamboo's. She fetches water and firewood and brings home leaves of trees to young and sick animals. From the environment she gets food, medical herbs for herself and her offspring and domestic animals as well.

A woman is so connected to the earth that both of them function in unison as one. As a result of all these women become the primary sufferers of environmental degradation and forest resource depletion. Because of the important role of women as bearers of children and nurturers of life as a whole, their concern and care of environment is unbound. Their division of labour has always entailed a close relationship with nature. A woman gives birth and nurtures her offspring to maturity and so is the earth. The women and the earth as life force depend on each other for survival and continuity of life.

My research has been very fruitful and an eye opener to the challenges and struggles that the Samburu people, especially women, go through like what is observed and discussed below.

#### **4.11.1. Formal and informal education**

As revealed by the field research, illiteracy among the Samburu women is very high. For the reason, they are unable to participate in the decision-making process of their community. They need education. Proper education would improve the life style of the women and would be able to support their families. Education would help the women to know their rights, as it is a human right and an essential tool for achieving the goals of equality, development and peace.

Literacy of women is important for the improvement of health, nutrition and education in the family and empowering of women to participate in decision making in their society. Samburu women should be enabled to benefit from an on going acquisition of knowledge and skills beyond those squired during youth, since majority of them did not have chance to acquire formal education. This concept of life-long learning through workshops and seminars includes knowledge and skills gained in formal education and training, as well as learning that occur in informal ways. All these will help broaden their horizon in so many ways.

#### **4.11.2. Women improving their environment**

Women are the first and most important educators of their children. They have primary responsibility to ensure that future generations understand the close linkages between human activities and the environment. Therefore the environmental education programmes should targeted toward women in order to empower them and to transfer this knowledge to their children. The Samburu women could easily pass this knowledge to the next generation if empowered.

#### **4.11.3. Sustainable income generation**

More than one million people live in desperate poverty. Within this impoverished group are the women who are responsible for providing subsistence for their families. It has been approved that income-generating activities is a great supplement to the livestock economy especially during draughts. Therefore, the Samburu women and men should be encouraged to join hands to develop community based programmes which will assist them to earn a living in a sustainable way.

#### **4.12.4. Women as peacemakers**

Peace is crucial to the protection of environment and sustainable development. Wars and civil strife have a devastating effect on development, often transforming arable productive lands into wastelands, peace can free human and financial resources for the promotion of social service and socio-economic development. Women and children are often the hardest hit by conflicts and form the majority of refugees. At the same time, a deteriorating environment and depletion of natural resources often leads to conflict in which women and children are the majority victims. The Samburu women suffer the same fate, but one would be shocked to learn that among the pastoralist communities these wars are fanned by the women themselves. They do this when they sing in praise of a brave warrior who can be able to steal livestock from the neighbouring tribes and add the number to that of his father. They would ridicule the cowered one. Women, especially Samburu women should be empowered to contribute to conflict prevention and resolution at all levels for their own sake.

#### **4.11. 5. Gender equality in sustainable economics**

In many developing societies, womens economic roles are defined by their primary responsibility for creating and nurturing of life. Although this responsibility has a profound bearing on the use and management of resources, equal access, right to

and control over resources is needed by the women. This restricts women to unsustainable resources usage through lack of opportunity and incentives. Samburu women are not exceptional. In fact, they are worse off as they are to be seen and not heard. This means that there is a serious male domination in Samburuland and this has hindered development for years in this area. Therefore, institutional frameworks, which could allow equal, access to and rights over resources need to be developed.

#### **4.12. Recommendation**

Samburu women like other women in any part of Kenya, have embraced modern civilisation though in a lower degree than the rest. Talking to these women to find out why there is so much poverty in the area, they accept that they have abandoned practices that used to sustain them in times of crises. One example is the way they used to preserve food especially in time of long draught, how portions of pasteurised milk were left to be used only during draughts. They have left so many good practices that made them survive, which modern civilisation does not practice. Because of their semi-arid environment, they have regress deeper into poverty.

Therefore, the Samburu women need a collective empowerment through collective reflection and decision making and this should be done by building a positive self-image and self-confidence, developing the ability to think critically building up groups cohesion and fostering decision making and action. In other words empowerment includes both individual and collective action. What is meant collectively here is to take control of their lives, to set their own agenda, to organise and to help one another make demands on the state for support and on society itself for change. With the collective empowerment of women the direction and process of development would be shifted to respond to women's needs and their vision. Collective empowerment would, of course, bring with it individual empowerment but not merely for individual advancement. This understanding of women's empowerment is a good deal more common approach, that is, the of economic empowerment or getting women

into in the cash economy generally through self-employment or income generating project in order to be self-supporting. This will help the women to nurture life properly.

#### **4.12.1. Creating awareness on self-help project**

According to the Oxford dictionary self-reliance that is brought about by self-help projects is a state of being, in which a person takes charge of his or her life and directs it in an autonomous way. A self-reliant person is therefore self or inner directed as opposed to being in others, shadows thus externally directed. He or she prompts and drives himself or herself in decision and judgement- making, guided only by his or her perception and understanding which are reasonable grounded on relevant facts, circumstances and possible consequences of the open opinion.

With this background and from what I have shoved throughout this work, one would come to realise that Samburu women do not stand a chance as far as holistic development is concerned if they are not made self-reliant. Samburu woman would not take full charge on how she wants her life to be so long as she remains dependent on her husband and relatives. She needs to be empowered economically by starting income-generative projects. Starting small at the women's pace, that is from what they have spelt out as being what they would like to do. With the help from the social minister this should be built up to the reality of what it is meant to be. Economic empowerment therefore stands at the centre of all these various forms of empowerment and is second only too educational awareness. Samburu people have for years been trapped on handouts given to them by the missionaries, NGOS and the government and this has killed every initiative of the people. This has made them develop an attitude that anybody from outside their community must provide for them, which is not the case. Because of these reasons, for any project to take root in Samburu land, there should be dedication through seminars and workshops as I have spelt out before. This will help change the attitude of dependency. Above all the people should restore their dignity as those created by God by taking every effort to be self reliant through the self

help projects. In this way, the women will determine the direction of their lives and will be truly self-reliant, proper nurturers of life and its custodians.

#### **4.12.2. Women and Forestation**

There is no other woman that depends on the environment the way the Samburu one does. From her environment, dry still it, provides her with all she needs especially food for her animals as he depends heavily on meat, blood and milk. Without proper green environment all this would be a dream. Therefore it is not only necessary but also logical that the women should take up a forestation as the most important issue in their lives, and should directly be involved in planting of trees. The women themselves should provide the seed bank from the local drought resistance trees and use locally available materials as much as they could. Although much of the Samburu land is still communal, the whole land is divided and each family knows where their land is, this will help during the time of tree planting as each family will take care of their own trees. The care of these trees should be the responsibility of the whole community especially the worriers because they live in the bush and are the protectors of the whole tribe.

The planting of trees should be spear headed by the women because they would like to preserve life not only for themselves but also for the future generations. In Mathew 9:18-19, 27-31 here Jesus is seen preserving life of the two women the daughter of Jairus and the woman with haemorrhage, so, that they too may continue to give life through procreation and nurturing of all that is around her.

#### **4.13. Role of Women Addressing the Culture in the contemporary society**

It is a high time women stood up for their rights as human beings and demanded what is allocated to them by god, that is what God meant them to be and take full charge of their role in the community. Is there any group of women in Kenya that would question a culture like the Samburu women who are counted among the

properties that a man owns. Most women especially the Samburu women are tied down to rules and regulations as part of their culture. All people want to preserve their heritage. It is what makes them different from another group of people. Without culture, all groups would be extinct. The only thing is that it should not be used to oppress women.

Time is due therefore, that the women should question the culture and re-instate it to benefit the whole humanity. We have seen throughout this discussion that women are life givers, life nurturers and co-creators. Therefore, it is only proper that the women work at setting themselves free from all oppressive cultures.

All this needs networking with other women in other areas that is putting their heads together and coming up with what is best not only for themselves but also for their counterparts, so that in the end they have holistic approach to culture. This approach should start with each ethnic group doing the groundwork and then at the national level. This means probing every cultural sector, which has been oppressive. For example economic structures that have been explosive, legal rights, educational and medical issues that have sidelined the women. The women should probe the causes of sexism, racism, why they are exploited generally, paid under and overworked, with few opportunities. As the main life givers women should be set free through education from all the discrimination so that holistic development is realised on our land. Lastly, the women should work at those aspects of culture that gives life and use always their God-given potentials as life givers.

#### **4.14. Change of Altitude Towards the Girl-child in Samburu Especially in**

##### **Relation to Education**

All that have been discussed in this work would go to waste that is having no fruit if nothing is done to the girl-child is education. It has been a long-standing



traditional practice in Samburu to marry them off at a very tender age that is from 7-11 years of age. This has jeopardised women's development of the area and has rendered them permanently dependent on their husbands for each and everything. It is a high time the Samburu women should be empowered through formal education. This could only be done when at present mothers are given informal education through seminars and workshops and should be the pioneers of this long awaited change of attitude. This education will enable the women to participate in the decision making in the society which up to now is left to the elders who manipulate it to their interest.

The few women who have had the chance of education in Samburu have shown that they are just as capable as their male counterparts. These few women are doctors, teachers and others have gone to overseas for studies. The majorities have never had this chance and are capable if only they are empowered through change of attitude to go through education. These issues of education for the girl-child should involve everybody in the tribe beginning with the main decision-makers these are the elders. There should be enforcement from the government to see to it that the girl-child has education. One would look at other areas in Kenya where women have the same footing with the men and would notice that these places are well developed compared to the areas where the women have not had the chance of education. Therefore, the girl-child in Samburuland needs to be empowered through formal education in order to experience the holistic development. The future generations of women would not be proper custodians of a continuous creation if the girl-child has no chance of education now.

## **CHAPTER FIVE**

### **5.0 TITLE: OLDONYIRO WOMEN GROUP IN THEIR WHOLISTIC DEVELOPMENT.**

#### **5.1. Oldonyiro women group**

Oldonyiro women group is in oldonyiro Parish Isiolo Diocese in Laikipia District in northern Kenya. Oldonyiro is a -Samburu word for river, which means life giving in local language. The project is from January 2001-2005 December

#### **5.2. Project overview**

Oldonyoro Parish where Oldonyiro women group is found is in Isiolo District in Northern Kenya. The place is very dry as it is situated in semi-arid area. 60% of the total land is in arid ecozone. Therefore people are very poor and there is very little food because of the draught that has hit the area in the past. People were left with completely nothing. This lead to the Oldonyiro women group to start a income-generating project so that they could find ways of eradicating this poverty.

#### **5.3. Statement of the problem**

Because of the re-occurrence of the long draught the women have become poorer than ever.

#### **5.4. Project Goal**

The main goal of this project is to obtain self-reliance and self-employment from 2001-2005

#### **5.5. Project Risks**

- Financial risks
- Raids from nearby tribes
- Migration of the people
- Women having no voice on even what is their own

## **5.6. Basic Assumptions**

- If the Isiolo District climate were hospitable the women of Oldonyilo would have developed themselves.
- If the women of Oldonyiro had formal education they would participate fully in the decision making of their community and would be aware of the dangers of environment negligence
- If the women could have steady and proper income, they could have steady and proper income they could have not been that poor.

## **5.7. Project Justification**

Because of the income generating project that the women would start would provide income and so they would be able to have their basic needs like food shelter, clothing and education for their children. It would enhance the development of the area and the women would have the dignity of owning things for themselves in order to improve their life situation.

## **5.8. Project Objectives**

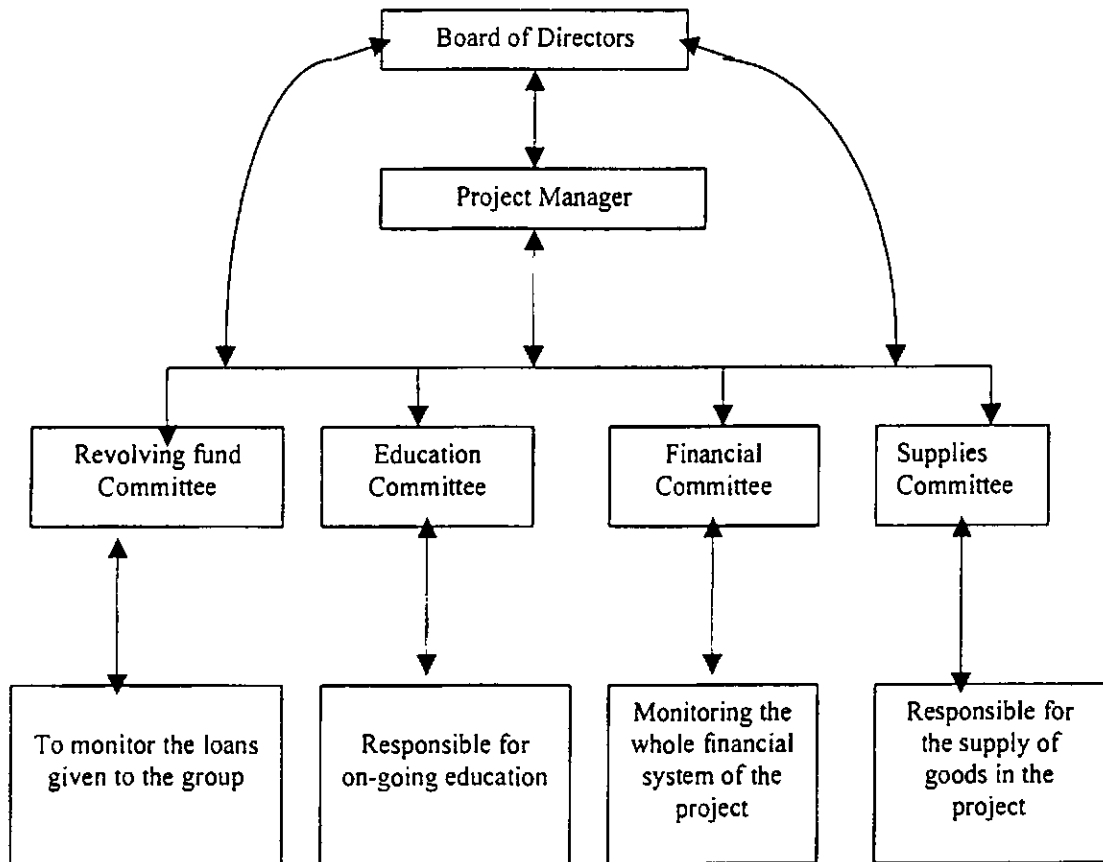
- 1, To empower the women with skills so that they, can be able to take care of their environment and obtain sustainable development
2. To provide skills to the women so that they could reach decision making level.
3. To create awareness concerning the care of natural resources especially tree planting.
4. To create awareness concerning business enterprise so as to have good returns.

## **5.9. Research questions**

1. Who will be the possible donor?
2. What will happen in times of raids, migrations and draught
3. Will the women group meet the aim of the project?

4. Supposing the project fails what will happen
5. Will the women meet the target of local contribution set by the funding agency in this insecure, dry war torn place?

### 5.10. Project Management structure



NB. In this project structure there is free communication to each department to avoid hierarchical tendency.

### 5.11. ACTIVITIES IN PHASES

#### PHASE I.

##### SEMINARS

1. Preparing the invitation letters
2. Inviting the resource persons
3. Booking the Centre

## **PHASE II**

### **FORMATION OF COMMITTEES**

1. Inviting women for meetings
2. Booking the hall
3. Selecting women leaders through secret ballot

## **PHASE III.**

### **INCOME GENERATING ACTIVITIES**

1. Buying and selling goats
2. Buying and selling veterinary medicine
3. Buying and selling hides
4. Renting a house to store up goods
5. Buying and selling beads

## **PHASE IV.**

### **AFORESTRATION**

1. Protecting springs
2. Building terraces to stop soil erosion.
3. Planting trees

## 5. 12. PROJECT ACTIVITIES AND WORK BREAKDOWN STRUCTURE

OBJECTIVES	ACTIVITIES	WORK BREAK DOWN	EXTEMATED TIME OF COMPLETION	COST EXTEMATED
To equip the women with additional. Seminars skills, tools and knowledge on issue touching their lives with an aim of strengthening and achieving sustainable development	Seminars	.Invitation letters  Booking Centres  Resource person 3 days seminar twice a year	.10 months	40 000
To create awareness conceiving business. Income generating activities entrepreneur so as to have good returns and be self-reliance	Income generation Activities	1. 5000 goats each 1000/= 2. Veterinary medicine 3. Hides and skin 4. Renting house: 3 shops each 500/= kshs per 3 years 5. Buying beads	5 months  4 months 3 months 2 months  2 months	5 000 000  200 000 1 000 000 54 000  500 000
To create educational awareness to Workshops the women through workshop concerning all the activities they are involved in.	Workshops	1. Booking centres 2. Materials- feltpens, papers 3. Resources persons 4. 5 days workshop three times year	14 Months	100 000
To create awareness concerning the care of the natural resources especially tree. planting and spring protection	Forestation	1. Building terraces - Digging, equipment etc. 2. Protecting springs -Cement, pipes -wire-mesh 3. Planting trees - polythene paper - medicine	4 months  2 months  2 months	400 000
TOTAL		4 years		7 294 000

# 5.13. PROJECT BUDGET OLDONYIRO WOME PROJECT BUDGET

JANUARY 2002/2006 DECEMBER

ESTIMATE AT KSHS.

ITEM	YEAR 1	YEAR 2	YEAR 3	YEAR 4	TOTAL
<b>SEMINARS</b>					
Invitation					
Booking centres	20 000	20 000			40 000
Resources persons					
3 days seminar twice a year					
<b>WORKSHOPS</b>					
Booking centre					
5 days workshop 3 times a year	50 000	25 000	25 000		100 000
Materials					
Resources persons					
<b>INCOME GENERATING</b>					
5000 Goats each 1000/=	3 000 000	1 000 000	250 000	250 000	5 000 000
Veterinary Medicine	100 000	50 000	50 000		200 000
Hides and skins	500 000	250 000	250 000		1 000 000
Renting Houses; 3 shops each 500/- for three years	18 000	18 000	18 000		54 000
Buying beads			250 000	250 000	500 000
<b>AFRORESTRATION</b>					
Building terraces					
Digging, equipment	50 000	25 000	25 000		100 000
Protecting springs, cement pipes, wire mesh	50 000	25 000	25 000		100 000
Agro-forestation Cont	Year1	Year2	Year 3	Year 4	Total
Planting trees, Polythene papers, medicine	100 000	50 000	50 000		200 000
Local contribution	1 000 000				1 000 000
<b>TOTAL</b>					<b>8 294 000</b>
<b>CONTINGENCY 15%</b>					<b>1 244 100</b>
<b>SUB TOTAL</b>	<b>6 132 100</b>	<b>1 463 000</b>	<b>943 000</b>	<b>500 000</b>	<b>9 538 100</b>
<b>LESS: Local contribution</b>					<b>1 000 000</b>
<b>GRAND TOTAL</b>					<b>8 538 100</b>

#### 5.14. GENERAL CONCLUSION

Throughout this work including what the research has found out, it is clear that the women play a very crucial role in our society, her contribution is irreplaceable and her connectedness to the environment enables both ecosystem and humanity to exist. Yet from the findings it has been clear too those women have been not only neglected but also purposely crushed in all aspect by the society. Therefore this life givers should by all means be empowered especially through both formal and informal education. This will enable the women to determine the direction of their lives and their dreams. As nurturers and life-givers, women need to be empowered economically and this could be done through income generating project that is geared towards self-reliance backed by environmental care, and all this should be understood within the total pattern of self-employment.

All this should be done through networking both at the women level and at the animator level for a proper continuity that is the more the people know about what is being done the more stronger base the project would have especially during time of crisis. It is very healthy for a social minister to strive, compare and contrast with different people in order for the project to grow. As social ministers we must keep in mind ethically we may be right but the authority has all the say that is judicially has the upper hand in any argument. The social minister should have the inner ability to tap what the people are saying as their real needs, and together start small and built it up to what it is meant to be education through seminars and workshops should be the key thing in any project. A social minister together with the groups should identify the leaders and trains them to take over eventually. Every minister should back his or her work with the teaching of the church and theological reflection, this will strengthen the people in what they are doing and individually and collectively strengthen their faith.



When everything is said and done the social minister should know when to move on to another place.

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## APPENDIX

### QUESTIONNAIR FOR OLDONYIRO WOMEN GROUP

#### **I. HARSH CLIMATE**

1. In what ways does climate affect development?
  - a. Negatively
  - b. Average
  - c. Disastrously
  - d. Total
2. How far is the drug store?
  - a. Between 1-5 km
  - b. Between 6-10km
  - c. Between 11-15km
  - d. Over 16km
3. How far are the nearest water holes?
  - a. Between 1-5km
  - b. Between 6-10km
  - c. Between 11-15km
  - d. Between 16-20km
  - e. Over 21km
4. How often are your animals visited by the veterinary?
  - a. Rarely
  - b. Weekly
  - c. Monthly
  - d. Frequently
  - e. Not at all

#### **II. CULTURE**

1. Name some of the ways culture affects women development?
  - a. Negatively
  - b. Average
  - c. Disastrously
  - d. Badly
  - e. Totally
2. State how early marriage affects development?
  - a. positively
  - b. negatively
  - c. badly
  - d. disastrously
  - e. Totally

3. How does heavy workload of women affects development?
  - a. Very much
  - b. Only little
  - c. Much
  - d. Average
  - e. Does not affects
4. How do men contribute towards development in Oldonyiro Division?
  - a. Positively
  - b. Negatively
  - c. Average
  - d. Not at all

### III. NOMADIC LIFE

1. Name some of the ways nomadic life affects development
  - a. Negatively
  - b. Badly
  - c. Average
  - d. Total
2. How often do you move from one place to another?
  - a. Monthly
  - b. Fortnightly
  - c. After six months
  - d. After two years
3. How does this movement affect the women?
  - a. Negatively
  - b. Positively
  - c. Disastrously
4. To what extent does this nomadic life affect development?
  - a. Average   b. Positively   c. negatively   d. disastrously

### IV. PROLONGED DROUGHTS

1. In what ways does prolonged draught affects development in the district?
  - a. Only little
  - b. Badly
  - c. Average
  - d. Disastrously
  - e. Total
2. How long does it take to receive the rains?
  - a. six months
  - b. one year
  - c. two year
  - d. three year

3. To what extent does this draught affect development?
  - a. average
  - b. Positively
  - c. Negatively
  - d. Disastrously
  - e. Totally

#### **V. INSECURITY/BANDITRY**

How does insecurity affect development very much?

- a. Average
- b. Much
- c. Only little
- d. Total
- e. Does not affect

1. To what extent does insecurity affects development?

- a. average
- b. negatively
- c. disastrously
- d. total

2. How does insecurity affect human life

- a. Negatively
- b. Disastrously
- c. Average

3. How does insecurity affect your basic needs in the family?

- a. average
- b. Positively
- c. Not at all
- d. Negatively

4. what is the government contributing insecurity

- a. average
- b. positive
- c. disastrously
- d. Negative

#### **VI. ATTITUDINAL FACTORS**

1. What is your attitude towards improving the environment?

- a. Positively
- b. Negative
- c. I don't know about it
- d. Lack of interest
- e. Not my concern
- f. I have no knowledge

2. what your attitude towards tree planting
  - a. Positive
  - b. Negative
  - c. I don't care
  - d. Government responsibility
  - e. Church responsibility.
3. What is the attitude of pupil's towards education?
  - a. positive
  - b. negative
  - c. indifferent
4. What is your attitude towards development projects?
  - a. positive
  - b. negative
  - c. I don't know about it
  - d. It is church's work
  - e. It is government's work

## **VII. LACK OF FINANCE**

1. How does community contributes to the uplift of basic needs in the affect from those have?
  - a. sharing
  - b. buying from those who have
  - c. grabbing
  - d. stealing
2. To what extent does lack of finance affect development?
  - a. average
  - b. negative
  - c. badly
  - d. disastrously

## **VIII. LACK OF FORMAL EDUCATION**

1. How does illiteracy affect development?
  - a. very much
  - b. little
  - c. very little
  - d. much
- 2.To what extent does lack of finance affect development?
  - a. average
  - b. badly
  - c. disastrously
  - d. Negative

2. How does the community contribute to the uplift of basic needs in affected families?
  - a. Sharing
  - b. Bur from those who have
  - c. Grabbing
  - d. Stealing



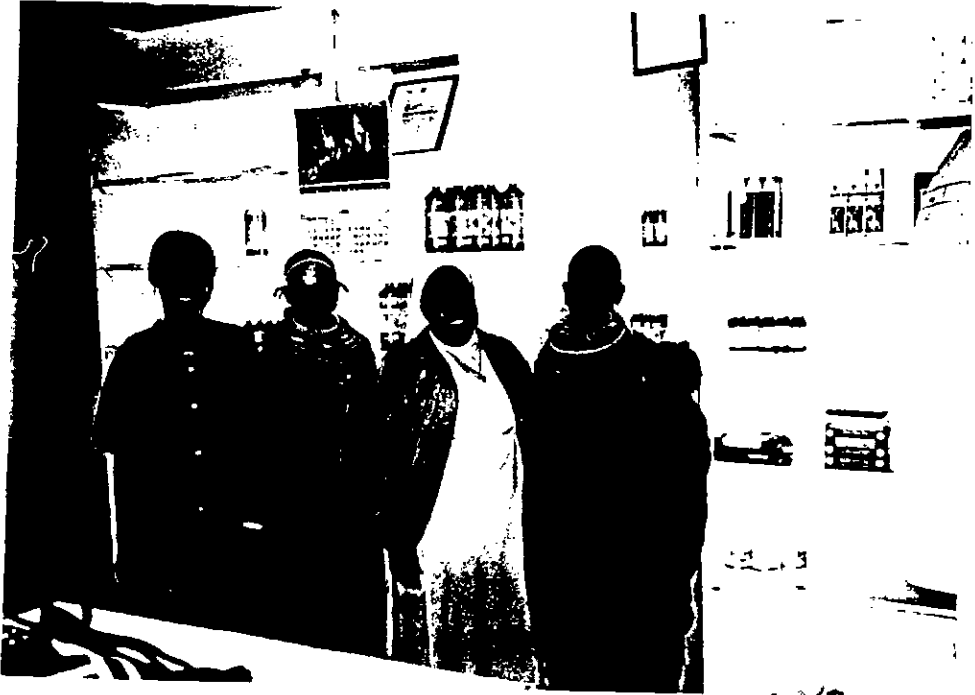
## SOME OF THE WOMEN'S ACTIVITIES



Buying and selling goats



Buying and selling skins/hides



Women at their whole-sale veterinary drug store.



Women buying hide and skins to store for the better price.



Women collect very dirty water for domestic use from one of unprotected springs.



Kale's plantation is irrigated from one of the protected springs.



Women <sup>building</sup> buying their wholesale shops.



The young Sambulu girls <sup>married</sup> at twelve years of age.



Women acquiring awareness through workshops.



Women pause for a photograph after the workshop.

